Familiar Quotations

John Bartlett

FOURTEENTH EDITION

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Familiar Quotations

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Preface

TO THE FOURTEENTH EDITION

"BARTLETT" has now entered into our language, itself a "familiar quotation," not associated with either pears or trees, but a source book nearly as indispensable as the dictionary: "Look it up in *Bartlett!*" Sir Winston Churchill thought it an "admirable work" and studied it intently, he tells us in *My Early Life*. "The quotations when engraved upon the memory give you good thoughts. They also make you anxious to read the authors and look for more." Readers and editors of *Bartlett* have done just this—and found more. In more than a century of life *Bartlett* has grown prodigiously and its sales increase steadily each year. So, why now a new edition?

The most obvious reason, of course, is the number of quotations that have become memorable since the last edition in 1955. Historical events, the growth of philosophy and science, the eminence of certain statesmen, writers, poets, and others who use words effectively, strongly influence our use of language and choice of expressions. An appendix to *Bartlett* might have taken care of these addenda; this had been done in some earlier editions. But today there are important additional reasons for a thorough revision—if, like a dictionary, this collection of historical and living sayings is to keep abreast of the times.

Literary tastes and popular expressions change from one generation to another, and the facility of communication has accelerated this process. Figures of the past emerge from the shadow of neglect and begin to be quoted; others fade from fashion, or their words lose their relevance to the times. Fads create catchy phrases, some of them lasting. And all the while there is an accretion of sayings which, one supposes, will provide a ballast for civilization for as long as men continue to communicate with one another.

As the two postwar editions of *Bartlett*, the twelfth and thirteenth, record the advent of the atomic age, so the fourteenth bears the particular imprint of the last decade. Since the publication of the last edition, a large number of world-renowned figures now "belong to the ages," leaving their mark upon our culture—men like Churchill, Kennedy, Adlai Stevenson, Pope John XXIII, Nehru, Oppenheimer, Hammarskjöld, Albert Schweitzer; distinguished men of letters like Robert Frost, Hemingway, T. S. Eliot, Faulkner, Aldous Huxley, E. E. Cummings, Roethke, Pasternak, Thurber, Carl Sandburg, Camus. It is interesting to speculate, furthermore, whether this edition that bears their death dates for the first time will carry more of their quotations than will future editions, affected as they will be by historical perspective.

Some phenomena of recent years are crystallized in a word or phrase: beat generation, brinkmanship, the Great Society, the affluent society, the multiversity, cybernetics, racism, the revolution of rising expectations, the American Establishment, poverty—the other America.

The nature and the size of the *Bartlett* audience provide another reason for a new edition. The vastly increased number of students, the expanding interests of the intellectually curious, as evidenced by the tremendous variety of paperbacks and inexpensive editions on every subject, demand a broader reach into other fields of literature and an amplification of authors hitherto inadequately represented.

Outdated translation is another reason for revision. The classics for the most part have been heretofore represented by translations unchanged since the nineteenth century, some of them clearly archaic. Until now Homer has appeared in Pope's translation, of which even his contemporary, the classicist Richard Bentley, remarked, "It is a pretty poem, Mr. Pope, but you must not call it Homer." True enough; those "familiar quotations" like "Welcome the coming, speed the parting guest" are more Pope than Homer. They now appear appropriately under Pope, while well-known Homeric lines, like "All strangers and beggars are from Zeus, and a gift, though small, is precious," are here included for the first time.

As our range of reference expands inversely with the shrinkage of space on this earth, expressions and sayings from the cultures and literatures of Asia, Europe and South America are assimilated into our common heritage. Increasing interest in science, and the recognition that

Freud, for example, in Auden's phrase is now "a whole climate of opinion," insist on greater representation from scientists and psychiatrists.

A number of figures besides Freud and Jung have never appeared in *Bartlett* before, perhaps because they were not thought to have said anything actually "familiar," or perhaps because they have not occurred to the editors as natural sources of quotations. But it was astonishing to find among the missing Confucius, Columbus, Chekhov, Bolívar, Brandeis, Bergson, Sir Thomas Malory, Cotton Mather, John Marshall, Pushkin, Flaubert, Gandhi, Lao Tzu, Kant, Kierkegaard. . . . Other important figures like St. Augustine or Julius Caesar formerly were credited with a single quote, not necessarily the most famous one.

An amazing number of famous quotations have been overlooked in previous editions. Here are a few: Man is the measure of all things (Protagoras); The greatest reverence is due the young (Juvenal); There is always something new out of Africa (Pliny); But it does move (Galileo); There go the ships (Psalm 104); When I am dead and opened, you shall find "Calais" lying in my heart (Mary Tudor); But that was in another country; and besides, the wench is dead (Marlowe); One man with courage makes a majority (Andrew Jackson); Surprised by joy (Wordsworth); Not angles, but angels (Gregory I); Praise the sea, on shore remain (John Florio); $E = mc^2$ (Einstein); Q.E.D. (Euclid); War is much too serious a matter to be entrusted to the military (Clemenceau); Hypocrite lecteur—mon semblable—mon frère (Baudelaire); A journey of a thousand miles must begin with a single step (Lao Tzu); I beseech you, in the bowels of Christ, think it possible you may be mistaken (Cromwell), a saying which Judge Learned Hand would like to have "written over the portals of every church, every school, every courthouse, and . . . of every legislative body in the United States."

Errors persist—one for over a hundred years: the misquotation of the title of Gray's *Elegy* in omitting the word *Written* before *in a Country Churchyard.*

The inescapable conclusion is that a collection of this kind must be thoroughly overhauled from time to time. Today a single editor, or a brace of editors, is no longer adequate for what to John Bartlett in 1891 was still "this very agreeable pursuit." It is one thing to carry on the tradition of "familiar" and "worthy of perpetuation," to recognize in

the sifting of hoary sayings the line that still persists as vital or pertinent. But to assume authority on the well-known quotations in all the fields and among all the authors now represented in this edition would be presumptuous. Thus, for the first time, the editor of *Familiar Quotations* has had a staff of consulting scholars who have spent many hours helping to compile well-known material from the classics, from Chinese, Japanese, Sanskrit, Russian, German, French, and Spanish sources, from Latin America, and from the sciences, psychology, medicine, American history, political science, American and English literature. They have also scanned the existing text for errors, and recommended what to eliminate as "dead wood" or no longer relevant. At least a fourth of these experts are under thirty, to give proper representation to the younger generation.

The editor of the fourteenth edition gratefully acknowledges the contributions of the following: Elizabeth Perkins Aldrich, Peter Anastas, George Basalla, William J. Courtenay, Bernard De Voto (for Mark Twain in the thirteenth and fourteenth editions), Admiral E. M. Eller USN, Dudley Fitts, Arthur Freeman, Paul Freund, Richard Gomrich, Stanley Kunitz, Elena Levin, Louis Lyons, David McCord, Robert Minshall, Samuel Eliot Morison, Henry A. Murray, Gregory Rabassa, John Paul Russo, Alain Seznec, Zeph Stewart, Maurice B. Strauss, M.D., John L. Sweeney, Prescott B. Wintersteen, Jr., Philip Young.

In addition to the countless friends and the faithful readers of *Bartlett* who write in to point out errors and omissions, the following are to be especially thanked for help and advice: Judge Bailey Aldrich, Catharine Cooper, John Kenneth Galbraith, Donald Gallup, Seymour Harris, James Laughlin, Robert Lescher, Henry F. Pommer, Arthur Schlesinger, Jr., Robert Sussman, Michael des Tombe, Alexander Williams, the Reverend Prescott B. Wintersteen, D.D.

It is impossible to exaggerate what the thirteenth and fourteenth editions of *Familiar Quotations* owe to Mary Rackliffe, head of the copyediting department at Little, Brown and Company. Her mastery of complex styling problems is matched by her exceptional memory and ear for the elusive line. In judgment and taste she is without peer. Moreover, she is responsible for the index, which is the largest and most thorough that *Bartlett* has ever had.

* * *

"We come too late to say anything which has not been said already," observed La Bruyère in 1688. But anyone looking at the quotations after that date will know that there will always be new ways to bring home old truths. "Poetry reminds man of his limitations . . . of the richness and diversity of his existence," John F. Kennedy remarked. It has always been evident too that, as he said, "Art establishes the basic human truths which must serve as the touchstone of our judgment." The great lines and passages from the ancients make us recognize, with reassurance—or resignation—how little man changes down the ages. Seneca, in the first century, could be speaking of us at this very hour when he writes, "We are mad, not only individually, but nationally. We check manslaughter and isolated murders; but what of war and the much vaunted crime of slaughtering whole peoples?" We can take comfort from Solon in the sixth century B.C.—"I grow old ever learning many things."

Books "are the voices of the distant and the dead," William Ellery Channing tells us, "and make us heirs of the spiritual life of past ages." Quotations, like books, "are true levelers. They give to all, who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race."

Bartlett provides a distillation of this heritage, a guide to the manifold ways in which man has tried to express the basic human truths.

Emily Morison Beck, *Editor*

Canton, Massachusetts

Historical Note

THE University Book Store in Cambridge, Massachusetts, was college for John Bartlett. He went to work there at the age of sixteen after attending the Plymouth public schools, and in 1849 when he was twenty-nine he bought the store. It had become a meeting place for book-loving Harvard professors and students, and through them developed John Bartlett's reputation for knowing a quotation, author and source. From his commonplace book of the most popular passages evolved *Familiar Quotations*, which he published himself and had printed in an edition of a thousand copies by the "printers to the university" in 1855.

It was a modest brown paperbound volume of two hundred and fifty-eight pages, representing a hundred and sixty-nine authors, many by a single quotation or, like his friend James Russell Lowell, by two. The Bible and Shakespeare took up about a third of the book; the balance was chiefly English poetry—Milton, Pope, Byron, and Wordsworth claiming the greatest number of entries. There was a small selection of prose from Milton, Bacon, Ben Franklin, Tom Paine, Macaulay, and one maxim from La Rochefoucauld, "Hypocrisy is the homage that vice pays to virtue." No Chaucer, Blake, Shelley, nor several other authors who could not have been much upon the tongue in the mid-nineteenth century. A mere handful of Americans were included: Longfellow, Irving, Bryant, Lowell, and a line each from "Hail Columbia," "The Star-Spangled Banner," and "The Old Oaken Bucket." People then, it seems, were not given to quoting Washington, Adams, Jefferson, Patrick Henry, Daniel Webster, or even Emerson (who made *Bartlett* by the third edition in 1858).

The Gettysburg Address had not yet been delivered. Walt Whitman published *Leaves of Grass* that same year, and Thoreau *Walden* the

year before. Both writers were so in advance of their time, it seems, that neither were to be included in *Familiar Quotations* until the tenth edition in 1914, eleven years after Bartlett's death.

The little book, one of the earliest collections of quotations, was a success, and in 1863 Little, Brown and Company became the publisher of the fourth edition. John Bartlett joined the firm that same year, becoming senior partner fifteen years later. He continued to edit *Familiar Quotations* until his death at the age of eighty-five in 1905, having also published *The Shakespeare Phrase Book*, a *Catalogue of Books on Angling*, and a *Complete Concordance to Shakespeare's Dramatic Works and Poems.*

In 1914 Nathan Haskell Dole, poet, editor, and translator from the French and Russian, edited the tenth edition, now grown twice the size and three times the thickness of the first. Dole's purpose, as he put it, was "to incorporate in the work quotations from those writers whose place in literature has been achieved since the issue of the ninth edition in 1891," and to add selections from other "best writers of their day." His criterion was that passages should have "the seal of popular approval" and be "distinctly worthy of perpetuation." He paid respectful homage to John Bartlett's "impeccable judgment," declaring, "It is not always easy for Elisha to wear the mantle of Elijah; but it is Elisha's business to carry on his predecessor's work in the same spirit."

Either because of contemporary tastes in literature or oversight, there were some rather surprising omissions in the tenth edition. No Blake, Pindar, Hawthorne, William or Henry James, or Emily Dickinson, to pick at random, but William Butler Yeats made it with, oddly enough, the one poem he himself refused to include in his *Collected Poems*, "The Land of Heart's Desire." There was a large section of "miscellaneous, translations, appendix," and the Bible, for some reason, now appeared at the end of the book. In the present edition it has been restored once more to the front, a fitting opening to quotations from our Judaeo-Christian culture.

No new edition appeared until 1937, a few years after Dole's death. Elijah's mantle passed to Christopher Morley, author, poet, editor, dubbed an "angloliterophile" for his love of the English language for its own sake. Louella D. Everett joined forces as associate editor.

Morley's preface to the eleventh edition is a lively essay which at the outset asks the question which every *Bartlett* editor, we feel, must try to answer: "What makes words memorable?" His broad literary background made him an ideal editor, and Miss Everett's ear for the popular line or verse gave that edition a more topical quality than the book had had hitherto.

For the first time the editors weeded out quotations no longer in currency. Some of the quainter lines by Miss Fannie Steers, Sir Samuel Tuke, and Captain Charles Morris ("Solid men of Boston, make no long orations; Solid men of Boston, drink no deep potations") had seen their day. The flowery descriptive verse and the sugary sentiments of the last half of the nineteenth century were sharply cut, though a great deal still remained. Furthermore, Miss Everett combed over the favorite poetry of the Nineties, and added such versifiers as Mary Artemisia Lathbury, "the Chatauqua Laureate"; and Julia Moore, "the Sweet Singer of Michigan," of whom Mark Twain wrote: "The one and unfailing great quality which distinguishes her poetry from Shakespeare's and makes it precious to us is its stern and simple irrelevancy." They still persevere into this edition of the 1960's.

Morley not only added to the twentieth-century quotations, he culled every period from ancient times on, reflecting perhaps a broadening cultural outlook on the part of the average American. The chronological order of authors remained, but otherwise the change in the eleventh edition was more striking than in any other, and the innovation of the two-column page allowed a vast increment of new quotations within a single volume.

Morley's theory of selection was broader than John Bartlett's. "Previous editions adhered, almost with pedantry, to the touchstone of familiarity," he wrote. "Only phrases or quotations that had gained wide recognition, become hypodermic, were admitted. . . . In the matter of new inclusions this edition is not so stringent: we have tried to make literary power the criterion rather than width and vulgarity of fame."

"Literary power" is so much more a matter of personal opinion than "familiarity" that this new approach opened up for future *Bartlett* editors the temptation to exploit their literary passions. Restraint has

been necessary to keep the volume from becoming idiosyncratic or growing into an anthology.

World War II and the atomic age required an updating of *Bartlett*, and in 1948 Morley and Everett published the twelfth edition with quotations from Churchill, Hitler, Einstein, the Charter of the United Nations, William Laurence, Douglas MacArthur, Truman, Lippmann, and others. There was also a catchall section for quotations omitted in previous editions, like "I have not yet begun to fight" (John Paul Jones); Article III, section 3 on treason from the Constitution of the United States; Donne's "No man is an island," famous as the source of the title of Hemingway's novel *For Whom the Bell Tolls;* Lord Acton's "Power tends to corrupt"; Emerson's "Four snakes gliding up and down . . . not to eat, not for love . . ."

The year 1955 marked the centennial of *Familiar Quotations*, and it was altogether appropriate for a new revised edition to appear, this time issued by the Little, Brown editors themselves. They continued the tradition of adding new quotations throughout and of eliminating the no-longer familiar, thus improving the work, which increases steadily in popularity.

The fourteenth edition is discussed in the Preface.

Emily Morison Beck, *Editor*

Guide to the Use of FAMILIAR QUOTATIONS

For the sections of the book see the *Contents*, page xix.
The *Preface*, p. v, discusses the fourteenth edition.
The *Historical Note*, p. xi, tells of the different editions of *Familiar Quotations* from the first edition of 1855 on.

The Quotations

The arrangement is not by topics or subject matter, nor is it by authors alphabetically, as in some collections. It is by authors chronologically with selections from their works in chronological order. Birth and death dates as well as pseudonyms accompany the author's name, and each work is dated wherever possible. Quotations give chapter and verse of their sources, or similarly, act, scene and line from dramatic works.

The chronological arrangement lends historical value to the collection of authors and quotations. One becomes quickly aware that Pericles, Sophocles, Euripides, Thucydides and Plato were contemporaries, as were Confucius, Lao Tzu, Aesop, Heraclitus, and the *Suttapitaka* a century earlier. The great poets of the Middle Ages—Dante, Petrarch, and Chaucer—follow one upon another. One discovers that Columbus, Sir Thomas Malory, and Machiavelli were contemporaries. Shakespeare appropriately is in the midst of the Elizabethans. Ben Franklin, Samuel Johnson, William Pitt, and John Adams were contemporaries; so were Jefferson, Goethe, and Talleyrand, while Kipling and Yeats were born in the same year and lived, actively writing, into their seventies.

The chronological selections of an author show his development, and in some instances provide a distillation of his work. Students have found this helpful in studying an author, both as a review and as an incentive to read more of the work quoted.

Footnotes and Cross-References

When the quotation is a translation the original language if familiar in itself appears in a footnote. For example, "The people are a many-headed beast," from Horace, on page 123a, has a footnote quoting the Latin, with cross-references to variations, and examples of derivative versions.

In cases where the familiar quotation differs from the original whence it derives, as in the case of the Latin mottoes of the Great Seal of the United States from Virgil, footnotes (on pages 116b, 117a, and 119b) provide full information. The footnotes also cross-reference. For example, a quotation from Horace's *Epode XIV* has a footnote cross-referring to Keats's *Ode to a Nightingale*, which it inspired. Under Keats we find a footnote to the *Ode* which cross-refers back to Horace.

Suppose you wish to find out who first used the expression "iron curtain." You look up either "iron" or "curtain" in the index, which sends you to page 924b. Here, under Churchill, you find the quotation that made the expression famous, in his speech at Fulton, Missouri, on March 5, 1946, together with a lengthy footnote which relates the other ways people used it before he did.

Franklin D. Roosevelt is usually credited with having first expressed the idea that "The only thing we have to fear is fear itself." Both the index and the footnote for the Roosevelt quotation indicate its derivation from earlier writers, some in languages other than English.

Index of Authors (page 1107)

Authors are listed alphabetically with their birth and death dates. Page numbers are given for both the author's main entry and for his quotations in footnotes throughout the text.

Index (page 1155)

In this edition we have continued and expanded the *Bartlett* tradition of thorough indexing of the quotations. The result is voluminous —more than 117,000 entries.

This thoroughness is aimed first of all at facilitating the location of remembered or half-remembered or almost forgotten or topical

("Let's see what *Bartlett* has about morning") quotations. The index plays another role as a browsing book of unusual proportions. The pursuit of an evocative index entry noticed almost at random may lead to renewed pleasures or to the discovery of hitherto unsuspected sources of illumination and enjoyment.

Keep the following in mind when using the index:

(1) Spelling follows American (Webster) forms, but there are occasional exceptions; for example, *burnt* (not *burned*) *offerings*.

(2) Hyphenation also occasionally varies from Webster; for example, we index *drop-scenes* (in Webster *drop scenes*) to isolate it from other *drop* entries.

(3) Dialect and other significantly variant spellings are generally indexed in Webster forms as well as in the original (*'ammer/hammer*).

(4) Alphabetization is (we hope) strict, which means that entries for inflected forms of a word may be widely separated from entries for the word itself; for example, *nightcap, nightingale, nightmare* and other entries separate *night* from *night's*. The standard order of plural and possessive forms is: *lover's, lovers, lovers'*.

(5) When an important word in a very familiar phrase is in a contracted form (*Beauty's* but skin deep; An honest *man's* the noblest work of God) it is indexed also in the singular (*Beauty* skin deep; Honest *man* noblest work). But most such contractions are indexed only in the original form (What *cat's* averse to fish).

(6) When entries under one keyword continue to another column of the index, the keyword is repeated at the top of the new column. If you find your keyword at the top of a column, check the foot of the previous column—or page if necessary—to be sure of covering all the entries under the keyword.

(7) The words of each entry are in the same order as in the quotation, with the keyword abbreviated in the correct position except when it starts the quotation (*a* and *b* with the page number indicate left and right columns on the page):

Hope, all h. abandon who enter here, 159b
beautiful Evelyn H., 663b
deferred maketh the heart sick, 24a
feed on h., 201a
is the thing with feathers, 735a

When the keyword occurs both at the start and in the body of the entry it is not abbreviated:

Alps, beyond A. lies Italy, 125a
on Alps arise, 403a

(8) There are so many familiar ways of indexing one familiar phrase under one keyword (Love, *one* jot of former l.; Love, *jot* of former l.; Intellect, *monuments* of unaging i.; Intellect, *unaging* i.), that you should look for your quotation in all possible alphabetical locations under the keyword. Several columns of entries may come between one possibility and another (as in the first example above).

(9) In checking a two-word term of which one word is the keyword (for example, *old age*), note that retention of the quotation's original order means that all entries about the term will not necessarily appear grouped together:

Age, dance attention upon old a., 885a
green old a., 367b
old a. and experience, 382b
old a. should burn, 1070b
'tis well an old a. is out, 372a

(10) If you don't find your quotation under one keyword, try another. The first word of a quotation, moreover, is not necessarily a keyword. If you think Milton said *fresh fields and pastures new*, you will not find it under *fields* but you will (with its original *fresh woods*) under *fresh*, *pastures*, and *new*. We have, however, tried to include in footnotes and in the index such popular misquotations as A *poor thing but mine own* as well as the originals—in this case An *ill-favored thing, sir, but mine own*, from Shakespeare's *As You Like It*.

(11) If your quotation does not emerge under any of the remembered keywords, try synonyms or related words. A quotation about *valor* is often remembered as about *courage*; *dullness* as *boredom*; *approbation* as *praise*; and so on.

(12) If you are using the index as a topical source (looking for all the quotations you can find about *nature* or *bravery* or *wisdom* or *love* or whatever), think of all the synonyms and related words you can —and then, in addition, browse, eat, enjoy. You'll find more.

Emily Morison Beck
Mary Rackliffe

Contents

Preface to the Fourteenth Edition	v
Historical Note	xi
Guide to the Use of *Familiar Quotations*	xv
Familiar Quotations from Ancient Egypt and the Bible to the Present	3
Index of Authors	1107
Index to the Quotations	1155

Familiar Quotations

ANCIENT EGYPT[1]

Mine is yesterday, I know tomorrow.
Book of the Dead [*c.* 3500 B.C. *and after*]

Be a craftsman in speech that thou mayest be strong, for the strength of one is the tongue, and speech is mightier than all fighting.[2]
Maxims of Ptahhotep [*c.* 3400 B.C.]

More acceptable is the virtue of the upright man than the ox of him that doeth iniquity.
Instruction to Prince Merikere from his father, a pharaoh of Heracleopolis [*c.* 2200 B.C.]

A man's virtue is his monument, but forgotten is the man of evil repute.
Egyptian tombstone inscription [*c.* 2100 B.C.]

None cometh from thence
That he may tell us how they fare.
Lo, no man taketh his goods with him.
Yea, none returneth again that is gone thither.[3]
The Song of the Harp-Player [*c.* 2100 B.C.]

To whom do I speak today?
Brothers are evil,
Friends of today are not of love. . . .
To whom do I speak today?
There are no righteous,
The land is left to those who do iniquity.
Papyrus[4] *by an unknown author* [*c.* 2000 B.C.]. *Second Poem*

Death is before me today
As a man longs to see his house
When he has spent many years in captivity.
Papyrus by an unknown author. Third Poem

Creator of all and giver of their sustenance.
Hymn to the Sun by Suti and Hor, architects to Amenhotep III [*c.* 1400 B.C.]

Valiant herdman who drives his cattle,
Their refuge and giver of their sustenance. *Ib.*

Sole lord taking captive all lands every day,
As one beholding them that walk therein;
Shining in the sky, a being as the sun.
He makes the seasons by the months,
Heat when he desires,
Cold when he desires. *Ib.*

Every land is in rejoicing
At his rising every day, in order to praise him. *Ib.*

IKHNATON
c. 1385 – 1358 B.C.

Thou dawnest beautifully in the horizon of the sky,
O living Aton who wast the Beginning of life! *Hymn to the Sun*

When thou settest in the western horizon of the sky,
The earth is in darkness like death.[1] *Ib.*

Every lion cometh forth from his den,
All serpents, they sting.

[1] From JAMES HENRY BREASTED, *The Dawn of Civilization* [1933].
[2] The pen is mightier than the sword. — EDWARD BULWER-LYTTON, *Richelieu, act II, sc. 2*
[3] See *Ecclesiastes 5:15*, p. 28a; *I Timothy 6:7*, p. 55a; Theognis, p. 77a; and Shakespeare, p. 262a.
[4] Preserved in the Berlin Museum.

[1] See *Psalm 104:20*, p. 21b.

Darkness broods,
The world is in silence,
He that made them resteth in his horizon.[1] *Hymn to the Sun*

Bright is the earth when thou risest in the horizon;
When thou shinest as Aton by day
Thou drivest away the darkness. . . .
Men waken and stand upon their feet
When thou hast raised them up. . . .
Then in all the world they do their work.[2] *Ib.*

The barks sail upstream and downstream alike.
Every highway is open because thou dawnest.
The fish in the river leap up before thee.
Thy rays are in the midst of the great green sea.[3] *Ib.*

How manifold are thy works!
They are hidden before men,
O sole God, beside whom there is no other.
Thou didst create the earth according to thy heart.[4] *Ib.*

AMENEMOPE[5]

Tenth century B.C.

In order to return a report to the one that sent him.[6]
The Wisdom of Amenemope, I

Incline thine ears to hear my sayings,
And apply thine heart to their comprehension.
For it is a profitable thing to put them in thy heart.[1]
The Wisdom of Amenemope, III

The truly prudent man, who putteth himself aside,
Is like a tree growing in a garden,
He flourisheth and multiplieth his fruit,
He abideth in the presence of his lord,
His fruit is sweet, his shade is pleasant,
And he findeth his end in the garden.[2]
Ib. VI

Remove not the landmark on the boundary of the fields.[3] *Ib. VII*

Better is poverty in the hand of God
Than riches in the storehouse.
Better are loaves when the heart is joyous
Than riches in unhappiness.[4] *Ib. IX*

Weary not thyself to seek for more.[5]
Ib.

They [riches] have made themselves wings like geese,
And they have flown to heaven.[6]
Ib. X

Consider for thyself these thirty chapters,
That they are satisfaction and instruction.[7] *Ib. XXVII*

A scribe skillful in his office,
He shall find himself worthy of being a courtier.[8] *Ib.*

[1] See *Psalm 104:21*, p. 21b.
[2] See *Psalm 104:22, 23*, p. 21b.
[3] See *Psalm 104:25, 26*, p. 21b.
[4] See *Psalm 104:24*, p. 21b.
[5] The Wisdom of Amenemope was translated into Hebrew, it was read by Hebrews, and an important part of it found its way into the Old Testament. . . . This whole section of about a chapter and a half of the Book of Proverbs (22:17–23:11) is largely drawn verbatim from The Wisdom of Amenemope; that is, the Hebrew version is practically a literal translation from the Egyptian. — JAMES HENRY BREASTED, *The Dawn of Civilization* [1933]
[6] See *Proverbs 22:21*, p. 25b.

[1] See *Proverbs 22:17–18*, p. 25b.
[2] See *Psalm 1*, p. 166, and *Jeremiah 17:5–8*, p. 34b.
[3] See *Proverbs 22:28*, p. 25b.
[4] See *Proverbs 15:16–17*, p. 24b.
[5] See *Proverbs 23:4*, p. 25b.
[6] See *Proverbs 23:5*, p. 25b.
[7] See *Proverbs 22:20*, p. 25b, the direct reference to Amenemope and his sayings.
[8] See *Proverbs 22:29*, p. 25b.

THE HOLY BIBLE
THE KING JAMES VERSION[1]
1611

THE OLD TESTAMENT

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: [2] and there was light.

Genesis[3] 1:1–3[4]

And the evening and the morning were the first day. 1:5

And God saw that it was good. 1:10

And God said, Let us make man in our image, after our likeness. 1:26

Male and female created he them. 1:27

Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 1:28

And on the seventh day God ended his work which he had made. 2:2

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Genesis 2:7

And the Lord God planted a garden eastward in Eden. 2:8

The tree of life also in the midst of the garden. 2:9

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 2:17

It is not good that the man should be alone; I will make him an help meet for him. 2:18

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

And the rib, which the Lord God had taken from man, made he a woman. 2:21–22

Bone of my bones, and flesh of my flesh. 2:23

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

And they were both naked, the man and his wife, and were not ashamed. 2:24–25

Now the serpent was more subtile than any beast of the field. 3:1

Your eyes shall be opened, and ye shall be as gods, knowing good and evil. 3:5

And they sewed fig leaves together, and made themselves aprons.[1]

And they heard the voice of the Lord God walking in the garden in the cool of the day. 3:7–8

[1] Among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven. — *The Translators' Dedication to James I*

[2] Fiat lux. — *The Vulgate*

[3] The First Book of Moses, first of the five books of the Pentateuch.

[4] Numbers in Bible citations represent chapter and verse.

[1] The Geneva Bible of 1557–1560 was known sometimes as the Breeches Bible because in this passage "aprons" is rendered as "breeches."

The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. *Genesis* 3:12

What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. 3:13–14

It shall bruise thy head, and thou shalt bruise his heel. 3:15

In sorrow thou shalt bring forth children. 3:16

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living. 3:19–20

So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. 3:24

And Abel was a keeper of sheep, but Cain was a tiller of the ground. 4:2

Am I my brother's keeper? 4:9

The voice of thy brother's blood crieth unto me from the ground. 4:10

A fugitive and a vagabond shalt thou be in the earth. 4:12

My punishment is greater than I can bear. 4:13

And the Lord set a mark upon Cain. 4:15

And Cain went out from the presence of the Lord, and dwelt in the land of Nod. 4:16

Jabal: he was the father of such as dwell in tents. 4:20

Jubal: he was the father of all such as handle the harp and organ. *Genesis* 4:21

And Enoch walked with God. 5:24

And all the days of Methuselah were nine hundred sixty and nine years. 5:27

And Noah begat Shem, Ham, and Japheth. 5:32

There were giants in the earth in those days . . . mighty men which were of old, men of renown. 6:4

Make thee an ark of gopher wood. 6:14

And of every living thing of all flesh, two of every sort shalt thou bring into the ark. 6:19

And the rain was upon the earth forty days and forty nights. 7:12

But the dove found no rest for the sole of her foot. 8:9

And, lo, in her mouth was an olive leaf pluckt off. 8:11

For the imagination of man's heart is evil from his youth. 8:21

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. 8:22

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. 9:6

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 9:13

Even as Nimrod the mighty hunter before the Lord. 10:9

Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth. 11:9

Let there be no strife, I pray thee, between me and thee . . . for we be brethren. 13:8

Abram dwelled in the land of Ca-

naan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. *Genesis* 13:12

In a good old age. 15:15

His [Ishmael's] hand will be against every man, and every man's hand against him. 16:12

Thy name shall be Abraham; for a father of many nations have I made thee. 17:5

My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. 18:3

But his [Lot's] wife looked back from behind him, and she became a pillar of salt. 19:26

My son, God will provide himself a lamb for a burnt offering. 22:8

Behold behind him a ram caught in a thicket by his horns. 22:13

Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. 25:27

And he [Esau] sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles. 25:33–34

The voice is Jacob's voice, but the hands are the hands of Esau. 27:22

Thy brother came with subtilty, and hath taken away thy blessing. 27:35

He [Jacob] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 28:12

Surely the Lord is in this place; and I knew it not. 28:16

This is none other but the house of God, and this is the gate of heaven. 28:17

Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 29:20

Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another. *Genesis* 31:49

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 32:24

I will not let thee go, except thou bless me. 32:26

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.[1] 32:30

Behold, this dreamer cometh. 37:19

They stript Joseph out of his coat, his coat of many colours. 37:23

The Lord made all that he did to prosper in his hand. 39:3

And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. 39:12

And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. 41:27

Then shall ye bring down my gray hairs with sorrow to the grave. 42:38

But Benjamin's mess was five times so much as any of theirs. 43:34

Wherefore have ye rewarded evil for good? 44:4

The man in whose hand the cup is found, he shall be my servant. 44:17

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 45:14

And ye shall eat the fat of the land. 45:18

And they came into the land of Goshen. 46:28

But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. 47:30

[1] See *1 Corinthians* 13:12, p. 52b.

Unstable as water, thou shalt not excel. *Genesis* 49:4

I have waited for thy salvation, O Lord. 49:18

Unto the utmost bound of the everlasting hills. 49:26

Now there arose up a new king over Egypt, which knew not Joseph. *Exodus*[1] 1:8

She took for him an ark of bulrushes, and daubed it with slime and with pitch. 2:3

I have been a stranger in a strange land.[2] 2:22

Behold, the bush burned with fire, and the bush was not consumed. 3:2

Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 3:5

And Moses hid his face; for he was afraid to look upon God. 3:6

A land flowing with milk and honey.[3] 3:8

And God said unto Moses, I AM THAT I AM. 3:14

I am slow of speech, and of a slow tongue. 4:10

Let my people go. 5:1

Ye shall no more give the people straw to make brick. 5:7

Thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. 7:9

And he hardened Pharaoh's heart. 7:13

This is the finger of God. 8:19

Darkness which may be felt. 10:21

Yet will I bring one plague more upon Pharaoh, and upon Egypt. 11:1

Your lamb shall be without blemish. 12:5

[1] The Second Book of Moses, second of the five books of the Pentateuch.

[2] See Sophocles, p. 82b.

[3] Also in *Exodus* 33:3 and *Jeremiah* 11:5.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. *Exodus* 12:11–12

This day [Passover] shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations. 12:14

Seven days shall ye eat unleavened bread. 12:15

There was a great cry in Egypt; for there was not a house where there was not one dead. 12:30

Remember this day, in which ye came out from Egypt, out of the house of bondage. 13:3

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light. 13:21

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 14:22

I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation. 15:1–2

The Lord is a man of war. 15:3

Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. 15:6

Thou sentest forth thy wrath, which consumed them as stubble. 15:7

Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full. 16:3

It is manna. *Exodus* 16:15

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image. 20:3–4

For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.[1] 20:5

Thou shalt not take the name of the Lord thy God in vain. 20:7

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day . . . thou shalt not do any work. 20:8–10

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.[2]

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. 20:12–17

But let not God speak with us, lest we die. 20:19

He that smiteth a man, so that he die, shall be surely put to death. 21:12

Eye for eye, tooth for tooth,[3] hand for hand, foot for foot. 21:24

Behold, I send an Angel before thee, to keep thee in the way. 23:20

A stiffnecked people. 32:9

Who is on the Lord's side? let him come unto me. 32:26

[1] See Euripides, p. 86a.
[2] See Aeschylus, p. 78a.
[3] Also in *Matthew 5:38*.

Thou canst not see my face: for there shall no man see me, and live. *Exodus* 33:20

And he [Moses] was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. 34:28

Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. *Leviticus*[1] 11:3

And the swine . . . is unclean to you.

Of their flesh shall ye not eat. 11:7–8

Let him go for a scapegoat into the wilderness. 16:10

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. 19:9–10

Thou shalt not go up and down as a talebearer among thy people. 19:16

Thou shalt love thy neighbour as thyself.[2] 19:18

The Lord bless thee, and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace. *Numbers*[3] 6:24–26

Sent to spy out the land. 13:16

And your children shall wander in the wilderness forty years. 14:33

He whom thou blessest is blessed. 22:6

[1] The Third Book of Moses, third of the five books of the Pentateuch.
[2] Also in *Matthew 19:19* and *22:39*, *Mark 12:31* and *33*, *Romans 13:9*, *Galatians 5:14*, *James 2:8*.
[3] The Fourth Book of Moses, fourth of the five books of the Pentateuch.

The Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee?
Numbers 22:28

Let me die the death of the righteous, and let my last end be like his! 23:10

God is not a man, that he should lie.[1] 23:19

What hath God wrought![2] 23:23

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! 24:5

Be sure your sin will find you out. 32:23

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.
And these words, which I command thee this day, shall be in thine heart:
And thou shalt teach them diligently unto thy children.
Deuteronomy[3] 6:5–7

Ye shall not tempt the Lord your God.[4] 6:16

The Lord thy God hath chosen thee to be a special people unto himself. 7:6

Man doth not live by bread only,[5] but by every word that proceedeth out of the mouth of the Lord doth man live. 8:3

For the Lord thy God bringeth thee into a good land. 8:7

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;
A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. 8:8–9

[1] See Aeschylus, p. 78b.
[2] Quoted by Samuel F. B. Morse in the first telegraph message he sent to his partner, Alfred Vail, from Washington to Baltimore, May 24, 1844.
[3] The Fifth Book of Moses, last of the five books of the Pentateuch.
[4] Also in *Matthew 4:7*.
[5] Man shall not live by bread alone. — *Matthew 4:4*

A dreamer of dreams.
Deuteronomy 13:1

The wife of thy bosom. 13:6

The poor shall never cease out of the land.[1] 15:11

And thou shalt become an astonishment, a proverb, and a byword, among all nations. 28:37

In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! 28:67

The secret things belong unto the Lord our God. 29:29

I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. 30:19

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth. 32:4

He kept him as the apple of his eye. 32:10

Jeshurun waxed fat, and kicked. 32:15

As thy days, so shall thy strength be. 33:25

The eternal God is thy refuge, and underneath are the everlasting arms. 33:27

No man knoweth of his [Moses'] sepulchre unto this day. 34:6

Be strong and of a good courage;[2] be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.
The Book of Joshua 1:9

And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. 3:17

Mighty men of valour. 6:2

And it came to pass, when the people heard the sound of the trumpet, and

[1] See *Matthew 26:11*, p. 44a.
[2] Also in *Deuteronomy 31:6, 7, 23*.

the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city [Jericho]. *Joshua* 6:20

His fame was noised throughout all the country. 6:27

Hewers of wood and drawers of water. 9:21

Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. 10:12

Old and stricken in years.[1] 13:1

I am going the way of all the earth. 23:14

They shall be as thorns in your sides.[2] *The Book of Judges* 2:3

Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep, and weary: so he died. 4:21

I Deborah arose . . . I arose a mother in Israel. 5:7

The stars in their courses fought against Sisera. 5:20

She brought forth butter in a lordly dish. 5:25

At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. 5:27

Why tarry the wheels of his chariots? 5:28

Have they not divided the prey; to every man a damsel or two? 5:30

The sword of the Lord, and of Gideon. 7:18

Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? 8:2

Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. 12:6

[1] Also in *I Kings* 1:1.

[2] See *II Corinthians* 12:7, p. 53b.

There was a swarm of bees and honey in the carcase of the lion. *Judges* 14:8

Out of the eater came forth meat, and out of the strong came forth sweetness. 14:14

If ye had not plowed with my heifer, ye had not found out my riddle. 14:18

He smote them hip and thigh. 15:8

With the jawbone of an ass . . . have I slain a thousand men. 15:16

The Philistines be upon thee, Samson. 16:9

Strengthen me, I pray thee, only this once, O God, that I may be . . . avenged of the Philistines for my two eyes. 16:28

So the dead which he slew at his death were more than they which he slew in his life. 16:30

From Dan even to Beersheba. 20:1

All the people arose as one man. 20:8

In those days there was no king in Israel: every man did that which was right in his own eyes. 21:25

Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. *The Book of Ruth* 1:16

Let me glean and gather after the reapers among the sheaves. 2:7

Go not empty unto thy mother in law. 3:17

In the flower of their age. *The First Book of Samuel* 2:33

The Lord called Samuel: and he answered, Here am I. 3:4

Speak, Lord; for thy servant heareth. 3:9

Be strong, and quit yourselves like men.[1] *I Samuel* 4:9

The glory is departed from Israel: for the ark of God is taken. 4:22

Is Saul also among the prophets? 10:11

God save the king. 10:24

A man after his own heart. 13:14

Every man's sword was against his fellow. 14:20

But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. 14:27

For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 16:7

I know thy pride, and the naughtiness of thine heart. 17:28

Let no man's heart fail because of him [Goliath]. 17:32

Go, and the Lord be with thee. 17:37

And he [David] . . . chose him five smooth stones out of the brook. 17:40

So David prevailed over the Philistine with a sling and with a stone. 17:50

Saul hath slain his thousands, and David his ten thousands. 18:7

And Jonathan . . . loved him [David] as he loved his own soul. 20:17

Wickedness proceedeth from the wicked. 24:13

I have played the fool. 26:21

Tell it not in Gath, publish it not in the streets of Askelon.
The Second Book of Samuel 1:20

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. *II Samuel* 1:23

How are the mighty fallen in the midst of the battle! 1:25

Thy love to me was wonderful, passing the love of women.
How are the mighty fallen, and the weapons of war perished! 1:26–27

Abner . . . smote him under the fifth rib. 2:23

Know ye not that there is a prince and a great man fallen this day in Israel? 3:38

And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. 6:5

David danced before the Lord. 6:14

Tarry at Jericho until your beards be grown.[1] 10:5

Set ye Uriah in the forefront of the hottest battle. 11:15

The poor man had nothing, save one little ewe lamb. 12:3

Thou art the man. 12:7

Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me. 12:23

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again. 14:14

Would God I had died for thee, O Absalom, my son, my son! 18:33

The Lord is my rock, and my fortress, and my deliverer. 22:2

David the son of Jesse . . . the sweet psalmist of Israel. 23:1

Went in jeopardy of their lives. 23:17

[1] See *I Corinthians 16:13*, p. 53a.

[1] Also in *I Chronicles 19:5*.

A wise and an understanding heart. *The First Book of the Kings* 3:12

Many, as the sand which is by the sea in multitude. 4:20

Judah and Israel dwelt safely, every man under his vine and under his fig tree. 4:25

He [Solomon] spake three thousand proverbs: and his songs were a thousand and five. 4:32

The wisdom of Solomon. 4:34

A proverb and a byword among all people. 9:7

When the queen of Sheba heard of the fame of Solomon . . . she came to prove him with hard questions. 10:1

The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. 10:7

Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. 10:22

King Solomon loved many strange women. 11:1

My father hath chastised you with whips, but I will chastise you with scorpions. 12:11

To your tents, O Israel. 12:16

He went and dwelt by the brook Cherith, that is before Jordan. 17:5

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. 17:6

An handful of meal in a barrel, and a little oil in a cruse. 17:12

And the barrel of meal wasted not, neither did the cruse of oil fail. 17:16

How long halt ye between two opinions? 18:21

Either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. 18:27

There ariseth a little cloud out of the sea, like a man's hand. *I Kings* 18:44

And he girded up his loins, and ran before Ahab. 18:46

But the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. 19:11–12

Let not him that girdeth on his harness boast himself as he that putteth it off. 20:11

Hast thou found me, O mine enemy? 21:20

The dogs shall eat Jezebel by the wall of Jezreel. 21:23

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. 21:25

I saw all Israel scattered upon the hills, as sheep that have not a shepherd. 22:17

Feed him with bread of affliction, and with water of affliction, until I come in peace. 22:27

There appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. *The Second Book of the Kings* 2:11

The chariot of Israel, and the horsemen thereof. And he saw him no more. 2:12

There is death in the pot. 4:40

Is thy servant a dog, that he should do this great thing? 8:13

What hast thou to do with peace? turn thee behind me. 9:18

The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. 9:20

Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. 9:30

Set thine house in order.
II Kings 20:1

I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. 21:13

His mercy endureth for ever.
The First Book of the Chronicles 16:41

The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. 28:9

For all things come of thee, and of thine own have we given thee.[1] 29:14

Our days on the earth are as a shadow. 29:15

He [David] died in a good old age, full of days, riches, and honour. 29:28

Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.
The Book of Nehemiah 9:17

Mordecai rent his clothes, and put on sackcloth with ashes.
The Book of Esther 4:1

The man whom the king delighteth to honour. 6:6

They hanged Haman on the gallows. 7:10

One that feared God, and eschewed evil. *The Book of Job* 1:1

Satan came also. 1:6

And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. 1:7

Doth Job fear God for nought? 1:9

Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1:21

Skin for skin, yea, all that a man hath will he give for his life. 2:4

Curse God, and die. 2:9

[1] See Marcus Aurelius, p. 142a.

Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.[1]
Job 3:3

For now should I have lain still and been quiet, I should have slept: then had I been at rest,

With kings and counsellors of the earth, which built desolate places for themselves. 3:13–14

There the wicked cease from troubling; and there the weary be at rest. 3:17

Who ever perished, being innocent? or where were the righteous cut off? 4:7

Fear came upon me, and trembling. 4:14

Then a spirit passed before my face; the hair of my flesh stood up. 4:15

Shall mortal man be more just than God? shall a man be more pure than his maker? 4:17

Wrath killeth the foolish man, and envy slayeth the silly one. 5:2

Man is born unto trouble, as the sparks fly upward. 5:7

He taketh the wise in their own craftiness. 5:13

For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. 5:23

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. 5:26

How forcible are right words! 6:25

My days are swifter than a weaver's shuttle, and are spent without hope. 7:6

He shall return no more to his house, neither shall his place know him any more.[2] 7:10

[1] See Euripides, p. 84a.

[2] When a few years are come, then I shall go the way whence I shall not return. — *Job 16:22*

The place thereof shall know it no more. — *Psalm 103:16*

I would not live alway: let me alone; for my days are vanity. *Job* 7:16

But how should man be just with God? 9:2

The land of darkness and the shadow of death. 10:21

Canst thou by searching find out God? 11:7

And thine age shall be clearer than the noonday. 11:17

No doubt but ye are the people, and wisdom shall die with you. 12:2

The just upright man is laughed to scorn. 12:4

But now ask the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. 12:7–8

With the ancient is wisdom; and in length of days understanding. 12:12

He discovereth deep things out of darkness, and bringeth out to light the shadow of death. 12:22

Man that is born of a woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. 14:1–2

But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? 14:10

If a man die, shall he live again? 14:14

Should a wise man utter vain knowledge, and fill his belly with the east wind? 15:2

Miserable comforters are ye all. 16:2

My days are past. 17:11

I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. 17:14

The king of terrors. 18:14

I am escaped with the skin of my teeth. 19:20

Oh that my words were now written! oh that they were printed in a book! *Job* 19:23

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: [1]

And though, after my skin, worms destroy this body, yet in my flesh shall I see God. 19:25–26

Seeing the root of the matter is found in me. 19:28

Though wickedness be sweet in his mouth, though he hide it under his tongue. 20:12

Suffer me that I may speak; and after that I have spoken, mock on. 21:3

Shall any teach God knowledge? 21:22

They are of those that rebel against the light. 24:13

The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered. 24:20

Yea, the stars are not pure in his sight.

How much less man, that is a worm? and the son of man, which is a worm? 25:5–6

But where shall wisdom be found? and where is the place of understanding? 28:12

The land of the living. 28:13

The price of wisdom is above rubies.[2] 28:18

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. 28:28

I caused the widow's heart to sing for joy. 29:13

I was eyes to the blind, and feet was I to the lame. 29:15

The house appointed for all living. 30:23

[1] Also in *Book of Common Prayer, Burial of the Dead.*

[2] [Wisdom] is more precious than rubies.— *Proverbs 3:15*

See Sophocles, p. 82b.

I am a brother to dragons, and a companion to owls. *Job* 30:29

My desire is, that the Almighty would answer me, and that mine adversary had written a book. 31:35

Great men are not always wise. 32:9

For I am full of matter, the spirit within me constraineth me. 32:18

One among a thousand. 33:23

Far be it from God, that he should do wickedness. 34:10

He multiplieth words without knowledge. 35:16

Fair weather cometh out of the north. 37:22

Then the Lord answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man. 38:1–3

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. 38:4

The morning stars sang together, and all the sons of God shouted for joy. 38:7

Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? 38:11

Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? 38:16

Hath the rain a father? or who hath begotten the drops of dew? 38:28

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? 38:31

Canst thou guide Arcturus with his sons? 38:32

Who can number the clouds in wisdom? or who can stay the bottles of heaven. 38:37

Hast thou given the horse strength? hast thou clothed his neck with thunder? *Job* 39:19

He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. 39:21

He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet.

He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting. 39:24–25

Behold, I am vile; what shall I answer thee? 40:4

Behold now behemoth, which I made with thee; he eateth grass as an ox. 40:15

Canst thou draw out leviathan with a hook? 41:1

Hard as a piece of the nether millstone. 41:24

He maketh the deep to boil like a pot. 41:31

Upon earth there is not his like, who is made without fear. 41:33

He is a king over all the children of pride. 41:34

I have heard of thee by the hearing of the ear: but now mine eye seeth thee. 42:5

So the Lord blessed the latter end of Job more than his beginning. 42:12

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

The Book of Psalms 1:1–4[1]

[1] See Amenemope, VI, p. 4b, and *Jeremiah* 17:5–8, p. 34 a–b.

Why do the heathen rage, and the people imagine a vain thing?
Psalms 2:1

Blessed are all they that put their trust in him. 2:12

Lord, lift thou up the light of thy countenance upon us. 4:6

I will both lay me down in peace, and sleep.[1] 4:8

Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger. 8:2

What is man, that thou art mindful of him? and the son of man, that thou visitest him? 8:4

Thou hast made him a little lower than the angels. 8:5

How excellent is thy name in all the earth. 8:9

Flee as a bird to your mountain. 11:1

How long wilt thou forget me, O Lord? 13:1

The fool hath said in his heart, There is no God. *14:1 and 53:1*

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? 15:1

He that sweareth to his own hurt, and changeth not. 15:4

The lines are fallen unto me in pleasant places;[2] yea, I have a goodly heritage. 16:6

Keep me as the apple of the eye,[3] hide me under the shadow of thy wings. 17:8

He rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. 18:10

The heavens declare the glory of God; and the firmament showeth his handiwork. *Psalms* 19:1

Day unto day uttereth speech, and night unto night showeth knowledge. 19:2

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. 19:4–6

The judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 19:9–10

Cleanse thou me from secret faults. 19:12

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. 19:14

Thou hast given him his heart's desire. 21:2

My God, my God, why hast thou forsaken me?[1] why art thou so far from helping me, and from the words of my roaring? 22:1

They part my garments among them, and cast lots upon my vesture. 22:18

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will

[1] I will lay me down in peace, and take my rest. — *Book of Common Prayer, Psalm 4:9*

[2] The lot is fallen unto me in a fair ground. — *Book of Common Prayer, Psalm 16:7*

[3] Also in *Deuteronomy 32:10* and *Proverbs 7:2*.

[1] This was the psalm Christ recited on the cross. See *Matthew 27:46*, p. 45a.

fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. *Psalms* 23

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. 24:1–4

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. 24:7

Who is this King of glory? The Lord of hosts, he is the King of glory. 24:10

The Lord is my light[1] and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? 27:1

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. 27:3

The Lord is my strength and my shield. 28:7

Worship the Lord in the beauty of holiness. 29:2

Weeping may endure for a night, but joy cometh in the morning. 30:5

I am forgotten as a dead man out of mind: I am like a broken vessel. 31:12

[1] Dominus illuminatio mea. — *The Vulgate.* Motto of Oxford University.

My times are in thy hand. *Psalms* 31:15

From the strife of tongues. 31:20

Sing unto him a new song; play skilfully with a loud noise. 33:3

O taste and see that the Lord is good. 34:8

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil, and do good; seek peace, and pursue it. 34:13–14

Rescue my soul from their destructions, my darling from the lions. 35:17

How excellent is thy lovingkindness, O God! 36:7

The meek shall inherit the earth.[1] 37:11

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. 37:25

I have seen the wicked in great power, and spreading himself[2] like a green bay tree. 37:35

Mark the perfect man, and behold the upright: for the end of that man is peace.[3] 37:37

For thine arrows stick fast in me, and thy hand presseth me sore. 38:2

I said, I will take heed to my ways, that I sin not with my tongue. 39:1

My heart was hot within me, while I was musing the fire burned. 39:3

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. 39:4

Every man at his best state is altogether vanity. 39:5

Surely every man walketh in a vain show: surely they are disquieted in

[1] See *Matthew 5:5*, p. 40a.

[2] Flourishing. — *Book of Common Prayer, Psalm 37:36*

[3] For that shall bring a man peace at the last. — *Book of Common Prayer, Psalm 37:38*

vain: he heapeth up riches, and knoweth not who shall gather them. *Psalms* 39:6

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more. 39:12–13

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God. 42:1–2

Why art thou cast down, O my soul? and why art thou disquieted in me? 42:5, 11 *and* 43:5

Deep calleth unto deep. 42:7

My tongue is the pen of a ready writer. 45:1

The king's daughter is all glorious within. 45:13

God is our refuge and strength, a very present help in trouble.

Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. 46:1–2

Be still, and know that I am God. 46:10

Every beast of the forest is mine, and the cattle upon a thousand hills. 50:10

I was shapen in iniquity; and in sin did my mother conceive me. 51 [1]:5

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 51:7

Create in me a clean heart, O God; and renew a right spirit within me. 51:10

And take not thy holy spirit from me. 51:11

Open thou my lips; and my mouth shall show forth thy praise. 51:15

[1] This Psalm is known as the Miserere from its opening word in the Vulgate. The first line is: Have mercy upon me, O God.

A broken and a contrite heart, O God, thou wilt not despise. *Psalms* 51:17

Oh that I had wings like a dove! for then would I fly away, and be at rest.[1] 55:6

We took sweet counsel together. 55:14

The words of his mouth were smoother than butter, but war was in his heart: [2] his words were softer than oil, yet were they drawn swords. 55:21

They are like the deaf adder that stoppeth her ear;

Which will not hearken to the voice of charmers, charming never so wisely. 58:4–5

Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. 60:8

Lead me to the rock that is higher than I. 61:2

He only is my rock and my salvation: he is my defence; I shall not be moved. 62:6

Thou renderest to every man according to his work. 62:12

My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is. 63:1

Thou crownest the year with thy goodness. 65:11

Make a joyful noise unto God, all ye lands. 66:1

We went through fire and through water. 66:12

God setteth the solitary in families. 68:6

Cast me not off in the time of old age; forsake me not when my strength faileth. 71:9

He shall come down like rain upon

[1] See Euripides, p. 84b.

[2] The words of his mouth were softer than butter, having war in his heart. — *Book of Common Prayer, Psalm* 50:22

the mown grass: as showers that water the earth. *Psalms* 72:6

His enemies shall lick the dust. 72:9

His name shall endure for ever. 72:17

A stubborn and rebellious generation. 78:8

But ye shall die like men, and fall like one of the princes. 82:7

How amiable are thy tabernacles, O Lord of hosts! 84:1

They go from strength to strength. 84:7

A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. 84:10

Mercy and truth are met together; righteousness and peace have kissed each other. 85:10

Lord, why castest thou off my soul? why hidest thou thy face from me? 88:14

Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.[1] 90:1–6

We spend our years as a tale that is told.[2] 90:9

[1] See *Isaiah 40:6, 8*, p. 32b, and *1 Peter 1:24*, p. 56b.

[2] We bring our years to an end, as it were a tale that is told. — *Book of Common Prayer, Psalm 90:9*

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.[1] *Psalms* 90:–10

So teach us to number our days, that we may apply our hearts unto wisdom. 90:12

Establish thou the work of our hands upon us; yea, the work of our hands establish thou it. 90:17

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. 91:1–7

He shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.[2]

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. 91:11–13

The righteous shall flourish like the

[1] The days of our age are threescore and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone. — *Book of Common Prayer, Psalm 90:10*

[2] Also in *Matthew 4:6*.

palm tree: he shall grow like a cedar in Lebanon. *Psalms* 92:12

Mightier than the noise of many waters. 93:4

In his hand are the deep places of the earth: the strength of the hills is his also.

The sea is his, and he made it: and his hands formed the dry land. 95:4–5

We are the people of his pasture, and the sheep of his hand. 95:7

O sing unto the Lord a new song. 96:1

The Lord reigneth; let the earth rejoice. 97:1

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. 100

My days are consumed like smoke. 102:3

I watch, and am as a sparrow alone upon the house top. 102:7

As the heaven is high above the earth, so great is his mercy toward them that fear him. 103:11

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.[1] 103:15–16

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind. 104:3

[1] See Homer, p. 67a.

Wine that maketh glad the heart of man. *Psalms* 104:15

The cedars of Lebanon. 104:16

He appointeth the moon for seasons: the sun knoweth his going down.

Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

The young lions roar after their prey, and seek their meat from God.

The sun ariseth, they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work and to his labor until the evening.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

There go the ships: there is that leviathan, whom thou hast made to play therein.

These wait all upon thee; that thou mayest give them their meat in due season. 104:19–27[1]

Such as sit in darkness and in the shadow of death. 107:10

They that go down to the sea in ships, that do business in great waters. 107:23

They mount up to the heaven, they go down again to the depths. 107:26

They reel to and fro, and stagger like a drunken man, and are at their wit's end. 107:27

For I am poor and needy, and my heart is wounded within me.

I am gone like the shadow when it declineth: I am tossed up and down as the locust. 109:22–23

Thou hast the dew of thy youth. 110:3

The fear of the Lord is the beginning of wisdom. 111:10

From the rising of the sun unto the

[1] See Ikhnaton, p. 3b.

going down of the same the Lord's name is to be praised. *Psalms* 113:3

The mountains skipped like rams, and the little hills like lambs. 114:4

They have mouths, but they speak not: eyes have they, but they see not.

They have ears, but they hear not.[1] 115:5–6

I said in my haste, All men are liars. 116:11

Precious in the sight of the Lord is the death of his saints. 116:15

The stone which the builders refused is become the head stone of the corner.[2] 118:22

This is the day which the Lord hath made. 118:24

Blessed be he that cometh in the name of the Lord.[3] 118:26

Thy word is a lamp unto my feet, and a light unto my path. 119:105

I am for peace: but when I speak, they are for war. 120:7

I will lift up mine eyes unto the hills, from whence cometh my help.[4]

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. 121

I was glad when they said unto me, Let us go into the house of the Lord. *Psalms* 122:1

Peace be within thy walls, and prosperity within thy palaces. 122:7

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. 126:5–6

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. 127:1

He giveth his beloved sleep. 127:2

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man that hath his quiver full of them. 127:4–5

Out of the depths have I cried unto thee, O Lord. 130:1

My soul waiteth for the Lord more than they that watch for the morning. 130:6

I will not give sleep to mine eyes, or slumber to mine eyelids.[1] 132:4

Behold, how good and how pleasant it is for brethren to dwell together in unity! 133:1

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.[2]

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my

[1] Also in *Psalm 135:16–17*.

[2] Also in *Matthew 21:42*.

[3] Also in *Matthew 21:9, 23:39, Mark 11:9,* and *Luke 13:35*.

[4] I lift up my eyes to the hills. From whence does my help come? — *Revised Standard Version*

[1] Also in *Proverbs 6:4*.

[2] By the waters of Babylon we sat down and wept: when we remembered thee, O Sion. — *Book of Common Prayer, Psalm 137:1*

tongue cleave to the roof of my mouth. *Psalms* 137:1–6

O Lord, thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. 139:1–2

Whither shall I go from thy spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me. 139:7–10

The darkness and the light are both alike to thee. 139:12

I am fearfully and wonderfully made. 139:14

They have sharpened their tongues like a serpent. 140:3

Thou openest thine hand, and satisfiest the desire of every living thing. 145:16

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. 145:18

Put not your trust in princes. 146:3

He telleth the number of the stars; he calleth them all by their names. 147:4

Let every thing that hath breath praise the Lord. 150:6

To give subtilty to the simple, to the young man knowledge and discretion. *The Proverbs* 1:4

My son, if sinners entice thee, consent thou not. 1:10

Wisdom crieth without; she uttereth her voice in the streets. 1:20

Length of days is in her right hand; and in her left hand riches and honor. 3:16

Her ways are ways of pleasantness, and all her paths are peace. *Proverbs* 3:17

Be not afraid of sudden fear. 3:25

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. 4:7

The path of the just is as the shining light, that shineth more and more unto the perfect day. 4:18

Keep thy heart with all diligence; for out of it are the issues of life. 4:23

For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:

But her end is bitter as wormwood, sharp as a two-edged sword. 5:3–4

Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer, or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest. 6:6–8

Yet a little sleep, a little slumber, a little folding of the hands to sleep: [1]

So shall thy poverty come as one that travelleth, and thy want as an armed man. 6:10–11

Lust not after her beauty in thine heart; neither let her take thee with her eyelids. 6:25

Can a man take fire in his bosom, and his clothes not be burned?

Can one go upon hot coals, and his feet not be burned? 6:27–28

Jealousy is the rage of a man: therefore he will not spare in the day of vengeance. 6:34

He goeth after her straightway, as an ox goeth to the slaughter. 7:22

I love them that love me; and those that seek me early shall find me. 8:17

Wisdom hath builded her house, she hath hewn out her seven pillars. 9:1

[1] Also in *Proverbs* 24:33.

Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. *Proverbs* 9:8

Stolen waters are sweet, and bread eaten in secret is pleasant. 9:17

A wise son maketh a glad father: but a foolish son is the heaviness of his mother. 10:1

Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

The memory of the just is blessed: but the name of the wicked shall rot. 10:6–7

Hatred stirreth up strifes: but love covereth all sins. 10:12

In the multitude of counsellors there is safety.[1]

He that is surety for a stranger shall smart for it. 11:14–15

As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. 11:22

He that trusteth in his riches shall fall. 11:28

A virtuous woman is a crown to her husband. 12:4

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel. 12:10

The way of a fool is right in his own eyes. 12:15

Hope deferred maketh the heart sick. 13:12

The way of transgressors is hard. 13:15

The desire accomplished is sweet to the soul. 13:19

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.[2] 13:24

Fools make a mock at sin. 14:9

The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. *Proverbs* 14:10

Even in laughter the heart is sorrowful. 14:13

The prudent man looketh well to his going. 14:15

In all labor there is profit: but the talk of the lips tendeth only to penury. 14:23

Righteousness exalteth a nation. 14:34

A soft answer turneth away wrath. 15:1

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. 15:13

He that is of a merry heart hath a continual feast.

Better is little with the fear of the Lord than great treasure and trouble therewith.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.[1] 15:15–17

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife. 15:18

A word spoken in due season, how good is it! 15:23

Before honour is humility. 15:33 *and* 18:12

A man's heart deviseth his way: but the Lord directeth his steps. 16:9

Pride goeth before destruction, and an haughty spirit before a fall.[2] 16:18

The hoary head is a crown of glory, if it be found in the way of righteousness.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. 16:31–32

Whoso mocketh the poor reproacheth his Maker. 17:5

[1] Also in *Proverbs* 24:6.
[2] See Menander, p. 102a, and note.

[1] See Amenemope, IX, p. 4b.
[2] See Sophocles, p. 81b, and note.

He that repeateth a matter separateth very friends. *Proverbs* 17:9

Whoso rewardeth evil for good, evil shall not depart from his house. 17:13

A merry heart doeth good like a medicine. 17:22

He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

Even a fool, when he holdeth his peace, is counted wise. 17:27–28

A fool's mouth is his destruction. 18:7

A wounded spirit who can bear? 18:14

A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle. 18:19

Whoso findeth a wife findeth a good thing. 18:22

A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother. 18:24

Wealth maketh many friends. 19:4

A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping. 19:13

He that hath pity upon the poor lendeth unto the Lord. 19:17

Wine is a mocker, strong drink is raging. 20:1

It is an honour for a man to cease from strife: but every fool will be meddling. 20:3

Even a child is known by his doings, whether his work be pure, and whether it be right.

The hearing ear, and the seeing eye, the Lord hath made even both of them. 20:11–12

It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth. 20:14

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel. *Proverbs* 20:17

Meddle not with him that flattereth with his lips. 20:19

It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. 21:9 *and* 25:24

A good name is rather to be chosen than great riches. 22:1

Train up a child in the way he should go: and when he is old, he will not depart from it. 22:6

The borrower is servant to the lender. 22:7

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.[1] 22:17–18

Have I not written to thee excellent things in counsels and knowledge,[2]

That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? [3] 22:20–21

Remove not the ancient landmark.[4] 22:28

Seest thou a man diligent in his business? He shall stand before kings.[5] 22:29

Put a knife to thy throat, if thou be a man given to appetite. 23:2

Labor not to be rich: cease from thine own wisdom.[6] 23:4

Riches certainly make themselves wings.[7] 23:5

As he thinketh in his heart, so is he. 23:7

[1] See Amenemope, III, p. 4b.
[2] See Amenemope, XXVII, p. 4b.
[3] See Amenemope, I, p. 4a.
[4] Also in *Proverbs* 23:10. See Amenemope, VII, p. 4b.
[5] See Amenemope, XXVII, p. 4b.
[6] See Amenemope, IX, p. 4b.
[7] See Amenemope, X, p. 4b.

The drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.
Proverbs 23:21

Despise not thy mother when she is old. 23:22

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.
At the last it biteth like a serpent, and stingeth like an adder. 23:31–32

A wise man is strong; yea, a man of knowledge increaseth strength. 24:5

If thou faint in the day of adversity, thy strength is small. 24:10

A word fitly spoken is like apples of gold in pictures of silver. 25:11

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head.[1] 25:21–22

As cold waters to a thirsty soul, so is good news from a far country. 25:25

For men to search their own glory is not glory. 25:27

Answer a fool according to his folly. 26:5

As a dog returneth to his vomit, so a fool returneth to his folly.
Seest thou a man wise in his own conceit? There is more hope of a fool than of him.
The slothful man saith, There is a lion in the way; a lion is in the streets. 26:11–13

Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. 26:27

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.[2] 27:1

Let another man praise thee, and not thine own mouth. 27:2

[1] See *Romans* 12:20 and Marcus Aurelius, p. 142b.

[2] See Sophocles, p. 82b.

Open rebuke is better than secret love.
Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.
Proverbs 27:5–6

To the hungry soul every bitter thing is sweet. 27:7

Better is a neighbour that is near than a brother far off. 27:10

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. 27:17

The wicked flee when no man pursueth: but the righteous are bold as a lion. 28:1

He that maketh haste to be rich shall not be innocent. 28:20

He that trusteth in his own heart is a fool. 28:26

He that giveth unto the poor shall not lack. 28:27

A fool uttereth all his mind. 29:11

Where there is no vision, the people perish. 29:18

A man's pride shall bring him low: but honour shall uphold the humble in spirit. 29:23

Give me neither poverty nor riches. 30:8

Accuse not a servant unto his master. 30:10

The horseleach hath two daughters, crying, Give, give. 30:15

There be three things which are too wonderful for me, yea, four which I know not:
The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. 30:18–19

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. 31:6

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her. *Proverbs* 31:10–11

Her husband is known in the gates, when he sitteth among the elders of the land. 31:23

Strength and honour are her clothing. 31:25

In her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed. 31:26–28

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates. 31:29–31

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

What profit hath a man of all his labour which he taketh under the sun?

One generation passeth away, and another generation cometh: but the earth abideth for ever.

The sun also ariseth.

Ecclesiastes 1:2–5

All the rivers run into the sea; yet the sea is not full. 1:7

The eye is not satisfied with seeing, nor the ear filled with hearing. 1:8

There is no new thing under the sun. 1:9

There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after. 1:11

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

Ecclesiastes 1:14–15

In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow. 1:18

Wisdom excelleth folly, as far as light excelleth darkness. 2:13

One event happeneth to them all. 2:14

How dieth the wise man? as the fool. 2:16

To every thing there is a season, and a time to every purpose under the heaven.

A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

A time to kill, and a time to heal; a time to break down, and a time to build up;

A time to weep, and a time to laugh; a time to mourn, and a time to dance;

A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

A time to get, and a time to lose; a time to keep, and a time to cast away;

A time to rend, and a time to sew; a time to keep silence, and a time to speak; [1]

A time to love, and a time to hate; a time of war, and a time of peace.

3:1–8

Wherefore I praised the dead which are already dead more than the living which are yet alive. 4:2

Better is an handful with quietness, than both the hands full with travail and vexation of spirit. 4:6

A threefold cord is not quickly broken. 4:12

Better is a poor and a wise child than an old and foolish king. 4:13

[1] See Homer, p. 66a.

God is in heaven, and thou upon earth: therefore let thy words be few. *Ecclesiastes* 5:2

Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. 5:5

The sleep of a labouring man is sweet . . . but the abundance of the rich will not suffer him to sleep. 5:12

As he came forth of his mother's womb, naked shall he return to go as he came,[1] and shall take nothing of his labour, which he may carry away in his hand.[2] 5:15

A good name is better than precious ointment; and the day of death than the day of one's birth.[3] 7:1

It is better to go to the house of mourning, than to go to the house of feasting. 7:2

As the crackling of thorns under a pot, so is the laughter of the fool. 7:6

Better is the end of a thing than the beginning thereof. 7:8

In the day of prosperity be joyful, but in the day of adversity consider. 7:14

Be not righteous over much. 7:16

There is not a just man upon earth, that doeth good, and sinneth not. 7:20

And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands. 7:26

One man among a thousand have I found; but a woman among all those have I not found. 7:28

God hath made man upright; but they have sought out many inventions. 7:29

There is no discharge in that war. 8:8

[1] See *Job* 1:21, p. 14a.
[2] See *The Song of the Harp-Player*, p. 3a.
[3] See Publilius Syrus, p. 125a.

A man hath no better thing under the sun, than to eat, and to drink, and to be merry.[1] *Ecclesiastes* 8:15

A living dog is better than a dead lion.

For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. 9:4–5

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. 9:10

The race is not to the swift, nor the battle to the strong. 9:11

A feast is made for laughter, and wine maketh merry: but money answereth all things. 10:19

A bird of the air shall carry the voice, and that which hath wings shall tell the matter. 10:20

Cast thy bread upon the waters: for thou shalt find it after many days. 11:1

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. 11:4

In the morning sow thy seed, and in the evening withhold not thine hand. 11:6

Rejoice, O young man, in thy youth. 11:9

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

[1] See *Luke* 12:19, p. 46b.

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.
Ecclesiastes 12:1–4

The almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. 12:5–7

The words of the wise are as goads, and as nails fastened by the masters of assemblies. 12:11

Of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. 12:12–14

The song of songs, which is Solomon's. *The Song of Solomon* 1:1

I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 1:5

O thou fairest among women. 1:8

I am the rose of Sharon, and the lily of the valleys. 2:1

As the apple tree among the trees of the wood, so is my beloved among the sons. 2:3

His banner over me was love.

Stay me with flagons, comfort me with apples: for I am sick of love. 2:4–5

Rise up, my love, my fair one, and come away.

For, lo, the winter is past, the rain is over and gone;

The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. *Song of Solomon* 2:10–12

The little foxes, that spoil the vines. 2:15

Until the day break, and the shadows flee away. 2:17 *and* 4:6

By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. 3:1

Thy two breasts are like two young roes that are twins, which feed among the lilies. 4:5

Thou art all fair, my love; there is no spot in thee. 4:7

How much better is thy love than wine! 4:10

Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits. 4:16

My beloved put in his hand by the hole of the door, and my bowels were moved for him. 5:4

His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. 5:16

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? 6:10

Return, return, O Shulamite. 6:13

Thy belly is like a heap of wheat set about with lilies. 7:2

Thy neck is as a tower of ivory. 7:4

Like the best wine . . . that goeth down sweetly, causing the lips of those that are asleep to speak. 7:9

I am my beloved's, and his desire is toward me. *Song of Solomon* 7:10

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave. 8:6

Many waters cannot quench love, neither can the floods drown it. 8:7

Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices. 8:14

The ox knoweth his owner, and the ass his master's crib.
The Book of the Prophet Isaiah 1:3

The whole head is sick, and the whole heart faint. 1:5

As a lodge in a garden of cucumbers. 1:8

Bring no more vain oblations. 1:13

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.
Come now, and let us reason together . . . though your sins be as scarlet, they shall be as white as snow. 1:17–18

They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.[1] 2:4

In that day a man shall cast his idols . . . to the moles and to the bats. 2:20

Cease ye from man, whose breath is in his nostrils. 2:22

The stay and the staff, the whole stay of bread, and the whole stay of water. 3:1

What mean ye that ye beat my people to pieces and grind the faces of the poor? 3:15

[1] Also in *Joel* 3:10 and *Micah* 4:3.

Walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. *Isaiah* 3:16

In that day seven women shall take hold of one man. 4:1

My wellbeloved hath a vineyard in a very fruitful hill. 5:1

And he looked for judgment, but behold oppression; for righteousness, but behold a cry.
Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! 5:7–8

Woe unto them that rise up early in the morning, that they may follow strong drink. 5:11

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope. 5:18

Woe unto them that call evil good, and good evil. 5:20

I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 6:1–2

Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. 6:3

Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. 6:5

I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. 6:8

Then said I, Lord, how long? 6:11

Behold, a virgin shall conceive, and

bear a son, and shall call his name Immanuel. *Isaiah* 7:14

For a stone of stumbling and for a rock of offence. 8:14

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. 9:2

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end. 9:6–7

The ancient and honorable, he is the head. 9:15

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. 11:1–2

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 11:6–9

For the Lord JEHOVAH is my strength and my song; he also is become my salvation. 12:2

And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. *Isaiah* 13:11

How art thou fallen from heaven, O Lucifer, son of the morning! 14:12

Is this the man that made the earth to tremble, that did shake kingdoms. 14:16

The nations shall rush like the rushing of many waters. 17:13

And they shall fight every one against his brother. 19:2

The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land. 21:1

Babylon is fallen, is fallen;[1] and all the graven images of her gods he hath broken unto the ground. 21:9

Watchman, what of the night? 21:11

Let us eat and drink; for tomorrow we shall die. 22:13

I will fasten him as a nail in a sure place. 22:23

Whose merchants are princes. 23:8

As with the maid, so with her mistress. 24:2

For thou hast been a strength to the poor, a strength to the needy in his distress. 25:4

A feast of fat things, a feast of wines on the lees. 25:6

He will swallow up death in victory;[2] and the Lord God will wipe away tears from off all faces.[3] 25:8

Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace, whose mind is stayed on thee. 26:2–3

[1] See *Revelation 14:8*, p. 58b.
[2] See *I Corinthians 15:54*, p. 53a.
[3] See *Revelation 21:4*, p. 58b.

Awake and sing. *Isaiah* 26:19

Hide thyself as it were for a little moment, until the indignation be overpast. 26:20

Leviathan, that crooked serpent . . . the dragon that is in the sea. 27:1

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. 28:10

We have made a covenant with death, and with hell are we at agreement. 28:15

It shall be a vexation only to understand the report. 28:19

They are drunken, but not with wine; they stagger, but not with strong drink. 29:9

Their strength is to sit still.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever. 30:7–8

The bread of adversity, and the water of affliction. 30:20

This is the way, walk ye in it. 30:21

Behold, a king shall reign in righteousness. 32:1

And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadows of a great rock in a weary land. 32:2

An habitation of dragons, and a court for owls. 34:13

The desert shall rejoice, and blossom as the rose. 35:1

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing. 35:5–6

Sorrow and sighing shall flee away. 35:10

Thou trustest in the staff of this broken reed. *Isaiah* 36:6

Incline thine ear, O Lord, and hear. 37:17

I shall go softly all my years in the bitterness of my soul. 38:15

Comfort ye, comfort ye my people. 40:1

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.[1] 40:2–3

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. 40:4

All flesh is grass, and all the goodliness thereof is as the flower of the field. 40:6

The grass withereth, the flower fadeth: [2] but the word of our God shall stand for ever. 40:8

Get thee up into the high mountain . . . say unto the cities of Judah, Behold your God! 40:9

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. 40:11

The nations are as a drop of a bucket, and are counted as the small dust of the balance. 40:15

Have ye not known? have ye not heard? hath it not been told you from the beginning? 40:21

They that wait upon the Lord shall

[1] See *Matthew 3:3*, p. 39b. Also in *Mark 1:3*, *Luke 3:4* and *John 1:23*.

[2] See *Psalm 90:5–6*, p. 20a, and note.

renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. *Isaiah* 40:31

They helped every one his neighbour; and every one said to his brother, Be of good courage. 41:6

A bruised reed shall he not break, and the smoking flax shall he not quench. 42:3

Shall the clay say to him that fashioneth it, What makest thou? 45:9

O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. 48:18

There is no peace, saith the Lord, unto the wicked. 48:22

Therefore the redeemed of the Lord shall return, and come with singing unto Zion. 51:11

Thou hast drunken the dregs of the cup of trembling. 51:17

Therefore hear now this. 51:21

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. 52:7

They shall see eye to eye. 52:8

He is despised and rejected of men; a man of sorrows, and acquainted with grief. 53:3

Surely he hath borne our griefs, and carried our sorrows. 53:4

All we like sheep have gone astray. 53:6

He is brought as a lamb to the slaughter.[1] 53:7

Ho, everyone that thirsteth, come ye to the waters. 55:1

Behold, I have given him for a witness to the people, a leader and commander to the people. 55:4

[1] Also in *Acts* 8:32.

Let the wicked forsake his way, and the unrighteous man his thoughts. *Isaiah* 55:7

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. 55:8

Peace to him that is far off, and to him that is near. 57:19

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. 60:1

A little one shall become a thousand, and a small one a strong nation. 60:22

Give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. 61:3

I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 63:3

All our righteousnesses are as filthy rags; and we all do fade as a leaf. 64:6

We all are the work of thy hand. 64:8

I am holier than thou. 65:5

For, behold, I create new heavens and a new earth.[1] 65:17

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat. 65:21–22

As one whom his mother comforteth, so will I comfort you. 66:13

They were as fed horses in the morning: every one neighed after his neighbour's wife. *The Book of the Prophet Jeremiah* 5:8

[1] See *Revelation* 21:1, p. 58b.

Hear now this, foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not. *Jeremiah* 5:21

But this people hath a revolting and a rebellious heart. 5:23

Saying, Peace, peace; when there is no peace. 6:14 *and* 8:11

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.[1] 6:16

Amend your ways and your doings. 7:3 *and* 26:13

The harvest is past, the summer is ended, and we are not saved. 8:20

Is there no balm in Gilead? 8:22

Oh that I had in the wilderness a lodging place of wayfaring men! 9:6

I will feed them . . . with wormwood, and give them water of gall to drink.[2] 9:15

Can the Ethiopian change his skin, or the leopard his spots? 13:23

Her sun is gone down while it was yet day. 15:9

A man of strife and a man of contention. 15:10

The sin of Judah is written with a pen of iron, and with the point of a diamond. 17:1

Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.[1] *Jeremiah* 17:5–8

The heart is deceitful above all things, and desperately wicked: who can know it? 17:9

As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. 17:11

Thou art my hope in the day of evil. 17:17

O earth, earth, earth, hear the word of the Lord. 22:29

The fathers have eaten a sour grape, and the children's teeth are set on edge.[2] 31:29

With my whole heart and with my whole soul. 32:41

And seekest thou great things for thyself? seek them not. 45:5

How doth the city sit solitary, that was full of people! how is she become as a widow!

The Lamentations of Jeremiah 1:1

She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her. 1:2

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow. 1:12

It is good for a man that he bear the yoke in his youth. 3:27

As it were a wheel in the middle of a wheel.

The Book of the Prophet Ezekiel 1:16

As is the mother, so is her daughter. 16:44

[1] Stare super vias antiquas. — *The Vulgate*

[2] I will feed them with wormwood, and make them drink the water of gall. — *Jeremiah* 23:15

[1] See Amenemope, VI, p. 4b; see also *Psalm* 1, p. 16b.

[2] Also in *Ezekiel* 18:2.

The king of Babylon stood at the parting of the way. *Ezekiel* 21:21

Can these bones live? 37:3

O ye dry bones, hear the word of the Lord. 37:4

Every man's sword shall be against his brother. 38:21

His legs of iron, his feet part of iron and part of clay. *The Book of Daniel* 2:33

Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. 3:23

Nebuchadnezzar . . . was driven from men, and did eat grass as oxen. 4:33

Belshazzar the king made a great feast to a thousand of his lords. 5:1

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balances, and art found wanting.

PERES; Thy kingdom is divided, and given to the Medes and Persians. 5:25–28

According to the law of the Medes and Persians, which altereth not. 6:12

They brought Daniel, and cast him into the den of lions. 6:16

So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. 6:23

The Ancient of days. 7:9 *and* 7:13

Many shall run to and fro, and knowledge shall be increased. 12:4

Ye are the sons of the living God. *Hosea* 1:10

Like people, like priest. 4:9

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. *Hosea* 6:2

He shall come unto us as the rain, as the latter and former rain unto the earth. 6:3

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. 6:6

They have sown the wind, and they shall reap the whirlwind. 8:7

Ye have plowed wickedness, ye have reaped iniquity. 10:13

I drew them with . . . bands of love. 11:4

I have multiplied visions, and used similitudes, by the ministry of the prophets. 12:10

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.[1] 13:14

Your old men shall dream dreams, your young men shall see visions. *Joel* 2:28

Multitudes in the valley of decision. 3:14

They sold the righteous for silver, and the poor for a pair of shoes. *Amos* 2:6

Can two walk together, except they be agreed? 3:3

And Jonah was in the belly of the fish three days and three nights. *Jonah* 1:17

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Micah* 6:8

The faces of them all gather blackness.[2] *Nahum* 2:10

Write the vision, and make it plain

[1] See *I Corinthians 15:54–55*, p. 53a.

[2] The faces of them all are as the blackness of a kettle. — *Douay Bible* [1609], *Nahum 2:10*. The English version of the Roman Catholic Bible was first printed in Douay, France.

upon tables, that he may run that readeth it. *Habakkuk* 2:2

The Lord is in his holy temple: let all the earth keep silence before him. 2:20

Your fathers, where are they? And the prophets, do they live forever? *Zechariah* 1:5

I have spread you abroad as the four winds of the heaven. 2:6

Not by might, nor by power, but by my spirit, saith the Lord of hosts. 4:6

For who hath despised the day of small things? 4:10

Behold, thy King cometh unto thee . . . lowly, and riding upon an ass. 9:9

Prisoners of hope. 9:12

So they weighed for my price thirty pieces of silver.[1] 11:12

What are these wounds in thine hands? . . . Those with which I was wounded in the house of my friends. 13:6

Have we not all one father? hath not one God created us? *Malachi* 2:10

Behold, I will send my messenger, and he shall prepare the way before me. 3:1

Behold, the day cometh. 4:1

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. 4:5

THE APOCRYPHA[2]

And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords. *I Esdras* 3:22

Great is Truth, and mighty above all things.[1] 4:41

What is past I know, but what is for to come I know not. *II Esdras* 4:46

Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee. 10:15

I shall light a candle of understanding in thine heart, which shall not be put out. 14:25

If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little. *Tobit* 4:8

Put on her garments of gladness. *Judith* 10:3

The ear of jealousy heareth all things. *The Wisdom of Solomon* 1:10

Our time is a very shadow that passeth away. 2:5

Let us crown ourselves with rosebuds, before they be withered. 2:8

For God created man to be immortal, and made him to be an image of his own eternity.

Nevertheless through envy of the devil came death into the world. 2:23–24

The souls of the righteous are in the hand of God, and there shall no torment touch them.

In the sight of the unwise they seemed to die: and their departure is taken for misery,

And their going from us to be utter destruction: but they are in peace.

For though they be punished in the sight of men, yet is their hope full of immortality.

And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. 3:1–5

[1] See *Matthew 26:15*, p. 44b.

[2] These books form part of the sacred literature of the Alexandrian Jews, and with the exception of *II Esdras* are found interspersed with the Hebrew Scriptures in the ancient copies of the Septuagint, or Greek Version of the Old Testament. — *The Apocrypha According to the Authorized Version, Preface* (Oxford University Press)

[1] Magna est veritas et praevalet. — *The Vulgate, Book III* (uncanonical)

They that put their trust in him shall understand the truth.

The Wisdom of Solomon 3:9

Even so we in like manner, as soon as we were born, began to draw to our end. 5:13

For the hope of the ungodly is like dust that is blown away with the wind . . . and passeth away as the remembrance of a guest that tarrieth but a day. 5:14

For the very true beginning of her [wisdom] is the desire of discipline; and the care of discipline is love. 6:17

And when I was born, I drew in the common air, and fell upon the earth, which is of like nature; and the first voice which I uttered was crying, as all others do. 7:3

All men have one entrance into life, and the like going out. 7:6

The light that cometh from her [wisdom] never goeth out. 7:10

Who can number the sand of the sea, and the drops of rain, and the days of eternity?

The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus, 1:2

To whom hath the root of wisdom been revealed? 1:6

For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. 2:11

The greater thou art, the more humble thyself. 3:18

Many are in high place, and of renown: but mysteries are revealed unto the meek. 3:19

Seek not out the things that are too hard for thee, neither search the things that are above thy strength. 3:21

Be not curious in unnecessary matters: for more things are shewed unto thee than men understand. 3:23

Profess not the knowledge . . . that thou hast not.

A stubborn heart shall fare evil at the last. *Ecclesiasticus* 3:25–26

Wisdom exalteth her children, and layeth hold of them that seek her.

He that loveth her loveth life. 4:11–12

Observe the opportunity. 4:20

Be not as a lion in thy house, nor frantick among thy servants.

Let not thine hand be stretched out to receive, and shut when thou shouldest repay. 4:30–31

Set not thy heart upon thy goods; and say not, I have enough for my life. 5:1

Winnow not with every wind, and go not into every way. 5:9

Let thy life be sincere. 5:11

Be not ignorant of any thing in a great matter or a small. 5:15

If thou wouldest get a friend, prove him first. 6:7

A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. 6:14

A faithful friend is the medicine of life. 6:16

If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. 6:36

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss. 7:36

Rejoice not over thy greatest enemy being dead, but remember that we die all. 8:7

Miss not the discourse of the elders. 8:9

Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure. 9:10

Pride is hateful before God and man. *Ecclesiasticus* 10:7

He that is to day a king to morrow shall die. 10:10

Pride was not made for men, nor furious anger for them that are born of a woman. 10:18

Be not overwise in doing thy business. 10:26

Many kings have sat down upon the ground; and one that was never thought of hath worn the crown. 11:5

In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity. 11:25

Judge none blessed before his death.[1] 11:28

A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity. 12:8

How agree the kettle and the earthen pot together? 13:2

A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends. 13:21

The heart of a man changeth his countenance, whether it be for good or evil. 13:25

So is a word better than a gift. 18:16

Be not made a beggar by banqueting upon borrowing. 18:33

He that contemneth small things shall fall by little and little. 19:1

Whether it be to friend or foe, talk not of other men's lives. 19:8

A man's attire, and excessive laughter, and gait, shew what he is. 19:30

A tale out of season [is as] musick in mourning. 22:6

I will not be ashamed to defend a friend. 22:25

[1] See Solon, p. 69a, and note.

All wickedness is but little to the wickedness of a woman. *Ecclesiasticus* 25:19

The discourse of fools is irksome. 27:13

Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. 28:18

Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. 29:22

There is no riches above a sound body. 30:16

Gladness of the heart is the life of a man, and the joyfulness of a man prolongeth his days. 30:22

Envy and wrath shorten the life, and carefulness bringeth age before the time. 30:24

Watching for riches consumeth the flesh, and the care thereof driveth away sleep. 31:1

Let thy speech be short, comprehending much in few words. 32:8

Consider that I laboured not for myself only, but for all them that seek learning. 33:17

Leave not a stain in thine honour. 33:22

Let the counsel of thine own heart stand. 37:13

Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. 38:1

When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him. 38:23

How can he get wisdom . . . whose talk is of bullocks? 38:25

Let us now praise famous men, and our fathers that begat us. 44:1

All these were honoured in their generations, and were the glory of their times.

There be of them, that have left a name behind them, that their praises might be reported.

And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

Ecclesiasticus 44:7–9

Their bodies are buried in peace; but their name liveth for evermore.

44:14

His word burned like a lamp.

48:1

O all ye works of the Lord, bless ye the Lord: praise him and exalt him above all[1] for ever.

The Song of the Three Holy Children 35

Daniel had convicted them of false witness by their own mouth.

The History of Susanna 61

It is a foolish thing to make a long prologue, and to be short in the story itself. *The Second Book of the Maccabees* 2:32

When he was at the last gasp.

7:9

Speech finely framed delighteth the ears. 15:39

THE NEW TESTAMENT

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

The Gospel According to St. Matthew 1:23

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 2:1–2

[1] In the Book of Common Prayer (The Benedicite): "magnify him."

They saw the young child with Mary his mother, and fell down, and worshipped him: and . . . they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. *Matthew* 2:11–12

Out of Egypt have I called my son. 2:15

Rachel weeping for her children, and would not be comforted, because they are not.[1] 2:18

He shall be called a Nazarene.

2:23

Repent ye: for the kingdom of heaven is at hand. 3:2

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.[2]

3:3

And his meat was locusts and wild honey. 3:4

O generation of vipers, who hath warned you to flee from the wrath to come? 3:7

Now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 3:10

The Spirit of God descending like a dove. 3:16

This is my beloved Son, in whom I am well pleased. 3:17

And when he had fasted forty days and forty nights, he was afterward an hungred. 4:2

Follow me, and I will make you fishers of men. 4:19

Blessed are the poor in spirit: for theirs is the kingdom of heaven. 5:3

[1] Rahel weeping for her children refused to be comforted . . . because they were not. — *Jeremiah* 31:15

[2] See *Isaiah* 40:3, p. 32b.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.[1]

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.[2]

Matthew 5:4–10

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? 5:13

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

5:14–17

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 5:18

Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off. 5:28–30

[1] See *Psalm* 37:11, p. 18b.
[2] The Sermon on the Mount. See Lao-Tzu, p. 74a.

Swear not at all; neither by heaven; for it is God's throne:

Nor by the earth; for it is his footstool. *Matthew* 5:34–35

Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 5:39

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

5:44

He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 5:45

Be ye therefore perfect, even as your Father which is in heaven is perfect.

5:48

When thou doest alms, let not thy left hand know what thy right hand doeth. 6:3

After this manner therefore pray ye: Our Father which art in heaven,[1] Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.[2]

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 6:9–13

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven. 6:19–20

For where your treasure is, there will your heart be also. 6:21

The light of the body is the eye.

6:22

If therefore the light that is in thee

[1] Our Father, who art in heaven. — *Book of Common Prayer, Morning Prayer*
[2] And forgive us our trespasses, As we forgive those who trespass against us. — *Book of Common Prayer, Morning Prayer*

be darkness, how great is that darkness! *Matthew* 6:23

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 6:24

Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns. 6:25–26

Which of you by taking thought can add one cubit unto his stature? 6:27

Consider the lilies of the field, how they grow; they toil not, neither do they spin. 6:28

Even Solomon in all his glory was not arrayed like one of these. 6:29

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. 6:34

Judge not, that ye be not judged. 7:1

With what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 7:2–3

Thou hypocrite, first cast out the beam out of thine own eye. 7:5

Neither cast ye your pearls before swine. 7:6

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 7:7

Or what man is there of you, whom if his son ask bread, will he give him a stone? 7:9

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.[1] 7:12

[1] See Confucius, p. 72b.

Wide is the gate, and broad is the way, that leadeth to destruction. *Matthew* 7:13

Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 7:14

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 7:15

By their fruits ye shall know them. 7:20

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 7:21

[The house] fell not: for it was founded upon a rock. 7:25

But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 8:12

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 8:20

Follow me; and let the dead bury their dead. 8:22

Why are ye fearful, O ye of little faith? 8:26

The whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 8:32

He saw a man, named Matthew, sitting at the receipt of custom. 9:9

They that be whole need not a physician, but they that are sick. 9:12

I am not come to call the righteous, but sinners to repentance. 9:13

Can the children of the bridechamber mourn, as long as the bridegroom is with them? 9:15

Neither do men put new wine into old bottles. *Matthew* 9:17

The maid is not dead, but sleepeth. 9:24

The harvest truly is plenteous, but the labourers are few. 9:37

Go rather to the lost sheep of the house of Israel. 10:6

Freely ye have received, freely give. 10:8

Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 10:14

Be ye therefore wise as serpents, and harmless as doves. 10:16

Ye shall be hated of all men for my name's sake. 10:22

The disciple is not above his master, nor the servant above his lord. 10:24

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. 10:29–30

I came not to send peace, but a sword. 10:34

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.[1] 10:39

He that hath ears to hear, let him hear. 11:15

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. 11:19

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. 11:28–30

[1] See *Matthew* 16:25, p. 43a.

He that is not with me is against me. *Matthew* 12:30

The tree is known by his fruit. 12:33

Out of the abundance of the heart the mouth speaketh. 12:34

Behold, a greater than Solomon is here. 12:42

Some seeds fell by the way side. 13:4

Because they had no root, they withered away. 13:6

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 13:8

The care of this world, and the deceitfulness of riches. 13:22

The kingdom of heaven is like to a grain of mustard seed. 13:31

Pearl of great price. 13:46

Is not this the carpenter's son? 13:55

A prophet is not without honour, save in his own country. 13:57

The daughter of Herodias danced before them, and pleased Herod. 14:6

Give me here John Baptist's head in a charger. 14:8

We have here but five loaves, and two fishes. 14:17

And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 14:20

And in the fourth watch of the night Jesus went unto them, walking on the sea. 14:25

Be of good cheer; it is I; be not afraid. 14:27

O thou of little faith, wherefore didst thou doubt? 14:31

Of a truth thou art the Son of God. 14:33

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. *Matthew* 15:11

They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15:14

The dogs eat of the crumbs which fall from their masters' table. 15:27

When it is evening, ye say, It will be fair weather: for the sky is red. 16:2

The signs of the times. 16:3

Thou art the Christ, the Son of the living God. 16:16

Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven. 16:18–19

Get thee behind me, Satan. 16:23

Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.[1]

For what is a man profited, if he shall gain the whole world, and lose his own soul? 16:25–26

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 18:3

He rejoiceth more of that sheep, than of the ninety and nine which went not astray. 18:13

Where two or three are gathered together in my name, there am I in the midst of them.[2] 18:20

Until seventy times seven. 18:22

What therefore God hath joined together, let not man put asunder.[3] 19:6

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven. 19:21

[1] See *Matthew 10:39*, p. 42a.

[2] See *Book of Common Prayer, A Prayer of St. Chrysostom*, p. 60b.

[3] See *Book of Common Prayer, Solemnization of Matrimony*, p. 61b.

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. *Matthew* 19:24

Many that are first shall be last; and the last shall be first. 19:30

Borne the burden and heat of the day. 20:12

Is it not lawful for me to do what I will with mine own? 20:15

Overthrew the tables of the money-changers. 21:12

My house shall be called the house of prayer; but ye have made it a den of thieves. 21:13

They made light of it. 22:5

Many are called, but few are chosen. 22:14

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22:21

Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. 23:12

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin. 23:23

Blind guides, which strain at a gnat, and swallow a camel. 23:24

Whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones. 23:27

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 23:37

Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation. 24:6–7

Abomination of desolation.
Matthew 24:15

Wheresoever the carcase is, there will the eagles be gathered together.
24:28

Heaven and earth shall pass away, but my words shall not pass away.
24:35

The one shall be taken, and the other left. 24:40

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
And five of them were wise, and five were foolish. 25:1–2

Well done, thou good and faithful servant . . . Enter thou into the joy of thy lord. 25:21

Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
25:29

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. 25:32

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 25:35–36

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 25:40

An alabaster box of very precious ointment. 26:7

To what purpose is this waste?
26:8

For ye have the poor always with you; but me ye have not always.[1]
26:11

[1] See *Deuteronomy* 15:11, p. 10b.

What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.[1] *Matthew* 26:15

My time is at hand. 26:18

Verily I say unto you, that one of you shall betray me. 26:21

Lord, is it I? 26:22

It had been good for that man if he had not been born. 26:24

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
For this is my blood of the new testament, which is shed for many for the remission of sins. 26:26–28

This night, before the cock crow, thou shalt deny me thrice. 26:34

O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. 26:39

Could ye not watch with me one hour?
Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
26:40–41

He came to Jesus, and said, Hail, Master; and kissed him. 26:49

All they that take the sword shall perish with the sword. 26:52

Thy speech bewrayeth thee. 26:73

Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 26:74

The potter's field, to bury strangers in. 27:7

Have thou nothing to do with that just man. 27:19

Let him be crucified. 27:22

[Pilate] took water, and washed his hands before the multitude, saying, I

[1] See *Zechariah* 11:12, p. 36a.

am innocent of the blood of this just person: see ye to it. *Matthew* 27:24

His blood be on us, and on our children. 27:25

A place called Golgotha, that is to say, a place of a skull. 27:33

This is Jesus the King of the Jews. 27:37

He saved others; himself he cannot save. 27:42

Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? [1] 27:46

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. 27:51

His countenance was like lightning, and his raiment white as snow. 28:3

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 28:19

Lo, I am with you alway, even unto the end of the world. 28:20

There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

The Gospel According to St. Mark 1:7

Arise, and take up thy bed, and walk. 2:9

The sabbath was made for man, and not man for the sabbath. 2:27

If a house be divided against itself, that house cannot stand. 3:25

The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 4:28

What manner of man is this? 4:41

My name is Legion: for we are many. 5:9

[1] See *Psalm* 22:1, p. 17b.

Clothed, and in his right mind. *Mark* 5:15

My little daughter lieth at the point of death. 5:23

Knowing in himself that virtue had gone out of him. 5:30

I see men as trees, walking. 8:24

Lord, I believe; help thou mine unbelief. 9:24

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 10:14

Which devour widows' houses, and for a pretense make long prayers. 12:40

And there came a certain poor widow, and she threw in two mites. 12:42

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Lest coming suddenly he find you sleeping. 13:35–36

Go ye into all the world, and preach the gospel to every creature. 16:15

Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

The Gospel According to St. Luke 1:28

For with God nothing shall be impossible. 1:37

Blessed is the fruit of thy womb. 1:42

My soul doth magnify the Lord. 1:46

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 1:48

He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree. 1:51–52

He hath filled the hungry with good things; and the rich he hath sent empty away. *Luke* 1:53

Blessed be the Lord God of Israel; for he hath visited and redeemed his people. 1:68

As he spake by the mouth of his holy prophets, which have been since the world began:
That we should be saved from our enemies, and from the hand of all that hate us. 1:70–71

Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death. 1:78–79

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. 2:7

There were in the same country shepherds abiding in the field, keeping watch over their flock by night.
And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 2:8–11

Glory to God in the highest, and on earth peace, good will toward men.[1] 2:14

Lord, now lettest thou thy servant depart in peace. 2:29

A light to lighten the Gentiles, and the glory of thy people Israel. 2:32

Wist ye not that I must be about my Father's business? 2:49

[1] The Douay Bible has "peace to men of good will."

Jesus increased in wisdom and stature, and in favour with God and man. *Luke* 2:52

[The devil] shewed unto him all the kingdoms of the world in a moment of time. 4:5

Physician, heal thyself. 4:23

Woe unto you, when all men shall speak well of you! 6:26

Her sins, which are many, are forgiven; for she loved much. 7:47

Nothing is secret, that shall not be made manifest. 8:17

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. 9:62

Nor scrip, nor shoes. 10:4

Peace be to this house. 10:5

The labourer is worthy of his hire. 10:7

I beheld Satan as lightning fall from heaven. 10:18

Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 10:24

A certain man went down from Jerusalem to Jericho, and fell among thieves. 10:30

A certain Samaritan . . . had compassion on him. 10:33

Go, and do thou likewise. 10:37

But Martha was cumbered about much serving. 10:40

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. 10:42

This is an evil generation: they seek a sign. 11:29

Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.[1] 12:19

Thou fool, this night thy soul shall be required of thee. 12:20

[1] See *Ecclesiastes* 8:15, p. 28b.

Let your loins be girded about, and your lights burning. *Luke* 12:35

For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 12:48

The poor, and the maimed, and the halt, and the blind. 14:21

Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 14:28

Rejoice with me; for I have found my sheep which was lost. 15:6

Wasted his substance with riotous living. 15:13

Bring hither the fatted calf, and kill it. 15:23

For this my son was dead, and is alive again; he was lost, and is found. 15:24

Son, thou art ever with me, and all that I have is thine. 15:31

The children of this world are in their generation wiser than the children of light. 16:8

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 16:10

The beggar died, and was carried by the angels into Abraham's bosom. 16:22

Between us and you there is a great gulf fixed. 16:26

It were better for him that a millstone were hanged about his neck, and he cast into the sea. 17:2

Remember Lot's wife. 17:32

God, I thank thee, that I am not as other men are. 18:11

God be merciful to me a sinner. 18:13

Out of thine own mouth will I judge thee. 19:22

If these should hold their peace, the stones would immediately cry out. *Luke* 19:40

God forbid. 20:16

He is not a God of the dead, but of the living. 20:38

In your patience possess ye your souls. 21:19

The Son of man coming in a cloud with power and great glory. 21:27

This do in remembrance of me. 22:19

Not my will, but thine, be done. 22:42

For if they do these things in a green tree, what shall be done in the dry? 23:31

The place, which is called Calvary. 23:33

Father, forgive them; for they know not what they do. 23:34

Lord, remember me when thou comest into thy kingdom. 23:42

To day shalt thou be with me in paradise. 23:43

Father, into thy hands I commend my spirit. 23:46

He gave up the ghost. *Ib.*

He was a good man, and a just. 23:50

Why seek ye the living among the dead? 24:5

Their words seemed to them as idle tales. 24:11

Did not our heart burn within us, while he talked with us? 24:32

In the beginning was the Word, and the Word was with God, and the Word was God. *The Gospel According to St. John* 1:1

And the light shineth in darkness; and the darkness comprehended it not. 1:5

There was a man sent from God, whose name was John. *John* 1:6

The true Light, which lighteth every man that cometh into the world. 1:9

The Word was made flesh, and dwelt among us . . . full of grace and truth. 1:14

No man hath seen God at any time. 1:18

Behold the Lamb of God, which taketh away the sin of the world. 1:29

Can there any good thing come out of Nazareth? 1:46

Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. 1:51

Woman, what have I to do with thee? mine hour is not yet come. 2:4

The water that was made wine. 2:9

When he had made a scourge of small cords, he drove them all out of the temple. 2:15

Make not my Father's house an house of merchandise. 2:16

Except a man be born again, he cannot see the kingdom of God. 3:3

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 3:8

How can these things be? 3:9

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 3:16

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. 4:23

He was a burning and a shining light. *John* 5:35

Search the scriptures. 5:39

What are they among so many? 6:9

Gather up the fragments that remain, that nothing be lost. 6:12

I am the bread of life. 6:35

It is the spirit that quickeneth. 6:63

Judge not according to the appearance. 7:24

Never man spake like this man. 7:46

He that is without sin among you, let him first cast a stone at her. 8:7

Neither do I condemn thee: go, and sin no more. 8:11

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 8:12

The truth shall make you free. 8:32

Ye are of your father the devil . . . there is no truth in him. . . . he is a liar, and the father of it. 8:44

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 9:4

Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 9:25

I am the door. 10:9

I am come that they might have life, and that they might have it more abundantly. 10:10

I am the good shepherd: the good shepherd giveth his life for the sheep. 10:11

Other sheep I have, which are not of this fold. 10:16

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die.[1]
John 11:25–26

Jesus wept. 11:35

It is expedient for us, that one man should die for the people. 11:50

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. 12:35

That thou doest, do quickly. 13:27

A new commandment I give unto you, That ye love one another. 13:34

Let not your heart be troubled: ye believe in God, believe also in me.
In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 14:1–2

I will come again, and receive you unto myself; that where I am, there ye may be also. 14:3

I am the way, the truth, and the life. 14:6

I will not leave you comfortless. 14:18

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 14:27

Greater love hath no man than this, that a man lay down his life for his friends. 15:13

Ye have not chosen me, but I have chosen you. 15:16

Whither goest thou? [2] 16:5

Ask, and ye shall receive, that your joy may be full. 16:24

Be of good cheer; I have overcome the world. 16:33

[1] Also in *Book of Common Prayer, Burial of the Dead.*
[2] Quo vadis? — *The Vulgate*

Pilate saith unto him, What is truth? *John* 18:38

Now Barabbas was a robber. 18:40

Behold the man! [1] 19:5

Woman, behold thy son! 19:26

It is finished. 19:30

Touch me not.[2] 20:17

Then saith he to Thomas . . . be not faithless, but believing. 20:27

Blessed are they that have not seen, and yet have believed. 20:29

Suddenly there came a sound from heaven as of a rushing mighty wind.
The Acts of the Apostles 2:2

There appeared unto them cloven tongues like as of fire, and it sat upon each of them.
And they were all filled with the Holy Ghost, and began to speak with other tongues. 2:3–4

Silver and gold have I none; but such as I have give I thee. 3:6

If this counsel or this work be of men, it will come to nought:
But if it be of God, ye cannot overthrow it. 5:38–39

Thy money perish with thee. 8:20

In the gall of bitterness, and in the bond of iniquity. 8:23

Saul, yet breathing out threatenings and slaughter against the disciples of the Lord. 9:1

Saul, Saul, why persecutest thou me? 9:4

It is hard for thee to kick against the pricks. 9:5

He is a chosen vessel unto me. 9:15

Immediately there fell from his eyes as it had been scales. 9:18

[1] Ecce homo. — *The Vulgate*
[2] Noli me tangere. — *The Vulgate*

What God hath cleansed, that call not thou common. *Acts* 10:15

God is no respecter of persons.[1] 10:34

The gods are come down to us in the likeness of men. 14:11

We also are men of like passions with you. 14:15

Come over into Macedonia, and help us. 16:9

Certain lewd fellows of the baser sort. 17:5

Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. 17:22–23

God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth. 17:24–26

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.[2] 17:28

Your blood be upon your own heads. 18:6

Mighty in the Scriptures. 18:24

We have not so much as heard whether there be any Holy Ghost. 19:2

All with one voice about the space of two hours cried out, Great is Diana of the Ephesians. 19:34

It is more blessed to give than to receive. 20:35

[1] For there is no respect of persons with God. — *Romans* 2:11

[2] See Aeschylus, p. 78b; Cleanthes, p. 103b; Aratus, p. 104a; and Dante, p. 161b.

I am . . . a Jew of Tarsus, a city in Cilicia, a citizen of no mean city. *Acts* 21:39

Brought up in this city at the feet of Gamaliel. 22:3

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. 22:28

God shall smite thee, thou whited wall. 23:3

Revilest thou God's high priest? 23:4

I am a Pharisee, the son of a Pharisee. 23:6

A conscience void of offence toward God, and toward men. 24:16

When I have a convenient season, I will call for thee. 24:25

I appeal unto Caesar. 25:11

Paul, thou art beside thyself; much learning doth make thee mad. 26:24

I am not mad . . . but speak forth the words of truth and soberness. 26:25

For this thing was not done in a corner. 26:26

Almost thou persuadest me to be a Christian. 26:28

Wherein thou judgest another, thou condemnest thyself. *The Epistle of Paul the Apostle to the Romans* 2:1

These, having not the law, are a law unto themselves. 2:14

Where no law is, there is no transgression. 4:15

Who against hope believed in hope. 4:18

Where sin abounded, grace did much more abound. 5:20

Death hath no more dominion over him. 6:9

I speak after the manner of men. *Romans* 6:19

The wages of sin is death; but the gift of God is eternal life. 6:23

The good that I would I do not: but the evil which I would not, that I do.[1] 7:19

Who shall deliver me from the body of this death? 7:24

Heirs of God, and joint-heirs with Christ. 8:17

For we know that the whole creation groaneth and travaileth in pain together until now. 8:22

All things work together for good to them that love God. 8:28

If God be for us, who can be against us? 8:31

Who shall separate us from the love of Christ? 8:35

Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. 8:38–39

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 9:21

For who hath known the mind of the Lord? 11:34

Let love be without dissimulation. 12:9

Be kindly affectioned one to another with brotherly love. 12:10

Given to hospitality. 12:13

Be not wise in your own conceits.

Recompense to no man evil for evil. 12:16–17

If it be possible, as much as lieth in you, live peaceably with all men. 12:18

Vengeance is mine; I will repay, saith the Lord. *Romans* 12:19

Be not overcome of evil, but overcome evil with good. 12:21

The powers that be are ordained of God. 13:1

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man anything, but to love one another. 13:7–8

Love is the fulfilling of the law. 13:10

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.[1] 13:12–14

Doubtful disputations. 14:1

Let every man be fully persuaded in his own mind. 14:5

For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 14:7–8

Let us therefore follow after the things which make for peace. 14:19

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 15:1

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

The First Epistle of Paul the Apostle to the Corinthians 1:27

[1] See Euripides, p. 84b, and Ovid, p. 129a.

[1] See St. Augustine, p. 147a, note 1.

As it is written,[1] Eye hath not seen, nor ear heard. *I Corinthians* 2:9

I have planted, Apollos watered; but God gave the increase. 3:6

We are labourers together with God: ye are God's husbandry. 3:9

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 3:13

For the temple of God is holy, which temple ye are. 3:17

We are made a spectacle unto the world, and to angels, and to men. 4:9

Absent in body, but present in spirit. 5:3

A little leaven leaveneth the whole lump. 5:6

It is better to marry than to burn. 7:9

The fashion of this world passeth away. 7:31

Knowledge puffeth up, but charity edifieth. 8:1

I am made all things to all men. 9:22

Know ye not that they which run in a race run all, but one receiveth the prize? 9:24

Let him that thinketh he standeth take heed lest he fall. 10:12

All things are lawful for me, but all things are not expedient. 10:23

The earth is the Lord's, and the fulness thereof. 10:26

If a woman have long hair, it is a glory to her. 11:15

Though I speak with the tongues of men and of angels, and have not charity,[1] I am become as sounding brass, or a tinkling cymbal. *I Corinthians* 13:1

Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. 13:2–4

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth. 13:7–8

We know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.[2]

For now we see through a glass, darkly; but then face to face:[3] now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity. 13:9–13

If the trumpet give an uncertain sound, who shall prepare himself to the battle? 14:8

Let all things be done decently and in order. 14:40

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

[1] Men have not heard, nor perceived by the ear, neither hath the eye seen. — *Isaiah 64:4*

[1] In the Revised Standard Version *charity* throughout this chapter is translated as *love* — the love of mankind in the sense of the Greek *agapē* and the Latin *caritas*.

[2] See Homer, p. 65a.

[3] See *Genesis 32:30*, p. 7b.

But by the grace of God I am what I am. *I Corinthians* 15:8–10

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. 15:20–22

The last enemy that shall be destroyed is death. 15:26

Evil communications corrupt good manners. 15:33

Thou fool, that which thou sowest is not quickened, except it die. 15:36

One star differeth from another star in glory. 15:41

It is sown in corruption; it is raised in incorruption. 15:42

The first man is of the earth, earthy. 15:47

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality. 15:51–53

Death is swallowed up in victory.[1]

O death, where is thy sting? O grave, where is thy victory? 15:54–55

Watch ye, stand fast in the faith, quit you like men, be strong.[2] 16:13

If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 16:22

Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

The Second Epistle of Paul the Apostle to the Corinthians 3:6

[1] See *Isaiah 25:8*, p. 31b, and *Hosea 13:14*, p. 35b.

[2] See *I Samuel 4:9*, p. 12a.

Seeing then that we have such hope, we use great plainness of speech. *II Corinthians* 3:12

The things which are seen are temporal; but the things which are not seen are eternal. 4:18

We walk by faith, not by sight. 5:7

Now is the accepted time. 6:2

By honour and dishonour, by evil report and good report. 6:8

As having nothing, and yet possessing all things.[1] 6:10

God loveth a cheerful giver. 9:7

Though I be rude in speech. 11:6

For ye suffer fools gladly, seeing ye yourselves are wise. 11:19

Forty stripes save one. 11:24

A thorn in the flesh.[2] 12:7

My strength is made perfect in weakness. 12:9

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.[3] 13:14

The right hands of fellowship.

The Epistle of Paul the Apostle to the Galatians 2:9

Weak and beggarly elements. 4:9

It is good to be zealously affected always in a good thing. 4:18

Ye are fallen from grace. 5:4

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 5:17

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance. 5:22–23

[1] Terence, p. 109a, and Wotton, p. 300b.

[2] See *Judges 2:3*, p. 11a.

[3] Also in *Book of Common Prayer, Morning Prayer* [end].

Every man shall bear his own burden. *Galatians* 6:5

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 6:7

Let us not be weary in well doing. 6:9

To be strengthened with might by his Spirit in the inner man.
The Epistle of Paul the Apostle to the Ephesians 3:16

Carried about with every wind of doctrine. 4:14

We are members one of another.

Be ye angry, and sin not: let not the sun go down upon your wrath. 4:25–26

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.[1] 5:19

Put on the whole armour of God. 6:11

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 6:12–13

To live is Christ, and to die is gain.
The Epistle of Paul the Apostle to the Philippians 1:21

Work out your own salvation with fear and trembling. 2:12

For it is God which worketh in you both to will and to do of his good pleasure. 2:13

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark. 3:13–14

[1] See *Book of Common Prayer, Morning Prayer (Venite)*, p. 59b.

Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. *Philippians* 3:19

The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.[1] 4:7

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 4:8

I have learned, in whatsoever state I am, therewith to be content. 4:11

By him were all things created, that are in heaven, and that are in earth, visible and invisible . . . all things were created by him, and for him:

And he is before all things, and by him all things consist.
The Epistle of Paul the Apostle to the Colossians 1:16–17

Touch not; taste not; handle not. 2:21

Set your affection on things above, not on things on the earth. 3:2

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. 3:11

Fathers, provoke not your children to anger, lest they be discouraged. 3:21

Let your speech be alway with grace, seasoned with salt. 4:6

Luke, the beloved physician. 4:14

Labour of love.
The First Epistle of Paul the Apostle to the Thessalonians 1:3

Study to be quiet, and to do your own business. 4:11

The day of the Lord so cometh as a thief in the night. 5:2

[1] Also in *Book of Common Prayer, Holy Communion (Blessing)*.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
I Thessalonians 5:5

Putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 5:8

Pray without ceasing. 5:17

Prove all things; hold fast that which is good. 5:21

The law is good, if a man use it lawfully.
The First Epistle of Paul the Apostle to Timothy 1:8

Christ Jesus came into the world to save sinners; of whom I am chief. 1:15

For if a man know not how to rule his own house, how shall he take care of the church of God? [1] 3:5

Not greedy of filthy lucre. 3:8

Speaking lies in hypocrisy; having their conscience seared with a hot iron. 4:2

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving. 4:4

Refuse profane and old wives' fables. 4:7

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 5:8

They learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 5:13

Drink no longer water, but use a little wine for thy stomach's sake. 5:23

We brought nothing into this world, and it is certain we can carry nothing out.[2] 6:7

[1] See Sophocles, p. 82a.

[2] Also in *Book of Common Prayer, Burial of the Dead.* See also *The Song of the Harp-Player,* p. 3a, and *Ecclesiastes 5:15,* p. 28a.

The love of money is the root of all evil.[1] *I Timothy* 6:10

Fight the good fight of faith, lay hold on eternal life. 6:12

Rich in good works. 6:18

Science falsely so called. 6:20

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
The Second Epistle of Paul the Apostle to Timothy 1:7

A workman that needeth not to be ashamed. 2:15

Be instant in season, out of season. 4:2

I have fought a good fight, I have finished my course, I have kept the faith. 4:7

The Lord reward him according to his works. 4:14

Unto the pure all things are pure.
The Epistle of Paul to Titus 1:15

Making mention of thee always in my prayers.
The Epistle of Paul to Philemon 1:4

Who maketh his angels spirits, and his ministers a flame of fire.
The Epistle of Paul the Apostle to the Hebrews 1:7

The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 4:12

Strong meat belongeth to them that are of full age. 5:14

They crucify to themselves the Son of God afresh, and put him to an open shame. 6:6

[1] See Sophocles, p. 82a, and Plato, p. 94a.
Radix malorum est cupiditas. — CHAUCER, *The Canterbury Tales* [c. 1387], *The Pardoner's Prologue, l. 6*

Without shedding of blood is no remission. *Hebrews* 9:22

Faith is the substance of things hoped for, the evidence of things not seen. 11:1

Wherefore seeing we also are compassed about with so great a cloud of witnesses . . . let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith. 12:1–2

Whom the Lord loveth he chasteneth. 12:6

The spirits of just men made perfect. 12:23

Let brotherly love continue.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. 13:1–2

The Lord is my helper, and I will not fear what man shall do unto me. 13:6

Jesus Christ the same yesterday, and to day, and for ever. 13:8

For here have we no continuing city, but we seek one to come. 13:14

To do good and to communicate forget not: for with such sacrifices God is well pleased. 13:16

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God.

The General Epistle of James 1:4–5

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life. 1:12

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1:17

Be swift to hear, slow to speak, slow to wrath:

For the wrath of man worketh not the righteousness of God. *James* 1:19–20

Be ye doers of the word, and not hearers only. 1:22

Unspotted from the world. 1:27

As the body without the spirit is dead, so faith without works is dead also. 2:26

How great a matter a little fire kindleth! 3:5

The tongue can no man tame; it is an unruly evil. 3:8

This wisdom descendeth not from above, but is earthly, sensual, devilish. 3:15

Resist the devil, and he will flee from you. 4:7

What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 4:14

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 5:7

Ye have heard of the patience of Job. 5:11

The effectual fervent prayer of a righteous man availeth much. 5:16

Hope to the end.

The First Epistle General of Peter 1:13

All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

But the word of the Lord endureth for ever.[1] 1:24–25

Abstain from fleshly lusts, which war against the soul. 2:11

Honour all men. Love the brotherhood. Fear God. Honour the king. 2:17

[1] See *Isaiah* 40:6, 8, p. 32b.

Ornament of a meek and quiet spirit. *I Peter* 3:4

Giving honour unto the wife, as unto the weaker vessel. 3:7

Charity shall cover the multitude of sins. 4:8

A crown of glory that fadeth not away. 5:4

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 5:8

And the day star arise in your hearts.
The Second Epistle General of Peter 1:19

The dog is turned to his own vomit again. 2:22

God is light, and in him is no darkness at all.
The First Epistle General of John 1:5

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1:8

He is antichrist, that denieth the Father and the Son. 2:22

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 3:17

He that loveth not knoweth not God; for God is love. 4:8

There is no fear in love; but perfect love casteth out fear. 4:18

Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.
The General Epistle of Jude 13

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.
The Revelation of St. John the Divine 1:9

What thou seest, write in a book, and send it unto the seven churches which are in Asia. 1:11

And being turned, I saw seven golden candlesticks. 1:12

His feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 1:15

When I saw him, I fell at his feet as dead. 1:17

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 1:18

I have somewhat against thee, because thou hast left thy first love. 2:4

To him that overcometh will I give to eat of the tree of life. 2:7

Be thou faithful unto death, and I will give thee a crown of life. 2:10

He shall rule them with a rod of iron. 2:27

I will give him the morning star. 2:28

I will not blot out his name out of the book of life. 3:5

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. 3:15–16

Behold, I stand at the door, and knock. 3:20

The first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.
And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest

not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *Revelation* 4:7–8

Thou hast created all things, and for thy pleasure they are and were created. 4:11

A book . . . sealed with seven seals. 5:1

He went forth conquering, and to conquer. 6:2

Behold a pale horse: and his name that sat on him was Death, and Hell followed with him. 6:8

Four angels standing on the four corners of the earth, holding the four winds of the earth. 7:1

Hurt not the earth, neither the sea, nor the trees. 7:3

All nations, and kindreds, and people, and tongues. 7:9

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. 7:14

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 7:16

The name of the star is called Wormwood. 8:11

The kingdoms of this world are become the kingdoms of our Lord and of his Christ. 11:15

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
And prevailed not. 12:7–8

The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world. 12:9

No man might buy or sell, save that he had the mark, or the name of the beast. *Revelation* 13:17

Babylon is fallen, is fallen, that great city.[1] 14:8

Blessed are the dead which die in the Lord . . . that they may rest from their labours.[2] 14:13

And he gathered them together into a place called in the Hebrew tongue Armageddon. 16:16

He is Lord of lords, and King of kings. 17:14

Another book was opened, which is the book of life. 20:12

I saw a new heaven and a new earth:[3] for the first heaven and the first earth were passed away; and there was no more sea.
And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 21:1–2

God shall wipe away all tears[4] from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 21:4

There shall be no night there. 22:5

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
And, behold, I come quickly. 22:11–12

I am Alpha and Omega, the beginning and the end, the first and the last. 22:13

[1] See *Isaiah 21:9*, p. 31b.
[2] Also in *Book of Common Prayer, Burial of the Dead.*
[3] See *Isaiah 65:17*, p. 33b.
[4] See *Isaiah 25:8*, p. 31b.

THE MISSAL

Dominus vobiscum.
The Lord be with you.
Blessing

Mea culpa, mea culpa, mea maxima culpa.
Through my fault, through my fault, through my most grievous fault.
The Confiteor

Kyrie, eleison.
Lord, have mercy on us.
The Kyrie

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis.
Glory to God in the highest. And on earth peace to men of good will.[1]
The Gloria

Agnus Dei, qui tollis peccata mundi, miserere nobis.
O Lamb of God, who takest away the sins of the world, have mercy on us.[2]
Prayer

O felix culpa, quae talem ac tantum meruit habere Redemptorem.
O happy fault, which has deserved to have such and so mighty a Redeemer.[3]
Exsultet on Holy Saturday

THE BOOK OF COMMON PRAYER[4]

Movable feasts.
Tables and Rules, p. xxxi

He is risen. The Lord is risen indeed.[1]
Morning Prayer, Easter, p. 5

The Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness.
Ib. Minister's Opening Words, p. 5

We have erred, and strayed from thy ways like lost sheep.
Ib. A General Confession, p. 6

We have left undone those things which we ought to have done; And we have done those things which we ought not to have done. *Ib.*

Have mercy upon us, miserable offenders. *Ib.*

Who desireth not the death of a sinner, but rather that he may turn from his wickedness and live.
Ib. The Declaration of Absolution, p. 7

Let us come before his presence with thanksgiving; and show ourselves glad in him with psalms.[2]
Ib. Venite, p. 9

In his hand are all the corners of the earth; and the strength of the hills is his also.
The sea is his, and he made it; and his hands prepared the dry land.
Ib.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen. *Ib. Gloria Patri, p. 9*

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[1] See *Luke 2:14*, and note p. 46a.
[2] See *John 1:29*, p. 48a.
[3] This dates from the seventh century at the latest, and may be much older. It has been attributed to St. Augustine and St. Ambrose.
[4] It is a most invaluable part of that blessed "liberty wherewith Christ hath made us free," that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigency of times and occasions." — *Preface to the edition for the Protestant Episcopal Church in the United States of America* [1789]
Also in *The Book of Common Prayer* is the prayer by Cardinal Newman on p. 598a.
Page numbers cited are for any printing of *The Book of Common Prayer*.
[1] He is risen. — *Mark 16:6*
The Lord is risen indeed. — *Luke 24:34*
[2] See *Ephesians 5:19*, p. 54a.

The noble army of Martyrs.

Morning Prayer, Te Deum, p. 10

I believe in God the Father Almighty, Maker of Heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting.

Ib. Apostles' Creed, p. 15

Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man.

Ib. Nicene Creed, p. 16

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies.

Ib. A Collect for Peace, p. 17

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations.

Ib. A Prayer for All Conditions of Men, p. 18

We commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate.

Ib. p. 19

We, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

Morning Prayer, A General Thanksgiving, p. 19

Almighty God, who . . . dost promise that when two or three are gathered together in thy Name [1] thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them.

Ib. A Prayer of St. Chrysostom, p. 20

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night.

Evening Prayer, A Collect for Aid against Perils, p. 31

From pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

The Litany, p. 54

From all the deceits of the world, the flesh, and the devil. *Ib.*

From battle and murder, and from sudden death. *Ib.*

Give to all nations unity, peace, and concord. *Ib. p. 56*

The kindly fruits of the earth.

Ib. p. 57

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name.

Holy Communion, Collect, p. 67

[1] See *Matthew 18:20*, p. 43a.

We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable.

Holy Communion, General Confession, p. 75

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee.

Ib. Proper Preface, p. 77

Miserable sinners.

Ib. The Exhortations, p. 86

Read, mark, learn, and inwardly digest [the Scriptures].

Collect for the Second Sunday in Advent, p. 92

Dost thou . . . renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Holy Baptism, p. 276

An outward and visible sign of an inward and spiritual grace.

Offices of Instruction, Questions on the Sacraments, p. 292

Is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God.

Solemnization of Matrimony, p. 300

If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

Ib.

Wilt thou . . . forsaking all others, keep thee only unto her, so long as ye both shall live? *Ib. p. 301*

To have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part.

Solemnization of Matrimony, p. 301

With this Ring I thee wed.

Ib. p. 302

Those whom God hath joined together let no man put asunder.[1]

Ib. p. 303

In the midst of life we are in death.[2] *Burial of the Dead, p. 332*

Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life.

Ib. p. 333

The iron entered into his soul.

The Psalter, Psalm 105:18, p. 471

THE BOOK OF COMMON PRAYER, ENGLISH

Grant that the old Adam in this Child may be so buried, that the new man may be raised up in him.

Public Baptism of Infants, Blessing on the Child

To love, cherish, and to obey.

Solemnization of Matrimony

With all my worldly goods I thee endow. *Ib.*

THE UPANISHADS

800–500 B.C.[3]

Thou art that.[4]

Chandogya Upanishad 6.8.7, etc.

[1] See *Matthew 19:6*, p. 43a.

[2] This is derived from a Latin antiphon, said to have been composed by Notker, a monk of St. Gall, in 911, while watching some workmen building a bridge at Martinsbrücke, in peril of their lives. It forms the groundwork of Luther's antiphon *De Morte*.

[3] Ancient Indian literary chronology is conjectural. The dates given are approximate.

[4] Tat tvam asi (Sanskrit). The context: That which is that subtle essence is the self of this All; it is the true; it is the Self. "Thou art that, O Svetaketu."

Lead me from the unreal to the real!
Lead me from darkness to light!
Lead me from death to immortality! [1]
Brihadaranyaka Upanishad 1.3.28

Not thus, not thus.[2] *Ib.* 2.3.6

This Self is the honey of all beings, and all beings are the honey of this Self. *Ib.* 2.5.14

The gods love the obscure and hate the obvious.[3] *Ib.* 4.2.2

Da da da [4] (that is) Be subdued, Give, Be merciful.[5]

If the slayer thinks he slays,
If the slain thinks he is slain,
Both these do not understand:
He slays not, is not slain.[6]
Kaṭha Upanishad 2.19

Om.[7] *Passim*

Santi.[8] *Passim*

HOMER

c. 700 B.C.

Sing, goddess, the wrath of Peleus' son Achilles, a destroying wrath which brought upon the Achaeans myriad woes, and sent forth to Hades many valiant souls of heroes.
The Iliad, bk. I, l. 1

And the plan of Zeus was being accomplished. I, 5

A dream, too, is from Zeus.
The Iliad, bk. I, l. 63

He knew the things that were and the things that would be and the things that had been before. I, 70

If you are very valiant, it is a god, I think, who gave you this gift. I, 178

Speaking, he addressed her winged words. I, 201 *and elsewhere*

Whoever obeys the gods, to him they particularly listen. I, 218

From his tongue flowed speech sweeter than honey. I, 249

Rosy-fingered dawn appeared, the early-born. I, 477 *and elsewhere*

The son of Kronos [Zeus] spoke, and nodded with his darkish brows, and immortal locks fell forward from the lord's deathless head, and he made great Olympus tremble. I, 528

The Olympian is a difficult foe to oppose. I, 589

Uncontrollable laughter arose among the blessed gods.[1] I, 599

A councilor ought not to sleep the whole night through, a man to whom the populace is entrusted, and who has many responsibilities. II, 24

Proud is the spirit of Zeus-fostered kings — their honor comes from Zeus, and Zeus, god of council, loves them. II, 196

A multitude of rulers is not a good thing. Let there be one ruler, one king. II, 204

He [Thersites] was the ugliest man who came to Ilium. II, 216

Yet with his powers of augury he [Chromis] did not save himself from dark death. II, 859

The glorious gifts of the gods are not to be cast aside. III, 65

Young men's minds are always changeable, but when an old man is

[1] Translated by F. Max Müller.

[2] Neti neti. The only possible description of the world soul self. The context: Not thus, not thus; for there is nothing else higher than this "not thus."

[3] Translated by R. C. Zaehner.

[4] The voice of the thunder. The full Sanskrit is: Da da da iti. Damyata datta dayadhvamiti. See T. S. Eliot, *The Waste Land*, lines 400–433, and note.

[5] Translated by F. Max Müller.

[6] See Emerson, *Brahma*, p. 604a. *Bhagavad-Gitā 2.19* is almost identical.

[7] Om is a sacred syllable used especially to begin and end a scriptural recitation.

[8] Santi means "peace." T. S. Eliot, in his note to line 434 of *The Waste Land*, says, "'The Peace which passeth understanding' is our equivalent to this word."

[1] Also in *Odyssey VIII: 326.*

concerned in a matter, he looks both before and after.
The Iliad, bk. III, l. 108

Like cicadas, which sit upon a tree in the forest and pour out their piping voices, so the leaders of Trojans were sitting on the tower. *III, 151*

There is no reason to blame the Trojans and the well-greaved Achaeans that for such a woman they long suffer woes. *III, 156*

Words like winter snowflakes.
III, 222

The sun, which sees all things and hears all things. *III, 277*

Son of Atreus, what manner of speech has escaped the barrier of your teeth? *IV, 350*

Far away in the mountains a shepherd hears their thundering.
IV, 455

He lives not long who battles with the immortals, nor do his children prattle about his knees when he has come back from battle and the dread fray.[1] *V, 407*

Not at all similar are the race of the immortal gods and the race of men who walk upon the earth.[2] *V, 441*

Great-hearted Stentor with brazen voice, who could shout as loud as fifty other men. *V, 785*

He was a wealthy man, and kindly to his fellow men; for dwelling in a house by the side of the road, he used to entertain all comers. *VI, 14*

A generation of men is like a generation of leaves: the wind scatters some leaves upon the ground, while others the burgeoning wood brings forth — and the season of spring comes on. So of men one generation springs forth and another ceases.[3] *VI, 146*

Always to be bravest and to be preeminent above others. *VI, 208*

[1] See Thomas Gray, p. 440a.
[2] See Xenophanes, p. 70b.
[3] See Pindar, p. 79b, and Aristophanes, p. 91b.

Victory shifts from man to man.
The Iliad, bk. VI, l. 339

May men say, "He is far greater than his father," when he returns from battle. *VI, 479*

Smiling through tears. *VI, 484*

Attach a golden chain from heaven, and all of you take hold of it, you gods and goddesses, yet would you not be able to drag Zeus the most high from heaven to earth. *VIII, 19*

Hades is relentless and unyielding.
IX, 158

Hateful to me as the gates of Hades is that man who hides one thing in his heart and speaks another. *IX, 312*

Even when someone battles hard, there is an equal portion for one who lingers behind, and in the same honor are held both the coward and the brave man; the idle man and he who has done much meet death alike.
IX, 318

To be both a speaker of words and a doer of deeds.[1] *IX, 443*

Prayers are the daughters of mighty Zeus, lame and wrinkled and slanting-eyed. *IX, 502*

A companion's words of persuasion are effective. *XI, 793*

It was built against the will of the immortal gods, and so it did not last for long. *XII, 8*

The single best augury is to fight for one's country. *XII, 243*

There is a strength in the union even of very sorry men. *XIII, 237*

There is a fullness of all things, even of sleep and of love. *XIII, 636*

You will certainly not be able to take the lead in all things yourself, for to one man a god has given deeds of war, and to another the dance, to another the lyre and song, and in another wide-sounding Zeus puts a good mind.
XIII, 729

[1] See *James 1:22*, p. 56b.

It is not possible to fight beyond your strength, even if you strive.
The Iliad, bk. XIII, l. 787

She [Aphrodite] spoke and loosened from her bosom the embroidered girdle of many colors into which all her allurements were fashioned. In it was love and in it desire and in it blandishing persuasion which steals the mind even of the wise. *XIV, 214*

There she met sleep, the brother of death.[1] *XIV, 231 and XVI, 672*

Ocean, who is the source of all.
XIV, 246

The hearts of the noble may be turned [by entreaty]. *XV, 203*

It is not unseemly for a man to die fighting in defense of his country.[2]
XV, 496

Of men who have a sense of honor, more come through alive than are slain, but from those who flee comes neither glory nor any help. *XV, 563*

The outcome of the war is in our hands; the outcome of words is in the council. *XVI, 630*

But he, mighty man, lay mightily in the whirl of dust, forgetful of his horsemanship. *XVI, 775*

Once harm has been done, even a fool understands it. *XVII, 32*

The most preferable of evils.[3]
XVII, 105

Surely there is nothing more wretched than a man, of all the things which breathe and move upon the earth.[1] *The Iliad, bk. XVII, l. 446*

Sweeter it [wrath] is by far than the honeycomb dripping with sweetness, and spreads through the hearts of men. *XVIII, 109*

I too shall lie in the dust when I am dead, but now let me win noble renown. *XVIII, 120*

Zeus does not bring all men's plans to fulfillment. *XVIII, 328*

The Erinyes, who exact punishment of men underground if one swears a false oath. *XIX, 259*

Not even Achilles will bring all his words to fulfillment. *XX, 369*

Miserable mortals who, like leaves, at one moment flame with life, eating the produce of the land, and at another moment weakly perish. *XXI, 463*

It is entirely seemly for a young man killed in battle to lie mangled by the bronze spear. In his death all things appear fair. But when dogs shame the gray head and gray chin and nakedness of an old man killed, it is the most piteous thing that happens among wretched mortals. *XXII, 71*

Then the father held out the golden scales, and in them he placed two fates of dread death. *XXII, 209*

There are no compacts between lions and men, and wolves and lambs have no concord. *XXII, 262*

By the ships there lies a dead man, unwept, unburied: Patroclus.[2]
XXII, 386

Remembering this, he wept bitterly, lying now on his side, now on his back, now on his face. *XXIV, 9*

The fates have given mankind a patient soul. *XXIV, 49*

Thus have the gods spun the thread for wretched mortals: that they live in

[1] Sleep, the brother of Death. — HESIOD [c. 700 B.C.], *The Theogony, l. 756*
See Virgil, p. 119a; Daniel, p. 210b; Shakespeare, p. 284a; and Shelley, p. 568a.
Sleep, Death's twin brother. — TENNYSON, *In Memoriam* [1850], *pt. LXVIII*

[2] See Horace, p. 121b.

[3] See Aristotle, p. 97b.
Of two evils, the least should be chosen. — CICERO [106–43 B.C.], *De Officiis III, 1*
Of harmes two, the lesse is for to chese. — CHAUCER, *Troilus and Criseyde* [1372–1386], *bk. II, l. 470*
Of two evils the less is always to be chosen. — THOMAS À KEMPIS [1380–1471], *Imitation of Christ, bk. III, ch. 12*

[1] See Aristophanes, p. 91b.

[2] See Horace, p. 122b; Chaucer, p. 164b; Shakespeare, p. 260a; Milton, p. 343b; Scott, p. 519a; and Byron, p. 557b.

grief while they themselves are without cares; for two jars stand on the floor of Zeus of the gifts which he gives, one of evils and another of blessings.
The Iliad, bk. XXIV, l. 525

Tell me, muse, of the man of many resources who wandered far and wide after he sacked the holy citadel of Troy, and he saw the cities and learned the thoughts of many men, and on the sea he suffered in his heart many woes.
The Odyssey, bk. I, l. 1

By their own follies they perished, the fools. *I, 7*

Look now how mortals are blaming the gods, for they say that evils come from us, but in fact they themselves have woes beyond their share because of their own follies. *I, 32*

Surely these things lie on the knees of the gods. *I, 267*

You ought not to practice childish ways, since you are no longer that age.[1] *I, 296*

For rarely are sons similar to their fathers: most are worse, and a few are better than their fathers. *II, 276*

Gray-eyed Athena sent them a favorable breeze, a fresh west wind, singing over the wine-dark sea. *II, 420*

A young man is embarrassed to question an older one. *III, 24*

All men have need of the gods. *III, 48*

The minds of the everlasting gods are not changed suddenly. *III, 147*

A small rock holds back a great wave. *III, 296*

No mortal could vie with Zeus, for his mansions and his possessions are deathless. *IV, 78*

She [Helen] threw into the wine which they were drinking a drug which takes away grief and passion and brings forgetfulness of all ills. *IV, 220*

[1] See *I Corinthians 13:11*, p. 52b.

The immortals will send you to the Elysian plain at the ends of the earth, where fair-haired Rhadamanthys is. There life is supremely easy for men. No snow is there, nor ever heavy winter storm, nor rain, and Ocean is ever sending gusts of the clear-blowing west wind to bring coolness to men.
The Odyssey, bk. IV, l. 563

Olympus, where they say there is an abode of the gods, ever unchanging: it is neither shaken by winds nor ever wet with rain, nor does snow come near it, but clear weather spreads cloudless about it, and a white radiance stretches above it.[1] *VI, 42*

May the gods grant you all things which your heart desires, and may they give you a husband and a home and gracious concord, for there is nothing greater and better than this — when a husband and wife keep a household in oneness of mind, a great woe to their enemies and joy to their friends, and win high renown. *VI, 180*

All strangers and beggars are from Zeus, and a gift, though small, is precious.[2] *VI, 207*

Their ships are swift as a bird or a thought. *VII, 36*

We are quick to flare up, we races of men on the earth. *VII, 307*

So it is that the gods do not give all men gifts of grace — neither good looks nor intelligence nor eloquence.
VIII, 167

Evil deeds do not prosper; the slow man catches up with the swift.
VIII, 329

Even if you gods, and all the goddesses too, should be looking on, yet

[1] The majesty of the gods is revealed, and their peaceful abodes, which neither the winds shake nor clouds soak with showers, nor does the snow congealed with biting frost besmirch them with its white fall, but an ever cloudless sky vaults them over, and smiles with light bounteously spread abroad. — Lucretius [95–55 B.C.], *De Rerum Natura III, 18*

[2] See Theocritus, p. 104a.

would I be glad to sleep with golden Aphrodite.

The Odyssey, bk. VIII, l. 341

Among all men on the earth bards have a share of honor and reverence, because the muse has taught them songs and loves the race of bards.

VIII, 479

Thus she spoke; and I longed to embrace my dead mother's ghost. Thrice I tried to clasp her image, and thrice it slipped through my hands, like a shadow, like a dream.[1] *XI, 204*

They strove to pile Ossa on Olympus, and on Ossa Pelion with its leafy forests, that they might scale the heavens.[2] *XI, 315*

There is a time for many words, and there is also a time for sleep.[3]

XI, 379

There is nothing more dread and more shameless than a woman who plans such deeds in her heart as the foul deed which she plotted when she contrived her husband's murder.

XI, 427

In the extravagance of her evil she has brought shame both on herself and on all women who will come after her, even on one who is virtuous.

XI, 432

Therefore don't you be gentle to your wife either. Don't tell her everything you know, but tell her one thing and keep another thing hidden.

XI, 441

There is no more trusting in women. *XI, 456*

I should rather labor as another's serf, in the home of a man without fortune, one whose livelihood was meager, than rule over all the departed dead.

The Odyssey, bk. XI, l. 489

Friends, we have not till now been unacquainted with misfortunes.

XII, 208

It is tedious to tell again tales already plainly told.[1] *XII, 452*

The wine urges me on, the bewitching wine, which sets even a wise man to singing and to laughing gently and rouses him up to dance and brings forth words which were better unspoken.

XIV, 463

It is equally wrong to speed a guest who does not want to go, and to keep one back who is eager. You ought to make welcome the present guest, and send forth the one who wishes to go.[2]

XV, 72

Even his griefs are a joy long after to one that remembers all that he wrought and endured.[3] *XV, 400*

God always pairs off like with like.[4]

XVII, 218

Bad herdsmen ruin their flocks.

XVII, 246

Wide-sounding Zeus takes away half a man's worth on the day when slavery comes upon him. *XVII, 322*

Then dark death seized Argus, as soon as he had seen Odysseus in the twentieth year. *XVII, 326*

The gods, likening themselves to all kinds of strangers, go in various disguises from city to city, observing the wrongdoing and the righteousness of men. *XVII, 485*

Nothing feebler than a man does the earth raise up, of all the things which breathe and move on the earth, for he believes that he will never suffer evil in the future, as long as the gods give him success and he flourishes in his

[1] See Virgil, p. 118b.

[2] See Virgil, p. 117a.

Then the omnipotent Father with his thunder made Olympus tremble, and from Ossa hurled Pelion. — OVID [43 B.C.–A.D. 17], *Metamorphoses I, l. 154*

I would have you call to mind the strength of the ancient giants, that undertook to lay the high mountain Pelion on the top of Ossa, and set among those the shady Olympus. — RABELAIS, *Works, bk. IV* [1548], *ch. 38*

[3] See *Ecclesiastes 3:7*, p. 27b.

[1] See Shakespeare, p. 236b.

[2] See Pope, p. 405b.

[3] See Virgil, p. 117b.

[4] See Heywood, p. 183a.

strength; but when the blessed gods bring sorrows too to pass, even these he bears, against his will, with steadfast spirit, for the thoughts of earthly men are like the day which the father of gods and men brings upon them.
The Odyssey, bk. XVIII, l. 130

Men flourish only for a moment.[1]
XIX, 328

Dreams surely are difficult, confusing, and not everything in them is brought to pass for mankind. For fleeting dreams have two gates: one is fashioned of horn and one of ivory. Those which pass through the one of sawn ivory are deceptive, bringing tidings which come to nought, but those which issue from the one of polished horn bring true results when a mortal sees them.[2] *XIX, 560*

Endure, my heart: you once endured something even more dreadful.
XX, 18

Your heart is always harder than a stone. *XXIII, 103*

Therefore the fame of her excellence will never perish, and the immortals will fashion among earthly men a gracious song in honor of faithful Penelope. *XXIV, 196*

HESIOD
c. 700 B.C.

With the muses of Helicon let us begin our singing.
The Theogony, l. 1

They once taught Hesiod beauteous song, when he was shepherding his sheep below holy Helicon. *Ib. 22*

We know how to speak many falsehoods which resemble real things, but we know, when we will, how to speak true things. *Ib. 27*

On his tongue they pour sweet dew, and from his mouth flow gentle words.
Ib. 83

Love, who is most beautiful among the immortal gods, the melter of limbs, overwhelms in their hearts the intelligence and wise counsel of all gods and all men. *The Theogony, l. 120*

From their eyelids as they glanced dripped love. *Ib. 910*

There was not after all a single kind of strife, but on the earth there are two kinds: one of them a man might praise when he recognized her, but the other is blameworthy.
Works and Days, l. 11

Potter bears a grudge against potter, and craftsman against craftsman, and beggar is envious of beggar, and bard of bard.[1] *Ib. 25*

Fools, they do not even know how much more is the half than the whole.[2]
Ib. 40

Often an entire city has suffered because of an evil man. *Ib. 240*

He harms himself who does harm to another, and the evil plan is most harmful to the planner. *Ib. 265*

Badness you can get easily, in quantity: the road is smooth, and it lies close by. But in front of excellence the immortal gods have put sweat, and long and steep is the way to it, and rough at first. But when you come to the top, then it is easy, even though it is hard.[3]
Ib. 287

A bad neighbor is a misfortune, as much as a good one is a great blessing.
Ib. 346

Do not seek evil gains; evil gains are the equivalent of disaster. *Ib. 352*

If you should put even a little on a little, and should do this often, soon this too would become big.[4] *Ib. 361*

At the beginning of a cask and at the end take your fill; in the middle be sparing. *Ib. 368*

[1] See *Psalm 103:15*, p. 21a.
[2] See Virgil, p. 119a.
[1] See Gay, p. 401b, and Meredith, p. 730a.
[2] See Browning, p. 664b, and note.
[3] See *Matthew 7:13–14*, p. 41b.
[4] See Chaucer, p. 169b.

The dawn speeds a man on his journey, and speeds him too in his work.
Works and Days, l. 579

Observe due measure, for right timing is in all things the most important factor. *Ib.* 694

Gossip is mischievous, light and easy to raise, but grievous to bear and hard to get rid of. No gossip ever dies away entirely, if many people voice it: it too is a kind of divinity. *Ib.* 761

ARCHILOCHUS
c. 680 B.C.

Some Saian glories in the shield which I left beside a bush, poor blameless weapon, against my will. But I have saved myself — what care I for that shield? Away with it! I'll get another one no worse. *Fragment* 6

Old women should not seek to be perfumed. *Fragment* 27

The fox knows many things, but the hedgehog knows one great thing.[1]
Fragment 103

THE SEVEN SAGES[2]
c. 650 – c. 600 B.C.

Know thyself.
Inscription at the Delphic Oracle. From PLUTARCH, *Morals*

Hesiod might as well have kept his breath to cool his pottage.[3]
PERIANDER. *From* PLUTARCH, *The Banquet of the Seven Wise Men, sec.* 14

Every one of you hath his particular plague, and my wife is mine; and he is very happy who hath this only.
PITTACUS. *From* PLUTARCH, *Morals, On the Tranquillity of the Mind*

Nothing too much.[1]
From DIOGENES LAERTIUS, *bk. I, sec.* 63

Do not speak ill of the dead.[2]
Ib. 70

Not even the gods fight against necessity. *Ib.* 77

Know the right timing. *Ib.* 79

Rule will show the man.
BIAS. *From* ARISTOTLE, *Nichomachean Ethics* V, 1

MIMNERMUS
c. 650 – c. 590 B.C.

What life is there, what delight, without golden Aphrodite?
Fragment 1

SOLON
c. 638 – c. 559 B.C.

Many evil men are rich, and good men poor, but we shall not exchange with them our excellence for riches.
Fragment 4

Poets tell many lies.
Fragment 21

I grow old ever learning many things. *Fragment* 22

Speech is the image of actions.
From DIOGENES LAERTIUS, *bk. I, sec.* 58

Laws are like spiders' webs, which stand firm when any light, yielding object falls upon them, while a larger

[1] The fox has many tricks, and the hedgehog has only one, but that is the best of all. — ERASMUS, *Adagia* [1500]

[2] Sayings throughout antiquity were variously attributed to the figures known as the "seven sages." The list is commonly given as Thales, Solon, Periander, Cleobulus, Chilon, Bias, Pittacus. (See Solon, column *b*.)

[3] Spare your breath to cool your porridge. — RABELAIS, *Works, bk. V* [1552], *ch. 28*

[1] See Terence, p. 108a; Horace, p. 120a; and Anonymous, p. 151a.

[2] The Latin form: De mortuis nil nisi bonum [Of the dead, nothing but good].
See Propertius, p. 128a.

thing breaks through them and escapes.[1]

From PLUTARCH, *The Banquet of the Seven Wise Men*

Let us sacrifice to the Muses. *Ib.*

Until he is dead, do not yet call a man happy, but only lucky.[2]

From HERODOTUS[3] *I, 32*

STESICHORUS

c. 630 – c. 555 B.C.

This tale is not true: you [Helen] did not even board the well-benched ships, and you did not go to the citadel of Troy. *Fragment 11*

ALCAEUS

c. 625 – c. 575 B.C.

Wine, dear boy, and truth.[4]

Fragment 66

Wine is a peep-hole on a man.[4]

Fragment 104

Let us run into a safe harbor.[5]

Fragment 120

ANACHARSIS

fl. c. 600 B.C.

[On learning that the sides of a ship were four fingers thick] The passengers are just that distance from death.[6]

From DIOGENES LAERTIUS, *Anacharsis 5*

[1] See Zincgref, p. 321a, and Swift, p. 388b.

[2] See *Ecclesiasticus 11:28*, p. 38a; Aeschylus, p. 78b; Sophocles p. 81b; and Horace, p. 120a.

[3] Herodotus attributed these words to Solon.

[4] Earliest references to what became the proverb *In vino veritas* (In wine is truth) which was known to Plato (*Symposium 217*) and to Pliny the Elder [A.D. 23–79], *Natural History XIV, 141.*

[5] Part of what is probably the oldest poem using the image of the "ship of state." See Sophocles, p. 81b.

[6] "How thick do you judge the planks of our ship to be?" "Some two good inches and upward," returned the pilot. "It seems, then, we are within two fingers' breadth of damnation." — RABELAIS, *Works, bk. IV* [1548], *ch. 23*

SAPPHO

c. 612 B.C.

Deathless Aphrodite on your rich-wrought throne.[1] *Fragment 1*

Equal to the gods seems to me that man who sits facing you and hears you nearby sweetly speaking and softly laughing. This sets my heart to fluttering in my breast, for when I look on you a moment, then can I speak no more, but my tongue falls silent, and at once a delicate flame courses beneath my skin, and with my eyes I see nothing, and my ears hum, and a cold sweat bathes me, and a trembling seizes me all over, and I am paler than grass, and I feel that I am near to death.[2]

Fragment 2

The stars about the lovely moon hide their shining forms when it lights up the earth at its fullest. *Fragment 4*

I loved you once long ago, Athis . . . you seemed to me a small, ungainly child. *Fragments 40–41*

The moon has set, and the Pleiades; it is midnight, and time passes, and I sleep alone.[3] *Fragment 94*

Sweet mother, I cannot ply the loom, vanquished by desire for a youth through the work of soft Aphrodite. *Fragment 114*

As an apple reddens on the high bough; high atop the highest bough the apple pickers passed it by — no, not passed it by, but they could not reach it. *Fragment 116*

As shepherds trample underfoot a hyacinth on the mountainside, and on the ground the purple flower.

Fragment 117

Evening star, you bring all things which the bright dawn has scattered: you bring the sheep, you bring the goat, you bring the child back to its mother.[4]

Fragment 120

[1] Or "with your intricate charms."

[2] See Catullus, p. 115a.

[3] See Housman, p. 854b.

[4] See Meleager, p. 110a, and Housman, p. 854a.

IBYCUS[1]

c. 580 B.C.

There is no medicine to be found for a life which has fled. *Fragment* 23

An argument needs no reason, nor a friendship. *Fragment* 40

PHEIDIPPIDES

d. 490 B.C.

Rejoice, we are victorious.

From LUCIAN, *Pro Lapsu in Salutando* 3

ANACREON

c. 570 – c. 480 B.C.

Bring water, bring wine, boy! Bring flowering garlands to me! Yes, bring them, so that I may try a bout with love. *Fragment* 27

I both love and do not love, and am mad and am not mad.[2]

Fragment 79

War spares not the brave, but the cowardly.[3]

Fragment 101. *From The Palatine Anthology* VII, 160

HIPPONAX

c. 570 – 520 B.C.

There are two days when a woman is a pleasure: the day one marries her and the day one buries her. *Fragment*

XENOPHANES

c. 570 – c. 475 B.C.

Homer and Hesiod attributed to the gods everything that is a shame and a reproach among men. *Fragment* 11

If cattle and horses, or lions, had hands, or were able to draw with their feet and produce the works which men do, horses would draw the forms of gods like horses, and cattle like cattle, and they would make the gods' bodies the same shape as their own.[1]

Fragment 15

One god, greatest among gods and men, similar to mortals neither in shape nor even in thought.[2]

Fragment 23

It takes a wise man to recognize a wise man.

From DIOGENES LAERTIUS, *Xenophanes* IX

SIMONIDES

c. 556 – 468 B.C.

It is hard to be truly excellent, foursquare in hand and foot and mind, formed without blemish. *Fragment* 4

The city is the teacher of the man. *Fragment* 53

Fighting in the forefront of the Greeks, the Athenians crushed at Marathon the might of the gold-bearing Medes. *Fragment* 88

Go tell the Spartans, thou who passest by,
That here, obedient to their laws, we lie.[3] *Fragment* 92

If the greatest part of excellence is nobly to die, this to us of all men has fortune given: for struggling to clothe Greece in freedom, we lie in unaging glory.[4] *Fragment* 118

Painting is silent poetry, and poetry painting that speaks.

From PLUTARCH, *De Gloria Atheniensium* III, 346

[1] Associated with Ibycus is the phrase "the cranes of Ibycus." It derives from the legend that Ibycus was murdered at sea and his murderers were discovered through cranes that followed the ship. Hence, "the cranes of Ibycus" became a proverb for the agency of the gods in revealing crime.

[2] See Catullus, p. 115a.

[3] See Sophocles, p. 82b.

[1] See Montesquieu, p. 414b.

[2] See Homer, p. 63a.

[3] Translated by W. L. BOWLES.

Ruskin said of this epitaph that it was the noblest group of words uttered by man.

[4] See Thucydides, p. 90a.

CONFUCIUS[1]

551–479 B.C.

Fine words and an insinuating appearance are seldom associated with true virtue.

The Confucian Analects, bk. 1:3

A youth, when at home, should be filial, and, abroad, respectful to his elders. *1:6*

If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere — although men say that he has not learned, I will certainly say that he has. *1:7*

Hold faithfulness and sincerity as first principles. *1:8, ii*

Have no friends not equal to yourself. *1:8, iii*

When you have faults, do not fear to abandon them. *1:8, iv*

He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it. *2:1*

[The superior man] acts before he speaks, and afterwards speaks according to his actions. *2:13*

Learning without thought is labor lost; thought without learning is perilous.[2] *2:15*

When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it — this is knowledge.[3] *2:17*

Things that are done, it is needless to speak about . . . things that are past, it is needless to blame. *3:21, ii*

I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue would esteem nothing above it.

The Confucian Analects, bk. 4:6, i

If a man in the morning hear the right way, he may die in the evening without regret. *4:8*

The superior man . . . does not set his mind either for anything, or against anything; what is right he will follow. *4:10*

When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inwards and examine ourselves. *4:17*

The cautious seldom err. *4:23*

Virtue is not left to stand alone. He who practices it will have neighbors. *4:25*

Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune. *6:16*

The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration. *6:20*

With coarse rice to eat, with water to drink, and my bended arm for a pillow — I have still joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud. *7:15*

I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there. *7:19*

Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand. *7:29*

The superior man is satisfied and composed; the mean man is always full of distress. *7:36*

The people may be made to follow a path of action, but they may not be made to understand it. *8:9*

[1] Sayings attributed to Confucius and his followers from *The Chinese Classics, Vol. I: The Confucian Analects,* translated by JAMES LEGGE.

[2] See Lao Tzu, p. 75b; Heraclitus, p. 77b; and Cardinal Newman, p. 598a.

[3] See Lao Tzu, p. 75a.

If a superior man dwelt among [barbarians], what rudeness would there be?

The Confucian Analects, bk. 9:13, ii

While you are not able to serve men, how can you serve spirits [of the dead]? . . . While you do not know life, how can you know about death? 11:11

To go beyond is as wrong as to fall short. *11:15, iii*

He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful may be called intelligent indeed. 12:6

In carrying on your government, why should you use killing [the unprincipled for the good of the unprincipled] at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows across it. 12:19

Good government obtains when those who are near are made happy, and those who are far off are attracted. *13:16, ii*

The firm, the enduring, the simple, and the modest are near to virtue. 13:27

The scholar who cherishes the love of comfort is not fit to be deemed a scholar. 14:3

The man who in the view of gain thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends — such a man may be reckoned a complete man. *14:13, ii*

He who speaks without modesty will find it difficult to make his words good. 14:21

In ancient times, men learned with a view to their own improvement. Nowadays, men learn with a view to the approbation of others.

The Confucian Analects, bk. 14:25

The superior man is modest in his speech, but exceeds in his actions. 14:29

Recompense injury with justice, and recompense kindness with kindness. *14:36, iii*

The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete. 15:8

If a man take no thought about what is distant, he will find sorrow near at hand. 15:11

The superior man is distressed by his want of ability. 15:18

What the superior man seeks is in himself. What the mean man seeks is in others. 15:20

What you do not want done to yourself, do not do to others.[1] 15:23

When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again. *15:32, i*

The superior man cannot be known in little matters, but he may be entrusted with great concerns. The small man may not be entrusted with great concerns, but he may be known in little matters. 15:33

Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue. 15:34

By nature, men are nearly alike; by practice, they get to be wide apart. 17:2

To be able to practice five things everywhere under heaven constitutes perfect virtue. . . . [They are] gravity,

[1] The Golden Rule. See *Matthew 7:12*, p. 41a.

generosity of soul, sincerity, earnestness, and kindness.

The Confucian Analects, bk. 17:6

There are three things which the superior man guards against. In youth . . . lust. When he is strong . . . quarrelsomeness. When he is old . . . covetousness. *17:8*

Without recognizing the ordinances of Heaven, it is impossible to be a superior man. *20:3, i*

Without an acquaintance with the rules of propriety, it is impossible for the character to be established. *20:3, ii*

Without knowing the force of words, it is impossible to know men. *20:3, iii*

LAO TZU[1]

Sixth century[?] B.C.

The Tao [Way] that can be told of is not the eternal Tao;
The name that can be named is not the eternal name.
The Nameless is the origin of Heaven and Earth;
The Named is the mother of all things.
Therefore let there always be non-being, so we may see their subtlety,
And let there always be being, so we may see their outcome.
The two are the same,
But after they are produced, they have different names.
They both may be called deep and profound.
Deeper and more profound,
The door of all subtleties!

The Way of Lao Tzu 1

When the people of the world all know beauty as beauty,
There arises the recognition of ugliness.
When they all know the good as good,
There arises the recognition of evil.

The Way of Lao Tzu 2

In the government of the sage,
He keeps their hearts vacuous,
Fills their bellies,
Weakens their ambitions,
And strengthens their bones,
He always causes his people to be without knowledge [cunning] or desire,
And the crafty to be afraid to act.

Ib. 3

Heaven and Earth are not humane.[1]
They regard all things as straw dogs.[2]

Ib. 5

The spirit of the valley never dies.
It is called the subtle and profound female.
The gate of the subtle and profound female
Is the root of Heaven and Earth.
It is continuous, and seems to be always existing.
Use it and you will never wear it out.

Ib. 6

The best [man] is like water.
Water is good; it benefits all things and does not compete with them.
It dwells in [lowly] places that all disdain.
This is why it is so near to Tao.

Ib. 8

To produce things and to rear them,
To produce, but not to take possession of them,
To act, but not to rely on one's own ability,
To lead them, but not to master them —
This is called profound and secret virtue. *Ib. 10*

He who loves the world as his body may be entrusted with the empire.

Ib. 13

We look at it [Tao] and do not see it;

[1] From *The Way of Lao Tzu*, translated by WING-TSIT CHAN.

[1] I.e., they are impartial.

[2] Straw dogs were used in sacrifices and then discarded.

Its name is The Invisible.
We listen to it and do not hear it;
Its name is The Inaudible.
We touch it and do not find it;
Its name is The Subtle [formless].
The Way of Lao Tzu 14

It is The Vague and Elusive.
Meet it and you will not see its head.
Follow it and you will not see its back.
Ib.

Manifest plainness,
Embrace simplicity,
Reduce selfishness,
Have few desires. *Ib.* 19

Abandon learning and there will be no sorrow. *Ib.* 20

To yield is to be preserved whole.
To be bent is to become straight.
To be empty is to be full.
To be worn out is to be renewed.
To have little is to possess.
To have plenty is to be perplexed.[1]
Ib. 22

He who knows others is wise;
He who knows himself is enlightened.
Ib. 33

[The sage] never strives himself for the great, and thereby the great is achieved. *Ib.* 34

Tao invariably takes no action, and yet there is nothing left undone.
Reversion is the action of Tao.
Weakness is the function of Tao.
All things in the world come from being.
And being comes from non-being.
Ib. 40

When the highest type of men hear Tao,
They diligently practice it.
When the average type of men hear Tao,
They half believe in it.
When the lowest type of men hear Tao,
They laugh heartily at it. *Ib.* 41

The softest things in the world overcome the hardest things in the world.
Non-being penetrates that in which there is no space.
Through this I know the advantage of taking no action.
The Way of Lao Tzu 43

There is no calamity greater than lavish desires.
There is no greater guilt than discontentment.
And there is no greater disaster than greed. *Ib.* 46

One may know the world without going out of doors.
One may see the Way of Heaven without looking through the windows.
The further one goes, the less one knows.[1]
Therefore the sage knows without going about,
Understands without seeing,
And accomplishes without any action.
Ib. 47

He who possesses virtue in abundance
May be compared to an infant.
Ib. 55

He who knows does not speak.
He who speaks does not know.
Ib. 56

The more laws and order are made prominent,
The more thieves and robbers there will be. *Ib.* 57

Ruling a big country is like cooking a small fish.[2] *Ib.* 60

Tao is the storehouse of all things.
It is the good man's treasure and the bad man's refuge. *Ib.* 62

A journey of a thousand miles must begin with a single step.[3] *Ib.* 64

People are difficult to govern because they have too much knowledge.
Ib. 65

I have three treasures. Guard and keep them:

[1] See the Sermon on the Mount, *Matthew 5*, p. 40a.

[1] I.e., the more one studies, the further one is from the Tao.
[2] I.e., too much handling will spoil it.
[3] Traditional translation.

The first is deep love,
The second is frugality,
And the third is not to dare to be ahead of the world.
Because of deep love, one is courageous.
Because of frugality, one is generous.
Because of not daring to be ahead of the world, one becomes the leader of the world.
The Way of Lao Tzu 67

When armies are mobilized and issues joined,
The man who is sorry over the fact will win. *Ib.* 69

To know that you do not know is the best.
To pretend to know when you do not know is a disease.[1] *Ib.* 71

Heaven's net is indeed vast.
Though its meshes are wide, it misses nothing.[2] *Ib.* 73

To undertake executions for the master executioner [Heaven] is like hewing wood for the master carpenter.
Whoever undertakes to hew wood for the master carpenter rarely escapes injuring his own hands. *Ib.* 74

The Way of Heaven has no favorites.
It is always with the good man.
Ib. 79

Let there be a small country with few people. . . .
Though neighboring communities overlook one another and the crowing of cocks and barking of dogs can be heard,
Yet the people there may grow old and die without ever visiting one another. *Ib.* 80

True words are not beautiful;[3]
Beautiful words are not true.
A good man does not argue;
He who argues is not a good man.

[1] See Confucius, p. 71a.

[2] The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. — *Matthew 13:47*

[3] I.e., they are not "fine-sounding."

A wise man has no extensive knowledge;
He who has extensive knowledge is not a wise man.[1]
The sage does not accumulate for himself.
The more he uses for others, the more he has himself.
The more he gives to others, the more he possesses of his own.
The Way of Heaven is to benefit others and not to injure.
The Way of the sage is to act but not to compete.
The Way of Lao Tzu 81

AESOP[2]

fl. c. 550 B.C.

The lamb . . . began to follow the wolf in sheep's clothing.
The Wolf in Sheep's Clothing

Appearances often are deceiving.
Ib.

Do not count your chickens before they are hatched.[3]
The Milkmaid and Her Pail

I am sure the grapes are sour.[4]
The Fox and the Grapes

No act of kindness, no matter how small, is ever wasted.
The Lion and the Mouse

Slow and steady wins the race.
The Hare and the Tortoise

[1] See Confucius, p. 71a; Heraclitus, p. 77b; and Cardinal Newman, p. 598a.

[2] Animal fables from before Aesop's time and after were attributed to him. The first collection was made two hundred years after his death. See also La Fontaine, p. 359a.

[3] To swallow gudgeons ere they're catch'd,
And count their chickens ere they're hatched.
SAMUEL BUTLER, *Hudibras, pt. II* [1664], *canto 3, l. 923*

[4] The fox, when he cannot reach the grapes, says they are not ripe. — GEORGE HERBERT, *Jacula Prudentum* [1640]

"They are too green," he said, "and only good for fools." — LA FONTAINE, *bk. III* [*1668*], *fable 11, The Fox and the Grapes*

Familiarity breeds contempt.[1]
The Fox and the Lion

The boy cried "Wolf, wolf!" and the villagers came out to help him.
The Shepherd Boy and the Wolf

A crust eaten in peace is better than a banquet partaken in anxiety.
The Town Mouse and the Country Mouse

Borrowed plumes.
The Jay and the Peacock

It is not only fine feathers that make fine birds. *Ib.*

Self-conceit may lead to self-destruction. *The Frog and the Ox*

People often grudge others what they cannot enjoy themselves.
The Dog in the Manger

It is thrifty to prepare today for the wants of tomorrow.
The Ant and the Grasshopper

Be content with your lot; one cannot be first in everything.
Juno and the Peacock [2]

A huge gap appeared in the side of the mountain. At last a tiny mouse came forth.[3]
The Mountain in Labor

Any excuse will serve a tyrant.
The Wolf and the Lamb

Beware lest you lose the substance by grasping at the shadow.
The Dog and the Shadow

Who shall bell the cat?
The Rats and the Cat

I will have nought to do with a man who can blow hot and cold with the same breath.
The Man and the Satyr

Thinking to get at once all the gold the goose could give, he killed it and opened it only to find — nothing.
The Goose with the Golden Eggs

Put your shoulder to the wheel.
Hercules and the Wagoner

The gods help them that help themselves.[1] *Ib.*

We would often be sorry if our wishes were gratified.[2]
The Old Man and Death

Union gives strength.[3]
The Bundle of Sticks

While I see many hoof marks going in, I see none coming out. It is easier to get into the enemy's toils than out again.
The Lion, the Fox, and the Beasts

The haft of the arrow had been feathered with one of the eagle's own plumes. We often give our enemies the means of our own destruction.[4]
The Eagle and the Arrow

[1] God loves to help him who strives to help himself. — AESCHYLUS [525–456 B.C.], *Fragment 223*

Heaven helps not the men who will not act. — SOPHOCLES [495–405 B.C.]. *Fragment 288*

Try first thyself, and after call in God;
For to the worker God himself lends aid.
EURIPIDES [485–406 B.C.], *Hippolytus, frag. 435*

Help thyself, and God will help thee. — GEORGE HERBERT, *Jacula Prudentum* [1640]

God helps those who help themselves. — ALGERNON SIDNEY, *Discourses on Government* [1698], *sec. 23*, and BENJAMIN FRANKLIN, *Poor Richard's Almanac* [1733–1758]

[2] Granting our wish one of Fate's saddest jokes is! — J. R. LOWELL [1819–1891], *Two Scenes from the Life of Blondel, sc. II, st. 2*

Beware, my lord! Beware lest stern Heaven hate you enough to hear your prayers! — ANATOLE FRANCE, *The Crime of Sylvestre Bonnard* [1881], *pt. II, ch. 4*

When the gods wish to punish us they answer our prayers. — OSCAR WILDE, *An Ideal Husband* [1895], *act II*

[3] See John Dickinson, p. 460b, and G. P. Morris, p. 600a.

[4] So in the Libyan fable it is told
That once an eagle, stricken with a dart,
Said, when he saw the fashion of the shaft,
"With our own feathers, not by others' hands,
Are we now smitten."
AESCHYLUS [525–456 B.C.], *Fragment 135*
(Plumptre's translation)

[1] See Mark Twain, p. 764b.

[2] See Sean O'Casey, p. 981a.

[3] A mountain was in labor, sending forth dreadful groans, and there was in the region the highest expectation. After all, it brought forth a mouse. — PHAEDRUS [c. A.D. 8] *IV, 22:1*
See Horace, p. 124a.

THEOGNIS
fl. c. 545 B.C.

One finds many companions for food and drink, but in a serious business a man's companions are very few.
Elegies, l. 115

Even to a wicked man a divinity gives wealth, Cyrnus, but to few men comes the gift of excellence.
Ib. 149

Surfeit begets insolence, when prosperity comes to a bad man. *Ib. 153*

Adopt the character of the twisting octopus, which takes on the appearance of the nearby rock. Now follow in this direction, now turn a different hue.
Ib. 215

The best of all things for earthly men is not to be born and not to see the beams of the bright sun; but if born, then as quickly as possible to pass the gates of Hades, and to lie deep buried.[1]
Ib. 425

No man takes with him to Hades all his exceeding wealth.[2] *Ib. 725*

Bright youth passes swiftly as a thought. *Ib. 985*

HERACLITUS
c. 540 – c. 480 B.C.

All is flux, nothing stays still.
From DIOGENES LAERTIUS, *bk. IX, sec. 8, and* PLATO, *Cratylus, 402A*

Nothing endures but change.[1]
From DIOGENES LAERTIUS, *bk. IX, sec. 8, and* PLATO, *Cratylus, 402A*

Although the logos is common to all, the many live as if they had private understanding. *Fragment 2*

Much learning does not teach a man to have intelligence.[2] *Fragment 40*

Strife is the source and the master of all things. *Fragment 53*

The path up and down is one and the same. *Fragment 60*

Everything comes about by way of strife and necessity. *Fragment 80*

It is not possible to step twice into the same river. *Fragment 91*

Character is a man's guiding destiny. *Fragment 119*

THEMISTOCLES
c. 528 – c. 462 B.C.

Tuning the lyre and handling the harp are no accomplishments of mine, but rather taking in hand a city that was small and inglorious and making it glorious and great.
From PLUTARCH, *Lives, Themistocles, sec. 2*

The wooden wall is your ships.[3]
Ib. 10

Strike, but hear me.[4] *Ib. 11*

[Of his son] The boy is the most powerful of all the Hellenes; for the Hellenes are commanded by the Athenians, the Athenians by myself, myself by the boy's mother, and the mother by her boy. *Ib. 18*

That eagle's fate and mine are one,
Which on the shaft that made him die
Espied a feather of his own,
Wherewith he wont to soar so high.
EDMUND WALLER [1605–1687], *To a Lady Singing a Song of His Composing*

Like a young eagle, who has lent his plume
To fledge the shaft by which he meets his doom,
See their own feathers pluck'd to wing the dart
Which rank corruption destines for their heart.
THOMAS MOORE [1780–1852], *Corruption*

See Byron, p. 555a.

[1] See Sophocles, p. 83a; Bacon, p. 210a; Heine, p. 588b; and Yeats, p. 883b.

[2] See *The Song of the Harp-Player*, p. 3a; *Ecclesiastes 5:15*, p. 28a; and *I Timothy 6:7*, p. 55a.

[1] See Honorat de Bueil, p. 318b; Swift, p. 388b; and Shelley, p. 568a.

[2] See Confucius, p. 71a; Lao Tzu, p. 75b; and Cardinal Newman, p. 598a.

[3] This was Themistocles' interpretation to the Athenians in 480 B.C. of the second oracle at Delphi: "Safe shall the wooden wall continue for thee and thy children." The account appears in full in Herodotus, Book VII, sec. 141–143.

[4] Said in reply to Eurybiades, commander of the Spartan fleet, when he raised his staff as though to strike.

[Of two suitors for his daughter's hand] I choose the likely man in preference to the rich man; I want a man without money rather than money without a man.

From PLUTARCH, *Lives, Themistocles, sec.* 18

I have with me two gods, Persuasion and Compulsion.[1] *Ib.* 21

The speech of man is like embroidered tapestries, since like them this too has to be extended in order to display its patterns, but when it is rolled up it conceals and distorts them. *Ib.* 29

He who commands the sea has command of everything.[2]

From CICERO, *Ad Atticum* X, 8

[Upon being asked whether he would rather be Achilles or Homer] Which would you rather be — a victor in the Olympic games, or the announcer of the victor?

From PLUTARCH, *Apothegms, Themistocles*

AESCHYLUS

525–456 B.C.

I would far rather be ignorant than knowledgeable of evils.

The Suppliants, l. 453

"Reverence for parents" stands written among the three laws of most revered righteousness.[3] *Ib.* 707

Myriad laughter of the ocean waves.

Prometheus Bound, l. 89

For somehow this is tyranny's disease, to trust no friends. *Ib.* 224

Words are the physicians of a mind diseased.[4] *Ib.* 378

Time as he grows old teaches all things. *Ib.* 981

[1] Said to the Andrians, when demanding money from them, to which they replied that they already had two great gods, Penury and Powerlessness, who hindered them from giving him money.

[2] See Bacon, p. 209b; Mahan, p. 785b; and Morison, p. 998a.

[3] See *Exodus 20:12*, p. 9a.

[4] See Milton, p. 349a.

God's mouth knows not how to speak falsehood, but he brings to pass every word.[1]

Prometheus Bound, l. 1030

On me the tempest falls. It does not make me tremble. O holy Mother Earth, O air and sun, behold me. I am wronged.[2] *Ib.* 1089

I pray the gods some respite from the weary task of this long year's watch that lying on the Atreidae's roof on bended arm, dog-like, I have kept, marking the conclave of all the night's stars, those potentates blazing in the heavens that bring winter and summer to mortal men, the constellations, when they wane, when they rise.

Agamemnon, l. 1

A great ox stands on my tongue.[3] *Ib.* 36

Wisdom comes through suffering. *Ib.* 177

She [Helen] brought to Ilium her dowry, destruction. *Ib.* 406

It is in the character of very few men to honor without envy a friend who has prospered. *Ib.* 832

Only when man's life comes to its end in prosperity can one call that man happy.[4] *Ib.* 928

Alas, I am struck a deep mortal blow! *Ib.* 1343

Death is better, a milder fate than tyranny.[5] *Ib.* 1364

Zeus, first cause, prime mover; for what thing without Zeus is done among mortals? [6] *Ib.* 1485

Do not kick against the pricks.[7] *Ib.* 1624

[1] See *Numbers 23:19*, p. 10a.

[2] Translated by EDITH HAMILTON.

[3] A proverbial expression of uncertain origin for enforced silence.

[4] See Solon, p. 69a, and note.

[5] See Patrick Henry, p. 465b.

[6] See *Acts 17:28*, p. 50a; Cleanthes, p. 103b; and Aratus, p. 104a.

[7] Also in PINDAR, *Pythian Odes* II, l. 174, and EURIPIDES, *Bacchae*, l. 795. See *Acts 9:5*, p. 49b.

I know how men in exile feed on dreams of hope.

Agamemnon, l. 1668

Good fortune is a god among men, and more than a god.

The Libation Bearers, l. 59

Destiny waits alike for the free man as well as for him enslaved by another's might. *Ib. 103*

For a deadly blow let him pay with a deadly blow: it is for him who has done a deed to suffer. *Ib. 312*

What is pleasanter than the tie of host and guest? *Ib. 702*

His resolve is not to seem, but to be, the best.

The Seven Against Thebes, l. 592

PINDAR

518–438 B.C.

Water is best. But gold shines like fire blazing in the night, supreme of lordly wealth.

Olympian Odes I, l. 1

The days that are still to come are the wisest witnesses. *Ib. 51*

If any man hopes to do a deed without God's knowledge, he errs.

Ib. 104

Do not peer too far.[1] *Ib. 184*

I have many swift arrows in my quiver which speak to the wise, but for the crowd they need interpreters. The skilled poet is one who knows much through natural gift, but those who have learned their art chatter turbulently, vainly, against the divine bird of Zeus. *Ib. II, 150*

I will not steep my speech in lies; the test of any man lies in action.[2]

Ib. IV, 27

The issue is in God's hands.

Ib. XIII, 147

Zeus, accomplisher, to all grant grave restraint and attainment of sweet delight.[1] *Olympian Odes XIII, last line*

Seek not, my soul, the life of the immortals; but enjoy to the full the resources that are within thy reach.[2]

Pythian Odes III, l. 109

They say that this lot is bitterest: to recognize the good but by necessity to be barred from it.[3] *Ib. IV, 510*

Creatures of a day, what is a man? What is he not? Mankind is a dream of a shadow. But when a god-given brightness comes, a radiant light rests on men, and a gentle life.[4]

Ib. VIII, 135

When toilsome contests have been decided, good cheer is the best physician, and songs, the sage daughters of the Muses, soothe with their touch.

Nemean Odes IV, l. 1

Words have a longer life than deeds. *Ib. 10*

Not every truth is the better for showing its face undisguised; and often silence is the wisest thing for a man to heed. *Ib. V, 30*

One race there is of men, one of gods, but from one mother we both draw our breath. *Ib. VI, 1*

If one but tell a thing well, it moves on with undying voice, and over the fruitful earth and across the sea goes the bright gleam of noble deeds ever unquenchable.

Isthmian Odes IV, l. 67

It is not possible with mortal mind to search out the purposes of the gods.

Fragment 61

O bright and violet-crowned and famed in song, bulwark of Greece, famous Athens, divine city!

Fragment 76

[1] Do not set your eyes on things far off. — *Pythian Odes III, 39*
See Euripides, p. 84a.
[2] Translated by RICHMOND LATTIMORE.

[1] Translated by RICHMOND LATTIMORE.
[2] See Euripides, p. 84a.
[3] See Boethius, p. 148a; Dante, p. 160a; Chaucer, p. 165a; and Tennyson, p. 647a.
[4] See Homer, pp. 63a and 64b, and Aristophanes, p. 91b.

Unsung, the noblest deed will die.
Fragment 120

What is God? Everything.
Fragment 140*d*

Convention is the ruler of all.
Fragment 169

Hope, which most of all guides the changeful mind of mortals.
Fragment 214

ANAXAGORAS
c. 500 – 428 B.C.

The descent to Hades is the same from every place.
From DIOGENES LAERTIUS, *Anaxagoras* 2

SUTTAPITAKA[1]
c. 500 – c. 250 B.C.[2]

All that is is the result of what we have thought. *Dhammapada* 1.1

Hatreds never cease by hatred; they cease by non-hatred; this is the primeval law. *Ib.* 1.5

The scent of flowers does not go against the wind, not sandal, rosebay or jasmine; but the scent of the good goes against the wind; a good man is wafted to all quarters. *Ib.* 4.54

If one conquer a thousand thousand men in battle, and if one conquer himself alone, he is in battle supreme.
Ib. 8.103

If one live a hundred years idle, without energy, better to live one day of steadfast energy. *Ib.* 8.112

Think not lightly of evil, "It will not come to me." A waterpot is filled by the fall of waterdrops; a fool is filled with evil, amassing it bit by bit.
Ib. 9.121

If in the hand there be no wound one may hold poison in the hand. No poison follows where there is no wound; there is no evil for one who commits none. *Dhammapada* 9.124

All tremble at the rod, all fear death; making yourself the exemplar, do not kill or cause to kill. *Ib.* 10.129

This man of little learning grows old like an ox: his flesh increases, but not his wisdom. *Ib.* 11.152

Who have not lived a holy life, have not acquired wealth in their youth, brood like decrepit herons in a pond where the fish have died. *Ib.* 11.155

Extract yourself from bad ways like an elephant stuck in the mud.
Ib. 23.327

Better to live alone; with a fool there is no companionship. With few desires live alone and do no evil, like an elephant in the forest roaming at will.
Ib. 23.330

Decay is inherent in all component things! Work out your salvation with diligence![1]
Mahaparinibbanasutta 6.7[2]

I go for refuge to the Buddha.
I go for refuge to the Doctrine.
I go for refuge to the Order [of monks].
Traditional (liturgical), passim

PERICLES[3]
c. 495 – 429 B.C.

Wait for that wisest of all counselors, Time.
From PLUTARCH, *Lives*, PERICLES, *sec.* 18

Trees, though they are cut and lopped, grow up again quickly,[4] but if men are destroyed, it is not easy to get them again. *Ib.* 33

[1] Means "basket of discourses." It is one of the three "baskets" which form the Pali canon, the sacred scriptures of Theravada Buddhists.
[2] Ancient Indian literary chronology is conjectural.

[1] Translated by T. RHYS DAVIDS. The last words of the Buddha. Quoted by T. S. ELIOT, *The Cocktail Party* [1950], *act II*, by Sir Henry Harcourt-Reilly.
[2] Pali Text Society, *Digh Nikaya*, vol. 2, p. 156, and *Samyutta Nikaya*, vol. 1, p. 158.
[3] See THUCYDIDES, *Funeral Speech of Pericles*, p. 89b.
[4] The lopped tree in time may grow again. — ROBERT SOUTHWELL [1561–1595], *Times Go by Turns*

SOPHOCLES[1]

c. 495 – 405 B.C.

Silence gives the proper grace to women. *Ajax, l.* 293

Nobly to live, or else nobly to die,
Befits proud birth.[2] *Ib.* 480

Of all human ills, greatest is fortune's wayward tyranny. *Ib.* 486

For kindness begets kindness evermore,
But he from whose mind fades the memory
Of benefits, noble is he no more.
Ib. 522

Sleep that masters all. *Ib.* 675

I, whom proof hath taught of late
How so far only should we hate our foes
As though we soon might love them, and so far
Do a friend service as to one most like
Some day to prove our foe, since oftenest men
In friendship but a faithless haven find.[3] *Ib.* 678

Men of ill judgment oft ignore the good
That lies within their hands, till they have lost it. *Ib.* 964

It is not righteousness to outrage
A brave man dead, not even though you hate him. *Ib.* 1344

Ships are only hulls, high walls are nothing,
When no life moves in the empty passageways.[4]
Oedipus Rex,[5] *l.* 56

How dreadful knowledge of the truth can be
When there's no help in truth!
Oedipus Rex, l. 316

The tyrant is a child of Pride
Who drinks from his great sickening cup
Recklessness and vanity,
Until from his high crest headlong
He plummets to the dust of hope.[1]
Ib. 872

The greatest griefs are those we cause ourselves. *Ib.* 1230

Let every man in mankind's frailty
Consider his last day; and let none
Presume on his good fortune until he find
Life, at his death, a memory without pain.[2] *Ib.* 1529

For God hates utterly
The bray of bragging tongues.
Antigone[3] [*c. 442 B.C.*], *l.* 123

Our ship of State, which recent storms have threatened to destroy, has come safely to harbor at last.[4]
Ib. 163

I have nothing but contempt for the kind of governor who is afraid, for whatever reason, to follow the course that he knows is best for the State; and as for the man who sets private friendship above the public welfare — I have no use for him, either. *Ib.* 181

[1] Sophocles said he drew men as they ought to be, and Euripides as they were. — ARISTOTLE, *Poetics, ch.* 25

[2] See Euripides, p. 85b, and note.

[3] They love as though they will some day hate and hate as though they will some day love. — ARISTOTLE quoting BIAS [c. 650 B.C.], *Rhetoric II, 13*

See Publilius Syrus, p. 126a.

[4] See Thucydides, p. 90b, and Shakespeare, *Coriolanus III, i, 198,* p. 289b.

[5] Translated by DUDLEY FITTS and ROBERT FITZGERALD.

[1] See *Proverbs 16:18,* p. 24b.

Pride will have a fall. — *English proverb* [c. 1509]. A variant is "Pride goeth before a fall."

Pride goeth before, and shame cometh behynde. — *Treatise of a Gallant* [c. 1510]

Pryde will have a fall;
For pryde goeth before and shame cometh after.

JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch.* 10

[2] See Solon, p. 69a, and note.

There is a saying among men, put forth of old, that you cannot rightly judge whether a mortal's lot is good or evil, until he dies. — SOPHOCLES, *Trachiniae, l.* 1

[3] Translated by DUDLEY FITTS and ROBERT FITZGERALD.

[4] See Alcaeus, p. 69a.

Nobody likes the man who brings bad news.[1] *Antigone, l. 277*

Money: There's nothing in the world so demoralizing as money.[2] *Ib. 295*

How dreadful it is when the right judge judges wrong! *Ib. 323*

Numberless are the world's wonders, but none
More wonderful than man.
Ib. 333 (Ode I)

It is a good thing
To escape from death, but it is not great pleasure
To bring death to a friend. *Ib. 437*

Grief teaches the steadiest minds to waver. *Ib. 563*

All that is and shall be,
And all the past, is his [Zeus's].
Ib. 611 (Ode II)

Show me the man who keeps his house in hand,
He's fit for public authority.[3]
Ib. 660

Anarchy, anarchy! Show me a greater evil!
This is why cities tumble and the great houses rain down,
This is what scatters armies!
Ib. 672

Reason is God's crowning gift to man.
Ib. 684

The ideal condition
Would be, I admit, that men should be right by instinct;
But since we are all likely to go astray,
The reasonable thing is to learn from those who can teach. *Ib. 720*

Love, unconquerable [4]
Waster of rich men, keeper
Of warm lights and all-night vigil
In the soft face of a girl:
Sea-wanderer, forest-visitor!

Even the pure immortals cannot escape you,
And mortal man, in his one day's dusk,
Trembles before your glory.
Antigone, l. 781 (Ode III)

Wisdom outweighs any wealth.[1]
Ib. 1050

There is no happiness where there is no wisdom; [2]
No wisdom but in submission to the gods.
Big words are always punished,
And proud men in old age learn to be wise. *Ib. 1347, closing lines*

Death is not the worst; rather, in vain
To wish for death, and not to compass it. *Electra, l. 1008*

A prudent mind can see room for misgiving, lest he who prospers should one day suffer reverse.[3]
Trachiniae, l. 296

They are not wise, then, who stand forth to buffet against Love; for Love rules the gods as he will, and me.[4]
Ib. 441

Knowledge must come through action; you can have no test which is not fanciful, save by trial. *Ib. 592*

Rash indeed is he who reckons on the morrow, or haply on days beyond it; for tomorrow is not, until today is past.[5] *Ib. 943*

War never slays a bad man in its course,
But the good always! [6]
Philoctetes, l. 436

Stranger in a strange country.[7]
Oedipus at Colonus [8] [406 B.C.], *l. 184*

[1] See Shakespeare, pp. 241b and 288a.
[2] See *I Timothy 6:10,* p. 55b, and Plato, p. 94a.
[3] See *I Timothy 3:5,* p. 55a.
[4] See Sophocles, *Trachiniae,* p. 82b; Virgil, p. 117a; and Chaucer, p. 166a.
[1] See *Job 28:18,* p. 15b.
[2] See Epicurus, p. 103a.
[3] See *Proverbs 16:18,* p. 24b.
[4] See Sophocles, *Antigone,* p. 82a.
[5] See *Proverbs 27:1,* p. 26a.
[6] Translated by Sir George Young. See Anacreon, p. 70a.
[7] See *Exodus 2:22,* p. 8a.
[8] Translated by Robert Fitzgerald.

The good befriend themselves.
Oedipus at Colonus, l. 309

The immortal
Gods alone have neither age nor death!
All other things almighty Time disquiets. *Ib. 607*

Athens, nurse of men. *Ib. 701*

Not to be born surpasses thought and speech.
The second best is to have seen the light
And then to go back quickly whence we came.[1] *Ib. 1224*

One word
Frees us of all the weight and pain of life:
That word is love. *Ib. 1616*

It made our hair stand up in panic fear.[2] *Ib. 1625*

A remedy too strong for the disease.
Tereus, frag. 514[3]

Truly, to tell lies is not honorable;
But when the truth entails tremendous ruin,
To speak dishonorably is pardonable.
Creusa, frag. 323

Sons are the anchors of a mother's life.
Phaedra, frag. 612

To him who is in fear everything rustles. *Acrisius, frag. 58*

No falsehood lingers on into old age.
Ib. frag. 59

No man loves life like him that's growing old.[4] *Ib. frag. 64*

A woman's vows I write upon the wave.[5]
Unknown Dramas, frag. 694

[1] See Theognis, p. 77a, and note.
[2] See Robert Graves, p. 1034b.
[3] The fragments are from the Everyman Edition of *The Dramas of Sophocles.*
[4] See Euripides, p. 83b.
[5] See Catullus, p. 115a; More, p. 178b; Bacon, p. 210a; Shakespeare, p. 299a; and Keats, p. 586a.

EMPEDOCLES
c. 490 – c. 430 B.C.

At one time through love all things come together into one, at another time through strife's hatred they are borne each of them apart. *Fragment 17*

The blood around men's heart is their thinking. *Fragment 105*

EURIPIDES[1]
c. 485 – 406 B.C.

Never say that marriage has more of joy than pain.
Alcestis[2] *[438 B.C.], l. 238*

A second wife
is hateful to the children of the first;
a viper is not more hateful. *Ib. 309*

A sweet thing, for whatever time,
to revisit in dreams the dear dead we have lost. *Ib. 355*

Oh, if I had Orpheus' voice and poetry
with which to move the Dark Maid and her Lord,
I'd call you back, dear love, from the world below.
I'd go down there for you. Charon or the grim
King's dog could not prevent me then
from carrying you up into the fields of light. *Ib. 358*

Light be the earth upon you, lightly rest.[3] *Ib. 462*

God, these old men!
How they pray for death! How heavy they find this life in the slow drag of days!
And yet, when Death comes near them,
You will not find one who will rise and walk with him,

[1] Sophocles said he drew men as they ought to be, and Euripides as they were. — ARISTOTLE, *Poetics, ch 25*
[2] Translated by DUDLEY FITTS and ROBERT FITZGERALD.
[3] See Anonymous, p. 151b; Beaumont and Fletcher, p. 316b; and Robert Richardson, p. 822a.

not one whose years are still a burden
to him.[1] *Alcestis, l. 669*

You love the daylight: do you think your
father does not? *Ib. 691*

Dishonor will not trouble me, once I
am dead. *Ib. 726*

Today's today. Tomorrow, we may be
ourselves gone down the drain of Eternity.[2] *Ib. 788*

O mortal man, think mortal thoughts![3]
Ib. 799

My mother was accursed the night she
bore me,
and I am faint with envy of all the
dead.[4] *Ib. 865*

You were a stranger to sorrow: therefore Fate
has cursed you. *Ib. 927*

I have found power in the mysteries of
thought,
exaltation in the chanting of the
Muses;
I have been versed in the reasonings of
men;
but Fate is stronger than anything I
have known. *Ib. 962*

Time cancels young pain. *Ib. 1085*

Slight not what's near through aiming
at
what's far.[5]
Rhesus [c. 435 B.C.], l. 482

There is no benefit in the gifts of a bad
man.
Medea [431 B.C.], l. 618

When love is in excess it brings a man
nor honor
nor any worthiness. *Ib. 627*

What greater grief than the loss of
one's
native land. *Ib. 650*

[1] See Sophocles, p. 83a.
[2] See Edward Fitzgerald, p. 630a.
[3] See Pindar, p. 79b.
[4] See *Job 3:3*, p. 14a.
[5] See Pindar, p. 79a, and note.

I know indeed what evil I intend to
do,
but stronger than all my afterthoughts
is my fury,
fury that brings upon mortals the greatest evils. *Medea, l. 1078*

We know the good, we apprehend it
clearly,
but we can't bring it to achievement.[1]
Hippolytus[2] *[428 B.C.], l. 380*

There is one thing alone
that stands the brunt of life throughout
its course:
a quiet conscience. *Ib. 426*

In this world second thoughts, it seems,
are best.[3] *Ib. 435*

Love distills desire upon the eyes,
love brings bewitching grace into the
heart
of those he would destroy.
I pray that love may never come to me
with murderous intent,
in rhythms measureless and wild.
Not fire nor stars have stronger bolts
than those of Aphrodite sent
by the hand of Eros, Zeus's child.
Ib. 525

My tongue swore, but my mind was
still unpledged.[4] *Ib. 612*

Would that I were under the cliffs, in
the secret
hiding-places of the rocks,
that Zeus might change me to a winged
bird.[5] *Ib. 732*

I would win my way to the coast,
apple-bearing Hesperian coast
of which the minstrels sing,
where the Lord of the Ocean
denies the voyager further sailing,
and fixes the solemn limit of Heaven
which giant Atlas upholds.

[1] See *Romans 7:19*, p. 51a, and Ovid, p. 129a.
[2] Translated by DAVID GRENE.
[3] Second thoughts, they say, are best. — DRYDEN, *The Spanish Friar* [1681], *act II, sc. 2*
Is it so true that second thoughts are best?
— TENNYSON, *Sea Dreams* [1864]
[4] See Sallust, p. 115b.
[5] See *Psalm 55:6*, p. 19b.

There the streams flow with ambrosia
by Zeus's bed of love,
and holy Earth, the giver of life,
yields to the Gods rich blessedness.[1]
Hippolytus, l. 742

I care for riches, to make gifts
To friends, or lead a sick man back to health
With ease and plenty. Else small aid is wealth
For daily gladness; once a man be done
With hunger, rich and poor are all as one.
Electra[1] [413 B.C.], *l. 427*

A coward turns away, but a brave man's choice is danger.
Iphigenia in Tauris [c. 412 B.C.], *l. 114*

The day is for honest men, the night for thieves. *Ib. 1026*

Mankind . . . possesses two supreme blessings. First of these is the goddess Demeter, or Earth — whichever name you choose to call her by. It was she who gave to man his nourishment of grain. But after her there came the son of Semele, who matched her present by inventing liquid wine as his gift to man. For filled with that good gift, suffering mankind forgets its grief; from it comes sleep; with it oblivion of the troubles of the day. There is no other medicine for misery.[2]
The Bacchae [c. 407 B.C.], *l. 274*

Talk sense to a fool and he calls you foolish. *Ib. 480*

Slow but sure moves the might of the gods.[3] *Ib. 882*

What is wisdom? What gift of the gods
is held in glory like this:
to hold your hand victorious
over the heads of those you hate?
Glory is precious forever.
The Bacchae, l. 877

Humility, a sense of reverence before the sons of heaven —
of all the prizes that a mortal man might win,
these, I say, are wisest; these are best.
Ib. 1150

Yet do I hold that mortal foolish who strives against the stress of necessity. *Mad Heracles, l. 281*

The company of just and righteous men is better than wealth and a rich estate. *Aegeus,*[1] *frag. 7*

A bad beginning makes a bad ending. *Aeolus,*[1] *frag. 32*

Time will explain it all. He is a talker, and needs no questioning before he speaks. *Ib. frag. 38*

Waste not fresh tears over old griefs.
Alexander,[1] *frag. 44*

The nobly born must nobly meet his fate.[2] *Alcymene,*[3] *frag. 100*

Man's best possession is a sympathetic wife. *Antigone,*[3] *frag. 164*

When good men die their goodness does not perish,
But lives though they are gone. As for the bad,
All that was theirs dies and is buried with them.[4]
Temenidae,[5] *frag. 734*

[1] Translated by Sir Gilbert Murray.
[2] Translated by William Arrowsmith.
[3] See George Herbert, p. 325a, and von Logau, p. 329a.

[1] Translated by Morris Hickey Morgan.
[2] See Sophocles, p. 81a.
If there be any good in nobility, I trow it to be only this, that it imposeth a necessity upon those which are noble, that they should not suffer their nobility to degenerate from the virtues of their ancestors. — Boethius [A.D. 470–525], *De Consolatione Philosophiae III, 6:25*
Noblesse oblige. — Duc de Levis [1764–1830]
[3] Translated by Morris Hickey Morgan.
[4] See Shakespeare, *Julius Caesar III, ii, 79,* p. 255b.
[5] Translated by Morris Hickey Morgan.

An old man weds a tyrant, not a wife.
Phoenix (*quoted by* ARISTOPHANES, *Thesmophoriazusae*), *frag. 413*

Every man is like the company he is wont to keep. *Ib.*[1] *frag. 809*

Who knows but life be that which men call death,
And death what men call life? [2]
Phrixus,[3] *frag. 830*

Whoso neglects learning in his youth,
Loses the past and is dead for the future. *Ib. frag. 927*

The gods
Visit the sins of the fathers upon the children.[4] *Ib. frag. 970*

In a case of dissension, never dare to judge till you've heard the other side.
Heracleidae [5] (*quoted by* ARISTOPHANES, *The Wasps*)

Those whom God wishes to destroy, he first makes mad.[6] *Fragment*

These men won eight victories over the Syracusans when the favor of the gods was equal for both sides.
Epitaph for the Athenians Slain in Sicily

HERODOTUS
c. 485 – c. 425 B.C.

Men trust their ears less than their eyes. *Book I, ch. 8*

A woman takes off her claim to respect along with her garments.[1] *Ib.*

In peace, children inter their parents; war violates the order of nature and causes parents to inter their children. *I, 87*

[The Persians] are accustomed to deliberate about the most important matters when they are drunk. *I, 133*

It was a kind of Cadmean victory.[2] *I, 166*

For great wrongdoing there are great punishments from the gods. *II, 120*

If a man insisted always on being serious, and never allowed himself a bit of fun and relaxation, he would go mad or become unstable without knowing it. *II, 173*

It is better to be envied than pitied.[3] *III, 52*

Envy is born in a man from the start. *III, 80*

Force has no place where there is need of skill. *III, 127*

From the foot, Hercules.[4] *IV, 82*

[1] Translated by MORRIS HICKEY MORGAN.

[2] See Aristophanes, p. 92a, and Montaigne, p. 190b.

[3] Translated by MORRIS HICKEY MORGAN.

[4] See *Exodus 20:5*, p. 9a.
For the sins of your fathers you, though guiltless, must suffer. — HORACE, *Odes III, 6:1*
The sins of the fathers are to be laid upon the children. — SHAKESPEARE, *Merchant of Venice* [1596–1597], *III, v, 1*

[5] Translated by MORRIS HICKEY MORGAN.

[6] The anonymous Latin version is: Quos [or Quem] deus vult perdere prius dementat.
In Boswell's *Life of Dr. Johnson* [1791] (Everyman ed.), *vol. 2, pp. 442–443*, this is quoted as a saying which everybody repeats but nobody knows where to find.
Whom Fortune wishes to destroy she first makes mad. — PUBLILIUS SYRUS [c. 42 B.C.], *Maxim 911*
When falls on man the anger of the gods,
First from his mind they banish understanding. LYCURGUS [fl. 820 B.C.]
For those whom God to ruin has designed,
He fits for fate, and first destroys their mind.
DRYDEN, *The Hind and the Panther* [1687], *pt. III, l. 1093*
Whom the Gods would destroy they first make mad. — LONGFELLOW, *The Masque of Pandora* [1875], *VI*

[1] See Chaucer, p. 168a.

[2] Polyneices and Eteocles, sons of Oedipus and descendants of Cadmus, fought for the possession of Thebes and killed each other. Hence, a Cadmean victory means one where victor and vanquished suffer alike.
See also Pyrrhus, p. 103b ("Pyrrhic victory").

[3] Also in PINDAR, *Pythian Odes I, 164*.

[4] Ex pede, Herculem. From AULUS GELLIUS (*Noctes Atticae I, 1*), who tells how Pythagoras deduced the stature of Hercules from the length of his foot.
See Anonymous, p. 150b.

It is the gods' custom to bring low all things of surpassing greatness.[1]

Book VII, ch. 10

Haste in every business brings failures. *VII, 10*

When life is so burdensome, death has become for man a sought-after refuge. *VII, 46*

Circumstances rule men; men do not rule circumstances. *VII, 49*

Great deeds are usually wrought at great risks. *VII, 50*

Not snow, no, nor rain, nor heat, nor night keeps them from accomplishing their appointed courses with all speed.[2]

VIII, 98

The king's might is greater than human, and his arm is very long.

VIII, 140

This is the bitterest pain among men, to have much knowledge but no power. *IX, 16*

In soft regions are born soft men.

IX, 122

PROTAGORAS

c. 485 – c. 410 B.C.

Man is the measure of all things.

Fragment 1

There are two sides to every question.

From Diogenes Laertius, *Protagoras IX, 51*

[1] It is the lofty pine that by the storm
Is oftener tossed; towers fall with heavier crash
Which higher soar.
Horace [65–8 B.C.], *Odes II, 10:9*

The bigger they come, the harder they fall. — Robert Fitzsimmons [1862–1917] before his bout with James J. Jeffries, a heavier man, in San Francisco [June 9, 1899]

[2] Neither snow, nor rain, nor heat, nor gloom of night stays these couriers from the swift completion of their appointed rounds. — *Inscription on the Main Post Office, New York City, adapted from Herodotus*

AGIS

fifth century B.C.

The Lacedemonians are not wont to ask how many the enemy are, but where they are.

From Plutarch, *Apothegms, Agis*

SOCRATES[1]

469–399 B.C.

Often when looking at a mass of things for sale, he would say to himself, "How many things I have no need of!"

From Diogenes Laertius, *bk. 2, sec. 25*

Having the fewest wants, I am nearest to the gods.

Ib. 27

There is only one good, knowledge, and one evil, ignorance. *Ib. 31*

My divine sign indicates the future to me. *Ib. 32*

I know nothing except the fact of my ignorance. *Ib.*

Bad men live that they may eat and drink, whereas good men eat and drink that they may live.[2]

From Plutarch, *How a Young Man Ought to Hear Poems, 4*

I am not an Athenian or a Greek, but a citizen of the world.[3]

From Plutarch, *Of Banishment*

[1] Much of Plato, especially in the *Apology* and *Phaedo*, is thought to be direct quotation from Socrates. See Plato, p. 93b.

[2] He used to say that other men lived to eat, but that he ate to live. — Diogenes Laertius [c. A.D. 200], *Socrates 14*

See Molière, p. 361a.

We must eat to live and live to eat. — Fielding [1707–1754], *The Miser, act III, sc. iii*

[3] See Bacon, p. 208b; Thomas Paine, p. 467b; and William Lloyd Garrison, p. 615b.

Diogenes, when asked from what country he came, replied, "I am a citizen of the world." — Diogenes Laertius [c. A.D. 200], *Diogenes 6*

Citizen of the world, as I hold myself to be. — Boswell, *Life of Dr. Johnson* [1791], *Everyman Edition, vol. I, p. 321*

Crito, I owe a cock to Asclepius; will you remember to pay the debt?

From PLATO, *Phaedo* (*Socrates' last words*)

DEMOCRITUS

c. 460 – c. 400 B.C.

Whatever a poet writes with enthusiasm and a divine inspiration is very fine.[1] *Fragment 18*

In truth we know nothing, for truth lies in the depth. *Fragment 117*

By convention there is color, by convention sweetness, by convention bitterness, but in reality there are atoms and space. *Fragment 125*

Word is a shadow of deed. *Fragment 145*

HIPPOCRATES

c. 460 – 400 B.C.

I swear by Apollo Physician, by Asclepius, by Health, by Panacea, and by all the gods and goddesses, making them my witnesses, that I will carry out, according to my ability and judgment, this oath and this indenture. To hold my teacher in this art equal to my own parents; to make him partner in my livelihood; when he is in need of money to share mine with him; to consider his family as my own brothers, and to teach them this art, if they want to learn it, without fee or indenture . . . I will use treatment to help the sick according to my ability and judgment, but never with a view to injury and wrongdoing . . . I will keep pure and holy both my life and my art . . . In whatsoever houses I enter, I will enter to help the sick, and I will abstain from all intentional wrongdoing and harm, especially from abusing the bodies of man or woman, bond or free. And whatsoever I shall see or hear in the course of my profession in my intercourse with men, if it be what should not be published abroad, I will never divulge, holding such things to be holy secrets. Now if I carry out this oath, and break it not, may I gain forever reputation among all men for my life and for my art; but if I transgress it and forswear myself, may the opposite befall me. *The Physician's Oath* [1]

Healing is a matter of time, but it is sometimes also a matter of opportunity. *Precepts*,[1] *ch. 1*

Sometimes give your services for nothing, calling to mind a previous benefaction or present satisfaction. And if there be an opportunity of serving one who is a stranger in financial straits, give full assistance to all such. For where there is love of man, there is also love of the art. For some patients, though conscious that their condition is perilous, recover their health simply through their contentment with the goodness of the physician. And it is well to superintend the sick to make them well, to care for the healthy to keep them well, also to care for one's own self, so as to observe what is seemly. *Ib. ch. 6*

In all abundance there is lack. *Ib. ch. 8*

If for the sake of a crowded audience you do wish to hold a lecture, your ambition is no laudable one, and at least avoid all citations from the poets, for to quote them argues feeble industry. *Ib. ch. 12*

Life is short, the art long, timing is exact, experience treacherous, judgment difficult.[2] *Aphorisms, sec. I, 1*

For extreme illnesses extreme treatments are most fitting.[3] *Ib. 6*

[1] Apparently the earliest reference to the madness or divine inspiration of poets.

[1] Translated by W. H. S. JONES.

[2] Vita brevis est, ars longa. — SENECA, *De Brevitate Vitae I, 1*

The lyf so short, the craft so long to lerne. — CHAUCER, *The Parliament of Fowls* [1380–1386], *l. 1*

Art's long, though time is short. — BROWNING, *The Ring and the Book* [1868–1869], *IX, Juris Doctor Johannes-Baptista Bottinius*

See Goethe, p. 477b, and Longfellow, p. 620b.

[3] See Shakespeare, *Hamlet IV, iii, 9*, p. 264b.

THUCYDIDES[1]

c. 460 – 400 B.C.

Thucydides, an Athenian, wrote the history of the war between the Peloponnesians and the Athenians; he began at the moment that it broke out, believing that it would be a great war, and more memorable than any that had preceded it.

The History of the Peloponnesian War [431–413 B.C.], *bk. I, sec. 1*

With reference to the narrative of events, far from permitting myself to derive it from the first source that came to hand, I did not even trust my own impressions, but it rests partly on what I saw myself, partly on what others saw for me, the accuracy of the report being always tried by the most severe and detailed tests possible. My conclusions have cost me some labor from the want of coincidence between accounts of the same occurrences by different eyewitnesses, arising sometimes from imperfect memory, sometimes from undue partiality for one side or the other. The absence of romance in my history will, I fear, detract somewhat from its interest; but I shall be content if it is judged useful by those inquirers who desire an exact knowledge of the past as an aid to the interpretation of the future, which in the course of human things must resemble if it does not reflect it. My history has been composed to be an everlasting possession, not the showpiece of an hour.[2] *Ib.* 22

The great wish of some is to avenge themselves on some particular enemy, the great wish of others to save their own pocket. Slow in assembling, they devote a very small fraction of the time to the consideration of any public object, most of it to the prosecution of their own objects. Meanwhile each fancies that no harm will come of his neglect, that it is the business of somebody else to look after this or that for him; and so, by the same notion being entertained by all separately, the common cause imperceptibly decays.[1]

The History of the Peloponnesian War, bk. I, sec. 141

Our constitution is named a democracy, because it is in the hands not of the few but of the many. But our laws secure equal justice for all in their private disputes, and our public opinion welcomes and honors talent in every branch of achievement, not for any sectional reason but on grounds of excellence alone. And as we give free play to all in our public life, so we carry the same spirit into our daily relations with one another. We have no black looks or angry words for our neighbor if he enjoys himself in his own way, and we abstain from the little acts of churlishness which, though they leave no mark, yet cause annoyance to whoso notes them. Open and friendly in our private intercourse, in our public acts we keep strictly within the control of law. We acknowledge the restraint of reverence; we are obedient to whomsoever is set in authority, and to the laws, more especially to those which offer protection to the oppressed and those unwritten ordinances whose transgression brings admitted shame.

Ib. II (Funeral Oration of Pericles), 37

We are lovers of beauty without extravagance, and lovers of wisdom without unmanliness. Wealth to us is not mere material for vainglory but an opportunity for achievement; and poverty we think it no disgrace to acknowledge but a real degradation to make no effort to overcome. *Ib.* 40

But the bravest are surely those who have the clearest vision of what is before them, glory and danger alike, and yet notwithstanding go out to meet it. *Ib.*

[1] Translated by Sir Richard Livingstone.
[2] See Ranke, p. 586a.

[1] Quoted by President John F. Kennedy in Frankfurt [June 25, 1963].

We secure our friends not by accepting favors but by doing them.[1]

The History of the Peloponnesian War, bk. II (Funeral Oration of Pericles), sec. 40

In a word I claim that our city as a whole is an education to Greece.

Ib. 41

Fix your eyes on the greatness of Athens as you have it before you day by day, fall in love with her, and when you feel her great, remember that this greatness was won by men with courage, with knowledge of their duty, and with a sense of honor in action . . . So they gave their bodies to the commonwealth and received, each for his own memory, praise that will never die, and with it the grandest of all sepulchers, not that in which their mortal bones are laid, but a home in the minds of men, where their glory remains fresh to stir to speech or action as the occasion comes by. For the whole earth is the sepulcher of famous men; and their story is not graven only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives. For you now it remains to rival what they have done and, knowing the secret of happiness to be freedom and the secret of freedom a brave heart, not idly to stand aside from the enemy's onset.[2] *Ib. 43*

Great is the glory of the woman who occasions the least talk among men, whether of praise or of blame.

Ib. 45

For human nature is as surely made arrogant by consideration as it is awed by firmness. *Ib. III, 39*

Men make the city, and not walls or ships without men in them.[1]

The History of the Peloponnesian War, bk. VII, 77 (Address of Nicias to the Athenians at Syracuse)

This or the like was the cause of the death of a man [Nicias] who, of all the Greeks in my time, least deserved such a fate, for he had lived in the practice of every virtue. *Ib. VIII, 86*

This was the greatest event in the war, or, in my opinion, in Greek history; at once most glorious to the victors and most calamitous to the conquered. They were beaten at all points and altogether; their sufferings in every way were great. They were totally destroyed — their fleet, their army, everything — and few out of many returned home. So ended the Sicilian expedition. *Ib. VIII, 87*

All Hellas is the monument of Euripides, but the Macedonian land holds his bones, for it sheltered the end of his life. His country was Athens, the Hellas of Hellas, and as by his verse he gave exceeding delight, so for many he receiveth praise.

Epitaph. Greek Anthology [Loeb Classical Library], bk. VII, no. 45

ARISTOPHANES

c. 450 – 385 B.C.

For then, in wrath, the Olympian Pericles
Thundered and lightened, and confounded Hellas
Enacting laws which ran like drinking songs.[2]

Acharnians [425 B.C.], l. 530

When men drink, then they are rich and successful and win lawsuits and are happy and help their friends.
Quickly, bring me a beaker of wine, so

[1] Rather by conferring than by accepting favors, they [the Romans] established friendly relations. — SALLUST, *The War with Catiline* [c. 40 B.C.], *6*

[2] See Simonides, p. 70b, and Brandeis, p. 832b.

[1] See Sophocles, p. 81a.

[2] Translated by B. B. ROGERS.

that I may wet my mind and say something clever.
Knights [424 B.C.], *l.* 92

You have all the characteristics of a popular politician: a horrible voice, bad breeding, and a vulgar manner. *Ib.* 217

To make the worse appear the better reason.[1]
Clouds [423 B.C.], *l.* 114 *and elsewhere*

Haven't you sometimes seen a cloud that looked like a centaur?
Or a leopard perhaps? Or a wolf? Or a bull? [2] *Ib.* 346

Old men are children for a second time.[3] *Ib.* 1417

This is what extremely grieves us, that a man who never fought
Should contrive our fees to pilfer, one who for his native land
Never to this day had oar, or lance, or blister in his hand.
Wasps [4] [422 B.C.], *l.* 1117

Let each man exercise the art he knows. *Ib.* 1431

You cannot teach a crab to walk straight.
Peace [421 B.C.], *l.* 1083

[On the nightingale] Lord Zeus, listen to the little bird's voice; he has filled the whole thicket with honeyed song.
Birds [414 B.C.], *l.* 223

Bringing owls to Athens.[5] *Ib.* 301

The wise learn many things from their enemies. *Ib.* 375

Full of wiles, full of guile, at all times, in all ways,
Are the children of Men.[6] *Ib.* 451

[1] See Milton, p. 343b.
[2] Translated by DUDLEY FITTS.
See Shakespeare, *Hamlet III, ii, 400,* p. 263b, and *Antony and Cleopatra IV, xii, 2,* p. 288b.
[3] See Shakespeare, p. 261a.
[4] Translated by B. B. ROGERS.
[5] See Horace, p. 120a.
[6] Translated by B. B. ROGERS.

Mankind, fleet of life, like tree leaves, weak creatures of clay, unsubstantial as shadows, wingless, ephemeral, wretched, mortal and dream-like.[1] *Birds, l.* 685

Somewhere, what with all these clouds, and all this air,
There must be a rare name, somewhere . . . How do you like "Cloud-Cuckoo-Land"? [2]
Ib. 817

Halcyon days.[3] *Ib.* 1594

A woman's time of opportunity is short, and if she doesn't seize it, no one wants to marry her, and she sits watching for omens.
Lysistrata [411 B.C.], *l.* 596

There is no animal more invincible than a woman, nor fire either, nor any wildcat so ruthless.
Ib. 1014

These impossible women! How they do get around us!
The poet was right: can't live with them, or without them! [4]
Ib. 1038

Under every stone lurks a politician.[5]
Thesmophoriazusae [410 B.C.], *l.* 530

There's nothing worse in the world than shameless woman — save some other woman. *Ib. l.* 531

Shall I crack any of those old jokes, master,
At which the audience never fail to laugh? *Frogs* [6] [405 B.C.], *l.* 1

[1] See Homer, p. 64b, and Pindar, p. 79b.
[2] Translated by DUDLEY FITTS.
[3] See Shakespeare, *Henry VI, Pt. I, I, ii, 131,* p. 214a.
The appellation of Halcyon days, which was applied to a rare and bloodless week of repose. —GIBBON: *Decline and Fall of the Roman Empire* [1776–1788], *ch. 48*
[4] Translated by DUDLEY FITTS.
Imitated by Martial (see p. 135b).
[5] A play on the proverb "Under every stone lurks a scorpion."
[6] Translated by B. B. ROGERS.

Brekekekex, ko-ax, ko-ax.[1]
Frogs, l. 209 and elsewhere

A savage-creating stubborn-pulling fellow,
Uncurbed, unfettered, uncontrolled of speech,
Unperiphrastic, bombastiloquent.[2]
Ib. 837

High thoughts must have high language.[3] *Ib. 1058*

Who knows whether living is dying, and breathing
Is eating, and sleeping is a wool blanket?[4] *Ib. 1477*

Blest the man who possesses a
Keen intelligent mind. *Ib. 1482*

I am amazed that anyone who has made a fortune should send for his friends.
Plutus [c. 388 B.C.], l. 340

We say that poverty is the sister of beggary. *Ib. 549*

Even if you persuade me, you won't persuade me. *Ib. 600*

A man's homeland is wherever he prospers. *Ib. 1151*

AGATHON
c. 448 – 400 B.C.

This only is denied to God: the power to undo the past.
From Aristotle, *Nicomachean Ethics, bk. VI, ch. 2*

AGESILAUS
444–400 B.C.

If all men were just, there would be no need of valor.
From Plutarch, *Lives, Agesilaus, sec. 23*

It is circumstance and proper timing that give an action its character and make it either good or bad. *Ib. 36*

[1] Adopted as a Yale College cheer.
[2] Refers to Aeschylus.
[3] Translated by Dudley Fitts.
[4] See Euripides, p. 86a, and Montaigne, p. 190b.

XENOPHON
c. 430 – 355 B.C.

Apollo said that everyone's true worship was that which he found in use in the place where he chanced to be.
Recollections of Socrates, bk. I, ch. 3, sec. 1

The sea! The sea![1]
Anabasis IV, 7, 24

I knew my son was mortal.[2]
From Diogenes Laertius, *Xenophon II, 55*

ZEUXIS
fl. 400 B.C.

Criticism comes easier than craftsmanship.
From Pliny the Elder, *Natural History*

PLATO[3]
c. 428 – c. 348 B.C.

We who of old left the booming surge of the Aegean lie here in the midplain of Ecbatana: farewell, renowned Eretria once our country; farewell, Athens nigh to Euboea; farewell, dear sea.[4] *Greek Anthology III, 10*[5]

Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul; and may the outward and inward man be at one. May I reckon the wise to be the wealthy, and may I have such a quantity of gold as none but the temperate can carry.
Dialogues, Phaedrus, sec. 279

Friends have all things in common.[6]
Ib.

[1] Thalatta! Thalatta!
Hail to thee, O Sea, ageless and eternal!
Heinrich Heine [1797–1856], *Thalatta! Thalatta!, st. 1*
[2] When his son was killed in battle.
[3] Translated by Benjamin Jowett.
[4] On the Eretrian exiles settled in Persia by Darius.
[5] Edited by J. W. Mackail.
[6] According to Timaios, he [Pythagoras, 582–500 B.C.] originated the saying "Friends share all things." — Diogenes Laertius *VIII, 10*
Also in Euripides, *Orestes, l. 735.*
See Sallust, p. 115b.

And the true order of going, or being led by another, to the things of love, is to begin from the beauties of earth and mount upwards for the sake of that other beauty, using these steps only, and from one going on to two, and from two to all fair forms to fair practices, and from fair practices to fair notions, until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is.

Dialogues, Symposium 211

Beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty, but realities (for he has hold not of an image but of a reality), and bringing forth and nourishing true virtue to become the friend of God and be immortal, if mortal man may. *Ib.* 212

Socrates is a doer of evil, who corrupts the youth; and who does not believe in the gods of the state, but has other new divinities of his own. Such is the charge. *Ib. Apology* 24

The life which is unexamined is not worth living. *Ib.* 38

Either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another.[1] . . . Now if death be of such a nature, I say that to die is to gain; for eternity is then only a single night. *Ib.* 40

No evil can happen to a good man, either in life or after death. *Ib.* 41

The hour of departure has arrived, and we go our ways — I to die, and you to live. Which is better God only knows. *Ib.* 42

Man is a prisoner who has no right to open the door of his prison and run away. . . . A man should wait, and not take his own life until God summons him.

Dialogues, Phaedo.[1] 62

Must not all things at the last be swallowed up in death? *Ib.* 72

Will you not allow that I have as much of the spirit of prophecy in me as the swans? For they, when they perceive that they must die, having sung all their life long, do then sing more lustily than ever, rejoicing in the thought that they are going to the god they serve.[2] *Ib.* 85

The partisan, when he is engaged in a dispute, cares nothing about the rights of the question, but is anxious only to convince his hearers of his own assertions. *Ib.* 91

False words are not only evil in themselves, but they infect the soul with evil. *Ib.*

The soul takes nothing with her to the other world but her education and culture; and these, it is said, are of the greatest service or of the greatest injury to the dead man, at the very beginning of his journey thither. *Ib.* 107

He who is of a calm and happy nature will hardly feel the pressure of age, but to him who is of an opposite disposition youth and age are equally a burden. *The Republic, bk. I,* 329–D

No physician, insofar as he is a physician, considers his own good in what he prescribes, but the good of his patient; for the true physician is also a ruler having the human body as a sub-

[1] Either the soul is immortal and we shall not die, or it perishes with the flesh and we shall not know that we are dead. Live, then, as if you were eternal. — André Maurois [1885–1967]. From Will Durant, *On the Meaning of Life* [1932], *p.* 53.

[1] See Socrates, p. 87b.

[2] The jalous swan, ayens his deth that singeth. — Chaucer, *The Parliament of Fowls* [1380–1386], *l.* 342

Makes a swan-like end,
Fading in music.

Shakespeare, *The Merchant of Venice* [1596–1597], *III, 2, 44*

I will play the swan and die in music. — *Othello* [1604–1605] *V, 2, 245*

See Shakespeare, p. 237a, and Byron, p. 561a.

See Socrates, p. 88a, for his last words.

ject, and is not a mere moneymaker.[1]
The Republic, bk. I, 342–D

When there is an income tax, the just man will pay more and the unjust less on the same amount of income.
Ib. 343–D

Mankind censure injustice fearing that they may be the victims of it, and not because they shrink from committing it. *Ib. 344–C*

The beginning is the most important part of the work.[2] *Ib. 377–B*

The judge should not be young; he should have learned to know evil, not from his own soul, but from late and long observation of the nature of evil in others: knowledge should be his guide, not personal experience.
Ib. III, 409–B

Everything that deceives may be said to enchant. *Ib. 413–C*

How, then, might we contrive . . . one noble lie to persuade if possible the rulers themselves, but failing that the rest of the city? [3] *Ib. 414–C*

Wealth is the parent of luxury and indolence, and poverty of meanness and viciousness, and both of discontent.[4]
Ib. IV, 422–A

The direction in which education starts a man will determine his future life. *Ib. 425–B*

What is the prime of life? May it not be defined as a period of about twenty years in a woman's life, and thirty in a man's? *Ib. V, 460–E*

Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils — no, nor the human race, as I believe — and then only will this our State have a possibility of life and behold the light of day.
The Republic, bk. V, 473–C

Let there be one man who has a city obedient to his will, and he might bring into existence the ideal polity about which the world is so incredulous.
Ib. 502–B

Behold! human beings living in an underground den . . . Like ourselves . . . they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave. *Ib. VII, 515–B*

Astronomy compels the soul to look upwards and leads us from this world to another. *Ib. 529*

I have hardly ever known a mathematician who was capable of reasoning. *Ib. 531–E*

Solon was under a delusion when he said that a man when he grows old may learn many things [1] — for he can no more learn much than he can run much; youth is the time for any extraordinary toil. *Ib. 536–D*

Bodily exercise, when compulsory, does no harm to the body; but knowledge which is acquired under compulsion obtains no hold on the mind.
Ib. 536–E

Let early education be a sort of amusement; you will then be better able to find out the natural bent.
Ib. 537

Oligarchy: A government resting on a valuation of property, in which the rich have power and the poor man is deprived of it. *Ib. VIII, 550–C*

Democracy, which is a charming form of government, full of variety and disorder, and dispensing a sort of equality to equals and unequals alike.[2]
Ib. 558–C

[1] See Hippocrates, p. 88b.
[2] Proverbial. Also in *Laws VI, 2.* See Aristotle, p. 98b; Horace, p. 123a; and Heywood, p. 183b.
[3] *Loeb Classical Library* translation.
[4] See *I Timothy 6:10, p.* 55b, and Sophocles, p. 82a.

[1] See Solon, p. 68b.
[2] See Aristotle, p. 98b.

Democracy passes into despotism.[1]
The Republic, bk. VIII, 562–A

The people have always some champion whom they set over them and nurse into greatness. . . . This and no other is the root from which a tyrant springs; when he first appears he is a protector. *Ib. 565–C*

In the early days of his power, he is full of smiles, and he salutes everyone whom he meets. *Ib. 566–D*

When the tyrant has disposed of foreign enemies by conquest or treaty, and there is nothing to fear from them, then he is always stirring up some war or other, in order that the people may require a leader. *Ib. 566–E*

There are three arts which are concerned with all things: one which uses, another which makes, a third which imitates them. *Ib. X, 601–D*

No human thing is of serious importance. *Ib. 604–C*

The soul of man is immortal and imperishable. *Ib. 608–D*

If a person shows that such things as wood, stones, and the like, being many are also one, we admit that he shows the coexistence of the one and many, but he does not show that the many are one or the one many; he is uttering not a paradox but a truism.
Dialogues, Parmenides 129

The absolute natures or kinds are known severally by the absolute idea of knowledge. *Ib. 134*

If a man, fixing his attention on these and the like difficulties, does away with ideas of things and will not admit that every individual thing has its own determinate idea which is always one and the same, he will have nothing on which his mind can rest; and so he will utterly destroy the power of reasoning.
Ib. 135

You cannot conceive the many without the one. *Ib. 166*

[1] Translated by F. M. Cornford.

Let us affirm what seems to be the truth, that, whether one is or is not, one and the others in relation to themselves and one another, all of them, in every way, are and are not, and appear to be and appear not to be.
Dialogues, Parmenides 166

Well, my art of midwifery is in most respects like theirs; but differs, in that I attend men and not women, and I look after their souls when they are in labor, and not after their bodies: and the triumph of my art is in thoroughly examining whether the thought which the mind of the young man brings forth is a false idol or a noble and true birth.
Ib. Theaetetus 150

He [the philosopher] does not hold aloof in order that he may gain a reputation; but the truth is, that the outer form of him only is in the city: his mind, disdaining the littlenesses and nothingnesses of human beings, is "flying all abroad" as Pindar says, measuring earth and heaven and the things which are under and on the earth and above the heaven, interrogating the whole nature of each and all in their entirety, but not condescending to anything which is within reach.
Ib. 173

I would have you imagine, then, that there exists in the mind of man a block of wax, which is of different sizes in different men; harder, moister, and having more or less of purity in one than another, and in some of an intermediate quality. . . . Let us say that this tablet is a gift of Memory, the mother of the Muses; and that when we wish to remember anything which we have seen, or heard, or thought in our own minds, we hold the wax to the perceptions and thoughts, and in that material receive the impression of them as from the seal of a ring; and that we remember and know what is imprinted as long as the image lasts; but when the image is effaced, or cannot be taken, then we forget and do not know.
Ib. 191

Let us now suppose that in the mind of each man there is an aviary of all sorts of birds — some flocking together apart from the rest, others in small groups, others solitary, flying anywhere and everywhere. . . . We may suppose that the birds are kinds of knowledge, and that when we were children, this receptacle was empty; whenever a man has gotten and detained in the enclosure a kind of knowledge, he may be said to have learned or discovered the thing which is the subject of the knowledge: and this is to know.

Dialogues, Theaetetus 197

The greatest penalty of evildoing — namely, to grow into the likeness of bad men. *Laws* 728

Of all the animals, the boy is the most unmanageable. *Ib.* 808

You are young, my son, and, as the years go by, time will change and even reverse many of your present opinions. Refrain therefore awhile from setting yourself up as a judge of the highest matters. *Ib.* 888

And this which you deem of no moment is the very highest of all: that is whether you have a right idea of the gods, whereby you may live your life well or ill. *Ib.*

Not one of them who took up in his youth with this opinion that there are no gods ever continued until old age faithful to his conviction. *Ib.*

IPHICRATES

419–348 B.C.

My family history begins with me, but yours ends with you.[1]

From PLUTARCH, *Apothegms, Iphicrates*

[1] Iphicrates, a shoemaker's son who became a famous general, said this to Harmodius of distinguished ancestry when he reviled him for his mean birth.

Curtius Rufus seems to be descended from himself. — TIBERIUS. From TACITUS, *Annals XI, 21*

I am my own ancestor [Moi, je suis mon ancêtre.] — ANDOCHE JUNOT [1771–1813]

PHOCION

c. 402 – 317 B.C.

Have I inadvertently said some evil thing? [1]

From PLUTARCH, *Apothegms, Phocion, sec. 10*

The good have no need of an advocate. *Ib.*

DIOGENES THE CYNIC

c. 400 – c. 325 B.C.

[When asked by Alexander if he wanted anything] Stand a little out of my sun.

From PLUTARCH, *Lives, Alexander, sec. 14*

Plato having defined man to be a two-legged animal without feathers, Diogenes plucked a cock and brought it into the Academy, and said, "This is Plato's man." [2] On which account this addition was made to the definition: "With broad flat nails."

From DIOGENES LAERTIUS, *Diogenes 6*

[When asked what was the proper time for supper] If you are a rich man, whenever you please; and if you are a poor man, whenever you can.[3]

Ib.

I am looking for an honest man.[4]

Ib.

The sun too penetrates into privies, but is not polluted by them.[5] *Ib.*

[1] Said when an opinion he delivered pleased the people.

[2] Seeing that the human race falls into the same classification as the feathered creatures, we must divide the biped class into featherless and feathered. — PLATO [c. 428 – c. 348 B.C.], *The Statesman 266–E*

[3] The rich when he is hungry, the poor when he has anything to eat. — RABELAIS, *Works, bk. IV* [1548], *ch. 64*

[4] Attributed also to Aesop.

[5] The spiritual virtue of a sacrament is like light: although it passes among the impure, it is not polluted. — ST. AUGUSTINE [A.D. 354–430], *Tract on St. John, ch. 5:15*

The sun shineth upon the dunghill, and is not corrupted. — LYLY, *Euphues* [1579]

The sun, which passeth through pollutions and itself remains as pure as before. — BACON,

ANTIPHANES
c. 388 – c. 311 B.C.

We must have richness of soul.
Greek Comic Fragments, no. 570

ARISTOTLE[1]
384–322 B.C.

Liars when they speak the truth are not believed.
From DIOGENES LAERTIUS, *bk. V, sec. 17*

Hope is a waking dream. *Ib. 18*

What soon grows old? Gratitude. *Ib.*

Beauty is the gift of God. *Ib. 19*

Educated men are as much superior to uneducated men as the living are to the dead.[2] *Ib.*

What is a friend? A single soul dwelling in two bodies.[3] *Ib. 20*

I have gained this by philosophy: that I do without being commanded what others do only from fear of the law.[4] *Ib. 21*

We should behave to our friends as we would wish our friends to behave to us.[5] *Ib.*

Education is the best provision for old age. *Ib.*

Time wastes things away, and all things grow old through time.
Physics, bk. IV, ch. 12

The least initial deviation from the truth is multiplied later a thousandfold. *On the Heavens, bk. I, ch. 5*

In all things of nature there is something of the marvelous.
Parts of Animals, bk. I, ch. 5

All men by nature desire knowledge.
Metaphysics, bk. I, ch. 1

The final cause, then, produces motion through being loved.[1] *Ib. ch. 7*

The actuality of thought is life.
Ib. XII, ch. 7

It is of itself that the divine thought thinks (since it is the most excellent of things), and its thinking is a thinking on thinking. *Ib. ch. 9*

Every science and every inquiry, and similarly every activity and pursuit, is thought to aim at some good.
Nicomachean Ethics, bk. I, ch. 1

While both [Plato and truth] are dear, piety requires us to honor truth above our friends.[2] *Ib. ch. 6*

One swallow does not make a summer.[3] *Ib. ch. 7*

For the things we have to learn before we can do them, we learn by doing them. *Ib. II, ch. 1*

It is possible to fail in many ways . . . while to succeed is possible only in one way (for which reason also one is easy and the other difficult — to miss the mark easy, to hit it difficult).
Ib. ch. 6

We must as second best . . . take the least of the evils.[4] *Ib. ch. 9*

Advancement of Learning [1605], *bk. II*
Truth is as impossible to be soiled by any outward touch as the sunbeam. — MILTON, *The Doctrine and Discipline of Divorce* [1643]

[1] Chiefly from *The Basic Works of Aristotle*, edited by RICHARD MCKEON.

[2] This used to be quoted "with great warmth" by Dr. Johnson, according to BOSWELL in his *Life of Johnson* [1791].

[3] Andrágathos, my soul's half. — MELEAGER [fl. 80 B.C.]. From *The Greek Anthology XII, 52*
See Zeno, p. 103a; Cicero, p. 111b; Horace, p. 120b; and Donne, p. 306a.

[4] Also attributed to Xenocrates [396–314 B.C.] by Cicero.

[5] See *Matthew 7:12*, p. 41a, and Lord Chesterfield, p. 415a.

[1] See Dante, p. 162a.

[2] Amicus Plato, sed magis amica veritas [Plato is dear to me, but dearer still is truth]. Adapted from a medieval life of Aristotle.

[3] One swallow maketh not summer. — JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 5*
One swallow proveth not that summer is near. — NORTHBROOKE, *Treatise Against Dancing* [1577]
One swallow never makes a summer. — CERVANTES, *Don Quixote, pt. I* [1605], *bk. II, ch. 4.*
One swallow makes a summer. — ROBERT LOWELL, *Fall, 1961*

[4] See Homer, p. 64a, and note.

A man is the origin of his action.[1]
Nicomachean Ethics, bk. III, ch. 3

Without friends no one would choose to live, though he had all other goods. *Ib. VIII, ch. 1*

To enjoy the things we ought and to hate the things we ought has the greatest bearing on excellence of character. *Ib. X, ch. 1*

If happiness is activity in accordance with excellence, it is reasonable that it should be in accordance with the highest excellence. *Ib. ch. 7*

We make war that we may live in peace. *Ib.*

With regard to excellence, it is not enough to know, but we must try to have and use it. *Ib. ch. 9*

Man is by nature a political animal.
Politics, bk. I, ch. 2

Nature does nothing uselessly.[2]
Ib.

He who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god. *Ib.*

The two qualities which chiefly inspire regard and affection [are] that a thing is your own and that it is your only one. *Ib. II, ch. 4*

It is the nature of desire not to be satisfied, and most men live only for the gratification of it. The beginning of reform is not so much to equalize property as to train the noble sort of natures not to desire more, and to prevent the lower from getting more. *Ib. ch. 7*

Even when laws have been written down, they ought not always to remain unaltered. *Ib. ch. 8*

Again, men in general desire the good, and not merely what their fathers had. *Ib.*

They should rule who are able to rule best. *Ib. ch. 11*

[1] See Sallust, p. 116a.

[2] God and nature do nothing uselessly. — *On the Heavens, bk. I, ch. 4*

A state is not a mere society, having a common place, established for the prevention of mutual crime and for the sake of exchange. . . . Political society exists for the sake of noble actions, and not of mere companionship.
Politics, bk. III, ch. 9

If liberty and equality, as is thought by some, are chiefly to be found in democracy, they will be best attained when all persons alike share in the government to the utmost.[1]
Ib. IV, ch. 4

The best political community is formed by citizens of the middle class.
Ib. ch. 11

Democracy arises out of the notion that those who are equal in any respect are equal in all respects; because men are equally free, they claim to be absolutely equal. *Ib. V, ch. 1*

Inferiors revolt in order that they may be equal, and equals that they may be superior. Such is the state of mind which creates revolutions. *Ib. ch. 2*

In revolutions the occasions may be trifling but great interests are at stake.
Ib. ch. 3

Well begun is half done.[2] *Ib. ch. 4*

The basis of a democratic state is liberty. *Ib. VI, ch. 2*

Law is order, and good law is good order. *Ib. VII, ch. 4*

Evils draw men together.[3]
Rhetoric, bk. I, ch. 6

It is this simplicity that makes the uneducated more effective than the educated when addressing popular audiences. *Ib. II, ch. 22*

A tragedy is the imitation of an action that is serious and also, as having magnitude, complete in itself . . . with incidents arousing pity and fear,

[1] See Plato, p. 94b.

[2] Aristotle is quoting a proverb. See Plato, p. 94a, and note.

[3] Aristotle is quoting a proverb.

wherewith to accomplish its catharsis of such emotions. *Poetics, ch. 6*

A whole is that which has beginning, middle, and end. *Ib. ch. 7*

Poetry is something more philosophic and of graver import than history, since its statements are of the nature of universals, whereas those of history are singulars. *Ib. ch. 9*

A likely impossibility is always preferable to an unconvincing possibility. *Ib. ch. 24*

Misfortune shows those who are not really friends.[1]

Eudemian Ethics, bk. VII, ch. 2

DEMOSTHENES

c. 384 – 322 B.C.

Every advantage in the past is judged in the light of the final issue.

First Olynthiac, sec. 11

Nothing is easier than self-deceit. For what each man wishes, that he also believes to be true.[2]

Third Olynthiac, sec. 19

You cannot have a proud and chivalrous spirit if your conduct is mean and paltry; for whatever a man's actions are, such must be his spirit. *Ib. 33*

I decline to buy repentance at the cost of ten thousand drachmas.[3]

From Aulus Gellius, *Noctes Atticae, bk. I, ch. 8*

ANTIGONUS

c. 382 – 301 B.C.

But how many ships do you reckon my presence to be worth? [4]

From Plutarch, *Apothegms, Antigonus*

[1] In prosperity it is very easy to find a friend, but in adversity it is the most difficult of all things. — Epictetus, *Fragment 127*

See Cicero, p. 111b; Publilius Syrus, p. 127a; Ovid, p. 129a; and John Heywood, p. 184b.

[2] See Caesar, p. 112a.

[3] In reply to the courtesan Laïs.

[4] His pilot had told him that the enemy outnumbered him in ships.

[When described by Hermodotus as "Son of the Sun"] My valet is not aware of this.[1]

From Plutarch, *Apothegms, Antigonus*

MENCIUS[2]

372–289 B.C.

When one by force subdues men, they do not submit to him in heart. They submit, because their strength is not adequate to resist. *Book II, 1:3.2*

There is no attribute of the superior man greater than his helping men to practice virtue. *II, 1:8.5*

The superior man will not manifest either narrow-mindedness or the want of self-respect. *II, 1:9.3*

To give the throne to another man would be easy; to find a man who shall benefit the kingdom is difficult.

III, 1:4.10

Never has a man who has bent himself been able to make others straight. *III, 2:1.5*

If you know that [a] thing is unrighteous, then use all dispatch in putting an end to it — why wait till next year? *III, 2:8.3*

The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited. *IV, 1:2.1*

The root of the kingdom is in the state. The root of the state is in the family. The root of the family is in the person of its head. *IV, 1:5*

[1] See Montaigne, p. 190b.

The phrase "No man is a hero to his valet" has often been attributed to Madame de Sévigné, but on the authority of Madame Aissé (*Letters*, edited by Jules Ravenal, 1853) it belongs to Madame Cornuel [1614–1694].

It is said that no man is a hero to his valet. That is because a hero can be recognized only by a hero. The valet will probably be able to appreciate his like — that is, his fellow-valet. — Goethe [1749–1832], *Sprüche in Prosa, vol. III, p. 204*

[2] From *The Chinese Classics, Vol. II: The Works of Mencius*, translated by James Legge.

The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness.

Book IV, 1:9.2

Benevolence is the tranquil habitation of man, and righteousness is his straight path. *IV, 1:10.2*

The path of duty lies in what is near, and man seeks for it in what is remote. *IV, 1:11*

Sincerity is the way of Heaven. *IV, 1:12.2*

There are three things which are unfilial, and to have no posterity is the greatest of them.[1] *IV, 1:26.1*

Men must be decided on what they will not do, and then they are able to act with vigor in what they ought to do. *IV, 2:8*

The great man does not think beforehand of his words that they may be sincere, nor of his actions that they may be resolute — he simply speaks and does what is right. *IV, 2:11*

The great man is he who does not lose his child's-heart.[2] *IV, 2:12*

Friendship with a man is friendship with his virtue, and does not admit of assumptions of superiority. *IV, 2:13.1*

If you must do violence and injury to the willow in order to make cups and bowls with it . . . you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! [This,] alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities. *VI, 1:1.2*

[1] To be without posterity . . . is an offense against the whole line of ancestors, and terminates the sacrifices to them. — MENCIUS, *Ib.*

[2] "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." But Christ speaks of the child's-heart as a thing to be regained; Mencius speaks of it as a thing not to be lost. — JAMES LEGGE

See *Book VI, 1:11.4.*

Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards. *Book VI, 1:2.2*

From the feelings proper to it, [man's nature] is constituted for the practice of what is good. *VI, 1:6.5–6*

Benevolence, righteousness, propriety, and knowledge are not infused into us from without. *VI, 1:6.7*

Benevolence is man's mind, and righteousness is man's path. *VI, 1:11.1*

The great end of learning is nothing else but to seek for the lost mind.[1] *VI, 1:11.4*

All men have in themselves that which is truly honorable. Only they do not think of it. *VI, 1:17.1*

If a scholar have not faith [in his principles], how shall he take a firm hold of things? *VI, 2:12*

When Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. *VI, 2:15.2*

There is no greater delight than to be conscious of sincerity on self-examination. *VII, 1:4.2*

Kindly words do not enter so deeply into men as a reputation for kindness. *VII, 1:14.1*

Is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them. *VII, 1:27.1*

The people are the most important element in a nation; the spirits of the land and grain are next; the sovereign is the lightest. *VII, 2:14.1*

[1] The Chinese sages always end with the recovery of "the old heart"; the idea of "a new heart" is unknown to them. — JAMES LEGGE

See *Book IV, 2:12.*

CHUANG TZU[1]

369–286 B.C.

Great wisdom is generous; petty wisdom is contentious. Great speech is impassioned, small speech cantankerous.

On Leveling All Things

Take, for instance, a twig and a pillar, or the ugly person and the great beauty, and all the strange and monstrous transformations. These are all leveled together by Tao. Division is the same as creation; creation is the same as destruction. *Ib.*

I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man. *Ib.*

All men know the utility of useful things; but they do not know the utility of futility. *This Human World*

He who pursues fame at the risk of losing his self is not a scholar.

The Great Supreme

Those who seek to satisfy the mind of man by hampering it with ceremonies and music and affecting charity and devotion have lost their original nature. *Joined Toes*

In the days of perfect nature, man lived together with birds and beasts, and there was no distinction of their kind. Who could know of the distinctions between gentlemen and common people? Being all equally without knowledge, their virtue could not go astray. Being all equally without desires, they were in a state of natural integrity, the people did not lose their [original] nature.

And then when Sages appeared, crawling for charity and limping with duty, doubt and confusion entered men's minds. They said they must make merry by means of music and enforce distinctions by means of ceremony, and the empire became divided against itself. . . . Were Tao and virtue not destroyed, what use would there be for charity and duty? Were men's natural instincts not lost, what need would there be for music and ceremonies? . . . Destruction of the natural integrity of these things for the production of articles of various kinds — this is the fault of the artisan. Destruction of Tao and virtue in order to introduce charity and duty — this is the error of the Sages. *Horses' Hoofs*

Banish wisdom, discard knowledge, and gangsters will stop!

Opening Trunks, or A Protest Against Civilization

For all men strive to grasp what they do not know, while none strive to grasp what they already know; and all strive to discredit what they do not excel in, while none strive to discredit what they do excel in. This is why there is chaos. *Ib.*

Cherish that which is within you, and shut off that which is without; for much knowledge is a curse.

On Tolerance

"The prince keeps [a] tortoise carefully enclosed in a chest in his ancestral temple. Now would this tortoise rather be dead and have its remains venerated, or would it rather be alive and wagging its tail in the mud?"

"It would rather be alive . . . and wagging its tail in the mud."

"Begone!" cried Chuangtse. "I too will wag my tail in the mud."

Autumn Floods

[1] From *The Wisdom of China and India*, edited by LIN YUTANG.

PYTHEAS[1]

fl. 330 B.C.

They smell of the lamp.[2]

From PLUTARCH, *Lives*, *Demosthenes*

[1] See Virgil, p. 117a, and note.

[2] Pytheas refers to the orations of Demosthenes, who worked in an underground cave lighted only by a lamp.

See Cardozo, p. 902b.

APELLES
fl. 325 B.C.

Not a day without a line.[1]
Proverbial from PLINY THE ELDER, *Natural History XXXV, 36*

A cobbler should not judge above his last.[2] *Ib. 85*

ALEXANDER THE GREAT
356–323 B.C.

[At Achilles' tomb] O fortunate youth, to have found Homer as the herald of your glory!
From CICERO, *Pro Archia 24*

If I were not Alexander, I would be Diogenes.
From PLUTARCH, *Lives, Alexander 14*

MENANDER[3]
c. 342 – 292 B.C.

We live, not as we wish to, but as we can. *Lady of Andros, frag. 50*

Riches cover a multitude of woes.
The Boeotian Girl, frag. 90

Whom the gods love dies young.[4]
The Double Deceiver, frag. 125

At times discretion should be thrown aside, and with the foolish we should play the fool.[5]
Those Offered for Sale, frag. 421

The man who has never been flogged has never been taught.[6]
The Girl Who Gets Flogged, frag. 422

The truth sometimes not sought for comes forth to the light.
The Girl Who Gets Flogged, frag. 433

This is living, not to live unto oneself alone.
The Brothers in Love, frag. 508

A god from the machine.[1]
The Woman Possessed with a Divinity, frag. 227

I call a fig a fig, a spade a spade.[2]
Unidentified fragment 545

Even God lends a hand to honest boldness.[3] *Ib. 572*

Marriage, if one will face the truth, is an evil, but a necessary evil.[4]
Ib. 651

It is not white hair that engenders wisdom. *Ib. 639*

Health and intellect are the two blessings of life.
Monostikoi [Single Lines]

The man who runs may fight again.[5]
Ib.

They spare the rod and spoil the child. — RALPH VENNING, *Mysteries and Revelations* [1649]

[1] The Latin form is usually quoted: Deus ex machina.
Also in LUCIAN, *Hermotimus, sec. 86.*

[2] Also attributed to Aristophanes by LUCIAN, *De Conscribend. Hist. 41.*
The Macedonians are a rude and clownish people that call a spade a spade. — PLUTARCH, *Apothegms, Philip of Macedon*
I think it good plain English, without fraud,
To call a spade a spade, a bawd a bawd.
JOHN TAYLOR, The Water Poet [1580–1653], *A Kicksey Winsey*

[3] See Terence, p. 109a and Propertius, p. 127b.

[4] Marriage is an evil that most men welcome. — *Monostikoi [Single Lines] Motto of The Spectator, December 29, 1711*

[5] He who flees will fight again. — TERTULLIAN [c. 155–225], *De Fuga in Persecutione 10*
That same man that runnith awaie
Maie again fight an other daie.
ERASMUS, *Apothegms* [1542], translated by NICHOLAS UDALL [1505–1556]
Celuy qui fuit de bonne heure
Peut combattre derechef.
(Who flies in good time
Can fight anew.)
Satyre Menippée [1594]

[6] See *Proverbs 13:24*, p. 242a, and Samuel Butler, p. 353a.

Conscience is a God to all mortals.
Monostikoi [*Single Lines*]

EPICURUS
341–270 B.C.

Death is nothing to us, since when we are, death has not come, and when death has come, we are not.
From DIOGENES LAERTIUS, *bk. X, sec. 125*

Pleasure is the beginning and the end of living happily. *Ib. 128*

It is impossible to live pleasurably without living wisely, well, and justly, and impossible to live wisely, well, and justly without living pleasurably.[1]
Ib. 140

ZENO
335–263 B.C.

[When asked, "What is a friend?"] Another I.[2]
From DIOGENES LAERTIUS, *bk. VII, sec. 23*

The goal of life is living in agreement with nature.
From DIOGENES LAERTIUS, *bk. VII, sec. 87*

CLEANTHES
c. 330–232 B.C.

For we are your offspring.[1]
Hymn to Zeus, l. 4

Lead me, Zeus, and you, Fate, wherever you have assigned me. I shall follow without hesitation; but even if I am disobedient and do not wish to, I shall follow no less surely.
From EPICTETUS, *Enchiridion, sec. 53*

EUCLID
fl. 300 B.C.

Q.E.D. [Which it was necessary to demonstrate.] [2]
Elements, bk. I, proposition 5

The bridge of asses.[3] *Ib.*

[To Ptolemy I] There is no royal road to geometry.[4]
From PROCLUS, *Commentary on Euclid, Prologue*

PYRRHUS
c. 318 – 272 B.C.

Another such victory over the Romans, and we are undone.[5]
From PLUTARCH, *Lives, Pyrrhus, sec. 21*

ARATUS
c. 315 – 240 B.C.

From Zeus let us begin, whom we mortals never leave unnamed: full of

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Qui fuit peut revenir aussi;
Qui meurt, il n'en est pas ainsi.
(Who flies can also return;
Not so with him who dies.)
PAUL SCARRON [1610–1660]

For those that fly may fight again,
Which he can never do that's slain.
SAMUEL BUTLER, *Hudibras, pt. III* [1678], *canto 3, l. 243*

He that fights and runs away
May turn and fight another day;
But he that is in battle slain
Will never rise to fight again.
JAMES RAY, *History of the Rebellion* [1752]

For he who fights and runs away
May live to fight another day;
But he who is in battle slain
Can never rise and fight again.
GOLDSMITH, *The Art of Poetry on a New Plan* [1761]

But since the man that runs away
Lives to die another day,
And cowards' funerals, when they come,
Are not wept so well at home,
Therefore, though the best is bad,
Stand and do the best, my lad.
A. E. HOUSMAN [1859–1936], *The Day of Battle*

[1] See Sophocles, p. 82b.
[2] In Latin: Alter ego. See Aristotle p. 97a.

[1] Possibly the source of *Acts 17:28*, p. 50a. See also Aratus, p. 104a.
[2] Translated into Latin as: Quod erat demonstrandum.
[3] Pons asinorum (i.e., too difficult for asses, or stupid boys, to get over).
[4] Often misquoted as "learning" rather than "geometry."
[5] Pyrrhus, king of Epirus, refers to the dearly bought victory at Asculum, 280 B.C. Hence the phrase "Pyrrhic victory." See also Herodotus, p. 86b ("Cadmean victory").

Zeus are all streets and all gathering places of men, and full are the sea and harbors. Everywhere we all have need of Zeus. For we are also his offspring.[1]

Phaenomena, sec. 1

THEOPHRASTUS

d. 278 B.C.

Time is the most valuable thing a man can spend.[2]

From DIOGENES LAERTIUS, *Theophrastus V, sec. 40*

LACYDES

fl. c. 241 B.C.

[When asked late in life why he was studying geometry] If I should not be learning now, when should I be?

From DIOGENES LAERTIUS, *Lacydes, sec. V*

THEOCRITUS[3]

c. 310 – 250 B.C.

'Tis peace of mind, lad, we must find, and have a beldame nigh
To sit for us and spit for us and bid all ill go by.

The Harvest Home, l. 126

Oh cricket is to cricket dear, and ant for ant doth long,
The hawk's the darling of his fere, and o' me the Muse and her song.

The Third Country Singing Match, l. 31

Oh to be a frog, my lads, and live aloof from care. *The Reapers, l. 52*

Thou'lt cut thy finger, niggard, a-splitting caraway. *Ib. l. 55*

A great love goes here with a little gift.[4]

The Distaff, l. 24

[1] Probably the source of *Acts 17:28*, p. 50a. See also Aeschylus, p. 78b; Cleanthes, p. 103b; and Dante, p. 161b.

[2] Nothing is so dear and precious as time. — RABELAIS, *Works, bk. V* [1564], *ch. 5*

Remember that time is money. — BENJAMIN FRANKLIN, *Advice to a Young Tradesman* [1748]

See Hemingway, p. 1045a.

[3] Translated by J. M. EDMONDS.

[4] See Homer, p. 65b.

CALLIMACHUS

c. 305 – 240 B.C.

Great book, great evil.

Fragment 359

One told me of thy fate, Heraclitus, and wrung me to tears.[1]

Greek Anthology, J. W. MACKAIL, *ed.* [1906], *sec. 4, no. 31*

This is the tomb of Callimachus that thou art passing. He could sing well, and laugh well at the right time over the wine.

His Own Epitaph. Greek Anthology [*Loeb Classical Library*], *bk. VII, no. 415*

BION

fl. 280 B.C.

Old age is the harbor of all ills.

From DIOGENES LAERTIUS, *bk. IV, sec. 47*

Wealth is the sinews of affairs.[2]

Ib. 48

The road to Hades is easy to travel.[3]

Ib. 49

He has not acquired a fortune; the fortune has acquired him.[4] *Ib. 50*

Though boys throw stones at frogs in sport, the frogs do not die in sport, but in earnest.[5]

From PLUTARCH, *Water and Land Animals 7*

[1] See W. J. Cory, p. 719b.

[2] Endless money forms the sinews of war. — CICERO, *Philippics V, 2:5*

He who first called money the sinews of affairs seems to have spoken with special reference to the affairs of war. — PLUTARCH, *Lives, Cleomenes 27*

Neither is money the sinews of war (as it is trivially said). — FRANCIS BACON, *Essays* [1625], *Of the True Greatness of Kingdoms*

Money is the sinew of love as well as of war. — THOMAS FULLER, *Gnomologia, no. 3442*

See Rabelais, p. 181a.

[3] See Virgil p. 118b; *Matthew 7:13, 14*, p. 41b; Shakespeare, pp. 258b and 283b.

A passage broad,
Smooth, easy, inoffensive, down to Hell.

MILTON, *Paradise Lost II, 432*

[4] See Robert Burton, p. 310b, and Ingersoll, p. 749a.

[5] See L'Estrange, p. 357a.

LEONIDAS OF TARENTUM
fl. 274 B.C.

Now is the season of sailing; for already the chattering swallow is come and the pleasant west wind; the meadows flower, and the sea tossed up with waves and rough blasts has sunk to silence. Weigh thine anchors and unloose thy hawsers, O mariner, and sail with all thy canvas set: this I Priapus of the harbor bid thee, O man, that thou mayest sail forth to all thy trafficking.

Greek Anthology, J. W. Mackail, *ed.* [1906], *sec. 6, no. 26*

ARCHIMEDES
c. 287 – 212 B.C.

I have found it! [1]

From Vitruvius Pollio, *De Architectura, bk. IX, 215*

Give me where to stand, and I will move the earth.[2]

From Pappus of Alexandria, *Collectio, bk. VIII, prop. 10, sec. 11*

FABIUS MAXIMUS
c. 275–203 B.C.

To be turned from one's course by men's opinions, by blame, and by misrepresentation shows a man unfit to hold an office.[3]

From Plutarch, *Lives, Fabius Maximus, sec. 5*

TITUS MACCIUS PLAUTUS
254–184 B.C.

What is yours is mine, and all mine is yours.[4]

Trinummus, act II, sc. ii, l. 48

Not by age but by capacity is wisdom acquired.

Trinummus, act II, sc. ii, l. 88

You are seeking a knot in a bulrush.[1]

Menaechmi, act II, sc. i, l. 22

In the one hand he is carrying a stone, while he shows the bread in the other.[2]

Aulularia, act II, sc. ii, l. 18

There are occasions when it is undoubtedly better to incur loss than to make gain.

Captivi, act II, sc. ii, l. 77

Patience is the best remedy for every trouble. *Rudens, act II, sc. v, l. 71*

Consider the little mouse, how sagacious an animal it is which never entrusts its life to one hole only.[3]

Truculentus, act IV, sc. iv, l. 15

No guest is so welcome in a friend's house that he will not become a nuisance after three days.[4]

Miles Gloriosus, act III, sc. i

No man is wise enough by himself.

Ib. iii

Nothing is there more friendly to a man than a friend in need.[5]

Epidicus, act III, sc. iii, l. 44

[1] Eureka! (Said when he found the principle of specific gravity.)

[2] Said with reference to the lever.

[3] See Horace, p. 122a.

[4] See Shakespeare, *Measure for Measure V, i, 529*, p. 272a.

[1] A proverbial expression implying a desire to create doubts and difficulties where there really are none. It occurs in Terence, *Andria V, 4:38;* also in Ennius, *Saturae 46.*

[2] See *Matthew 7:9*, p. 41a.

[3] I holde a mouses herte nat worth a leek,
That hath but oon hole for to sterte to,
And if that faille, thanne is al y-do.

Chaucer, *The Canterbury Tales* [c. 1387], *The Wife of Bath's Prologue, l. 572*

The mouse that hath but one hole is quickly taken. — George Herbert, *Jacula Prudentum* [1640]

The mouse that always trusts to one
poor hole
Can never be a mouse of any soul.

Pope, *Paraphrase of the Prologue* [1714], *l. 298*

[4] Fish and guests in three days are stale. — John Lyly, *Euphues* [1579]

Fish and visitors smell in three days. — Benjamin Franklin, *Poor Richard's Almanac for 1735*

[5] A friend in need is a friend indeed. — Hazlitt, *English Proverbs*

Things which you do not hope happen more frequently than things which you do hope.[1]

Mostellaria, act I, sc. iii, l. 40

To blow and swallow at the same moment is not easy. *Ib. III, ii, 104*

Practice yourself what you preach.[2]

Asinaria, act III, sc. iii, l. 644

MAHARBAL [BARCA THE CARTHAGINIAN]

fl. 210 B.C.

You know how to win a victory, Hannibal, but not how to use it.[3]

From Livy, *History* XXII, 51

BHAGAVAD GITA[4]

250 B.C. – A.D. 250[5]

For certain is death for the born
And certain is birth for the dead;
Therefore over the inevitable
Thou shouldst not grieve.[6]

Gita, ch. 2, sec. 27

Let not the fruit of action be thy motive,
Nor be thy attachment to inaction.[7]

Ib. 2, 47

Better one's own duty, [though] imperfect,
Than another's duty well performed.[1]

Gita 3, 35 and 18, 47

In whatsoever way any come to Me,
In that same way I grant them favor.[1]

Ib. 4, 11

Who sees Me in all,
And sees all in Me,
For him I am not lost,
And he is not lost for Me.[1] *Ib. 6, 30*

Whatsoever state [of being] meditating upon
He leaves the body at death,[2]
To just that he goes, son of Kunti,
Always being made to be in the condition of that.[3] *Ib. 8, 6*

If the radiance of a thousand suns were to burst forth at once in the sky, that would be like the splendor of the Mighty One.[4] *Ib. 11, 12*

QUINTUS ENNIUS

239–169 B.C.

No sooner said than done — so acts your man of worth.

Annals, bk. 9 (quoted by Priscianus)

I never indulge in poetics
Unless I am down with rheumatics.

Fragment of a satire (quoted by Priscianus)

By delaying he preserved the state.[5]

From Cicero, *De Senectute IV*

Let no one pay me honor with tears, nor celebrate my funeral rites with weeping.[6] *Ib. XX*

[1] The unexpected always happens. — *Common saying*

[2] Facias ipse quod faciamus suades.
See St. Jerome, p. 145b.

[3] Vincere scis, Hannibal, victoria uti nescis.
See Polybius, p. 107b.

[4] Sanskrit: The Lord's Song.

[5] Ancient Indian literary chronology is conjectural. The dates given are approximate.

[6] Translated by Annie Besant.

[7] Translated by F. Edgerton.
At the moment which is not of action or inaction
You can receive this: "on whatever sphere of being
The mind of a man may be intent
At the time of death" — that is the one action
(And the time of death is every moment)
Which shall fructify in the lives of others:
And do not think of the fruit of action,
Fare forward.

T. S. Eliot, *Four Quartets* [*1943*]. *The Dry Salvages, pt. III*

[1] Translated by F. Edgerton.

[2] See Eliot's lines from *The Dry Salvages* quoted in the note to *Gita 2:47* above.

[3] Translated by F. Edgerton.

[4] Translated by Swami Nikhilananda.
Quoted by J. Robert Oppenheimer when the first atomic bomb exploded on July 16, 1945, near Alamogordo, New Mexico.

[5] This refers to Quintus Fabius Maximus, "Cunctator." Hence the "Fabian policy" of waiting.

[6] See Tennyson, p. 655a.
No funeral gloom, my dears, when I am gone,

The ape, vilest of beasts, how like to us.[1]

From CICERO, *De Natura Deorum, bk. I, ch. 35*

No one regards what is before his feet; we all gaze at the stars.

Iphigenia. From CICERO, *De Divinatione, bk. II, ch. 13*

The idle mind knows not what it is it wants. *Ib.*

Whom they fear they hate.

Thyestes. From CICERO, *De Officiis II, 7*

MARCUS PORCIUS CATO, THE ELDER

234–149 B.C.

It is a hard matter, my fellow citizens, to argue with the belly, since it has no ears.[2]

From PLUTARCH, *Lives, Cato, sec. 8*

Wise men profit more from fools than fools from wise men; for the wise men shun the mistakes of fools, but fools do not imitate the successes of the wise. *Ib. 9*

I would much rather have men ask why I have no statue, than why I have one. *Ib. 19*

Carthage must be destroyed.[3]

Ib. 27

Grasp the subject, the words will follow.[4]

From CAIUS JULIUS VICTOR, *Ars Rhetorica I [4th century A.D.]*

An orator is a good man who is skilled in speaking.

From SENECA THE ELDER [c. 45 B.C.–A.D. 40], *Controversiae I, Preface, and elsewhere*

CAECILIUS STATIUS

220–168 B.C.

He plants trees to benefit another generation.[1]

Synephebi. Quoted by CICERO *in De Senectute VII*

POLYBIUS

c. 208 – c. 126 B.C.

For peace, with justice and honor, is the fairest and most profitable of possessions, but with disgrace and shameful cowardice it is the most infamous and harmful of all.

History, bk. IV, sec. 31

Those who know how to win are much more numerous than those who know how to make proper use of their victories.[2] *Ib. X, 36*

That historians should give their own country a break, I grant you; but not so as to state things contrary to fact. For there are plenty of mistakes made by writers out of ignorance, and which any man finds it difficult to avoid. But if we knowingly write what is false, whether for the sake of our country or our friends or just to be pleasant, what difference is there between us and hack-writers? Readers should be very attentive to and critical of historians, and they in turn should be constantly on their guard.[3] *Ib. XVI*

Corpse-gazings, tears, black raiment, graveyard grimness.
WILLIAM ALLINGHAM [1828–1889], *Diary*

[1] Simia quam similis, turpissima bestia, nobis!

[2] The belly has no ears nor is it to be filled with fair words. — RABELAIS, *Works IV [1548], 67*
See LaFontaine, p. 359b, and Adlai Stevenson, p. 1048b.

[3] Delenda est Carthago. These words were added to everything Cato said or wrote on any question whatsoever, and were always preceded by "ceterum censeo" (in my opinion).

[4] Rem tene; verba sequentur.

[1] Serit arbores quae alteri seculo prosint. John Quincy Adams used *Alteri seculo* for his seal [c. 1830].
He that plants trees loves others beside himself. — THOMAS FULLER, *Gnomologia* [1732]
A man does not plant a tree for himself; he plants it for posterity. — ALEXANDER SMITH, *Dreamthorp* [1863], ch. 11

[2] See Maharbal, p. 106a.

[3] Translated by S. E. MORISON.
See Cicero, p. 110b.

There is no witness so dreadful, no accuser so terrible as the conscience that dwells in the heart of every man.
History, bk. XVIII, sec. 43

MARCUS LICINIUS CRASSUS
fl. 70 B.C.

Those who aim at great deeds must also suffer greatly.
From PLUTARCH, *Lives, Crassus, ch. 26*

TERENCE[1] [PUBLIUS TERENTIUS AFER]
c. 190 – 159 B.C.

Moderation in all things.[2]
Andria (The Lady of Andros), l. 61

Obsequiousness begets friends, truth hatred.[3] *Ib. 68*

Hence these tears.[4] *Ib. 126*

I am Davos, not Oedipus.[5]
Ib. 194

Lovers' quarrels are the renewal of love.[6] *Ib. 555*

Charity begins at home.[1]
Andria (The Lady of Andros), l. 635

I am a man: nothing human is alien to me.[2]
Heauton Timoroumenos (The Self-Tormentor), l. 77

Draw from others the lesson that may profit yourself.[3] *Ib. 221*

Time removes distress.[4] *Ib. 421*

Nothing is so difficult but that it may be found out by seeking.[5]
Ib. 675

Some people ask, "What if the sky were to fall?" [6] *Ib. 719*

Extreme law is often extreme injustice.[7] *Ib. 796*

There is nothing so easy but that it becomes difficult when you do it reluctantly. *Ib. 805*

While there's life, there's hope.[8]
Ib. 981

[1] Loeb Classical Library edition, with occasional changes in the translation.

[2] Ne quid nimis.

See The Seven Sages, p. 68b, Horace, p. 120a, and note.

[3] Obsequium amicos, veritas odium parit.

[4] Hinc illae lacrimae. The phrase is proverbial for "That's the cause of it," and was often quoted, by Horace in *Epistles I, xix, 41* and others.

Hence rage and tears [Inde irae et lacrimae]. — JUVENAL, *Satires, bk, I, l. 168*

[5] Davos sum, non Oedipus.

[6] Amantium irae amoris integratio est. This was quoted by Winston Churchill in a message to Roosevelt.

The anger of lovers renews the strength of love. — PUBLILIUS SYRUS [c. 42 B.C.], *Maxim 24*

The fallyng out of faithful friends renuyng is of love. — RICHARD EDWARDS, *The Paradise of Dainty Devices* [1576]

Let the falling out of friends be a renewing of affection. — LYLY, *Euphues* [1579]

The falling out of lovers is the renewing of love. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 2*

[1] Proxumus sum egomet mihi.

Let them learn first to show piety at home. — *I Timothy 5:4*

See Sir Thomas Browne, p. 330a.

[2] Homo sum: humani nil a me alienum puto. Quoted by CICERO in *De Officiis I, 30.*

[3] Periclum ex aliis facito tibi quod ex usu siet. (A saying.)

Profit by the folly of others. — PLINY THE ELDER [A.D. 23–79], *Natural History XVIII, 31*

[4] Diem adimere aegritudinem hominibus. (A saying: Time heals all wounds.)

[5] Nil tam difficile est quin quaerendo investigari possiet.

[6] Quid si nunc caelum ruat?

Some ambassadors from the Celtae, being asked by Alexander what in the world they dreaded most, answered, that they feared lest the sky should fall upon them. — ARRIANUS [c. A.D. 100–170], *bk. I, 4*

[7] Ius summum saepe summa est malitia. See Anonymous Latin, p. 151b.

Extreme law, extreme injustice, is now become a stale proverb in discourse. — CICERO [106–43 B.C.], *De Officiis I, 33*

Extreme justice is often injustice. — RACINE, *La Thébaïde* [1664], *act IV, sc. 3*

Mais l'extrême justice est une extrême injure. — VOLTAIRE, *Oedipe* [1718], *act III, sc. 3*

[8] Modo liceat vivere, est spes.

See Cicero, p. 111a, Gay, p. 401b, and Goldsmith, p. 447a.

In fact, nothing is said that has not been said before.[1]

Eunuchus, l. 41 (Prologue)

I have everything, yet have nothing; and although I possess nothing, still of nothing am I in want.[2] *Ib. 243*

There are vicissitudes in all things. *Ib. 276*

I don't care one straw.[3] *Ib. 411*

Take care and say this with presence of mind.[4] *Ib. 769*

He is wise who tries everything before arms. *Ib. 789*

I know the disposition of women: when you will, they won't; when you won't, they set their hearts upon you of their own inclination. *Ib. 812*

I took to my heels as fast as I could. *Ib. 844*

Many a time . . . from a bad beginning great friendships have sprung up. *Ib. 873*

Fortune helps the brave.[5]

Phormio, l. 203

So many men, so many opinions; every one his own way.[6] *Ib. 454*

As they say, I have got a wolf by the ears.[7] *Ib. 506*

[1] See *Ecclesiates 1:9*, p. 27a, and Robert Burton, p. 310a.

[2] See *II Corinthians 6:10*, p. 53b, and Wotton, p. 300b.

[3] Ego non flocci pendere.

Nor do they care a straw. — CERVANTES, *Don Quixote, pt. I* [1605], *bk. III, ch. 9*

[4] Fac animo haec praesenti dicas. Literally, "with a present mind" — equivalent to CAESAR'S *praesentia animi* (*De Bello Gallico V, 43, 4*).

[5] See Menander, p. 102b, and Virgil, p. 119b.

PLINY THE YOUNGER says (*bk. VI, letter 16*) that PLINY THE ELDER said this during the eruption of Vesuvius: "Fortune favors the brave."

[6] Quot homines tot sententiae: suo quoque mos.

So many heads so many wits. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 2*

So many men so many minds. — GEORGE GASCOIGNE, *The Glass of Government* [1575]

[7] A proverbial expression which, according to SUETONIUS, was frequently in the mouth of Tiberius Caesar.

I bid him look into the lives of men as though into a mirror, and from others to take an example for himself.

Adelphoe (The Brothers), l. 415

According as the man is, so must you humor him. *Ib. 431*

It is the common vice of all, in old age, to be too intent upon our interests.[1] *Ib. 833*

TUNG CHUNG-SHU[2]

c. 179 – c. 104 B.C.

He who is the ruler of men takes non-action as his way and considers impartiality as his treasure. He sits upon the throne of non-action and rides upon the perfection of his officials.

Ch'un-ch'iu fan-lu

When the first indications of error begin to appear in the state, Heaven sends forth ominous portents and calamities to warn men and announce the fact. *Ib.*

LUCIUS ACCIUS

170–86 B.C.

Let them hate, so long as they fear.[3]

LUCIUS ANNAEUS FLORUS

fl. A.D. 125

Each year new consuls and proconsuls are made; but not every year is a king or a poet born.[4]

De Qualitate Vitae, frag. 8

[1] CICERO quotes this in *Tusculan Disputations, bk. III.* The maxim was a favorite with the Stoic philosophers.

[2] From *Sources of Chinese Tradition*, edited by WILLIAM THEODORE DE BARY.

[3] Oderint dum metuant.

From a lost tragedy. Frequently cited by Cicero and others. SUETONIUS (*Gaius Caligula 30*) says that the Emperor Caligula was fond of quoting it.

See Machiavelli, p. 177a.

[4] From this derived the proverb: Poeta nascitur, non fit (The poet is born, not made).

See Ben Jonson, p. 303b.

HAN WU-TI[1]
157–87 B.C.

The sound of her silk skirt has stopped.
On the marble pavement dust grows.
Her empty room is cold and still.
Fallen leaves are piled against the doors.
Longing for that lovely lady
How can I bring my aching heart to rest?

On the death of his mistress[2]

HUAI-NAN TZU[3]
Second century B.C.

Before heaven and earth had taken form all was vague and amorphous. Therefore it was called the Great Beginning. The Great Beginning produced emptiness and emptiness produced the universe. . . . The combined essences of heaven and earth became the yin and yang, the concentrated essences of the yin and yang became the four seasons, and the scattered essences of the four seasons became the myriad creatures of the world.

MELEAGER
fl. 95 B.C.

Farewell, Morning Star, herald of dawn, and quickly come as the Evening Star, bringing again in secret her whom thou takest away.[4]

Greek Anthology, J. W. Mackail, *ed.* [1906], *sec.* 1, *no.* 21

MARCUS TERENTIUS VARRO
116–27 B.C.

A sick man dreams nothing so dreadful that some philosopher isn't saying it.[5] *Satires, frag.* 122

[1] Sixth emperor of the Han dynasty.

[2] From *Chinese Poems*, Arthur Waley, translator.

[3] An anonymous work compiled at the court of Liu An (d. 122 B.C.).

From *Sources of Chinese Tradition*, edited by William Theodore de Bary.

[4] See Sappho, p. 69b, and Housman, p. 854a.

[5] See Cicero, p. 111a; and Descartes, p. 327b.

MARCUS TULLIUS CICERO
106–43 B.C.

How long, Catiline, will you abuse our patience?[1] *In Catilinam I*, 1

Oh what times! Oh what standards![2] *Ib.*

He has departed, withdrawn, gone away, broken out.[3] *Ib, II*, 1

I am a Roman citizen.[4] *In Verrem V*, 57

Law stands mute in the midst of arms.[5] *Pro Milone IV*, 11

Who gained by it?[6] *Ib. XII*, 32

These studies are a spur to the young, a delight to the old; an ornament in prosperity, a consoling refuge in adversity; they are pleasure for us at home, and no burden abroad; they stay up with us at night, they accompany us when we travel, they are with us in our country visits. *Pro Archia Poeta I*, 2

Leisure with dignity.[7] *De Oratore II*, 62

History is the witness that testifies to the passing of time; it illumines reality, vitalizes memory, provides guidance in daily life, and brings us tidings of antiquity. *Ib. II*, 36

The first law for the historian is that he shall never dare utter an untruth. The second is that he shall suppress nothing that is true. Moreover, there

[1] Quo usque, Catilina, abutere patientia nostra?

[2] O tempora! O mores!

[3] Abiit, excessit, evasit, erupit.
Me wretched! Let me curr to quercine shades!
Effund your albid hausts, lactiferous maids!
Oh, might I vole to some umbrageous clump, —
Depart, — be off, — excede, — evade, — erump!
Oliver Wendell Holmes, *The Autocrat of the Breakfast Table* [*1858*] *Aestivation, ch. II*

[4] Civis Romanus sum.

[5] Silent enim leges inter arma.

[6] Cui bono [fuerit]?

[7] Otium cum dignitate.

shall be no suspicion of partiality in his writing, or of malice.[1]

De Oratore II, 62

The freedom of poetic license.[2]

Ib. III, 153

If a man aspires to the highest place, it is no dishonor to him to halt at the second, or even at the third.

Orator ad M. Brutum 4

For just as some women are said to be handsome though without adornment, so this subtle manner of speech, though lacking in artificial graces, delights us.[3] *Ib. 78*

Nothing quite new is perfect.

Brutus 71

There were poets before Homer.

Ib.

The aim of forensic oratory is to teach, to delight, to move.

De Optimo Genere Oratorum 16

The dregs of Romulus.[4]

Ad Atticum II, 1

While there's life, there's hope.[5]

Ib. IX, 10

What is more agreeable than one's home? [6] *Ad Familiares IV, 8*

I like myself, but I won't say I'm as handsome as the bull that kidnapped Europa.

De Natura Deorum I, 78

It was ordained at the beginning of the world that certain signs should prefigure certain events.[7]

De Divinatione I, 118

There is nothing so ridiculous but some philosopher has said it.[8]

Ib. II, 119

I would rather be wrong with Plato than right with such men as these [the Pythagoreans].

Tusculanae Disputationes I, 17

O philosophy, you leader of life.[1]

Ib. V, 2

Socrates was the first to call philosophy down from the heavens and to place it in cities, and even to introduce it into homes and compel it to inquire about life and standards and goods and evils. *Ib. V, 4*

The highest good.[2]

De Officiis I, 2

Let arms yield to the toga, the laurel crown to praise.[3] *Ib. I, 22*

Never less idle than when wholly idle, nor less alone than when wholly alone.[4] *Ib. III, 1*

Rome, fortunately natal 'neath my consulship! [5] *De Consultatu Suo*

The people's good is the highest law.[6] *De Legibus III, 3*

He used to raise a storm in a teapot.[7]

Ib. 16

The shifts of Fortune test the reliability of friends.[8]

De Amicitia XVII

A friend is, as it were, a second self.[9]

Ib. XXI

Give me a young man in whom there is something of the old, and an old man

[1] See Polybius, p. 107b.

[2] Poetarum licentiae liberiora.

[3] See Milton, p. 345b, and Thomson, p. 419b.

[4] In Romuli faece. That is, the lowest order of society.

[5] Dum anima est, spes est.

See Terence, p. 108b; Gay, p. 401b; and Goldsmith, p. 447a.

[6] Quae est domestica sede iucundior?

[7] See Thomas Campbell, p. 538a, and note.

[8] See Varro, p. 110a, and Descartes, p. 327b.

[1] O vitae philosophia dux.

Adapted [1776] as the motto of Phi Beta Kappa, rendered in Greek as: Philosophia biou Kybernetes (Philosophy the guide to life).

[2] Summum bonum.

See Lucretius, p. 114a.

The nature of the good and the highest good. — HORACE, *Satires II, 6, 76*

[3] Cedant arma togae, concedat laurea laudi.

He is quoting from his own poem *De suis temporibus, bk. III.*

[4] See Samuel Rogers, p. 500b.

[5] O fortunatam natam me consule Romam!

The verse is quoted disparagingly by Juvenal (*X, 122*), Quintilian (*XI, 1, 24*), and others.

[6] Salus populi suprema est lex.

[7] Excitabat enim fluctus in simpulo.

A tempest in a teapot. — *Proverb*

[8] See Aristotle, p. 99a, and note.

[9] See Aristotle, p. 97a.

with something of the young: guided so, a man may grow old in body, but never in mind. *De Senectute XI*

Old men are garrulous by nature. *Ib. XVI*

Old age: the crown of life, our play's last act. *Ib. XXIII*

POMPEY
[CNEIUS POMPEIUS]
106–48 B.C.

More worship the rising than the setting sun.[1]
From PLUTARCH, *Lives, Pompey, sec. 14*

A dead man cannot bite. *Ib. 77*

JULIUS CAESAR
100–44 B.C.

All Gaul is divided into three parts.[2]
De Bello Gallico I, 1

Men willingly believe what they wish.[3] *Ib. III, 18*

I love treason but hate a traitor.[4]
From PLUTARCH, *Lives, Romulus, sec. 17*

I wished my wife to be not so much as suspected.[5] *Ib. Caesar, sec. 10*

I had rather be the first man among these fellows than the second man in Rome. *Ib. 11*

[1] Addressed to Sulla.
See David Garrick, p. 439a.
[2] Gallia est omnis divisa in partes tres.
[3] Fere libenter homines id quod volunt credunt.
See Demosthenes, p. 99a.
[4] Princes in this case do hate the traitor, though they love the treason. — SAMUEL DANIEL, *Tragedy of Cleopatra* [1594], *act IV, sc. i*
This principle is old, but true as fate,
Kings may love treason, but the traitor hate.
DEKKER, *The Honest Whore* [1604], *pt. I, act IV, sc. iv*
Though I love the treason, I hate the traitor. — PEPYS, *Diary* [March 7, 1667]
See Dryden, p. 370b.
[5] Caesar's wife must be above suspicion. — *Traditional saying*

The die is cast.[1]
From PLUTARCH, *Lives, Caesar, sec. 32*

Go on, my friend, and fear nothing; you carry Caesar and his fortune in your boat. *Ib. 38*

The Ides of March have come.[2]
Ib. 63

[In answer to a question as to what sort of death was the best] A sudden death. *Ib.*

I came, I saw, I conquered.[3]
From SUETONIUS, *Lives of the Caesars, Julius, sec. 37*

You also, Brutus my son.[4] *Ib. 82*

It is not these well-fed long-haired men that I fear, but the pale and the hungry-looking.[5]
From PLUTARCH, *Lives, Antony, sec. 11*

LUCRETIUS[6]
[TITUS LUCRETIUS CARUS]
99–55 B.C.

Mother of Aeneas and his race, darling of men and gods, nurturing Venus.
De Rerum Natura (On the Nature of Things), bk. I, l. 1 (Invocation)

For thee the wonder-working earth puts forth sweet flowers. *Ib. 7*

So potent was religion in persuading to evil deeds.[7] *Ib. 101*

[1] Iacta alea est. Proverb quoted by Caesar as he crossed the Rubicon.
Also in SUETONIUS, *Lives of the Caesars, Julius.*
[2] See Shakespeare, *Julius Caesar I, ii, 18,* p. 253a.
[3] Veni, vidi, vici. Inscription displayed in Caesar's Pontic triumph.
Also in PLUTARCH, *Apothegms, Caesar.*
[4] Et tu, Brute. Suetonius reports that Caesar said this in Greek.
See Shakespeare, p. 255a.
[5] The reference is to Brutus and Cassius.
See Shakespeare, p. 253b.
[6] Translated by W. H. D. ROUSE.
[7] Tantum religio potuit suadere malorum. (He is referring to Agamemnon's sacrifice of his daughter Iphigenia.)

Nothing can be created from nothing.[1]

De Rerum Natura, bk. I, l. 155

The ring on the finger becomes thin beneath by wearing, the fall of dripping water hollows the stone.[2] *Ib. 314*

Material objects are of two kinds, atoms and compounds of atoms. The atoms themselves cannot be swamped by any force, for they are preserved indefinitely by their absolute solidity.[3] *Ib. 518*

On a dark theme I trace verses full of light, touching all the muses' charm.[4] *Ib. 933*

Pleasant it is, when over a great sea the winds trouble the waters, to gaze from shore upon another's tribulation: not because any man's troubles are a delectable joy, but because to perceive from what ills you are free yourself is pleasant.[5] *Ib. II, 1*

[1] Nil posse creari de nilo.
See Shakespeare, p. 276b.

[2] Anulus in digito subter tenuatur habendo,
Stilicidi casus lapidem cavat.
See also the concluding lines of *Book IV:*
Nonne vides etiam guttas in saxa cadentis
Umoris longo in spatio pertundere saxa?
(Do you not see that even drops of water falling upon a stone in the long run beat a way through the stone?)
Drops of water hollow out a stone, a ring is worn thin by use. — Ovid, *Ex Ponto IV, 10:5*
Also in Plutarch, *Of the Training of Children.*
The drop of rain maketh a hole in the stone, not by violence, but by oft falling. — Hugh Latimer, *Seventh Sermon Before Edward VI* [1549]
The soft droppes of rain perce the hard marble. — John Lyly, *Euphues* [1579]
And drizling drops that often doe redound,
The firmest flint doth in continuance wear.
Edmund Spenser, *Amoretti* [1595], *sonnet 18*

[3] Translated by R. E. Latham.

[4] Translated by Cyril Bailey.

[5] It is a pleasure to stand upon the shore, and to see ships tost upon the sea: a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth . . . and to see the errors, and wanderings, and mists, and tempests, in the vale below. — Francis Bacon, *Essays* [*1625*], *Of Truth*

O miserable minds of men! O blind hearts! In what darkness of life, in what great dangers ye spend this little span of years! [1]

De Rerum Natura, bk. II, l. 14

Thus the sum of things is ever being renewed, and mortals live dependent one upon another. Some races increase, others diminish, and in a short space the generations of living creatures are changed and like runners hand on the torch of life.[2] *Ib. 75*

Never trust her at any time, when the calm sea shows her false alluring smile. *Ib. 558*

That fear of Acheron be sent packing which troubles the life of man from its deepest depths, suffuses all with the blackness of death, and leaves no delight clean and pure. *Ib. III, 37*

For as children tremble and fear everything in the blind darkness, so we in the light sometimes fear what is no more to be feared than the things children in the dark hold in terror and imagine will come true.[3] *Ib. 87*

Therefore death is nothing to us, it matters not one jot, since the nature of the mind is understood to be mortal.[4] *Ib. 831*

When immortal Death has taken mortal life.[5] *Ib. 869*

Why dost thou not retire like a guest sated with the banquet of life, and with calm mind embrace, thou fool, a rest that knows no care? [6] *Ib. 938*

[1] Translated by Cyril Bailey.
Insensate care of mortals! Oh how false the argument which makes thee downward beat thy wings. — Dante, *Divine Comedy* [c. 1300], *Paradiso XI, 1*

[2] Et quasi cursores vitae lampada tradunt.

[3] See Bacon, p. 208a.

[4] Nil igitur mors est ad nos neque pertinet hilum,
Quandoquidem natura animi mortalis habetur.

[5] Translated by Cyril Bailey.
Mortalem vitam mors cum immortalis ademit.

[6] Translated by Cyril Bailey.
See Horace, p. 120a, and Bryant, p. 574b.

No less long a time will he be no more, who has made an end of life with today's light.

De Rerum Natura, bk. III, l. 1092

What is food to one, is to others bitter poison.[1] *Ib. IV, 637*

From the heart of this fountain of delights wells up some bitter taste to choke them even amid the flowers.[2] *Ib.* 1133

But if one should guide his life by true principles, man's greatest wealth is to live on a little with contented mind; for a little is never lacking.

Ib. V, 1117

[Epicurus] set forth what is the highest good, towards which we all strive, and pointed out the past, whereby along a narrow track we may strain on towards it in a straight course.[3] *Ib. VI, 26*

GAIUS VALERIUS CATULLUS[4]

87 – c. 54 B.C.

To whom am I to present my pretty new book, freshly smoothed off with dry pumice stone? To you, Cornelius: for you used to think that my trifles were worth something, long ago.

Carmina I, l. 1

May it live and last for more than one century. *Ib.* 10

Mourn, ye Graces and Loves, and all you whom the Graces love. My lady's sparrow is dead, the sparrow, my lady's pet.[5] *III,* 1

Now he goes along the dark road, thither whence they say no one returns. *Carmina III, l.* 11

But these things are past and gone.[1] *IV,* 25

Let us live and love, my Lesbia, and value at a penny all the talk of crabbed old men. Suns may set and rise again: for us, when our brief light has set, there's the sleep of one everlasting night. Give me a thousand kisses.[2] V, 1

Poor Catullus, you should cease your folly. *VIII,* 1

But you, Catullus, be resolved and firm. *Ib.* 19

And let her not look to find my love, as before; my love, which by her fault has dropped like a flower on the meadow's edge, when it has been touched by the plow passing by. *XI,* 21

Over head and heels.[3] *XX,* 9

Ah, what is more blessed than to put cares away! *XXXI,* 7

Whatever it is, wherever he is, whatever he is doing, he smiles: it is a malady he has, neither an elegant one as I think, nor in good taste. *XXXIX,* 6

There is nothing more silly than a silly laugh. *Ib.* 16

Oh this age! How tasteless and ill-bred it is! *XLIII,* 8

Now spring brings back balmy warmth.[4] *XLVI,* 1

Catullus, the worst of all poets, gives you [Marcus Tullius] his warmest thanks; he being as much the worst of all poets as you are the best of all patrons. *XLIX,* 4

[1] Ut quod ali cibus est aliis fuat acre venenum.
What's one man's poison, signor,
Is another's meat or drink.
BEAUMONT AND FLETCHER, *Love's Cure* [1647], *act III, sc. ii*

[2] Translated by CYRIL BAILEY.
See Byron, p. 555a.

[3] Translated by CYRIL BAILEY.
The highest good [summum bonum]. See Cicero, p. 111b.

[4] Translated by F. W. CORNISH.

[5] Passer, deliciae meae puellae.
This is also the opening line of *Carmina II.*

[1] Sed haec prius fuere.

[2] Vivamus, mea Lesbia, atque amemus . . .
Soles occidere et redire possunt:
Nobis cum semel occidit brevis lux
Nox est perpetua una dormienda.
Da mi basia mille.
See Campion, p. 300a; Jonson, p. 302b; Herrick, p. 320a and 321a; and Fouché, p. 500a.

[3] Per caputque pedesque.

[4] Iam ver egelidos refert tepores.

He seems to me to be equal to a god, he, if it may be, seems to surpass the very gods, who sitting opposite you again gazes at you and hears you sweetly laughing.[1] *Carmina LI, 1*

What an eloquent manikin! [2] *LIII, 5*

I would see a little Torquatus, stretching his baby hands from his mother's lap, smile a sweet smile at his father with lips half parted. *LXI, 209*

The evening is come; rise up, ye youths. Vesper from Olympus now at last is just raising his long-looked-for light. *LXII, 1*

What is given by the gods more desirable than the fortunate hour? [3] *Ib. 30*

Not unknown am I to the goddess [Venus] who mingles with her cares a sweet bitterness. *LXVIII, 17*

It is not fit that men should be compared with gods. *Ib. 141*

What a woman says to her ardent lover should be written in wind and running water.[4] *LXX*

Leave off wishing to deserve any thanks from anyone, or thinking that anyone can ever become grateful. *LXXIII, 1*

If a man can take any pleasure in recalling the thought of kindnesses done. *LXXVI, 1*

It is difficult suddenly to lay aside a long-cherished love. *Ib. 13*

O ye gods, grant me this in return for my piety. *Ib. 26*

I hate and I love. Why I do so, perhaps you ask. I know not, but I feel it and I am in torment.[5] *LXXXV, 1*

[1] See Sappho, p. 69b.
[2] Salaputtium disertum!
[3] Quid datur a divis felici optatius hora?
[4] See Sophocles, p. 83a.
[5] Odi et amo. Quare id faciam, fortasse requiris.
Nescio, sed fieri sentio et excrucior.
See Anacreon, p. 70a.

Wandering through many countries and over many seas, I come, my brother, to these sorrowful obsequies, to present you with the last guerdon of death, and speak, though in vain, to your silent ashes. *Carmina CI, 1*

And forever, O my brother, hail and farewell! [1] *Ib. 10*

But you shall not escape my iambics.[2] *Fragment*

SALLUST
[GAIUS SALLUSTIUS CRISPUS]
86–34 B.C.

All our power lies in both mind and body; we employ the mind to rule, the body rather to serve; the one we have in common with the Gods, the other with the brutes.

The War with Catiline [c. 40 B.C.], sec. 1

The renown which riches or beauty confer is fleeting and frail; mental excellence is a splendid and lasting possession. *Ib.*

Covetous of others' possessions, he [Catiline] was prodigal of his own.[3] *Ib. 5*

Ambition drove many men to become false; to have one thought locked in the breast, another ready on the tongue.[4] *Ib. 10*

In truth, prosperity tries the souls even of the wise.[5] *Ib. 11*

To like and dislike the same things, that is indeed true friendship.[6] *Ib. 20*

Thus in the highest position there is the least freedom of action.[7] *Ib. 51*

[1] Atque in perpetuum, frater, ave atque vale.
[2] At non effugies meos iambos.
[3] Alieni appetens, sui profusus.
[4] See Euripides, p. 84b.
[5] Quippe secundae res sapientium animos fatigant.
[6] Idem velle atque idem nolle, ea demum firma amicitia est.
See Plato, p. 92b.
[7] Ita in maxima fortuna minima licentia est.

On behalf of their country, their children, their altars, and their hearths.[1]

The War with Cataline [*c. 40 B.C.*], *sec. 59*

The soul is the captain and ruler of the life of mortals.[2]

The War with Jugurtha [*c. 41 B.C.*], *sec 1*

The splendid achievements of the intellect, like the soul, are everlasting. *Ib. 2*

A city for sale and soon to perish if it finds a buyer![3] *Ib. 35*

Punic faith.[4] *Ib. 108*

Experience has shown that to be true which Appius[5] says in his verses, that every man is the architect of his own fortune.[6]

Speech to Caesar on the State, sec. 1

VIRGIL
[PUBLIUS VIRGILIUS MARO]

70–19 B.C.

A god has brought us this peace. *Eclogues I, l. 6*

To compare great things with small. *Ib. 23*

Happy old man![7] *Ib. 46*

[1] Pro patria, pro liberis, pro aris atque focis suis.

[2] Dux atque imperator vitae mortalium animus est.

See *Speech to Caesar on the State* (below). See also Shakespeare, p. 253b; Tennyson, p. 653a; and Henley, p. 816a.

Be the proud captain still of thine own fate. — J. B. Kenyon [1858–1924], *The Black Camel*

[3] Jugurtha's remark as he looked back at Rome upon being ordered by the senate to leave Italy.

[4] Punica fide (treachery).

[5] Appius Claudius Caecus, consul in 307 B.C., the earliest Roman writer known to us.

[6] See *The War with Jugurtha 1* (above) and Aristotle, p. 98a.

His own character is the arbiter of everyone's fortune. — Publilius Syrus [*c.* 42 B.C.], *Maxim 283*

The brave man carves out his fortune, and every man is the son of his own works. — Cervantes, *Don Quixote, pt. I* [1605], *bk. I, ch. 4*

See Bacon, p. 209a.

[7] Fortunate senex!

Ah Corydon, Corydon, what madness has caught you? *Eclogues II, 69*

With Jove I begin.[1] *Ib. III, 60*

A sad thing is a wolf in the fold, rain on ripe corn, wind in the trees, the anger of Amaryllis. *Ib. 80*

A snake lurks in the grass. *Ib. 93*

Let us raise a somewhat loftier strain.[2] *Ib. IV, 1*

The great cycle of the ages is renewed. Now the Maiden returns, returns the Golden Age; a new generation now descends from heaven.[3] *Ib. 5*

We have made you [Priapus] of marble for the time being. *Ib. VII, 35*

We are not all capable of everything.[4] *Ib. VIII, 63*

Draw Daphnis from the town, my songs, draw Daphnis home. *Ib. 68*

Hylax barks in the doorway. *Ib. 107*

Your descendants shall gather your fruits.[5] *Ib. IX, 50*

Time bears away all things, even our minds. *Ib. 51*

Let us go singing as far as we go: the road will be less tedious. *Ib. 64*

This last labor grant me, O Arethusa. *Ib. X, 1*

What if Amyntas is dark? Violets are dark, too, and hyacinths. *Ib. 38*

[1] Ab Iove principium.

[2] Paulo maiora canamus!

[3] Magnus ab integro saeculorum nascitur ordo.
Iam redit et Virgo, redeunt Saturnia regna;
Iam nova progenies caelo demittitur alto.

Interpreted by the Middle Ages as a prophecy of the birth of Christ. Dante cites the lines in *Purgatorio, canto 22, l. 70.*

A phrase altered from the first line (Novus ordo seclorum) appears on the reverse of the Great Seal of the United States of America (first used on the silver dollar certificates, series of 1935). Virgil supplied the Latin for other phrases of the Great Seal. See p. 117a and p. 119b.

See Shelley, p. 570b.

[4] Non omnia possumus omnes.

[5] Carpent tua poma nepotes.

Love conquers all things; let us too surrender to Love.[1] *Ib. 69*

Utmost [farthest] Thule.[2]
Georgics I, l. 30

Look with favor upon a bold beginning.[3] *Ib. 40*

O farmers, pray that your summers be wet and your winters clear.
Ib. 100

Practice and thought might gradually forge many an art. *Ib. 133*

Thrice they tried to pile Ossa on Pelion, yes, and roll up leafy Olympus upon Ossa; thrice the Father of Heaven split the mountains apart with his thunderbolt.[4] *Ib. 281*

Frogs in the marsh mud drone their old lament. *Ib. 378*

Not every soil can bear all things.
Ib. II, 109

Ah too fortunate farmers, if they knew their own good fortune!
Ib. 458

May the countryside and the gliding valley streams content me. Lost to fame, let me love river and woodland.
Ib. 485

Happy the man who could search out the causes of things.[5] *Ib. 490*

And no less happy he who knows the rural gods — Pan, and old Sylvanus, and the sisterhood of Nymphs.
Georgics II, l. 493

This life the old Sabines knew long ago; Remus knew it, and his brother.
Ib. 532

Years grow cold to love.
Ib. III, 97

Time is flying never to return.[1]
Ib. 284

All aglow is the work.[2]
Ib. IV, 169

A sudden madness came down upon the unwary lover [Orpheus] — forgivable, surely, if Death knew how to forgive. *Ib. 488*

I who once played shepherds' songs and in my brash youth sang of you, O Tityrus, beneath the spreading beech.[3]
Ib. 565

Arms and the man I sing.[4]
Aeneid, bk. I, l. 1

Can heavenly minds yield to such rage? *Ib. 11*

So vast was the struggle to found the Roman state. *Ib. 33*

Night, pitch-black, lies upon the deep.[5] *Ib. 89*

O thrice four times blessed! [6]
Ib. 94

Fury provides arms. *Ib. 150*

You have suffered worse things; God will put an end to these also.
Ib. 199

Perhaps some day it will be pleasant to remember even this.[7] *Ib. 203*

The organizer a woman.[8] *Ib. 364*

[1] Omnia vincit amor: et nos cedamus amori. See Sophocles, pp. 82a and 82b, and Chaucer, p. 166a.

[2] Ultima Thule.
The phrase, designating a far-off land, has been in use since the Greek mariner Pytheas discovered in the fourth century B.C. an island he named Thule six days north of England, thought to be Iceland. See Seneca, p. 131a, and Thomson, p. 419b.

[3] Audacibus annue coeptis.
This phrase also (see note p. 116b) was adapted for use on the reverse of the Great Seal of the United States of America: Annuit coeptis. See p. 119b for the Latin on the face of the Great Seal.

[4] See Homer, p. 66a.

[5] Felix qui potuit rerum cognoscere causas.
The reference is apparently to the scientist-philosopher-poet Lucretius.

[1] Fugit inreparabile tempus.

[2] Fervet opus.

[3] Tityrus is also referred to in *Eclogues I, 1.*

[4] Arma virumque cano.

[5] See *Genesis 1:2*, p. 5a.

[6] O terque quaterque beati!

[7] Forsan et haec olim meminisse iuvabit.
See Homer, p. 66b.

[8] Dux femina facti.

Her walk revealed her as a true goddess. *Aeneid, bk. I, l. 405*

How happy those whose walls already rise! *Ib. 437*

Here are the tears of things; mortality touches the heart.[1] *Ib. 462*

I make no distinction between Trojan and Tyrian. *Ib. 574*

A mind aware of its own rectitude.[2] *Ib. 604*

As long as rivers shall run down to the sea, or shadows touch the mountain slopes, or stars graze in the vault of heaven, so long shall your honor, your name, your praises endure. *Ib. 607*

I have known sorrow and learned to aid the wretched. *Ib. 630*

Unspeakable, O Queen, is the sorrow you bid me renew. *Ib. II, 3*

Whatever it is, I fear Greeks even when they bring gifts.[3] *Ib. 49*

From a single crime know the nation. *Ib. 65*

I shudder to say it.[4] *Ib. 204*

O fatherland, O Ilium home of the gods, O Troy walls famed in battle! *Ib. 241*

Ucalegon's afire next door.[5] *Ib. 311*

We have been Trojans; Troy has been. *Ib. 325*

There is but one safety to the vanquished — to hope not safety. *Ib. 354*

Our foes will provide us with arms. *Ib. 391*

[1] Sunt lacrimae rerum et mentem mortalia tangunt.

[2] The mind, conscious of rectitude, laughed to scorn the falsehood of report. — OVID [43 B.C.–A.D. 18], *Fasti, bk. IV, l. 311*

[3] Quidquid id est, timeo Danaos et dona ferentis.

[4] Horresco referens.

[5] Iam proximus ardet
Ucalegon.

The gods thought otherwise.[1] *Aeneid, bk. II, l. 428*

Thrice would I have thrown my arms about her neck, and thrice the ghost embraced fled from my grasp: like a fluttering breeze, like a fleeting dream.[2] *Ib. 793*

O accurst craving for gold! *Ib. III, 57*

Rumor flies.[3] *Ib. 121*

I feel again a spark of that ancient flame.[4] *Ib. IV, 23*

Deep in her breast lives the silent wound. *Ib. 67*

A woman is always a fickle, unstable thing.[5] *Ib. 569*

Arise from my bones, avenger of these wrongs! *Ib. 625*

Thus, thus, it is joy to pass to the world below.[6] *Ib. 660*

Naked in death upon an unknown shore. *Ib. V, 871*

Yield not to evils, but attack all the more boldly. *Ib. VI, 95*

It is easy to go down into Hell; night and day, the gates of dark Death stand wide; but to climb back again, to retrace one's steps to the upper air — there's the rub, the task.[7] *Ib. 126*

[1] Dis aliter visum.

[2] Virgil here translates HOMER, *Odyssey, bk. XI, l. 204*. See p. 66a.

[3] Fama volat.

[4] Agnosco veteris vestigia flammae.
See Dante, p. 161b.

[5] Varium et mutabile semper femina.
Woman often changes; foolish the man who trusts her. — FRANCIS I OF FRANCE [1494–1547], written by him with his ring on a window of the château of Chambord (BRANTÔME, *Œuvres VII, 395*)
La donna è mobile. — PIAVE, *Libretto of* VERDI's *Rigoletto*, Duke's song
See Scott, p. 519b.

[6] Sic, sic, iuvat ire sub umbras.

[7] Facilis descensus Averni:
Noctes atque dies patet atri ianua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est.
See Bion, p. 104b, and note.

Faithful Achates.[1]
Aeneid, bk. VI, l. 158 and elsewhere

Death's brother, Sleep.[2] *Ib. 278*

Had I a hundred tongues, a hundred lips, a throat of iron and a chest of brass, I could not tell men's countless sufferings. *Ib. 298*

The swamp of Styx, by which the gods take oath. *Ib. 323*

Unwillingly I left your land, O Queen.[3] *Ib. 460*

That happy place, the green groves of the dwelling of the blest. *Ib. 638*

The spirit within nourishes, and the mind, diffused through all the members, sways the mass and mingles with the whole frame. *Ib. 726*

Each of us bears his own Hell.[4]
Ib. 743

Others, I take it, will work better with breathing bronze and draw living faces from marble; others will plead at law with greater eloquence, or measure the pathways of the sky, or forecast the rising stars. Be it your concern, Roman, to rule the nations under law (this is your proper skill) and establish the way of peace; to spare the conquered and put down the mighty from their seat.[5]
Ib. 847

Give me handfuls of lilies to scatter.[6]
Ib. 883

There are two gates of Sleep. One is of horn, easy of passage for the shades of truth; the other, of gleaming white ivory, permits false dreams to ascend to the upper air.[7] *Ib. 893*

Prayed to the Genius of the place.
Ib. VII, 136

We descend from Jove; in ancestral Jove Troy's sons rejoice.
Aeneid, bk. VII, l. 219

If I cannot bend Heaven, I shall move Hell. *Ib. 312*

An old story, but the glory of it is forever. *Ib. IX, 79*

To have died once is enough.
Ib. 140

I cannot bear a mother's tears.
Ib. 289

Good speed to your youthful valor, boy! So shall you scale the stars![1]
Ib. 641

Fortune favors the brave.[2]
Ib. X, 284

Dying dreams of his sweet Argos.[3]
Ib. 782

Believe one who has proved it. Believe an expert.[4] *Ib. XI, 283*

His limbs were cold in death; his spirit fled with a groan, indignant, to the shades below. *Ib. XII, 951*

One composed of many.[5]
Minor Poems, Moretum, l. 104

Death twitches my ear. "Live," he says; "I am coming."[6]
Minor Poems, Copa, l. 38

[1] Fidus Achates. Proverbial for a trusty friend; Achates was the faithful comrade of Aeneas.

[2] See Homer, p. 64a.

[3] Aeneas to the ghost of Dido, who had killed herself when he left her.

[4] See Marlowe, p. 213a, and note.

[5] See Milton, p. 339b.

[6] Quoted by DANTE in *The Divine Comedy, Purgatorio, canto 30, l. 21.*

[7] See Homer, p. 67a.

[1] Macte nova virtute, puer, sic itur ad astra. See Dante, p. 161b.

[2] Audentes fortuna iuvat.
See Menander, p. 102b, and Terence, p. 109a.

[3] Dulces moriens reminiscitur Argos.

[4] Experto credite.
Believe an expert; believe one who has had experience. — ST. BERNARD, *Epistle 106*
Believe the experienced Robert. Believe Robert, who has tried it. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *Introduction*

[5] E pluribus unus.
Adapted (E pluribus unum) for the motto on the face of the Great Seal of the United States, adopted June 20, 1782. For the Latin Virgil supplied for the reverse of the Great Seal, see p. 116b and p. 117a.

[6] Quoted by Justice Oliver Wendell Holmes in a radio address on his ninetieth birthday, March 8, 1931.

HORACE
[QUINTUS HORATIUS FLACCUS]
65–8 B.C.

How comes it, Maecenas, that no man living is content with the lot that either his choice has given him, or chance has thrown in his way, but each has praise for those who follow other paths?

Satires, bk. I [35 B.C.], *satire i, l. 1*

The story's about you.[1] *Ib. 69*

There is measure in all things.[2] *Ib. 106*

We rarely find anyone who can say he has lived a happy life, and who, content with his life, can retire from the world like a satisfied guest.[3] *Ib. 117*

And all that tribe.[4] *Ib. ii, 2*

The limbs of a dismembered poet.[5] *Ib. iv, 62*

A man without a flaw.[6] *Ib. v, 32*

Life grants nothing to us mortals without hard work. *Ib. ix, 59*

As crazy as hauling timber into the woods.[7] *Ib. x, 34*

Simplicity and charm.[8] *Ib. 44*

This used to be among my prayers.[9] — a piece of land not so very large, which would contain a garden, and near the house a spring of ever-flowing water, and beyond these a bit of wood.

Ib. bk. II [30 B.C.], *satire vi, l. 1*

O nights and suppers of the gods![10] *Ib. 65*

[1] De te fabula.

[2] Est modus in rebus. See The Seven Sages, p. 68b.

[3] See Solon, p. 69a; Aeschylus, p. 78b; Sophocles, p. 81b; Lucretius, p. 113b; and Bryant, p. 574b.

[4] Hoc genus omne.

[5] Disiecti membra poetae. The reference is to Orpheus torn apart by the Maenads.

[6] Ad unguem factus homo.

[7] Carrying coals to Newcastle. — *Proverb*
Bringing owls to Athens. — ARISTOPHANES, *Birds, l. 301*

[8] Molle atque facetum. This refers to Virgil's poetry.

[9] Hoc erat in votis.

[10] O noctes cenaeque deum!

In Rome you long for the country; in the country — oh inconstant! — you praise the distant city to the stars.

Satires, bk. II, satire vii, l. 28

Happy the man who far from schemes of business, like the early generations of mankind, works his ancestral acres with oxen of his own breeding, from all usury free.[1]

Epodes [*c.* 29 B.C.], *II, st. 1*

You ask me why a soft numbness diffuses all my inmost senses with deep oblivion, as though with thirsty throat I'd drained the cup that brings the sleep of Lethe.[2] *Ib. XIV, 1*

But if you name me among the lyric bards, I shall strike the stars with my exalted head.

Odes, bk. I [23 B.C.], *ode i, last lines*

The half of my own soul.[3] *Ib. iii, 8*

No ascent is too steep for mortals. Heaven itself we seek in our folly. *Ib. 37*

Pale Death with impartial tread beats at the poor man's cottage door and at the palaces of kings. *Ib. iv, 13*

Life's brief span forbids us to enter on far-reaching hopes.[4] *Ib. 15*

What slender youth, bedewed with liquid odors,
Courts thee on roses in some pleasant cave,
Pyrrha? For whom bind'st thou
In wreaths thy golden hair,
Plain in thy neatness?[5] *Ib. v, 1*

Never despair.[6] *Ib. vii, 27*

[1] See Pope, p. 402a.

[2] See Keats, p. 582a.

[3] Animae dimidium meae. The reference is to Virgil.
See Aristotle, p. 97a, and note.

[4] Vitae summa brevis spem nos vetat incohare longam.
See Dowson, p. 890a.

[5] Translated by JOHN MILTON [1608–1674].

[6] Nil desperandum.

Tomorrow once again we sail the Ocean Sea.[1]

Odes, bk. I, ode vii, last line

Leave all else to the gods.[2]

Ib. ix, 9

Cease to ask what the morrow will bring forth, and set down as gain each day that Fortune grants.[3] *Ib. 13*

Seize the day, put no trust in the morrow![4]

Ib. xi, last line

Happy, thrice happy and more, are they whom an unbroken bond unites and whose love shall know no sundering quarrels so long as they shall live.

Ib. xiii, 17

O fairer daughter of a fair mother![5]

Ib. xvi, 1

The pure in life and free from sin.[6]

Ib. xxii, 1

What restraint or limit should there be to grief for one so dear?

Ib. xxiv, 1

Grant me, sound of body and of mind, to pass an old age lacking neither honor nor the lyre.[7]

Ib. xxxi, last lines

A grudging and infrequent worshipper of the gods.[8] *Ib. xxxiv, 1*

Now is the time for drinking, now the time to beat the earth with unfettered foot.[9] *Ib. xxxvii, 1*

Persian luxury, boy, I hate.[10]

Ib. xxxviii, 1

[1] Cras ingens iterabimus aequor.
Translated by S. E. Morison.
[2] Permitte divis cetera.
[3] See *Matthew 6:34*, p. 41a, and Publilius Syrus, p. 126b.
[4] Carpe diem, quam minimum credula postero.
See Ronsard, p. 188a; Spenser, p. 200a; and Herrick, p. 320b.
[5] O matre pulchra filia pulchrior.
[6] Integer vitae scelerisque purus.
[7] Not to be tuneless in old age! — Dobson [1840–1921], *Henry Wadsworth Longfellow*
[8] Parcus deorum cultor et infrequens.
[9] Nunc est bibendum, nunc pede libero pulsanda tellus. Ode on the death of Cleopatra.
[10] Persicos odi, puer, apparatus.

Cease your efforts to find where the last rose lingers.[1]

Odes, bk. I, ode xxxviii, l. 3

In adversity remember to keep an even mind.[2]

Ib. bk. II [23 B.C.], *ode iii, l. 1*

We are all driven into the same fold.[3] *Ib. 25*

Whoever cultivates the golden mean[4] avoids both the poverty of a hovel and the envy of a palace. *Ib. x, 5*

It is the mountaintop that the lightning strikes. *Ib. 11*

Nor does Apollo always stretch the bow.[5] *Ib. 19*

Alas, Postumus, Postumus, the fleeting years slip by.[6] *Ib. xiv, 1*

No lot is altogether happy.[7]

Ib. xvi, 27

I hate the common herd of men and keep them afar. Let there be sacred silence: I, the Muses' priest, sing for girls and boys songs not heard before.

Ib. bk. III [23 B.C.], *ode i, l. 1*

Dark Care sits enthroned behind the Knight.[8] *Ib. 40*

It is sweet and honorable to die for one's country.[9] *Ib. ii, 13*

The man who is tenacious of purpose in a rightful cause is not shaken from his firm resolve by the frenzy of his fel-

[1] Mitte sectari, rosa quo locorum
Sera moretur.
[2] Aequam memento rebus in arduis
Servare mentem.
[3] Omnes eodem cogimur.
[4] Auream quisquis mediocritatem
Diliget.
Keep the golden mean. — Publilius Syrus [c. 42 B.C.], *Maxim 1072*
See The Seven Sages, p. 68b; Terence, p. 108a; and Voltaire, p. 417b.
[5] Neque semper arcum
Tendit Apollo.
[6] Eheu fugaces, Postume, Postume,
Labuntur anni.
[7] Nihil est ab omni
Parte beatum.
[8] Post equitem sedet atra cura.
[9] Dulce et decorum est pro patria mori.
See Homer, p. 64a.

low citizens clamoring for what is wrong, or by the tyrant's threatening countenance.[1]

Odes, bk. III, ode iii, l. 1

Force without wisdom falls of its own weight. *Ib. iv, 65*

Our sires' age was worse than our grandsires'. We their sons are more worthless than they: so in our turn we shall give the world a progeny yet more corrupt. *Ib. vi, 46*

Skilled in the works of both languages. *Ib. viii, 5*

With you I should love to live, with you be ready to die.[2]

Ib. ix, last line

Gloriously perjured, a maiden famous to all time.[3] *Ib. xi, 35*

O fount Bandusian, more sparkling than glass.[4] *Ib. xiii, 1*

I would not have borne this in my hot youth when Plancus was consul.[5]

Ib. xiv, 27

A pauper in the midst of wealth.[6]

Ib. xvi, 28

He will through life be master of himself and a happy man who from day to day can have said, "I have lived: tomorrow the Father may fill the sky with black clouds or with cloudless sunshine."[7] *Ib. xxix, 41*

[1] See Fabius Maximus, p. 105a.

[2] Tecum vivere amem, tecum obeam libens.

[3] Hypermnestra.

Swift chose Splendide mendax (Gloriously perjured) as Gulliver's motto.

[4] O fons Bandusiae splendidior vitro.

[5] In my hot youth, when George the Third was king. — BYRON, *Don Juan* [1819–1824], *canto 1, st. 212*

[6] Magnus inter opes inops.

[7] Ille potens sui
Laetusque deget, cui licet in diem
Dixisse "Vixi: cras vel atra
Nube polum pater occupato
Vel sole puro."

Tomorrow let my sun his beams display
Or in clouds hide them; I have lived my day.

COWLEY, *Discourse XI, Of Myself* [1661], *st. 11*

See Dryden, p. 369b, and Sydney Smith, p. 523b.

I have built a monument more lasting than bronze.

Odes, bk. III, ode xxx, l. 1

I shall not wholly die.[1] *Ib. 6*

I am not what I was in the reign of the good Cinara. Forbear, cruel mother of sweet loves.[2]

Odes, bk. IV [13 B.C.], *ode i, l. 3*

The centuries roll back to the ancient age of gold.[3] *Ib. ii, 39*

We are but dust and shadow.

Ib. vii, 16

Many brave men lived before Agamemnon; but all are overwhelmed in eternal night, unwept, unknown, because they lack a sacred poet.[4]

Ib. ix, 25

It is not the rich man you should properly call happy, but him who knows how to use with wisdom the blessings of the gods, to endure hard poverty, and who fears dishonor worse than death, and is not afraid to die for cherished friends or fatherland.

Ib. 45

It is sweet to let the mind unbend on occasion.[5] *Ib. xii, 27*

[1] Non omnis moriar.

[2] Non sum qualis eram bonae
Sub regno Cinarae.
Desine, dulcium
Mater saeva Cupidinum.

Mater saeva Cupidinum. — *Odes, bk. I, xix, l. 1*

See Dowson, p. 890a.

[3] See Milton, p. 334a, and Macaulay, p. 596b.

The golden age, which a blind tradition has hitherto placed in the past, is before us. — C. H. SAINT-SIMON [1760–1825], quoted by CARLYLE in *Sartor Resartus, bk. III, ch. 5*

[4] How many, famous while they lived, are utterly forgotten for want of writers! — BOETHIUS [A.D. c. 480–524], *De Consolatione Philosophiae II, 7*

See Homer, p. 64b; Scott, p. 519a; and Byron, p. 557b.

Brave men were living before Agamemnon
And since, exceeding valorous and sage,
A good deal like him too, but quite the same none;
But then they shone not on the poet's page.

BYRON, *Don Juan, canto I, st. 5*

[5] See Menander, p. 102a; Montaigne, p. 191a; and Bacon, p. 209a.

I am not bound over to swear allegiance to any master; where the storm drives me I turn in for shelter.
Epistles, bk. I, epistle i, l. 14

To flee vice is the beginning of virtue, and to have got rid of folly is the beginning of wisdom. *Ib. 41*

Make money, money by fair means if you can, if not, by any means money.[1]
Ib. 66

The people are a many-headed beast.[2] *Ib. 76*

He who has begun has half done. Dare to be wise; begin![3] *Ib. ii. 40*

The covetous man is ever in want.
Ib. 56

Anger is a short madness. *Ib. 62*

Think to yourself that every day is your last; the hour to which you do not look forward will come as a welcome surprise. As for me, when you want a good laugh, you will find me, in a fine state, fat and sleek, a true hog of Epicurus' herd.[4] *Ib. iv, 13*

[1] Get money; still get money, boy, no matter by what means. — Ben Jonson, *Every Man in His Humor* [1598], *act II, sc. iii*

[2] Belua multorum es capitum.

Plato [c. 429–347 B.C.] describes the multitude as a "great strong beast." — *The Republic, bk. VI, 493–B*

The multitude of the gross people, being a beast of many heads. — Erasmus [1465–1536], *Adagia, no. 122*

O weak trust of the many-headed multitude. — Sir Philip Sidney, *Arcadia* [1590], *bk. II*

See Machiavelli, p. 177b, and Shakespeare, pp. 241a, and 289b.

The beast of many heads, the staggering multitude. — Marston and Webster, *The Malcontent* [1604], *act III, sc. iii*

If there be any among those common objects of hatred I do contemn and laugh at, it is that great enemy of reason, virtue, and religion, the multitude . . . one great beast and a monstrosity more prodigious than Hydra. — Sir Thomas Browne, *Religio Medici* [1643], *II, 1*

Sir, your people is a great beast. — *Attributed to* Alexander Hamilton [1757–1804]

[3] See Plato, p. 94a, and note.

[4] See Chaucer, p. 166b.

You may drive out Nature with a pitchfork, yet she still will hurry back.
Epistles, bk. I, epistle x, l. 24

They change their clime, not their disposition, who run across the sea.
Ib. xi, 27

He is not poor who has enough of things to use. If it is well with your belly, chest and feet, the wealth of kings can give you nothing more.
Ib. xii, 4

Harmony in discord.[1] *Ib. 19*

For joys fall not to the rich alone, nor has he lived ill, who from birth to death has passed unknown.
Ib. xvii, 9

It is not everyone that can get to Corinth.[2] *Ib. 36*

Once a word has been allowed to escape, it cannot be recalled.[3]
Ib. xviii, 71

It is your concern when your neighbor's wall is on fire. *Ib. 84*

No poems can please for long or live that are written by water-drinkers.
Ib. xix, 2

O imitators, you slavish herd!
Ib. 19

[1] Concordia discors.

[2] A rendering of a Greek proverb, "It's not everyone that can make the voyage to Corinth," which referred to the expense of the life there.

There is but one road that leads to Corinth. — Walter Pater, *Marius the Epicurean* [1885], *ch. 24*

[3] Semel emissum volat irrevocabile verbum.

The written word, unpublished, can be destroyed, but the spoken word can never be recalled. — Horace, *Ars Poetica* [c. 8 B.C.], *l. 389*

It is as easy to recall a stone thrown violently from the hand as a word which has left your tongue. — Menander [343–292 B.C.], *Fragment 1092K*

Four things come not back: the spoken word; the sped arrow; time past; the neglected opportunity. — Omar Ibn Al-Halif, *Aphorism*

A word once spoken revoked cannot be. — Alexander Barclay, *Shyp of Folys* [1509], *p. 108*

Thoughts unexpressed may sometimes fall back dead;
But God Himself can't kill them when they're said.
Will Carleton [1845–1912], *The First Settler's Story, st. 21*

And seek for truth in the groves of Academe.[1]

Epistles, bk. II [14 B.C.], *epistle ii, l. 45*

Barefaced poverty drove me to writing verses. *Ib. 51*

The years as they pass plunder us of one thing after another. *Ib. 55*

I have to submit to much in order to pacify the touchy tribe of poets.[2]

Ib. 102

"Painters and poets," you say, "have always had an equal license in bold invention." We know; we claim the liberty for ourselves and in turn we give it to others.

Ib. bk. III (Ars Poetica) [c. 8 B.C.], *l. 9*

It was a wine jar when the molding began: as the wheel runs round why does it turn out a water pitcher?

Ib. 21

It is when I struggle to be brief that I become obscure. *Ib. 25*

Scholars dispute and the case is still before the courts.[3] *Ib. 78*

Foot and a half long words.[4]

Ib. 97

Taught or untaught, we all scribble poetry. *Ib. 117*

The mountains will be in labor, and a ridiculous mouse will be brought forth.[5] *Ib. 139*

From the egg.[6] *Ib. 147*

In the midst of things.[7] *Ib. 148*

A praiser of past time.[8] *Ib. 173*

[1] Atque inter silvas Academi quaerere verum.

[2] Genus irritabile vatum.

[3] Grammatici certant et adhuc sub iudice lis est.

[4] Sesquipedalia verba.

[5] Parturient montes, nascetur ridiculus mus. See Aesop, p. 76a, and note.

[6] Ab ovo.

Helen, the cause of the Trojan War, sprang from an egg engendered by Leda and the Swan (Zeus).

[7] In medias res.

[8] Laudator temporis acti.

Let a play have five acts, neither more nor less.

Epistles, bk. III (Ars Poetica), l. 189

Turn the pages of your Greek models night and day.[1] *Ib. 268*

He wins every hand who mingles profit with pleasure, by delighting and instructing the reader at the same time. *Ib. 343*

Sometimes even good old Homer nods.[2] *Ib. 359*

As in painting, so in poetry.[3]

Ib. 361

He has defiled his father's grave.

Ib. 471

AUGUSTUS CAESAR

63 B.C. – A.D. 14

Quintilius Varus, give me back my legions![4]

From SUETONIUS, *Augustus, sec. 23*

More haste, less speed.[5] *Ib. 25*

Well done is quickly done.[6] *Ib.*

I found Rome a city of bricks and left it a city of marble. *Ib. 28*

After this time I surpassed all others in authority, but I had no more power than the others who were also my colleagues in office. *Res Gestae 34*

Young men, hear an old man to whom old men hearkened when he was young.

From PLUTARCH, *Apothegms, Caesar Augustus*

[1] See Hsieh Ho, p. 148a.

[2] Quandoque bonus dormitat Homerus.

Homer himself, in a long work, may sleep. — ROBERT HERRICK, *Hesperides* [1648], *no. 95*

See Pope, p. 402b.

[3] Ut pictura poesis.

[4] Quintili Vare, legiones redde!

[5] A Greek proverb, a familiar rendering of which is: Festina lente.

[6] A Latin proverb: Sat celeriter fieri quidquid fiat satis bene. See Publilius Syrus, p. 125a, and Anonymous, p. 150a.

LIVY
[TITUS LIVIUS]
59 B.C. – A.D. 17

We can endure neither our evils nor their cures.[1] *History, Prologue*

Better late than never.[2] *Ib. bk. IV, sec. 23*

Woe to the vanquished.[3] *Ib. V, 48*

Beyond the Alps lies Italy.[4] *Ib. XXI, 30*

PUBLILIUS SYRUS[5]
fl. first century B.C.

As men, we are all equal in the presence of death. *Maxim 1*

He doubly benefits the needy who gives quickly.[6] *Maxim 6*

To do two things at once is to do neither. *Maxim 7*

A god could hardly love and be wise.[7] *Maxim 25*

The loss which is unknown is no loss at all.[8] *Maxim 38*

A good reputation is more valuable than money.[9] *Maxim 108*

It is well to moor your bark with two anchors. *Maxim 119*

[1] The two reasons for writing a history.

[2] Potius sero quam numquam.

It is better to learn late than never. — PUBLILIUS SYRUS, *Maxim 864*

[3] Vae victis.

[4] In conspectu Alpes habeant, quarum alterum latus Italiae sit.

Au-delà des Alpes est l'Italie. — NAPOLEON [1797]

[5] Commonly called Publius, but spelled Publilius by PLINY in his *Natural History, 35, sec. 199.* Translated mainly by DARIUS LYMAN. The numbers are those of the translator.

[6] See Augustus Caesar, p. 124b, and Anonymous, p. 150a.

[7] It is impossible to love and be wise. — FRANCIS BACON, *Essays* [1597–1625], *Of Love*

[8] See Shakespeare, p. 274b.

[9] See *Ecclesiastes 7:1,* p. 28a, and Bacon, p. 208b.

A good name is better than riches. — CERVANTES, *Don Quixote, pt. II* [1615], *bk. II, ch. 33*

Many receive advice, few profit by it. *Maxim 145*

While we stop to think, we often miss our opportunity. *Maxim 185*

Whatever you can lose, you should reckon of no account. *Maxim 191*

For a good cause, wrongdoing is virtuous.[1] *Maxim 244*

You should hammer your iron when it is glowing hot.[2] *Maxim 262*

What is left when honor is lost? *Maxim 265*

A fair exterior is a silent recommendation. *Maxim 267*

Fortune is not satisfied with inflicting one calamity. *Maxim 274*

When Fortune is on our side, popular favor bears her company. *Maxim 275*

When Fortune flatters, she does it to betray.[3] *Maxim 277*

Fortune is like glass — the brighter the glitter, the more easily broken. *Maxim 280*

It is more easy to get a favor from Fortune than to keep it. *Maxim 282*

There are some remedies worse than the disease.[4] *Maxim 301*

A cock has great influence on his own dunghill.[5] *Maxim 357*

[1] Honesta turpitudo est pro causa bona.

[2] When the iron is hot, strike. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 2*

Strike whilst the iron is hot. — RABELAIS, *bk. II* [1534], *ch. 31*

Nothing like striking while the iron is hot. — CERVANTES, *Don Quixote, pt. II* [1615], *bk. IV, ch. 71*

[3] See Shakespeare, p. 236b.

[4] Marius said, "I see the cure is not worth the pain." — PLUTARCH [A.D. 46–120], *Lives, Caius Marius*

The remedy is worse than the disease. — FRANCIS BACON, *Essays* [1597–1625], *Of Seditions*

I find the medicine worse than the malady. — BEAUMONT AND FLETCHER, *Love's Cure* [1647], *act III, sc. ii*

[5] Every cocke is proud on his owne dunghill. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 11*

Anyone can hold the helm when the sea is calm.[1] *Maxim 358*

The bow too tensely strung is easily broken. *Maxim 388*

Treat your friend as if he might become an enemy.[2] *Maxim 402*

No pleasure endures unseasoned by variety.[3] *Maxim 406*

The judge is condemned when the criminal is absolved.[4] *Maxim 407*

Practice is the best of all instructors.[5] *Maxim 439*

He who is bent on doing evil can never want occasion. *Maxim 459*

Never find your delight in another's misfortune. *Maxim 467*

It is a bad plan that admits of no modification. *Maxim 469*

It is an unhappy lot which finds no enemies. *Maxim 499*

The fear of death is more to be dreaded than death itself.[6] *Maxim 511*

A rolling stone gathers no moss.[7] *Maxim 524*

Never promise more than you can perform. *Maxim 528*

No one should be judge in his own case.[8] *Maxim 545*

[1] See Shakespeare, p. 267b.

[2] Treat your friend as if he will one day be your enemy, and your enemy as if he will one day be your friend. — LABERIUS [105–43 B.C.], *Fragment*

See Sophocles, p. 81a.

[3] See Cowper, p. 458a.

[4] Iudex damnatur ubi nocens absolvitur — motto adopted for the *Edinburgh Review*.

[5] Practice makes perfect. — *Proverb*

The saying "Practice is everything" is Periander's. — DIOGENES LAERTIUS [c. 200 A.D.], *Periander 6*

[6] See Shakespeare, p. 271a.

[7] The rolling stone never gathereth mosse. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 11*

The stone that is rolling can gather no moss. — THOMAS TUSSER, *Five Hundred Points of Good Husbandry* [1557]

[8] It is not permitted to the most equitable of men to be a judge in his own cause. — PASCAL [1623–1662], *Pensées, ch. 4, 1*

Necessity knows no law except to prevail.[1] *Maxim 553*

Nothing can be done at once hastily and prudently.[2] *Maxim 557*

We desire nothing so much as what we ought not to have. *Maxim 559*

It is only the ignorant who despise education. *Maxim 571*

Do not turn back when you are just at the goal.[3] *Maxim 580*

It is not every question that deserves an answer. *Maxim 581*

No man is happy who does not think himself so.[4] *Maxim 584*

Never thrust your own sickle into another's corn.[5] *Maxim 593*

You cannot put the same shoe on every foot. *Maxim 596*

Every day should be passed as if it were to be our last.[6] *Maxim 633*

Money alone sets all the world in motion. *Maxim 656*

You should go to a pear tree for pears, not to an elm.[7] *Maxim 674*

[1] Proverbial — attributed to Syrus.

Necessity gives the law and does not itself receive it. — *Maxim 399*

See St. Augustine, p. 147a, and note.

And with necessity,
The tyrant's plea, excused his devilish deeds.
MILTON, *Paradise Lost* [1667], *bk. IV, l. 393*

See William Pitt, p. 496b.

[2] See Chaucer, p. 168b.

[3] When men are arrived at the goal, they should not turn back. — PLUTARCH [A.D. 46–120], *Of the Training of Children*

[4] No man can enjoy happiness without thinking that he enjoys it. — SAMUEL JOHNSON [1709–1784], *The Rambler*

[5] Did thrust as now in others' corn his sickle. — DU BARTAS, *Divine Weeks and Works* [1578], *pt. II, Second Week*

Not presuming to put my sickle in another man's corn. — NICHOLAS YONGE, *Musica Transalpina, Epistle Dedicatory* [1588]

[6] See Horace, p. 121a, and Marcus Aurelius, p. 141b.

[7] You may as well expect pears from an elm. — CERVANTES, *Don Quixote, pt. II* [1615], *bk. IV, ch. 40*

It is a very hard undertaking to seek to please everybody. *Maxim 675*

Look for a tough wedge for a tough log. *Maxim 723*

Pardon one offense, and you encourage the commission of many. *Maxim 750*

In every enterprise consider where you would come out.[1] *Maxim 777*

It takes a long time to bring excellence to maturity. *Maxim 780*

No one knows what he can do till he tries. *Maxim 786*

It is vain to look for a defense against lightning. *Maxim 835*

Everything is worth what its purchaser will pay for it.[2] *Maxim 847*

Better be ignorant of a matter than half know it.[3] *Maxim 865*

Prosperity makes friends, adversity tries them.[4] *Maxim 872*

Let a fool hold his tongue and he will pass for a sage. *Maxim 914*

You need not hang up the ivy branch over the wine that will sell.[5] *Maxim 968*

It is a consolation to the wretched to have companions in misery.[6] *Maxim 995*

[1] In every affair, consider what precedes and what follows and then undertake it. — EPICTETUS [c. A.D. 60]: *That Everything Is to be Undertaken with Circumspection, ch. 15*

[2] What is worth in anything
But so much money as 'twill bring?
BUTLER, *Hudibras, pt. I* [1663], *canto 1, l. 465*

[3] See Pope, p. 402b.

[4] See Aristotle, p. 99a, and note.

[5] Good wine needs no bush. — SHAKESPEARE, *As You Like It* [1598–1600], *Epilogue, l. 4*
Good wine needs neither bush nor preface
To make it welcome.
SIR WALTER SCOTT, *Peveril of the Peak* [1822], *ch. 4*
Bush: a shrub or branch, especially of ivy (perhaps as sacred to Bacchus) hung out at vintners' doors, or as a tavern sign. — WEBSTER, *New International Dictionary, 2nd ed.* [1945]. I.e., good wine needs no advertising.

[6] 'Tis the only comfort of the miserable to have partners in their woes. — CERVANTES, *Don Quixote, pt. I* [1605], *bk. III, ch. 10*
Misery loves company. — JOHN RAY, *English Proverbs* [1670]
It is a comfort to the unhappy to have companions in misery. — SPINOZA, *Ethics* [1677], *pt. 4, proposition 57, note*

Unless degree is preserved, the first place is safe for no one.[1] *Maxim 1042*

Confession of our faults is the next thing to innocence. *Maxim 1060*

I have often regretted my speech, never my silence.[2] *Maxim 1070*

Speech is a mirror of the soul: as a man speaks, so is he. *Maxim 1073*

DIONYSIUS OF HALICARNASSUS

c. 54 – c. 7 B.C.

The contact with manners then is education; and this Thucydides appears to assert when he says history is philosophy learned from examples. *Ars Rhetorica XI, 2*

SEXTUS AURELIUS PROPERTIUS

54 B.C. – A.D. 2

Never change when love has found its home. *Elegies I, i, 36*

The seaman's story is of tempest, the plowman's of his team of bulls; the soldier tells his wounds, the shepherd his tale of sheep. *Ib. II, i, 43*

Let each man pass his days in that wherein his skill is greatest. *Ib. 46*

What though strength fails? Boldness is certain to win praise. In mighty enterprises, it is enough to have had the determination.[3] *Ib. x, 5*

[1] See Shakespeare, p. 267b.

[2] Simonides said that "he never repented that he held his tongue, but often that he had spoken." — PLUTARCH [A.D. 46–120], *Rules for the Preservation of Health*

[3] Quod si deficiant vires, audacia certe
Laus erit: in magnis et voluisse sat est.
See Menander, p. 102b.

Let no one be willing to speak ill of the absent.[1] *Elegies II, xix, 32*

Let each man have the wit to go his own way.[2] *Ib. xxv, 38*

Absence makes the heart grow fonder.[3] *Ib. xxxiii, 43*

There is something beyond the grave; death does not end all, and the pale ghost escapes from the vanquished pyre.[4] *Ib. IV, vii, 1*

ALBIUS TIBULLUS

c. 54 – c. 19 B.C.

May I look on you when my last hour comes; may I hold you, as I sink, with my failing hand.[5]

Elegies I, i, 59

Jupiter laughs at the perjuries of lovers.[6] *Ib. III, vi, 49*

Jove the Rain-giver. *Ib. vii, 26*

OVID
[PUBLIUS OVIDIUS NASO]

43 B.C. – A.D. c. 18

Mine is good faith that will yield to none, and ways without reproach, and unadorned simplicity, and blushing modesty. *Amores I, iii, 13*

The rest who does not know?[7]

Ib. v, 25

[1] Absenti nemo non nocuisse velit.
See The Seven Sages, p. 68b.

[2] Paddle your own canoe. — ANONYMOUS, *Harper's Monthly* [May 1854]

[3] Semper in absentes felicior aestus amantes.

[4] Our souls survive this death. — OVID, *Metamorphoses XV, l. 158*

[5] Te spectem, suprema mihi cum venerit hora,
Te teneam moriens deficiente manu.

[6] Periuria ridet amantum Iupiter.
Also in OVID [43 B.C.–A.D. c. 18], *Ars Amatoria I, 633*
See Shakespeare, p. 223b.
And Jove but laughs at lovers' perjury. — DRYDEN, *Palamon and Arcite [1680], bk. II, l. 758,* and *Amphitryon [1690], act I, sc. ii*

[7] Cetera quis nescit?

Every lover is a warrior, and Cupid has his camps.[1] *Amores I, ix, 1*

Stay far hence, far hence, you prudes![2] *Ib. II, i, 3*

They come to see; they come that they themselves may be seen.[3]

Ars Amatoria I, 99

It is convenient that there be gods, and, as it is convenient, let us believe there are.[4] *Ib. 637*

To be loved, be lovable.

Ib. II, 107

Nothing is stronger than habit.

Ib. 345

Perhaps too my name will be joined to theirs[5] [the names of famous poets]. *Ib. III, 339*

Now are fields of corn where Troy once was. *Heroides I, i, 2*

[Chaos] A rough, unordered mass of things.[6] *Metamorphoses I, 7*

Your lot is mortal: not mortal is what you desire. *Ib. II, 56*

You will be safest in the middle.[7]

Ib. 137

I am Actaeon: recognize your master![8] *Ib. III, 230*

The cause is hidden, but the result is well known.[9] *Ib. IV, 287*

[1] Love is a kind of warfare. — OVID, *Ars Amatoria II, 233*
A batallas de amor campo de pluma [A field of feathers for the strife of love]. — LUIS DE GÓNGORA [1571–1627], *Soledad I*

[2] Procul hinc, procul este, severi!

[3] Spectatum veniunt, veniunt spectentur ut ipsae.
And for to se, and eek for to be seye. — CHAUCER, *The Canterbury Tales* [c. 1387], *The Wife of Bath's Prologue,* l. 552
To see and to be seen. — BEN JONSON [1572–1637], *Epithalamion III, 4*

[4] See Tillotson, p. 366b, and Voltaire, p. 418a.

[5] Forsitan et nostrum nomen miscebitur istis.

[6] Rudis indigestaque moles.

[7] Medio tutissimus ibis.

[8] Actaeon ego sum, dominum cognoscite vestrum!

[9] Causa latet, vis est notissima.

We can learn even from our enemies.[1] *Metamorphoses IV, 428*

I see and approve better things, but follow worse.[2] *Ib. VII, 20*

The gods have their own rules.[3] *Ib. IX, 500*

Time the devourer of all things.[4] *Ib. XV, 234*

And now I have finished a work that neither the wrath of love, nor fire, nor the sword, nor devouring age shall be able to destroy. *Ib. 871*

Resist beginnings; the prescription comes too late when the disease has gained strength by long delays.[5] *Remedia Amoris 91*

Love yields to business. If you seek a way out of love, be busy; you'll be safe then.[6] *Ib. 143*

Poetry comes fine-spun from a mind at peace. *Tristia I, i, 39*

So long as you are secure you will count many friends; if your life becomes clouded you will be alone.[7] *Ib. ix, 5*

Whatever I tried to write was verse. *Ib. IV, x, 26*

It is annoying to be honest to no purpose. *Ex Ponto II, iii, 14*

Note too that a faithful study of the liberal arts humanizes character and permits it not to be cruel. *Ib. ix, 47*

[1] Fas est et ab hoste doceri. Imitated from ARISTOPHANES, *The Birds, l. 370:* People before this have learned from their enemies.

[2] Video meliora, proboque, deteriora sequor. See *Romans 7:19,* p. 51a, and Euripides, p. 84b.
I know and love the good, yet, ah! the worst pursue. — PETRARCH, *Sonnet 225, Canzone 21, To Laura in Life* [c. 1327]

[3] Sunt superis sua iura.

[4] Tempus edax rerum.

[5] See Persius, p. 133b.

[6] Qui finem quaeris amoris
Cedit amor rebus; res age, tutus eris.

[7] See Aristotle, p. 99a, and note.

PHAEDRUS[1]
fl. c. A.D. 8

Submit to the present evil, lest a greater one befall you. *Fables, bk. I, fable 2, l. 31*

He was the author, our hand finished it. *Ib. 6, 20*

That it is unwise to be heedless ourselves while we are giving advice to others, I will show in a few lines. *Ib. 9, 1*

No one returns with good will to the place which has done him a mischief. *Ib. 18, 1*

It has been related that dogs drink at the river Nile running along, that they may not be seized by the crocodiles.[2] *Ib. 25, 3*

Everyone is bound to bear patiently the results of his own example. *Ib. 26, 12*

Come of it what may, as Sinon said. *Ib. III, prologue, l. 27*

Things are not always what they seem.[3] *Ib. IV, 2, 5*

To add insult to injury. *Ib. V, 3*

LUCIUS ANNAEUS SENECA[4]
8 B.C. – A.D. 65

What fools these mortals be.[5] *Epistles 1, 3*

It is not the man who has too little, but the man who craves more, that is poor. *Ib. 2, 2*

[1] Translated by HENRY THOMAS RILEY [1816–1878].

[2] PLINY THE ELDER in his *Natural History* (*bk. VIII, sec. 148*) and AELIAN in his *Various Histories* relate the same fact as to the dogs drinking from the Nile. "To treat a thing as the dogs do the Nile" was a common proverb, signifying superficial treatment.

[3] Non semper ea sunt quae videntur.
See Longfellow, p. 620b, and W. S. Gilbert, p. 766a.

[4] Loeb Classical Library.

[5] Tanta stultitia mortalium est.
See Shakespeare, p. 230a.

Love of bustle is not industry.
Epistles 3, 5

Live among men as if God beheld you; speak to God as if men were listening. *Ib.* 10, 5

The best ideas are common property. *Ib.* 12, 11

Men do not care how nobly they live, but only how long, although it is within the reach of every man to live nobly, but within no man's power to live long. *Ib.* 22, 17

A great pilot can sail even when his canvas is rent. *Ib.* 30, 3

Man is a reasoning animal.
Ib. 41, 8

That most knowing of persons — gossip. *Ib.* 43, 1

It is quality rather than quantity that matters.[1] *Ib.* 45, 1

You can tell the character of every man when you see how he receives praise. *Ib.* 52, 12

Nothing is so certain as that the evils of idleness can be shaken off by hard work. *Ib.* 56, 9

Not lost, but gone before.[2]
Ib. 63, 16

All art is but imitation of nature.
Ib. 65, 3

It is a rough road that leads to the heights of greatness. *Ib.* 84, 13

The pilot . . . who has been able to say, "Neptune, you shall never sink this ship except on an even keel," has fulfilled the requirements of his art.[3]
Ib. 85, 33

[1] See Anonymous, p. 151a.

[2] Non amittuntur, sed praemittuntur.
Not dead, but gone before. — SAMUEL ROGERS, *Human Life* [1819]
See Masefield, p. 947b–948a.

[3] The mariner of old said thus to Neptune in a great tempest, "O God! thou mayest save me if thou wilt, and if thou wilt, thou mayest destroy me; but whether or no, I will steer my rudder true." — MONTAIGNE, *Essays* [1580–1595], *bk. II, ch. 16*

I was shipwrecked before I got aboard. *Epistles* 87, 1

It is better, of course, to know useless things than to know nothing.
Ib. 88, 45

Do not ask for what you will wish you had not got. *Ib.* 95, 1

We are mad, not only individually, but nationally. We check manslaughter and isolated murders; but what of war and the much vaunted crime of slaughtering whole peoples? *Ib.* 95, 30

A great step towards independence is a good-humored stomach, one that is willing to endure rough treatment.
Ib. 123, 3

Fire is the test of gold; adversity, of strong men.[1]
Moral Essays. On Providence 5, 9

Time discovers truth.[2]
Ib. On Anger 2, 22

Whom they have injured they also hate.[3] *Ib.* 33

I do not distinguish by the eye, but by the mind, which is the proper judge of the man.
Ib. On the Happy Life 2, 2

There is no great genius without some touch of madness.[4]
Ib. On Tranquillity of the Mind 17, 10

[1] See Beaumont and Fletcher, p. 316b.

[2] Veritatem dies aperit. Omnia tempus revelat [Time reveals all]. — TERTULLIAN [A.D. c. 155–c. 225], *Apologeticus* 7
Time reveals all things. — ERASMUS [1465–1536], *Adagia*

[3] It is human nature to hate those whom you have injured. — TACITUS [A.D. 54–119], *Agricola 42, 15*
Chi fa ingiuria non perdona mai [He never pardons those he injures]. — *Italian proverb*
The offender never pardons. — GEORGE HERBERT, *Jacula Prudentum* [1640]
Forgiveness to the injured does belong;
But they ne'er pardon who have done the wrong.
DRYDEN, *The Conquest of Granada* [1670], *pt. II, act I, sc. ii*

[4] An ancient commonplace, which Seneca says he quotes from ARISTOTLE, *Problemata 30, 1:* "No excellent soul is exempt from a mixture of madness." It is also in PLATO, *Phaedrus 245A.*

A great fortune is a great slavery.
Moral Essays. To Polybius on Consolation 6, 5

Wherever the Roman conquers, there he dwells.
Ib. To Helvia on Consolation 7, 7

He who receives a benefit with gratitude repays the first installment on his debt. *On Benefits, bk. II, 22, 1*

You roll my log, and I will roll yours. *Apocolocyntosis, sec. 9*

Do you seek Alcides' equal? None is, except himself.[1]
Hercules Furens 1, 1, 84

Successful and fortunate crime is called virtue.[2] *Ibid. 255*

An age will come after many years when the Ocean will loose the chains of things, and a huge land lie revealed; when Tiphys [3] will disclose new worlds and Thule [4] no more be the ultimate.[5]
Medea, l. 374

Good sense travels on the well-worn paths; genius, never. And that is why the crowd, not altogether without reason, is so ready to treat great men as lunatics. — Cesare Lombroso [1836–1909], *The Man of Genius, preface*

See Dryden, p. 368a.

[1] None but himself can be his parallel. — Lewis Theobald [1688–1744], *The Double Falsehood*

And but herself admits no parallel. — Massinger [1583–1640], *Duke of Milan, act IV, sc. iii*

[2] See Harington, p. 210a.

[3] Jason's pilot.

[4] See Virgil, p. 117a, and Thomson, p. 419b.

[5] Venient annis
Saecula seris, quibus Oceanus
Vincula rerum laxet, et ingens
Pateat tellus, Tiphysque novos
Detegat orbes nec sit terris
Ultima Thule.
Translated by S. E. Morison.

As one much addicted to prophesies, and who had already voyaged beyond Thule (Iceland), Columbus was much impressed by the passage in Seneca's *Medea*. — S. E. Morison, *Admiral of the Ocean Sea* [1942], *vol. I, ch. 6.*

Next to these lines from *Medea* in an early edition of Seneca's tragedies that belonged to Columbus's son Ferdinand, there is this annotation in the son's hand: Haec profetia impleta est per patrem meum . . . almirantem anno 1492 [The prophecy was fulfilled by my father the Admiral in the year 1492]. *Ib. I, 5*

A good mind possesses a kingdom.[1]
Thyestes 380

Light griefs are loquacious, but the great are dumb.[2]
Hippolytus II, 3, 607

CALIGULA
[GAIUS CAESAR]
A.D. 12–41

Would that the Roman people had a single neck [to cut off their head].
From Suetonius, *Gaius Caligula, sec. 30*

MANILIUS
fl. first century A.D.

He snatched the thunderbolt from heaven, then the scepter from tyrants.[3]
Astronomica I, l. 104

As soon as we are born we begin to die, and the end depends upon the beginning.[4] *Ib. IV, 16*

ONASANDER
fl. A.D. 49

Vigor is found in the man who has not yet grown old, and discretion in the man who is not too young.
The General, ch. 1, sec. 10

Envy is a pain of mind that successful men cause their neighbors.
Ib. ch. 42, par. 25

PLINY THE ELDER[5]
A.D. 23–79

In comparing various authors with one another, I have discovered that

[1] See Dyer, p. 192a.

[2] See Raleigh, p. 199a.

[3] Eripuit Jovi fulmen viresque tonandi.
Adapted by A. R. J. Turgot for the inscription on the Houdon bust of Franklin [1778] as: Eripuit coelo fulmen, mox sceptra tyrannis.
See Franklin, p. 421a, note 3.

[4] See *The Wisdom of Solomon 5:13*, p. 37a.

[5] With some alterations, translated by John Bostock [1773–1846] and Henry Thomas Riley [1816–1878].
See also Pliny the Younger, p. 140b.

some of the gravest and latest writers have transcribed, word for word, from former works, without making acknowledgment.

Natural History, bk. I, dedication, sec. 22

Everything is soothed by oil, and this is the reason why divers send out small quantities of it from their mouths, because it smooths every part which is rough.[1] *Ib. II, 234*

It is far from easy to determine whether she [Nature] has proved to man a kind parent or a merciless stepmother.[2] *Ib. VII, 1*

Man alone at the very moment of his birth, cast naked upon the naked earth, does she abandon to cries and lamentations.[3] *Ib. 2*

To laugh, if but for an instant only, has never been granted to man before the fortieth day from his birth, and then it is looked upon as a miracle of precocity.[4] Ib.

Man is the only one that knows nothing, that can learn nothing without being taught. He can neither speak nor walk nor eat, and in short he can do nothing at the prompting of nature only, but weep.[1]

Natural History, bk. VII, sec. 4

With man, most of his misfortunes are occasioned by man.[2] *Ib. 5*

Indeed, what is there that does not appear marvelous when it comes to our knowledge for the first time?[3] How many things, too, are looked upon as quite impossible until they have been actually effected? *Ib. 6*

The human features and countenance, although composed of but some ten parts or little more, are so fashioned that among so many thousands of men there are no two in existence who cannot be distinguished from one another.[4] *Ib. 8*

All men possess in their bodies a poison which acts upon serpents; and the human saliva, it is said, makes them take to flight, as though they had been touched with boiling water. The same substance, it is said, destroys them the moment it enters their throat.[5]

Ib. 15

It has been observed that the height of a man from the crown of the head to the sole of the foot is equal to the distance between the tips of the middle

[1] Why does pouring oil on the sea make it clear and calm? Is it for that the winds, slipping the smooth oil, have no force, nor cause any waves? — PLUTARCH [A.D. 46–120], *Natural Questions IX*

Bishop Adain [A.D. 651] gave to a company about to take a journey by sea "some holy oil, saying, 'I know that when you go abroad you will meet with a storm and contrary wind; but do you remember to cast this oil I give you into the sea, and the wind shall cease immediately.' " — BEDE [673–735], *Eccesiastical History, bk. III, ch. 14*

In JARED SPARKS's edition of BENJAMIN FRANKLIN's *Works, vol. VI, p. 354,* there are letters between Franklin, Brownrigg, and Parish on the stilling of waves by means of oil.

[2] To man the earth seems altogether
No more a mother, but a step-dame rather.
DU BARTAS [1544–1590], *Divine Weeks and Works, First Week, Third Day*

[3] See *The Wisdom of Solomon 7:3,* p. 37a.

He is born naked, and falls a-whining at the first. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. I, sec. 2, member 3, subsec. 10*

[4] This term of forty days is mentioned by ARISTOTLE in his *Natural History.*

[1] See Tennyson, p. 650b.

[2] See Burns, p. 492b.

[3] See Tacitus, *Agricola 30,* p. 140a.

[4] It is the common wonder of all men, how among so many millions of faces there should be none alike. — SIR THOMAS BROWNE, *Religio Medici* [1642], *pt. II, sec. 2*

Of a thousand shavers, two do not shave so much alike as not to be distinguished. — SAMUEL JOHNSON [1777]; from BOSWELL, *Life of Dr. Johnson* [1791], *vol. II, p. 120* [Everyman ed.]

See Montaigne, p. 190b.

[5] MADAME D'ABRANTES relates that when Bonaparte was in Cairo he sent for a serpent-detector (Psylli) to remove two serpents that had been seen in his house. He, having enticed one of them from his hiding place, caught it in one hand, just below the jawbone, in such a manner as to oblige the mouth to open, when, spitting into it, the effect was like magic: the reptile appeared struck with instant death. — *Memoirs, vol. I, ch. 59*

fingers of the two hands when extended in a straight line.

Natural History, bk. VII, sec. 77

There is always something new out of Africa.[1] *Ib. VIII, 17*

When a building is about to fall down, all the mice desert it.[2]

Ib. 103

Bears when first born are shapeless masses of white flesh a little larger than mice, their claws alone being prominent. The mother then licks them gradually into proper shape.[3]

Ib. 126

The agricultural population, says Cato, produces the bravest men, the most valiant soldiers, and a class of citizens the least given of all to evil designs. *Ib. XVIII, 26*

The best plan is to profit by the folly of others. *Ib. 31*

A grain of salt being added.[4]

Ib. XXIII, 8

Why is it that we entertain the belief that for every purpose odd numbers are the most effectual? [5]

Ib. XXVIII, 23

[1] Ex Africa semper aliquid novi.
Quoted as a Greek proverb.

[2] This is alluded to by CICERO in his letters to Atticus, and is mentioned by AELIAN (*Animated Nature, bk. VI, ch. 41*). Compare the modern proverb: Rats desert a sinking ship.

[3] Not unlike the bear which bringeth forth
In the end of thirty days a shapeless birth;
But after licking, it in shape she draws,
And by degrees she fashions out the paws,
The head, and neck, and finally doth bring
To a perfect beast that first deformed thing.
DU BARTAS, *Divine Weeks and Works* [1578], *First Week, First Day*
I had not time to lick it into form, as a bear doth her young ones. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *Democritus to the Reader*

[4] Cum grano salis [With a grain of salt].
Pompey's antidote against poison was "to be taken fasting, a grain of salt being added."

[5] The god delights in an odd number. — VIRGIL [70–19 B.C.], *Eclogues VIII, 75*
See Shakespeare, p. 267b, and Samuel Lover, p. 589a.

PERSIUS
[AULUS PERSIUS FLACCUS]
A.D. 34–62

The stomach is the teacher of the arts and the dispenser of invention.[1]

Satires, prologue, l. 10

Tell, priests, what is gold doing in a holy place? *Ib. II, 69*

Let them look upon virtue and pine because they have lost her.

Ib. III, 38

Meet the disease at its first stage.[2]

Ib. 64

GAIUS PETRONIUS
[PETRONIUS ARBITER[3]]
d. A.D. c. 66

He has joined the great majority.[4]

Satyricon, sec. 42

A man who is always ready to believe what is told him will never do well.

Ib. 43

One good turn deserves another.

Ib. 45

A man must have his faults. *Ib.*

Not worth his salt. *Ib. 57*

My heart was in my mouth.

Ib. 62

Beauty and wisdom are rarely conjoined.[5] *Ib. 94*

[1] Magister artis ingenique largitor venter.
See Anonymous Latin, p. 151a.
Necessity, mother of invention. — WYCHERLEY, *Love in a Wood* [1671], *act III, sc. iii*
Art imitates Nature, and necessity is the mother of invention. — RICHARD FRANCK, *Northern Memoirs* [written 1658, published 1694]
Sheer necessity — the proper parent of an art so nearly allied to invention. — SHERIDAN, *The Critic* [1779], *act I, sc. ii*

[2] Venienti occurrite morbo.
A stitch in time saves nine. — *Proverb*
See Ovid, p. 129a.
Also in Publilius Syrus, *Maxim 866.*

[3] Pliny calls Petronius Titus in *Natural History XXXVII, 8.*
See Tacitus, p. 140a.

[4] Abiit ad plures.

[5] See Petrarch, p. 163a.

The studied spontaneity of Horace.[1]
Satyricon, sec. 118

Natural curls.[2] *Ib. 126*

NERO
A.D. 37–68

What an artist dies with me![3]
From SUETONIUS, *Nero, sec. 49*

LUCAN
A.D. 39–65

If the victor had the gods on his side, the vanquished had Cato.[4]
The Civil War, bk. I, 128

There stands the shadow of a glorious name.[5] *Ib. 135*

Pigmies placed on the shoulders of giants see more than the giants themselves.[6] *Ib. II, 10 (Didacus Stella)*

Thinking nothing done while anything remained to be done.[7]
Ib. 657

More was lost than mere life and existence.[8] *Ib. VII, 639*

We all praise fidelity; but the true friend pays the penalty when he supports those whom Fortune crushes.[9]
Ib. VIII, 485

[1] Horatii curiosa felicitas.
[2] Crines ingenio suo flexi.
[3] Qualis artifex pereo!
[4] Victrix causa deis placuit, sed victa Catoni.
[5] Stat magni nominis umbra.
[6] Pigmei gigantum humeris impositi plusquam ipsi gigantes vident.
See Robert Burton, p. 310a, and Sir Isaac Newton, p. 379b.
The dwarf sees farther than the giant, when he has the giant's shoulder to mount on. — COLERIDGE, *The Friend* [1828]
[7] The reference is to Caesar.
[8] Plus est quam vita salusque
Quod perit.
[9] "Dat poenas laudata fides, dum sustinet," inquit,
"Quos fortuna premit."
A praised faith
Is her own scourge, when it sustains their states
Whom fortune hath depressed.
BEN JONSON, *Anglia 39, 247*
And faith though prais'd, is punish'd, that supports
Such as good fate forsakes.
FLETCHER, *The False One* [1647], *act I, sc. i, l. 303*

A name illustrious and revered by nations.[1]
The Civil War, bk. IX, 203

Is the dwelling place of God anywhere but in the earth and sea, the air and sky, and virtue? Why seek we further for deities? Whatever you see, whatever you touch, that is Jupiter.
Ib. 578

The very ruins have been destroyed.[2]
Ib. 969

DIO CHRYSOSTOM[3]
A.D. c. 40 – c. 120

Diogenes: The man I know not, for I am not acquainted with his mind.
Fourth Discourse, On Kingship, ch. 17

Idleness and lack of occupation are the best things in the world to ruin the foolish.
Tenth Discourse, On Servants, ch. 7

Most men are so completely corrupted by opinion that they would rather be notorious for the greatest calamities than suffer no ill and be unknown. *Ib. ch. 6*

MARTIAL[4]
[MARCUS VALERIUS MARTIALIS]
A.D. c. 40 – c. 104

My poems are naughty, but my life is pure.[5] *Epigrams I, 4*

"I'll live." — Yes, but no sensible man would say so. Tomorrow's life is too late. Live today. *Ib. 15*

[1] Clarum et venerabile nomen
Gentibus.
Cato's tribute to the fallen Pompey.
[2] Etiam periere ruinae.
The reference is to Troy.
[3] Translated by J. W. COHOON.
[4] Translated by DUDLEY FITTS.
[5] Lasciva est nobis pagina, vita proba.

Some good, some so-so, and lots plain bad: that's how a book of poems is made, my friend. *Epigrams I, 16*

I don't like you, Sabidius, I can't say why; But I can say this: I don't like you, Sabidius.[1] *Ib. 32*

Stop abusing my verses, or publish some of your own. *Ib. 91*

You complain, friend Swift, of the length of my epigrams, but you yourself write nothing. Yours are shorter. *Ib. 110*

Conceal a flaw, and the world will imagine the worst. *Ib. III, 42*

The bee is enclosed, and shines preserved in amber, so that it seems enshrined in its own nectar.[2] *Ib. IV, 32*

They praise those verses, yes, but read something else. *Ib. 49*

You ask what a nice girl will do? She won't give an inch, but she won't say no. *Ib. 71*

Our days pass by, and are scored against us.[3] *Ib. V, 20*

What's a wretched man? A man whom no man pleases. *Ib. 28*

A man who lives everywhere lives nowhere. *Ib. 73*

You puff the poets of other days,
The living you deplore.
Spare me the accolade: your praise
Is not worth dying for.[4]
Ib. VIII, 69

Virtue extends our days: he lives two lives who relives his past with pleasure.[1] *Epigrams X, 23*

Neither fear your death's day nor long for it.[2] *Ib. 47*

Lucretia blushed, and put my book aside. Brutus was there. — Exit Brutus. — Now she'll read. *Ib. XI, 16*

You'll get no laurel crown for outrunning a burro. *Ib. XII, 36*

You're obstinate, pliant, merry, morose, all at once. For me there's no living with you, or without you.[3] *Ib. 47*

The country in town.[4] *Ib. 57*

I know these are nothing.[5] *Ib. XIII, 2*

TITUS VESPASIANUS
A.D. c. 41 – 81

Friends, I have lost a day.[6]
From Suetonius, *Titus, sec. 8*

QUINTILIAN
[MARCUS FABIUS QUINTILIANUS]
A.D. 42 – 118

We give to necessity the praise of virtue.[7]
De Instituto Oratoria, bk. I, 8, 14

[1] Thus would I double my life's fading space;
For he that runs it well, runs twice his race.
Cowley [1618–1667], *Discourse XI, Of Myself, st. 11*
For he lives twice who can at once employ
The present well, and ev'n the past enjoy.
Pope [1688–1744], *Imitation of Martial*

[2] See Milton, p. 348a.

[3] Difficilis facilis facundus acerbus es idem:
Nec tecum possum vivere nec sine te.
See Aristophanes, p. 91b.

[4] Rus in urbe.

[5] Nos haec novimus esse nihil.
Said of his own poems. The phrase was used by John Gay as epigraph for *The Beggar's Opera* [1728].

[6] Amici, diem perdidi.

[7] In the additions of Hadrianus Julius to the *Adages* of Erasmus, he remarks, under the head of *Necessitatem edere,* that a very familiar proverb was current among his countrymen: Necessitatem in virtutem commutare [To make necessity a virtue].

[1] See Tom Brown, p. 386b.

[2] Whence we see spiders, flies, or ants entombed preserved forever in amber, a more than royal tomb. — Francis Bacon, *Historia Vitae et Mortis* [1623], *Sylva Sylvarum, cent. I, exper. 100*
I saw a flie within a beade
Of amber cleanly buried.
Herrick [1591–1674], *On a Fly Buried in Amber*
See Pope, p. 410b.

[3] Nobis pereunt et imputantur.

[4] See Louis Edwin Thayer, p. 949a.

A liar should have a good memory.[1]
De Institutio Oratoria, bk. IV, 2, 91

Vain hopes are often like the dreams of those who wake. *Ib. VI, 2, 30*

For it is feeling and force of imagination that make us eloquent.[2]
Ib. X, 7, 15

Those who wish to appear wise among fools, among the wise seem foolish.[3] *Ib. 21*

PLUTARCH
A.D. 46–120

As geographers, Sosius, crowd into the edges of their maps parts of the world which they do not know about, adding notes in the margin to the effect that beyond this lies nothing but sandy deserts full of wild beasts, and unapproachable bogs.[4]
Lives, Aemilius Paulus, sec. 5

About Theseus began the saying, "He is a second Hercules." *Ib. 29*

A Roman divorced from his wife, being highly blamed by his friends, who demanded, "Was she not chaste? Was she not fair? Was she not fruitful?" holding out his shoe, asked them whether it was not new and well made. "Yet," added he, "none of you can tell where it pinches me." [1]
Lives, Aemilius Paulus, sec. 5

Where the lion's skin will not reach, you must patch it out with the fox's.[2]
Ib. Lysander, sec. 7

Moral habits, induced by public practices, are far quicker in making their way into men's private lives, than the failings and faults of individuals are in infecting the city at large. *Ib. 17*

As it is in the proverb, played Cretan against Cretan.[3] *Ib. 20*

Perseverance is more prevailing than violence; and many things which cannot be overcome when they are together, yield themselves up when taken little by little. *Ib. Sertorius, sec. 16*

Good fortune will elevate even petty minds, and give them the appearance of a certain greatness and stateliness, as from their high place they look down upon the world; but the truly noble and resolved spirit raises itself, and becomes more conspicuous in times of disaster and ill fortune. *Ib. Eumenes, sec. 9*

Authority and place demonstrate and try the tempers of men, by moving every passion and discovering every frailty.
Ib. Demosthenes and Cicero, sec. 3

Medicine, to produce health, has to

Thus maketh vertue of necessitee. — CHAUCER, *Troilus and Criseyde* [1372–1386], *bk. IV, l. 1586*

Others made a virtue of necessity. — RABELAIS, *Works, bk. V* [1552], *ch. 23*

See Shakespeare, p. 226a.

Make a virtue of necessity. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 3, member 4, subsec. I*

[1] He who has not a good memory should never take upon him the trade of lying. — MONTAIGNE, *Essays* [1580–1595], *bk. I, ch. 9, Of Liars*

Il faut bonne mémoire, après qu'on a menti. — CORNEILLE, *Le Menteur* [1642], *act IV, sc. v*

Liars ought to have good memories. — ALGERNON SIDNEY, *Discourses on Government* [1698], *ch. 2, sec. 15*

[2] Pectus est enim, quod disertos facit.

[3] A wit with dunces, and a dunce wit.. wits. — POPE, *Dunciad* [1728], *bk. IV, l. 90*

A fool with judges, amongst fools a judge. — COWPER, *Conversation* [1782], *l. 298*

This man [Chesterfield], I thought, had been a lord among wits; but I find he is only a wit among lords. — SAMUEL JOHNSON; from BOSWELL, *Life of Dr. Johnson* [1791], *vol. II, p. 159* [*Everyman ed.*]

[4] So geographers, in Afric maps,
With savage pictures fill their gaps,
And o'er unhabitable downs
Place elephants for want of towns.
SWIFT, *On Poetry, A Rhapsody* [1733]

[1] The wearer knows where the shoe wrings. — GEORGE HERBERT, *Jacula Prudentum* [1640]

I can tell where my own shoe pinches me. — CERVANTES, *Don Quixote, pt. I* [1605], *bk. IV, ch. 5*

[2] The prince must be a lion, but he must also know how to play the fox. — NICCOLÒ MACHIAVELLI, *The Prince* [1532]

[3] Cheat against cheat. The Cretans were considered notorious liars.

examine disease; and music, to create harmony, must investigate discord.

Lives, Demetrius, sec. 1

It is a true proverb, that if you live with a lame man you will learn to limp.

Morals. Of the Training of Children

The very spring and root of honesty and virtue lie in good education.

Ib.

It is indeed desirable to be well descended, but the glory belongs to our ancestors. *Ib.*

Nothing made the horse so fat as the king's eye. *Ib.*

It is wise to be silent when occasion requires, and better than to speak, though never so well.[1] *Ib.*

An old doting fool, with one foot already in the grave. *Ib.*

He is a fool who leaves things close at hand to follow what is out of reach.[2]

Ib. Of Garrulity

All men whilst they are awake are in one common world; but each of them, when he is asleep, is in a world of his own.[3] *Ib. Of Superstition*

That proverbial saying, "Bad news travels fast and far." [4]

Ib. Of Inquisitiveness

Spintharus, speaking in commendation of Epaminondas, says he scarce ever met with any man who knew more and spoke less.

Ib. Of Hearing, sec. 6

[1] Closed lips hurt no one, speaking may. — CATO THE CENSOR [234–149 B.C.], *bk. I, distich 12*

[2] Better one bird in hand than ten in the wood. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 11*

One bird in the hand is worth two in the wood. — THOMAS LODGE, *Rosalyne* [1590]

A bird in hand is worth two in the bush. — CERVANTES, *Don Quixote, pt. I* [1605], *bk. IV, ch. 4*

A feather in hand is better than a bird in the air. — GEORGE HERBERT, *Jacula Prudentum* [1640]

[3] A saying attributed to Heraclitus.

[4] Evil news fly faster still than good. — THOMAS KYD, *Spanish Tragedy* [1594], *act I*

See Milton, p. 350a.

Antiphanes said merrily that in a certain city the cold was so intense that words were congealed as soon as spoken, but that after some time they thawed and became audible; so that the words spoken in winter were articulated next summer.[1]

Morals. Of Man's Progress in Virtue

When the candles are out all women are fair.[2] *Ib. Conjugal Precepts*

Like watermen, who look astern while they row the boat ahead.[3]

Ib. Whether 'Twas Rightfully Said, Live Concealed

The great god Pan is dead.[4]

Ib. Why the Oracles Cease to Give Answers

I am whatever was, or is, or will be; and my veil no mortal ever took up.[5]

Ib. Of Isis and Osiris

For to err in opinion, though it be not the part of wise men, is at least human.[6] *Ib. Against Colotes*

Pythagoras, when he was asked what time was, answered that it was the soul of this world.

Ib. Platonic Questions

[1] Rabelais gives a somewhat similar account, referring to Antiphanes, in *Works, bk. IV* [1548], *chs. 55–56.*

See Raspe (Baron Munchausen), p. 468a.

[2] When all candles be out, all cats be gray. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 5*

[3] Like rowers, who advance backward. — MONTAIGNE, *Essays* [1580–1595], *Of Profit and Honor, bk. III, ch. 1*

Like the watermen that row one way and look another. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *Democritus to the Reader*

[4] PLUTARCH says in *Of Isis and Osiris* that a ship well laden with passengers drove with the tide near the Isles of Paxi, when a loud voice was heard by most of the passengers calling one Thanus. The voice then said aloud to him, "When you are arrived at Palodes, take care to make it known that the great god Pan is dead."

Great Pan is dead. — ELIZABETH BARRETT BROWNING [1806–1861], *The Dead Pan, st. 26*

[5] I am the things that are, and those that are to be, and those that have been. No one ever lifted my skirts; the fruit which I bore was the sun. — PROCLUS [A.D. c. 411–485], *On Plato's Timaeus* (inscription in the temple of Neith at Sais, in Egypt)

[6] See Anonymous, p. 150b, and Pope, p. 403b.

EPICTETUS[1]

A.D. c. 50 – 120

To the rational being only the irrational is unendurable, but the rational is endurable. *Discourses, bk. I, ch. 2*

When you close your doors, and make darkness within, remember never to say that you are alone, for you are not alone;[2] nay, God is within, and your genius is within. And what need have they of light to see what you are doing? *Ib. 14*

No thing great is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen. *Ib. 15*

Any one thing in the creation is sufficient to demonstrate a Providence to a humble and grateful mind. *Ib. 16*

Were I a nightingale, I would sing like a nightingale; were I a swan, like a swan. But as it is, I am a rational being, therefore I must sing hymns of praise to God. *Ib.*

Practice yourself, for heaven's sake, in little things; and thence proceed to greater. *Ib. 18*

It is difficulties that show what men are. *Ib. 24*

The good or ill of man lies within his own will. *Ib. 25*

In theory there is nothing to hinder our following what we are taught; but in life there are many things to draw us aside. *Ib. 26*

Appearances to the mind are of four kinds. Things either are what they appear to be; or they neither are, nor appear to be; or they are, and do not appear to be; or they are not, and yet appear to be. Rightly to aim in all these cases is the wise man's task. *Ib. 27*

[1] Loeb Classical Library.

[2] Though in a wilderness, a man is never alone. — Sir Thomas Browne, *Religio Medici* [1642], *Everyman ed, p. 82*

Only the educated are free. *Discourses, bk. II, ch. 1*

The materials are indifferent, but the use we make of them is not a matter of indifference. *Ib. 5*

Shall I show you the sinews of a philosopher? "What sinews are those?" — A will undisappointed; evils avoided; powers daily exercised; careful resolutions; unerring decisions. *Ib. 8*

What is the first business of one who practices philosophy? To get rid of self-conceit. For it is impossible for anyone to begin to learn that which he thinks he already knows. *Ib. 17*

Whatever you would make habitual, practice it; and if you would not make a thing habitual, do not practice it, but accustom yourself to something else. *Ib. 18*

Be not swept off your feet by the vividness of the impression, but say, "Impression, wait for me a little. Let me see what you are and what you represent. Let me try you." *Ib.*

There are some faults which men readily admit, but others not so readily. *Ib. 21*

Two principles we should always have ready — that there is nothing good or evil save in the will; and that we are not to lead events, but to follow them. *Ib. III, 10*

First say to yourself what you would be; and then do what you have to do. *Ib. 23*

Remember that you ought to behave in life as you would at a banquet. As something is being passed around it comes to you; stretch out your hand, take a portion of it politely. It passes on; do not detain it. Or it has not come to you yet; do not project your desire to meet it, but wait until it comes in front of you. So act toward children, so toward a wife, so toward office, so toward wealth. *The Encheiridion, 15*

Where do you suppose he got that high brow? *The Encheiridion, 22*

Everything has two handles — by one of which it ought to be carried and by the other not.[1] *Ib. 43*

DECIMUS JUNIUS JUVENAL

A.D. c. 50 – c. 130

Honesty is praised and starves.[2] *Satires I, l. 74*

If nature refuses, indignation will produce verses.[3] *Ib. 79*

All the doings of mankind, their wishes, fears, anger, pleasures, joys, and varied pursuits, form the motley subject of my book. *Ib. 85*

Censure pardons the raven, but is visited upon the dove.[4] *Ib. II, 63*

No one becomes depraved in a moment.[5] *Ib. 83*

Grammarian, rhetorician, geometrician, painter, trainer, soothsayer, rope-dancer, physician, magician — he knows everything. Tell the hungry little Greek to go to heaven; he'll go.[6] *Ib. III, 76*

Bitter poverty has no harder pang than that it makes men ridiculous.[7] *Ib. 152*

It is not easy for men to rise whose qualities are thwarted by poverty. *Ib. 164*

We all live in a state of ambitious poverty. *Ib. 182*

A rare bird on earth, comparable to a black swan.[8] *Ib. VI, 165*

[1] There is a right and wrong handle to everything. — RASPE, *Travels of Baron Munchausen* [1785], *ch. 30*

[2] Probitas laudatur et alget.
A favorite quotation of Linnaeus.

[3] Si natura negat, facit indignatio versum.

[4] Dat veniam corvis, vexat censura columbas.

[5] Nemo repente fuit turpissimus.
Translated by GILBERT HIGHET. See Racine, p. 378b.

[6] See Dryden, p. 368b.

[7] Nil habet infelix paupertas durius in se, quam quod ridiculos homines facit.

[8] Rara avis in terris nigroque simillima cycno.

I wish it, I command it. Let my will take the place of reason.[1] *Satires VI, l. 223*

We are now suffering the evils of a long peace. Luxury, more deadly than war, broods over the city, and avenges a conquered world.[2] *Ib. 292*

But who is to guard the guards themselves? [3] *Ib. 347*

An inveterate and incurable itch for writing besets many, and grows old in their sick hearts. *Ib. VII, 51*

Nobility is the one and only virtue.[4] *Ib. VIII, 20*

Count it the greatest sin to prefer life to honor, and for the sake of living to lose what makes life worth having.[5] *Ib. 83*

The people that once bestowed commands, consulships, legions, and all else, now concerns itself no more, and longs eagerly for just two things — bread and circuses! [6] *Ib. X, 79*

Put Hannibal in the scales.[7] *Ib. 147*

You should pray for a sound mind in a sound body.[8] *Ib. 356*

For revenge is always the delight of a mean spirit, of a weak and petty mind! You may immediately draw proof of this — that no one rejoices more in revenge than a woman. *Ib. XIII, 189*

[1] Hoc volo, sic iubeo, sit pro ratione voluntas.

[2] Nunc patimur longae pacis mala, saevior armis
Luxuria incubuit victumque ulciscitur orbem.

[3] Sed quis custodiet ipsos
Custodes?
What an absurd idea — a guardian to need a guardian! — PLATO [c. 429–347 B.C.], *The Republic, bk. III, 403–E*

[4] Nobilitas sola est atque unica virtus.

[5] Summum crede nefas animam praeferre pudori,
Et propter vitam vivendi perdere causas.

[6] Panem et circenses.

[7] Expende Hannibalem.

[8] Mens sana in corpore sano.
See John Locke, p. 373a.

The greatest reverence is due the young.[1] *Satires XIV, l. 47*

CAIUS CORNELIUS TACITUS

A.D. c. 55 – c. 117

The images of the most illustrious families . . . were carried before it [the bier of Julia]. Those of Brutus and Cassius were not displayed; but for that reason they shone with preeminent luster.[2] *Annals, bk. III, 76*

He had talents equal to business, and aspired no higher. *Ib. VI, 39*

What is this day supported by precedents will hereafter become a precedent.[3] *Ib. XI, 24*

[Of Petronius] Arbiter of taste.[4] *Ib. XVI, 18*

It is the rare fortune of these days that a man may think what he likes and say what he thinks. *Histories, bk. I, 1*

[Of Servius Galba] He seemed more important than a private citizen while he was a private citizen, and in the opinion of all he was capable of rule — if he had not ruled. *Ib. 49*

The desire for glory clings even to the best men longer than any other passion.[5] *Ib. IV, 6*

The gods are on the side of the stronger.[6] *Ib. 17*

Whatever is unknown is taken for marvelous;[7] but now the limits of Britain are laid bare. *Agricola, sec. 30*

[1] Maxima debetur puero reverentia.
See Locke, p. 373a.
[2] See Lord John Russell, p. 567b.
[3] One precedent creates another. They soon accumulate and become law. — JUNIUS, *Letters* [1769–1771], *Dedication*
[4] Elegantiae arbiter.
[5] See Milton, p. 338a.
[6] Deos fortiorbius adesse.
See Bussy-Rabutin, p. 357a; Boileau, p. 377b; Frederick the Great, p. 435a; and Gibbon, p. 466a.
[7] Omne ignotum pro magnifico.

Where they make a desert, they call it peace.[1] *Agricola, sec. 30*

Fortune favored him . . . in the opportune moment of his death. *Ib. 45*

PLINY THE YOUNGER[2]

A.D. 61–105

Modestus said of Regulus that he was "the biggest rascal that walks upon two legs." *Letters,*[3] *bk. I, letter 5*

There is nothing to write about, you say. Well then, write and let me know just this — that there *is* nothing to write about; or tell me in the good old style if you are well. That's right. I am quite well.[4] *Ib. 11*

An object in possession seldom retains the same charm that it had in pursuit.[5] *Ib. II, 15*

He [Pliny the Elder] used to say that "no book was so bad but some good might be got out of it."[6] *Ib. III, 5*

This expression of ours, "Father of a family."[7] *Ib. V, 19*

That indolent but agreeable condition of doing nothing.[8] *Ib. VIII, 9*

[1] Calgacus, addressing the Britons at the Battle of the Grampians, referring to the Romans.
See Byron, p. 558b.
[2] Translated [1746] by WILLIAM MELMOTH.
[3] *Book VI, letter 16,* contains the description of the eruption of Vesuvius, A.D. 79, as witnessed by Pliny the Elder.
[4] This comes to inform you that I am in a perfect state of health, hoping you are in the same. Ay, that's the old beginning. — GEORGE COLMAN THE YOUNGER, *The Heir at Law* [1797], *act III, sc. ii*
[5] It has been a thousand times observed, and I must observe it once more, that the hours we pass with happy prospects in view are more pleasing than those crowned with fruition. — GOLDSMITH, *The Vicar of Wakefield* [1766], *ch. 10*
[6] "There is no book so bad," said the bachelor, "but something good may be found in it." — CERVANTES, *Don Quixote, pt. II* [1615], *ch. 3*
[7] Paterfamilias.
[8] Dolce far niente [Sweet doing-nothing]. — *Italian proverb*

Objects which are usually the motives of our travels by land and by sea are often overlooked and neglected if they lie under our eye. . . . We put off from time to time going and seeing what we know we have an opportunity of seeing when we please.

Letters, bk. VIII, letter 20

His only fault is that he has no fault.[1] *Ib. IX, 26*

SUETONIUS
A.D. c. 70 – c. 140

Hail, Emperor, we who are about to die salute you.[2] *Life of Claudius 21*

HADRIAN
[PUBLIUS AELIUS HADRIANUS]
A.D. 76–138

Little soul, wandering, gentle guest and companion of the body, into what places will you now go, pale, stiff, and naked, no longer sporting as you did![3]

Ad Animam Suam

CHANG HENG[4]
A.D. 78–139

Heaven is like an egg, and the earth is like the yolk of the egg.

Saying

[1] The greatest of faults, I should say, is to be conscious of none. — CARLYLE, *Heroes and Hero-Worship* [1841], *The Hero as Prophet*

[2] Ave, Caesar, morituri te salutamus.

Also rendered "te salutant": those about to die salute you.

[3] Animula vagula blandula,
Hospes comesque corporis,
Quae nunc abibis in loca
Pallidula rigida nudula,
Nec ut soles dabis iocos!

Amelette Ronsardelette,
mignonelette doucelette,
trèschère hostesse de mon corps,
tu descens là bas foibelette,
pasle, maigrelette, seulette,
dans le froid Royaulme des mors.

RONSARD, *A son âme* [dictated on his deathbed, December 27, 1585]

See Pope, p. 404a.

[4] From *Sources of Chinese Tradition*, edited by WILLIAM THEODORE DE BARY.

MARCUS AURELIUS ANTONINUS[1]
A.D. 121–180

This Being of mine, whatever it really is, consists of a little flesh, a little breath, and the part which governs.

Meditations II, 2

Thou wilt find rest from vain fancies if thou doest every act in life as though it were thy last.[2] *Ib. 5*

Remember that no man loseth other life than that which he liveth, nor liveth other than that which he loseth. *Ib. 14*

Each thing is of like form from everlasting and comes round again in its cycle. *Ib.*

The longest-lived and the shortest-lived man, when they come to die, lose one and the same thing. *Ib.*

As for life, it is a battle and a sojourning in a strange land; but the fame that comes after is oblivion. *Ib. 17*

Waste not the remnant of thy life in those imaginations touching other folk, whereby thou contributest not to the common weal. *Ib. III, 4*

A man should *be* upright, not be *kept* upright. *Ib. 5*

Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect. *Ib. 7*

By a tranquil mind I mean nothing else than a mind well ordered. *Ib. IV, 3*

The universe is change; our life is what our thoughts make it. *Ib.*

Death, like birth, is a secret of Nature. *Ib. 5*

Whatever happens at all happens as it should; thou wilt find this true, if thou shouldst watch narrowly. *Ib. 10*

[1] Translated by MORRIS HICKEY MORGAN [1859–1910].

[2] See Horace, p. 121a, and Publilius Syrus, p. 126b.

How much time he gains who does not look to see what his neighbor says or does or thinks, but only at what he does himself, to make it just and holy.
Meditations IV, 18

Whatever is in any way beautiful hath its source of beauty in itself, and is complete in itself; praise forms no part of it. So it is none the worse nor the better for being praised. *Ib. 20*

All that is harmony for thee, O Universe, is in harmony with me as well. Nothing that comes at the right time for thee is too early or too late for me. Everything is fruit to me that thy seasons bring, O Nature. All things come of thee, have their being in thee, and return to thee.[1] *Ib. 23*

"Let thine occupations be few," saith the sage,[2] "if thou wouldst lead a tranquil life." *Ib. 24*

Love the little trade which thou hast learned, and be content therewith.
Ib. 31

There is a proper dignity and proportion to be observed in the performance of every act of life. *Ib. 32*

All is ephemeral — fame and the famous as well. *Ib. 35*

Search men's governing principles, and consider the wise, what they shun and what they cleave to. *Ib. 38*

Time is a sort of river of passing events, and strong is its current; no sooner is a thing brought to sight than it is swept by and another takes its place, and this too will be swept away.[3]
Ib. 43

All that happens is as usual and familiar as the rose in spring and the crop in summer. *Ib. 44*

Mark how fleeting and paltry is the estate of man — yesterday in embryo, tomorrow a mummy or ashes. So for the hairsbreadth of time assigned to thee, live rationally, and part with life cheerfully, as drops the ripe olive, extolling the season that bore it and the tree that matured it.
Meditations IV, 48

In the morning, when thou art sluggish at rousing thee, let this thought be present: "I am rising to a man's work." *Ib. V, 1*

A man makes no noise over a good deed, but passes on to another as a vine to bear grapes again in season.[1]
Ib. 6

Nothing happens to anybody which he is not fitted by nature to bear.
Ib. 18

Live with the gods. *Ib. 27*

Look beneath the surface; let not the several quality of a thing nor its worth escape thee. *Ib. VI, 3*

The controlling intelligence understands its own nature, and what it does, and whereon it works. *Ib. 5*

Do not think that what is hard for thee to master is impossible for man; but if a thing is possible and proper to man, deem it attainable by thee.
Ib. 19

What is not good for the swarm is not good for the bee. *Ib. 54*

One universe made up of all that is; and one God in it all, and one principle of being, and one law, the reason, shared by all thinking creatures, and one truth. *Ib. VII, 9*

It is man's peculiar duty to love even those who wrong him.[2] *Ib. 22*

Very little is needed to make a happy life. *Ib. 67*

To change thy mind and to follow him that sets thee right is to be none the less the free agent that thou wast before. *Ib. VIII, 16*

Look to the essence of a thing,

[1] See *I Chronicles 29:14*, p. 14a.
[2] Seneca, *De Ira III, 6; De Animi Tranquillitate 13.*
[3] See Isaac Watts, p. 397a.

[1] See *Matthew 6:3*, p. 40a.
[2] See *Proverbs 25:21*, p. 26a.

whether it be a point of doctrine, of practice, or of interpretation.
Meditations VIII, 22

Be not careless in deeds, nor confused in words, nor rambling in thought. *Ib. 51*

Think not disdainfully of death, but look on it with favor; for even death is one of the things that Nature wills.
Ib. IX, 3

A wrongdoer is often a man that has left something undone, not always he that has done something.[1] *Ib. 5*

Blot out vain pomp; check impulse; quench appetite; keep reason under its own control. *Ib. 7*

All things are the same — familiar in enterprise, momentary in endurance, coarse in substance. All things now are as they were in the day of those whom we have buried. *Ib. 14*

Whatever may befall thee, it was preordained for thee from everlasting.
Ib. X, 5

DIOGENES LAERTIUS

fl. A.D. c. 200

Ignorance plays the chief part among men, and the multitude of words.[2]
Cleobulus 4

Time is the image of eternity.
Plato 41

There is a written and an unwritten law. The one by which we regulate our constitutions in our cities is the written law; that which arises from custom is the unwritten law. *Ib. 51*

QUINTUS SEPTIMIUS TERTULLIAN

A.D. c. 155 – 225

O witness of the soul naturally Christian. *Apologeticus 17*

[1] See *Book of Common Prayer*, p. 59b.

[2] In the multitude of words there wanteth not sin. — *Proverbs 10:19*

See how these Christians love one another.[1] *Apologeticus 39*

We multiply whenever we are mown down by you; the blood of Christians is seed.[2] *Ib. 50*

Man is one name belonging to every nation upon earth. In them all is one soul though many tongues. Every country has its own language, yet the subjects of which the untutored soul speaks are the same everywhere.
Testimony of the Soul

Mother Church.[3] *Ad Martyras 1*

Truth persuades by teaching, but does not teach by persuading.
Adversus Valentinianos 1

Truth does not blush.[4] *Ib. 3*

The virtues of the heathen, being devoid of grace, can only be looked upon as splendid vices.
De Carne Christi 1

It is to be believed because it is absurd.[5] *Ib. 5*

It is certain because it is impossible.[6]
Ib.

[1] Tertullian is sarcastically repeating what the enemies of Christianity are saying.
See Emerson, p. 606b.

[2] Plures efficimur, quoties metimur a vobis; semen est sanguis christianorum.
This is often rendered as: The blood of the martyrs is the seed of the Church.
The Church of Christ has been founded by shedding its own blood, not that of others; by enduring outrage, not by inflicting it. Persecutions have made it grow; martyrdoms have crowned it. — St. Jerome [A.D. c. 340–420], *letter 82*
The blood of martyrs is the seed of Christians. — Beyerlinck, *Magnum Theatrum Vitae Humanorum* [1665]
The seed of the Church, I mean the blood of primitive martyrs. — Thomas Fuller, *Church History of Britain* [1665], *pt. IV, bk. I*

[3] Domina mater ecclesia.
See St. Cyprian, p. 144a.

[4] Veritas non erubescit.

[5] Prorsus credibile est, quia ineptum est.

[6] Certum est, quia impossibile est.
This is called "Tertullian's rule of faith." It is sometimes rendered as: Credo quia impossibile [I believe because it is impossible]. St. Augustine expresses the same idea in *Confessions VI, 5, 7.*

Out of the frying pan into the fire.[1]
De Carne Christi 6

One man's religion neither harms nor helps another man.
Ad Scapulam 2

It is certainly no part of religion to compel religion. *Ib.*

I must dispel vanity with vanity.
Adversus Marcionem IV, 30

ST. CYPRIAN
d. A.D. 258

He cannot have God for his father who has not the Church for his Mother.[2]
De Unitate Ecclesiae [251], *ch.* 6

There is no salvation outside the Church.[3] *Letter* 73 [*c.* 256]

LONGINUS
A.D. C. 210 – 273

It frequently happens that where the second line is sublime, the third, in which he meant to rise still higher, is perfect bombast.[4]
On the Sublime, sec. 3

Sublimity is the echo of a noble mind. *Ib.* 9

In the Odyssey one may liken Homer to the setting sun, of which the grandeur remains without the intensity.
Ib.

CONSTANTINE
A.D. C. 288 – 337

In this sign shalt thou conquer.[5]
From EUSEBIUS, *Life of Constantine I*, 28

[1] De calcaria in carbonarium.
Leap out of the frying pan into the fire. — JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch.* 5

[2] Habere non potest deum patrem qui ecclesiam non habet matrem.
See Tertullian, p. 143b.

[3] Salus extra ecclesiam non est.
Quoted by St. Augustine in *De Baptismo*, hence sometimes attributed to him.

[4] The reference is to Lucan's style.

[5] In hoc signo vinces.
The alleged words of Constantine's vision before his battle with Maxentius at Saxa Rubra, near Rome, A.D. 312.

ST. JOHN CHRYSOSTOM
A.D. 327 – 407

No one can harm the man who does himself no wrong.[1]
Letter to Olympia

AMMIANUS MARCELLINUS
A.D. C. 330 – 395

Rose among thorns.
History, bk. XVI, ch. 17

JULIAN [THE APOSTATE]
A.D. 332 – 363

You have conquered, Galilean.[2]
From THEODORET, *Church History III*, 20

ST. AMBROSE
A.D. C. 340 – 397

When you are at Rome live in the Roman style; when you are elsewhere live as they live elsewhere.[3]
Advice to St. Augustine. From JEREMY TAYLOR, *Ductor Dubitantium* [1660] *I*, 1, 5

[1] No one is injured save by himself. — ERASMUS [1465–1536], *Adagia*

[2] Vicisti, Galilaee.
The Latin translation of the alleged dying words of the Emperor.
See Swinburne, p. 774a.

[3] Si fueris Romae, Romano vivito more;
Si fueris alibi, vivito sicut ibi.
My mother, having joined me at Milan, found that the church there did not fast on Saturdays as at Rome, and was at a loss what to do. I consulted St. Ambrose, of holy memory, who replied, "When I am at Rome, I fast on a Saturday; when I am at Milan, I do not. Follow the custom of the church where you are." — ST. AUGUSTINE [A.D. 354–430], *Epistle to Januarius* (*Epistle* 2), *sec.* 18. Also *Epistle to Casualanus* (*Epistle* 36), *sec.* 32
When in Rome, do as the Romans do.— *Proverb*

ST. JEROME[1]

A.D. c. 342–420

A friend is long sought, hardly found, and with difficulty kept.
Letter 1

Love is not to be purchased, and affection has no price. *Letter 3*

The friendship that can cease has never been real. *Ib.*

It is easier to mend neglect than to quicken love. *Letter 7*

Love knows nothing of order. *Ib.*

The fact is that my native land is a prey to barbarism, that in it men's only God is their belly,[2] that they live only for the present, and that the richer a man is the holier he is held to be.
Ib.

An unstable pilot steers a leaking ship, and the blind is leading the blind straight to the pit.[3] The ruler is like the ruled. *Ib.*

No athlete is crowned but in the sweat of his brow. *Letter 14*

If there is but little water in the stream, it is the fault, not of the channel, but of the source. *Letter 17*

You are a Ciceronian, not a Christian.[4] *Letter 22*

It is idle to play the lyre for an ass.[5]
Letter 27

Everything must have in it a sharp seasoning of truth. *Letter 31*

While truth is always bitter, pleasantness waits upon evildoing.
Letter 40

The line, often adopted by strong men in controversy, of justifying the means by the end.[6] *Letter 48*

[1] Translated by W. H. FREMANTLE.
[2] See *Philippians 3:19*, p. 54b.
[3] See *Matthew 15:14*, p. 43a.
[4] This was addressed to Jerome in a dream by Christ the Judge, censuring him for loving the classics more than the Fathers.
[5] A Greek proverb frequently quoted by Jerome.
[6] See Matthew Prior, p. 387b.

Do not let your deeds belie your words, lest when you speak in church someone may say to himself, "Why do you not practice what you preach?"[1]
Letter 48

Avoid, as you would the plague, a clergyman who is also a man of business. *Letter 52*[2]

A fat paunch never breeds fine thoughts.[3] *Ib.*

No one cares to speak to an unwilling listener. An arrow never lodges in a stone: often it recoils upon the sender of it. *Ib.*

That clergyman soon becomes an object of contempt who being often asked out to dinner never refuses to go.
Ib.

The best almoner is he who keeps back nothing for himself. *Ib.*

It is worse still to be ignorant of your ignorance. *Letter 53*

Even brute beasts and wandering birds do not fall into the same traps or nets twice.[4] *Letter 54*

Sometimes the character of the mistress is inferred from the dress of her maids. *Ib.*

The face is the mirror of the mind, and eyes without speaking confess the secrets of the heart. *Ib.*

The scars of others should teach us caution. *Ib.*

When the stomach is full, it is easy to talk of fasting. *Letter 58*

Small minds can never handle great themes.[5] *Letter 60*

The Roman world is falling, yet we

[1] Cur ergo haec ipse non facis?
See Plautus, p. 106a.
[2] Translated by F. A. WRIGHT.
[3] This is a Greek proverb.
Fat paunches have lean pates, and dainty bits
Make rich the ribs, but bankrupt quite the wits.
SHAKESPEARE, *Love's Labour's Lost, act I, sc. i, l. 26*
[4] Translated by F. A. WRIGHT.
[5] Translated by W. J. COURTENAY.

hold our heads erect instead of bowing our necks.[1] *Letter 60*

Every day we are changing, every day we are dying, and yet we fancy ourselves eternal. *Ib.*

Early impressions are hard to eradicate from the mind. When once wool has been dyed purple, who can restore it to its previous whiteness?

Letter 107

The tired ox treads with a firmer step.[2] *Letter 112*

Athletes as a rule are stronger than their backers; yet the weaker presses the stronger to put forth all his efforts.

Letter 118

For they wished to fill the winepress of eloquence not with the tendrils of mere words but with the rich grape juice of good sense. *Letter 125*

It is no fault of Christianity that a hypocrite falls into sin. *Ib.*

The charges we bring against others often come home to ourselves; we inveigh against faults which are as much ours as theirs; and so our eloquence ends by telling against ourselves. *Ib.*

Preferring to store her money in the stomachs of the needy rather than hide it in a purse.[3] *Letter 127*

The privileges of a few do not make common law.[4] *Exposition on Jona*

Never look a gift horse in the mouth.[5]

On the Epistle to the Ephesians

[1] Romanus orbis ruit.

[2] An old Roman proverb quoted by St. Jerome to St. Augustine after the latter criticized the elder Jerome.

[3] Translated by F. A. WRIGHT.

[4] Privilegia paucorum non faciunt legem.

The exception proves the rule.

[5] Noli equi dentes inspicere donati.

No man ought to look a given horse in the mouth. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 5*

A gift horse should not be looked in the mouth. — CERVANTES, *Don Quixote, pt. II* [1615], *bk. IV, ch. 62*

He ne'er considered it, as loth
To look a gift horse in the mouth.
SAMUEL BUTLER, *Hudibras, pt. I* [1663], *canto 1, l. 489*

KU K'AI-CHIH[1]

A.D. c. 344–406

Of all kinds of painting, figure painting is the most difficult; then comes landscape painting, and next dogs and horses. High towers and pavilions are definite things; they are difficult to execute, but easy to handle since they do not demand insight.

Discussion of Painting

VEGETIUS
[FLAVIUS VEGETIUS RENATUS]

fl. A.D. c. 375

Let him who desires peace prepare for war.[2]

De Rei Militari III, prologue

ST. AUGUSTINE

A.D. 354–430

Will is to grace as the horse is to the rider.[3]

De Libero Arbitrio [388–395]

The weakness of little children's limbs is innocent, not their souls.

Confessions [397–401] *I, 7*

To Carthage I came, where all about me resounded a caldron of dissolute loves.[4] *Ib. III, 1*

I was in love with loving. *Ib.*

[1] From *The Spirit of the Brush*, translated by SHIO SAKANISHI [*Wisdom of the East Series*, 1957].

[2] Qui desiderat pacem, praeparet bellum.

In peace, like a wise man, he has provided for the needs of war. — HORACE, *Satires, bk. II* [30 B.C.], *ii, 111*

We should provide in peace what we need in war. — PUBLILIUS SYRUS [1st century B.C.], *Maxim 709*

See Robert Burton, p. 311b; Fénélon, p. 383a; and George Washington, p. 461b.

[3] This is considered the most important definition of the relation of grace to free will in the Middle Ages.

[4] To Carthage then I came. — T. S. ELIOT, *The Waste Land* [1922], *III, l. 307 and note.*

In the usual course of study I had come to a book of a certain Cicero.
Confessions III, 4

Give me chastity and continence, but not just now. *Ib. VIII, 7*

Take up, read! Take up, read![1]
Ib. 12

Too late I loved you, O Beauty so ancient yet ever new! Too late I loved you! And, behold, you were within me, and I out of myself, and there I searched for you. *Ib. X, 27*

Give what you command, and command what you will. *Ib. 29*

Hear the other side.[2]
De Duabus Animabus XIV, 2

I would not have believed the gospel had not the authority of the Church moved me.
Contra Epistulam Fundamenti [c. 410], ch. 5

Necessity has no law.[3]
Soliloquiorum. Animae ad Deum [c. 410], 2

We make a ladder of our vices, if we trample those same vices underfoot.
Sermons 3

Anger is a weed; hate is the tree.
Ib. 58

The dove loves when it quarrels; the wolf hates when it flatters. *Ib. 64*

Rome has spoken; the case is concluded.[4] *Ib. 131*

He who created you without you will not justify you without you. *Ib. 169*

The most glorious city of God.
City of God [415], I, preface

[1] Tolle lege, tolle lege. What the bell seemed to say to Augustine at the moment of his conversion. When he opened the Bible, his eyes fell on *Romans 13:12–14* (p. 51b).

[2] Audi partem alteram.

[3] See Publilius Syrus, p. 126b, and note, and Oliver Cromwell, p. 328a.

[4] Roma locuta est; causa finita est.

ST. VINCENT OF LERINS

d. A.D. c. 450

[That faith is catholic] which has been believed always, everywhere, and by all.[1] *Commonitorium, ch. 2*

Every word almost was a sentence; every sentence a victory.[2] *Ib. 18*

TSUNG PING[3]

A.D. 375–443

The virtuous man follows the Way by spiritual insight; the wise man takes this same approach. But the lovers of landscapes are led into the Way by a sense of form. The virtuous man also takes pleasure in this. Then, are not the pleasures of the virtuous and the wise similar to those of the lovers of landscapes?
Introduction to Landscape Painting

LONGUS

A.D. third century

There was never any yet that wholly could escape love, and never shall there be any, never so long as beauty shall be, never so long as eyes can see.
Daphnis and Chloe, proem, ch. 2

He is so poor that he could not keep a dog. *Ib. 15*

CLOVIS

A.D. 465–511

God of Clotilda,[4] if you grant me victory I shall become a Christian.
Legendary vow before battle

[1] Quod semper, quod ubique, quod ab omnibus creditum est.
The definition of the traditional articles of faith.

[2] This refers to Tertullian.

[3] From *The Spirit of the Brush*, translated by SHIO SAKANISHI [*Wisdom of the East Series* 1957].

[4] St. Clotilda, wife of Clovis.

BOETHIUS

A.D. c. 470 – 525

In every adversity of fortune, to have been happy is the most unhappy kind of misfortune.[1]

De Consolatione Philosophiae, bk. II, 4, 4

Who hath so entire happiness that he is not in some part offended with the condition of his estate? *Ib. 41*

Nothing is miserable but what is thought so, and contrariwise, every estate is happy if he that bears it be content. *Ib. 64*

From thee, great God, we spring, to thee we tend —
Path, motive, guide, original and end.[2]
Ib. III, 9, 27

Who can give law to lovers? Love is a greater law to itself. *Ib. 12, 47*

HSIEH HO[3]

fl. A.D. 500

[Concerning the Six Principles of painting]

The first is, that through a vitalizing spirit, a painting should possess the movement of life.

The second is, that by means of the brush, the structural basis should be established.

The third is, that the representation should so conform with the objects as to give their likenesses.

The fourth is, that the coloring should be applied according to their characteristics.

The fifth is, that through organization, place and position should be determined.

The sixth is, that by copying the ancient models should be perpetuated.[4]

Notes Concerning the Classification of Old Paintings

[1] See Pindar, p. 79b; Dante, p. 160a; Chaucer, p. 165a; and Tennyson, p. 647a.

[2] Translated by SAMUEL JOHNSON, and used as motto to *The Rambler, no. 7* [1750].

[3] From *The Spirit of the Brush*, translated by SHIO SAKANISHI [*Wisdom of the East Series*, 1957].

[4] See Horace, p. 124b; Ching Hao, p. 153a; and Fujiwara no Teika, p. 156b.

ST. BENEDICT[1]

A.D. 480–543

We are therefore about to establish a school of the Lord's service in which we hope to introduce nothing harsh or burdensome.

Rule of St. Benedict, prologue

MAGNUS AURELIUS CASSIODORUS

A.D. c. 487 – 583

He receives hope in future benefits who recognizes a benefit that has already taken place. *Institutiones*

He is invited to great things who receives small things greatly. *Ib.*

GREGORY I

A.D. 540–604

[They answered that they were called Angles.] It is well, for they have the faces of angels, and such should be the co-heirs of the angels in heaven.[2]

From BEDE, *Ecclesiastical History of the English People II, 1*

ALI IBN-ABU-TALIB[3]

A.D. c. 602 – 661

He who has a thousand friends has not a friend to spare,
And he who has one enemy will meet him everywhere.[4]

A Hundred Sayings

THE KORAN[5]

A.D. c. 610 – 632

Turn, therefore, thy face towards the holy temple of Mecca; and wherever ye

[1] Founder of Western monasticism.

[2] Traditionally quoted "Non Angli sed Angeli" (Not Angles but angels), these were the words of the Pope when he beheld two English slaves in a Roman slave market.

[3] Ali ibn-abu-Talib, son-in-law of Mohammed and fourth caliph, who was for his courage called the Lion of God, was murdered A.D. 661.

[4] Translated by EMERSON.

[5] Translated [1734] by GEORGE SALE [1697–1736].

be, turn your faces towards that place. *Ch. 2*

Wherever ye be, God will bring you all back at the resurrection. *Ib.*

As for him who voluntarily performeth a good work, verily God is grateful and knowing. *Ib.*

Your God is one God; there is no God but He, the most merciful. *Ib.*

O true believers, take your necessary precautions against your enemies, and either go forth to war in separate parties, or go forth all together in a body. *Ch. 4*

Fight for the religion of God. *Ib.*

O men, respect women who have borne you. *Ib.*

Wheresoever ye be, death will overtake you, although ye be in lofty towers. *Ib.*

God loveth not the speaking ill of anyone in public. *Ib.*

Of his mercy he hath made for you the night and the day, that ye may rest in the one, and may seek to obtain provision for yourself of his abundance, by your industry, in the other. *Ch. 28*

If God should punish men according to what they deserve, he would not leave on the back of the earth so much as a beast. *Ch. 35*

God obligeth no man to more than he hath given him ability to perform. *Ch. 65*

Woe be unto those who pray, and who are negligent at their prayer: who play the hypocrites, and deny necessaries to the needy. *Ch. 107*

O unbelievers, I will not worship that which ye worship; nor will ye worship that which I worship. . . . Ye have your religion, and I my religion. *Ch. 109*

ANONYMOUS MISCELLANEOUS [EARLY]

Whatever kind of word thou speakest the like shalt thou hear.
Greek Anthology [*Loeb Classical Library*], *bk.* IX, 382

Envy slays itself by its own arrows.
Ib. X, 111

Give me today, and take tomorrow.
Quoted, and condemned, by St. Chrysostom

One picture is worth more than ten thousand words.[1] *Chinese proverb*

On the day of victory no one is tired.
Arab proverb

Death is afraid of him because he has the heart of a lion. *Arab proverb*

I came to the place of my birth, and cried, "'The friends of my youth, where are they?" And echo answered, "Where are they?" *Arab saying*

If only, when one heard
That Old Age was coming
One could bolt the door,
Answer "Not at home"
And refuse to meet him!
Kokinshu (*Collection of Ancient and Modern Poems*) [905] [2]

Can this world
From of old
Always have been so sad,
Or did it become so for the sake
Of me alone? *Ib.*[2]

ANONYMOUS LATIN

Ab urbe condita.
Since the founding of the city [Rome]. *Saying*

Absit omen.
May it not be an omen. *Saying*

[1] See Turgenev, p. 688a.

[2] Translated by Arthur Waley in *Anthology of Japanese Literature*, edited by Donald Keene [1955].

Acta est fabula.
The play is over.
Said at ancient dramatic performances and quoted by Augustus on his deathbed

Actus non facit reum, nisi mens sit rea.
The act is not criminal unless the intent is criminal. *Legal maxim*

Ad astra per aspera.
To the stars through hardships.
Motto of Kansas

Adeste, fideles,
Laeti triumphantes;
Venite, venite in Bethlehem.

O come, all ye faithful,
Joyful and triumphant,
O come ye, O come ye to Bethlehem.
Hymn, eighteenth century

Anno aetatis suae . . .
In the year of his age . . . *Phrase*

Bis dat qui cito dat.
He gives twice who gives promptly.[1]
Saying

Caveat emptor.
Let the buyer beware. *Proverb*

Cave canem.
Beware of the dog. *Proverb*

Cras amet qui nunquam amavit quique amavit cras amet.
Tomorrow let him love who has never loved and tomorrow let him who has loved love.[2]
Pervigilium Veneris [A.D. *c.* 350], *refrain*

Cucullus non facit monachum.
The cowl does not make a monk.[3]
Medieval proverb

Cuius regio eius religio.
He who controls the area controls the religion. *Proverb*

De gustibus non disputandum.
There is no accounting for tastes.
Proverb

De minimis non curat lex.
The law is not concerned with trifles. *Legal maxim*

Deus vult.
God wills it.
Motto of the Crusades [1095]

Dis manibus sacrum [abbreviation DMS].
Sacred to the departed spirit(s).
Inscription on tombstones

Divide et impera.
Divide and rule.
Ancient political maxim cited by MACHIAVELLI

Errare humanum est.
To err is human.[1] *Saying*

Et in Arcadia ego.
I too have lived in Arcadia.[2]
Inscription on a tomb in a painting by GUERCINO [*c.* 1623]

Ex ungue leonem.
From his toenail [one can tell] a lion.[3] *Saying*

Finis coronat opus.
The ending crowns the work [in a good or bad sense]. *Saying*

Flagrante delicto.
"Red-handed." *Saying*

Fluctuat nec mergitur.
It tosses but doesn't sink.
Motto of Paris

Gaudeamus igitur,
Iuvenes dum sumus.

[1] See Plutarch, p. 137b, and Pope, p. 403b.

[2] This translation is now usually considered erroneous. The accepted translation is: I too am in Arcadia — that is, Even in Arcadia there am I [Death].
SCHIDONI [1560–1616] wrote: "Et ego in Arcadia vixi," which Poussin, Reynolds, and others used in their paintings. E. PANOFSKY discusses the phrase in *Philosophy and History: Essays Presented to E. Cassirer* [1936].

[3] See Herodotus, p. 86b.

[1] See Publilius Syrus, p. 125a, and Augustus Caesar, p. 124b.

[2] See Parnell, p. 398a.

[3] It takes more than a hood and sad eyes to make a monk. — *Albanian proverb*

Let us live then and be glad
While young life is before us.
Students' song [*c.* 1267]

Habeas corpus.
You are to produce the person [of the accused]. *Legal maxim*

Hannibal ad portas!
Hannibal is at the gates! *Saying*

In vino veritas.
In wine is truth.[1]
Proverb quoted by PLATO, *Symposium* 217

Ipse dixit.
He himself [the Master] said it.
Saying

Ius est ars boni et aequi.
Legal justice is the art of the good and the fair. *Saying*

Mater artium necessitas.
Necessity is the mother of invention.[2]
Saying

Mors ultima ratio.
Death is the final accounting.
Saying

Nemo me impune lacessit.
No one provokes me with impunity.
Motto of the Crown of Scotland

Nihil [or Ne quid] nimis.
Nothing in excess.[3] *Saying*

Non multa sed multum.
Not quantity but quality [Not many but much].[4] *Proverb*

Orare est laborare, laborare est orare.
To pray is to work, to work is to pray.
Ancient motto of the Benedictine Monks

Parvis e glandibus quercus.
Tall oaks from little acorns grow.[5]

Pereant qui nostra ante nos dixerunt.
May they perish who have used our words before us. *Saying*

[1] See Alcaeus, p. 69a.
[2] See Persius, p. 133b, and note.
[3] See The Seven Sages, p. 68b.
[4] See Seneca, p. 130a.
[5] See David Everett, p. 507a.

Piscem natare doces.
You're teaching a fish to swim.
Saying

Post hoc, ergo propter hoc.
After this, therefore because of this.
Definition of fallacy in logic

Primus inter pares.
The first among equals. *Saying*

Pro bono publico.
For the public good. *Saying*

Requiescat in pace [abbreviation RIP].
May he rest in peace. *Saying*

Res iudicata pro veritate habetur.
A matter which has been [legally] decided is considered true.
Legal maxim

Salus populi suprema lex.
The people's safety is the highest law.
Legal and political maxim.

Semper fidelis.
Ever faithful.
Motto of the U.S. Marine Corps

Sic semper tyrannis.[1]
Thus always to tyrants.
Motto of Virginia

Sit tibi terra levis [abbreviation STTL].
May the earth rest lightly on you.[2]
Inscription on tombstones

Summum ius summa iniuria.
Extreme [legal] justice is extreme injustice.[3]
Legal maxim cited by Cicero, De Officiis 1. 10. 33

Testis unus testis nullus.
A single witness is no witness.
Legal maxim

Ubi bene ibi patria.
Where one is happy, there's one's homeland. *Saying*

[1] See John Wilkes Booth, p. 778a.
[2] See Euripides, p. 83b; Beaumont and Fletcher, p. 316b; and Richardson, p. 822a.
[3] See Terence, p. 108b, and note.

Urbi et orbi.
To the city [Rome] and to the world. *Apostolic blessing*

Vade in pace.
Go in peace.
End of confessional absolution

Vae victis!
Woe to the conquered!
Quoted by LIVY, *5, 48, as said by Brennus to the Romans*

Volenti non fit iniuria.
To a person who consents no injustice is done. *Legal maxim*

CAEDMON
fl. 670

Light was first
Through the Lord's word
Named day:
Beauteous, bright creation!
Creation.[1] *The First Day*

The fiend with all his comrades
Fell then from heaven above,
Through as long as three nights and days,
The angels from heaven into hell;
And them all the Lord transformed to devils,
Because they his deed and word
Would not revere.
Ib. The Fall of the Rebel Angels

BEDE
[VENERABLE BEDE]
c. 672 – c. 735

It is better never to begin a good work than, having begun it, to stop.
Ecclesiastical History of the English People, bk. I, ch. 23

ST. JOHN OF DAMASCUS
c. 700 – c. 760

God is a sea of infinite substance.[2]
De Fide Orthodoxa, bk. I, ch. 9

[1] From the text of BENJAMIN THORPE [1782–1870].

[2] This is the most frequently quoted definition of God in the Middle Ages. It is based on ST. GREGORY OF NAZIANZUS [c. 330–390], *Oration 38.*

ALCUIN
735–804

The voice of the people is the voice of God.[1]
Letter to Charlemagne [A.D. 800]

Here halt, I pray you, make a little stay,
O wayfarer, to read what I have writ,
And know by my fate what thy fate shall be.
What thou art now, wayfarer, world-renowned,
I was: what I am now, so shall thou be.
The world's delight I followed with a heart
Unsatisfied: ashes am I, and dust.
His Own Epitaph [2]

Alcuin was my name: learning I loved. *Ib.*

LOTHAIR I
795–855

The times change and we change with them.[3]
From OWEN'S *Epigrammata* [1615]

ONO NO KOMACHI
Ninth century

The flowers withered,
Their color faded away,
While meaninglessly
I spent my days in the world
And the long rains were falling.
Kokinshu [905] [4]

This night of no moon
There is no way to meet him.
I rise in longing —

[1] Vox populi, vox Dei.
See Pope, p. 412a.

[2] Translated by HELEN WADDELL.

[3] Tempora mutantur, nos et mutamur in illis. Also quoted in HOLINSHED, *Chronicles of England* [1577].
See Spenser, p. 200b.

[4] Translated by DONALD KEENE. From *Anthology of Japanese Literature,* edited by Donald Keene.

My breast pounds, a leaping flame,
My heart is consumed in fire.

Kokinshu

So lonely am I
My body is a floating weed
Severed at the roots.
Were there water to entice me,
I would follow it, I think. *Ib.*

CHANG YEN-YUAN
fl. c. 850

The painters of today mix their brushes and ink with dust and dirt, and their colors with mud, and in vain smear the silk. How can this be called painting?

Discussion of the Six Principles of Painting [1]

CHING HAO
fl. 925

A youth who likes to study will in the end succeed. To begin with he should know that there are Six Essentials in painting. The first is called *spirit;* the second, *rhythm;* the third, *thought;* the fourth, *scenery;* the fifth, the *brush,* and the last is the *ink.*

Notes on Brushwork [1, 2]

Resemblance reproduces the formal aspect of objects, but neglects their spirit; truth shows the spirit and substance in like perfection. He who tries to transmit the spirit by means of the formal aspect and ends by merely obtaining the outward appearance, will produce a dead thing. *Ib.*

SEI SHONAGON
b. 966

One writes a letter, taking particular trouble to get it up as prettily as possible; then waits for the answer, making sure every moment that it cannot be much longer before something comes. At last, frightfully late, is brought in — one's own note, still folded or tied exactly as one sent it, but so finger-marked and smudged that even the address is barely legible. "The family is not in residence," the messenger says, giving one back the note.

Makura no Soshi [*c.* 1002] [1]

If someone with whom one is having an affair keeps on mentioning some woman whom he knew in the past, however long ago it is since they separated, one is always irritated. *Ib.*

MURASAKI SHIKIBU
c. 978 – 1031

[The art of the novel] does not simply consist in the author's telling a story about the adventures of some other person. . . . It happens because the storyteller's own experience of men and things, whether for good or ill — not only what he has passed through himself, but even events which he has only witnessed or been told of — has moved him to an emotion so passionate that he can no longer keep it shut up in his heart. . . . There must never come a time, he feels, when men do not know about it. . . .

Clearly then, it is no part of the storyteller's craft to describe only what is good or beautiful. Sometimes, of course, virtue will be his theme, and he may then make such play with it as he will. But he is just as likely to have been struck by numerous examples of vice and folly in the world around him, and about them he has exactly the same feelings as about the preeminently good deeds which he encounters: they are important and must all be garnered in. Thus anything whatsoever may become the subject of a novel, provided only that it happens in this mundane life

[1] From *The Spirit of the Brush,* translated by SHIO SAKANISHI [*Wisdom of the East Series,* 1957].

[2] See Hsieh Ho, p. 148a.

[1] Translated by DONALD KEENE. From *Anthology of Japanese Literature,* edited by Donald Keene.

and not in some fairyland beyond our human ken.

The Tale of Genji [*c. 1000*] [1]

ST. ANSELM

c. 1033 – 1109

God is that, the greater than which cannot be conceived.[2]

Proslogion, ch. 3

ABU MOHAMMED KASIM BEN ALI HARIRI

1054–1122

We praise Thee, O God,
For whatever perspicuity of language
Thou hast taught us
And whatever eloquence Thou hast inspired us with.

Makamat. Prayer

PETER ABELARD

1079–1142

O what their joy and their glory must be,
Those endless sabbaths the blessed ones see! [3] *Hymnus Paraclitensis*

Against the disease of writing one must take special precautions, since it is a dangerous and contagious disease.

Letter 8, Abelard to Héloise [4]

ST. BERNARD

1091–1153

You will find something more in woods than in books. Trees and stones will teach you that which you can never learn from masters.[5] *Epistle 106*

I have liberated my soul.[6] *Ib. 371*

[1] Translated by ARTHUR WALEY. See Motoori, p. 455b.

[2] This is commonly referred to as the ontological argument for the existence of God, and derives from ST. AUGUSTINE, *De Doctrina Christiana, bk. I, ch. 7.* It is also to be found in DESCARTES, *Third Meditation.*

[3] O quanta qualia sunt illa sabbata,
Quae semper celebrat superna curia.
Translated by JOHN MASON NEALE [1884].

[4] See Héloise, p. 154b.

[5] See Shakespeare, *As You Like It,* pp. 247b and 249b, and Wordsworth, p. 509a.

[6] Liberavi animam meam.

Hell is full of good intentions or desires.[1]

Attributed. From ST. FRANCIS DE SALES, *Letter 74*

SONG OF ROLAND

Eleventh century

Friend Roland, sound your oliphant.[2]

La Chanson de Roland, l. 1070

Roland is valorous and Oliver is wise.[3] *Ib. 1093*

HÉLOISE[4]

c. 1101 – c. 1164

Riches and power are but gifts of blind fate, whereas goodness is the result of one's own merits.

Letter 2, Héloise to Abelard

ARCHPOET[5]

Twelfth century

When the hour is nigh me,
Let me in the tavern die,
With a tankard by me.[6] *Confessio*

Sweeter tastes the wine to me in a tavern tankard
Than the watered stuff my Lord Bishop hath decanted. *Ib.*

[1] Hell is full of good meanings and wishings. — GEORGE HERBERT, *Jacula Prudentum* [1651], *no. 170*

Hell is paved with good intentions. — JOHN RAY, *English Proverbs* [1670]

Quoted by SAMUEL JOHNSON [1775]; from BOSWELL, *Life of Dr. Johnson* [1791], *vol. I, p. 555* [*Everyman ed.*]

Hell is paved with good intentions, not with bad ones. — GEORGE BERNARD SHAW [1856–1950], *Maxims for Revolutionists*

[2] Compagnon Roland sonnez de votre oliphant.

[3] Roland est preux et Oliver est sage.

A Roland for an Oliver. I.e., a blow for a blow, tit for tat, referring to the drawn combat between Roland and Oliver.

[4] See Peter Abelard, p. 154a.

[5] Translated by HELEN WADDELL.

[6] In taberna mori
ut sint vina proxima
morientis ori.
See Walter Map, p. 155b.

Down the broad way do I go,
Young and unregretting,
Wrap me in my vices up,
Virtue all forgetting,
Greedier for all delight
Than heaven to enter in:
Since the soul in me is dead,
Better save the skin.
Estuans Intrinsecus

GRATIAN
Twelfth century

Paintings are the Bible of the laity.[1]
Decretum, pt. III

POEM OF THE CID[2]
Twelfth century

Were his lord but worthy, God, how fine a vassal. *l.* 20

Thus parted the one from the others as the nail from the flesh. *l.* 375

Who serves a good lord lives always in luxury. *l.* 850

One would grow poor staying in one place always. *l.* 948

FREDERICK I [BARBAROSSA]
1122–1190

An emperor is subject to no one but God and Justice.
From ZINCGREF, *Apophthegmata, bk. I* [1626]

AVERROËS
1126–1198

Knowledge is the conformity of the object and the intellect.[3]
Destructio Destructionum

[1] Also attributed by Gratian to GREGORY SERENO, Bishop of Massilio, *Letter 9.*
[2] Translated by W. S. MERWIN.
[3] The classic definition of epistemology, still commented on today and used by the Neo-Thomists.

HENRY II
1133–1189

Who will free me from this turbulent priest? [1] *Attributed*

MOSES BEN MAIMON [MAIMONIDES]
1135–1204

Anticipate charity by preventing poverty; assist the reduced fellowman, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity. This is the highest step and the summit of charity's golden ladder.[2]
Charity's Eight Degrees

WALTER MAP [MAPES]
c. 1140 – c. 1210

I intend to die in a tavern; let the wine be placed near my dying mouth,[3] so that when the choirs of angels come, they may say, "God be merciful to this drinker!" *De Nugis Curialium*

ALAIN DE LILLE [ALANUS DE INSULIS]
d. 1202

Do not hold as gold all that shines as gold.[4] *Parabolae*

[1] Thomas à Becket.
[2] See Andrew Carnegie, p. 757a.
[3] Meum est propositum in taberna mori;
Vinum sit appositum morientis ori.
See Archpoet, p. 154b.
[4] Non teneas aurum totum quod splendet ut aurum [All that glitters is not gold].
This was considered a common proverb which had its roots in a Latin translation from ARISTOTLE: Yellow-colored objects appear to be gold. — *Elenchi, bk. I, ch. 1*
Hyt is not al gold that glareth. — CHAUCER, *The House of Fame* [1374–1385], *bk. I, l. 272*
But al thyng which that shineth as the gold
Nis nat gold, as that I have herd it told.
The Canterbury Tales [c. 1387]. *The Canon's Yeoman's Tale, l. 962*
All is not golde that outward shewith bright. — LYDGATE [c. 1370–c. 1451], *On the Mutability of Human Affairs*
(*note continues p. 156*)

KAMO NO CHOMEI
1153–1216

The flow of the river is ceaseless and its water is never the same. The bubbles that float in the pools, now vanishing, now forming, are not of long duration: so in the world are man and his dwellings. . . . [People] die in the morning, they are born in the evening, like foam on the water.

Hojoki (An Account of My Hut) [1] [1212]

He who complies with the ways of the world may be impoverished thereby; he who does not, appears deranged. Wherever one may live, whatever work one may do, is it possible even for a moment to find a haven for the body or peace for the mind? *Ib.*

Only in a hut built for the moment can one live without fears. *Ib.*

My body is like a drifting cloud — I ask for nothing, I want nothing. *Ib.*

WALTHER VON DER VOGELWEIDE
c. 1160 – 1230

Now the summer came to pass
And flowers through the grass
Joyously sprang,
While all the tribes of birds sang.[1]
Dream Song, st. 1 [2]

This was ever the world's distempered will:
Fools have always mocked and spurned the wise.
These shall be judged according to their lies.[3] *Lament, st. 2*

The sun no longer shows
His face; and treason sows
His secret seeds that no man can detect;
Fathers by their children are undone;
The brother would the brother cheat;
And the cowled monk is a deceit . . .
Might is right, and justice there is none.[4] *Millennium*

FUJIWARA NO TEIKA
1162–1241

In the expression of the emotions originality merits the first consideration. . . . The words used, however, should be old ones. . . .

The style should imitate the great poems of the masters of former times. One must discard every last phrase of the sentiments and expressions written by men of recent times. . . .

One should impregnate one's mind with a constant study of the forms of expression of ancient poetry.[5]

There are no teachers of Japanese poetry. But they who take the old poems as their teachers, steep their minds in the old style, and learn their words from the masters of former time —who of them will fail to write poetry?

Guide to the Composition of Poetry [6]

Non omne quod fulget est aurum. — GABRIEL BIEL [d. 1495], *Expositio Canonis Messe, lecture 77*, derived from WILLIAM OF AUVERGNE [d. 1249]. This is the Latin version closest to the proverb as commonly known.

Gold all is not that doth golden seem. — SPENSER, *Faerie Queene, bk. II* [1590], *canto 8, st. 14*

All that glisters is not gold —
Often have you heard that told.
SHAKESPEARE, *Merchant of Venice* [1596–1597], *act II, sc. vii, l. 65*

All is not gold that glisters. — CERVANTES, *Don Quixote, pt. II* [1615], *bk. III, ch. 33*

All is not gold that glisteneth. — MIDDLETON, *A Fair Quarrel* [1617], *act V, sc. i*

All, as they say, that glitters is not gold. — DRYDEN, *The Hind and the Panther* [1687], *l. 215*

[1] Translated by DONALD KEENE. From *Anthology of Japanese Literature*, edited by Donald Keene.

[1] Dô der sumer komen was,
Und die blumen dur daz gras
Wünneclâchen sprungen,
Aedâ die vogele sungen.

[2] See *Sumer is icumen in*, p. 1083a.

[3] Translated by MARGARET F. RICHEY.

[4] Translated by JETHRO BITHELL.

[5] See Horace, p. 124b, and Hsieh Ho, p. 148a.

[6] From *Sources of Japanese Tradition*, edited by WILLIAM THEODORE DE BARY [1958].

HARTMANN VON AUE
c. 1170 – 1215

He who helps in the saving of others,
Saves himself as well. *Poor Henry*

HERBERT VON FRITZLAR
fl. c. 1210

The cart has no place where a fifth wheel could be used. *Saying*

EIKE VON REPKOW
fl. c. 1220

He who comes first, eats first.
Sachsenspiegel [1219–1233]

ST. FRANCIS OF ASSISI[1]
c. 1181 – 1226

Praise to thee, my Lord, for all thy creatures,
Above all Brother Sun
Who brings us the day and lends us his light.
The Song of Brother Sun and of All His Creatures [1225]

Love is he, radiant with great splendor,
And speaks to us of Thee, O Most High. *Ib.*

Where there is charity and wisdom, there is neither fear nor ignorance. Where there is patience and humility, there is neither anger nor vexation. Where there is poverty and joy, there is neither greed nor avarice. Where there is peace and meditation, there is neither anxiety nor doubt.
The Counsels of the Holy Father St. Francis. Admonition 27

Lord,
make me an instrument of Your peace.
Where there is hatred let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light; and
Where there is sadness, joy.
O divine Master,
grant that I may not so much
Seek to be consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned; and
It is in dying that we are born to eternal life. *Attributed*

I have sinned against my brother the ass. *Dying words*

[1] Translated by LEO SHERLEY-PRICE.

MAGNA CARTA
1215

No freeman shall be taken, or imprisoned, or outlawed, or exiled, or in any way harmed, nor will we go upon him nor will we send upon him, except by the legal judgment of his peers or by the law of the land. *Clause 39*

To none will we sell, to none deny or delay, right or justice. *Clause 40*

TOMMASO DI CELANO
c. 1185 – c. 1255

Day of wrath and doom impending,
David's word with Sibyl's blending,
Heaven and earth in ashes ending![1]
Dies Irae

ALFONSO X [ALFONSO THE WISE]
1221–1284

Had I been present at the creation, I would have given some useful hints for the better ordering of the universe.[2] *Attributed*

[1] Dies irae, dies illa
Solvet saeclum in favilla,
Teste David cum Sibylla.
Translated by W. J. IRONS. This has been attributed also to St. Gregory and St. Bernard.

[2] CARLYLE says, in his *History of Frederick the Great, bk. II, ch. 7,* that this saying of Alfonso about Ptolemy's astronomy, "that it seemed a crank machine; that it was pity the Creator had not taken advice," is still remembered by mankind — this and no other of his many sayings.

RUTEBEUF
d. 1280

What became of the friends I had
With whom I was always so close
And loved so dearly?
La Complainte Rutebeuf

Friendship is dead:
They were friends who go with the wind,[1]
And the wind was blowing at my door.
Ib.

ST. THOMAS AQUINAS
1227–1274

Sing, my tongue, the Savior's glory,
Of His Flesh the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King.[2]
Pange, Lingua (hymn for Vespers on the Feast of Corpus Christi), st. 1

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.
Ib. st. 5 (Tantum Ergo)

Thus Angels' Bread is made
The Bread of man today:
The Living Bread from Heaven
With figures doth away:
O wondrous gift indeed!
The poor and lowly may
Upon their Lord and Master feed.[1]
Sacris Solemniis Juncta Sint Gaudia (Matins hymn for Corpus Christi), st. 6 (Panis Angelicus)

O saving Victim, opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, Thy strength bestow.[2]
Verbum Supernum Prodiens (hymn for Lauds on Corpus Christi), st. 5 (O Salutaris Hostia)

Lord Jesu, blessed Pelican.
Adoro Te Devote (hymn appointed for the Thanksgiving after Mass), st. 6 (Pie Pellicane Jesu Domine)

Three things are necessary for the salvation of man: to know what he ought to believe; to know what he ought to desire; and to know what he ought to do.
Two Precepts of Charity [1273]

Law: an ordinance of reason for the common good, made by him who has care of the community.
Summa Theologica [1273]

Concerning perfect blessedness which consists in a vision of God.[3]
Ib.

Reason in man is rather like God in the world.
Opuscule 11, De Regno

Beware the man of one book.[4]
Quoted by ISAAC D'ISRAEL *in Curiosities of Literature* [1791–1793]

FREIDANK
fl. c. 1250

New brooms sweep well. *Saying*

[1] See Dowson, p. 890a.
[2] Pange, lingua, gloriosi
Corporis mysterium
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.
Translated by EDWARD CASWALL [1814–1878].
Now, my tongue, the mystery telling
Of the glorious Body sing.
The Hymnal of the Protestant Episcopal Church
Pange, lingua, gloriosi proelium certaminis [Sing, my tongue, the glorious battle]. — VENANTIUS HONORIUS CLEMENTIANUS FORTUNATUS, Bishop of Poitiers [fl. c. 600].

[1] Translated by J. D. CHAMBERS [1805–1893].
Man did eat angels' food. — *Psalm 78:25*
[2] Translated by EDWARD CASWALL.
[3] Probably the origin of the phrase "beatific vision."
[4] Cave ab homine unius libri.

MEISTER ECKHART
c. 1260 – 1327

In silence man can most readily preserve his integrity.

Directions for the Contemplative Life

The more wise and powerful a master, the more directly is his work created, and the simpler it is.

Of the Eternal Birth

One must not always think so much about what one should do, but rather what one should be. Our works do not ennoble us; but we must ennoble our works. *Work and Being*

DANTE ALIGHIERI
1265–1321

In that part of the book of my memory before which is little that can be read, there is a rubric, saying, "Incipit Vita Nova."

La Vita Nuova [1293] [1]

Love hath so long possess'd me for his own
And made his lordship so familiar.
Ib.

Love with delight discourses in my mind
Upon my lady's admirable gifts . . .
Beyond the range of human intellect.
Il Convito.[2] *Trattato Terzo, l. 1*

In the middle of the journey of our life I came to myself within a dark wood where the straight way was lost.[3]

The Divine Comedy [c. 1310–1320]. *Inferno*,[4] *canto I, l. 1*

And as he, who with laboring breath has escaped from the deep to the shore, turns to the perilous waters and gazes.
Ib. 22

Thou [1] art my master and my author; thou art he from whom alone I took the style whose beauty has done me honor.

The Divine Comedy. Inferno, canto I, l. 85

All hope abandon, ye who enter here! [2] *Ib. III, 9*

Here must all distrust be left behind; all cowardice must be ended. *Ib. 14*

There sighs, lamentations and loud wailings resounded through the starless air, so that at first it made me weep; strange tongues, horrible language, words of pain, tones of anger, voices loud and hoarse, and with these the sound of hands, made a tumult which is whirling through that air forever dark, as sand eddies in a whirlwind.
Ib. 22

This miserable state is borne by the wretched souls of those who lived without disgrace and without praise.
Ib. 34

Let us not speak of them; but look, and pass on.[3] *Ib. 51*

These wretches, who never were alive. *Ib. 64*

Into the eternal darkness, into fire and into ice.[3, 4] *Ib. 87*

Without hope we live in desire.
Ib. IV, 42

I came into a place void of all light, which bellows like the sea in tempest, when it is combated by warring winds.[5]
Ib. V, 28

As in the cold season their wings bear the starlings along in a broad, dense flock, so does that blast the wicked spir-

[1] Translated by DANTE GABRIEL ROSSETTI.
[2] Translated by CHARLES LYELL. The first line is also in *The Divine Comedy, Purgatorio II, 112*.
[3] Nel mezzo del cammin di nostra vita
Mi ritrovai per una selva oscura,
Che la diritta via era smarrita.
[4] Translated by JOHN D. SINCLAIR [1958], unless otherwise noted.

[1] Virgil.
[2] Lasciate ogni speranza, voi ch'entrate. Traditional translation.
[3] Translated by JOHN AITKEN CARLYLE, *The Temple Classics* [1900].
[4] See Housman, p. 853a, and Frost, p. 927a.
[5] Translated by JOHN AITKEN CARLYLE, *The Temple Classics* [1900].

its. Hither, thither, downward, upward, it drives them.[1]

The Divine Comedy. Inferno, canto V, l. 40

Love, which is quickly kindled in the gentle heart, seized this man for the fair form that was taken from me, and the manner still hurts me. Love, which absolves no beloved one from loving, seized me so strongly with his charm that, as thou seest, it does not leave me yet.[2] *Ib. 100*

What sweet thoughts, what longing led them to the woeful pass.[3]

Ib. 113

There is no greater sorrow
Than to be mindful of the happy time
In misery.[4] *Ib. 121*

A Galeotto was the book and he that wrote it; that day we read in it no farther.[5] *Ib. 137*

I fell as a dead body falls.

Ib. Last line

Pride, Envy, and Avarice are the three sparks that have set these hearts on fire. *Ib. VI, 74*

But when thou shalt be in the sweet world, I pray thee bring me to men's memory.[6] *Ib. 88*

Ye that are of good understanding, note the doctrine that is hidden under the veil of the strange verses!

Ib. IX, 61

[1] Di qua, di là, di giù, di su li mena.

[2] Francesca of Rimini tells of the love she and Paolo, her brother-in-law, bore one another and of its tragic end when her husband surprised and stabbed them.

[3] Translated by JOHN AITKEN CARLYLE, *The Temple Classics* [1900].

[4] Translated by LONGFELLOW.

Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria.

See Pindar, p. 79b; Boethius, p. 148a; Chaucer, p. 165a; and Tennyson, p. 647a.

[5] Galeotto fu il libro e chi lo scrisse:
Quel giorno più non vi leggemmo avante.

[6] Ciacco (Hog), noted for his gluttony, entreats Dante.

Already I had fixed my look on his; and he rose upright with breast and countenance, as if he entertained great scorn of Hell.[1]

The Divine Comedy. Inferno, canto X, l. 34

Necessity brings him [Dante] here, not pleasure. *Ib. XII, 87*

If thou follow thy star, thou canst not fail of a glorious haven.

Ib. XV, 55

So my conscience chide me not, I am ready for Fortune as she wills.

Ib. 91

He listens well who takes notes.

Ib. 99

A fair request should be followed by the deed in silence. *Ib. XXIV, 77*

Consider your origin; you were not born to live like brutes, but to follow virtue and knowledge.

Ib. XXVI, 118

If I thought my answer were to one who would ever return to the world, this flame should stay without another movement; but since none ever returned alive from this depth, if what I hear is true, I answer thee without fear of infamy.[2] *Ib. XXVII, 60*

And thence we came forth, to see again the stars.[3] *Ib. XXXIV, 139*

To run over better waters the little vessel of my genius now hoists her sails, as she leaves behind her a sea so cruel.

Ib. Purgatorio,[4] *canto I, l. 1*

He goes seeking liberty, which is so dear, as he knows who for it renounces life. *Ib. 71*

[1] Translated by JOHN AITKEN CARLYLE, *The Temple Classics* [1901]

Dante speaks of Farinata, head of the Uberti family, leaders of the Ghibelline faction in Florence.

[2] Count Guido da Montefeltro, the famous Ghibelline warrior, addresses Dante.

This passage in Italian is the epigraph for T. S. ELIOT, *The Love Song of J. Alfred Prufrock* [1917].

[3] E quindi uscimmo a riveder le stelle.

[4] Translated by CHARLES ELIOT NORTON [1902], unless otherwise noted.

O conscience, upright and stainless, how bitter a sting to thee is a little fault!

The Divine Comedy. Purgatorio, canto III, l. 8

For to lose time is most displeasing to him who knows most. *Ib. 78*

The Infinite Goodness has such wide arms that it takes whatever turns to it. *Ib. 121*

Unless, before then, the prayer assist me which rises from a heart that lives in grace: what avails the other, which is not heard in heaven? *Ib. IV, 133*

"Why is thy mind so entangled," said the Master,[1] "that thou slackenest thy pace? What is it to thee what they whisper there? Come after me and let the people talk. Stand like a firm tower that never shakes its top for blast of wind." *Ib. V,*[2] *10*

Go right on and listen as thou goest. *Ib. 45*

[Beatrice] who shall be a light between truth and intellect. *Ib. VI, 45*

It was now the hour that turns back the longing of seafarers and melts their hearts, the day they have bidden dear friends farewell, and pierces the new traveler with love if he hears in the distance the bell that seems to mourn the dying day.[2] *Ib. VIII, 1*

Give us this day the daily manna,[3] without which, in this rough desert, he backward goes, who toils most to go on. *Ib. XI, 13*

Worldly renown is naught but a breath of wind, which now comes this way and now comes that, and changes name because it changes quarter. *Ib. 100*

O human race, born to fly upward, wherefore at a little wind dost thou so fall? *Ib. XII, 95*

[1] Virgil.
[2] Translated by JOHN D. SINCLAIR.
[3] See *Matthew, 6:11,* p. 40b.

To a greater force, and to a better nature, you, free, are subject, and that creates the mind in you, which the heavens have not in their charge. Therefore if the present world go astray, the cause is in you, in you it is to be sought.

The Divine Comedy. Purgatorio, canto XVI, l. 79

Everyone confusedly conceives of a good in which the mind may be at rest, and desires it; wherefore everyone strives to attain to it. *Ib. XVII, 127*

Love kindled by virtue always kindles another, provided that its flame appear outwardly. *Ib. XXII, 10*

Less than a drop of blood remains in me that does not tremble; I recognize the signals of the ancient flame.[1] *Ib. XXX, 46*

But so much the more malign and wild does the ground become with bad seed and untilled, as it has the more of good earthly vigor. *Ib. 118*

Pure and disposed to mount unto the stars.[2] *Ib. XXXIII, 145*

The glory of Him who moves everything penetrates through the universe, and is resplendent in one part more and in another less.[3]

Ib. Paradiso,[4] *canto I, l. 1*

A great flame follows a little spark. *Ib. 34*

And in His will is our peace.[5] *Ib. III, 85*

The greatest gift that God in His bounty made in creation, and the most conformable to His goodness, and that which He prizes the most, was the freedom of the will, with which the crea-

[1] Men che dramma
Di sangue m'è rimaso, che no tremi;
Conosco i segni dell' antica fiamma.
See Virgil, p. 118b.
[2] Puro e disposto a salire alle stelle.
See Virgil, p. 119b.
[3] See *Acts 17:28,* p. 50a, and Aratus, p. 104a.
[4] Translated by JOHN D. SINCLAIR.
[5] E'n la sua volontade e nostra pace.
See T. S. Eliot, p. 1004a.

tures with intelligence, they all and they alone, were and are endowed.

The Divine Comedy. Paradiso, canto V, l. 19

Thou shalt prove how salt is the taste of another's bread and how hard is the way up and down another man's stairs.

Ib. XVII, 58

Overcoming me with the light of a smile, she [Beatrice] said to me: "Turn and listen, for not only in my eyes is Paradise." [1]

Ib. XVIII, 19

Therefore the sight that is granted to your world penetrates within the Eternal Justice as the eye into the sea; for though from the shore it sees the bottom, in the open sea it does not, and yet the bottom is there but the depth conceals it. *Ib. XIX, 73*

The experience of this sweet life.[2]

Ib. XX, 47

Like the lark that soars in the air, first singing, then silent, content with the last sweetness that satiates it, such seemed to me that image, the imprint of the Eternal Pleasure. *Ib. 73*

The night that hides things from us.

Ib. XXIII, 3

With the color that paints the morning and evening clouds that face the sun I saw then the whole heaven suffused. *Ib. XXVII, 28*

The Love that moves the sun and the other stars.[3] *Ib. XXXIII, 145*

YOSHIDA KENKO
1283–1350

To while away the idle hours, seated the livelong day before the ink slab, by jotting down without order or purpose whatever trifling thoughts pass through my mind, verily this is a queer and crazy thing to do!

Tsurezure-Gusa (Essays in Idleness) [c. 1340] [1]

One should write not unskillfully in the running hand, be able to sing in a pleasing voice and keep good time to music; and, lastly, a man should not refuse a little wine when it is pressed upon him. *Ib.*

However gifted and accomplished a young man may be, if he has no fondness for women, one has a feeling of something lacking, as of a precious wine cup without a bottom. *Ib.*

To sit alone in the lamplight with a book spread out before you, and hold intimate converse with men of unseen generations — such is a pleasure beyond compare. *Ib.*

A certain recluse, I know not who, once said that no bonds attached him to this life, and the only thing he would regret leaving was the sky. *Ib.*

PHILIP VI
[PHILIP OF VALOIS]
1293–1350

He who loves me, let him follow me.[2]

WILLIAM OF OCKHAM
1300–1348

A plurality must not be asserted without necessity.[3]

Quodlibeta Septem [c. 1320]

[1] See Chaucer, p. 165a.
[2] L'esperienza di questa dolce vita.
[3] L'amor che muove il sole e l'altre stelle. See Aristotle, p. 97b.

[1] Translated by DONALD KEENE. From *Anthology of Japanese Literature,* edited by Donald Keene.
[2] Qui m'aime me suive.
[3] Translated by A. C. CROMBIE. This is the original statement of "Ockham's razor." The more familiar form, "Entities should not be multiplied beyond necessity," was introduced in the seventeenth century by John Ponce of Cork.

PETRARCH[1] [FRANCESCO PETRARCA]
1304–1374

Who overrefines his argument brings himself to grief.
To Laura in Life, canzone 11

A good death does honor to a whole life.
To Laura in Death, canzone 16

To be able to say how much you love is to love but little. *Ib. 137*

Rarely do great beauty and great virtue dwell together.[2]
De Remedies, bk. II

EDWARD III
1312–1377

Honi soit qui mal y pense.[3]
Motto of the Order of the Garter [1349]

Let the boy win his spurs.
Said of the Black Prince at the Battle of Crécy [1345]

JOHN BARBOUR
c. 1316 – 1395

Ah! Freedom is a noble thing!
Freedom makes man to have liking.
Freedom all solace to man gives;
He lives at ease that freely lives.
The Bruce [*c. 1375*], *l. 225*

JOHN WYCLIFFE
c. 1320 – 1384

I believe that in the end the truth will conquer.
To the Duke of Lancaster [1381]. *From* J. R. GREEN, *A Short History of the English People, ch. 5*

[1] Chaucer translated *Sonnet 88* [*In Vita*], *S'amor non è*. See p. 164b.
[2] See Petronius, p. 133b.
[3] Evil to him who evil thinks.

By hook or by crook.[1]
Controversial Tracts [*c. 1380*]

This Bible is for the government of the People, by the People, and for the People.[2] *Attributed* [1382]

WILLIAM OF WYKEHAM
1324–1404

Manners maketh man.
Motto of his two foundations, Winchester College and New College, Oxford

CHARLES V OF FRANCE
1337–1380

I speak Spanish to God, Italian to women, French to men, and German to my horse.[3] *Attributed*

GEOFFREY CHAUCER[4]
c. 1343 – 1400

To rede, and drive the night away.
The Book of the Duchess [1369], *l. 49*

Soun ys noght but eyr ybroken,
And every speche that ys spoken,

[1] The phrase has been said to derive from the custom of some manors where tenants were authorized to take firebote *by hook or by crook;* that is, so much of the underwood as may be cut with a crook, and so much of the loose timber as may be collected from the boughs by means of a hook. Quoted by Skelton, Heywood, Spenser, and others.
[2] Supposedly, Wycliffe used this phrase in the general prologue of his translation of the Bible [1382]. However, this editor could not find it in the 1850 edition collated from all the Wycliffe MSS. by Josiah Forshall and Sir Frederick Madden. The closest sentence is: If this book be wel understanden, it is profitable bothe to goostly governours and bodily lordis, and iustisis and comyns also.
See Webster, p. 547a; Garrison, p. 616a; Lincoln, p. 639a; and Parker, p. 657b.
[3] Je parle espagnol à Dieu, italien aux femmes, français aux hommes, et allemand à mon cheval.
[4] From the text of F. N. ROBINSON, *The Works of Geoffrey Chaucer, 2nd ed.* [1957].

Lowd or pryvee, foul or fair,
In his substaunce ys but air.
The House of Fame [1374–1385], *bk. II, l.* 765

Venus clerk, Ovide,
That hath ysowen wonder wide
The grete god of Loves name.
Ib. III, 1487

Hard is the herte that loveth nought
In May.
The Romaunt of the Rose [1]
[*c.* 1380], *l.* 85

The tyme, that may not sojourne,
But goth, and may never retourne,
As watir that doun renneth ay,
But never drope retourne may.
Ib. 381

Nakid as a worm was she. *Ib.* 454

As round as appil was his face.
Ib. 819

So that the more she yaf awey,
The more, ywis, she hadde alwey.
Ib. 1159

A ful gret fool is he, ywis,
That bothe riche and nygard is.
Ib. 1171

The lyf so short, the craft so long to lerne,[2]
Th' assay so hard, so sharp the conqueryinge.
The Parliament of Fowls [1380–1386], *l.* 1

For out of olde feldes, as men seyth,
Cometh al this newe corn fro yer to yere; [3]
And out of olde bokes, in good feyth,
Cometh al this newe science that men lere. *Ib.* 22

Nature, the vicaire of the almyghty lorde. *Ib.* 379

A fol can not be stille.[1]
The Parliament of Fowls, l. 574

Now welcome, somer, with thy sonne softe,[2]
That hast this wintres weders overshake.
Ib. 680

But the Troian gestes, as they felle,
In Omer, or in Dares, or in Dite,
Whoso that kan may rede hem as they write.
Troilus and Criseyde [*c.* 1385], *bk. I, l.* 145

If no love is, O God, what fele I so?
And if love is, what thing and which is he?
If love be good, from whennes cometh my woo? [3]
Ib. 400 (*Canticus Troili*)

A fool may ek a wys-man ofte gide.
Ib. 630

Ek som tyme it is craft to seme fle
Fro thyng whych in effect men hunte faste. *Ib.* 747

Unknowe, unkist, and lost, that is unsought.[4] *Ib.* 809

O wynd, o wynd, the weder gynneth clere. *Ib. II,* 2

Til crowes feet be growen under youre yë. *Ib.* 403

Lord, this is an huge rayn!
This were a weder for to slepen inne!
Ib. III, 656

It is nought good a slepyng hound to wake.[5] *Ib.* 764

For I have seyn, of a ful misty morwe
Folowen ful often a myrie someris day.
Ib. 1060

Right as an aspes leef she gan to quake. *Ib.* 1200

[1] Chaucer, and probably others, translated the French *Roman de la Rose* by Guillaume de Lorris (begun in 1237) and Jean de Meun (continued c. 1277).

[2] See Hippocrates, p. 88b, and note.

[3] John Bartlett quoted this line at the head of his preface to the Ninth Edition of *Familiar Quotations* [1891].

[1] See *Proverbs 29:11,* p. 26b.

[2] In a somer sesun, whan softe was the sonne. — WILLIAM LANGLAND [c. 1330–c. 1400], *The Vision of Piers Plowman, prologue*

[3] The *Canticus Troili* (*Song of Troilus*) is a fairly close rendering of Petrarch's *Sonnet 88* (*In Vita*), *S'amor non è.*

[4] See Homer, p. 64b, and note.

[5] See Dickens, p. 672a.

For of fortunes sharpe adversitee
The worste kynde of infortune is this,
A man to han ben in prosperitee,
And it remembren, whan it passed is.[1]
Troilus and Criseyde, bk. III, l. 1625

Oon ere it herde, at tothir out it wente.[2] *Ib. IV, 434*

Ek wonder last but nyne nyght nevere in towne. *Ib. 588*

But manly sette the world on six and sevene; [3]
And if thow deye a martyr, go to hevene! *Ib. 622*

For tyme ylost may nought recovered be. *Ib. 1283*

They take it wisly, faire, and softe.[4]
Ib. V, 347

For he that naught n' assaieth, naught n' acheveth.[5] *Ib. 784*

Paradis stood formed in her yën.[6]
Ib. 817

Trewe as stiel. *Ib. 831*

This sodeyn Diomede. *Ib. 1024*

Ye, fare wel al the snow of ferne yere! [7]
Ib. 1176

Ek gret effect men write in place lite;
Th' entente is al, and nat the lettres space. *Ib. 1629*

[1] See Pindar, p. 79b; Boethius, p. 148a; Dante, p. 160a; and Tennyson, p. 647a.

[2] Went in at the tone eare and ont at tother. — JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 9*

[3] All is uneven,
And everything is left at six and seven.
SHAKESPEARE, *Richard II* [1595–1596], *act II, sc. ii, l. 120*

Let things go at sixes and sevens. — CERVANTES, *Don Quixote, pt. I* [1605], *bk. IV, ch. 3*

Things going on at sixes and sevens. — GOLDSMITH, *The Good-Natured Man* [1768], *act I*

Say, why is everything
Either at sixes or at sevens?
W.S. GILBERT, *H.M.S. Pinafore* [1878], *act II, Fair Moon*

[4] The proverb is: Fair and softly goes far. See Shakespeare, p. 224b.

[5] See Heywood, p. 184b, and note.

[6] See Dante, p. 162a.

[7] See Villon, p. 171a.

Go, litel bok, go, litel myn tragedye.[1]
Troilus and Criseyde, bk. V, l. 1786

O yonge, fresshe folkes, he or she,
In which that love up groweth with youre age,
Repeyreth hom fro worldly vanyte.
Ib. 1835

O moral Gower, this book I directe
To the. *Ib. 1856*

Whan that the month of May
Is comen, and that I here the foules synge,
And that the floures gynnen for to sprynge,
Farewel my bok, and my devocioun!
The Legend of Good Women [c. 1386], l. 36

That, of al the floures in the mede,
Thanne love I most thise floures white and rede,
Swiche as men callen daysyes in our toun. *Ib. 41*

Whan that Aprill with his shoures soote

[1] Off with you down where you want to go. — HORACE [65–8 B.C.], *Epistles I, xx, 5*

Little book, you will go without me — I don't mind — to the city. — OVID [43 B.C.–A.D. 18], *Tristia I, i, 1*

Vade salutatem pro me, liber [Go forth, my book, to bear my greetings]. — MARTIAL [A.D. c. 40–c. 104], *Epigrams I, 70*

Go now, my little book, to every place
Where my first pilgrim has but shown his face.
JOHN BUNYAN, *Pilgrim's Progress* [1678], *Apology*

Go, little Book! From this my solitude
I cast thee on the Waters — go thy ways.
ROBERT SOUTHEY, *Lay of the Laureate* [1815], *L'Envoi*

These lines of Southey's and the next two were quoted by BYRON in *Don Juan* [1818], *canto I, stanza 222*, which ends: The four first rhymes are Southey's, every line:/ For God's sake, reader! take them not for mine!

Go forth, my little book! pursue thy way;
Go forth, and please the gentle and the good.
WORDSWORTH, *Memorials of a Tour on the Continent* [1820]

Go, little book, and wish to all
Flowers in the garden, meat in the hall.
R. L. STEVENSON, *Underwoods* [1887], *Envoy*

The droghte of March hath perced to the roote.
The Canterbury Tales [*c.* 1387]. *Prologue, l.* 1

And smale foweles maken melodye,
That slepen al the nyght with open yë,
(So priketh hem nature in hir corages);
Thanne longen folk to goon on pilgrimages. *Ib.* 9

He was a verray, parfit gentil knight. *Ib.* 72

He was as fressh as is the month of May. *Ib.* 92

He koude songes make, and wel endyte. *Ib.* 95

Curteis he was, lowely, and servysable,
And carf beforn his fader at the table. *Ib.* 99

Ful weel she soong the service dyvyne,
Entuned in hir nose ful semely;
And Frenssh she spak ful faire and fetisly,
After the scole of Stratford atte Bowe
For Frenssh of Parys was to hir unknowe. *Ib.* 122

She wolde wepe, if that she saugh a mous
Kaught in a trappe, if it were deed or bledde. *Ib.* 144

And theron heng a brooch of gold ful sheene,
On which ther was first write a crowned A,
And after *Amor vincit omnia*.[1] *Ib.* 160

His palfrey was as broun as is a berye. *Ib.* 207

A Frere ther was, a wantowne and a merye. *Ib.* 208

He knew the tavernes wel in every toun. *Ib.* 240

Somwhat he lipsed, for his wantonnesse,
To make his Englissh sweete upon his tonge. *Ib.* 264

[1] See Virgil, p. 117a.

A Clerk ther was of Oxenford also.
The Canterbury Tales. Prologue, l. 285

As leene was his hors as is a rake. *Ib.* 287

For hym was levere have at his beddes heed
Twenty bookes, clad in blak or reed,
Of Aristotle and his philosophie,
Than robes riche, or fithele, or gay sautrie,
But al be that he was a philosophre,
Yet hadde he but litel gold in cofre. *Ib.* 293

And gladly wolde he lerne, and gladly teche.[1] *Ib.* 308

Nowher so bisy a man as he ther nas,
And yet he semed bisier than he was. *Ib.* 321

For he was Epicurus owene sone.[2] *Ib.* 336

It snewed in his hous of mete and drynke. *Ib.* 345

He was a good felawe.[3] *Ib.* 395

His studie was but litel on the Bible. *Ib.* 438

For gold in phisik is a cordial,
Therefore he lovede gold in special. *Ib.* 443

She was a worthy womman al hir lyve,
Housbondes at chirche dore she hadde fyve. *Ib.* 459

This noble ensample to his sheep he yaf,
That first he wroghte, and afterward he taughte. *Ib.* 496

If gold ruste, what shal iren do? *Ib.* 500

But Cristes loore and his apostles twelve
He taughte, but first he folwed it hymselve. *Ib.* 527

[1] See Pope, p. 404a.
[2] See Horace, *Epistles iv, 13*, p. 123a.
[3] If he be not fellow with the best king, thou shalt find him the best king of good fellows. — SHAKESPEARE, *King Henry V* [1598–1600], *act V, sc. ii, l.* 259

And yet he hadde a thombe of gold.[1]
The Canterbury Tales. Prologue, l. 563

That hadde a fyr-reed cherubynnes face. *Ib.* 624

Wel loved he garleek, oynons, and eek lekes,
And for to drynken strong wyn, reed as blood. *Ib.* 634

And whan that he wel dronken hadde the wyn,
Than wolde he speke no word but Latyn. *Ib.* 637

Whoso shal telle a tale after a man,
He moot reherce as ny as evere he kan
Everich a word, if it be in his charge,
Al speke he never so rudeliche and large,
Or ellis he moot telle his tale untrewe,
Or feyne thyng, or fynde wordes new.
Ib. 731

For May wol have no slogardie anyght.
The sesoun priketh every gentil herte,
And maketh hym out of his slep to sterte.
Ib. The Knight's Tale, l. 1042

Ech man for hymself. *Ib.* 1182

The bisy larke, messager of day.
Ib. 1491

May, with alle thy floures and thy grene,
Welcome be thou, faire, fresshe May.
Ib. 1510

That "feeld hath eyen, and the wode hath eres."[2] *Ib.* 1522

[1] In allusion to the proverb: An honest miller hath a golden thumb.

[2] The proverb also occurs in the Latin form: Campus habet lumen, et habet nemus auris acumen.

Fieldes have eies and woodes have eares. — JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 5*

Wode has erys, felde has sigt. — *King Edward and the Shepherd, MS* [c. 1300]

Walls have ears. — CERVANTES, *Don Quixote, pt. II* [1615], *ch. 48*

Woods have tongues
As walls have ears.
TENNYSON, *Idylls of the King. Balin and Balan* [1885], *l.* 522

Now up, now doun, as boket in a welle.
The Canterbury Tales. The Knight's Tale, l. 1533

For pitee renneth soone in gentil herte. *Ib.* 1761

Cupido,
Upon his shuldres wynges hadde he two;
And blynd he was, as it is often seene;
A bowe he bar and arwes brighte and kene. *Ib.* 1963

The smylere with the knyf under the cloke. *Ib.* 1999

Up roos the sonne, and up roose Emelye. *Ib.* 2273

Myn be the travaille, and thyn be the glorie! *Ib.* 2406

And was al his chiere, as in his herte. *Ib.* 2683

What is this world? what asketh men to have?
Now with his love, now in his colde grave
Allone, withouten any compaignye. *Ib.* 2777

This world nys but a thurghfare ful of wo,
And we been pilgrymes, passing to and fro.
Deeth is an ende of every worldly soore. *Ib.* 2847

Jhesu Crist, and seiynte Benedight,
Blesse this hous from every wikked wight.
Ib. The Miller's Tale, l. 3483

And broghte of myghty ale a large quart. *Ib.* 3497

"Tehee!" quod she, and clapte the wyndow to. *Ib.* 3740

Yet in our asshen olde is fyr yreke.[1]
Ib. The Reeve's Prologue, l. 3882

The gretteste clerkes been noght the wisest men.[2]
Ib. The Reeve's Tale, l. 4054

[1] See Thomas Gray, p. 441a.

[2] This proverb goes back to Heraclitus.

The greatest Clerkes be not the wisest men. — JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 5*

Thurgh thikke and thurgh thenne.[1]
The Canterbury Tales. The Reeve's Tale. l. 4066

So was hir joly whistle wel ywet.
Ib. 4155

She is mirour of alle curteisye.[2]
Ib. The Man of Law's Tale, l. 166

For in the sterres, clerer than is glas,
Is writen, God woot, whoso koude it rede,
The deeth of every man. *Ib. 194*

Sathan, that evere us waiteth to bigile.
Ib. 582

In his owene grece I made hym frye.[3]
Ib. The Wife of Bath's Prologue, l. 487

What thyng we may nat lightly have,
Therafter wol we crie alday and crave.
Ib. 517

Greet prees at market maketh deere ware,
And to greet cheep is holde at litel prys. *Ib. 522*

And for to se, and eek for be seye.[4]
Ib. 552

But yet I hadde alwey a coltes tooth.
Gat-toothed I was, and that bicam me weel. *Ib. 601*

A womman cast hir shame away,
Whan she cast of hir smok.[5] *Ib. 782*

As thikke as motes in the sonne-beem.
Ib. The Wife of Bath's Tale, l. 868

"My lige lady, generally," quod he,
"Wommen desiren have sovereynetee
As well over hir housbond as hir love."
The Canterbury Tales. The Wife of Bath's Tale, l. 1037

Looke who that is moost vertuous alway,
Pryvee and apert, and most entendeth ay
To do the gentil dedes that he kan;
Taak hym for the grettest gentil man.
Ib. 1113

That he is gentil that dooth gentil dedis.[1] *Ib. 1170*

For thogh we slepe or wake, or rome, or ryde,
Ay fleeth the tyme, it nyl no man abyde.[2]
Ib. The Clerk's Tale, l. 118

Love is noght oold as whan that it is newe. *Ib. 857*

This flour of wyfly pacience. *Ib. 919*

O stormy peple! unsad and evere untrewe! *Ib. 995*

No wedded man so hardy be t'assaille
His wyves pacience, in trust to fynde
Grisildis, for in certein he shal faille!
Ib. 1180

It is no childes pley
To take a wyf withoute avysement.
Ib. The Merchant's Tale, l. 1530

Love is blynd.[3] *Ib. 1598*

My wit is thynne. *Ib. 1682*

Ther nys no werkman, whatsoevere he be,
That may bothe werke wel and hastily;[4]
This wol be doon at leyser parfitly.[5]
Ib. 1832

Therfore bihoveth hire a ful long spoon

[1] Through thicke and thin. — DU BARTAS, *Divine Weeks and Works* [1578], *Second Week, Fourth Day*

[2] Call him bounteous Buckingham,
The mirror of all courtesy.
SHAKESPEARE, *Henry VIII* [1613], *act II, sc. i, l. 53*

[3] Proverbial.
Frieth in her own grease. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 11*
The best way were to entertain him with hope, till the wicked fire of lust have melted him in his own grease. — SHAKESPEARE, *Merry Wives of Windsor* [1601], *act II, sc. i, l. 60*

[4] See Ovid, p. 128b.

[5] See Herodotus *I, 8,* p. 86b.

[1] See Goldsmith, p. 448a.

[2] See John Heywood, p. 182b, and note.

[3] Proverbial. See Shakespeare, p. 228b, and note.

[4] See Publilius Syrus, p. 126b, and John Heywood, p. 182a.

[5] Ease and speed in doing a thing do not give the work lasting solidity or exactness of beauty. — PLUTARCH [A.D. 46–120], *Life of Pericles*

That shal ete with a feend.[1]
The Canterbury Tales. The Squire's Tale, l. 602

Men loven of propre kynde newefangelnesse. *Ib. 610*

Fy on possessioun
But if a man be vertuous withal.
Ib. 686

Pacience is an heigh vertu, certeyn.
Ib. The Franklin's Tale, l. 773

Servant in love, and lord in mariage.
Ib. 793

It is agayns the proces of nature.
Ib. 1345

Trouthe is the hyeste thyng that men may kepe. *Ib. 1479*

For dronkenesse is verray sepulture
Of mannes wit and his discrecioun.
Ib. The Pardoner's Tale, l. 558

Mordre wol out, certeyn, it wol nat faille.[2]
Ib. The Prioress's Tale, l. 1776

This may wel be rym dogerel.
Ib. Chaucer's Tale of Sir Thopas, l. 2115

[1] Proverbial.

Hee must have a long spoon, shall eat with the devill. — JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 5*

He must have a long spoon that must eat with the devil. — SHAKESPEARE, *Comedy of Errors* [1592–1593], *act IV, sc. iii, l. 64*

[2] Proverbial. Also in *The Nun's Priest's Tale, ll. 4242 and 4247.*

How easily murder is discovered! — SHAKESPEARE, *Titus Andronicus* [1593–1594], *act II, sc. iii, l. 28*

Truth will come to light; murder cannot be hid long. — SHAKESPEARE: *Merchant of Venice* [1596–1597], *act II, sc. ii, l. 86*

Murder, though it have no tongue, will speak
With most miraculous organ.
SHAKESPEARE, *Hamlet* [1600–1601], *act II, sc. ii, l. 630*

Murder will out. — CERVANTES, *Don Quixote, pt. I* [1605], *bk. III, ch. 8*

Carcasses bleed at the sight of the murderer. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. I, sec. 1 member 2, subsec. 5*

Other sins only speak; murder shrieks out. — JOHN WEBSTER, *Duchess of Malfi* [1623], *act IV, sc. ii*

Ful wys is he that kan hymselven knowe! [1]
The Canterbury Tales. The Monk's Tale, l. 3329

He was of knyghthod and of fredom flour. *Ib. 3832*

For whan a man hath over-greet a wit,
Ful oft hym happeth to mysusen it.
Ib. The Canon Yeoman's Prologue, l. 648

My sone, keep wel thy tonge, and keep thy freend.
Ib. The Manciple's Tale, l. 319

Thing that is seyd, is seyd; and forth it gooth. *Ib. 355*

For the proverbe seith that "manye smale maken a greet." [2]
Ib. The Parson's Tale, l. 361

Reule wel thyself, that other folk canst rede.
And trouthe thee shal delivere, it is no drede. *Truth* [*c. 1390*], *l. 6*

The wrastling for this world axeth a fal. *Ib. 16*

EUSTACHE DESCHAMPS
c. 1345 – c. 1406

Who will bell the cat? [3]
Ballad refrain

Better honor than shameful wealth.[4]
Ib.

JOHN HUSS
1373–1415

O holy simplicity! [5]
Last words, at the stake

[1] See The Seven Sages, p. 68a.

[2] The proverb goes back to St. Augustine. See also Hesiod, p. 67b.

Many small make a great. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 11*

[3] Qui pendra la sonnette au chat?
Copied by La Fontaine.

[4] Mieux vaut honneur que honteuse richesse.

[5] O sancta simplicitas!

THE PRIMARY CHRONICLE[1]

1377

The Chuds, the Slavs and the Krivchians then said to the peoples of Rus: "Our whole land is great and rich, but there is no order in it. Come to rule and reign over us."

Annal for the years 860–862: Invitation of the Varangians to Novgorod

Then we went to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We only know that God dwells there among men, and their service is fairer than the ceremonies of other nations.

Annal for the year 987: Vladimir's Christianization of Russia

It is the Russians' joy to drink; we cannot do without it. *Ib.*

THOMAS À KEMPIS

1380–1471

How swiftly passes the glory of the world.[2]

Imitation of Christ [*c.* 1420], *bk. I, ch. 3*

Be not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be. *Ib. 16*

Man proposes, but God disposes.[3] *Ib. 19*

What canst thou see elsewhere which thou canst not see here? Behold the heaven and the earth and all the elements; for of these are all things created.

Imitation of Christ, bk. I, ch. 20

No man ruleth safely but he that is willingly ruled. *Ib.*

And when he is out of sight, quickly also is he out of mind.[1] *Ib. 23*

First keep the peace within yourself, then you can also bring peace to others. *Ib. II, 3*

Love is swift, sincere, pious, pleasant, gentle, strong, patient, faithful, prudent, long-suffering, manly and never seeking her own; for wheresoever a man seeketh his own, there he falleth from love.[2] *Ib. III, 5*

CHARLES D'ORLÉANS

1394–1465

I am dying of thirst by the side of the fountain.[3] *Ballades, 2*

The season has shed its mantle of wind and chill and rain.[4]

Rondeaux, 63

All by myself, wrapped in my thoughts,

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[1] The earliest of the Russian chronicles or annals, begun in 1040 and continued through 1118 by various annalists, gives the record of Russian history since A.D. 852. It was copied several times and incorporated into later chronicles as the beginning. These quotations are from the Laurentian version, copied in 1377, translated by Samuel Cross.

[2] O quam cito transit [usual form: sic transit] gloria mundi.

The words addressed to the Pope in the ceremony of his elevation.

[3] This expression appears earlier in *The Chronicle of Battel Abbey, p. 27* (Lower's translation), and in *The Vision of Piers Plowman, l. 13994*, ed. 1550.

Man appoints, and God disappoints. — CERVANTES, *Don Quixote, pt. II* [1615], *bk. IV, ch. 55*

See *Proverbs 16:9*, p. 24b.

[1] Out of syght, out of mynd. — GOOGE, *Eglogs* [1563]

And out of mind as soon as out of sight. — FULKE GREVILLE [1554–1628], *Sonnet 56*

Fer from eze, fer from herte,
Quoth Hendyng.

HENDYNG, *Proverbs, MS* [c. 1320]

I do perceive that the old proverbis be not alwaies trew, for I do finde that the absence of my Nath. doth breede in me the more continuall remembrance of him. — LADY ANN BACON, *letter to Lady Jane Cornwallis* [1613]

[2] See *I Corinthians 13:4* and *7*, p. 52b.

[3] Je meurs de soif en cousté la fontaine. See Wilbur, p. 1080a.

[4] Le temps a laissé son manteau
De vent, de froidure et de pluie.

And building castles in Spain and in France.[1]
Rondeaux, 109

JOHN FORTESCUE
c. 1395–1476

Moche crye and no wull.[2]
De Laudibus Legum Angliae [1471], ch. 10

Comparisons are odious.[3] *Ib. 19*

HENRY VI
1421–1471

Kingdoms are but cares,
State is devoid of stay;
Riches are ready snares,
And hasten to decay.
From Sir John Harington, *Nugae Antiquae [published 1769]*

FRANÇOIS VILLON
1431 – c. 1465

Ah God! Had I but studied
In the days of my foolish youth.[4]
Le Grand Testament, 26

But where are the snows of yesteryear? [5]
Ib. Ballade des Dames du Temps Jadis

In this faith I will to live and die.
Ib. Ballade de l'Homage à Notre Dame

[1] Translated by Norbert Guterman.
Thou shalt make castels thanne in Spayne,
And dreme of joye, all but in vayne.
Jean de Meun, *The Romaunt of the Rose* [c. 1277], *frag. B, l. 2573*, translated by Chaucer

[2] A great cry, but little wool. — Cervantes, *Don Quixote, pt. II* [1615], *bk. III, ch. 13*
All cry and no wool. — Samuel Butler, *Hudibras, pt. I* [1663], *canto 1, l. 852*
[3] This was a well-known phrase in the fourteenth century, and has been repeated by many, including Lydgate, Shakespeare, and Swift.
[4] Hé Dieu! si j'eusse étudié
Au temps de ma jeunesse folle.
[5] Mais où sont les neiges d'antan?
See Chaucer, p. 165a.

There's no good speech save in Paris.[1]
Le Grand Testament, Ballade des Femmes de Paris

But pray God that he absolve us all! [2]
Codicile

I know all except myself.[3]
Ballade des Menus Propres

GABRIEL BIEL
d. 1495

To be crushed in the winepress of passion.
Expositio Canonis Missae, lectio 52

Always in these matters desiring rather to be taught than to teach.
Ib. 53

No one conquers who doesn't fight.
Ib. 78

You get what you pay for.[4]
Ib. 86

ALDUS MANUTIUS
1450–1515

Talk of nothing but business, and dispatch that business quickly.
Placard on the door of the Aldine Press, Venice, established about 1490 [5]

CHRISTOPHER COLUMBUS
1451–1506

The Admiral [Columbus] says here that today and ever thereafter they had very mild breezes, that the savor of the mornings was a great delight, that the only thing wanting was to hear night-

[1] Il n'est bon bec que de Paris.
[2] Mais priez Dieu que tous nous veuille absoudre.
[3] Je connais tout, fors moi-même.
[4] Pro tali numismate tales merces.
[5] Quoted by Thomas Frognall Dibdin [1776–1847] in *Introduction to the Knowledge of Rare and Valuable Editions of the Greek and Latin Classics* [1802], *vol. I, p. 436.*

ingales. Says he, "The weather was like April in Andalusia."

Journal of the First Voyage,[1] *September 16, 1492*

"Thanks be to God," says the Admiral; "the air is soft as in April in Seville, and it is a pleasure to be in it, so fragrant it is."

Ib. October 8, 1492

Here the people could stand it no longer and complained of the long voyage; but the Admiral cheered them as best he could, holding out good hope of the advantages they would have. He added that it was useless to complain, he had come [to go] to the Indies, and so had to continue it until he found them, with the help of Our Lord.

Ib. October 10, 1492

At two hours after midnight appeared the land, at a distance of 2 leagues. They handed all sails and set the *treo*, which is the mainsail without bonnets, and lay-to waiting for daylight Friday, when they arrived at an island of the Bahamas that was called in the Indians' tongue Guanahaní.

Ib. October 12, 1492

The Admiral says that he never beheld so fair a thing: trees all along the river, beautiful and green, and different from ours, with flowers and fruits each according to their kind, many birds and little birds which sing very sweetly.

Ib. October 28, 1492

The two Christians met on the way many people who were going to their towns, women and men, with a firebrand in the hand, [and] herbs to drink the smoke thereof, as they are accustomed.[2] *Ib. November 6, 1492*

It is certain, Lord Princes, that when there are such lands there should be profitable things without number; but I tarried not in any harbor, because I sought to see the most countries that I could, to give the story of them to Your Highnesses.

Journal of the First Voyage, November 27, 1492

And I say that Your Highnesses ought not to consent that any foreigner does business or sets foot here, except Christian Catholics, since this was the end and the beginning of the enterprise, that it should be for the enhancement and glory of the Christian religion, nor should anyone who is not a good Christian come to these parts.[1]

Ib.

The Admiral ordered the lord to be given some things, and he and all his folk rested in great contentment, believing truly that they had come from the sky, and to see the Christians they held themselves very fortunate.

Ib. December 22, 1492

I declared to Your Highnesses that all the gain of this my Enterprise should be spent in the conquest of Jerusalem; and Your Highnesses smiled and said that it pleased you, and that even without this you had that strong desire. *Ib. December 26, 1492*

The eternal God had given him [Columbus] strength and courage against all, and other things of much wonder which God had showed forth

[1] Bartolomé de Las Casas [1474–1566] made an abstract of Columbus's Journal of the First Voyage (*El Libro de la Primera Navegación*) which is the nearest thing to an original journal that we have. The quotations have been selected by Samuel Eliot Morison from his translation and edition of *Journals and Other Documents on the Life and Voyages of Christopher Columbus* [1963].

[2] The first certain reference in history to smoking tobacco. Las Casas, *Historia* ch. 46 (1951 ed. I 231) describes the process. The Indians made cigars which they called *tobacos,* and inhaled the smoke. He says that the Spaniards are taking it up in Hispaniola, "though I don't know what taste or profit they find in it." Esquemeling's *Buccaneers,* chap. xxvii (on Cuba) says "with uncut tobacco leaves they make little bullets that the Spaniards call *gigarros,* and which are smoked without a pipe." — Samuel Eliot Morison, *Journals and Other Documents on the Life and Voyages of Christopher Columbus*

[1] Here may be found the first suggestion of the exclusive colonial policy that Spain and other nations followed. — Samuel Eliot Morison, *Journals and Other Documents on the Life and Voyages of Christopher Columbus*

towards him and for him on that voyage.

Journal of the First Voyage, February 14, 1493

"Of this voyage, I observe," says the Admiral, "that it has miraculously been shown, as may be understood by this writing, by the many signal miracles that He has shown on the voyage, and for me, who for so great a time was in the court of Your Highnesses with the opposition and against the opinion of so many high personages of your household, who were all against me, alleging this undertaking to be folly, which I hope in Our Lord will be to the greater glory of Christianity, which to some slight extent already has happened."

Ib. March 15, 1493

All are most beautiful, of a thousand shapes, and all accessible, and filled with trees of a thousand kinds and tall, and they seem to touch the sky; and I am told that they never lose their foliage, which I can believe, for I saw them as green and beautiful as they are in Spain.

Letter to the Sovereigns on the First Voyage, February 15–March 4, 1493 [1]

It is true that after they have been reassured and have lost this fear, they are so artless and so free with all they possess, that no one would believe it without having seen it. Of anything they have, if you ask them for it, they never say no; rather they invite the person to share it, and show as much love as if they were giving their hearts.

Ib.

And they know neither sect nor idolatry, with the exception that all believe that the source of all power and goodness is in the sky, and they believe very firmly that I, with these ships and people, came from the sky, and in this belief they everywhere received me, after they had overcome their fear. *Ib.*

[1] This letter, the first and rarest of all printed Americana, describes the scenery and the natives of Hispaniola.

Your Highnesses will leave no greater memorial; and may they ponder this, that no prince of Castile is to be found, nor have I found one in word or writing, who has ever gained any land outside of Spain; and Your Highnesses have won these vast lands.

Journal of the Third Voyage, May 30–August 31, 1498 [1]

I have come to believe that this is a mighty continent which was hitherto unknown. I am greatly supported in this view by reason of this great river [Ozama], and by this sea which is fresh. *Ib.*

I have always read that the world, both land and water, was spherical, as the authority and researches of Ptolemy and all the others who have written on this subject demonstrate and prove, as do the eclipses of the moon and other experiments that are made from east to west, and the elevation of the North Star from north to south.

Letter to the Sovereigns on the Third Voyage, October 18, 1498

Your Highnesses have an Other World here, by which our holy faith can be so greatly advanced and from which such great wealth can be drawn. *Ib.*

I should be judged as a captain who went from Spain to the Indies to conquer a people numerous and warlike, whose manners and religion are very different from ours, who live in sierras and mountains, without fixed settlements, and where by divine will I have placed under the sovereignty of the King and Queen our Lords, an Other World, whereby Spain, which was reckoned poor, is become the richest of countries.

Letter to Doña Juana de Torres, October 1500 [2]

[1] The abstract of the Third Voyage by Bartolomé de Las Casas is less detailed than that of the First. Translated by SAMUEL ELIOT MORISON and MILTON ANASTOS.

[2] Columbus is coming from the Indies as a prisoner to Cadiz.

The tempest was terrible and separated me from my [other] vessels that night, putting every one of them in desperate straits, with nothing to look forward to but death. Each was certain the others had been destroyed. What man ever born, not excepting Job, who would not have died of despair, when in such weather seeking safety for my son, my brother, shipmates, and myself, we were forbidden [access to] the land and the harbors which I, by God's will and sweating blood, had won for Spain?

Lettera Rarissima to the Sovereigns, July 7, 1503 (Fourth Voyage)[1]

I came to serve you at the age of 28 and now I have not a hair on me that is not white, and my body is infirm and exhausted. All that was left to me and my brothers has been taken away and sold, even to the cloak that I wore, without hearing or trial, to my great dishonor. *Ib.*

Weep for me, whoever has charity, truth and justice! I did not come on this voyage for gain, honor or wealth, that is certain; for then the hope of all such things was dead. I came to Your Highnesses with honest purpose and sincere zeal; and I do not lie. I humbly beseech Your Highnesses that, if it please God to remove me hence, you will help me to go to Rome and on other pilgrimages. *Ib.*

LEONARDO DA VINCI
1452–1519

Iron rusts from disuse, stagnant water loses its purity, and in cold weather becomes frozen: even so does inaction sap the vigors of the mind.

Notebooks [*c.* 1500]

Whoever in discussion adduces authority uses not intellect but memory. *Ib.*

Intellectual passion drives out sensuality. *Ib.*

Let the street be as wide as the height of the houses. *Notebooks*

No member needs so great a number of muscles as the tongue; this exceeds all the rest in the number of its movements. *Ib.*

As a well-spent day brings happy sleep, so life well used brings happy death. *Ib.*

SEBASTIAN BRANT
1457–1521

The world wants to be deceived.

Ship of Fools [*Narrenschiff; 1494*]

SIR THOMAS MALORY
fl. 1470

The noble history of the Sangreal,[1] and of the most renowned Christian king, first and chief of the three best Christian and worthy, King Arthur, which ought most to be remembered among us English men tofore all other Christian kings. For it is notoriously known through the universal world that there be nine worthy and the best that ever were. That is to wit three paynims, three Jews, and three Christian men. As for the paynims they were . . . the first Hector of Troy . . . the second Alexander the Great; and the third Julius Caesar. . . . And as for the three Jews . . . the first was Duke Joshua . . . the second David . . . and the third Judas Maccabaeus . . . And sith the said Incarnation have been three noble Christian men . . . of whom was first the noble Arthur. . . . The second was Charlemagne . . . and the third and last was Godfrey of Bouillon.

Le Morte d'Arthur. Preface [1485] by WILLIAM CAXTON [*c.* 1422–1491], *the first English printer*

For herein may be seen noble chivalry, courtesy, humanity, friendliness,

[1] Translated by MILTON ANASTOS.

[1] The Holy Grail.

hardiness, love, friendship, cowardice, murder, hate, virtue, and sin. Do after the good and leave the evil, and it shall bring you to good fame and renown.
Le Morte d' Arthur, preface

Whoso pulleth out this sword of this stone and anvil, is rightwise king born of all England. *Ib. bk. I, ch. 5*

And with that the king saw coming toward him the strangest beast that ever he saw or heard of; so the beast went to the well and drank, and the noise was in the beast's belly like unto the questing of thirty couple hounds; but all the while the beast drank there was no noise in the beast's belly: and therewith the beast departed with a great noise, whereof the king had great marvel. . . . Pellinore, that time king, followed the questing beast. *Ib. 19*

In the midst of the lake Arthur was ware of an arm clothed in white samite, that held a fair sword in that hand.
Ib. 25

Always Sir Arthur lost so much blood that it was marvel he stood on his feet, but he was so full of knighthood that knightly he endured the pain.
Ib. IV, 9

What, nephew, said the king, is the wind in that door? [1] *Ib. VII, 34*

The joy of love is too short, and the sorrow thereof, and what cometh thereof, dureth over long. *Ib. X, 56*

It is his day. *Ib. 70*

The month of May was come, when every lusty heart beginneth to blossom, and to bring forth fruit; for like as herbs and trees bring forth fruit and flourish in May, in likewise every lusty heart that is in any manner a lover, springeth and flourisheth in lusty deeds. For it giveth unto all lovers courage, that lusty month of May.
Ib. XVIII, 25

[1] See Shakespeare, p. 246a.

Wherefore I liken love nowadays unto summer and winter; for like as the one is hot and the other cold, so fareth love nowadays; therefore all ye that be lovers call unto your remembrance the month of May, like as did Queen Guenever, for whom I make here a little mention, that while she lived she was a true lover, and therefore she had a good end.
Le Morte d' Arthur, bk. XVIII, ch. 25

And therefore, said the king, wit you well my heart was never so heavy as it is now, and much more I am sorrier for my good knights' loss than for the loss of my fair queen; for queens I might have enow, but such a fellowship of good knights shall never be together in no company. *Ib. XX, 9*

I shall curse you with book and bell and candle.[1] *Ib. XXI, 1*

Through this man [Launcelot] and me [Guenever] hath all this war been wrought, and the death of the most noblest knights of the world; for through our love that we have loved together is my most noble lord slain.
Ib. 9

For as well as I have loved thee, mine heart will not serve me to see thee, for through thee and me is the flower of kings and knights destroyed. *Ib.*

Then Sir Launcelot saw her visage, but he wept not greatly, but sighed.
Ib. 11

Thou Sir Launcelot, there thou liest, that thou were never matched of earthly knight's hand. And thou were the courteoust knight that ever bare shield. And thou were the truest friend to thy lover that ever bestrad horse. And thou were the truest lover of a sinful man that ever loved woman. And thou were the kindest man that ever struck with sword. And thou were the

[1] The reference is to the ceremony of excommunication, current since the eighth century, performed with bell, book, and candle.
See Shakespeare, p. 236b.

goodliest person that ever came among press of knights. And thou were the meekest man and the gentlest that ever ate in hall among ladies. And thou were the sternest knight to thy mortal foe that ever put spear in the rest.

Le Morte d' Arthur, bk. XXI, ch. 13

JOHN SKELTON
c. 1460 – 1529

I say, thou mad March hare.[1]

Replication Against Certain Young Scholars

He ruleth all the roost.[2]

Why Come Ye Not to Court, l. 198

The wolf from the door.[3] *Ib. 1531*

Old proverb says,
That bird is not honest
That filleth his own nest.[4]

Poems Against Garnesche

Maid, widow, or wife.

Philip Sparrow

WILLIAM DUNBAR
c. 1465 – c. 1530

London, thou art the flower of Cities all. *London, refrain*

Gem of all joy, jasper of jocundity.

Ib. st. 3

Timor Mortis conturbat me.[5]

Lament for the Makers[6] *(Makaris) [c. 1508] refrain*

Our plesance here is all vain glory,
This false world is but transitory.

Lament for the Makers, st. 2

DESIDERIUS ERASMUS
1465–1536

It is folly alone that stays the fugue of Youth and beats off louring Old Age. *The Praise of Folly [1509]*

They may attack me with an army of six hundred syllogisms; and if I do not recant, they will proclaim me a heretic.

Ib.

A peck of troubles.

Apothegms [1542]

FERNANDO DE ROJAS
c. 1465 – c. 1538

Goods which are not shared are not goods. *La Celestina, act I*

The use of riches is better than their possession. *Ib. II*

The first step towards madness is to think oneself wise. *Ib.*

Riches do not make one rich but busy. *Ib. IV*

No one is so old that he cannot live yet another year, nor so young that he cannot die today. *Ib.*

When God wounds from on high he will follow with the remedy. *Ib. X*

When one door closes, fortune will usually open another. *Ib. XV*

NICCOLÓ MACHIAVELLI[1]
1469–1527

There is nothing more difficult to take in hand, more perilous to conduct,

[1] Mad as a March hare. — JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 5*

[2] Rule the rost. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 5*

Her that ruled the rost. — THOMAS HEYWOOD, *History of Women* [ed. 1624]

Rules the roast. — JONSON, CHAPMAN, MARSTON, *Eastward Ho* [1605], *act II, sc. ii*

[3] To Keepe the woolfe from the durre. — JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 7*

[4] It is a foul bird that filleth his own nest. — JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 5*

[5] Fear of Death hath me in thrall.

[6] Makers: poets.

[1] Every Country hath its Machiavel. — SIR THOMAS BROWNE, *Religio Medici* [1642], *p. 24* [Everyman ed.]

Out of his surname they have coined an epithet for a knave, and out of his Christian name a synonym for the Devil. — MACAULAY, *Machiavelli* [1827]

See Butler, p. 353a.

or more uncertain in its success, than to take the lead in the introduction of a new order of things.

The Prince,[1] *ch. 6*

From this arises the question whether it is better to be loved rather than feared, or feared rather than loved. It might perhaps be answered that we should wish to be both: but since love and fear can hardly exist together, if we must choose between them, it is far safer to be feared than loved.[2] *Ib. 8*

The chief foundations of all states, new as well as old or composite, are good laws and good arms; and as there cannot be good laws where the state is not well armed, it follows that where they are well armed they have good laws. *Ib. 12*

A prince should therefore have no other aim or thought, nor take up any other thing for his study, but war and its organization and discipline, for that is the only art that is necessary to one who commands. *Ib. 14*

Among other evils which being unarmed brings you, it causes you to be despised. *Ib.*

But my intention being to write something of use to those who understand, it appears to me more proper to go to the real truth of the matter than to its imagination; and many have imagined republics and principalities which have never been seen or known to exist in reality; for how we live is so far removed from how we ought to live, that he who abandons what is done for what ought to be done, will rather bring about his own ruin than his preservation. *Ib. 15*

The prince who relies upon their words, without having otherwise provided for his security, is ruined; for friendships that are won by awards, and not by greatness and nobility of soul, although deserved, yet are not real, and cannot be depended upon in time of adversity. *The Prince, ch. 17*

A prince being thus obliged to know well how to act as a beast must imitate the fox and the lion, for the lion cannot protect himself from traps, and the fox cannot defend himself from wolves. One must therefore be a fox to recognize traps, and a lion to frighten wolves. *Ib.*

When neither their property nor their honor is touched, the majority of men live content. *Ib. 19*

There are three classes of intellects: one which comprehends by itself; another which appreciates what others comprehend; and a third which neither comprehends by itself nor by the showing of others; the first is the most excellent, the second is good, the third is useless. *Ib. 22*

There is no other way of guarding oneself against flattery than by letting men understand that they will not offend you by speaking the truth; but when everyone can tell you the truth, you lose their respect. *Ib. 23*

Where the willingness is great, the difficulties cannot be great. *Ib. 26*

God is not willing to do everything, and thus take away our free will and that share of glory which belongs to us. *Ib.*

Whoever desires to found a state and give it laws, must start with assuming that all men are bad and ever ready to display their vicious nature, whenever they may find occasion for it.

Discourse Upon the First Ten Books of Livy, bk. I, ch. 3

The people resemble a wild beast,[1] which, naturally fierce and accustomed to live in the woods, has been brought up, as it were, in a prison and in servitude, and having by accident got its liberty, not being accustomed to search for its food, and not knowing where to

[1] Translated by W. K. MARRIOTT.
[2] See Accius, p. 109b.

[1] See Horace, p. 123a, and note.

conceal itself, easily becomes the prey of the first who seeks to incarcerate it again.

Discourse Upon the First Ten Books of Livy, bk. I, ch. 16

CHARLES VIII
1470–1498

This is our gracious will.[1]

Royal Order of March 12, 1497

NICHOLAS COPERNICUS
1473–1543

Finally we shall place the Sun himself at the center of the Universe. All this is suggested by the systematic procession of events and the harmony of the whole Universe, if only we face the facts, as they say, "with both eyes open."

De Revolutionibus Orbium Coelestium [1543][2]

LUDOVICO ARIOSTO
1474–1533

Nature made him, and then broke the mold.[3]

Orlando Furioso [1532], *canto X, st. 84*

MICHELANGELO (BUONARROTI)
1474–1564

The more the marble wastes, the more the statue grows. *Sonnet*

If it be true that any beautiful thing raises the pure and just desire of man from earth to God, the eternal fount of all, such I believe my love. *Sonnet*

The power of one fair face makes my love sublime, for it has weaned my heart from low desires. *Sonnet*

I live and love in God's peculiar light. *Ib.*

[1] Tel est notre bon plaisir.
[2] Translated by JOHN F. DOBSON.
[3] Natura il fece, e poi ruppe la stampa.
See Byron, p. 559a.

SIR THOMAS MORE[1]
1478–1535

They wonder much to hear that gold, which in itself is so useless a thing, should be everywhere so much esteemed, that even men for whom it was made, and by whom it has its value, should yet be thought of less value than it is.

Utopia [1516]. *Of Jewels and Wealth*

They have no lawyers among them, for they consider them as a sort of people whose profession it is to disguise matters.

Ib. Of Law and Magistrates

Plato by a goodly similitude declareth, why wise men refrain to meddle in the commonwealth. For when they see the people swarm into the streets, and daily wet to the skin with rain, and yet cannot persuade them to go out of the rain, they do keep themselves within their houses, seeing they cannot remedy the folly of the people.[2]

Ib. Concerning the Best State of a Commonwealth

A little wanton money, which burned out the bottom of his purse.

Works [*c.* 1530], *p.* 195

This is a fair tale of a tub told of his election.[3]

Confutation of Tyndale's Answers (1532)

For men use, if they have an evil turn, to write it in marble: and whoso doth us a good turn we write it in dust.[4]

Richard III and His Miserable End [1543]

[1] Canonized by Pope Pius XI [1935].
See Robert Whittinton, p. 179a.
[2] In the modern phrase, "not sense enough to come in out of the rain."
[3] A tale of a tub is a cock-and-bull story. Jonson used it as the title of a comedy [1633], and Swift as the title of a satire [1696].
[4] See Sophocles, p. 83a, and note.
Words writ in waters. — GEORGE CHAPMAN [*c.* 1559–*c.* 1634], *Revenge for Honor, act. V, sc. ii*
L'injure se grave en métal; et le bienfait

See me safe up: for my coming down, I can shift for myself.

On ascending the scaffold. From FROUDE, *History of England* [1856–1870]

This hath not offended the king.

As he drew his beard aside upon placing his head on the block. From BACON, *Apothegms, no. 22*

ROBERT WHITTINTON
c. 1480 – c. 1530

More[1] is a man of angel's wit and singular learning; I know not his fellow. For where is the man of that gentleness, lowliness and affability? And as time requireth, a man of marvelous mirth and pastimes; and sometimes of as sad a gravity; a man for all seasons.[2]

Passage composed for schoolboys to put into Latin

MARTIN LUTHER
1483–1546

If it were an art to overcome heresy with fire, the executioners would be the most learned doctors on earth.

To the Christian Nobility of the German States [1520]

Here I stand, I cannot do otherwise.[3]

Speech at the Diet of Worms, April 18, 1521

The mad mob does not ask how it could be better, only that it be different. And when it then becomes worse, it must change again. Thus they get bees for flies, and at last hornets for bees.

Whether Soldiers Can Also Be in a State of Grace [1526]

A mighty fortress is our God,
A bulwark never failing.
Our helper He amid the flood
Of mortal ills prevailing.[1]

Hymn, Ein' Feste Burg [1529]

What can only be taught by the rod and with blows will not lead to much good; they will not remain pious any longer than the rod is behind them.

The Great Catechism. Second Command [1529]

Peace is more important than all justice; and peace was not made for the sake of justice, but justice for the sake of peace. *On Marriage* [1530]

Justice is a temporary thing that must at last come to an end; but the conscience is eternal and will never die. *Ib.*

Superstition, idolatry, and hypocrisy have ample wages, but truth goes a-begging. *Table Talk* [1569], 53

For where God built a church, there the Devil would also build a chapel[2] . . . Thus is the Devil ever God's ape. *Ib.* 67

The Mass is the greatest blasphemy of God, and the highest idolatry upon earth, an abomination the like of which has never been in Christendom since the time of the Apostles. *Ib.* 171

There is no more lovely, friendly and charming relationship, communion or company than a good marriage. *Ib.* 292

s'escrit en l'onde [An injury is engraved in metal, but a benefit is written in water]. — JEAN BERTAUT [c. 1611]

All your better deeds shall be in water writ, but this in marble. — BEAUMONT AND FLETCHER, *Philaster* [1620], *act V, sc. iii*

[1] Sir Thomas More.

[2] See Ben Jonson, p. 303b.

[3] Hier steh' ich, ich kann nicht anders. Inscribed on his monument at Worms.

[1] Ein' feste burg is unser Gott,
ein gute wehr und waffen.
Er hilft uns frei aus aller not,
die uns itzt hat betroffen.

Translated by FREDERICK HENRY HEDGE [1853].

Great God! there is no safety here below;
Thou art my fortress, thou that seem'st my foe.

FRANCIS QUARLES [1592–1644], *Divine Poems*

See *Psalm 46:1*, p. 19a.

[2] Where God hath a temple, the Devil will have a chapel. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 4, member 1, subsec. 1*

No sooner is a temple built to God but the Devil builds a chapel hard by. — GEORGE HERBERT, *Jacula Prudentum* [1640]

See Defoe, p. 385a.

A theologian is born by living, nay dying and being damned, not by thinking, reading, or speculating.

Table Talk, 352

Reason is the greatest enemy that faith has: it never comes to the aid of spiritual things, but — more frequently than not — struggles against the divine Word, treating with contempt all that emanates from God. *Ib. 353*

If I had heard that as many devils would set on me in Worms as there are tiles on the roofs, I should none the less have ridden there.

Luthers Sammtliche Schriften [1745], XVI, 14

He remains a fool his whole life long
Who loves not women, wine, and song. *Attributed* [1]

It makes a difference whose ox is gored.[2]

Works [1854 ed.], vol. LXII, p. 449

HUGH LATIMER
1485–1555

Play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.[3]

Addressed to Nicholas Ridley [1500–1555] as they were being burned alive at Oxford for heresy, October 16, 1555.[4] *From J. R. Green, A Short History of the English People, ch. 7*

[1] First mentioned in *Wandsbecker Bothen, no. 75* [1775].

[2] This is the moral of the fable of the lawyer, the farmer, and the farmer's ox, which was included in Noah Webster, *American Spelling Book* [1802], entitled *The Partial Judge.*

[3] See *II Esdras 14:25*, p. 36b, and note 1, p. 981b.

[4] See Latimer and Ridley in the might
Of Faith stand coupled for a common flight!
Wordsworth [1770–1850], *Ecclesiastical Sonnets, pt. II, no. 34, Latimer and Ridley*

ST. IGNATIUS LOYOLA[1]
1491–1556

Teach us, good Lord, to serve Thee as Thou deservest:
To give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labor and not ask for any reward
Save that of knowing that we do Thy will.

Prayer for Generosity [1548]

PHILIPPUS AUREOLUS PARACELSUS
c. 1493–1541

Every experiment is like a weapon which must be used in its particular way — a spear to thrust, a club to strike. Experimenting requires a man who knows when to thrust and when to strike, each according to need and fashion.[2] *Chirurgische Bucher* [1605]

FRANCIS I OF FRANCE
1494–1547

All is lost save honor.[3]

Letter to his mother after defeat at Pavia, February 23, 1525

FRANÇOIS RABELAIS
c. 1494–1553

Break the bone and suck out the substantific marrow.

Gargantua and Pantagruel,[4] *bk. I [1532], prologue*

To laugh is proper to man.[5]

Ib. Rabelais to the Reader

Appetite comes with eating[6] . . . but the thirst goes away with drinking.

Ib. ch. 5

[1] Founder of the Society of Jesus.

[2] Translated by Henry M. Pachter.

[3] Tout est perdu fors l'honneur.
The actual words written were: De toutes choses ne m'est demeuré que l'honneur et la vie qui est saulvé. The letter is in Dulaure, *Histoire Civile, Physique et Morale de Paris* [1821–1825].

[4] Translated by Sir Thomas Urquhart and Peter Anthony Motteux [1653–1694].

[5] Pour ce que rire est le propre de l'homme.

[6] My appetite comes to me while eating. — Montaigne, *Essays* [1580–1595], *III, 9*

War begun without good provision of money beforehand for going through with it is but as a breathing of strength and blast that will quickly pass away. Coin is the sinews of war.[1]

Gargantua and Pantagruel bk. I, Rableais to the Reader, ch. 46

How shall I be able to rule over others, that have not full power and command of myself? [2] *Ib. 52*

Do what thou wilt.[3] *Ib. 57*

Wisdom entereth not into a malicious mind, and science without conscience is but the ruin of the soul.

Ib. II [1534], 8

Subject to a kind of disease, which at that time they called lack of money.[4]

Ib. II, 16

So much is a man worth as he esteems himself. *Ib. 29*

A good crier of green sauce. *Ib. 31*

Then I began to think that it is very true which is commonly said, that the one half of the world knoweth not how the other half liveth.[5] *Ib. 32*

This flea which I have in mine ear.

Ib. III [1545], 31

Oh thrice and four times happy those who plant cabbages! [6]

Ib. IV [1548], 18

Which was performed to a T.[7]

Ib. 41

He that has patience may compass anything.

Gargantua and Pantagruel bk. IV, Rabelais to the Reader, ch. 48

We will take the good will for the deed.[1] *Ib. 49*

Speak the truth and shame the Devil.[2]

Ib. V [1552], author's prologue

Plain as a nose in a man's face.[3]

Ib.

Like hearts of oak.[4] *Ib.*

Go hang yourselves [critics] . . . you shall never want rope enough.[5]

Ib.

Looking as like . . . as one pea does like another.[6] *Ib. ch. 2*

And thereby hangs a tale.[7] *Ib. 4*

It is meat, drink, and cloth to us.

Ib. 7

[1] See Bion, p. 104b, and note.

[2] He is most powerful who has power over himself. — SENECA [8 B.C.–A.D. 65] *Epistles 90, 34*

See Massinger, p. 315b.

[3] Fais ce que voudras.

[4] See Shakespeare, p. 241b.

Or that eternal want of pence,
Which vexes public men.

TENNYSON, *Will Waterproof's Lyrical Monologue* [1842], *st. 6*

[5] See Herbert, p. 325a.

[6] See Montaigne, p. 189b, and Voltaire, p. 417a.

[7] We could manage this matter to a T. — STERNE, *Tristram Shandy, bk. II* [1760], *ch. 5*

You see they'd have fitted him to a T. — SAMUEL JOHNSON; from BOSWELL, *Life* [1791]

You will find it shall echo my speech to a T. — THOMAS MOORE [1779–1852], *Address for the Opening of the New Theatre of St. Stephen*

[1] The will for deed I do accept. — DU BARTAS, *Divine Weeks and Works* [1578], *Second Week, Third Day, pt. II*

You must take the will for the deed. — SWIFT, *Polite Conversation* [1738], *Dialogue 2*

[2] While you live, tell truth and shame the devil! — SHAKESPEARE, *Henry IV, pt. I, act III, sc. i, l. 58*

I'd tell the truth, and shame the devil. — SAMUEL JOHNSON; from BOSWELL, *Boswell's Life of Johnson* [1791], *vol. I, p. 460* [Everyman ed.]

Truth being truth,
Tell it and shame the devil.

BROWNING, *The Ring and the Book* [1868–1869], *III, The Other Half-Rome*

[3] See Shakespeare, p. 220b.

As clear and as manifest as the nose in a man's face. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 3, member 4, subsec. 1*

[4] See Garrick, p. 439a.

[5] They were suffered to have rope enough till they had haltered themselves. — THOMAS FULLER, *The Historie of the Holy Warre* [1639], *bk. 5, ch. 7*

Give a man enough rope and he'll hang himself. *Proverb*

[6] As lyke as one pease is to another. — LYLY, *Euphues* [1579]

They say we are
Almost as like as eggs.

SHAKESPEARE, *The Winter's Tale* [1608–1611], *act I, sc. ii, l. 130*

As one egg is like another. — CERVANTES, *Don Quixote, pt. II* [1615], *bk. III, ch. 14*

[7] Also in Shakespeare, *Taming of the Shrew IV, i, 60*, p. 219b.

I am going to seek a grand perhaps; draw the curtain, the farce is played.[1]

Alleged last words. From MOTTEUX, *Life of Rabelais*

JOHN HEYWOOD[2]

c. 1497 – c. 1580

All a green willow, willow, willow,
All a green willow is my garland.[3]

The Green Willow

The loss of wealth is loss of dirt,
As sages in all times assert;
The happy man's without a shirt.[4]

Be Merry Friends

Let the world slide,[5] let the world go;
A fig for care, and a fig for woe!
If I can't pay, why I can owe,
And death makes equal the high and low. *Ib.*

Haste maketh waste.[6]

Proverbs [1546], *pt. I, ch. 2*

Good to be merry and wise. *Ib.*

Beaten with his own rod. *Ib.*

Look ere ye leap.[7] *Ib.*

While between two stools my tail go to the ground.[1]

Proverbs, pt. I, ch. 2

He that will not when he may,
When he would he shall have nay.[2]

Ib. 3

The fat is in the fire. *Ib.*

When the sun shineth, make hay. *Ib.*

The tide tarrieth no man.[3] *Ib.*

Fast bind, fast find.[4] *Ib.*

And while I at length debate and beat the bush,
There shall step in other men and catch the birds.[5] *Ib.*

Wedding is destiny,
And hanging likewise.[6] *Ib.*

Happy man, happy dole.[7] *Ib.*

[1] Between two stools one sits on the ground. — *Les Proverbes del Vilain,* MS Bodleian [c. 1303]

[2] He that will not when he may,
When he will he shall have nay.
ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 2, member 5, subsec. 5*

[3] See Chaucer, p. 168b.

Time nor tide tarrieth no man. — ROBERT GREENE, *Disputations* [1592]

Hoist up sail while gale doth last,
Tide and wind stay no man's pleasure.
ROBERT SOUTHWELL, *St. Peter's Complaint* [1595]

Nae man can tether time or tide. — BURNS, *Tam O'Shanter* [1787]

[4] Dry sun, dry wind;
Safe bind, safe find.
THOMAS TUSSER, *A Hundred Points of Good Husbandry* [1557] *October's Abstract, Washing*

Fast bind, fast find;
A proverb never stale in thrifty mind.
SHAKESPEARE, *Merchant of Venice* [1596–1597], *act II, sc. v, l. 54*

[5] It is this proverb which Henry V is reported to have uttered at the siege of Orleans: Shall I beat the bush and another take the bird?

[6] Hanging and wiving go by destiny. — *The Schole-hous for Women* [1541]

Marriage and hanging go by destiny; matches are made in heaven. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 2, member 5, subsec. 5*

[7] Happy man be his dole. — SHAKESPEARE, *Merry Wives of Windsor* [1600–1601], *act III, sc. iv, l. 68* and *Winter's Tale* [1609–1611], *act I, sc. ii, l. 163*

[1] Je m'en vais chercher un grand peut-être; tirez le rideau, la farce est jouée.

His religion, at best, is an anxious wish; like that of Rabelais, "a great Perhaps." — CARLYLE, *Essays, Burns.*

The grand perhaps. — BROWNING, *Bishop Blougram's Apology*

[2] JOHN HEYWOOD'S *Proverbs,* first printed in 1546, is the earliest collection of English colloquial sayings. The selection here given is from the edition of 1874 (a reprint of 1598), edited by JULIAN SHARMAN. See also *Oxford Dictionary of English Proverbs,* compiled by WILLIAM G. SMITH and revised by PAUL HARVEY [2nd ed., 1948], and *A Dictionary of the Proverbs in English in the 16th and 17th Centuries,* compiled by MORRIS PALMER TILLEY [1950].

[3] The earliest known of the "willow" songs. See Shakespeare, p. 276a.

[4] This line is the theme of many poems.

[5] Let the world slide. — *Towneley Mysteries* [1420].

Let the world slide. — SHAKESPEARE, *Taming of the Shrew* [1593–1594], *Induction, sc. i, l. 6*

[6] In wikked haste is no profit. — CHAUCER, *Canterbury Tales* [c. 1387], *Melibee, 2240*

[7] Thou shouldst have looked before thou hadst leapt. — JONSON, CHAPMAN, MARSTON, *Eastward Ho* [1605], *act V, sc. i*

See Samuel Butler, p. 353a.

God never send'th mouth but he sendeth meat.[1]
Proverbs, pt. I, ch. 4

A hard beginning maketh a good ending. *Ib.*

Like will to like.[2] *Ib.*

When the sky falleth we shall have larks. *Ib.*

More frayd then hurt. *Ib.*

Nothing is impossible to a willing heart. *Ib.*

Let the world wag, and take mine ease in mine inn.[3] *Ib. 5*

Hold their noses to grindstone.[4] *Ib.*

A sleeveless errand.[5] *Ib. 7*

Reckoners without their host must reckon twice.[6] *Ib. 8*

Cut my coat after my cloth.[7] *Ib.*

The nearer to the church, the further from God.[8] *Ib. 9*

[1] God sendeth and giveth both mouth and the meat. — THOMAS TUSSER, *Five Hundred Points of Good Husbandry* [1557]

God sends meat, and the Devil sends cooks. — JOHN TAYLOR, *Works* [1630], *vol. II, p. 85*

The holy prophet Zoroaster said,
The Lord who made thy teeth shall give thee bread. *Persian couplet*

[2] See Homer, p. 66b.

"Like to like" is quoted by Aristotle in *Rhetoric I, 11, 25.*

See Robert Burton, p. 311b.

[3] Shall I not take mine ease in mine inn? — SHAKESPEARE, *Henry IV, pt. I* [1597–1598], *act III, sc. iii, l. 91*

[4] And hold one another's noses to the grindstone hard. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 1, member 3*

[5] Chaucer and Shakespeare use the phrase.

Sending every one of her children upon some sleeveless errand, as she terms it. — JOSEPH ADDISON, *The Spectator, no. 47* [April 24, 1711] (referring to April Fool errands)

[6] He reckoneth without his Hostesse. Love knoweth no lawes. — LYLY, *Euphues* [1579]

[7] A relic of the Sumptuary Laws. One of the earliest [1530] instances occurs in the interlude of *Godly Queene Hester.*

[8] Qui est près de l'église est souvent loin de Dieu [He who is near the Church is often far from God]. — *Les Proverbes Communs* [c. 1500]

To Kerke the narre, from God more farre,
Has bene an old sayd sawe.
And he that strives to touch the starre,
Oft stombles at a strawe.
SPENSER, *The Shepheardes Calender* [1579], *July, l. 97*

Now for good luck, cast an old shoe after me. *Proverbs, pt. I, ch. 9*

Better is to bow than break.[1] *Ib.*

It hurteth not the tongue to give fair words.[2] *Ib.*

Two heads are better than one. *Ib.*

A short horse is soon curried. *Ib. 10*

To tell tales out of school. *Ib.*

To hold with the hare and run with the hound. *Ib.*

Neither fish nor flesh, nor good red herring. *Ib.*

All is well that ends well.[3] *Ib.*

Of a good beginning cometh a good end.[4] *Ib.*

When the steed is stolen, shut the stable door.[5] *Ib.*

She looketh as butter would not melt in her mouth. *Ib.*

Ill weed groweth fast.[6] *Ib.*

[1] Rather to bow than break is profitable;
Humility is a thing commendable.
The Moral Proverbs of Cristyne [1390]

[2] Fair words never hurt the tongue. — JONSON, CHAPMAN, MARSTON, *Eastward Ho* [1605], *act IV, sc. i*

[3] Si finis bonus est, totum bonum erit [If the end is good, all will be good]. — *Gesta Romanorum* [1472], *tale 67*

See Shakespeare, *Troilus and Cressida, act IV, sc. v, l. 223*, p. 269b, and *All's Well That Ends Well, act IV, sc. iv, l. 35*, p. 270a, and note.

[4] See Plato, p. 94a; Aristotle, p. 98b; and Horace, p. 123a.

Who that well his warke beginneth,
The rather a good ende he winneth.
GOWER, *Confessio Amantis* [c. 1386–1390]

[5] Quant le cheval est emblé dounke ferme fols l'estable [When the horse has been stolen, the fool shuts the stable]. — *Les Proverbes del Vilain* [c. 1303]

[6] Ewyl weed ys sone y-growe. — *MS Harleian* [c. 1490]

(*note continues p. 184*)

It is a dear collop
That is cut out of th' own flesh.[1]
Proverbs, pt. I, ch. 10

Beggars should be no choosers.
Ib.

Merry as a cricket. *Ib. 11*

To rob Peter and pay Paul.[2] *Ib.*

A man may well bring a horse to the water,
But he cannot make him drink without he will.[3] *Ib.*

Kinde will creep where it may not go.[4] *Ib.*

The cat would eat fish, and would not wet her feet.[5] *Ib.*

Rome was not built in one day.
Ib.

Ye have many strings to your bow.[6]
Ib.

Children learn to creep ere they can learn to go. *Ib.*

Better is half a loaf than no bread.
Proverbs, pt. I, ch. 11

Nought venture nought have.[1]
Ib.

Children and fools cannot lie.[2]
Ib.

All is fish that cometh to net.[3]
Ib.

Who is worse shod than the shoemaker's wife? [4] *Ib.*

One good turn asketh another.
Ib.

A dog hath a day. *Ib.*

A hair of the dog that bit us.[5]
Ib.

But in deed,
A friend is never known till a man have need.[6] *Ib.*

New broom sweepeth clean.
Ib. II, 1

Burnt child fire dreadeth.[7] *Ib. 2*

There is no fool to the old fool.[8]
Ib.

All is not gospel that thou dost speak. *Ib.*

A fool's bolt is soon shot.[9] *Ib. 3*

Great weeds do grow apace. — SHAKESPEARE, *Richard III* [1592–1593], *act II, sc. iv, l. 13*

An ill weed grows apace. — GEORGE CHAPMAN, *An Humorous Day's Mirth* [1599]

[1] God knows thou art a collop of my flesh. — SHAKESPEARE, *Henry VI* [1591], *pt. I, act V, sc. iv, l. 18*

[2] Rob Peter, and pay Paul. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *Democritus to the Reader*

Give not Saint Peter so much, to leave Saint Paul nothing. — GEORGE HERBERT, *Jacula Prudentum* [1640]

"To rob Peter and pay Paul" is said to have had its origin in the reign of Edward VI when the lands of St. Peter at Westminster were appropriated to raise money for the repair of St. Paul's in London.

The French form of the proverb is: Découvrir saint Pierre pour couvrir saint Paul.

[3] You may bring a horse to the river, but he will drink when and what he pleaseth. — GEORGE HERBERT, *Jacula Prudentum* [1640]

[4] You know that love
Will creep in service when it cannot go.
SHAKESPEARE, *Two Gentlemen of Verona* [1594–1595], *act IV, sc. ii, l. 19*

[5] Cat lufat visch, ac he nele his feth wete. — *MS Trinity College, Cambridge* [c. 1250]

See Shakespeare, *Macbeth I, vii, 44*, p. 282b.

[6] Two strings to his bow. — RICHARD HOOKER, *Laws of Ecclesiastical Polity, bk. V* [1597], *ch. 80*

[1] See Chaucer, p. 165a and W. S. Gilbert, p. 768a.

[2] 'Tis an old saw, Children and fooles speake true. — LYLY, *Endymion* [1591]

[3] All's fish they get that cometh to net. — TUSSER, *Five Hundred Points of Good Husbandry* [1557], *February Abstract*

[4] Him that makes shoes go barefoot himself. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *Democritus to the Reader*

[5] Old receipt books advised that an inebriate should drink sparingly in the morning some of the same kind of liquor which he had drunk to excess the night before.

[6] See Aristotle, p. 99a.

[7] Brend child fur dredth,
Quoth Hendyng.
Proverbs of Hendyng, MS [c. 1320]

[8] There is no fool like an old fool. — JOHN LYLY, *Mother Bombie* [1592], *act IV, sc. ii*, and in frequent use thereafter.

[9] Sottes bolt is sone shote. — *Proverbs of Hendyng, MS* [c. 1320]

A woman hath nine lives like a cat. *Proverbs, pt. II, ch. 4*

A penny for your thought. *Ib.*

You cannot see the wood for the trees. *Ib.*

You stand in your own light. *Ib.*

Tit for tat.[1] *Ib.*

Three may keep counsel, if two be away.[2] *Ib. 5*

Small pitchers have wide ears.[3] *Ib.*

Many hands make light work. *Ib.*

Out of God's blessing into the warm sun.[4] *Ib.*

There is no fire without some smoke.[5] *Ib.*

A cat may look on a king. *Ib.*

Have ye him on the hip.[6] *Ib.*

Much water goeth by the mill
That the miller knoweth not of.[7] *Ib.*

He must needs go whom the devil doth drive. *Ib. 7*

Set the cart before the horse. *Ib.*

[1] This is a corruption of *Tant pour tant.*

[2] Two may keep counsel when the third's away. — SHAKESPEARE, *Titus Andronicus* [1593–1594], *act IV, sc. ii, l. 145*

Three can hold their peace if two be away. — GEORGE HERBERT, *Jacula Prudentum* [1640]

[3] Pitchers have ears. — SHAKESPEARE, *The Taming of the Shrew* [1593–1594], *act IV, sc. iv, l. 52,* and *Richard III* [1592–1593], *II, iv, 37*

Little pitchers have wide ears. — GEORGE HERBERT, *Jacula Prudentum* [1640]

[4] Thou shalt come out of a warme sunne into Gods blessing. — LYLY, *Euphues* [1579]

Thou out of Heaven's benediction comest
To the warm sun.
SHAKESPEARE, *King Lear* [1605–1606], *act II, sc. ii, l. 168*

[5] There can no great smoke arise, but there must be some fire. — LYLY, *Euphues* [1579]

[6] See Shakespeare, p. 232a.

[7] More water glideth by the mill
Than wots the miller of.
SHAKESPEARE, *Titus Andronicus* [1593–1594], *act II, sc. i, l. 85*

The miller sees not all the water that goes by his mill. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 3, member 4, subsec. 1*

The more the merrier. *Proverbs, pt. II, ch. 7*

It is better to be
An old man's darling than a young man's warling. *Ib.*

Be the day never so long,
Evermore at last they ring to even-song.[1] *Ib.*

The moon is made of a green cheese.[2] *Ib.*

I know on which side my bread is buttered. *Ib.*

The wrong sow by th' ear. *Ib. 9*

An ill wind that bloweth no man to good.[3] *Ib.*

For when I gave you an inch, you took an ell.[4] *Ib.*

Would ye both eat your cake and have your cake? [5] *Ib.*

Every man for himself and God for us all.[6] *Ib.*

Though he love not to buy the pig in the poke.[7] *Ib.*

[1] Be the day short or never so long,
At length it ringeth to evensong.
Quoted at the stake by George Tankerfield [1555] (FOXE, *Book of Martyrs* [1563], *ch. 7*)

[2] They wold make me believe that the moon was made of greene cheese. — JOHN FRITH, *A Pistle to the Christian Reader* [1529]

[3] Except wind stands as never it stood,
It is an ill wind turns none to good.
THOMAS TUSSER [1524–1580], *A Description of the Properties of Winds*

Ill blows the wind that profits nobody. — SHAKESPEARE, *King Henry VI* [1591], *pt. III, act II, sc. v, l. 55*

Falstaff. What wind blew you hither, Pistol?
Pistol. Not the ill wind which blows no man to good.
SHAKESPEARE, *Henry IV* [1597–1598], *pt. II, act V, sc. iii, l. 87*

[4] Give an inch, he'll take an ell. — JOHN WEBSTER [1580–1625], *Sir Thomas Wyatt*

[5] Wouldst thou both eat thy cake and have it? — GEORGE HERBERT, *The Size* [1633]

[6] Every man for himself, his own ends, the Devil for all. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 1, member 3*

[7] For buying or selling of pig in a poke. — TUSSER, *Five Hundred Points of Good Husbandry* [1557], *September Abstract*

This hitteth the nail on the head.
Proverbs, pt. II, ch. 11

Enough is as good as a feast. *Ib.*

JULIUS III[1]
d. 1555

Do you not know, my son, with what little understanding the world is ruled? [2]
To a Portuguese monk who sympathized with the Pope's burdens of office

CHARLES V[3]
1500–1558

Fortune hath somewhat the nature of a woman; if she be too much wooed, she is the farther off.
From Francis Bacon, *Advancement of Learning, bk. II*

Iron hand in a velvet glove.
Attributed to Charles V by Thomas Carlyle, *Latter-Day Pamphlets, 11*

I make war on the living, not on the dead.
Said when advised to hang Luther's corpse on the gallows [1546]

GREGORY XIII[4]
1502–1585

To the greater glory of God.[5]
Quoted in The Canons and Decrees of the Council of Trent [1542–1560]

FERDINAND I
1503–1564

Let justice be done, though the world perish.[6]
From Manlius, *Loci Communes, II, 290*

[1] Pope from 1550 to 1555.
[2] An nescis, mi fili, quantilla prudentia mundus regatur?
[3] See Lomonosov, p. 434b.
[4] Pope from 1572 to 1585.
[5] Ad maiorem Dei gloriam. Motto of the Society of Jesus.
[6] Fiat iustitia, et pereat mundus.
See Sir Thomas Browne, p. 330b.

SIR THOMAS WYATT
c. 1503–1542

Forget not yet the tried intent
Of such a truth as I have meant;
My great travail so gladly spent,
Forget not yet!
Forget Not Yet

And wilt thou leave me thus?
Say nay, say nay, for shame!
The Appeal

My lute, awake! perform the last
Labor that thou and I shall waste,
And end that I have now begun;
For when this song is sung and past,
My lute, be still, for I have done.
The Lover Complaineth the Unkindness of His Love

They flee from me that sometime did me seek.
The Lover Showeth How He Is Forsaken of Such as He Sometime Enjoyed

JOHN KNOX
1505–1572

A man with God is always in the majority.[1]
Inscription on Reformation Monument, Geneva, Switzerland

JOHN BRADFORD
1510–1555

The familiar story, that, on seeing evildoers taken to the place of execution, he was wont to exclaim: "But for the grace of God there goes John Bradford," is a universal tradition, which has overcome the lapse of time.[2]
Biographical notice, Parker Society edition, The Writings of John Bradford [1853]

[1] Un homme avec Dieu est toujours dans la majorité.
See Phillips, p. 659a.
[2] There but for the grace of God goes God. — *Anonymous saying, attributed to* Orson Welles, *among others*

SIR THOMAS VAUX
1510–1556

Companion none is like
  Unto the mind alone;
For many have been harmed by speech,
  Through thinking, few or none.
Of a Contented Mind [1557]

I loathe that I did love,
  In youth that I thought sweet,
As time requires for my behove,
  Methinks they are not meet.
The Aged Lover Renounceth Love, st. 1

But age, with his stealing steps,
  Hath claw'd me in his clutch.[1]
Ib. 3

RICHARD GRAFTON
d. 1572

Thirty days hath November,
April, June, and September,
February hath twenty-eight alone,
And all the rest have thirty-one.[2]
Chronicles of England [1562]

[1] Quoted by First Clown in SHAKESPEARE, *Hamlet, act V, sc. i, l. 77*

[2] Junius, Aprilis, Septémq; Nouemq; tricenos,
Unum plus reliqui, Februs tenet octo vicenos,
At si bissextus fuerit superadditur unus.
WILLIAM HARRISON, *Description of Britain, prefixed to* HOLINSHED'S *Chronicles* [1577]

Thirty days hath September,
April, June, and November,
February has twenty-eight alone,
All the rest have thirty-one;
Excepting leap year — that's the time
When February's days are twenty-nine.
The Return from Parnassus [1606]

Thirty days hath September,
April, June, and November;
All the rest have thirty-one,
Excepting February alone,
Which hath but twenty-eight, in fine,
Till leap year gives it twenty-nine.
Common in the New England states

Fourth, eleventh, ninth, and sixth,
Thirty days to each affix;
Every other thirty-one
Except the second month alone.
Common in Chester County, Pennsylvania, among the Friends

Compare the old Latin class mnemonic:
In March, July, October, May,
The Ides are on the fifteenth day,
The Nones the seventh: all other months besides
Have two days less for Nones and Ides.

[1] See Browning, p. 663b.

[2] Je le soignay, Dieu le guérit.

MARY TUDOR
1516–1558

When I am dead and opened, you shall find "Calais" lying in my heart.[1]
From HOLINSHED, *Chronicles* [1577], *III, 1160*

AMBROISE PARÉ
1517–1590

I treated him, God cured him.[2]
His favorite saying

JOACHIM DU BELLAY
1522–1560

France, mother of the arts, of arms, and of laws.[3]
Les Regrets [1559], *IX*

Happy he who like Ulysses a glorious voyage made.[4]
Ib. XXXI

PIERRE DE RONSARD
1524–1585

When you are old, at evening candle-lit,
Beside the fire bending to your wool,
Read out my verse and murmur, "Ronsard writ
This praise for me when I was beautiful." [5]
Sonnets pour Hélène, I, 43

[3] France, mère des arts, des armes et des lois.

[4] Heureux qui, comme Ulysse, a fait un beau voyage.

[5] Quand vous serez bien vieille, au soir à la chandelle,
Assise auprès du feu, devidant et filant,
Direz, chantant mes vers, en vous émerveillant:
"Ronsard me célébrait du temps que j'étais belle."
Translated by HUMBERT WOLFE.

See the adaptation by YEATS: When you are old and gray and full of sleep (p. 879b).

Live now, believe me, wait not till tomorrow;
Gather the roses of life today.[1]
Sonnets pour Hélène, I, 43

Gather, gather your youth:
Just like this flower, old age
Your beauty will wither.[2]
Odes I, 17. À Cassandre

THOMAS TUSSER
c. 1524–1580

At Christmas play and make good cheer,
For Christmas comes but once a year.
A Hundred Points of Good Husbandry [1557], *The Farmer's Daily Diet*

Such mistress, such Nan,
Such master, such man.[3]
Ib. April's Abstract

Sweet April showers
Do spring May flowers.
Ib. April's Husbandry

Who goeth a-borrowing
Goeth a-sorrowing.
Ib. June's Abstract

'Tis merry in hall
Where beards wag all.[4]
Ib. August's Abstract

PIETER BRUEGEL
c. 1525–1569

Because the world is so faithless,
I go my way in mourning.[5]
Inscription in MOLIÈRE, *The Misanthrope* [1568]

[1] Vivez, si m'en croyez, n'attendez à demain:
Cueillez des aujourd'hui les roses de la vie.
See Horace, p. 121a; Spenser, p. 200a; and Herrick, p. 320b.

[2] Cueillez, cueillez votre jeunesse:
Comme à cette fleur, la vieillesse
Fera ternir votre beauté.

[3] Tel maître, tel valet. Attributed to CHEVALIER BAYARD by Cimber.

[4] Merry swithe it is in halle,
When the beards waveth alle.
Life of Alexander [1312]

[5] Om dat de werelt is soe ongetru
Daer om gha ic in den ru.

GABRIEL MEURIER
1530–1601

He who excuses himself accuses himself.[1] *Trésor des Sentences*

WILLIAM STEVENSON
c. 1530–1575

I cannot eat but little meat,
My stomach is not good;
But sure I think that I can drink
With him that wears a hood.
Gammer Gurton's Needle [c. 1573], *drinking song, act II*

Back and side go bare, go bare,
Both foot and hand go cold;
But, belly, God send thee good ale enough,
Whether it be new or old.
Ib. refrain

HENRI ESTIENNE
1531–1598

If youth but knew, and old age only could.[2] *Les Prémices* [1594]

God tempers the wind to the shorn lamb.[3] *Ib.*

ELIZABETH I
1533–1603

The use of the sea and air is common to all; neither can a title to the ocean belong to any people or private persons, forasmuch as neither nature nor public use and custom permit any possession thereof.
To the Spanish Ambassador [1580]

My care is like my shadow in the sun —
Follows me flying — flies when I pursue it.
On the departure of Alençon [1582]

[1] Qui s'excuse, s'accuse.
See Shakespeare, pp. 231a and 237a.

[2] Si jeunesse savait, si vieillesse pouvait.
Translated by NORBERT GUTERMAN.

[3] Dieu mesure le froid à la brebis tondue.
See Laurence Sterne, p. 438b.

I know I have the body of a weak and feeble woman, but I have the heart and stomach of a king, and of a king of England too; and think foul scorn that Parma or Spain, or any prince of Europe, should dare to invade the borders of my realm.

Speech to the troops at Tilbury on the approach of the Armada [1588]

I am your anointed Queen. I will never be by violence constrained to do anything. I thank God I am endued with such qualities that if I were turned out of the Realm in my petticoat I were able to live in any place in Christendom.

From CHAMBERLIN, *Sayings of Queen Elizabeth*

I will make you shorter by the head. *Ib.*

The daughter of debate, that eke discord doth sow.[1] *Ib.*

[To the Countess of Nottingham] God may forgive you, but I never can.

From HUME, *History of England Under the House of Tudor, vol. II, ch. 7*

Though God hath raised me high, yet this I count the glory of my crown: that I have reigned with your loves.

The Golden Speech [1601]

Semper eadem [Ever the same].

Motto

I am no lover of pompous title, but only desire that my name may be recorded in a line or two, which shall briefly express my name, my virginity, the years of my reign, the reformation of religion under it, and my preservation of peace.

To her ladies, discussing her epitaph

'Twas God the word that spake it,
He took the Bread and brake it;
And what the word did make it,
That I believe, and take it.[1]

From S. CLARKE, *Marrow of Ecclesiastical History* [*ed. 1675*], *pt. II, Life of Queen Elizabeth*

[1] Mary Queen of Scots.

MICHEL EYQUEM DE MONTAIGNE[2]

1533–1592

Man in sooth is a marvelous vain, fickle, and unstable subject.

Essays,[3] *bk. I* [1580], *ch. 1*

The thing of which I have most fear is fear.[4] *Ib. 17*

He who should teach men to die would at the same time teach them to live.[5] *Ib. 19*

I would let death seize upon me whilst I am setting my cabbages.[6] *Ib. 20*

The value of life lies not in the length of days, but in the use we make of them: a man may live long, yet get little from life. Whether you find satisfaction in life depends not on your tale of years, but on your will. *Ib.*

My desire is therefore that the parent be very circumspect in choosing a direc-

[1] Answer on being asked her opinion of Christ's presence in the Sacrament.

[2] Translated by CHARLES COTTON [1636–1687], revised by HAZLITT and WIGHT.

[3] This book of Montaigne the world has endorsed by translating it into all tongues. — EMERSON, *Representative Men* [1850], *Montaigne*

[4] C'est de quoy j'ay le plus de peur que la peur.

See *Proverbs 3:25*, p. 23b; Bacon, p. 207b; Wellington, p. 506a; Thoreau, p. 681b; and Roosevelt, p. 971a.

[5] I have taught you, my dear flock, for above thirty years how to live, and I will show you in a very short time how to die. — SIR EDWIN SANDYS [1561–1629], *Anglorum Speculum*

See Tickell, p. 400b.

Teach him how to live,
And, oh still harder lesson! how to die.

BEILBY PORTEUS [1731–1808], *Death, l. 316*

In teaching me the way to live
It taught me how to die.

GEORGE POPE MORRIS [1802–1864], *My Mother's Bible, st. 4*

[6] Je veux que la mort me trouve plantant mes choux.

Translated by FLORIO [1603].

See Rabelais, p. 181a, and Voltaire, p. 417a.

tor whom I would rather commend for having a well-composed and temperate brain than a full-stuffed head.[1]

Essays, bk. I, ch. 25

If you press me to say why I loved him, I can say no more than it was because he was he and I was I.[2]

Ib. 27

Nothing is so firmly believed as what we least know. *Ib. 31*

A wise man never loses anything if he have himself. *Ib. 38*

We should reserve a storehouse for ourselves, altogether ours,[3] and wholly free, wherein we may hoard up and establish our true liberty, and principal retreat and solitude. *Ib. 39*

The greatest thing in the world is to know how to be sufficient unto oneself.[4] *Ib.*

To know how to live is all my calling and all my art.[5] *Ib. II* [1580], 6

Virtue can have naught to do with ease . . . It craves a steep and thorny path. *Ib. 11*

When I play with my cat, who knows whether I do not make her more sport than she makes me? *Ib. 12*

The souls of emperors and cobblers are cast in the same mold. . . . The same reason that makes us wrangle with a neighbor causes a war betwixt princes. *Ib.*

This idea is more clearly conceived by a question, "What do I know?" [6] which I employ, with the device of a pair of scales. *Ib.*

Man is certainly stark mad; he cannot make a worm, and yet he will be making gods by dozens. *Ib.*

[1] Plutôt la tête bien faite que bien pleine. Translated by FLORIO.

[2] Parce que c'était lui; parce que c'était moi.

[3] Il se faut réserver une arrière boutique toute notre.

[4] La plus grande chose du monde, c'est de savoir être à soi.

[5] Mon métier et mon art, c'est vivre.

[6] Que sais-je?

What truth is that, which these mountains bound, and is a lie in the world beyond them? [1]

Essays, bk. II, ch. 12

Life is a dream . . . we sleeping wake and waking sleep.[2] *Ib.*

How many worthy men have we known to survive their own reputation! [3] *Ib. 16*

One may be humble out of pride. *Ib. 17*

I find that the best virtue I have has in it some tincture of vice. *Ib. 20*

Saying is one thing, and doing is another. *Ib. 31*

There never were in the world two opinions alike, no more than two hairs or two grains; the most universal quality is diversity.[4] *Ib. 37*

I will follow the right side even to the fire, but excluding the fire if I can. *Ib. III* [1595], 1

I speak truth, not so much as I would, but as much as I dare; and I dare a little the more, as I grow older. *Ib. 2*

Few men have been admired by their own domestics.[5] *Ib.*

Every man bears the whole stamp of the human condition.[6] *Ib.*

It [marriage] happens as with cages: the birds without despair to get in, and those within despair of getting out.[7] *Ib. 5*

[1] Quelle vérité que ces montagnes bornent, qui est mensonge qui se tient au delà?

[2] La vie est un songe . . . nous veillons dormants et veillants dormons.

See Euripides, p. 86b, and Aristophanes, p. 92a.

[3] See Bentley, p. 386a.

[4] See Pliny, p. 132b.

[5] See Antigonus, p. 99b.

[6] Chaque homme porte la form entière de l'humaîne condition.

[7] I myself have loved a lady and pursued her with a great deal of under-age protestation, whom some three or four gallants that have en-

All the world knows me in my book, and my book in me.
Essays, bk. III, ch. 5

'Tis so much to be a king, that he only is so by being so. The strange luster that surrounds him conceals and shrouds him from us; our sight is there broken and dissipated, being stopped and filled by the prevailing light.[1]
Ib. 7

I moreover affirm that our wisdom itself, and wisest consultations, for the most part commit themselves to the conduct of chance.[2] *Ib. 8*

Not because Socrates said so,[3] but because it is in truth my own disposition — and perchance to some excess — I look upon all men as my compatriots, and embrace a Pole as a Frenchman, making less account of the national than of the universal and common bond.[4] *Ib. 9*

There is no man so good, who, were he to submit all his thoughts and actions to the laws, would not deserve hanging ten times in his life. *Ib.*

A little folly is desirable in him that will not be guilty of stupidity.[5] *Ib.*

I have never seen a greater monster or miracle in the world than myself.
Essays, bk. III, ch. 11

Men are most apt to believe what they least understand. *Ib.*

I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them together.[1] *Ib. 12*

There is more ado to interpret interpretations than to interpret the things, and more books upon books than upon all other subjects; we do nothing but comment upon one another. *Ib. 13*

For truth itself has not the privilege to be spoken at all times and in all sorts. *Ib.*

Sits he on never so high a throne, a man still sits on his bottom. *Ib.*

Let us a little permit Nature to take her own way; she better understands her own affairs than we. *Ib.*

I have ever loved to repose myself, whether sitting or lying, with my heels as high or higher than my head.
Ib.

I do not understand; I pause; I examine. *Inscription for his library*

WILLIAM I
[WILLIAM THE SILENT]
1533–1584

My God, have mercy on my soul and on my poor people.[2]
Last words as he fell under an assassin's bullets

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joyed would with all their hearts have been glad to have been rid of. 'Tis just like a summer bird-cage in a garden: the birds that are without despair to get in, and the birds that are within despair and are in a consumption for fear they shall never get out. — JOHN WEBSTER, *The White Devil* [1612], *act I, sc. ii*

Wedlock, indeed, hath oft compared been
To public feasts, where meet a public rout —
Where they that are without would fain go in,
And they that are within would fain go out.
SIR JOHN DAVIES [1569–1626], *Contention Betwixt a Wife, etc.*

See Emerson, p. 608a.

[1] See Shakespeare, p. 265a, and Tennyson, p. 653a.

[2] Although men flatter themselves with their great actions, they are not so often the result of great design as of chance. — LA ROCHEFOUCAULD [1613–1680], *Maxim 57*

[3] See Socrates, p. 87b.

[4] See de Montesquieu, p. 414b.

[5] See Menander, p. 102b, Horace, p. 122b, and note.

[1] I am but a gatherer and disposer of other men's stuff, at my best value. — SIR HENRY WOTTON, *preface to The Elements of Architecture* [1624]

John Bartlett used this passage as an epigraph for the fourth edition of *Familiar Quotations* [1864]. It was the only quotation from Montaigne in that edition.

[2] Mon Dieu, ayez pitié de mon âme et de mon pauvre peuple.

SIR HUMPHREY GILBERT
c. 1539–1583

We are as near to heaven by sea as by land! [1]

From HAKLUYT, *Voyages, vol. III* [1600], *p.* 159

SIR EDWARD DYER
c. 1540–1607

My mind to me a kingdom is;
Such present joys therein I find
That it excels all other bliss
That earth affords or grows by kind:
Though much I want which most would have,
Yet still my mind forbids to crave.

Rawlinson Poetry MS 85, p. 17 [2]

Some have too much, yet still do crave;
I little have, and seek no more:
They are but poor, though much they have,
And I am rich with little store:
They poor, I rich; they beg, I give;
They lack, I have; they pine, I live.

Ib.

[1] The way to heaven out of all places is of like length and distance. — SIR THOMAS MORE, *Utopia* [1516]

Gilbert, on the last day of his life, was seen in his tiny pinnace *Squirrel* with a book in hand, probably More's *Utopia* which inspired his last utterance. He was homeward bound from Newfoundland, which he had just taken possession of in the name of the Queen [August 1583].

"Do not fear! Heaven is as near,"
He said, "by water as by land!"

LONGFELLOW, *Sir Humphrey Gilbert* [1849], *st. 6*

See James T. Fields, p. 679b.

[2] This poem became popular as a song, altered thus:

My mind to me a kingdom is;
Such perfect joy therein I find,
As far exceeds all earthly bliss
That God and Nature hath assigned.
Though much I want that most would have,
Yet still my mind forbids to crave.

BYRD, *Psalms, Sonnets, etc.* [1588]

My mind to me an empire is,
While grace affordeth health.

ROBERT SOUTHWELL [c. 1561–1595], *Content and Rich*

See Seneca, p. 131b.

Fain would I, but I dare not; I dare, and yet I may not;
I may, although I care not, for pleasure when I play not.

Fain Would I [*attributed*]

WILLIAM GILBERT
1540–1603

In the discovery of secret things and in the investigation of hidden causes, stronger reasons are obtained from sure experiments and demonstrated arguments than from probable conjectures and the opinions of philosophical speculators of the common sort.[1]

De Magnete [1600]

JAN ZAMOYSKI
1541–1605

The king reigns, but does not govern.[2]

Speech in the Polish Parliament [1605], *referring to King Sigismund III*

MARY STUART [MARY QUEEN OF SCOTS]
1542–1587

In my end is my beginning.

Motto

O Lord my God, I have trusted in thee;
O Jesu my dearest one, now set me free.
In prison's oppression, in sorrow's obsession,
I weary for thee.
With sighing and crying bowed down as dying,
I adore thee, I implore thee, set me free! [3]

Prayer written in her Book of Devotion before her execution

[1] Translated by P. F. MOTTELAY.

[2] Thiers adopted the epigram as the motto for his journal *Nationale*, which he established with Mignet and Carrel in 1830.

[3] Translated by SWINBURNE.

O Domine Deus! speravi in te;

GUILLAUME DE SALLUSTE, SEIGNEUR DU BARTAS

1544–1590

Oft seen in forehead of the frowning skies.[1]

Divine Weeks and Works [1578], *First Week, Second Day*

For where's the state beneath the firmament
That doth excel the bees for government? [2] *Ib. Fifth Day, pt. 1*

These lovely lamps, these windows of the soul.[3] *Ib. Sixth Day*

Or almost like a spider, who, confin'd
In her web's center, shakt with every wind,
Moves in an instant if the buzzing fly
Stir but a string of her lawn canapie.[4] *Ib.*

Living from hand to mouth.

Ib. Second Week, First Day, pt. 4

In the jaws of death.[5] *Ib.*

O care mi Jesu! nunc libera me.
In dura catena, in misera poena,
Disidero te.
Languendo, gemendo, et genuflectendo,
Adore, imploro, ut liberes me!

[1] See Milton, p. 339a.

[2] So work the honeybees,
Creatures that by a rule in Nature teach
The act of order to a peopled kingdom.
SHAKESPEARE, *King Henry V* [1598–1600], *act I, sc. ii, l. 187*

[3] The windows of mine eyes. — SHAKESPEARE, *King Richard III* [1592–1593], *act V, sc. iii, l. 117*

[4] Much like a subtle spider which doth sit
In middle of her web, which spreadeth wide;
If aught do touch the utmost thread of it
She feels it instantly on every side.
SIR JOHN DAVIES, *The Immortality of the Soul* [1599]

Our souls sit close and silently within,
And their own webs from their own entrails spin;
And when eyes meet far off, our sense is such
That, spider-like, we feel the tenderest touch.
DRYDEN, *Marriage à la Mode* [1673], *act II, sc. i*

The spider's touch, how exquisitely fine!
Feels at each thread, and lives along the line.
POPE, *An Essay on Man* [1733–1734], *epistle I, l. 217*

[5] Out of the jaws of death. — SHAKESPEARE, *Twelfth Night* [1598–1600], *act III, sc. iv, l. 396*
See Tennyson, p. 652a.

Only that he may conform
To tyrant custom.

Divine Weeks and Works, Second Week, Third Day, pt. 2

Who breaks his faith, no faith is held with him.

Ib. Fourth Day, bk. 2

Who well lives, long lives; for this age of ours
Should not be numbered by years, days, and hours. *Ib.*

My lovely living boy,
My hope, my hap, my love, my life, my joy.[1] *Ib.*

Out of the book of Nature's learned breast.[2] *Ib.*

Flesh of thy flesh, nor yet bone of thy bone. *Ib.*

MIGUEL DE CERVANTES

1547–1616

You are a King by your own Fireside, as much as any Monarch in his Throne.

Don Quixote de la Mancha[3] [1605–1615] *author's preface, p. xix*

I was so free with him as not to mince the matter.[4] *p. xx*

They can expect nothing but their labor for their pains.[5] *p. xxiii*

[1] My fair son!
My life, my joy, my food, my all the world.
SHAKESPEARE, *King John* [1596–1597], *act III, sc. iv, l. 103*

[2] The book of Nature is that which the physician must read; and to do so he must walk over the leaves. — PARACELSUS [1493–1541]. From *Encyclopaedia Britannica* (*11th ed.*), *vol. XX, p. 749*

[3] Translated in 1700–1703 by PETER ANTHONY MOTTEUX [1660–1718]. Page numbers are those of the Modern Library Giant edition.

[4] See Shakespeare, p. 273b.
You mince matters. — MOLIÈRE, *Tartuffe* [1667], *act I, sc. i*

[5] Nothing is to be gotten without pains (labor). — *Old Proverb*
See Shakespeare, p. 267b.

Time out of mind.[1]
Don Quixote, pt. I [1605], *bk. I, ch. 1, p. 4*

Which I have earned with the sweat of my brows.[2] *I, 4, p. 22*

By a small sample we may judge of the whole piece. *p. 25*

Put you in this pickle.[3]
I, 5, p. 30

Can we ever have too much of a good thing? *I, 6, p. 37*

The charging of his enemy was but the work of a moment. *I, 8, p. 50*

I don't know that ever I saw one in my born days. *II, 2, p. 57*

Those two fatal words, Mine and Thine.[4] *II, 3, p. 63*

The eyes those silent tongues of Love. *p. 65*

And had a face like a benediction.[5]
II, 4, p. 69

There's not the least thing can be said or done, but people will talk and find fault.[6] *p. 70*

Without a wink of sleep.[7] *p. 72*

It is a true saying, that a man must eat a peck of salt with his friend, before he knows him. *III, 1, p. 92*

Thank you for nothing. *p. 94*

No limits but the sky.[8]
III, 3, p. 110

To give the devil his due. *p. 111*

[1] Time out o' mind. — SHAKESPEARE, *Romeo and Juliet* [1594–1595], *act I, sc. iv, l. 70*

[2] See *Genesis 3:19*, p. 6a.

[3] How cam'st thou in this pickle? — SHAKESPEARE, *The Tempest* [1611], *act V, sc. i, l. 281*

[4] See Boileau, p. 377b.

[5] The more familiar translation.

[6] Take wife, or cowl; ride you, or walk:
Doubt not but tongues will have their talk.
LA FONTAINE, *The Miller, His Son, and the Donkey* [1694]
Do you think you could keep people from talking? — MOLIÈRE, *Tartuffe* [1667], *act I, sc. 1*

[7] See Shakespeare, *Cymbeline III, iv, 103*, p. 291a.

[8] Modern saying: The sky's the limit.

You're leaping over the hedge before you come to the stile.
Don Quixote, pt. I, bk. III, ch. 4, p. 117

Paid him in his own coin. *p. 119*

The famous Don Quixote de la Mancha, otherwise called The Knight of the Woeful Figure.[1]
III, 5, p. 126

You are come off now with a whole skin. *p. 127*

Fear is sharp-sighted, and can see things underground, and much more in the skies. *III, 6, p. 131*

A finger in every pie.[2] *p. 133*

No better than she should be.[3]
Ib.

That's the nature of women . . . not to love when we love them, and to love when we love them not.[4] *Ib.*

You may go whistle for the rest.
p. 134

Ill luck, you know, seldom comes alone.[5] *p. 135*

Why do you lead me a wild-goose chase? *p. 136*

Experience, the universal Mother of Sciences. *III, 7, p. 140*

Give me but that, and let the world rub, there I'll stick. *p. 148*

Sing away sorrow, cast away care.
III, 8, p. 153

Of good natural parts, and of a liberal education. *p. 154*

[1] El Caballero de la Triste Figura. More accurately translated by TOBIAS SMOLLETT as The Knight of the Sorrowful Countenance.

[2] No pie was baked at Castlewood but her little finger was in it. — THACKERAY, *The Virginians* [1857–1859], *ch. 5*

[3] An old proverb.
You are no better than you should be.
BEAUMONT AND FLETCHER, *The Coxcomb* [*1647*], *act IV, sc. 3*

[4] See George Bernard Shaw, p. 836a.

[5] See Shakespeare, p. 265a.

Let every man mind his own business. *Don Quixote, pt. I, bk. III, ch. 8, p. 157*

Those who'll play with cats must expect to be scratched. *p. 159*

Raise a hue and cry. *Ib.*

'Tis the part of a wise man to keep himself today for tomorrow, and not venture all his eggs in one basket. *III, 9, p. 162*

The ease of my burdens, the staff of my life. *p. 163*

Within a stone's throw of it. *p. 170*

The very remembrance of my former misfortune proves a new one to me. *III, 10, p. 174*

Absence, that common cure of love. *p. 177*

From pro's and con's they fell to a warmer way of disputing. *p. 181*

Little said is soon amended.[1] *p. 184*

A close mouth catches no flies. *Ib.*

Thou hast seen nothing yet. *III, 11, p. 190*

Between jest and earnest. *Ib.*

My love and hers have always been purely Platonic. *p. 192*

'Tis ill talking of halters in the house of a man that was hanged. *p. 195*

My memory is so bad that many times I forget my own name! *Ib.*

'Twill grieve me so to the heart that I shall cry my eyes out. *p. 197*

Ready to split his sides with laughing. *III, 13, p. 208*

My honor is dearer to me than my life. *IV, 1, p. 226*

On the word of a gentleman, and a Christian. *p. 236*

Think before thou speakest. *IV, 3, p. 252*

[1] Often rendered: Least said soonest mended.

Let us forget and forgive injuries. *Don Quixote, pt. I, bk. IV, ch. 3, p. 254*

I must speak the truth, and nothing but the truth. *p. 255*

More knave than fool. *IV, 4, p. 261*

Here's the devil-and-all to pay. *IV, 10, p. 319*

I begin to smell a rat. *Ib.*

The proof of the pudding is in the eating. *p. 322*

Let none presume to tell me that the pen is preferable to the sword.[1] *p. 325*

There's no striving against the stream; and the weakest still goes to the wall. *IV, 20, p. 404*

The bow cannot always stand bent, nor can human frailty subsist without some lawful recreation. *IV, 21, p. 412*

It is not the hand but the understanding of a man that may be said to write.[2] *Pt. II [1615], bk. III, author's preface, p. 441*

When the head aches, all the members partake of the pains.[3] *III, 2, p. 455*

Youngsters read it, grown men understand it, and old people applaud it. *III, 3, p. 464*

History is in a manner a sacred thing, so far as it contains truth; for where truth is, the supreme Father of it may

[1] See Edward Bulwer-Lytton, p. 601b.

Scholars' pens carry farther, and give a louder report than thunder. — Sir Thomas Browne, *Religio Medici* [1642], *Everyman ed., p. 70*

[2] Cervantes's left hand was maimed for life by gunshot wounds in the battle of Lepanto.

[3] When the head is not sound, the rest cannot be well. — Du Bartas, *Divine Weeks and Works* [1578]

For let our finger ache, and it indues
Our other healthful members even to that sense
Of pain.

Shakespeare, *Othello* [1604–1605], *act III, sc. iv, l. 145*

also be said to be, at least, in as much as concerns truth.
Don Quixote, pt. II, bk. III, ch. 3, p. 465

Every man is as Heaven made him, and sometimes a great deal worse.
III, 4, p. 468

There's no sauce in the world like hunger. *III, 5, p. 473*

He casts a sheep's eye at the wench.
p. 474

I ever loved to see everything upon the square. *p. 475*

Neither will I make myself anybody's laughingstock. *Ib.*

Journey over all the universe in a map, without the expense and fatigue of traveling, without suffering the inconveniences of heat, cold, hunger, and thirst. *III, 6, p. 479*

Presume to put in her oar. *p. 480*

The fair sex.[1] *Ib.*

A little in one's own pocket is better than much in another man's purse. 'Tis good to keep a nest egg. Every little makes a mickle.[2] *III, 7, p. 486*

Remember the old saying, "Faint heart ne'er won fair lady."
III, 10, p. 501

Forewarned forearmed. *p. 502*

As well look for a needle in a bottle of hay.[3] *Ib.*

Are we to mark this day with a white or a black stone?[4] *p. 503*

The very pink of courtesy.
III, 13, p. 521

I'll turn over a new leaf. *p. 524*

He's[5] a muddled fool, full of lucid intervals. *III, 18, p. 556*

[1] That sex which is therefore called fair. — STEELE, *The Spectator, no. 302*, February 15, 1712

[2] See Hesiod p. 67b, and note.

[3] A needle in a haystack.

[4] A red-letter day.

[5] Don Quixote.

Marriage is a noose.
Don Quixote, pt. II, bk. III, ch. 19, p. 564

There are only two families in the world, the Haves and the Have-Nots.
III, 20, p. 574

He preaches well that lives well, quoth Sancho; that's all the divinity I understand. *p. 575*

Love and War are the same thing, and stratagems and policy are as allowable in the one as in the other.
III, 21, p. 580

A private sin is not so prejudicial in this world as a public indecency.
III, 22, p. 582

There is no love lost, sir.[1] *Ib.*

Come back sound, wind and limb.
p. 587

Patience, and shuffle the cards.[2]
III, 23, p. 592

Tell me thy company, and I'll tell thee what thou art.[3] *p. 594*

Tomorrow will be a new day.
III, 26, p. 618

I can see with half an eye.
III, 29, p. 632

Great persons are able to do great kindnesses. *III, 32, p. 662*

[1] There is no hate lost between us. — MIDDLETON [1580–1627], *The Witch, act IV, sc. ii.*

[2] But patience, cousin, and shuffle the cards, till our hand is a stronger one. — SIR WALTER SCOTT, *Quentin Durward* [1823], *ch. 8*

Cut the fiercest quarrels short
With "Patience, gentlemen, and shuffle."
W. M. PRAED [1802–1839], *Quince, st. 5*

Men disappoint me so, I disappoint myself so, yet courage, patience, shuffle the cards. — MARGARET FULLER OSSOLI [1810–1850], *letter to the Reverend W. H. Channing*

[3] Tell me what you eat, and I will tell you what you are. — ANTHELME BRILLAT-SAVARIN [1755–1826], *La Physiologie du Goût, aphorism 4*

Show me your garden and I shall tell you what you are. — ALFRED AUSTIN, *The Garden That I Love* [1905]

Honesty's the best policy.[1]
Don Quixote, pt. II, bk. III, ch. 33, p. 666

An honest man's word is as good as his bond. *IV, 34, p. 674*

A blot in thy scutcheon to all futurity. *IV, 35, p. 681*

They had best not stir the rice, though it sticks to the pot.
IV, 37, p. 691

Good wits jump;[2] a word to the wise is enough. *p. 692*

Diligence is the mother of good fortune. *IV, 38, p. 724*

What a man has, so much he's sure of. *p. 725*

The pot calls the kettle black.
Ib. p. 727

Mum's the word.[3] *IV, 44, p. 729*

I shall be as secret as the grave.
IV, 62, p. 862

Now blessings light on him that first invented this same sleep! It covers a man all over, thoughts and all, like a cloak; 'tis meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot. 'Tis the current coin that purchases all the pleasures of the world cheap; and the balance that sets the king and the shepherd, the fool and the wise man even. *IV, 68, p. 898*

The ass will carry his load, but not a double load; ride not a free horse to death. *IV, 71, p. 917*

I thought it working for a dead horse, because I am paid beforehand.[4]
Ib.

He . . . got the better of himself, and that's the best kind of victory one can wish for.
Don Quixote, pt. II, bk. IV, ch. 72, p. 924

Every man was not born with a silver spoon in his mouth. *IV, 73, p. 926*

Ne'er look for birds of this year in the nests of the last.[1] *IV, 74, p. 933*

There is a strange charm in the thoughts of a good legacy, or the hopes of an estate, which wondrously alleviates the sorrow that men would otherwise feel for the death of friends.
p. 934

For if he like a madman lived,
At least he like a wise one died.
p. 935 (Don Quixote's epitaph)

Don't put too fine a point to your wit for fear it should get blunted.
The Little Gypsy (La Gitanilla)

My heart is wax molded as she pleases, but enduring as marble to retain.[2] *Ib.*

CHARLES IX
1550–1574

Horses and poets should be fed, not overfed.[3] *Saying*

WILLIAM CAMDEN
1551–1623

My friend, judge not me,
Thou seest I judge not thee.
Betwixt the stirrup and the ground
Mercy I asked, and mercy found.
Remains Concerning Britain. Epitaph for a man killed by falling from his horse

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[1] I hold the maxim no less applicable to public than to private affairs, that honesty is always the best policy. — GEORGE WASHINGTON, *Farewell Address* [1796]

[2] Great wits jump. — LAURENCE STERNE, *Tristram Shandy, vol. III* [1761–1762], *ch. 9*

[3] Cry "mum." — SHAKESPEARE, *The Merry Wives of Windsor* [1600–1601], *act V, sc. ii, l. 6*

[4] It is a heartrending delusion and a cruel snare to be paid for your work before you accomplish it. As soon as once your work is finished you ought to be promptly paid; but to receive your lucre one minute before it is due is to tempt Providence to make a Micawber of you. — EDMUND GOSSE, *Gossip in a Library* [1891], *Beau Nash*

[1] For Time will teach thee soon the truth,
There are no birds in last year's nest!
LONGFELLOW [1807–1882], *It Is Not Always May, st. 6*

[2] See Byron, p. 559b.

[3] Equi et poetae alendi, non saginandi.

THÉODORE AGRIPPA D'AUBIGNÉ
1552–1630

Each of us aspires to worth,
Each of us desires it
And desires it for himself.[1]
Pièces Épigrammatiques 49

More exquisite than any other is the autumn rose.[2]
Les Tragiques. Les Feux

SIR EDWARD COKE
1552–1634

Reason is the life of the law; nay, the common law itself is nothing else but reason. . . . The law, which is perfection of reason.[3]
First Institute [1628]

The gladsome light of jurisprudence. *Ib. epilogue*

For a man's house is his castle, *et domus sua cuique tutissimum refugium.*[4] *Third Institute* [1644]

The house of everyone is to him as his castle and fortress, as well for his defense against injury and violence as for his repose.
Semayne's Case. 5 Report 91

They [corporations] cannot commit treason, nor be outlawed nor excommunicate, for they have no souls.
Case of Sutton's Hospital. 10 Report 32

Magna Carta is such a fellow that he will have no sovereign.
Debate in the Commons [*May* 17, 1628]

Six hours in sleep, in law's grave study six,
Four spend in prayer, the rest on Nature fix.[1]
Translation quoted by COKE; *from The Pandects (Digests of Roman Civil Law, sixth century). De in Ius Vocando*

SIR WALTER RALEGH
c. 1552–1618

Like to an hermit poor in place obscure,
I mean to spend my days of endless doubt,
To wail such woes as time cannot recure,
Where none but Love shall ever find me out.
The Phoenix Nest [1593]. *Sonnet*

As you came from the holy land
Of Walsinghame,
Met you not with my true Love
By the way as you came?
As You Came from the Holy Land [*c.* 1599], *st.* 1

But true love is a durable fire,
In the mind ever burning,
Never sick, never old, never dead,
From itself never turning.
Ib. st. 11

If all the world and love were young,
And truth in every shepherd's tongue,
These pretty pleasures might me move
To live with thee, and be thy love.
The Nymph's Reply to the Passionate Shepherd[2] *(printed in England's Helicon, 1600), st.* 1

[1] Chacun au bien aspire,
Chacun le bien désire,
Et le désire sien.

[2] Une rose d'automne est plus qu'une autre exquise.

[3] Let us consider the reason of the case. For nothing is law that is not reason. — SIR JOHN POWELL, *Coggs v. Bernard, 2 Ld. Raym. Rep. p. 911*

[4] One's home is the safest refuge to everyone. — *Pandects* [6th century], *lib. II, tit. IV, De in Ius Vocando*
I in mine own house am an emperor
And will defend what's mine.
MASSINGER, *The Roman Actor* [1629], *act I, sc. ii*

[1] Seven hours to law, to soothing slumber seven;
Ten to the world allot, and all to heaven.
SIR WILLIAM JONES [1746–1794]

[2] An answer to CHRISTOPHER MARLOWE, *The Passionate Shepherd to His Love* (see p. 212a).

Fain would I climb, yet fear I to fall.
Written on a windowpane [1]

Our passions are most like to floods and streams,
The shallow murmur, but the deep are dumb.[2]
Sir Walter Ralegh to the Queen [*c. 1599*], *st. 1*

Silence in love bewrays more woe
Than words, though ne'er so witty;
A beggar that is dumb, you know,
Deserveth double pity. *Ib. st. 5*

Go, Soul, the body's quest,
Upon a thankless arrant:
Fear not to touch the best,
The truth shall be thy warrant:
Go, since I needs must die,
And give the world the lie.
The Lie (*printed in* FRANCIS DAVISON, *Poetical Rhapsody, 1608; manuscript copy traced to 1595*), *st. 1*

Give me my scallop shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage
And thus I'll take my pilgrimage.
Diaphantus [*1604*]. *The Passionate Man's Pilgrimage*

Methought I saw the grave where Laura lay.
Verses to Edmund Spenser

Shall I, like a hermit, dwell
On a rock or in a cell? *Poem*

What is our life? a play of passion,
Our mirth the music of division,
Our mothers' wombs the tiring houses be
Where we are dressed for this short comedy.
From ORLANDO GIBBONS, *The First Set of Madrigals and Motets* [*1612*]. *On the Life of Man*

[History] hath triumphed over time, which besides it nothing but eternity hath triumphed over.
History of the World [*1614*], *preface*

Whosoever, in writing a modern history, shall follow truth too near the heels, it may haply strike out his teeth.
Ib.

O eloquent, just, and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised. Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two narrow words, *Hic jacet!*
Ib. bk. V, pt. I, ch. 6, conclusion

Even such is time, that takes in trust
Our youth, our joys, our all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.
And from which earth, and grave, and dust,
The Lord shall raise me up, I trust.
A version of one of his earlier poems, found at his death in his Bible in the Gatehouse at Westminster.

EDMUND SPENSER
1552–1599

He that strives to touch the stars
Oft stumbles at a straw.
The Shepheardes Calender [*1579*]. *July, l. 99*

[1] Under this Queen Elizabeth wrote, "If thy heart fails thee, climb not at all." — THOMAS FULLER, *Worthies of England* [1662]

[2] See Sencca, p. 131b.

Altissima quaeque flumina minimo sono labi [The deepest rivers flow with the least sound]. — QUINTUS CURTIUS [1st century A.D.], *VII, 4, 13*

Where the stream runneth smoothest, the water is deepest. — LYLY, *Euphues and his England* [1580]

Smooth runs the water where the brook is deep. — SHAKESPEARE, *Henry VI* [1591], *pt. II, act III, sc. i, l. 53*

Take heed of still waters, the quick pass away. — GEORGE HERBERT, *Jacula Prudentum* [1640]

Fierce wars and faithful loves shall moralize my song.[1]
The Faerie Queene [1590], *introduction, st. 1*

A gentle knight was pricking on the plain. *Ib. bk. I, canto 1, st. 1*

A bold bad man. *Ib. 37*

Her angel's face
As the great eye of heaven shined bright,
And made a sunshine in the shady place. *Ib. 3, 4*

Ay me, how many perils do enfold
The righteous man, to make him daily fall.[2] *Ib. 8, 1*

Sleep after toil, port after stormy seas,
Ease after war, death after life does greatly please.[3] *Ib. 9, 40*

All for love, and nothing for reward. *Ib. II, 8, 2*

Gather therefore the Rose, whilst yet is prime,
For soon comes age, that will her pride deflower:
Gather the Rose of love, whilst yet is time.[4] *Ib. 12, 75*

Her birth was of the womb of morning dew.[5] *Ib. III, 6, 3*

Roses red and violets blew,
And all the sweetest flowers, that in the forest grew. *Ib. 6*

All that in this delightful garden grows,
Should happy be, and have immortal bliss. *Ib. 41*

That Squire of Dames. *Ib. 8, 44*

[1] And moralized his song. — POPE, *Epistle to Dr. Arbuthnot* [1735], *l. 340*

[2] Ay me! what perils do environ
The man that meddles with cold iron!
SAMUEL BUTLER: *Hudibras, pt. I* [1663], *canto III, l. 1*

[3] These lines are cut on Joseph Conrad's gravestone at Canterbury.

[4] See Horace, p. 121a; Ronsard, p. 188a; and Herrick, p. 320b.

[5] The dew of thy birth is of the womb of the morning. — *Book of Common Prayer, Psalter, Psalm 110:3*

And painful pleasure turns to pleasing pain.
The Faerie Queene, bk. III, canto 10, st. 60

How over that same door was likewise writ,
Be bold, be bold, and everywhere *Be bold.*[1] *Ib. 11, 54*

Another iron door, on which was writ,
Be not too bold.[2] *Ib.*

Dan Chaucer, well of English undefiled,
On Fame's eternal beadroll worthy to be filed. *Ib. IV* [1596], *2, 32*

For all that nature by her mother wit
Could frame in earth. *Ib. 10, 21*

Ill can he rule the great, that cannot reach the small. *Ib. V, 2, 43*

Who will not mercy unto others show,
How can he mercy ever hope to have?[3]
Ib. VI, 1, 42

The gentle mind by gentle deeds is known.
For a man by nothing is so well bewrayed,
As by his manners. *Ib. 3, 1*

That here on earth is no sure happiness. *Ib. 11, 1*

The ever-whirling wheel
Of Change; the which all mortal things doth sway. *Ib. VII, 6, 1*

Wars and alarums unto nations wide. *Ib. 3*

But times do change and move continually.[4] *Ib. 47*

For deeds do die, however nobly done,

[1] See Danton, p. 496b, and Channing, p. 544a.

[2] Jockey of Norfolk, be not too bold,
For Dickon thy master is bought and sold.
SHAKESPEARE, *Richard III, act V, sc. iii, l. 305*
Forbear, said I; be not too bold.
Your fleece is white but 'tis too cold.
CRASHAW, *Hymn of the Nativity, l. 50*
Write on your doors the saying wise and old,
"Be bold! be bold!" and everywhere — "Be bold;
Be not too bold!"
LONGFELLOW, *Morituri Salutamus* [1875]

[3] See *Matthew 5:7*, p. 40a, and Pope, p. 412b.

[4] See Lothair I, p. 152b.

And thoughts of men do as themselves decay,
But wise words taught in numbers for to run,
Recorded by the Muses, live for ay.
The Ruines of Time [1591], *l.* 400

Full little knowest thou that hast not tried,
What hell it is, in suing long to bide:
To lose good days, that might be better spent;
To waste long nights in pensive discontent;
To speed today, to be put back tomorrow;
To feed on hope, to pine with fear and sorrow.
Mother Hubberds Tale [1591], *l.* 895

To fret thy soul with crosses and with cares;
To eat thy heart through comfortless despairs;
To fawn, to crouch, to wait, to ride, to run,
To spend, to give, to want, to be undone.
Unhappy wight, born to disastrous end,
That doth his life in so long tendance spend. *Ib.* 903

What more felicity can fall to creature,
Than to enjoy delight with liberty.
Muiopotmos; or, The Fate of the Butterflie [1591], *l.* 209

I hate the day, because it lendeth light
To see all things, and not my love to see. *Daphnaida* [1591], *l.* 407

Death slew not him, but he made death his ladder to the skies.
An Epitaph upon Sir Philip Sidney [1591], *l.* 20

Though last not least.[1]
Colin Clouts Come Home Again [1595], *l.* 144

[1] See Shakespeare, pp. 255a and 276b.
The last, not least in honor or applause. — POPE, *The Dunciad* [1728], *bk. IV, l.* 577

Tell her the joyous time will not be stayed
Unlesse she do him by the forelock take.[1]
Amoretti [1595]. *Sonnet* 70

The woods shall to me answer, and my Echo ring.
Epithalamion [1595], *l.* 18

Behold whiles she before the altar stands
Hearing the holy priest that to her speaks
And blesseth her with his two happy hands. *Ib.* 223

Ah! when will this long weary day have end,
And lend me leave to come unto my love? *Ib.* 278

For of the soul the body form doth take:
For soul is form, and doth the body make.
An Hymne in Honour of Beautie [1596], *l.* 132

For all that fair is, is by nature good; [2]
That is a sign to know the gentle blood. *Ib.* 139

Sweet Thames! run softly, till I end my Song.[3]
Prothalamion [1596], *refrain*

I was promised on a time
To have reason for my rhyme;
From that time unto this season,
I received nor rhyme nor reason.
Lines on his promised pension. From THOMAS FULLER, *Worthies of England* [1662]

JOHN FLORIO
c. 1553–1625

England is the paradise of women, the purgatory of men, and the hell of horses.[4] *Second Frutes* [1591]

[1] Take Time by the forelock. — THALES [c. 636–c. 546 B.C.]
[2] See Shakespeare, p. 271b.
[3] Sweet Thames, run softly till I end my song,
Sweet Thames, run softly, for I speak not loud or long.
T. S. ELIOT, *The Waste Land* [1922], *pt. III*
[4] See Robert Burton, p. 312a.

Praise the sea; on shore remain.
Second Frutes

HENRI IV OF FRANCE
1553–1610

I want there to be no peasant in my realm so poor that he will not have a chicken in his pot every Sunday.
Attributed

Paris is well worth a Mass.[1]
Attributed

Let my white panache be your rallying point.[2] *Attributed battle cry*

The wisest fool in Christendom.
Of James I of England; attributed to HENRI IV *or* SULLY

GEORGE KEITH, FIFTH EARL MARISCHAL
1553–1623

Thai half said. Quhat say thai? Let thame say.[3]
Family motto, Mitchell Tower, Marischal College, Aberdeen, Scotland, founded in 1593

FULKE GREVILLE, LORD BROOKE
1554–1628

Oh wearisome condition of humanity! Born under one law, to another bound.
Mustapha [1609], V, 4

RICHARD HOOKER
1554–1600

Of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage — the very least as feeling her care, and the greatest as not exempted from her power.
Laws of Ecclesiastical Polity [1594], *bk. 1*

That to live by one man's will became the cause of all men's misery.
Ib.

JOHN LYLY
c. 1554–1606

Be valiant, but not too venturous. Let thy attire be comely, but not costly.[1]
Euphues: The Anatomy of Wit [1579], *Arber's reprint, p. 39*

The finest edge is made with the blunt whetstone. *Ib. p. 47*

Delays breed dangers.[2] *Ib. p. 65*

It seems to me (said she) that you are in some brown study. *Ib. p. 80*

Many strokes overthrow the tallest oaks.[3] *Ib. p. 81*

Let me stand to the main chance.[4]
Ib. p. 104

It is a world to see. *Ib. p. 116*

A clear conscience is a sure card.
Ib. p. 207

Go to bed with the lamb, and rise with the lark.[5]
Euphues and His England, [1580], *p. 229*

A comely old man as busy as a bee.
Ib. p. 252

[1] Paris vaut bien une messe.
Attributed also to Henri's minister Sully.
[2] Ralliez-vous à mon panache blanc.
[3] They say. What say they? Let them say. — *Motto over the fireplace in George Bernard Shaw's home*

[1] See Shakespeare, p. 258b.
[2] Periculum in mora. — *Latin proverb*
See Shakespeare, p. 214a.
All delays are dangerous in war. — DRYDEN, *Tyrannic Love* [1669], *act I, sc. i*
[3] Many strokes, though with a little axe,
Hew down and fell the hardest-timber'd oak.
SHAKESPEARE, *Henry VI* [1591], *pt. III, act II, sc. i, l. 54*
See Franklin, p. 422a.
[4] See Butler, p. 353a.
[5] To rise with the lark and go to bed with the lamb. — BRETON, *Court and Country* [1618]
Rise with the lark, and with the lark to bed. — JAMES HURDIS [1763–1801], *The Village Curate*

Maidens, be they never so foolish, yet being fair they are commonly fortunate.

Euphues and His England *p.* 279

Your eyes are so sharp that you cannot only look through a millstone, but clean through the mind. *Ib. p.* 289

I am glad that my Adonis hath a sweet tooth in his head. *Ib. p.* 308

A rose is sweeter in the bud than full-blown.[1] *Ib. p.* 314

Cupid and my Campaspe play'd
At cards for kisses: Cupid paid.

Alexander and Campaspe [1584], *act III, sc. v*

How at heaven's gates she claps her wings,
The morn not waking till she sings.[2]

Ib. V, i

Night hath a thousand eyes.[3]

Maides Metamorphosis III, 1

Marriages are made in heaven and consummated on earth.[4]

Mother Bombie [1590], *act IV, sc. i*

SIR PHILIP SIDNEY
1554–1586

High-erected thoughts seated in the heart of courtesy.[5]

The Arcadia [*written* 1580], *bk. I*

They are never alone that are accompanied with noble thoughts.[6] *Ib.*

[1] The rose is fairest when 'tis budding new. — Scott, *Lady of the Lake* [1810], *canto III, st. 1*

[2] See Shakespeare, p. 290b.

[3] On the stars thou gazest, my star; would I were heaven to look at thee with many eyes. — *Greek Anthology*, edited by J. W. Mackail, *8, 7*
See Bourdillon, p. 826a.

[4] Les mariages se font au ciel, et se consomment sur la terre. — *French proverb*
See Heywood, p. 182b.

If marriages
Are made in heaven, they should be happier.

Thomas Southerne, *The Fatal Marriage* [1694]

[5] Great thoughts come from the heart. — Vauvenargues [1715–1747], *Maxim 127*

[6] He never is alone that is accompanied with noble thoughts. — Beaumont and Fletcher, *Love's Cure* [1647], *act III, sc. iii*

My dear, my better half.

The Arcadia, bk. III

My true-love hath my heart, and I have his,
By just exchange one for the other given:
I hold his dear, and mine he cannot miss,
There never was a better bargain driven. *Ib. Sonnet*

Ring out your bells! Let mourning shows be spread!
For Love is dead. *Ib. Song*

Leave me, O Love, which reachest but to dust,
And thou, my mind, aspire to higher things;
Grow rich in that which never taketh rust:
Whatever fades, but fading pleasure brings. *Ib. Sonnet*

Sweet food of sweetly uttered knowledge.

The Defense of Poesy [*written c.* 1580]

He cometh unto you with a tale which holdeth children from play, and old men from the chimney corner.

Ib.

I never heard the old song of Percy and Douglas that I found not my heart moved more than with a trumpet.

Ib.

"Fool!" said my muse to me, "look in thy heart, and write." [1]

Astrophel and Stella [1591]

With how sad steps, O Moon, thou climb'st the skies!
How silently, and with how wan a face! [2] *Ib.*

Have I caught my heav'nly jewel.[3]

Ib. Second Song

[1] Look, then, into thine heart and write. — Longfellow, *Voices of the Night* [1839], *prelude*

[2] Wordsworth begins a sonnet with these two lines [1802].

[3] Quoted by Shakespeare in *Merry Wives of Windsor, act III, sc. iii, l. 45*

Thy necessity[1] is yet greater than mine.

Said on the battlefield of Zutphen [September 22, 1586] on giving his water bottle to a dying soldier

FRANCOIS DE MALHERBE[2]
1555–1628

And a rose, she lived as roses do, the space of a morn.[3]

Consolation à Monsieur du Périer [1599]

And the fruits will outdo what the flowers have promised.[4]

Prière pour le roi Henri le Grand [1605]

What Malherbe writes will endure forever. *Sonnet à Louis XIII* [1624]

THOMAS KYD
1558–1594

What outcries call me from my naked bed?

The Spanish Tragedy[5] [1594], *act II, sc. v, l. 1*

O eyes, no eyes, but fountains fraught with tears;
O life, no life, but lively form of death;
O world, no world, but mass of public wrongs,
Confused and filled with murder and misdeeds. *Ib. III, ii, 1*

Hieronymo, beware: go by, go by. *Ib. III, xii, 31*

Why then I'll fit you,[6] say no more.
When I was young, I gave my mind
And plied myself to fruitless poetry:
Which though it profit the professor naught
Yet it is passing pleasing to the world. *The Spanish Tragedy, act IV, sc. ii, l. 70*

THOMAS LODGE
c. 1558–1625

Love in my bosom like a bee
Doth suck his sweet.

Rosalind [1590]

GEORGE PEELE
c. 1558–c. 1597

Fair and fair, and twice so fair,
As fair as any may be.

The Arraignment of Paris [1584]

My merry, merry, merry roundelay
Concludes with Cupid's curse:
They that do change old love for new,
Pray gods, they change for worse! *Ib.*

His golden locks time hath to silver turned;
O time too swift, O swiftness never ceasing!
His youth 'gainst time and age hath ever spurned,
But spurned in vain; youth waneth by increasing.

Polyhymnia [1590]. *The Aged Man-at-Arms, st. 1*

His helmet now shall make a hive for bees,
And lovers' sonnets turned to holy psalms,
A man-at-arms must now serve on his knees,
And feed on prayers, which are age his alms. *Ib. 2*

CHIDIOCK TICHBORNE[1]
c. 1558–1586

My prime of youth is but a frost of cares;
My feast of joy is but a dish of pain;
My crop of corn is but a field of tares;

[1] More often quoted as "Thy need."
[2] See Boileau, p. 377a.
[3] Et rose, elle a vécu ce que vivent les roses,
L'espace d'un matin.
[4] Et les fruits passeront la promesse des fleurs.
[5] This play was undoubtedly the most popular drama of its time, outstripping Shakespeare and the other Elizabethans.
[6] Quoted by T. S. Eliot in *The Waste Land, l. 431*, followed by "Hieronymo's mad againe."

[1] He was executed for an attempt on Queen Elizabeth's life.

And all my good is but vain hope of gain:
The day is past, and yet I saw no sun;
And now I live, and now my life is done.

Tichborne's Elegy [1586]

GEORGE CHAPMAN
c. 1559–1634

Promise is most given when the least is said.

Hero and Leander [1598]

Love calls to war;
Sighs his alarms,
Lips his swords are,
The field his arms.

Ib. Epithalamion Teratos, refrain

Young men think old men are fools; but old men know young men are fools.

All Fools [1605], *act V, sc. i*

Keep thy shop, and thy shop will keep thee. Light gains make heavy purses.[1]

Eastward Ho[2] [1605], *act I, sc. i*

Why, do nothing, be like a gentleman, be idle . . . Make ducks and drakes with shillings. *Ib.*

Only a few industrious Scots perhaps, who indeed are dispersed over the face of the whole earth. But as for them, there are no greater friends to Englishmen and England, when they are out on't, in the world, than they are. And for my own part, I would a hundred thousand of them were there [Virginia]; for we are all one countrymen now, ye know, and we should find ten times more comfort of them there than we do here.[3] *Ib. III, ii*

I will neither yield to the song of the siren nor the voice of the hyena, the tears of the crocodile[1] nor the howling of the wolf.

Eastward Ho, act V, sc. i

For one heat, all know, doth drive out another,
One passion doth expel another still.[2]

Monsieur d'Olive [1606], *act V, sc. i*

To put a girdle round about the world.[3]

Bussy d'Ambois [1607], *act I, sc. i*

Speed his plow. *Ib.*

So our lives
In acts exemplary, not only win
Ourselves good names, but doth to others give
Matter for virtuous deeds, by which we live. *Ib.*

Who to himself is law no law doth need,
Offends no law, and is a king indeed.

Ib. II, i

Give me a spirit that on this life's rough sea
Loves t' have his sails fill'd with a lusty wind,
Even till his sail-yards tremble, his masts crack,
And his rapt ship run on her side so low
That she drinks water, and her keel plows air.

Conspiracy of Charles, Duke of Byron [1608], *act III, sc. i*

We have watered our horses in Helicon.

May-Day [1611], *act III, sc. iii*

[1] Quoted by BENJAMIN FRANKLIN in *Poor Richard's Almanac* [1735].

[2] By Chapman, Jonson, and Marston.

[3] This is the famous passage that gave offense to James I and caused the imprisonment of the authors. The leaves containing it were canceled and reprinted, and it only occurs in a few of the original copies. — RICHARD HERNE SHEPHERD

[1] These crocodile tears. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 2, member 2, subsec. 4*

She's false, false as the tears of crocodiles. — SIR JOHN SUCKLING [1609–1642], *The Sad One, act IV, sc. v*

[2] See Shakespeare, p. 223a.

[3] See Shakespeare, p. 229b.

MAXIMILIEN DUC DE SULLY[1]
1559–1641

Tilling and grazing are the two breasts that feed France.[2]
Economies Royales, III

ROBERT GREENE
1560–1592

Sweet are the thoughts that savor of content;
The quiet mind is richer than a crown.
Farewell to Folly [1591], *st. 1*

A mind content both crown and kingdom is. *Ib. 2*

For there is an upstart crow, beautified with our feathers, that with his tiger's heart wrapped in a player's hide,[3] supposes he is as well able to bumbast out a blank verse as the best of you; and being an absolute *Johannes fac totum*, is in his own conceit the only Shake-scene in a country.[4]
The Groatsworth of Wit [1592]

Hangs in the uncertain balance of proud time.
Friar Bacon and Friar Bungay [*acted 1594*], *act III*

Hell's broken loose.[5] *Ib. IV*

FRANCIS BACON[6]
1561–1626

I have taken all knowledge to be my province.
Letter to Lord Burleigh [1592]

The monuments of wit survive the monuments of power.
Essex's Device [1595]

Knowledge is power [Nam et ipsa scientia potestas est].[1]
Meditationes Sacrae [1597]. *De Haeresibus*

For all knowledge and wonder (which is the seed of knowledge) is an impression of pleasure in itself.
The Advancement of Learning [1605], *bk. I, i, 3*

Time, which is the author of authors. *Ib. iv, 12*

If a man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts he shall end in certainties. *Ib. v, 8*

Antiquitas saeculi juventus mundi. These times are the ancient times, when the world is ancient, and not those which we account ancient *ordine retrogrado*, by a computation backward from ourselves.[2] *Ib.*

[Knowledge] is a rich storehouse for the glory of the Creator and the relief of man's estate. *Ib., 11*

It [Poesy] was ever thought to have

[1] See Henri IV of France, p. 202a.

[2] Labourage et pâturage sont les deux mamelles dont la France est alimentée.

[3] See Shakespeare, p. 215b.

[4] First known literary reference to Shakespeare.

[5] See Milton, p. 346a.

[6] If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind.
POPE, *Essay on Man, epistle IV, l. 281*
See Walton, p. 326b.

[1] See *Proverbs 24:5*, p. 26a.

Knowledge is more than equivalent to force. — SAMUEL JOHNSON, *Rasselas* [1759], *ch. 13*

[2] As in the little, so in the great world, reason will tell you that old age or antiquity is to be accounted by the farther distance from the beginning and the nearer approach to the end — the times wherein we now live being in propriety of speech the most ancient since the world's creation. — GEORGE HAKEWILL, *An Apologie or Declaration of the Power and Providence of God in the Government of the World* [1627]

For as old age is that period of life most remote from infancy, who does not see that old age in this universal man ought not to be sought in the times nearest his birth, but in those most remote from it? — PASCAL [1623–1662], *Preface to the Treatise on Vacuum*

It is worthy of remark that a thought which is often quoted from Francis Bacon occurs in [Giordano] Bruno's *Cena di Cenere*, published in 1584: I mean the notion that the later times are more aged than the earlier. — WHEWELL, *Philosophy of the Inductive Sciences* [1847], *vol. II, p. 198*

We are Ancients of the earth,
And in the morning of the times.
TENNYSON, *The Day Dream* [1842], *L'Envoi*

some participation of divineness, because it doth raise and erect the mind by submitting the shews of things to the desires of the mind.

The Advancement of Learning, bk. II, iv, 2

They are ill discoverers that think there is no land, when they can see nothing but sea. *Ib. vii, 5*

But men must know that in this theatre of man's life it is reserved only for God and angels to be lookers on.

Ib. xx, 8

We are much beholden to Machiavel and others, that write what men do, and not what they ought to do.

Ib. xxi, 9

All good moral philosophy is but the handmaid to religion. *Ib. xxii, 14*

There are and can be only two ways of searching into and discovering truth. The one flies from the senses and particulars to the most general axioms . . . this way is now in fashion. The other derives axioms from the senses and particulars, rising by a gradual and unbroken ascent, so that it arrives at the most general axioms last of all. This is the true way, but as yet untried.

Novum Organum [1620]

There are four classes of Idols which beset men's minds. To these for distinction's sake I have assigned names — calling the first class, Idols of the Tribe; the second, Idols of the Cave; the third, Idols of the Market-Place; the fourth, Idols of the Theatre.

Ib. Aphorism 39

Nature, to be commanded, must be obeyed. *Ib. 129*

I do plainly and ingenuously confess that I am guilty of corruption, and do renounce all defense. I beseech your Lordships to be merciful to a broken reed.[1]

On being charged by Parliament with corruption in the exercise of his office [1621]

[1] See *Isaiah 36:6*, p. 32b.

Lucid intervals and happy pauses.

History of King Henry VII [1622], III

Nothing is terrible except fear itself.[1]

De Augmentis Scientiarum, bk. II, Fortitudo [1623]

Riches are a good handmaid, but the worst mistress. *Ib. Antitheta*

Hope is a good breakfast, but it is a bad supper.

Apothegms [1624], no. 36

Like strawberry wives, that laid two or three great strawberries at the mouth of their pot, and all the rest were little ones. *Ib. 54*

Sir Amice Pawlet, when he saw too much haste made in any matter, was wont to say, "Stay a while, that we may make an end the sooner." *Ib. 76*

Alonso of Aragon was wont to say in commendation of age, that age appears to be best in four things — old wood best to burn, old wine to drink, old friends to trust, and old authors to read.[2] *Ib. 97*

Cosmus, Duke of Florence, was wont to say of perfidious friends, that "We read that we ought to forgive our enemies; but we do not read that we ought to forgive our friends." *Ib. 206*

Cato said the best way to keep good acts in memory was to refresh them with new. *Ib. 247*

My essays . . . come home to men's business and bosoms.

Essays, dedication [1625 edition]

What is truth? said jesting Pilate,[3] and would not stay for an answer.

Ib. Of Truth

[1] Nil terribile nisi ipse timor.
See Montaigne, p. 189b and note.

[2] See Webster, p. 314b.
Old friends are best. King James used to call for his old shoes; they were easiest for his feet. — SELDEN, *Table Talk* [1689], *Friends*
See Goldsmith, p. 450b.
Old books, old wine, old Nankin blue. — HENRY AUSTIN DOBSON [1840–1921], *Rondeau, To Richard Watson Gilder*

[3] See *John 18:38*, p. 49b.

No pleasure is comparable to the standing upon the vantage-ground of truth.

Essays, Of Truth

Men fear death as children fear to go in the dark; and as that natural fear in children is increased with tales, so is the other.[1] *Ib. Of Death*

Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out.

Ib. Of Revenge

It was a high speech of Seneca (after the manner of the Stoics), that "The good things which belong to prosperity are to be wished, but the good things that belong to adversity are to be admired." *Ib. Of Adversity*

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New. *Ib.*

Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. *Ib.*

Prosperity doth best discover vice, but adversity doth best discover virtue. *Ib.*

Virtue is like precious odors — most fragrant when they are incensed or crushed.[2] *Ib.*

He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief.

Ib. Of Marriage and Single Life

Wives are young men's mistresses, companions for middle age, and old men's nurses. *Ib.*

A good name is like a precious ointment; it filleth all around about, and will not easily away; for the odors of ointments are more durable than those of flowers.[1]

Essays, Of Praise

In charity there is no excess.

Ib. Of Goodness and Goodness of Nature

If a man be gracious and courteous to strangers, it shows he is a citizen of the world,[2] and that his heart is no island cut off from other lands, but a continent that joins to them.[3] *Ib.*

The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall.[4]

Ib.

I had rather believe all the fables in the legends and the Talmud and the Alcoran, than that this universal frame is without a mind. *Ib. Of Atheism*

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.[5] *Ib.*

Travel, in the younger sort, is a part of education; in the elder, a part of experience. He that traveleth into a country before he hath some entrance into the language, goeth to school, and not to travel. *Ib. Of Travel*

Princes are like to heavenly bodies, which cause good or evil times, and which have much veneration but no rest.[6] *Ib. Of Empire*

[1] See *Ecclesiastes 7:1*, p. 28a, and Publilius Syrus, p. 125a.

[2] See Socrates, p. 87b.

[3] See Donne, p. 308b.

[4] Pride still is aiming at the blest abodes;
Men would be angels, angels would be gods.
Aspiring to be gods if angels fell,
Aspiring to be angels men rebel.

ALEXANDER POPE, *Essay on Man, epistle I* [1733], *l. 125*

[5] A little skill in antiquity inclines a man to Popery; but depth in that study brings him about again to our religion. — THOMAS FULLER, *The Holy State* [1642], *The True Church Antiquary*

[6] See Shelley, p. 570b.

[1] See Lucretius, p. 113b.

[2] As aromatic plants bestow
No spicy fragrance while they grow;
But crushed or trodden to the ground,
Diffuse their balmy sweets around.

GOLDSMITH, *The Captivity* [1764], *act I*

The good are better made by ill,
As odors crushed are sweeter still.

SAMUEL ROGERS, *Jacqueline* [1814], *st. 3*

Fortune is like the market, where many times, if you can stay a little, the price will fall.

Essays, Of Delays

Nothing doth more hurt in a state than that cunning men pass for wise.

Ib. Of Cunning

Be so true to thyself, as thou be not false to others.[1]

Ib. Of Wisdom for a Man's Self

It is the nature of extreme self-lovers, as they will set an house on fire, and it were but to roast their eggs. *Ib.*

Cure the disease and kill the patient. *Ib. Of Friendship*

Riches are for spending.

Ib. Of Expense

There is a wisdom in this beyond the rules of physic. A man's own observation, what he finds good of and what he finds hurt of, is the best physic to preserve health.

Ib. Of Regimen of Health

Intermingle . . . jest with earnest.[2]

Ib. Of Discourse

Nature is often hidden; sometimes overcome; seldom extinguished.

Ib. Of Nature in Men

If a man look sharply and attentively, he shall see Fortune; for though she is blind, she is not invisible.[3]

Ib. Of Fortune

Chiefly the mold of a man's fortune is in his own hands.[4] *Ib.*

Young men are fitter to invent than to judge, fitter for execution than for counsel, and fitter for new projects than for settled business.

Ib. Of Youth and Age

Virtue is like a rich stone — best plain set. *Ib. Of Beauty*

[1] See Shakespeare, p. 259a.

[2] See Menander, p. 102a, Horace, p. 122b, and note.

[3] Fortune is painted blind, with a muffler afore her eyes, to signify to you that Fortune is blind. — SHAKESPEARE, *Henry V* [1598–1600], *act III, sc. vi, l. 31*

[4] See Sallust, p. 116a, and note.

There is no excellent beauty that hath not some strangeness in the proportion.

Essays, Of Beauty

God Almighty first planted a garden.[1] *Ib. Of Gardens*

He that commands the sea is at great liberty, and may take as much and as little of the war as he will.[2]

Ib. Of the True Greatness of Kingdoms

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested. *Ib. Of Studies*

Reading maketh a full man, conference a ready man, and writing an exact man. *Ib.*

Histories make men wise; poets, witty; the mathematics, subtile; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend. *Ib.*

The greatest vicissitude of things amongst men is the vicissitude of sects and religions.

Ib. Of Vicissitude of Things

I bequeath my soul to God. . . . My body to be buried obscurely. For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and the next age.

From his will [1626]

The world's a bubble, and the life of man

[1] See *Genesis 2:8*, p. 5b.

Divina natura dedit agros, ars humana aedificavit urbes [Divine Nature gave the fields, human art built the cities]. — VARRO [116–27 B.C.], *De Re Rustica III, 1*

See Shakespeare, p. 265b.

Gardens were before gardeners, and but some hours after the earth. — SIR THOMAS BROWNE, *The Garden of Cyrus* [1658], *ch. I*

See Cowley, p. 358a, and Cowper, p. 457b.

[2] See Themistocles, p. 78a; Mahan, p. 785b; and Morison, p. 998a.

He that is master of the sea, may, in some sort, be said to be Master of every country; at least such as are bordering on the sea. For he is at liberty to begin and end War, where, when, and on what terms he pleaseth, and extend his conquests even to the Antipodes. — JOSEPH GANDER, *The Glory of Her Sacred Majesty Queen Anne in the Royal Navy* [1703]

Less than a span.[1]
The World [1629]

Who then to frail mortality shall trust
But limns on water, or but writes in dust.[2] *Ib.*

What then remains but that we still should cry
For being born, and, being born, to die? [3] *Ib.*

Books must follow sciences, and not sciences books.
Proposition touching amendment of laws

SIR JOHN HARINGTON
1561–1612

Treason doth never prosper: what's the reason?
For if it prosper, none dare call it treason.[4] *Epigrams. Of Treason*

The readers and the hearers like my books,
But yet some writers cannot them digest;
But what care I? for when I make a feast
I would my guests should praise it, not the cooks.
Ib. Of Writers Who Carp at Other Men's Books

ROBERT SOUTHWELL
c. 1561 – 1595

Times go by turns, and chances change by course,
From foul to fair, from better hap to worse.
Times Go by Turns [*c.* 1595], *st.* 1

May never was the month of love,
For May is full of flowers;
But rather April, wet by kind,
For love is full of showers.
Love's Servile Lot

As I in hoary winter night stood shivering in the snow,
Surprised was I with sudden heat which made my heart to glow;
And lifting up a fearful eye to view what fire was near
A pretty Babe all burning bright did in the air appear.
The Burning Babe [*written c.* 1595]

With this he vanished out of sight, and swiftly shrunk away,
And straight I called unto mind that it was Christmas Day. *Ib.*

SAMUEL DANIEL
1562–1619

Care-charmer Sleep, son of the sable Night,
Brother to Death, in silent darkness born.[1]
Sonnets to Delia [1592]

Make me to say, when all my griefs are gone,
"Happy the heart that sighed for such a one!"
Ib. Sonnet: I Must Not Grieve

Let others sing of knights and paladins
In aged accents and untimely words,
Paint shadows in imaginary lines

[1] Whose life is a bubble, and in length a span. — WILLIAM BROWNE, *Britannia's Pastorals* [1613], *bk. I, song*
See Sir John Davies, p. 301a, and *The New England Primer*, p. 1089b.

[2] See Sophocles, p. 83a; Catullus, p. 115a; More, p. 178b; Shakespeare, p. 299a; and Keats, p. 586a.

[3] This line frequently occurs in almost exactly the same shape among the minor poems of the time: "Not to be born, or, being born, to die." — WILLIAM DRUMMOND, *Poems* [1656]
See Theognis, p. 77a, and note.

[4] See Seneca, p. 131a.

[1] Care-charmer sleep, sweet ease in restless misery,
The captive's liberty, and his freedom's song,
Balm of the bruised heart, man's chief felicity,
Brother of quiet death, when life is too, too long!
BARTHOLOMEW GRIFFIN, *Fidessa More Chaste Than Kind* [1596]
See Homer, p. 64a; Virgil, p. 119a; Shakespeare, p. 284a; and Shelley, p. 568a.

Which well the reach of their high wits record.
Sonnets to Delia. Sonnet: I Must Not Grieve

These are the arks, the trophies, I erect,
That fortify thy name against old age.
Ib.

And for the few that only lend their ear,
That few is all the world.
Musophilus [1599], *st.* 97

This is the thing that I was born to do. *Ib. st.* 100

Unless above himself he can
Erect himself, how poor a thing is man!
To the Countess of Cumberland [*c.* 1600], *st.* 12

Love is a sickness full of woes,
All remedies refusing.
Hymen's Triumph [1615]

LOPE DE VEGA
1562–1632

Harmony is pure love, for love is complete agreement.
Fuente Ovejuna,[1] *act I, l.* 381

Except for God, the King's our only lord. *Ib.* 1701

MICHAEL DRAYTON
1563–1631

Fair stood the wind for France.
The Ballad of Agincourt [1606], *st.* 1

O, when shall Englishmen
With such acts fill a pen,
Or England breed again
Such a King Harry? *Ib.* 15

Since there's no help, come let us kiss and part —
Nay, I have done: you get no more of me,
And I am glad, yea glad with all my heart,
That thus so cleanly I myself can free.
Shake hands forever, cancel all our vows,
And when we meet at any time again,
Be it not seen in either of our brows
That we one jot of former love retain.
Now at the last gasp of love's latest breath,
When his pulse failing, Passion speechless lies,
When Faith is kneeling by his bed of death,
And Innocence is closing up his eyes,
Now if thou wouldst, when all have given him over,
From death to life thou might'st him yet recover.
Poems [1619]. *Idea*

The coast was clear.
Nymphidia [1627]

Had in him those brave translunary things
That the first poets had.
Said of Marlowe. *To Henry Reynolds, Of Poets and Poesy* [1627]

For that fine madness still he did retain
Which rightly should possess a poet's brain. *Ib.*

[1] Translated by Angel Fores and Muriel Kittel. From *Spanish Drama* [1962].

GALILEO GALILEI
1564–1642

Philosophy is written in this grand book — I mean the universe — which stands continually open to our gaze, but it cannot be understood unless one first learns to comprehend the language and interpret the characters in which it is written. It is written in the language of mathematics, and its characters are triangles, circles, and other geometrical figures, without which it is humanly impossible to understand a single word of it; without these, one is wandering about in a dark labyrinth.
Il Saggiatore [1623] [1]

[1] *The Assayer* in *The Controversy on the Comets of 1618* [1960], translated by Stillman Drake and C. D. O'Malley.

But it does move! [1]
From Abbé Irailh, *Querelles litteraires* [1761], *vol. III, p. 49*

CHRISTOPHER MARLOWE
1564–1593

Our swords shall play the orators for us.
Tamburlaine the Great [*c.* 1587], *pt. I, l. 328*

Accurst be he that first invented war.
Ib. 664

Nature that framed us of our elements,
Warring within our breasts for regiment,
Doth teach us all to have aspiring minds:
Our souls, whose faculties can comprehend
The wondrous Architecture of the world:
And measure every wandering planet's course,
Still climbing after knowledge infinite,
And always moving as the restless Spheres,
Will us to wear ourselves and never rest,
Until we reach the ripest fruit of all,
That perfect bliss and sole felicity,
The sweet fruition of an earthly crown.
Ib. 869

Tamburlaine, the Scourge of God, must die. *Ib. 4641*

Come live with me, and be my love;
And we will all the pleasures prove
That valleys, groves, hills, and fields,
Woods or steepy mountain yields.[2]
The Passionate Shepherd to his Love [*c.* 1589]

By shallow rivers, to whose falls
Melodious birds sing madrigals.[1]
The Passionate Shepherd to his Love

And I will make thee beds of roses
And a thousand fragrant posies.[1]
Ib.

I count religion but a childish toy,
And hold there is no sin but ignorance.[2]
The Jew of Malta [*c.* 1589], *prologue*

Infinite riches in a little room.[3]
Ib. act I, sc. 1

Excess of wealth is cause of covetousness. *Ib. 2*

Now will I show myself to have more of the serpent than the dove; [4] that is, more knave than fool. *Ib. II, 3*

Friar Barnadine: Thou hast committed—
Barabas: Fornication—but that was in another country;
And besides, the wench is dead.
Ib. IV, 1

My men, like satyrs grazing on the lawns,
Shall with their goat feet dance the antic hay.
Edward II [1593], *act I, sc. i*

Who ever loved that loved not at first sight? [5]
Hero and Leander [1598]

[1] E pur si muove!
The remark attributed to Galileo immediately after he was forced to recant his views on the motion of the earth before the Inquisition in 1633.

[2] See Ralegh, p. 198b, and Donne, p. 306a.

[1] To shallow rivers, to whose falls
Melodious birds sing madrigals;
There will we make our peds of roses,
And a thousand fragrant posies.
Shakespeare, *Merry Wives of Windsor* [1600–1601], *act III, sc. i, l. 17* [sung by Evans]

[2] See Wilde, p. 839a.

[3] Here lyeth muche rychnesse in lytell space. — John Heywood, *The Foure PP* [1521–1525]

[4] See *Matthew 10:16*, p. 42a.

[5] Quoted in Shakespeare, *As You Like It, act III, sc. v, l. 82*
None ever loved but at first sight they loved. — George Chapman, *The Blind Beggar of Alexandria* [1598]
I saw and loved. — Gibbon, *Memoirs* [1796]

Like untuned golden strings all women are,
Which long time lie untoucht, will harshly jar.
Vessels of brass oft handled brightly shine.
Hero and Leander

Live and die in Aristotle's works.
The Tragical History of Doctor Faustus [published 1604], sc. i

Unhappy spirits that fell with Lucifer,
Conspired against our God with Lucifer,
And are forever damned with Lucifer.
Ib. iii

Why this is hell, nor am I out of it:[1]
Think'st thou that I who saw the face of God,
And tasted the eternal joys of Heaven,
Am not tormented with ten thousand hells,
In being deprived of everlasting bliss?
Ib.

Hell hath no limits, nor is circumscribed
In one self place; for where we are is hell,
And where hell is there must we ever be.[1] *Ib. v*

When all the world dissolves,
And every creature shall be purified,
All places shall be hell that is not Heaven. *Ib.*

Have not I made blind Homer sing to me? *Ib. vi*

Was this the face that launched a thousand ships,
And burnt the topless towers of Ilium? [2]
Sweet Helen, make me immortal with a kiss.

[1] See Virgil, p. 119a; Browne, p. 330a; Milton, p. 342a and p. 345a; Eliot, p. 1007a; Sartre, p. 1058b; and Robert Lowell, p. 1076b.

[2] Was this fair face the cause, quoth she,
Why the Grecians sacked Troy?
SHAKESPEARE, *All's Well that Ends Well* [1601–1603], *act I, sc. iii, l. 75*

Her lips suck forth my soul; [1] see, where it flies!
The Tragical History of Doctor Faustus, sc. xiv

Oh, thou art fairer than the evening air
Clad in the beauty of a thousand stars.
Ib.

Pray for me! and what noise soever ye hear, come not unto me, for nothing can rescue me. *Ib. xvi*

Now hast thou but one bare hour to live,
And then thou must be damned perpetually!
Stand still, you ever-moving spheres of Heaven,
That time may cease, and midnight never come. *Ib.*

O lente, lente currite noctis equi: [2]
The stars move still, time runs, the clock will strike,
The Devil will come, and Faustus must be damned.
O, I'll leap up to my God! Who pulls me down?
See, see where Christ's blood streams in the firmament!
One drop would save my soul—half a drop: ah, my Christ! *Ib.*

O soul, be changed into little water-drops,
And fall into the ocean—ne'er to be found.
My God! my God! look not so fierce on me! *Ib.*

I'll burn my books! *Ib.*

Cut is the branch that might have grown full straight,
And burnèd is Apollo's laurel bough,[3]
That sometime grew within this learnèd man. *Ib.*

[1] Once he drew
With one long kiss my whole soul through My lips.
TENNYSON, *Fatima* [1833], *st. 3*

[2] Run slowly, slowly, horses of the night.
At si, quem malis, Cephalum complexa teneres,
Clamares "lente currite noctis equi."
OVID [43 B.C.–A.D. 18], *Amores I, xiii, 39*

[3] See Shakespeare, p. 288b.

WILLIAM SHAKESPEARE[1]
1564–1616

Hung be the heavens with black, yield day to night!
King Henry VI [1591], *Part I, act I, sc. i, l. 1*

Fight till the last gasp. *I, ii, 127*

Expect Saint Martin's summer, halcyon days.[2] *I, ii, 131*

Glory is like a circle in the water,
Which never ceaseth to enlarge itself,
Till by broad spreading it disperse to nought. *I, ii, 133*

Unbidden guests
Are often welcomest when they are gone. *II, ii, 55*

Between two hawks, which flies the higher pitch;
Between two dogs, which hath the deeper mouth;
Between two blades, which bears the better temper;
Between two horses, which doth bear him best;
Between two girls, which hath the merriest eye;
I have, perhaps, some shallow spirit of judgment;
But in these nice sharp quillets of the law,
Good faith, I am no wiser than a daw. *II, iv, 12*

I'll note you in my book of memory. *II, iv, 101*

Just death, kind umpire of men's miseries. *II, v, 29*

Chok'd with ambition of the meaner sort. *II, v, 123*

Delays have dangerous ends.[3] *III, ii, 33*

[1] From the text of W. J. CRAIG, Oxford University Press. The dates and order, about which there is much conjecture, are those which Sir Edmund Chambers (*William Shakespeare*, 1930) thinks most probable.

[2] See Aristophanes, p. 91b.

[3] See Lyly, p. 202b.

All delays are dangerous in war. — DRYDEN, *Tyrannic Love* [1669], *act I, sc. i*

Of all base passions, fear is most accurs'd. *Henry VI, Part I, V, ii, 18*

She's beautiful and therefore to be woo'd,
She is a woman, therefore to be won.[1] *V, iii, 78*

For what is wedlock forced, but a hell,
An age of discord and continual strife?
Whereas the contrary bringeth bliss,
And is a pattern of celestial peace. *V, v, 62*

Whose large style
Agrees not with the leanness of his purse. *King Henry VI, Part II, act I, sc. i, l. 112*

'Tis not my speeches that you do mislike,
But 'tis my presence that doth trouble ye.
Rancor will out. *I, i, 141*

Could I come near your beauty with my nails
I'd set my ten commandments in your face. *I, iii, 144*

Blessed are the peacemakers on earth.[2] *II, i, 34*

Now, God be prais'd, that to believing souls
Gives light in darkness, comfort in despair! *II, i, 66*

God defend the right! *II, iii, 55*

Sometimes hath the brightest day a cloud;
And after summer evermore succeeds
Barren winter, with his wrathful nipping cold:
So cares and joys abound, as seasons fleet. *II, iv, 1*

Now 'tis the spring, and weeds are shallow-rooted;
Suffer them now and they'll o'ergrow the garden. *III, i, 31*

[1] See *Titus Andronicus*, p. 218b.

[2] See *Matthew 5:9*, p. 40a.

In thy face I see
The map of honor, truth, and loyalty.
Henry VI, Part II, III, i, 202

What stronger breastplate than a heart untainted!
Thrice is he arm'd that hath his quarrel just,
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.[1] *III, ii, 232*

He dies, and makes no sign.
III, iii, 29

Forbear to judge, for we are sinners all.[2]
Close up his eyes and draw the curtain close;
And let us all to meditation.
III, iii, 31

The gaudy, blabbing, and remorseful day
Is crept into the bosom of the sea.
IV, i, 1

Small things make base men proud.
IV, i, 106

True nobility is exempt from fear.
IV, i, 129

I will make it felony to drink small beer.[3] *IV, ii, 75*

The first thing we do, let's kill all the lawyers. *IV, ii, 86*

Is not this a lamentable thing, that of the skin of an innocent lamb should be made parchment? that parchment, being scribbled o'er, should undo a man? *IV, ii, 88*

And Adam was a gardener.[4]
IV, ii, 146

Sir, he made a chimney in my father's house, and the bricks are alive at this day to testify it.
Henry VI, Part II, IV, ii, 160

Thou hast most traitorously corrupted the youth of the realm in erecting a grammar-school; and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and, contrary to the king, his crown, and dignity, thou hast built a paper-mill.
IV, vii, 35

Beggars mounted run their horse to death.[1]
King Henry VI, Part III, act I, sc. iv, l. 127

O tiger's heart wrapp'd in a woman's hide! [2] *I, iv, 137*

To weep is to make less the depth of grief. *II, i, 85*

The smallest worm will turn being trodden on. *II, ii, 17*

Didst thou never hear
That things ill got had ever bad success?
And happy always was it for that son
Whose father for his hoarding went to hell? *II, ii, 45*

Thou setter up and plucker down of kings.[3] *II, iii, 37*

And what makes robbers bold but too much lenity? *II, vi, 22*

My crown is in my heart, not on my head;
Not deck'd with diamonds and Indian stones,
Nor to be seen: my crown is call'd content;
A crown it is that seldom kings enjoy.
III, i, 62

[1] See Milton, p. 337a.

[2] See *Matthew 7:1*, p. 41a.

[3] Doth it not show vilely in me to desire small beer? — *King Henry IV* [1597–1598], *pt. II, I, ii, 7*
See *Othello*, p. 273b.
That questionable superfluity — small beer. — Douglas Jerrold [1803–1857], *The Tragedy of the Till*

[4] See *Hamlet V, i, 32*, p. 265b; Bacon, p. 209b; and Kipling, p. 877b.

[1] Set a beggar on horseback and he will ride a gallop. — Robert Burton, *Anatomy of Melancholy* [1621–1651], *pt. II, sec. 2, member 2*
Set a beggar on horseback, and he'll outride the Devil. — Bohn, *Foreign Proverbs, German* [1855]

[2] See Robert Greene, p. 206a.

[3] Proud setter up and puller down of kings. —*Ib. III, iii, 157*

'Tis a happy thing
To be the father unto many sons.
Henry VI, Part III, III, ii, 104

Like one that stands upon a promontory,
And spies a far-off shore where he would tread,
Wishing his foot were equal with his eye. *III, ii, 135*

Yield not thy neck
To fortune's yoke, but let thy dauntless mind
Still ride in triumph over all mischance. *III, iii, 16*

For how can tyrants safely govern home,
Unless abroad they purchase great alliance? *III, iii, 69*

Having nothing, nothing can he lose. *III, iii, 152*

Lives like a drunken sailor on a mast,
Ready with every nod to tumble down. *III, iv, 98*

Hasty marriage seldom proveth well. *IV, i, 18*

Let us be back'd with God and with the seas
Which he hath given for fence impregnable,
And with their helps only defend ourselves:
In them and in ourselves our safety lies. *IV, i, 43*

What fates impose, that men must needs abide;
It boots not to resist both wind and tide. *IV, iii, 57*

Now join your hands, and with your hands your hearts. *IV, vi, 39*

For many men that stumble at the threshold
Are well foretold that danger lurks within. *IV, vii, 11*

A little fire is quickly trodden out,
Which, being suffer'd, rivers cannot quench. *IV, viii, 7*

When the lion fawns upon the lamb,
The lamb will never cease to follow him.
Henry VI, Part III, IV, viii, 49

What is pomp, rule, reign, but earth and dust?
And, live we how we can, yet die we must. *V, ii, 27*

Every cloud engenders not a storm. *V, iii, 13*

What though the mast be now blown overboard,
The cable broke, the holding anchor lost,
And half our sailors swallow'd in the flood?
Yet lives our pilot still. *V, iv, 3*

So part we sadly in this troublous world
To meet with joy in sweet Jerusalem. *V, v, 7*

Men ne'er spend their fury on a child. *V, v, 57*

He's sudden if a thing comes in his head. *V, v, 86*

Suspicion always haunts the guilty mind;
The thief doth fear each bush an officer. *V, vi, 11*

This word "love," which greybeards call divine. *V, vi, 81*

Now is the winter of our discontent
Made glorious summer by this sun of York.
King Richard III [1592–1593], *act I, sc. i, l. 1*

Grim-visaged war hath smoothed his wrinkled front. *I, i, 9*

He capers nimbly in a lady's chamber
To the lascivious pleasing of a lute. *I, i, 12*

This weak piping time of peace. *I, i, 24*

No beast so fierce but knows some touch of pity. *I, ii, 71*

Look, how my ring encompasseth thy finger,

Even so thy breast encloseth my poor heart;
Wear both of them, for both of them are thine.
Richard III, I, ii, 204

Was ever woman in this humor woo'd?
Was ever woman in this humor won?
I, ii, 229

Fram'd in the prodigality of nature.
I, ii, 245

The world is grown so bad,
That wrens make prey where eagles dare not perch.[1] *I, iii, 70*

And thus I clothe my naked villany
With odd old ends stol'n forth of holy writ,
And seem a saint when most I play the devil. *I, iii, 336*

Talkers are no good doers.
I, iii, 351

O, I have passed a miserable night,
So full of ugly sights, of ghastly dreams,
That, as I am a Christian faithful man,
I would not spend another such a night,
Though 'twere to buy a world of happy days. *I, iv, 2*

Lord, Lord! methought, what pain it was to drown:
What dreadful noise of waters in mine ears!
What ugly sights of death within mine eyes!
Methought I saw a thousand fearful wracks;
A thousand men that fishes gnaw upon. *I, iv, 21*

The kingdom of perpetual night.
I, iv, 47

Sorrow breaks seasons and reposing hours,
Makes the night morning, and the noontide night. *I, iv, 76*

A parlous boy. *II, iv, 35*

[1] See Pope, p. 404a.

So wise so young, they say, do never live long.[1]
Richard III, III, i, 79

Off with his head! [2] *III, iv, 75*

I am not in the giving vein today.
IV, ii, 115

The sons of Edward sleep in Abraham's bosom.[3] *IV, iii, 38*

A grievous burden was thy birth to me;
Tetchy and wayward was thy infancy.
IV, iv, 168

An honest tale speeds best being plainly told. *IV, iv, 359*

Harp not on that string. *IV, iv, 365*

Relenting fool, and shallow changing woman! *IV, iv, 432*

Is the chair empty? is the sword unsway'd?
Is the king dead? the empire unpossess'd? *IV, iv, 470*

Thus far into the bowels of the land
Have we march'd on without impediment. *V, ii, 3*

True hope is swift, and flies with swallow's wings;
Kings it makes gods, and meaner creatures kings. *V, ii, 23*

The king's name is a tower of strength.
V, iii, 12

Give me another horse! bind up my wounds! *V, iii, 178*

O coward conscience, how dost thou afflict me! *V, iii, 180*

My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain. *V, iii, 194*

[1] A little too wise, they say, do ne'er live long. — Middleton [1580–1627], *The Phoenix, act I, sc. i*

[2] See Colley Cibber, p. 392b, and Lewis Carroll, p. 744a.

[3] See *Luke 16:22*, p. 47a.

By the apostle Paul, shadows tonight
Have struck more terror to the soul of Richard
Than can the substance of ten thousand soldiers.
Richard III, V, *iii*, 217

Conscience is but a word that cowards use,
Devis'd at first to keep the strong in awe. V, *iii*, 310

A horse! a horse! my kingdom for a horse! V, *iv*, 7

I have set my life upon a cast,
And I will stand the hazard of the die.
I think there be six Richmonds in the field. V, *iv*, 9

The pleasing punishment that women bear.
The Comedy of Errors [1592–1593], *act I, sc. i, l.* 46

We may pity, though not pardon thee.
I, i, 97

Why, headstrong liberty is lash'd with woe.
There's nothing situate under heaven's eye
But hath his bound, in earth, in sea, in sky. *II, i*, 15

Every why hath a wherefore.[1]
II, ii, 45

There's no time for a man to recover his hair that grows bald by nature.
II, ii, 74

What he hath scanted men in hair, he hath given them in wit. *II, ii*, 83

Small cheer and great welcome makes a merry feast. *III, i*, 26

There is something in the wind.
III, i, 69

We'll pluck a crow together.
III, i, 83

For slander lives upon succession,
Forever housed where it gets possession. *III, i*, 105

[1] See *King Henry V*, p. 245a.
For every why he had a wherefore. — SAMUEL BUTLER, *Hudibras, pt. I* [1663], *canto 1, l. 132*

Be not thy tongue thy own shame's orator.
The Comedy of Errors III, ii, 10

Ill deeds are doubled with an evil word. *III, ii*, 20

A back-friend, a shoulder-clapper.
IV, ii, 37

Give me your hand and let me feel your pulse. *IV, iv*, 54

The venom clamors of a jealous woman
Poison more deadly than a mad dog's tooth. V, *i*, 69

Unquiet meals make ill digestions.
V, *i*, 74

One Pinch, a hungry lean-fac'd villain,
A mere anatomy, a mountebank,
A threadbare juggler, and a fortune-teller,
A needy, hollow-ey'd, sharp-looking wretch,
A living-dead man. V, *i*, 238

Sweet mercy is nobility's true badge.
Titus Andronicus [1593–1594], *act I, sc. i, l.* 119

These words are razors to my wounded heart. *I, i*, 314

He lives in fame that died in virtue's cause. *I, i*, 390

These dreary dumps.[1] *I, i*, 391

She is a woman, therefore may be woo'd;
She is a woman, therefore may be won.[2] *II, i*, 82

What you cannot as you would achieve,
You must perforce accomplish as you may. *II, i*, 106

The eagle suffers little birds to sing.
And is not careful what they mean thereby. *IV, iv*, 82

Tut! I have done a thousand dreadful things

[1] And doleful dumps the mind oppress. — *Romeo and Juliet, act IV, sc. v, l. 129*
[2] See *King Henry VI, Part I*, p. 214b.

As willingly as one would kill a fly.
Titus Andronicus V, *i*, 141

I'll not budge an inch.
The Taming of the Shrew [1593–1594], *Induction*, *i*, 13

And if the boy have not a woman's gift
To rain a shower of commanded tears,
An onion will do well for such a shift.
Ib. 124

No profit grows where is no pleasure ta'en;
In brief, sir, study what you most affect. *Act I, sc. i, l.* 39

There's small choice in rotten apples. *I*, *i*, 137

To seek their fortunes further than at home,
Where small experience grows.
I, *ii*, 51

Nothing comes amiss, so money comes withal. *I*, *ii*, 82

And do as adversaries do in law,
Strive mightily, but eat and drink as friends. *I*, *ii*, 281

I must dance barefoot on her wedding day,
And, for your love to her, lead apes in hell. *II*, *i*, 33

Asses are made to bear, and so are you.
II, *i*, 200

Kiss me, Kate, we will be married o' Sunday. *II*, *i*, 318

Old fashions please me best.
III, *i*, 81

Who woo'd in haste and means to wed at leisure.[1] *III*, *ii*, 11

Such an injury would vex a saint.
III, *ii*, 28

A little pot and soon hot.[2]
IV, *i*, 6

[1] See Congreve, p. 391b, and Cabell, p. 949b.
[2] He is a little chimney, and heated hot in a moment. — Longfellow, *The Courtship of Miles Standish* [1858]

And thereby hangs a tale.[1]
The Taming of the Shrew *IV*, *i*, 60

It was the friar of orders grey,
As he forth walked on his way.[2]
IV, *i*, 148

Sits as one new-risen from a dream.
IV, *i*, 189

This is a way to kill a wife with kindness. *IV*, *i*, 211

Kindness in women, not their beauteous looks,
Shall win my love. *IV*, *ii*, 41

Our purses shall be proud, our garments poor:
For 'tis the mind that makes the body rich;
And as the sun breaks through the darkest clouds,
So honor peereth in the meanest habit. *IV*, *iii*, 173

Forward, I pray, since we have come so far,
And be it moon, or sun, or what you please:
An if you please to call it a rush-candle,
Henceforth I vow it shall be so for me. *IV*, *v*, 12

He that is giddy thinks the world turns round. V, *ii*, 20

A woman mov'd is like a fountain troubled,
Muddy, ill-seeming, thick, bereft of beauty. V, *ii*, 143

Such duty as the subject owes the prince,
Even such a woman oweth to her husband. V, *ii*, 156

Bid me discourse, I will enchant thine ear.
Venus and Adonis [1593], *l.* 145

Love is a spirit all compact of fire,

[1] See Rabelais, p. 181b. Elsewhere in Shakespeare.
[2] Thomas Percy [1728-1811] composed *The Friar of Orders Grey* of various fragments of ancient ballads found in Shakespeare's plays. See Anonymous, p. 1084b.

Not gross to sink, but light, and will aspire.
Venus and Adonis, l. 149

O! What a war of looks was then between them. *l. 355*

Like a red morn, that ever yet betoken'd
Wrack to the seaman, tempest to the field. *l. 453*

The owl, night's herald. *l. 531*

Love comforteth like sunshine after rain. *l. 799*

The text is old, the orator too green. *l. 806*

For he being dead, with him is beauty slain,
And, beauty dead, black chaos comes again.[1] *l. 1019*

The grass stoops not, she treads on it so light. *l. 1028*

Beauty itself doth of itself persuade
The eyes of men without an orator.
The Rape of Lucrece [1594], *l. 29*

This silent war of lilies and of roses,
Which Tarquin view'd in her fair face's field. *l. 71*

Those that much covet are with gain so fond,
For what they have not, that which they possess
They scatter and unloose it from their bond,
And so, by hoping more, they have but less. *l. 134*

One for all, or all for one we gage.[2] *l. 144*

Who buys a minute's mirth to wail a week?
Or sells eternity to get a toy?
For one sweet grape who will the vine destroy? *l. 213*

Extreme fear can neither fight nor fly. *l. 230*

All orators are dumb when beauty pleadeth. *l. 268*

Time's glory is to calm contending kings,
To unmask falsehood, and bring truth to light.
The Rape of Lucrece, l. 939

For greatest scandal waits on greatest state. *l. 1006*

To see sad sights moves more than hear them told. *l. 1324*

Cloud-kissing Ilion. *l. 1370*

Lucrece swears he did her wrong.[1] *l. 1462*

Home-keeping youth have ever homely wits.
The Two Gentlemen of Verona [1594–1595], *act I, sc. i, l. 2*

I have no other but a woman's reason:
I think him so, because I think him so. *I, ii, 23*

Julia: They do not love that do not show their love.
Lucetta: O! they love least that let men know their love. *I, ii, 31*

Since maids, in modesty, say "No" to that
Which they would have the profferer construe "Ay." *I, ii, 53*

O! how this spring of love resembleth
The uncertain glory of an April day!
I, iii, 84

O jest unseen, inscrutable, invisible,
As a nose on a man's face,[2] or a weathercock on a steeple! *II, i, 145*

He makes sweet music with th' enamell'd stones. *II, vii, 28*

That man that hath a tongue, I say, is no man,
If with his tongue he cannot win a woman. *III, i, 104*

Except I be by Silvia in the night,
There is no music in the nightingale.
III, i, 178

[1] See *Othello*, p. 274a.
[2] See Dumas, p. 598b.

[1] Some villain hath done me wrong. — *King Lear* [1605–1606], *I, ii, 186*
See *Frankie and Johnny*, p. 1101b.
[2] See Rabelais, p. 181b.

Much is the force of heaven-bred poesy.
The Two Gentlemen of Verona
III, ii, 72

Who is Silvia? what is she,
That all our swains commend her?
Holy, fair, and wise is she;
The heaven such grace did lend her,
That she might admired be.
IV, ii, 40

Alas, how love can trifle with itself!
IV, iv, 190

Black men are pearls in beauteous ladies' eyes. *V, ii, 12*

How use doth breed a habit in a man! [1]
V, iv, 1

Spite of cormorant devouring Time.
Love's Labour's Lost [1594–1595], *act I, sc. i, l. 4*

Make us heirs of all eternity. *I, i, 7*

Why, all delights are vain; but that most vain
Which, with pain purchas'd doth inherit pain. *I, i, 72*

Light seeking light doth light of light beguile. *I, i, 77*

Study is like the heaven's glorious sun,
That will not be deep-search'd with saucy looks;
Small have continual plodders ever won,
Save base authority from others' books.
These earthly godfathers of heaven's lights
That give a name to every fixed star,
Have no more profit of their shining nights
Than those that walk and wot not what they are. *I, i, 84*

At Christmas I no more desire a rose
Than wish a snow in May's newfangled mirth;
But like of each thing that in season grows. *I, i, 105*

[1] Custom is almost second nature. — PLUTARCH [A.D. 46–120], *Rules for the Preservation of Health, 18*

And men sit down to that nourishment which is called supper.
Love's Labour's Lost I, i, 237

That unlettered small-knowing soul.
I, i, 251

A child of our grandmother Eve, a female; or, for thy more sweet understanding, a woman. *I, i, 263*

Affliction may one day smile again; and till then, sit thee down, sorrow!
I, i, 312

Devise, wit; write, pen; for I am for whole volumes in folio. *I, ii, 194*

Beauty is bought by judgment of the eye,
Not utter'd by base sale of chapmen's tongues. *II, i, 15*

A man of sovereign parts he is esteem'd;
Well fitted in arts, glorious in arms:
Nothing becomes him ill that he would well. *II, i, 44*

A merrier man,
Within the limit of becoming mirth,
I never spent an hour's talk withal.
II, i, 66

Your wit's too hot, it speeds too fast, 'twill tire. *II, i, 119*

Warble, child; make passionate my sense of hearing. *III, i, 1*

Remuneration! O! that's the Latin word for three farthings. *III, i, 143*

A very beadle to a humorous sigh.
III, i, 185

This wimpled, whining, purblind, wayward boy,
This senior-junior, giant-dwarf, Dan Cupid;
Regent of love-rimes, lord of folded arms,
The anointed sovereign of sighs and groans,
Liege of all loiterers and malcontents.
III, i, 189

He hath not fed of the dainties that are bred of a book; he hath not eat

paper, as it were; he hath not drunk ink.

Love's Labour's Lost IV, *ii*, 25

Many can brook the weather that love not the wind. IV, *ii*, 34

You two are book-men. IV, *ii*, 35

These are begot in the ventricle of memory, nourished in the womb of pia mater, and delivered upon the mellowing of occasion. IV, *ii*, 70

By heaven, I do love, and it hath taught me to rime, and to be melancholy. IV, *iii*, 13

The heavenly rhetoric of thine eye.
IV, *iii*, 60

Young blood doth not obey an old decree:
We cannot cross the cause why we were born. IV, *iii*, 217

For where is any author in the world
Teaches such beauty as a woman's eye?
Learning is but an adjunct to ourself.
IV, *iii*, 312

But love, first learned in a lady's eyes,
Lives not alone immured in the brain.
IV, *iii*, 327

It adds a precious seeing to the eye.
IV, *iii*, 333

As sweet and musical
As bright Apollo's lute, strung with his hair;
And when Love speaks, the voice of all the gods
Makes heaven drowsy with the harmony. IV, *iii*, 342

From women's eyes this doctrine I derive:
They sparkle still the right Promethean fire;
They are the books, the arts, the academes,
That show, contain, and nourish all the world. IV, *iii*, 350

He draweth out the thread of his verbosity finer than the staple of his argument. V, *i*, 18

Moth: They have been at a great feast of languages, and stolen the scraps.

Costard: O! they have lived long on the alms-basket of words. I marvel thy master hath not eaten thee for a word; for thou art not so long by the head as *honorificabilitudinitatibus;* thou art easier swallowed than a flap-dragon.

Love's Labour's Lost V, *i*, 39

In the posteriors of this day, which the rude multitude call the afternoon.
V, *i*, 96

Taffeta phrases, silken terms precise,
Three-pil'd hyperboles, spruce affectation,
Figures pedantical. V, *ii*, 407

Let me take you a button-hole lower. V, *ii*, 705

The naked truth of it is, I have no shirt. V, *ii*, 715

A jest's prosperity lies in the ear
Of him that hears it, never in the tongue
Of him that makes it. V, *ii*, 869

When daisies pied and violets blue,
And lady-smocks all silver-white,
And cuckoo-buds of yellow hue
Do paint the meadows with delight,
The cuckoo then, on every tree,
Mocks married men; for thus sings he,
Cuckoo;
Cuckoo, cuckoo: O word of fear,
Unpleasing to a married ear.
V, *ii*, 902

When icicles hang by the wall,
And Dick, the shepherd, blows his nail,
And Tom bears logs into the hall,
And milk comes frozen home in pail,
When blood is nipp'd and ways be foul,
Then nightly sings the staring owl,
Tu-who;
Tu-whit, tu-who — a merry note,
While greasy Joan doth keel the pot.
V, *ii*, 920

When all aloud the wind doth blow,
And coughing drowns the parson's saw,
And birds sit brooding in the snow,
And Marian's nose looks red and raw,
When roasted crabs hiss in the bowl.
Love's Labour's Lost V, *ii*, 929

The words of Mercury are harsh after the songs of Apollo. V, *ii*, 938

A pair of star-cross'd lovers.
Romeo and Juliet [1594–1595], *prologue*, *l.* 6

Saint-seducing gold.
act I, *sc. i*, *l.* 220

One fire burns out another's burning,[1]
One pain is lessen'd by another's anguish. *I*, *ii*, 47

I will make thee think thy swan a crow. *I*, *ii*, 92

For I am proverb'd with a grandsire phrase. *I*, *iv*, 37

We burn daylight. *I*, *iv*, 43

Benvolio: O! then, I see Queen Mab hath been with you! . . .
Mercutio: She is the fairies' midwife, and she comes
In shape no bigger than an agate-stone
On the forefinger of an alderman,
Drawn with a team of little atomies
Athwart men's noses as they lie asleep.
I, *iv*, 53

True, I talk of dreams,
Which are the children of an idle brain,
Begot of nothing but vain fantasy.
I, *iv*, 97

For you and I are past our dancing days.[2] *I*, *v*, 35

It seems she hangs upon the cheek of night
Like a rich jewel in an Ethiop's ear;
Beauty too rich for use, for earth too dear! *I*, *v*, 49

[1] See Chapman, p. 205b.

[2] My dancing days are done. — BEAUMONT AND FLETCHER, *The Scornful Lady* [1616], *act V*, *sc. iii*

My only love sprung from my only hate!
Too early seen unknown, and known too late!
Romeo and Juliet I, *v*, 142

Young Adam Cupid, he that shot so trim
When King Cophetua lov'd the beggar-maid.[1] *II*, *i*, 13

He jests at scars, that never felt a wound.
But, soft! what light through yonder window breaks?
It is the east, and Juliet is the sun!
II, *ii*, 1

She speaks, yet she says nothing.
II, *ii*, 12

See! how she leans her cheek upon her hand:
O! that I were a glove upon that hand,
That I might touch that cheek.
II, *ii*, 23

O Romeo, Romeo! wherefore art thou Romeo? [2]
Deny thy father, and refuse thy name;
Or, if thou wilt not, be but sworn my love,
And I'll no longer be a Capulet.
II, *ii*, 33

What's in a name? That which we call a rose
By any other name would smell as sweet. *II*, *ii*, 43

For stony limits cannot hold love out.
II, *ii*, 67

At lovers' perjuries,
They say, Jove laughs.[3] *II*, *ii*, 92

In truth, fair Montague, I am too fond. *II*, *ii*, 98

[1] See *Ballads*, p. 1087b, and Tennyson, p. 648a.

[2] HENRY FIELDING burlesqued this in Life and *Death of Tom Thumb the Great* [1730] as follows:
Huncamunca: O Tom Thumb! Tom Thumb! wherefore art thou Tom Thumb? — *Act II*, *sc. iii*

[3] See Tibullus, p. 128a.
And Jove but laughs at lovers' perjury. — DRYDEN, *Palamon and Arcite* [1680], *bk. II*, *l. 758*, and *Amphitryon* [1690], *act I*, *sc. ii*

I'll prove more true
Than those that have more cunning to be strange.
Romeo and Juliet II, ii, 100

Romeo: Lady, by yonder blessed moon I swear
That tips with silver all these fruit-tree tops —
Juliet: O! swear not by the moon, the inconstant moon,
That monthly changes in her circled orb,
Lest that thy love prove likewise variable. *II, ii, 107*

Do not swear at all;
Or, if thou wilt, swear by thy gracious self,
Which is the god of my idolatry.
II, ii, 112

It is too rash, too unadvis'd, too sudden;
Too like the lightning, which doth cease to be
Ere one can say it lightens.
II, ii, 118

This bud of love, by summer's ripening breath,
May prove a beauteous flower when next we meet. *II, ii, 121*

Love goes toward love, as schoolboys from their books;
But love from love, toward school with heavy looks. *II, ii, 156*

O! for a falconer's voice,
To lure this tassel-gentle back again.
II, ii, 158

How silver-sweet sound lovers' tongues by night,
Like softest music to attending ears!
II, ii, 165

I would have thee gone;
And yet no further than a wanton's bird,
Who lets it hop a little from her hand,
Like a poor prisoner in his twisted gyves,
And with a silk thread plucks it back again,
So loving-jealous of his liberty.
Romeo and Juliet II, ii, 176

Good night, good night! parting is such sweet sorrow,
That I shall say good night till it be morrow. *II, ii, 184*

Virtue itself turns vice, being misapplied;
And vice sometime's by action dignified. *II, iii, 21*

Care keeps his watch in every old man's eye,
And where care lodges, sleep will never lie. *II, iii, 35*

Wisely and slow; they stumble that run fast.[1] *II, iii, 94*

One, two, and the third in your bosom. *II, iv, 24*

O flesh, flesh, how art thou fishified! *II, iv, 41*

The very pink of courtesy. *II, iv, 63*

A gentleman, nurse, that loves to hear himself talk, and will speak more in a minute than he will stand to in a month. *II, iv, 156*

These violent delights have violent ends. *II, vi, 9*

Therefore love moderately; long love doth so; [2]
Too swift arrives as tardy as too slow. *II, vi, 14*

Here comes the lady: O! so light a foot
Will ne'er wear out the everlasting flint. *II, vi, 16*

Thy head is as full of quarrels as an egg is full of meat.[3] *III, i, 23*

A word and a blow.[4] *III, i, 44*

No, 'tis not so deep as a well, nor so

[1] See Chaucer, p. 165a.

[2] See Anonymous, p. 1084b, and Herrick, p. 320a.

[3] It's as full of good-nature as an egg's full of meat. — Richard Brinsley Sheridan, *A Trip to Scarborough* [1777], *act III, sc. iv*

[4] Word and a blow. — Bunyan, *Pilgrim's Progress* [1678], *pt. I*

wide as a church-door; but 'tis enough,
'twill serve: ask for me tomorrow, and
you shall find me a grave man.
Romeo and Juliet III, i, 101

A plague o' both your houses!
They have made worms' meat of me.
III, i, 112

O! I am Fortune's fool. *III, i, 142*

Gallop apace, you fiery-footed steeds,
Towards Phoebus' lodging. *III, ii, 1*

When he shall die,
Take him and cut him out in little
stars,
And he will make the face of heaven so
fine
That all the world will be in love with
night,
And pay no worship to the garish sun.
III, ii, 21

He was not born to shame:
Upon his brow shame is asham'd to
sit. *III, ii, 91*

Romeo, come forth; come forth, thou
fearful man:
Affliction is enamor'd of thy parts,
And thou art wedded to calamity.
III, iii, 1

Adversity's sweet milk, philosophy.
III, iii, 54

Hang up philosophy!
Unless philosophy can make a Juliet.
III, iii, 56

The lark, the herald of the morn.
III, v, 6

Night's candles are burnt out, and
jocund day
Stands tiptoe on the misty mountain-
tops. *III, v, 9*

Villain and he be many miles asunder.
III, v, 82

Thank me no thankings, nor proud me
no prouds. *III, v, 153*

Is there no pity sitting in the clouds,
That sees into the bottom of my grief?
III, v, 198

Past hope, past cure, past help!
Romeo and Juliet IV, i, 45

'Tis an ill cook that cannot lick his
own fingers. *IV, ii, 6*

Apothecary: My poverty, but not my
will, consents.
Romeo: I pay thy poverty, and not thy
will. *V, i, 75*

The strength
Of twenty men. *V, i, 78*

The time and my intents are savage-
wild,
More fierce and more inexorable far
Than empty tigers or the roaring sea.
V, iii, 39

Tempt not a desperate man.
V, iii, 59

One writ with me in sour misfortune's
book. *V, iii, 82*

How oft when men are at the point of
death
Have they been merry! *V, iii, 88*

Beauty's ensign yet
Is crimson in thy lips and in thy
cheeks,
And death's pale flag is not advanced
there. *V, iii, 94*

O! here
Will I set up my everlasting rest,
And shake the yoke of inauspicious
stars
From this world-wearied flesh. Eyes,
look your last!
Arms, take your last embrace!
V, iii, 109

O true apothecary!
Thy drugs are quick. *V, iii, 119*

See what a scourge is laid upon your
hate,
That heaven finds means to kill your
joys with love. *V, iii, 292*

For never was a story of more woe
Than this of Juliet and her Romeo.
V, iii, 309

The purest treasure mortal times afford
Is spotless reputation.
King Richard II [1595–1596], *act I, sc. i, l. 177*

Mine honor is my life; both grow in one;
Take honor from me, and my life is done. *I, i, 182*

We were not born to sue, but to command. *I, i, 196*

The daintiest last, to make the end most sweet. *I, iii, 68*

Truth hath a quiet breast. *I, iii, 96*

How long a time lies in one little word! *I, iii, 213*

Things sweet to taste prove in digestion sour. *I, iii, 236*

Must I not serve a long apprenticehood
To foreign passages, and in the end,
Having my freedom, boast of nothing else
But that I was a journeyman to grief? *I, iii, 271*

All places that the eye of heaven visits
Are to a wise man ports and happy havens.
Teach thy necessity to reason thus;
There is no virtue like necessity.[1]
Think not the king did banish thee,
But thou the king. *I, iii, 275*

For gnarling sorrow hath less power to bite
The man that mocks at it and sets it light. *I, iii, 292*

O! who can hold a fire in his hand
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite
By bare imagination of a feast?
Or wallow naked in December snow
By thinking on fantastic summer's heat?
O, no! the apprehension of the good
Gives but the greater feeling to the worse. *I, iii, 294*

[1] See Quintilian, p. 1356, and note.

Where'er I wander, boast of this I can,
Though banish'd, yet a true-born Englishman.[1] *Richard II, I, iii, 308*

The tongues of dying men
Enforce attention like deep harmony. *II, i, 5*

The setting sun, and music at the close,
As the last taste of sweets, is sweetest last,
Writ in remembrance more than things long past. *II, i, 12*

Report of fashions in proud Italy,
Whose manners still our tardy apish nation
Limps after in base imitation. *II, i, 21*

For violent fires soon burn out themselves;
Small showers last long, but sudden storms are short. *II, i, 34*

This royal throne of kings, this scepter'd isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands,
This blessed plot, this earth, this realm, this England,
This nurse, this teeming womb of royal kings,
Fear'd by their breed and famous by their birth. *II, i, 40*

[1] A stern, a true-born Englishman. — SAMUEL JOHNSON; from BOSWELL, *Life of Dr. Johnson* [1791]
The True-born Englishman [1701]. Title of satire by Daniel Defoe.

England, bound in with the triumphant sea,
Whose rocky shore beats back the envious siege
Of watery Neptune.
Richard II, II, i, 61

That England, that was wont to conquer others,
Hath made a shameful conquest of itself. *II, i, 65*

A lunatic lean-witted fool,
Presuming on an ague's privilege.
II, i, 115

The ripest fruit first falls. *II, i, 154*

Each substance of a grief hath twenty shadows. *II, ii, 14*

I count myself in nothing else so happy
As in a soul remembering my good friends. *II, iii, 46*

Evermore thanks, the exchequer of the poor. *II, iii, 65*

Grace me no grace, nor uncle me no uncle. *II, iii, 87*

The caterpillars of the commonwealth,
Which I have sworn to weed and pluck away. *II, iii, 166*

Things past redress are now with me past care. *II, iii, 171*

I see thy glory like a shooting star
Fall to the base earth from the firmament. *II, iv, 19*

Eating the bitter bread of banishment.[1]
III, i, 21

Not all the water in the rough rude sea
Can wash the balm from an anointed king. *III, ii, 54*

O! call back yesterday, bid time return.[2] *III, ii, 69*

The worst is death, and death will have his day. *III, ii, 103*

Of comfort no man speak:
Let's talk of graves, of worms, and epitaphs;
Make dust our paper, and with rainy eyes
Write sorrow on the bosom of the earth;
Let's choose executors and talk of wills. *Richard II, III, ii, 144*

And nothing can we call our own but death,
And that small model of the barren earth
Which serves as paste and cover to our bones.
For God's sake, let us sit upon the ground
And tell sad stories of the death of kings:
How some have been depos'd, some slain in war,
Some haunted by the ghosts they have depos'd,
Some poison'd by their wives, some sleeping kill'd;
All murder'd: for within the hollow crown
That rounds the mortal temples of a king
Keeps Death his court. *III, ii, 152*

Comes at the last, and with a little pin
Bores through his castle wall, and farewell king! *III, ii, 169*

He is come to open
The purple testament of bleeding war.
III, iii, 93

O! that I were as great
As is my grief, or lesser than my name,
Or that I could forget what I have been,
Or not remember what I must be now.
III, iii, 136

And my large kingdom for a little grave,
A little little grave, an obscure grave.
III, iii, 153

And there at Venice gave
His body to that pleasant country's earth,

[1] See *Isaiah 30:20*, p. 32a.
[2] See Thomas Heywood, p. 301b.

And his pure soul unto his captain Christ,
Under whose colors he had fought so long. *Richard II*, IV, *i*, 97

Peace shall go sleep with Turks and infidels. IV, *i*, 139

So Judas did to Christ: but he, in twelve,
Found truth in all but one; I, in twelve thousand, none.
God save the king! Will no man say, amen? IV, *i*, 170

Now is this golden crown like a deep well
That owes two buckets filling one another;
The emptier ever dancing in the air,
The other down, unseen and full of water:
That bucket down and full of tears am I,
Drinking my griefs, whilst you mount up on high. IV, *i*, 184

You may my glories and my state depose,
But not my griefs; still am I king of those. IV, *i*, 192

Some of you with Pilate wash your hands,
Showing an outward pity.[1] IV, *i*, 239

A mockery king of snow. IV, *i*, 260

As in a theatre, the eyes of men,
After a well-grac'd actor leaves the stage,
Are idly bent on him that enters next,
Thinking his prattle to be tedious. V, *ii*, 23

How sour sweet music is
When time is broke and no proportion kept!
So is it in the music of men's lives. V, *v*, 42

I wasted time, and now doth time waste me;
For now hath time made me his numbering clock;
My thoughts are minutes. *Richard II*, V, *v*, 49

This music mads me: let it sound no more. V, *v*, 61

Mount, mount, my soul! thy seat is up on high,
Whilst my gross flesh sinks downward, here to die. V, *v*, 112

To live a barren sister all your life,
Chanting faint hymns to the cold fruitless moon. *A Midsummer-Night's Dream* [1595–1596], *act* I, *sc. i, l.* 72

But earthlier happy is the rose distill'd,
Than that which withering on the virgin thorn[1]
Grows, lives and dies, in single blessedness. I, *i*, 76

For aught that I could ever read,
Could ever hear by tale or history,
The course of true love never did run smooth. I, *i*, 132

Swift as a shadow, short as any dream,
Brief as the lightning in the collied night,
That, in a spleen, unfolds both heaven and earth,
And ere a man hath power to say, "Behold!"
The jaws of darkness do devour it up:
So quick bright things come to confusion. I, *i*, 144

Love looks not with the eyes, but with the mind,
And therefore is wing'd Cupid painted blind.[2] I, *i*, 234

The most lamentable comedy, and most cruel death of Pyramus and Thisby. I, *ii*, 11

[1] See Wordsworth, p. 515b.

[2] See Chaucer, p. 168b, and *Merchant of Venice*, p. 233a.

I have heard of reasons manifold
Why Love must needs be blind,
But this the best of all I hold —
His eyes are in his mind.
COLERIDGE, *Reason for Love's Blindness* [1828]

[1] See *Matthew 27:24*, p. 44b.

Masters, spread yourselves.
A Midsummer-Night's Dream
I, ii, 16

This is Ercles' vein, a tyrant's vein.
I, ii, 43

I'll speak in a monstrous little voice.
I, ii, 55

I am slow of study. *I, ii, 70*

That would hang us, every mother's son. *I, ii, 81*

I will aggravate my voice so that I will roar you as gently as any sucking dove; I will roar you as 'twere any nightingale. *I, ii, 85*

A proper man, as one shall see in a summer's day; a most lovely, gentleman-like man. *I, ii, 89*

Over hill, over dale,[1]
Thorough bush, thorough brier,
Over park, over pale,
Thorough flood, thorough fire.
II, i, 2

I must go seek some dew drops here,
And hang a pearl in every cowslip's ear. *II, i, 14*

I am that merry wanderer of the night.
I jest to Oberon, and make him smile
When I a fat and bean-fed horse beguile,
Neighing in likeness of a filly foal:
And sometimes lurk I in a gossip's bowl,
In very likeness of a roasted crab.
II, i, 43

Since once I sat upon a promontory,
And heard a mermaid on a dolphin's back
Uttering such dulcet and harmonious breath,
That the rude sea grew civil at her song,
And certain stars shot madly from their spheres
To hear the sea-maid's music.
II, i, 149

And the imperial votaress passed on,
In maiden meditation, fancy-free.

[1] See Gruber, p. 952a.

Yet mark'd I where the bolt of Cupid fell:
It fell upon a little western flower,
Before milk-white, now purple with love's wound,
And maidens call it, Love-in-idleness.
A Midsummer-Night's Dream
II, i, 163

I'll put a girdle round about the earth
In forty minutes.[1] *II, i, 175*

For you in my respect are all the world:
Then how can it be said I am alone,
When all the world is here to look on me? *II, i, 224*

I know a bank whereon the wild thyme blows,
Where oxlips and the nodding violet grows
Quite over-canopied with luscious woodbine,
With sweet musk-roses, and with eglantine:
There sleeps Titania some time of the night,
Lull'd in these flowers with dances and delight;
And there the snake throws her enamell'd skin,
Weed wide enough to wrap a fairy in.
II, i, 249

Some to kill cankers in the musk-rose buds,
Some war with rere-mice for their leathern wings,
To make my small elves coats.
II, ii, 3

The clamorous owl, that nightly hoots, and wonders
At our quaint spirits. *II, ii, 6*

You spotted snakes with double tongue,
Thorny hedge-hogs, be not seen;
Newts, and blind-worms, do no wrong;
Come not near our fairy queen.
II, ii, 9

Night and silence! who is here?
Weeds of Athens he doth wear.
II, ii, 70

[1] See Chapman, p. 205b.

As a surfeit of the sweetest things
The deepest loathing to the stomach brings.[1]
A Midsummer-Night's Dream II, ii, 137

To bring in — God shield us! — a lion among ladies, is a most dreadful thing, for there is not a more fearful wild-fowl than your lion living. III, i, 32

A calendar, a calendar! look in the almanack; find out moonshine. III, i, 55

Bless thee, Bottom! bless thee! thou art translated. III, i, 124

Lord, what fools these mortals be![2] III, ii, 115

So we grew together,
Like to a double cherry, seeming parted,
But yet an union in partition;
Two lovely berries molded on one stem. III, ii, 208

Though she be but little, she is fierce. III, ii, 325

I have a reasonable good ear in music: let us have the tongs and the bones. IV, i, 32

Truly, a peck of provender: I could munch your good dry oats. Methinks I have a great desire to a bottle of hay: good hay, sweet hay, hath no fellow. IV, i, 36

I have an exposition of sleep come upon me. IV, i, 44

My Oberon! what visions have I seen!
Methought I was enamor'd of an ass. IV, i, 82

I never heard
So musical a discord, such sweet thunder. IV, i, 123

I have had a dream, past the wit of man to say what dream it was. IV, i, 211

The eye of man hath not heard, the ear of man hath not seen,[1] man's hand is not able to taste, his tongue to conceive, nor his heart to report, what my dream was.
A Midsummer-Night's Dream IV, i, 218

Eat no onions nor garlic, for we are to utter sweet breath. IV, ii, 44

The lunatic, the lover, and the poet,
Are of imagination all compact:
One sees more devils than vast hell can hold,
That is, the madman; the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt:
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.
Such tricks hath strong imagination,
That, if it would but apprehend some joy,
It comprehends some bringer of that joy;
Or in the night, imagining some fear,
How easy is a bush suppos'd a bear! V, i, 7

Very tragical mirth. V, i, 57

The true beginning of our end.[2] V, i, 111

The best in this kind are but shadows. V, i, 215

A very gentle beast, and of a good conscience. V, i, 232

All that I have to say, is, to tell you that the lanthorn is the moon; I, the man in the moon; this thorn-bush, my thorn-bush; and this dog, my dog. V, i, 263

Well roared, Lion! V, i, 272

This passion, and the death of a dear

[1] See *King Henry IV*, p. 240a.
[2] See Seneca, p. 129b.

[1] See *I Corinthians 2:9*, p. 52a.
[2] I see the beginning of my end. — MASSINGER, *The Virgin Martyr* [1622], *act III, sc. iii*

friend, would go near to make a man look sad.
A Midsummer-Night's Dream V, *i*, 295

With the help of a surgeon, he might yet recover, and prove an ass. V, *i*, 318

No epilogue, I pray you, for your play needs no excuse. Never excuse.[1] V, *i*, 363

The iron tongue of midnight hath told twelve;
Lovers, to bed; 'tis almost fairy time. V, *i*, 372

If we shadows have offended,
Think but this, and all is mended,
That you have but slumber'd here
While these visions did appear. V, *ii*, 54

Your mind is tossing on the ocean.
The Merchant of Venice [1596–1597], *act I, sc. i, l.* 8

My ventures are not in one bottom trusted,
Nor to one place. *I, i,* 42

Nature hath fram'd strange fellows in her time. *I, i,* 51

You have too much respect upon the world:
They lose it that do buy it with much care. *I, i,* 74

I hold the world but as the world, Gratiano;
A stage, where every man must play a part,[2]
And mine a sad one. *I, i,* 77

Let me play the fool. *I, i,* 79

Why should a man, whose blood is warm within,
Sit like his grandsire cut in alabaster? *I, i,* 83

There are a sort of men whose visages
Do cream and mantle like a standing pond. *I, i,* 88

I am Sir Oracle,
And when I ope my lips let no dog bark!
The Merchant of Venice I, i, 93

I do know of these,
That therefore only are reputed wise
For saying nothing. *I, i,* 95

Fish not, with this melancholy bait,
For this fool-gudgeon, this opinion. *I, i,* 101

Gratiano speaks an infinite deal of nothing, more than any man in all Venice. His reasons are as two grains of wheat hid in two bushels of chaff: you shall seek all day ere you find them, and, when you have them, they are not worth the search. *I, i,* 114

In my school-days, when I had lost one shaft,
I shot his fellow of the selfsame flight
The selfsame way with more advised watch,
To find the other forth, and by adventuring both,
I oft found both. *I, i,* 141

They are as sick that surfeit with too much as they that starve with nothing. *I, ii,* 5

Superfluity comes sooner by white hairs, but competency lives longer. *I, ii,* 9

If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. *I, ii,* 13

The brain may devise laws for the blood, but a hot temper leaps o'er a cold decree. *I, ii,* 19

He doth nothing but talk of his horse. *I, ii,* 43

I fear he will prove the weeping philosopher when he grows old, being so full of unmannerly sadness in his youth. *I, ii,* 51

God made him, and therefore let him pass for a man. *I, ii,* 59

[1] See Meurier, p. 188b, and *King John*, p. 237a.
[2] See *As You Like It*, p. 248b.

When he is best, he is a little worse than a man, and when he is worst, he is little better than a beast.
The Merchant of Venice I, ii, 93

I dote on his very absence.
I, ii, 118

My meaning in saying he is a good man is to have you understand me that he is sufficient. *I, iii, 15*

Ships are but boards, sailors but men: there be land-rats and water-rats, land-thieves and water-thieves.
I, iii, 22

Yes, to smell pork; to eat of the habitation which your prophet the Nazarite[1] conjured the devil into. I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you. What news on the Rialto? *I, iii, 34*

How like a fawning publican he looks!
I hate him for he is a Christian.
I, iii, 42

If I can catch him once upon the hip,[2]
I will feed fat the ancient grudge I bear him. *I, iii, 47*

Cursed be my tribe,
If I forgive him. *I, iii, 52*

The devil can cite Scripture for his purpose. *I, iii, 99*

A goodly apple rotten at the heart.
O, what a goodly outside falsehood hath! *I, iii, 102*

For sufferance is the badge of all our tribe.
You call me misbeliever, cut-throat dog,
And spit upon my Jewish gaberdine.
I, iii, 111

Shall I bend low, and in a bondman's key,
With bated breath and whispering humbleness,
Say this.
The Merchant of Venice I, iii, 124

I'll seal to such a bond,
And say there is much kindness in the Jew. *I, iii, 153*

O father Abram! what these Christians are,
Whose own hard dealing teaches them suspect
The thoughts of others. *I, iii, 161*

I like not fair terms and a villain's mind. *I, iii, 180*

Mislike me not for my complexion,
The shadow'd livery of the burnish'd sun. *II, i, 1*

If Hercules and Lichas play at dice
Which is the better man, the greater throw
May turn by fortune from the weaker hand. *II, i, 32*

O heavens! this is my true-begotten father. *II, ii, 36*

An honest, exceeding poor man.
II, ii, 54

The very staff of my age, my very prop. *II, ii, 71*

It is a wise father that knows his own child. *II, ii, 83*

And the vile squealing of the wry-neck'd fife. *II, v, 30*

Who riseth from a feast
With that keen appetite that he sits down? *II, vi, 8*

All things that are,
Are with more spirit chased than enjoy'd.
How like a younker or a prodigal
The scarfed bark puts from her native bay,
Hugg'd and embraced by the strumpet wind!
How like the prodigal doth she return,
With over-weather'd ribs and ragged sails,

[1] That hee shall be called a Nazarite. — *The Geneva Bible* [1557–1560], *Matthew 2:23*
The Geneva version of the Bible is the one Shakespeare was familiar with.

[2] See Heywood, p. 185a, and *The Merchant of Venice IV, i, 334*, p. 235a.

Lean, rent, and beggar'd by the strumpet wind!
The Merchant of Venice II, vi, 12

But love is blind,[1] and lovers cannot see
The pretty follies that themselves commit. *II, vi, 36*

Must I hold a candle to my shames? *II, vi, 41*

Men that hazard all
Do it in hope of fair advantages:
A golden mind stoops not to show of dross. *II, vii, 18*

Young in limbs, in judgment old. *II, vii, 71*

My daughter! O my ducats! O my daughter!
Fled with a Christian! O my Christian ducats!
Justice! the law! my ducats, and my daughter!
A sealed bag, two sealed bags of ducats,
Of double ducats, stol'n from me by my daughter! *II, viii, 15*

The fool multitude, that choose by show. *II, ix, 26*

I will not jump with common spirits
And rank me with the barbarous multitude. *II, ix, 32*

Let none presume
To wear an undeserved dignity.
O! that estates, degrees, and offices
Were not deriv'd corruptly, and that clear honor
Were purchas'd by the merit of the wearer. *II, ix, 39*

Some there be that shadows kiss;
Such have but a shadow's bliss. *II, ix, 66*

Let him look to his bond. *III, i, 49*

I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions?
The Merchant of Venice III, i, 62

If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? *III, i, 65*

The villainy you teach me I will execute, and it shall go hard but I will better the instruction. *III, i, 76*

I would not have given it for a wilderness of monkeys. *III, i, 130*

There's something tells me, but it is not love,
I would not lose you; and you know yourself,
Hate counsels not in such a quality. *III, ii, 4*

Makes a swan-like end,
Fading in music.[1] *III, ii, 44*

Tell me where is fancy bred,
Or in the heart or in the head?
How begot, how nourished?
Reply, reply. *III, ii, 63*

In law, what plea so tainted and corrupt
But, being season'd with a gracious voice,
Obscures the show of evil? *III, ii, 75*

There is no vice so simple but assumes
Some mark of virtue on his outward parts. *III, ii, 81*

Thus ornament is but the guiled shore
To a most dangerous sea. *III, ii, 97*

The seeming truth which cunning times put on
To entrap the wisest. *III, ii, 100*

How all the other passions fleet to air,
As doubtful thoughts, and rash-embrac'd despair,
And shuddering fear, and green-ey'd jealousy. *III, ii, 108*

[1] See Chaucer, p. 168b; *Midsummer-Night's Dream*, p. 228b, and note.

[1] See Plato, p. 93b, and note.

An unlesson'd girl, unschool'd, unpractis'd;
Happy in this, she is not yet so old
But she may learn.
The Merchant of Venice
III, ii, 160

Here are a few of the unpleasant'st words
That ever blotted paper. *III, ii, 252*

Thou call'dst me dog before thou hadst a cause,
But, since I am a dog, beware my fangs. *III, iii, 6*

Thus when I shun Scylla, your father, I fall into Charybdis, your mother.[1] *III, v, 17*

Some men there are love not a gaping pig;
Some, that are mad if they behold a cat. *IV, i, 47*

A harmless necessary cat. *IV, i, 55*

Bassanio: Do all men kill the things they do not love? [2]
Shylock: Hates any man the thing he would not kill? *IV, i, 66*

What! wouldst thou have a serpent sting thee twice? *IV, i, 69*

The weakest kind of fruit
Drops earliest to the ground.
IV, i, 115

To hold opinion with Pythagoras
That souls of animals infuse themselves
Into the trunks of men.[3] *IV, i, 131*

I never knew so young a body with so old a head.[4] *IV, i, 163*

[1] Scylla to port, and on our starboard beam Charybdis, dire gorge of the salt sea tide. — HOMER, *Odyssey, bk. XII, l. 232*

Scylla guards the right side; implacable Charybdis the left. — VIRGIL, *Aeneid, bk. III, l. 420*

Incidis in Scyllam cupiens vitare Charybdim [You fall into Scylla in seeking to avoid Charybdis]. — PHILIPPE GUALTIER, *Alexandreis* [c. 1300], *bk. V, l. 301*

[2] See Oscar Wilde, p. 840b.

[3] *Clown:* What is the opinion of Pythagoras concerning wild-fowl?

Malvolio: That the soul of our grandam might haply inhabit a bird.

Twelfth-Night [1598–1600], *IV, ii, 55*

[4] He is young, but take it from me, a very staid head. — THOMAS WENTWORTH, EARL OF STRAFFORD [1593–1641], *letter commending the Earl of Ormond to Charles I for appointment as councilor*

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;[1]
But mercy is above this scepter'd sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself,
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation: we do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy.
The Merchant of Venice
IV, i, 184

To do a great right, do a little wrong.
IV, i, 216

A Daniel come to judgment! yea, a Daniel! *IV, i, 223*

How much more elder art thou than thy looks! *IV, i, 251*

Is it so nominated in the bond?
IV, i, 260

'Tis not in the bond. *IV, i, 263*

For herein Fortune shows herself more kind
Than is her custom: it is still her use

[1] See *Measure for Measure II, ii, 59*, p. 270b.

To let the wretched man outlive his wealth,
To view with hollow eye and wrinkled brow
An age of poverty.
The Merchant of Venice
IV, i, 268

I have a daughter;
Would any of the stock of Barabbas
Had been her husband rather than a Christian! *IV, i, 296*

An upright judge, a learned judge!
IV, i, 324

A second Daniel, a Daniel, Jew!
Now, infidel, I have thee on the hip.[1]
IV, i, 334

A Daniel, still say I; a second Daniel!
I thank thee, Jew, for teaching me that word. *IV, i, 341*

You take my house when you do take the prop
That doth sustain my house; you take my life
When you do take the means whereby I live. *IV, i, 376*

He is well paid that is well satisfied.
IV, i, 416

Lorenzo: The moon shines bright: in such a night as this . . .
Troilus methinks mounted the Troyan walls,
And sigh'd his soul toward the Grecian tents,
Where Cressid lay that night.
Jessica: In such a night
Did Thisbe fearfully o'ertrip the dew,
And saw the lion's shadow ere himself,
And ran dismay'd away.
Lorenzo: In such a night
Stood Dido with a willow in her hand
Upon the wild sea-banks, and waft her love
To come again to Carthage.
Jessica: In such a night
Medea gather'd the enchanted herbs
That did renew old Aeson. *V, i, 1*

How sweet the moonlight sleeps upon this bank!
Here we will sit, and let the sounds of music
Creep in our ears: soft stillness and the night
Become the touches of sweet harmony.
Sit, Jessica: look, how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins.
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.
The Merchant of Venice
V, i, 54

I am never merry when I hear sweet music. *V, i, 69*

The man that hath no music in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted.
V, i, 83

How far that little candle throws his beams!
So shines a good deed in a naughty world.[1] *V, i, 90*

How many things by season season'd are
To their right praise and true perfection! *V, i, 107*

This night methinks is but the daylight sick. *V, i, 124*

A light wife doth make a heavy husband. *V, i, 130*

These blessed candles of the night.
V, i, 220

[1] See Heywood, p. 185a, and *The Merchant of Venice I, iii, 47*, p. 232a.

[1] See *Matthew 5:15*, p. 40a, and William Bradford, p. 319a.

For new-made honor doth forget men's names.
King John [1596–1597], *act I, sc. i, l. 187*

Sweet, sweet, sweet poison for the age's tooth. *I, i, 213*

Bearing their birthrights proudly on their backs,
To make a hazard of new fortunes here. *II, i, 70*

For courage mounteth with occasion. *II, i, 82*

The hare of whom the proverb goes,
Whose valor plucks dead lions by the beard.[1] *II, i, 137*

A woman's will. *II, i, 194*

Saint George, that swing'd the dragon, and e'er since
Sits on his horse back at mine hostess' door. *II, i, 288*

He is the half part of a blessed man,
Left to be finished by such a she;
And she a fair divided excellence,
Whose fullness of perfection lies in him. *II, i, 437*

'Zounds! I was never so bethump'd with words
Since I first call'd my brother's father dad. *II, i, 466*

Mad world! mad kings! mad composition! *II, i, 561*

That smooth-fac'd gentleman, tickling Commodity,
Commodity, the bias of the world. *II, i, 573*

I will instruct my sorrows to be proud;
For grief is proud and makes his owner stoop. *III, i, 68*

Thou wear a lion's hide! doff it for shame,
And hang a calf's-skin on those recreant limbs. *III, i, 128*

The sun's o'ercast with blood: fair day, adieu!

[1] So hares may pull dead lions by the beard. — Kyd, *The Spanish Tragedy* [1594] *I, ii, 172*

Which is the side that I must go withal?
I am with both: each army hath a hand;
And in their rage, I having hold of both,
They whirl asunder and dismember me. *King John III, i, 326*

Bell, book and candle shall not drive me back.[1] *III, iii, 12*

Look, who comes here! a grave unto a soul. *III, iv, 17*

Death, death: O, amiable lovely death! [2] *III, iv, 25*

Grief fills the room up of my absent child,
Lies in his bed, walks up and down with me,
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garments with his form. *III, iv, 93*

Life is as tedious as a twice-told tale,[3]
Vexing the dull ear of a drowsy man. *III, iv, 108*

When Fortune means to men most good,
She looks upon them with a threatening eye.[4] *III, iv, 119*

A scepter snatch'd with an unruly hand
Must be as boisterously maintain'd as gain'd;
And he that stands upon a slippery place
Makes nice of no vile hold to stay him up. *III, iv, 135*

As quiet as a lamb. *IV, i, 80*

To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light

[1] See Malory, p. 175b, and note.
[2] See Whitman, p. 702a.
[3] See Homer, p. 66b.
[4] See Publilius Syrus, p. 125b.

To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess.
King John IV, *ii*, 11

And oftentimes excusing of a fault
Doth make the fault the worse by the excuse.[1] IV, *ii*, 30

We cannot hold mortality's strong hand. IV, *ii*, 82

There is no sure foundation set on blood,
No certain life achiev'd by others' death. IV, *ii*, 104

Make haste; the better foot before.[2]
IV, *ii*, 170

Another lean unwash'd artificer.
IV, *ii*, 201

How oft the sight of means to do ill deeds
Makes ill deeds done! IV, *ii*, 219

Heaven take my soul, and England keep my bones! IV, *iii*, 10

I am amaz'd, methinks, and lose my way
Among the thorns and dangers of this world. IV, *iii*, 140

Unthread the rude eye of rebellion,
And welcome home again discarded faith. V, *iv*, 11

The day shall not be up so soon as I,
To try the fair adventure of tomorrow.
V, *v*, 21

'Tis strange that death should sing.
I am the cygnet to this pale faint swan,
Who chants a doleful hymn to his own death.[3] V, *vii*, 20

Now my soul hath elbow-room.
V, *vii*, 28

I do not ask you much:
I beg cold comfort.[1]
King John V, *vii*, 41

This England never did, nor never shall,
Lie at the proud foot of a conqueror.
V, *vii*, 112

Come the three corners of the world in arms,
And we shall shock them. Nought shall make us rue,
If England to itself do rest but true.
V, *vii*, 116

So shaken as we are, so wan with care.
King Henry IV [1597–1598], *Part I, act I, sc. i, l. 1*

In those holy fields
Over whose acres walk'd those blessed feet
Which fourteen hundred years ago were nail'd
For our advantage on the bitter cross.
I, i, 24

Unless hours were cups of sack, and minutes capons, and clocks the tongues of bawds, and dials the signs of leaping houses, and the blessed sun himself a fair hot wench in flame-color'd taffeta, I see no reason why thou shouldst be so superfluous to demand the time of the day. *I, ii*, 7

Diana's foresters, gentlemen of the shade, minions of the moon.
I, ii, 29

A purse of gold most resolutely snatched on Monday night and most dissolutely spent on Tuesday morning.
I, ii, 38

Thy quips and thy quiddities.
I, ii, 51

So far as my coin would stretch; and where it would not, I have used my credit. *I, ii*, 61

Old father antick the law. *I, ii*, 69

I am as melancholy as a gib cat, or a lugged bear. *I, ii*, 82

[1] See Meurier, p. 188b, and *A Midsummer-Night's Dream*, p. 231a.
[2] Put forward your best foot! — BROWNING, *Respectability* [1855], *st. 3*
[3] See Plato, p. 93b, and note.
[1] See *The Tempest, II, i, 10*, p. 296b, and William Bradford, p. 319a.

I would to God thou and I knew where a commodity of good names were to be bought.
Henry IV, Part I, I, ii, 92

O! thou hast damnable iteration, and art indeed able to corrupt a saint.
I, ii, 101

Now am I, if a man should speak truly, little better than one of the wicked. *I, ii, 105*

'Tis my vocation, Hal; 'tis no sin for a man to labor in his vocation.
I, ii, 116

There's neither honesty, manhood, nor good fellowship in thee.
I, ii, 154

I know you all, and will a while uphold
The unyok'd humor of your idleness:
Yet herein will I imitate the sun,
Who doth permit the base contagious clouds
To smother up his beauty from the world,
That when he please again to be himself,
Being wanted, he may be more wonder'd at,
By breaking through the foul and ugly mists
Of vapors that did seem to strangle him.
If all the year were playing holidays,
To sport would be as tedious as to work. *I, ii, 217*

You tread upon my patience.
I, iii, 4

Came there a certain lord, neat, and trimly dress'd,
Fresh as a bridegroom; and his chin new-reap'd,
Show'd like a stubble-land at harvest-home.
He was perfumed like a milliner,
And 'twixt his finger and his thumb he held
A pouncet-box, which ever and anon
He gave his nose and took 't away again. *I, iii, 33*

And as the soldiers bore dead bodies by.
He call'd them untaught knaves, unmannerly,
To bring a slovenly unhandsome corpse
Betwixt the wind and his nobility.
Henry IV, Part I, I, iii, 42

So pester'd with a popinjay.
I, iii, 50

God save the mark! *I, iii, 56*

And but for these vile guns,
He would himself have been a soldier.
I, iii, 63

To put down Richard, that sweet lovely rose,
And plant this thorn, this canker, Bolingbroke. *I, iii, 176*

Sink or swim. *I, iii, 194*

O! the blood more stirs
To rouse a lion than to start a hare!
I, iii, 197

By heaven methinks it were an easy leap
To pluck bright honor from the pale-fac'd moon,
Or dive into the bottom of the deep,
Where fathom-line could never touch the ground,
And pluck up drowned honor by the locks. *I, iii, 201*

Why, what a candy deal of courtesy
This fawning greyhound then did proffer me! *I, iii, 251*

I know a trick worth two of that.
II, i, 40

If the rascal have not given me medicines to make me love him, I'll be hanged. *II, ii, 20*

I'll starve ere I'll rob a foot further.
II, ii, 24

It would be argument for a week, laughter for a month, and a good jest forever. *II, ii, 104*

Falstaff sweats to death
And lards the lean earth as he walks along. *II, ii, 119*

Out of this nettle, danger, we pluck this flower, safety.
Henry IV, Part I, II, iii, 11

I could brain him with his lady's fan. *II, iii, 26*

Constant you are,
But yet a woman: and for secrecy,
No lady closer; for I well believe
Thou wilt not utter what thou dost not know;
And so far will I trust thee, gentle Kate. *II, iii, 113*

A Corinthian, a lad of mettle, a good boy. *II, iv, 13*

I am not yet of Percy's mind, the Hotspur of the North; he that kills me some six or seven dozen of Scots at a breakfast, washes his hands, and says to his wife, "Fie upon this quiet life! I want work." *II, iv, 116*

A plague of all cowards, I say. *II, iv, 129*

There live not three good men unhanged in England, and one of them is fat and grows old. *II, iv, 146*

You care not who sees your back: call you that backing of your friends? A plague upon such backing! *II, iv, 168*

I have peppered two of them. . . . I tell thee what, Hal, if I tell thee a lie, spit in my face; call me horse. *II, iv, 216*

Give you a reason on compulsion! If reasons were as plenty as blackberries, I would give no man a reason upon compulsion, I. *II, iv, 267*

Mark now, how a plain tale shall put you down. *II, iv, 285*

What doth gravity out of his bed at midnight? *II, iv, 328*

A plague of sighing and grief! It blows a man up like a bladder. *II, iv, 370*

I must speak in passion, and I will do it in King Cambyses' vein. *II, iv, 429*

That reverend vice, that grey iniquity, that father ruffian, that vanity in years. *Henry IV, Part I, II, iv, 505*

If sack and sugar be a fault, God help the wicked! If to be old and merry be a sin, then many an old host that I know is damned: if to be fat be to be hated, then Pharaoh's lean kine are to be loved. *II, iv, 524*

Banish plump Jack, and banish all the world. *II, iv, 534*

Play out the play. *II, iv, 539*

O, monstrous! but one half-penny-worth of bread to this intolerable deal of sack! *II, iv, 597*

Diseased nature oftentimes breaks forth
In strange eruptions. *III, i, 27*

I am not in the roll of common men. *III, i, 43*

Glendower: I can call spirits from the vasty deep.
Hotspur: Why, so can I, or so can any man;
But will they come when you do call for them? *III, i, 53*

I had rather be a kitten and cry mew,
Than one of these same metre ballad-mongers. *III, i, 128*

Mincing poetry:
'Tis like the forc'd gait of a shuffling nag. *III, i, 133*

But in the way of bargain, mark you me,
I'll cavil on the ninth part of a hair. *III, i, 138*

A deal of skimble-skamble stuff. *III, i, 153*

I understand thy kisses and thou mine,
And that's a feeling disputation. *III, i, 204*

Lady Percy: . . . Lie still, ye thief, and hear the lady sing in Welsh.
Hotspur: I had rather hear Lady, my brach, howl in Irish. *III, i, 238*

A good mouth-filling oath.
Henry IV, Part I, III, i, 258

They surfeited with honey and began
To loathe the taste of sweetness, whereof a little
More than a little is by much too much.[1] *III, ii, 71*

He was but as the cuckoo is in June,
Heard, not regarded. *III, ii, 75*

My near'st and dearest enemy.[2]
III, ii, 123

The end of life cancels all bands.
III, ii, 157

An I have not forgotten what the inside of a church is made of, I am a peppercorn, a brewer's horse.
III, iii, 8

Company, villanous company, hath been the spoil of me. *III, iii, 10*

I have more flesh than another man, and therefore more frailty.
III, iii, 187

The very life-blood of our enterprise.
IV, i, 28

Were it good
To set the exact wealth of all our states
All at one cast? to set so rich a main
On the nice hazard of one doubtful hour? *IV, i, 45*

Baited like eagles having lately bath'd; . . .
As full of spirit as the month of May,
And gorgeous as the sun at midsummer. *IV, i, 99*

I saw young Harry, with his beaver on.
IV, i, 104

Worse than the sun in March
This praise doth nourish agues.
IV, i, 110

Doomsday is near; die all, die merrily.
IV, i, 134

The cankers of a calm world and a long peace. *IV, ii, 32*

[1] See *A Midsummer-Night's Dream*, p. 230a.
[2] See *Hamlet I, ii, 180*, p. 258a.

To the latter end of a fray and the beginning of a feast
Fits a dull fighter and a keen guest.
Henry IV, Part I, IV, ii, 86

Greatness knows itself. *IV, iii, 74*

I could be well content
To entertain the lag-end of my life
With quiet hours. *V, i, 23*

Rebellion lay in his way, and he found it. *V, i, 28*

Never yet did insurrection want
Such water-colors to impaint his cause.
V, i, 79

I would it were bed-time, Hal, and all well. *V, i, 126*

Honor pricks me on. Yea, but how if honor prick me off when I come on? how then? Can honor set to a leg? No. Or an arm? No. Or take away the grief of a wound? No. Honor hath no skill in surgery, then? No. What is honor? a word. What is that word, honor? Air. A trim reckoning! Who hath it? he that died o' Wednesday. Doth he feel it? No. Doth he hear it? No. It is insensible then? Yea, to the dead. But will it not live with the living? No. Why? Detraction will not suffer it. Therefore I'll none of it: honor is a mere scutcheon; and so ends my catechism. *V, i, 131*

Suspicion all our lives shall be stuck full of eyes;
For treason is but trusted like the fox.
V, ii, 8

Let me tell the world.[1] *V, ii, 65*

The time of life is short;
To spend that shortness basely were too long. *V, ii, 81*

Two stars keep not their motion in one sphere. *V, iv, 65*

But thought's the slave of life, and life time's fool;
And time, that takes survey of all the world,

[1] I'll tell the world. — SHAKESPEARE, *Measure for Measure* [1604–1605], *II, iv, 154*
Ay, tell the world! — BROWNING, *Paracelsus* [1835], *pt. II*

Must have a stop. O! I could prophesy,
But that the earthy and cold hand of death
Lies on my tongue.
Henry IV, Part I, V, iv, 81

This earth, that bears thee dead,
Bears not alive so stout a gentleman.
V, iv, 92

Thy ignominy sleep with thee in the grave,
But not remember'd in thy epitaph!
V, iv, 100

I could have better spar'd a better man.
V, iv, 104

The better part of valor is discretion.[1] *V, iv, 120*

Full bravely hast thou flesh'd
Thy maiden sword. *V, iv, 132*

Lord, Lord, how this world is given to lying! *V, iv, 148*

I'll purge, and leave sack, and live cleanly. *V, iv, 168*

Rumor is a pipe
Blown by surmises, jealousies, conjectures,
And of so easy and so plain a stop
That the blunt monster with uncounted heads,
The still-discordant wavering multitude,[2]
Can play upon it.
King Henry IV [1597–1598], Part II, induction, l. 15

Even such a man, so faint, so spiritless,
So dull, so dead in look, so woe-begone,
Drew Priam's curtain in the dead of night,
And would have told him half his Troy was burn'd. *Act I, sc. i, l. 70*

Yet the first bringer of unwelcome news
Hath but a losing office, and his tongue
Sounds ever after as a sullen bell,
Remember'd knolling a departing friend.[1]
Henry IV, Part II, I, i, 100

I am not only witty in myself, but the cause that wit is in other men.[2]
I, ii, 10

A rascally yea-forsooth knave.
I, ii, 40

You lie in your throat. *I, ii, 97*

Your lordship, though not clean past your youth, hath yet some smack of age in you, some relish of the saltness of time. *I, ii, 112*

It is the disease of not listening, the malady of not marking, that I am troubled withal. *I, ii, 139*

I am as poor as Job, my lord, but not so patient. *I, ii, 145*

We that are in the vaward of our youth. *I, ii, 201*

Have you not a moist eye, a dry hand, a yellow cheek, a white beard, a decreasing leg, an increasing belly?
I, ii, 206

Every part about you blasted with antiquity. *I, ii, 210*

For my voice, I have lost it with hollaing and singing of anthems.
I, ii, 215

It was always yet the trick of our English nation, if they have a good thing, to make it too common.
I, ii, 244

I were better to be eaten to death with rust than to be scoured to nothing with perpetual motion. *I, ii, 249*

I can get no remedy against this consumption of the purse: borrowing only lingers and lingers it out, but the disease is incurable.[3] *I, ii, 267*

Who lin'd himself with hope,
Eating the air on promise of supply.
I, iii, 27

[1] It show'd discretion the best part of valor. — BEAUMONT AND FLETCHER, *A King and No King* [1619], *act II, sc. iii*

[2] See Horace, p. 123a, and note.

[1] See Sophocles, p. 82a, and *Antony and Cleopatra II, v, 85*, p. 288a.

[2] See Samuel Johnson, p. 433b.

[3] See Rabelais, p. 181a.

A habitation giddy and unsure
Hath he that buildeth on the vulgar heart.
Henry IV, Part II, I, iii, 89

Past and to come seem best; things present worst. *I, iii, 108*

A poor lone woman. *II, i, 37*

Away, you scullion! you rampallian! you fustilarian! I'll tickle your catastrophe. *II, i, 67*

He hath eaten me out of house and home. *II, i, 82*

Let the end try the man.
II, ii, 52

Thus we play the fools with the time, and the spirits of the wise sit in the clouds and mock us. *II, ii, 155*

He was indeed the glass
Wherein the noble youth did dress themselves. *II, iii, 21*

And let the welkin roar. *II, iv, 181*

Is it not strange that desire should so many years outlive performance?
II, iv, 283

O sleep! O gentle sleep! [1]
Nature's soft nurse, how have I frighted thee,
That thou no more wilt weigh my eyelids down
And steep my senses in forgetfulness?
III, i, 5

With all appliances and means to boot. *III, i, 29*

Uneasy lies the head that wears a crown. *III, i, 31*

O God! that one might read the book of fate. *III, i, 45*

There is a history in all men's lives.
III, i, 80

Death, as the Psalmist saith, is certain to all; all shall die. *III, ii, 41*

Most forcible Feeble. *III, ii, 181*

We have heard the chimes at midnight. *III, ii, 231*

[1] Sleep, most gentle sleep. — Ovid [43 B.C.–A.D. 18], *Metamorphoses, bk. II, l. 624*

A man can die but once; we owe God a death.
Henry IV, Part II, III, ii, 253

We see which way the stream of time doth run
And are enforc'd from our most quiet sphere
By the rough torrent of occasion.
IV, i, 70

We ready are to try our fortunes
To the last man. *IV, ii, 43*

I may justly say, with the hook-nosed fellow of Rome, "I came, saw, and overcame." [1] *IV, iii, 44*

O polish'd perturbation! golden care!
That keep'st the ports of slumber open wide
To many a watchful night!
IV, v, 22

See, sons, what things you are!
How quickly nature falls into revolt
When gold becomes her object!
IV, v, 63

Thy wish was father, Harry, to that thought.[2] *IV, v, 91*

Before thy hour be ripe.[3] *IV, v, 95*

Commit
The oldest sins the newest kind of ways. *IV, v, 124*

His cares are now all ended. *V, ii, 3*

This is the English, not the Turkish court;
Not Amurath an Amurath succeeds,
But Harry Harry. *V, ii, 47*

How ill white hairs become a fool and jester! *V, v, 53*

Master Shallow, I owe you a thousand pound. *V, v, 78*

O! for a Muse of fire, that would ascend

[1] See Julius Caesar, p. 112b.

[2] Men's thoughts are much according to their inclination, their discourse and speeches according to their learning and infused opinions. — Francis Bacon, *Essays* [1597–1625], *Of Custom and Education*

[3] See Blake, p. 488b.

The brightest heaven of invention!
King Henry V [1598–1600], *Chorus, l. 1*

Or may we cram
Within this wooden O the very casques
That did affright the air at Agincourt?
l. 12

Consideration like an angel came,
And whipp'd the offending Adam out of him. *act I, sc. i, l. 28*

Hear him debate of commonwealth affairs,
You would say it hath been all in all his study. *I, i, 41*

Turn him to any cause of policy,
The Gordian knot of it he will unloose,
Familiar as his garter; that, when he speaks,
The air, a charter'd libertine, is still.
I, i, 45

Therefore doth heaven divide
The state of man in divers functions,
Setting endeavor in continual motion;
To which is fixed, as an aim or butt,
Obedience: for so work the honey-bees,
Creatures that by a rule in nature teach
The act of order to a peopled kingdom. *I, ii, 183*

The singing masons building roofs of gold. *I, ii, 198*

Many things, having full reference
To one consent, may work contrariously;
As many arrows, loosed several ways,
Fly to one mark; as many ways meet in one town;
As many fresh streams meet in one salt sea;
As many lines close in the dial's center;
So may a thousand actions, once afoot,
End in one purpose, and be all well borne
Without defeat. *I, ii, 205*

'Tis ever common
That men are merriest when they are from home.
Henry V, I, ii, 271

Now all the youth of England are on fire,
And silken dalliance in the wardrobe lies. *II, Chorus, 1*

O England! model to thy inward greatness,
Like little body with a mighty heart,
What mightst thou do, that honor would thee do,
Were all thy children kind and natural!
II, Chorus, 16

That's the humor of it. *II, i, 63*

He's in Arthur's bosom, if ever man went to Arthur's bosom. A' made a finer end and went away an it had been any christom child; a' parted even just between twelve and one, even at the turning o' the tide: for after I saw him fumble with the sheets and play with flowers and smile upon his fingers' ends, I knew there was but one way; for his nose was as sharp as a pen, and a' babbled of green fields. *II, iii, 11*

As cold as any stone. *II, iii, 26*

Trust none;
For oaths are straws, men's faiths are wafer-cakes,
And hold-fast is the only dog, my duck. *II, iii, 53*

Once more unto the breach, dear friends, once more;
Or close the wall up with our English dead!
In peace there's nothing so becomes a man
As modest stillness and humility:
But when the blast of war blows in our ears,
Then imitate the action of the tiger;
Stiffen the sinews, summon up the blood,
Disguise fair nature with hard-favor'd rage;
Then lend the eye a terrible aspect.
III, i, 1

And sheath'd their swords for lack of argument. *Henry V, III, i, 21*

I see you stand like greyhounds in the slips,
Straining upon the start. The game's afoot:
Follow your spirit; and upon this charge
Cry "God for Harry! England and Saint George!" *III, i, 31*

I would give all my fame for a pot of ale, and safety. *III, ii, 14*

Men of few words are the best men. *III, ii, 40*

He will maintain his argument as well as any military man in the world. *III, ii, 89*

I know the disciplines of wars. *III, ii, 156*

I thought upon one pair of English legs
Did march three Frenchmen. *III, vi, 161*

We are in God's hand. *III, vi, 181*

That island of England breeds very valiant creatures: their mastiffs are of unmatchable courage. *III, vii, 155*

Give them great meals of beef and iron and steel, they will eat like wolves and fight like devils. *III, vii, 166*

The hum of either army stilly sounds,
That the fix'd sentinels almost receive
The secret whispers of each other's watch:
Fire answers fire, and through their paly flames
Each battle sees the other's umber'd face:
Steed threatens steed, in high and boastful neighs
Piercing the night's dull ear; and from the tents
The armorers, accomplishing the knights,
With busy hammers closing rivets up,
Give dreadful note of preparation. *IV, Chorus, 5*

A little touch of Harry in the night. *Henry V, IV, Chorus, 47*

There is some soul of goodness in things evil,
Would men observingly distill it out. *IV, i, 4*

When blood is their argument. *IV, i, 151*

Every subject's duty is the king's; but every subject's soul is his own. *IV, i, 189*

What infinite heart's ease
Must kings neglect that private men enjoy!
And what have kings that privates have not too,
Save ceremony, save general ceremony?
And what art thou, thou idol[1] ceremony?
What kind of god art thou, that suffer'st more
Of mortal griefs than do thy worshippers?
What are thy rents? what are thy comings-in?
O ceremony! show me but thy worth. *IV, i, 256*

'Tis not the balm, the scepter and the ball,
The sword, the mace, the crown imperial,
The intertissued robe of gold and pearl,
The farced title running 'fore the king,
The throne he sits on, nor the tide of pomp
That beats upon the high shore of this world,
No, not all these, thrice-gorgeous ceremony,
Not all these, laid in bed majestical,
Can sleep so soundly as the wretched slave,
Who with a body fill'd and vacant mind
Gets him to rest, cramm'd with distressful bread. *IV, i, 280*

[1] Sometimes rendered: idle.

O God of battles! steel my soldiers' hearts;
Possess them not with fear; take from them now
The sense of reckoning, if the opposed numbers
Pluck their hearts from them.
Henry V, IV, i, 309

But if it be a sin to covet honor,
I am the most offending soul alive.
IV, iii, 28

This day is call'd the feast of Crispian:
He that outlives this day, and comes safe home,
Will stand a-tip-toe when this day is nam'd.
And rouse him at the name of Crispian. *IV, iii, 40*

We few, we happy few, we band of brothers;
For he today that sheds his blood with me
Shall be my brother. *IV, iii, 60*

The saying is true, "The empty vessel makes the greatest sound."
IV, iv, 72

There is occasions and causes why and wherefore [1] in all things.
V, i, 3

By this leek, I will most horribly revenge. I eat and eat, I swear.
V, i, 49

All hell shall stir for this. *V, i, 72*

The naked, poor, and mangled Peace,
Dear nurse of arts, plenties, and joyful births. *V, ii, 34*

Grow like savages — as soldiers will,
That nothing do but meditate on blood. *V, ii, 59*

For these fellows of infinite tongue, that can rime themselves into ladies' favors, they do always reason themselves out again. *V, ii, 162*

My comfort is, that old age, that ill layer-up of beauty, can do no more spoil upon my face. *V, ii, 246*

[1] See *The Comedy of Errors*, p. 218a.

Nice customs curtsy to great kings.
Henry V, V, ii, 291

He hath indeed better bettered expectation than you must expect of me to tell you how.
Much Ado About Nothing [1598–1600], act I, sc. i, l. 15

How much better is it to weep at joy than to joy at weeping. *I, i, 28*

A very valiant trencher-man.
I, i, 52

There's a skirmish of wit between them. *I, i, 64*

He wears his faith but as the fashion of his hat. *I, i, 76*

I see, lady, the gentleman is not in your books. *I, i, 79*

What! my dear Lady Disdain, are you yet living? *I, i, 123*

Shall I never see a bachelor of threescore again? *I, i, 209*

In time the savage bull doth bear the yoke. *I, i, 271*

Benedick the married man.
I, i, 278

I could not endure a husband with a beard on his face: I had rather lie in the woollen. *II, i, 31*

As merry as the day is long.
II, i, 52

Would it not grieve a woman to be over-mastered with a piece of valiant dust? to make an account of her life to a clod of wayward marl? *II, i, 64*

I have a good eye, uncle: I can see a church by daylight. *II, i, 86*

Speak low, if you speak love.
II, i, 104

Friendship is constant in all other things
Save in the office and affairs of love:
Therefore all hearts in love use their own tongues;

Let every eye negotiate for itself
And trust no agent.[1]
Much Ado About Nothing
II, i, 184

She speaks poniards, and every word stabs: if her breath were as terrible as her terminations, there were no living near her; she would infect to the north star. *II, i, 257*

Silence is the perfectest herald of joy: I were but little happy, if I could say how much. *II, i, 319*

It keeps on the windy side of care.[2]
II, i, 328

There was a star danced, and under that was I born. *II, i, 351*

I will tell you my drift.[3] *II, i, 406*

He was wont to speak plain and to the purpose. *II, iii, 19*

Sigh no more, ladies, sigh no more,
Men were deceivers ever;
One foot in sea, and one on shore;
To one thing constant never.
II, iii, 65

Sits the wind in that corner? [4]
II, iii, 108

Bait the hook well: this fish will bite. *II, iii, 121*

Shall quips and sentences and these paper bullets of the brain awe a man from the career of his humor? No; the world must be peopled. When I said I would die a bachelor, I did not think I should live till I were married.
II, iii, 260

From the crown of his head to the sole of his foot, he is all mirth.
III, ii, 9

He hath a heart as sound as a bell, and his tongue is the clapper; for what his heart thinks his tongue speaks.
III, ii, 12

[1] See Longfellow, p. 623a.

[2] The windy side of the law. — *Twelfth-Night* [1598–1600], *III, iv, 183*

[3] We know your drift. — *Coriolanus* [1607–1608], *III, iii, 114*

[4] See Malory, p. 175a.

Everyone can master a grief but he that has it.
Much Ado About Nothing
III, ii, 28

Are you good men and true?
III, iii, 1

To be a well-favored man is the gift of fortune; but to write and read comes by nature. *III, iii, 14*

If they make you not then the better answer, you may say they are not the men you took them for. *III, iii, 49*

They that touch pitch will be defiled.[1] *III, iii, 61*

The fashion wears out more apparel than the man. *III, iii, 147*

A good old man, sir; he will be talking: as they say, When the age is in, the wit is out. *III, v, 36*

O! what men dare do! what men may do! what men daily do, not knowing what they do! *IV, i, 19*

O! what authority and show of truth
Can cunning sin cover itself withal.
IV, i, 35

For it so falls out
That what we have we prize not to the worth
Whiles we enjoy it, but being lack'd and lost,
Why, then we rack the value, then we find
The virtue that possession would not show us
Whiles it was ours. *IV, i, 219*

Masters, it is proved already that you are little better than false knaves, and it will go near to be thought so shortly.
IV, ii, 23

Flat burglary as ever was committed.
IV, ii, 54

Thou wilt be condemned into everlasting redemption for this.
IV, ii, 60

[1] He that toucheth pitch shall be defiled therewith. — *Apocrypha: Ecclesiasticus 13:1*

This pitch, as ancient writers do report, doth defile; so doth the company thou keepest. — *King Henry IV* [1597–1598], *pt. I, II, iv, 460*

O that he were here to write me down an ass!
Much Ado About Nothing IV, *ii*, 80

Patch griefs with proverbs. V, *i*, 17

Charm ache with air, and agony with words. V, *i*, 26

For there was never yet philosopher
That could endure the toothache patiently. V, *i*, 35

Some of us will smart for it.
V, *i*, 108

What though care killed a cat,[1] thou hast mettle enough in thee to kill care.
V, *i*, 135

I was not born under a riming planet. V, *ii*, 40

The trumpet of his own virtues.
V, *ii*, 91

Done to death by slanderous tongues.
V, *iii*, 3

Fleet the time carelessly, as they did in the golden world.
As You Like It [1598–1600], *act I, sc. i, l.* 126

Always the dullness of the fool is the whetstone of the wits. *I*, *ii*, 59

The little foolery that wise men have makes a great show. *I*, *ii*, 97

Well said: that was laid on with a trowel. *I*, *ii*, 113

Your heart's desires be with you!
I, *ii*, 214

One out of suits with fortune.
I, *ii*, 263

My pride fell with my fortunes.
I, *ii*, 269

Hereafter, in a better world than this, I shall desire more love and knowledge of you. *I*, *ii*, 301

Heavenly Rosalind! *I*, *ii*, 306

[1] Let care kill a cat,
We'll laugh and grow fat.
Shirburn Ballads [1585], *91*
Hang sorrow, care'll kill a cat. — JONSON: *Every Man in His Humour* [1598], *I, i*

O, how full of briers is this working-day world!
As You Like It I, *iii*, 12

Beauty provoketh thieves sooner than gold. *I*, *iii*, 113

We'll have a swashing and a martial outside,
As many other mannish cowards have.
I, *iii*, 123

Hath not old custom made this life more sweet
Than that of painted pomp? Are not these woods
More free from peril than the envious court? *II*, *i*, 2

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.[1] *II*, *i*, 12

The big round tears
Cours'd one another down his innocent nose
In piteous chase. *II*, *i*, 38

"Poor deer," quoth he, "thou mak'st a testament
As worldlings do, giving thy sum of more
To that which had too much."
II, *i*, 47

Sweep on, you fat and greasy citizens.
II, *i*, 55

And He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age! *II*, *iii*, 43

Though I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood. *II*, *iii*, 47

[1] See St. Bernard, p. 154a, *As You Like It III, ii, 5;* and Wordsworth, p. 509a.

Therefore my age is as a lusty winter,
Frosty, but kindly.
As You Like It II, iii, 52

Thou art not for the fashion of these times,
Where none will sweat but for promotion. *II, iii, 59*

Ay, now am I in Arden; the more fool I: when I was at home, I was in a better place: but travelers must be content. *II, iv, 16*

If you remember'st not the slightest folly
That ever love did make thee run into,
Thou hast not lov'd. *II, iv, 34*

We that are true lovers run into strange capers. *II, iv, 53*

Thou speakest wiser than thou art ware of. *II, iv, 57*

I shall ne'er be ware of mine own wit, till I break my shins against it.
II, iv, 59

Under the greenwood tree
Who loves to lie with me,
And turn his merry note
Unto the sweet bird's throat,
Come hither, come hither, come hither:
Here shall he see
No enemy
But winter and rough weather.
II, v, 1

I can suck melancholy out of a song as a weasel sucks eggs. *II, v, 12*

Who doth ambition shun,
And loves to live i' the sun,
Seeking the food he eats,
And pleas'd with what he gets.
II, v, 38

I met a fool i' the forest,
A motley fool. *II, vii, 12*

And then he drew a dial from his poke,
And looking on it with lack-luster eye,
Says, very wisely, "It is ten o'clock;
Thus may we see," quoth he, "how the world wags." [1] *II, vii, 20*

[1] So wags the world. — Sir Walter Scott, *Ivanhoe* [1819], *ch. 37*

And so, from hour to hour we ripe and ripe,
And then from hour to hour we rot and rot;
And thereby hangs a tale.[1]
As You Like It II, vii, 26

My lungs began to crow like chanticleer,
That fools should be so deep-contemplative,
And I did laugh sans intermission
An hour by his dial. *II, vii, 30*

Motley's the only wear. *II, vii, 34*

If ladies be but young and fair,
They have the gift to know it.
II, vii, 37

I must have liberty
Withal, as large a charter as the wind,
To blow on whom I please.
II, vii, 47

The "why" is plain as way to parish church. *II, vii, 52*

But whate'er you are
That in this desert inaccessible,
Under the shade of melancholy boughs,
Lose and neglect the creeping hours of time;
If ever you have look'd on better days,
If ever been where bells have knoll'd to church,
If ever sat at any good man's feast,
If ever from your eyelids wip'd a tear,
And know what 'tis to pity, and be pitied,
Let gentleness my strong enforcement be. *II, vii, 109*

True is it that we have seen better days. *II, vii, 120*

Oppress'd with two weak evils, age and hunger. *II, vii, 132*

All the world's a stage,
And all the men and women merely players: [2]

[1] See Rabelais, p. 181b.

[2] See *The Merchant of Venice*, p. 231a.
The world's a theatre, the earth a stage,
Which God and Nature do with actors fill.
Thomas Heywood, *Apology for Actors* [1612]

They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms.
And then the whining school-boy, with his satchel,
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths, and bearded like the pard,
Jealous in honor, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair round belly with good capon lin'd,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side,
His youthful hose well sav'd, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion,

Sans teeth, sans eyes, sans taste, sans everything.
As You Like It II, vii, 139

Blow, blow, thou winter wind!
Thou art not so unkind
As man's ingratitude. *II, vii, 174*

These trees shall be my books.[1]
III, ii, 5

The fair, the chaste, and unexpressive she. *III, ii, 10*

It goes much against my stomach. Hast any philosophy in thee, shepherd? *III, ii, 21*

He that wants money, means, and content, is without three good friends. *III, ii, 25*

I am a true laborer: I earn that I eat, get that I wear, owe no man hate, envy no man's happiness, glad of other men's good, content with my harm. *III, ii, 78*

From the east to western Ind,
No jewel is like Rosalind. *III, ii, 94*

This is the very false gallop of verses. *III, ii, 120*

Let us make an honorable retreat; though not with bag and baggage, yet with scrip and scrippage. *III, ii, 170*

O, wonderful, wonderful, and most wonderful, wonderful! and yet again wonderful! and after that out of all whooping. *III, ii, 202*

Answer me in one word.
III, ii, 238

Do you not know I am a woman? when I think, I must speak.
III, ii, 265

I do desire we may be better strangers. *III, ii, 276*

Jacques: What stature is she of?
Orlando: Just as high as my heart.
III, ii, 286

Time travels in divers paces with divers persons. I'll tell you who Time

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The world's a stage on which all the parts are played. — MIDDLETON, *A Game of Chess* [1624], *V, i*

[1] See St. Bernard, p. 154a; *As You Like It II, i, 12;* and Wordsworth, p. 509a.

ambles withal, who Time trots withal, who Time gallops withal, and who he stands still withal.
As You Like It III, ii, 328

Every one fault seeming monstrous till his fellow fault came to match it.
III, ii, 377

Everything about you demonstrating a careless desolation. *III, ii, 405*

Truly, I would the gods had made thee poetical. *III, iii, 16*

The wounds invisible
That love's keen arrows make.
III, v, 30

Down on your knees,
And thank heaven, fasting, for a good man's love. *III, v, 57*

I am falser than vows made in wine.
III, v, 73

It is a melancholy of mine own, compounded of many simples, extracted from many objects, and indeed the sundry contemplation of my travels, which, by often rumination, wraps me in a most humorous sadness.
IV, i, 16

I had rather have a fool to make me merry than experience to make me sad. *IV, i, 28*

Farewell, Monsieur Traveler: look you lisp and wear strange suits, disable all the benefits of your own country, be out of love with your nativity, and almost chide God for making you that countenance you are; or I will scarce think you have swam in a gondola.
IV, i, 35

I'll warrant him heart-whole.
IV, i, 51

Very good orators, when they are out, they will spit; and for lovers lacking — God warn us! — matter, the cleanliest shift is to kiss. *IV, i, 77*

Men have died from time to time, and worms have eaten them, but not for love. *IV, i, 110*

Forever and a day. *IV, i, 151*

Men are April when they woo, December when they wed: maids are May when they are maids, but the sky changes when they are wives.
As You Like It IV, i, 153

My affection hath an unknown bottom, like the bay of Portugal.
IV, i, 219

The horn, the horn, the lusty horn
Is not a thing to laugh to scorn.
IV, ii, 17

Chewing the food of sweet and bitter fancy. *IV, iii, 103*

"So so" is good, very good, very excellent good: and yet it is not; it is but so so. *V, i, 30*

The fool doth think he is wise, but the wise man knows himself to be a fool. *V, i, 35*

No sooner met, but they looked; no sooner looked but they loved; no sooner loved but they sighed; no sooner sighed but they asked one another the reason; no sooner knew the reason but they sought the remedy. *V, ii, 37*

But, O! how bitter a thing it is to look into happiness through another man's eyes! *V, ii, 48*

It was a lover and his lass,
With a hey, and a ho, and a hey nonino,
That o'er the green corn-field did pass,
In the spring time, the only pretty ring time,
When birds do sing, hey ding a ding, ding;
Sweet lovers love the spring.
V, iii, 18

Here comes a pair of very strange beasts, which in all tongues are called fools. *V, iv, 36*

An ill-favored thing, sir, but mine own.[1] *V, iv, 60*

Rich honesty dwells like a miser, sir, in a poor house, as your pearl in your foul oyster. *V, iv, 62*

[1] "A poor thing but mine own" is the popular version.

"The retort courteous." . . . "the quip modest." . . . "the reply churlish." . . . "the reproof valiant" . . . "the countercheck quarrelsome." . . . "the lie circumstantial," and "the lie direct." *As You Like It* V, *iv*, 75

Your "if" is the only peacemaker; much virtue in "if." V, *iv*, 108

He uses his folly like a stalking horse, and under the presentation of that he shoots his wit. V, *iv*, 112

If music be the food of love,[1] play on;
Give me excess of it, that, surfeiting,
The appetite may sicken, and so die.
That strain again! it had a dying fall:
O! it came o'er my ear like the sweet sound
That breathes upon a bank of violets,
Stealing and giving odor!
Twelfth-Night [1598–1600], *act I, sc. i, l. 1*

O spirit of love! how quick and fresh art thou,
That, notwithstanding thy capacity
Receiveth as the sea, nought enters there,
Of what validity and pitch soe'er,
But falls into abatement and low price,
Even in a minute: so full of shapes is fancy,
That it alone is high fantastical.
I, i, 9

When my tongue blabs, then let mine eyes not see. *I, ii, 61*

I am sure care's an enemy to life.
I, iii, 2

Let them hang themselves in their own straps.[2] *I, iii, 13*

I am a great eater of beef, and I believe that does harm to my wit.
I, iii, 92

Wherefore are these things hid?
I, iii, 135

[1] See *Antony and Cleopatra II, v, 1*, p. 288a. Is not music the food of love? — Richard Brinsley Sheridan, *The Rivals* [1775], *II, i*

[2] See Rabelais, p. 181b, and note.

Is it a world to hide virtues in?
Twelfth-Night I, iii, 142

God give them wisdom that have it; and those that are fools, let them use their talents. *I, v, 14*

One draught above heat makes him a fool, the second mads him, and a third drowns him. *I, v, 139*

'Tis beauty truly blent, whose red and white
Nature's own sweet and cunning hand laid on:
Lady, you are the cruel'st she alive,
If you will lead these graces to the grave
And leave the world no copy.
I, v, 259

Make me a willow cabin at your gate,
And call upon my soul within the house. *I, v, 289*

Holla your name to the reverberate hills,
And make the babbling gossip of the air
Cry out, "Olivia!" *I, v, 293*

Farewell, fair cruelty. *I, v, 309*

O mistress mine! where are you roaming? *II, iii, 42*

Journeys end in lovers meeting,
Every wise man's son doth know.
II, iii, 46

What is love? 'tis not hereafter;
Present mirth hath present laughter.
What's to come is still unsure:
In delay there lies no plenty;
Then come kiss me, sweet and twenty,
Youth's a stuff will not endure.
II, iii, 50

He does it with a better grace, but I do it more natural. *II, iii, 91*

Is there no respect of place, persons, nor time, in you? [1] *II, iii, 100*

Sir Toby: Dost thou think, because thou art virtuous, there shall be no more cakes and ale?

[1] See *Acts 10:34*, p. 50a, and note.

Clown: Yes, by Saint Anne; and ginger shall be hot i' the mouth too.
Twelfth-Night II, iii, 124

My purpose is, indeed, a horse of that color. *II, iii, 184*

These most brisk and giddy-paced times. *II, iv, 6*

If ever thou shalt love,
In the sweet pangs of it remember me;
For such as I am all true lovers are:
Unstaid and skittish in all motions else
Save in the constant image of the creature
That is belov'd. *II, iv, 15*

Let still the woman take
An elder than herself, so wears she to him,
So sways she level in her husband's heart:
For, boy, however we do praise ourselves,
Our fancies are more giddy and unfirm,
More longing, wavering, sooner lost and worn,
Than women's are. *II, iv, 29*

Then, let thy love be younger than thyself,
Or thy affection cannot hold the bent;
For women are as roses, whose fair flower
Being once display'd, doth fall that very hour. *II, iv, 36*

The spinsters and the knitters in the sun,
And the free maids that weave their thread with bones,
Do use to chant it: it is silly sooth,
And dallies with the innocence of love,
Like the old age. *II, iv, 44*

Come away, come away, death,
And in sad cypress let me be laid;
Fly away, fly away, breath;
I am slain by a fair cruel maid.
II, iv, 51

Duke: And what's her history?
Viola: A blank, my lord. She never told her love,
But let concealment, like a worm i' the bud,
Feed on her damask cheek: she pin'd in thought,
And with a green and yellow melancholy,
She sat like Patience on a monument,
Smiling at grief.
Twelfth-Night II, iv, 112

I am all the daughters of my father's house,
And all the brothers too. *II, iv, 122*

Here comes the trout that must be caught with tickling. *II, v, 25*

I may command where I adore.
II, v, 116

Be not afraid of greatness: some are born great, some achieve greatness, and some have greatness thrust upon them.
II, v, 159

Remember who commended thy yellow stockings, and wished to see thee ever cross-gartered. *II, v, 168*

Foolery, sir, does walk about the orb like the sun; it shines everywhere.
III, i, 44

This fellow's wise enough to play the fool,
And to do that well craves a kind of wit. *III, i, 68*

Music from the spheres.[1] *III, i, 122*

How apt the poor are to be proud.
III, i, 141

Then westward-ho! *III, i, 148*

O! what a deal of scorn looks beautiful
In the contempt and anger of his lip.
III, i, 159

Love sought is good, but giv'n unsought is better. *III, i, 170*

You will hang like an icicle on a Dutchman's beard. *III, ii, 30*

[1] The music of the spheres. — *Pericles V, i, 231.*

A phrase that stems from the Pythagorean Theory (sixth century B.C.) of the music or harmony of the spheres.

See Sir Thomas Browne, p. 330a.

Let there be gall enough in thy ink.
Twelfth-Night III, ii, 54

Laugh yourselves into stitches.
III, ii, 75

I think we do know the sweet Roman hand. *III, iv, 31*

This is very midsummer madness.
III, iv, 62

More matter for a May morning.
III, iv, 158

He's a very devil. *III, iv, 304*

Out of my lean and low ability
I'll lend you something. *III, iv, 380*

I hate ingratitude more in a man
Than lying, vainness, babbling drunkenness,
Or any taint of vice whose strong corruption
Inhabits our frail blood. *III, iv, 390*

As the old hermit of Prague, that never saw pen and ink, very wittily said to a niece of King Gorboduc, "That that is, is." *IV, ii, 14*

Thus the whirligig of time brings in his revenges. *V, i, 388*

When that I was and a little tiny boy,
With hey, ho, the wind and the rain;
A foolish thing was but a toy,
For the rain it raineth every day.[1]
V, i, 404

A surgeon to old shoes.
Julius Caesar [1598–1600], *act I, sc. i, l. 26*

As proper men as ever trod upon neat's leather. *I, i, 27*

Have you not made a universal shout,
That Tiber trembled underneath her banks,
To hear the replication of your sounds
Made in her concave shores?
I, i, 48

Beware the ides of March.[2] *I, ii, 18*

Set honor in one eye and death i' the other,
And I will look on both indifferently.
Julius Caesar I, ii, 86

Well, honor is the subject of my story.
I cannot tell what you and other men
Think of this life; but, for my single self,
I had as lief not be as live to be
In awe of such a thing as I myself.
I, ii, 92

Stemming it with hearts of controversy. *I, ii, 109*

Why, man, he doth bestride the narrow world
Like a Colossus; and we petty men
Walk under his huge legs, and peep about
To find ourselves dishonorable graves.
Men at some time are masters of their fates:[1]
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings. *I, ii, 134*

Upon what meat doth this our Caesar feed,
That he is grown so great? *I, ii, 148*

Let me have men about me that are fat;
Sleek-headed men, and such as sleep o' nights.
Yond Cassius has a lean and hungry look;[2]
He thinks too much: such men are dangerous. *I, ii, 191*

He reads much;
He is a great observer, and he looks
Quite through the deeds of men.
I, ii, 200

Seldom he smiles, and smiles in such a sort
As if he mock'd himself, and scorn'd his spirit
That could be moved to smile at anything. *I, ii, 204*

[1] Parodied by the Fool in *King Lear*, p. 278a.
[2] See Julius Caesar, p. 112a.

[1] See Sallust, p. 116a.
[2] See Julius Caesar, p. 112b.

But, for my own part, it was Greek to me.[1]
Julius Caesar I, ii, 288

Yesterday the bird of night did sit,
Even at noonday, upon the market-place,
Hooting and shrieking. *I, iii, 26*

So every bondman in his own hand bears
The power to cancel his captivity.
I, iii, 101

O! he sits high in all the people's hearts:
And that which would appear offense in us,
His countenance, like richest alchemy,
Will change to virtue and to worthiness. *I, iii, 157*

The abuse of greatness is when it disjoins
Remorse from power. *II, i, 18*

'Tis a common proof,
That lowliness is young ambition's ladder,
Whereto the climber-upward turns his face;
But when he once attains the upmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend. *II, i, 21*

Therefore think him as a serpent's egg
Which, hatch'd, would, as his kind, grow mischievous,
And kill him in the shell. *II, i, 32*

Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma, or a hideous dream:
The genius and the mortal instruments
Are then in council; and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.
II, i, 63

[1] This geare is Greeke to me. — GASCOIGNE, *Supposes I* [1573]

O conspiracy!
Sham'st thou to show thy dangerous brow by night,
When evils are most free?
Julius Caesar II, i, 77

Let's carve him as a dish fit for the gods,
Not hew him as a carcass fit for hounds. *II, i, 173*

But when I tell him he hates flatterers,
He says he does, being then most flattered. *II, i, 207*

Enjoy the honey-heavy dew of slumber. *II, i, 230*

You are my true and honorable wife,
As dear to me as are the ruddy drops
That visit my sad heart.[1] *II, i, 288*

Think you I am no stronger than my sex,
Being so father'd and so husbanded?
II, i, 296

When beggars die, there are no comets seen;
The heavens themselves blaze forth the death of princes. *II, ii, 30*

Cowards die many times before their deaths;
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
Seeing that death, a necessary end,
Will come when it will come.
II, ii, 32

Antony, that revels long o' nights.
II, ii, 116

How hard it is for women to keep counsel! *II, iv, 9*

But I am constant as the northern star,
Of whose true-fix'd and resting quality
There is no fellow in the firmament.
III, i, 60

Speak, hands, for me! *III, i, 76*

[1] Dear as the ruddy drops that warm my heart. — THOMAS GRAY, *The Bard* [1757], *I, iii, 12*

Et tu, Brute! [1]
Julius Caesar III, i, 77

Some to the common pulpits, and cry out,
"Liberty, freedom, and enfranchisement." *III, i, 79*

How many ages hence
Shall this our lofty scene be acted o'er,
In states unborn and accents yet unknown! *III, i, 111*

O mighty Caesar! dost thou lie so low?
Are all thy conquests, glories, triumphs, spoils,
Shrunk to this little measure?
III, i, 148

The choice and master spirits of this age. *III, i, 163*

Though last, not least in love.[2]
III, i, 189

O! pardon me, thou bleeding piece of earth,
That I am meek and gentle with these butchers;
Thou art the ruins of the noblest man
That ever lived in the tide of times.
III, i, 254

Cry "Havoc!" and let slip the dogs of war. *III, i, 273*

Romans, countrymen, and lovers! hear me for my cause; and be silent, that you may hear. *III, ii, 13*

Not that I loved Caesar less, but that I loved Rome more. *III, ii, 22*

As he was valiant, I honor him; but, as he was ambitious, I slew him.
III, ii, 27

If any, speak; for him have I offended. I pause for a reply.
III, ii, 36

Friends, Romans, countrymen, lend me your ears;
I come to bury Caesar, not to praise him.
The evil that men do lives after them,

[1] See Julius Caesar, p. 112b.
[2] See Spenser, p. 201a, and *King Lear*, p. 276b.

The good is oft interred with their bones.[1]
Julius Caesar III, ii, 79

For Brutus is an honorable man;
So are they all, all honorable men.
III, ii, 88

When that the poor have cried, Caesar hath wept;
Ambition should be made of sterner stuff. *III, ii, 97*

O judgment! thou art fled to brutish beasts,
And men have lost their reason.
III, ii, 110

But yesterday the word of Caesar might
Have stood against the world; now lies he there,
And none so poor to do him reverence.
III, ii, 124

If you have tears, prepare to shed them now. *III, ii, 174*

See what a rent the envious Casca made. *III, ii, 180*

This was the most unkindest cut of all.
III, ii, 188

Great Caesar fell.
O! what a fall was there, my countrymen;
Then I, and you, and all of us fell down,
Whilst bloody treason flourish'd over us. *III, ii, 194*

What private griefs they have, alas! I know not. *III, ii, 217*

I come not, friends, to steal away your hearts:
I am no orator, as Brutus is;
But, as you know me all, a plain blunt man. *III, ii, 220*

For I have neither wit, nor words, nor worth,
Action, nor utterance, nor the power of speech,
To stir men's blood: I only speak right on. *III, ii, 225*

[1] See Euripides, p. 85b.

Put a tongue
In every wound of Caesar, that should move
The stones of Rome to rise and mutiny.
Julius Caesar III, ii, 232

When love begins to sicken and decay,
It useth an enforced ceremony.
There are no tricks in plain and simple faith. *IV, ii, 20*

An itching palm. *IV, iii, 10*

I had rather be a dog, and bay the moon,
Than such a Roman. *IV, iii, 27*

I'll use you for my mirth, yea, for my laughter,
When you are waspish. *IV, iii, 49*

There is no terror, Cassius, in your threats;
For I am arm'd so strong in honesty
That they pass by me as the idle wind,
Which I respect not. *IV, iii, 66*

A friend should bear his friend's infirmities,
But Brutus makes mine greater than they are. *IV, iii, 85*

All his faults observ'd,
Set in a notebook, learn'd, and conn'd by rote. *IV, iii, 96*

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
IV, iii, 217

We must take the current when it serves,
Or lose our ventures. *IV, iii, 222*

The deep of night is crept upon our talk,
And nature must obey necessity.
IV, iii, 225

But for your words, they rob the Hybla bees,
And leave them honeyless. *V, i, 34*

Forever, and forever, farewell, Cassius!
If we do meet again, why, we shall smile;
If not, why then, this parting was well made. *Julius Caesar V, i, 117*

O! that a man might know
The end of this day's business, ere it come. *V, i, 123*

O Julius Caesar! thou art mighty yet!
Thy spirit walks abroad, and turns our swords
In our own proper entrails.
V, iii, 94

The last of all the Romans, fare thee well! *V, iii, 99*

This was the noblest Roman of them all. *V, v, 68*

His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, "This was a man!" [1] *V, v, 73*

For this relief much thanks; 'tis bitter cold,
And I am sick at heart.
Hamlet [1600–1601], *act I, sc. i, l. 8*

Not a mouse stirring.[2] *I, i, 10*

Thou art a scholar; speak to it, Horatio. *I, i, 42*

But in the gross and scope of my opinion,
This bodes some strange eruption to our state. *I, i, 68*

Whose sore task
Does not divide the Sunday from the week. *I, i, 75*

This sweaty haste
Doth make the night joint-laborer with the day. *I, i, 77*

In the most high and palmy state of Rome,
A little ere the mightiest Julius fell,
The graves stood tenantless and the sheeted dead
Did squeak and gibber in the Roman streets. *I, i, 113*

[1] See *Hamlet I, ii, 187*, p. 258a.
[2] See Clement Clarke Moore, p. 541a.

The moist star
Upon whose influence Neptune's empire stands
Was sick almost to doomsday with eclipse. *Hamlet I, i, 118*

And then it started like a guilty thing
Upon a fearful summons. *I, i, 148*

The cock, that is the trumpet to the morn. *I, i, 150*

Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine. *I, i, 153*

It faded on the crowing of the cock.
Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time. *I, i, 157*

But, look, the morn in russet mantle clad,
Walks o'er the dew of yon high eastern hill. *I, i, 166*

The memory be green.[1] *I, ii, 2*

With one auspicious and one dropping eye,
With mirth in funeral and with dirge in marriage,
In equal scale weighing delight and dole. *I, ii, 11*

So much for him. *I, ii, 25*

A little more than kin, and less than kind. *I, ii, 65*

Thou know'st 'tis common; all that live must die,
Passing through nature to eternity. *I, ii, 72*

Seems, madam! Nay, it is; I know not "seems."

[1] See Thomas Moore, p. 541b.

'Tis not alone my inky cloak, good mother,
Nor customary suits of solemn black. *Hamlet I, ii, 76*

But I have that within which passeth show;
These but the trappings and the suits of woe. *I, ii, 85*

To persever
In obstinate condolement is a course
Of impious stubbornness; 'tis unmanly grief:
It shows a will most incorrect to heaven,
A heart unfortified, a mind impatient. *I, ii, 92*

O! that this too too solid[1] flesh would melt,
Thaw and resolve itself into a dew;
Or that the Everlasting had not fix'd
His canon 'gainst self-slaughter! O God! O God!
How weary, stale, flat, and unprofitable
Seem to me all the uses of this world. *I, ii, 129*

Things rank and gross in nature
Possess it merely. That it should come to this! *I, ii, 136*

So excellent a king; that was, to this,
Hyperion to a satyr; so loving to my mother
That he might not beteem the winds of heaven
Visit her face too roughly. *I, ii, 139*

Why, she would hang on him,
As if increase of appetite had grown
By what it fed on. *I, ii, 143*

Frailty, thy name is woman! *I, ii, 146*

Like Niobe, all tears. *I, ii, 149*

A beast, that wants discourse of reason. *I, ii, 150*

It is not nor it cannot come to good. *I, ii, 158*

[1] Alternative readings are "sallied" and "sullied."

A truant disposition.
Hamlet I, ii, 169

Thrift, thrift, Horatio! the funeral bak'd meats
Did coldly furnish forth the marriage tables.
Would I had met my dearest foe[1] in heaven
Ere I had ever seen that day.
I, ii, 180

In my mind's eye, Horatio. *I, ii, 185*

He was a man, take him for all in all,[2]
I shall not look upon his like again.
I, ii, 187

Season your admiration for a while.
I, ii, 192

In the dead vast and middle of the night. *I, ii, 198*

Arm'd at points exactly, cap-a-pe.
I, ii, 200

Distill'd
Almost to jelly with the act of fear.
I, ii, 204

A countenance more in sorrow than in anger. *I, ii, 231*

While one with moderate haste might tell a hundred. *I, ii, 237*

Hamlet: His beard was grizzled, no?
Horatio: It was, as I have seen it in his life,
A sable silver'd. *I, ii, 239*

Give it an understanding, but no tongue. *I, ii, 249*

All is not well;
I doubt some foul play. *I, ii, 254*

Foul deeds will rise,
Though all the earth o'erwhelm them, to men's eyes. *I, ii, 256*

The chariest maid is prodigal enough
If she unmask her beauty to the moon;
Virtue itself 'scapes not calumnious strokes;
The canker galls the infants of the spring

[1] See *Henry IV, pt. I, III, ii, 123,* p. 240a.
[2] See *Julius Caesar V, v, 73,* p. 256b.

Too oft before their buttons be disclos'd,
And in the morn and liquid dew of youth
Contagious blastments are most imminent. *Hamlet I, iii, 36*

Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven,
Whiles, like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads,[1]
And recks not his own rede.[2]
I, iii, 47

Give thy thoughts no tongue.
I, iii, 59

Be thou familiar, but by no means vulgar;
Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel. *I, iii, 61*

Beware
Of entrance to a quarrel, but, being in,
Bear 't that th' opposed may beware of thee.
Give every man thy ear, but few thy voice;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy;[3]
For the apparel oft proclaims the man.
I, iii, 65

Neither a borrower, nor a lender be;
For loan oft loses both itself and friend,

[1] See Bion, p. 104b, and *Macbeth II, iii, 22,* p. 283b.
[2] Wel oghte a preest ensample for to yive,
By his clennesse, how that his sheep shold live.
CHAUCER, *Canterbury Tales* [c. 1387], *prologue, l. 504*
And may you better reck the rede,
Than ever did the adviser.
ROBERT BURNS [1759–1796], *Epistle to a Young Friend*
[2] See Lyly, p. 202b.
[3] Neat, not gaudy. — CHARLES LAMB, *letter to Wordsworth* [1806]

And borrowing dulls the edge of husbandry.
This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.[1] *Hamlet* I, iii, 75

'Tis in my memory lock'd,
And you yourself shall keep the key of it. I, iii, 85

You speak like a green girl,
Unsifted in such perilous circumstance. I, iii, 101

Springes to catch woodcocks. I, iii, 115

When the blood burns, how prodigal the soul
Lends the tongue vows. I, iii, 116

Be somewhat scanter of your maiden presence. I, iii, 121

The air bites shrewdly. I, iv, 1

But to my mind — though I am native here
And to the manner born — it is a custom
More honor'd in the breach than the observance. I, iv, 14

Angels and ministers of grace defend us! I, iv, 39

Be thy intents wicked or charitable,
Thou com'st in such a questionable shape
That I will speak to thee. I, iv, 42

What may this mean,
That thou, dead corse, again in complete steel
Revisit'st thus the glimpses of the moon,
Making night hideous;[2] and we fools of nature
So horridly to shake our disposition
With thoughts beyond the reaches of our souls? I, iv, 51

I do not set my life at a pin's fee. *Hamlet* I, iv, 65

The dreadful summit of the cliff
That beetles o'er his base into the sea. I, iv, 70

My fate cries out,
And makes each petty artery in this body
As hardy as the Nemean lion's nerve. I, iv, 81

Unhand me, gentlemen,
By heaven! I'll make a ghost of him that lets me. I, iv, 84

Something is rotten in the state of Denmark. I, iv, 90

I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotted and combined locks to part,
And each particular hair to stand an end,
Like quills upon the fretful porpentine. I, v, 15

And duller shouldst thou be than the fat weed
That rots itself in ease on Lethe wharf. I, v, 32

O my prophetic soul!
My uncle! I, v, 40

O Hamlet! what a falling-off was there. I, v, 47

But virtue, as it never will be mov'd,
Though lewdness court it in a shape of heaven,
So lust, though to a radiant angel link'd,
Will sate itself in a celestial bed,
And prey on garbage. I, v, 53

In the porches of mine ears. I, v, 63

Cut off even in the blossoms of my sin,
Unhousel'd, disappointed, unanel'd,

[1] See Bacon, p. 209a.

[2] And makes night hideous. — Alexander Pope, *The Dunciad, bk. III* [1728], *l. 166*

No reckoning made, but sent to my account
With all my imperfections on my head.[1] *Hamlet I, v, 76*

Leave her to heaven,
And to those thorns that in her bosom lodge,
To prick and sting her. *I, v, 86*

The glowworm shows the matin to be near,
And 'gins to pale his uneffectual fire.
I, v, 89

While memory holds a seat
In this distracted globe. Remember thee!
Yea, from the table of my memory
I'll wipe away all trivial fond records.
I, v, 96

Within the book and volume of my brain. *I, v, 103*

O villain, villain, smiling, damned villain!
My tables — meet it is I set it down,
That one may smile, and smile, and be a villain;
At least I'm sure it may be so in Denmark. *I, v, 106*

There's ne'er a villain dwelling in all Denmark,
But he's an arrant knave. *I, v, 123*

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy. *I, v, 166*

To put an antic disposition on.
I, v, 172

Rest, rest, perturbed spirit! *I, v, 182*

The time is out of joint; O cursed spite,
That ever I was born to set it right!
I, v, 188

Your bait of falsehood takes this carp of truth;
And thus do we of wisdom and of reach,
With windlasses and with assays of bias,

[1] See Homer, p. 64b, and note.

By indirections find directions out.
Hamlet II, i, 63

Ungarter'd, and down-gyved to his ankle. *II, i, 80*

This is the very ecstasy of love.
II, i, 102

Brevity is the soul of wit. *II, ii, 90*

More matter, with less art. *II, ii, 95*

That he is mad, 'tis true; 'tis true 'tis pity;
And pity 'tis 'tis true. *II, ii, 97*

Find out the cause of this effect,
Or rather say, the cause of this defect,
For this effect defective comes by cause. *II, ii, 101*

Doubt thou the stars are fire;
Doubt that the sun doth move;
Doubt truth to be a liar;
But never doubt I love.
II, ii, 115

Polonius: Do you know me, my lord?
Hamlet: Excellent well; you are a fishmonger. *II, ii, 173*

To be honest, as this world goes, is to be one man picked out of ten thousand. *II, ii, 179*

Hamlet: For if the sun breed maggots in a dead dog, being a god[1] kissing carrion — Have you a daughter?
Polonius: I have, my lord.
Hamlet: Let her not walk i' the sun. *II, ii, 183*

Still harping on my daughter.
II, ii, 190

Polonius: What do you read, my lord?
Hamlet: Words, words, words.
II, ii, 195

They have a plentiful lack of wit.
II, ii, 204

Though this be madness, yet there is method in 't. *II, ii, 211*

These tedious old fools!
II, ii, 227

[1] In some editions, good.

The indifferent children of the earth. *Hamlet II, ii, 235*

Happy in that we are not over happy. *II, ii, 236*

There is nothing either good or bad, but thinking makes it so. *II, ii, 259*

O God! I could be bounded in a nutshell, and count myself a king of infinite space, were it not that I have bad dreams. *II, ii, 263*

Beggar that I am, I am even poor in thanks. *II, ii, 286*

This goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me but a foul and pestilent congregation of vapors. What a piece of work is a man! How noble in reason! how infinite in faculty! in form, in moving, how express and admirable! in action how like an angel! in apprehension how like a god! *II, ii, 317*

And yet, to me, what is this quintessence of dust? man delights not me; no, nor woman neither. *II, ii, 328*

There is something in this more than natural, if philosophy could find it out. *II, ii, 392*

I am but mad north-northwest: when the wind is southerly I know a hawk from a handsaw.[1] *II, ii, 405*

They say an old man is twice a child.[2] *II, ii, 413*

One fair daughter and no more,
The which he loved passing well.
II, ii, 435

Come, give us a taste of your quality. *II, ii, 460*

The play, I remember, pleased not the million; 'twas caviare to the general. *II, ii, 465*

They are the abstracts and brief chronicles of the time: after your death you were better have a bad epitaph than their ill report while you live. *Hamlet II, ii, 555*

Use every man after his desert, and who should 'scape whipping? *II, ii, 561*

O! what a rogue and peasant slave am I. *II, ii, 584*

What's Hecuba to him or he to Hecuba,
That he should weep for her? *II, ii, 593*

Who calls me villain? breaks my pate across?
Plucks off my beard and blows it in my face? *II, ii, 607*

But I am pigeon-liver'd, and lack gall
To make oppression bitter. *II, ii, 613*

The play's the thing
Wherein I'll catch the conscience of the king. *II, ii, 641*

With devotion's visage
And pious action we do sugar o'er
The devil himself. *III, i, 47*

To be, or not to be: that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die: to sleep;
No more; and, by a sleep to say we end
The heartache and the thousand natural shocks
That flesh is heir to, 'tis a consummation
Devoutly to be wish'd. To die, to sleep;
To sleep: perchance to dream: ay, there's the rub;
For in that sleep of death what dreams may come,

[1] A heron.
[2] See Aristophanes, p. 91a.

When we have shuffled off this mortal coil,
Must give us pause. There's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of dispriz'd love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscover'd country from whose bourn
No traveler returns,[1] puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action.
Hamlet III, i, 56

Nymph, in thy orisons
Be all my sins remember'd.
III, i, 89

To the noble mind
Rich gifts wax poor when givers prove unkind. *III, i, 100*

Get thee to a nunnery. *III, i, 124*

What should such fellows as I do crawling between heaven and earth? We are arrant knaves, all. *III, i, 128*

[1] See *Song of The Harp-Player*, p. 32a, and note.

Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.
Hamlet III, i, 142

I have heard of your paintings too, well enough; God has given you one face, and you make yourselves another.
III, i, 150

O! what a noble mind is here o'erthrown:
The courtier's, soldier's, scholar's, eye, tongue, sword. *III, i, 159*

The glass of fashion and the mould of form,
The observ'd of all observers!
III, i, 162

Now see that noble and most sovereign reason,
Like sweet bells jangled, out of tune and harsh. *III, i, 166*

O! woe is me,
To have seen what I have seen, see what I see! *III, i, 169*

Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the town-crier spoke my lines. Nor do not saw the air too much with your hand, thus; but use all gently: for in the very torrent, tempest, and — as I may say — whirlwind of passion, you must acquire and beget a temperance, that may give it smoothness. O! it offends me to the soul to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings, who for the most part are capable of nothing but inexplicable dumb-shows and noise: I would have such a fellow whipped for o'erdoing Termagant; it out-herods Herod. *III, ii, 1*

Suit the action to the word, the word to the action; with this special observance, that you o'erstep not the modesty of nature. *III, ii, 20*

To hold, as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age

and body of the time his form and pressure. *Hamlet III, ii, 25*

I have thought some of nature's journeymen had made men and not made them well, they imitated humanity so abominably. *III, ii, 38*

No; let the candied tongue lick absurd pomp,
And crook the pregnant hinges of the knee
Where thrift may follow fawning.
III, ii, 65

A man that fortune's buffets and rewards
Hast ta'en with equal thanks.
III, ii, 72

They are not a pipe for fortune's finger
To sound what stop she please. Give me that man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of heart,
As I do thee. Something too much of this. *III, ii, 75*

My imaginations are as foul
As Vulcan's stithy. *III, ii, 88*

The chameleon's dish: I eat the air, promise-crammed; you cannot feed capons so. *III, ii, 98*

Nay, then, let the devil wear black, for I'll have a suit of sables.
III, ii, 138

There's hope a great man's memory may outlive his life half a year.
III, ii, 141

Marry, this is miching mallecho; it means mischief. *III, ii, 148*

Ophelia: 'Tis brief, my lord.
Hamlet: As woman's love.
III, ii, 165

Where love is great, the littlest doubts are fear;
When little fears grow great, great love grows there. *III, ii, 183*

Wormwood, wormwood.
III, ii, 193

The lady doth protest too much, methinks. *Hamlet III, ii, 242*

Let the galled jade wince, our withers are unwrung. *III, ii, 256*

Why, let the stricken deer go weep,[1]
The hart ungalled play;
For some must watch, while some must sleep:
So runs the world away.
III, ii, 287

You would pluck out the heart of my mystery. *III, ii, 389*

Do you think I am easier to be played on than a pipe? *III, ii, 393*

Hamlet: Do you see yonder cloud that's almost in shape of a camel?
Polonius: By the mass, and 'tis like a camel, indeed.
Hamlet: Methinks it is like a weasel.
Polonius: It is backed like a weasel.
Hamlet: Or like a whale?
Polonius: Very like a whale.[2]
III, ii, 400

They fool me to the top of my bent.
III, ii, 408

By and by is easily said.
III, ii, 411

'Tis now the very witching time of night,
When churchyards yawn and hell itself breathes out
Contagion to this world. *III, ii, 413*

I will speak daggers to her, but use none. *III, ii, 421*

O! my offense is rank, it smells to heaven;
It hath the primal eldest curse upon 't,
A brother's murder! *III, iii, 36*

Now might I do it pat, now he is praying;
And now I'll do 't: and so he goes to heaven;
And so I am reveng'd. *III, iii, 73*

[1] See Cowper, p. 458a.
[2] See Aristophanes, p. 91a, and *Antony and Cleopatra IV, xii, 2*, p. 288b.

With all his crimes broad blown, as flush as May.
Hamlet III, iii, 81

My words fly up, my thoughts remain below:
Words without thoughts never to heaven go. *III, iii, 97*

How now! a rat? Dead, for a ducat, dead! *III, iv, 23*

False as dicers' oaths. *III, iv, 45*

A rhapsody of words. *III, iv, 48*

See, what a grace was seated on this brow;
Hyperion's curls; the front of Jove himself,
An eye like Mars, to threaten and command,
A station like the herald Mercury
New-lighted on a heaven-kissing hill.
A combination and a form indeed,
Where every god did seem to set his seal,
To give the world assurance of a man.
III, iv, 55

At your age
The heyday in the blood is tame, it's humble. *III, iv, 68*

O shame! where is thy blush? Rebellious hell,
If thou canst mutine in a matron's bones,
To flaming youth let virtue be as wax,
And melt in her own fire: proclaim no shame
When the compulsive ardor gives the charge,
Since frost itself as actively doth burn,
And reason panders will. *III, iv, 82*

A king of shreds and patches.[1]
III, iv, 102

Lay not that flattering unction to your soul. *III, iv, 145*

Confess yourself to heaven;
Repent what's past; avoid what is to come. *III, iv, 149*

[1] A wandering minstrel I —
A thing of shreds and patches.
W. S. Gilbert, *The Mikado* [1885], *act I*

For in the fatness of these pursy times
Virtue itself of vice must pardon beg.
Hamlet III, iv, 153

Assume a virtue, if you have it not.
III, iv, 160

Refrain tonight;
And that shall lend a kind of easiness
To the next abstinence: the next more easy;
For use almost can change the stamp of nature. *III, iv, 165*

I must be cruel, only to be kind.
III, iv, 178

For 'tis the sport to have the enginer
Hoist with his own petar.
III, iv, 206

Diseases desperate grown
By desperate appliance are reliev'd,
Or not at all.[1] *IV, iii, 9*

A man may fish with the worm that hath eat of a king, and eat of the fish that hath fed of that worm.
IV, iii, 29

We go to gain a little patch of ground,
That hath in it no profit but the name. *IV, iv, 18*

How all occasions do inform against me,
And spur my dull revenge! What is a man,
If his chief good and market of his time
Be but to sleep and feed? a beast, no more.[2]
Sure he that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To fust in us unus'd. *IV, iv, 32*

Some craven scruple
Of thinking too precisely on the event.
IV, iv, 40

Rightly to be great
Is not to stir without great argument,

[1] See Hippocrates, p. 88b.

[2] The unmotived herd that only sleep and feed. — James Russell Lowell [1819–1891], *Under the Old Elm, pt. VII, st. 3*

But greatly to find quarrel in a straw
When honor's at the stake.
Hamlet IV, iv, 53

So full of artless jealousy is guilt,
It spills itself in fearing to be spilt.
IV, v, 19

How should I your true love know
From another one?
By his cockle hat and staff,
And his sandal shoon.[1] *IV, v, 23*

He is dead and gone, lady,
He is dead and gone;
At his head a grass-green turf,
At his heels a stone. *IV, v, 29*

We know what we are, but know not what we may be. *IV, v, 43*

Come, my coach! Good night, ladies; good night, sweet ladies; good night, good night. *IV, v, 72*

When sorrows come, they come not single spies,
But in battalions.[2] *IV, v, 78*

We have done but greenly,
In hugger-mugger to inter him.
IV, v, 84

There's such divinity doth hedge a king,
That treason can but peep to what it would.[3]
IV, v, 123

There's rosemary, that's for remembrance . . . and there is pansies, that's for thoughts. *IV, v, 174*

O! you must wear your rue with a difference. There's a daisy; I would give you some violets, but they withered all when my father died. *IV, v, 181*

[1] Ophelia is quoting a version of a poem by Sir Walter Ralegh.

[2] See Cervantes, p. 194b.

One woe doth tread upon another's heel,
So fast they follow.
Hamlet IV, vii, 164

Thus woe succeeds a woe, as wave a wave. — HERRICK, *Sorrows Succeed* [1648]

Woes cluster; rare are solitary woes;
They love a train, they tread each other's heel.
EDWARD YOUNG, *Night Thoughts* [1742–1745], *Night III, l. 63*

[3] See Montaigne, p. 191a, and Tennyson, p. 653a.

A very riband in the cap of youth.
Hamlet IV, vii, 77

Nature her custom holds,
Let shame say what it will.
IV, vii, 188

There is no ancient gentlemen but gardeners, ditchers, and grave-makers; they hold up Adam's profession.[1]
V, i, 32

Cudgel thy brains no more about it.
V, i, 61

Has this fellow no feeling of his business, that he sings at grave-making?
V, i, 71

Custom hath made it in him a property of easiness. *V, i, 73*

A politician . . . one that would circumvent God. *V, i, 84*

Why may not that be the skull of a lawyer? Where be his quiddities now, his quillets, his cases, his tenures, and his tricks? *V, i, 104*

One that was a woman, sir; but, rest her soul, she's dead. *V, i, 145*

How absolute the knave is! we must speak by the card, or equivocation will undo us. *V, i, 147*

The age is grown so picked that the toe of the peasant comes so near the heel of the courtier, he galls his kibe.
V, i, 150

Alas! poor Yorick. I knew him, Horatio; a fellow of infinite jest, of most excellent fancy; he hath borne me on his back a thousand times; and now, how abhorred in my imagination it is! my gorge rises at it. Here hung those lips that I have kissed I know not how oft. Where be your gibes now? your gambols? your songs? your flashes of merriment, that were wont to set the table on a roar? Not one now, to mock your own grinning? quite chapfallen? Now get you to my lady's chamber, and tell her, let her paint an inch thick, to

[1] See Francis Bacon, p. 209b, and *King Henry VI, pt. II, IV, ii, 146*, and note, p. 215a.

this favor she must come; make her laugh at that. *Hamlet* V, *i*, 201

To what base uses we may return, Horatio! Why may not imagination trace the noble dust of Alexander, till he find it stopping a bung-hole?
V, *i*, 222

Imperious Caesar, dead and turn'd to clay,
Might stop a hole to keep the wind away. V, *i*, 235

Lay her i' the earth;
And from her fair and unpolluted flesh
May violets spring! [1] V, *i*, 260

A ministering angel shall my sister be.[2]
V, *i*, 263

Sweets to the sweet: farewell!
V, *i*, 265

I thought thy bride-bed to have deck'd, sweet maid,
And not have strew'd thy grave.
V, *i*, 267

Though I am not splenetive and rash
Yet have I in me something dangerous. V, *i*, 283

I lov'd Ophelia: forty thousand brothers
Could not, with all their quantity of love,
Make up my sum. V, *i*, 291

Nay, an thou'lt mouth,
I'll rant as well as thou. V, *i*, 305

Let Hercules himself do what he may,
The cat will mew and dog will have his day. V, *i*, 313

There's a divinity that shapes our ends,
Rough-hew them how we will.
V, *ii*, 10

I once did hold it, as our statists do,
A baseness to write fair. V, *ii*, 33

It did me yeoman's service.
V, *ii*, 36

[1] See FitzGerald, p. 629b, and Tennyson, p. 650a.
[2] See Sir Walter Scott, p. 519b.

Not a whit, we defy augury; there's a special providence in the fall of a sparrow.[1] If it be now, 'tis not to come; if it be not to come, it will be now; if it be not now, yet it will come: the readiness is all.
Hamlet V, *ii*, 232

A hit, a very palpable hit. V, *ii*, 295

This fell sergeant, death,
Is strict in his arrest. V, *ii*, 350

Report me and my cause aright.
V, *ii*, 353

I am more an antique Roman than a Dane. V, *ii*, 355

O God! Horatio, what a wounded name,
Things standing thus unknown, shall live behind me.
If thou didst ever hold me in thy heart,
Absent thee from felicity awhile,
And in this harsh world draw thy breath in pain,
To tell my story. V, *ii*, 358

The rest is silence. V, *ii*, 372

Now cracks a noble heart. Good night, sweet prince,
And flights of angels sing thee to thy rest! V, *ii*, 373

O proud death! [2]
What feast is toward in thine eternal cell? V, *ii*, 378

I will make a Star Chamber matter of it.
The Merry Wives of Windsor [1600–1601], *act I, sc. i, l. 2*

She has brown hair, and speaks small like a woman. *I, i*, 48

Seven hundred pounds and possibilities is goot gifts. *I, i*, 65

I had rather than forty shillings I had my Book of Songs and Sonnets here.
I, i, 205

"Convey," the wise it call. "Steal!" foh! a fico for the phrase! *I, iii*, 30

[1] See *Matthew 10:29*, p. 42a, and Alexander Pope, p. 408a.
[2] See Donne, p. 308a.

I am almost out at heels.
The Merry Wives of Windsor *I, iii, 32*

Thou art the Mars of malcontents. *I, iii, 111*

Here will be an old abusing of God's patience and the king's English. *I, iv, 5*

Dispense with trifles. *II, i, 47*

Faith, thou hast some crotchets in thy head now. *II, i, 158*

Why, then the world's mine oyster,
Which I with sword will open. *II, ii, 2*

This is the short and the long of it. *II, ii, 62*

Like a fair house built upon another man's ground. *II, ii, 229*

Better three hours too soon than a minute too late. *II, ii, 332*

I cannot tell what the dickens his name is. *III, ii, 20*

He capers, he dances, he has eyes of youth, he writes verses, he speaks holiday, he smells April and May. *III, ii, 71*

O, what a world of vile ill-favor'd faults
Looks handsome in three hundred pounds a year! *III, iv, 32*

A woman would run through fire and water for such a kind heart. *III, iv, 106*

I have a kind of alacrity in sinking. *III, v, 13*

As good luck would have it.[1] *III, v, 86*

A man of my kidney. *III, v, 119*

[He] curses all Eve's daughters, of what complexion soever. *IV, ii, 24*

Wives may be merry, and yet honest too. *IV, ii, 110*

This is the third time; I hope good luck lies in odd numbers. . . . There is divinity in odd numbers, either in nativity, chance, or death.[1]
The Merry Wives of Windsor *V, i, 2*

Better a little chiding than a great deal of heartbreak. *V, iii, 10*

Property was thus appall'd,
That the self was not the same;
Single nature's double name
Neither two nor one was call'd.
The Phoenix and the Turtle [1601], *l. 37*

Reason, in itself confounded,
Saw division grow together. *l. 41*

The chance of war.
Troilus and Cressida [1601–1603], *prologue, l. 31*

I have had my labor for my travail.[2]
Act I, sc. i, l. 73

Women are angels, wooing:
Things won are done; joy's soul lies in the doing. *I, ii, 310*

Men prize the thing ungain'd more than it is. *I, ii, 313*

The sea being smooth,
How many shallow bauble boats dare sail
Upon her patient breast.[3] *I, iii, 34*

The heavens themselves, the planets, and this center,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order. *I, iii, 85*

O! when degree is shak'd,
Which is the ladder to all high designs,
The enterprise is sick.[4] *I, iii, 101*

Take but degree away, untune that string,
And, hark! what discord follows; each thing meets

[1] As ill luck would have it. — CERVANTES, *Don Quixote, pt. I* [1605], *bk. I, ch. 2*

[1] See Pliny, p. 133a, and Samuel Lover, p. 589a.
[2] See Cervantes, p. 193b.
[3] See Publilius Syrus, p. 126a.
[4] See Publilius Syrus, p. 127b.

In mere oppugnancy: the bounded waters
Should lift their bosoms higher than the shores
And make a sop of all this solid globe.
Troilus and Cressida I, iii, 109

Then everything includes itself in power,
Power into will, will into appetite;
And appetite, an universal wolf,
So doubly seconded with will and power,
Must make perforce a universal prey,
And last eat up himself. *I, iii, 119*

Like a strutting player, whose conceit
Lies in his hamstring, and doth think it rich
To hear the wooden dialogue and sound
'Twixt his stretch'd footing and the scaffoldage. *I, iii, 153*

And in such indexes, although small pricks
To their subsequent volumes, there is seen
The baby figure of the giant mass
Of things to come.[1] *I, iii, 343*

Who wears his wit in his belly, and his guts in his head. *II, i, 78*

Modest doubt is call'd
The beacon of the wise, the tent that searches
To the bottom of the worst.
II, ii, 15

'Tis mad idolatry
To make the service greater than the god. *II, ii, 56*

He that is proud eats up himself; pride is his own glass, his own trumpet, his own chronicle. *II, iii, 165*

I am giddy, expectation whirls me round.
The imaginary relish is so sweet
That it enchants my sense.
III, ii, 17

Words pay no debts. *III, ii, 56*

To fear the worst oft cures the worse.
Troilus and Cressida III, ii, 77

All lovers swear more performance than they are able, and yet reserve an ability that they never perform; vowing more than the perfection of ten, and discharging less than the tenth part of one. *III, ii, 89*

For to be wise, and love,
Exceeds man's might; that dwells with gods above. *III, ii, 163*

If I be false, or swerve a hair from truth,
When time is old and hath forgot itself,
When waterdrops have worn the stones of Troy,
And blind oblivion swallow'd cities up,
And mighty states characterless are grated
To dusty nothing, yet let memory,
From false to false, among false maids in love
Upbraid my falsehood! when they have said "as false
As air, as water, wind, or sandy earth,
As fox to lamb, as wolf to heifer's calf,
Pard to the hind, or stepdame to her son";
Yea, let them say, to stick the heart of falsehood,
"As false as Cressid." *III, ii, 191*

Time hath, my lord, a wallet at his back,
Wherein he puts alms for oblivion.
III, iii, 145

Perseverance, dear my lord,
Keeps honor bright: to have done, is to hang
Quite out of fashion, like a rusty mail
In monumental mockery.
III, iii, 150

For honor travels in a strait so narrow
Where one but goes abreast.
III, iii, 154

Time is like a fashionable host,
That slightly shakes his parting guest by the hand,

[1] See Cicero, p. 111a, and Thomas Campbell, p. 538a, and note.

And with his arms outstretch'd, as he would fly,
Grasps in the comer: welcome ever smiles,
And farewell goes out sighing.
Troilus and Cressida III, iii, 168

Beauty, wit,
High birth, vigor of bone, desert in service,
Love, friendship, charity, are subjects all
To envious and calumniating time.
One touch of nature makes the whole world kin. *III, iii, 171*

And give to dust that is a little gilt
More laud than gilt o'er-dusted.
III, iii, 178

My mind is troubled, like a fountain stirr'd;
And I myself see not the bottom of it. *III, iii, 314*

You do as chapmen do,
Dispraise the thing that you desire to buy. *IV, i, 75*

As many farewells as be stars in heaven.
IV, iv, 44

And sometimes we are devils to ourselves
When we will tempt the frailty of our powers,
Presuming on their changeful potency.
IV, iv, 95

The kiss you take is better than you give. *IV, v, 38*

Fie, fie upon her!
There's language in her eye, her cheek, her lip,
Nay, her foot speaks; her wanton spirits look out
At every joint and motive of her body.
IV, v, 54

What's past and what's to come is strew'd with husks
And formless ruin of oblivion.
IV, v, 165

The end crowns all,[1]
And that old common arbitrator, Time,
Will one day end it.
Troilus and Cressida IV, v, 223

Words, words, mere words, no matter from the heart. *V, iii, 109*

Hector is dead; there is no more to say. *V, x, 22*

O world! world! world! thus is the poor agent despised. *V, x, 36*

Love all, trust a few,
Do wrong to none: be able for thine enemy
Rather in power than use, and keep thy friend
Under thy own life's key: be check'd for silence,
But never tax'd for speech.
All's Well That Ends Well[2] *[1601–1603], act I, sc. i, l. 74*

It were all one
That I should love a bright particular star
And think to wed it, he is so above me. *I, i, 97*

The hind that would be mated by the lion
Must die for love. *I, i, 103*

My friends were poor, but honest.[3]
I, iii, 203

Oft expectation fails, and most oft there
Where most it promises. *II, i, 145*

They say miracles are past.
II, iii, 1

A young man married is a man that's marr'd. *II, iii, 315*

The web of our life is of a mingled yarn, good and ill together.
IV, iii, 83

[1] See Anonymous, p. 150b; *All's Well That Ends Well IV, iv, 35* and note, p. 270a; and Herrick, p. 320a.

[2] See *IV, iv, 35*, p. 270a.

[3] Though I be poor, I'm honest. — Thomas Middleton, *The Witch* [c. 1627], *III, 2*
See Anonymous, p. 1103a.

There's place and means for every man alive.
All's Well That Ends Well IV, iii, 379

All's well that end's well: still the fine's the crown;
Whate'er the course, the end is the renown.[1] *IV, iv, 35*

I am a man whom Fortune hath cruelly scratched. *V, ii, 28*

Praising what is lost
Makes the remembrance dear.
V, iii, 19

The inaudible and noiseless foot of time.[2] *V, iii, 41*

Love that comes too late,
Like a remorseful pardon slowly carried. *V, iii, 57*

All impediments in fancy's course
Are motives of more fancy. *V, iii, 216*

Spirits are not finely touch'd
But to fine issues.
Measure for Measure [1604–1605], *act I, sc. i, l. 35*

Good counselors lack no clients.
I, ii, 115

And liberty plucks justice by the nose.
I, iii, 29

I hold you as a thing ensky'd and sainted. *I, iv, 34*

A man whose blood
Is very snow-broth; one who never feels
The wanton stings and motions of the sense. *I, iv, 57*

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.[3] *I, iv, 78*

We must not make a scarecrow of the law,
Setting it up to fear the birds of prey,
And let it keep one shape, till custom make it
Their perch, and not their terror.
Measure for Measure II, i, 1

The jury, passing on the prisoner's life,
May in the sworn twelve have a thief or two
Guiltier than him they try. *II, i, 19*

Some rise by sin, and some by virtue fall. *II, i, 38*

Great with child, and longing . . . for stewed prunes. *II, i, 94*

This will last out a night in Russia,
When nights are longest there.
II, i, 144

His face is the worst thing about him. *II, i, 167*

Condemn the fault, and not the act of it? *II, ii, 37*

No ceremony that to great ones 'longs,
Not the king's crown, nor the deputed sword,
The marshal's truncheon, nor the judge's robe,
Become them with one half so good a grace
As mercy does.[1] *II, ii, 59*

Why, all the souls that were were forfeit once;
And He that might the vantage best have took,
Found out the remedy. How would you be,
If He, which is the top of judgment, should
But judge you as you are? *II, ii, 73*

The law hath not been dead, though it hath slept. *II, ii, 90*

O! it is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant. *II, ii, 107*

But man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assur'd,

[1] See Anonymous, p. 150b; Heywood, p. 183b; and *Troilus and Cressida IV, v, 223*, 269b.
All's well that ends well yet.— *All's Well That Ends Well V, i, 25*

[2] How noiseless falls the foot of time! — W. R. Spencer [1769–1834], *Lines to Lady A. Hamilton*

[3] See *Macbeth I, vii, 44*, p. 282b.

[1] See *The Merchant of Venice IV, i, 184*, p. 234b.

His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep.
Measure for Measure II, ii, 117

That in the captain's but a choleric word,
Which in the soldier is flat blasphemy.
II, ii, 130

It oft falls out,
To have what we would have, we speak not what we mean. *II, iv, 118*

The miserable have no other medicine
But only hope. *III, i, 2*

Be absolute for death. *III, i, 5*

A breath thou art,
Servile to all the skyey influences.
III, i, 8

Thou hast nor youth nor age;
But, as it were, an after-dinner's sleep,
Dreaming on both; for all thy blessed youth
Becomes as aged, and doth beg the alms
Of palsied eld; and when thou art old and rich,
Thou hast neither heat, affection, limb, nor beauty,
To make thy riches pleasant.
III, i, 32

The sense of death is most in apprehension,[1]
And the poor beetle, that we tread upon,
In corporal sufferance finds a pang as great
As when a giant dies. *III, i, 76*

If I must die,
I will encounter darkness as a bride,
And hug it in my arms. *III, i, 81*

The cunning livery of hell.
III, i, 93

Ay, but to die, and go we know not where;
To lie in cold obstruction and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling region of thick-ribbed ice;
To be imprison'd in the viewless winds,
And blown with restless violence round about
The pendant world.
Measure for Measure III, i, 116

The weariest and most loathed worldly life
That age, ache, penury, and imprisonment
Can lay on nature, is a paradise
To what we fear of death. *III, i, 127*

The hand that hath made you fair hath made you good.[1] *III, i, 182*

Virtue is bold, and goodness never fearful. *III, i, 214*

There, at the moated grange, resides this dejected Mariana.[2] *III, i, 279*

This news is old enough, yet it is every day's news. *III, ii, 249*

He who the sword of heaven will bear
Should be as holy as severe.
III, ii, 283

O, what may man within him hide,
Though angel on the outward side!
III, ii, 293

Take, O take those lips away,
That so sweetly were forsworn;
And those eyes, the break of day,
Lights that do mislead the morn:
But my kisses bring again, bring again;
Seals of love, but seal'd in vain, seal'd in vain[3] *IV, i, 1*

[1] See Publilius Syrus, p. 126a.

[1] See Spenser, p. 201b.

[2] "Mariana in the moated grange" — motto used by TENNYSON for the poem *Mariana* [1830].

[3] This song occurs in *act V, sc. ii, of* FLETCHER'S *Bloody Brother* [c. 1616], with an additional stanza:

Hide, O hide those hills of snow,
Which thy frozen bosom bears,
On whose tops the pinks that grow
Are of those that April wears!
But first set my poor heart free,
Bound in those icy chains by thee.

Music oft hath such a charm
To make bad good, and good provoke to harm.[1]
Measure for Measure IV, *i*, 16

Every true man's apparel fits your thief. IV, *ii*, 46

I am a kind of burr; I shall stick. IV, *iii*, 193

We would, and we would not. IV, *iv*, 37

A forted residence 'gainst the tooth of time
And razure of oblivion. V, *i*, 12

Truth is truth
To the end of reckoning. V, *i*, 45

Neither maid, widow, nor wife. V, *i*, 173

They say best men are molded out of faults,
And, for the most, become much more the better
For being a little bad. V, *i*, 440

What's mine is yours, and what is yours is mine.[2] V, *i*, 539

Horribly stuff'd with epithets of war.
Othello [1604–1605], *act I, sc. i, l.* 14

A fellow almost damn'd in a fair wife. *I*, *i*, 21

The bookish theoric. *I*, *i*, 24

We cannot all be masters. *I*, *i*, 43

And when he's old, cashier'd. *I*, *i*, 48

In following him, I follow but myself. *I*, *i*, 58

But I will wear my heart upon my sleeve
For daws to peck at. *I*, *i*, 64

An old black ram
Is tupping your white ewe. *I*, *i*, 88

You are one of those that will not serve God if the devil bid you. *I*, *i*, 108

[1] See Congreve, p. 391b, and note.
[2] See Plautus, p. 105a.

Your daughter and the Moor are now making the beast with two backs.
Othello I, *i*, 117

Keep up your bright swords, for the dew will rust them. *I*, *ii*, 59

The wealthy curled darlings of our nation. *I*, *ii*, 68

The bloody book of law
You shall yourself read in the bitter letter
After your own sense. *I*, *iii*, 67

Rude am I in my speech,
And little bless'd with the soft phrase of peace. *I*, *iii*, 81

Little shall I grace my cause
In speaking for myself. Yet, by your gracious patience,
I will a round unvarnish'd tale deliver
Of my whole course of love. *I*, *iii*, 88

A maiden never bold;
Of spirit so still and quiet, that her motion
Blush'd at herself. *I*, *iii*, 94

Still question'd me the story of my life
From year to year, the battles, sieges, fortunes
That I have pass'd. *I*, *iii*, 129

Wherein I spake of most disastrous chances,
Of moving accidents by flood and field,
Of hair-breadth 'scapes i' the imminent deadly breach. *I*, *iii*, 134

Hills whose heads touch heaven. *I*, *iii*, 141

And of the Cannibals that each other eat,
The Anthropophagi, and men whose heads
Do grow beneath their shoulders. *I*, *iii*, 143

My story being done,
She gave me for my pains a world of sighs:
She swore, in faith, 'twas strange, 'twas passing strange,

'Twas pitiful, 'twas wondrous pitiful:
She wish'd she had not heard it, yet she wish'd
That heaven had made her such a man; she thank'd me,
And bade me, if I had a friend that lov'd her,
I should but teach him how to tell my story,
And that would woo her. Upon this hint I spake:
She lov'd me for the dangers I had pass'd,
And I loved her that she did pity them.
This only is the witchcraft I have us'd.
Othello I, iii, 158

I do perceive here a divided duty.
I, iii, 181

To mourn a mischief that is past and gone
Is the next way to draw new mischief on. *I, iii, 204*

The robb'd that smiles steals something from the thief. *I, iii, 208*

Our bodies are our gardens, to the which our wills are gardeners.
I, iii, 324

Put money in thy purse.
I, iii, 345

The food that to him now is as luscious as locusts, shall be to him shortly as bitter at coloquintida. *I, iii, 354*

Framed to make women false.
I, iii, 404

The enchafed flood. *II, i, 17*

One that excels the quirks of blazoning pens. *II, i, 63*

You are pictures out of doors,
Bells in your parlors, wildcats in your kitchens,
Saints in your injuries, devils being offended,
Players in your housewifery, and housewives in your beds. *II, i, 109*

For I am nothing if not critical.
II, i, 119

I am not merry, but I do beguile
The thing I am, by seeming otherwise.
Othello II, i, 122

She that was ever fair and never proud,
Had tongue at will and yet was never loud. *II, i, 148*

Iago: To suckle fools and chronicle small beer.[1]
Desdemona: O most lame and impotent conclusion! *II, i, 160*

You may relish him more in the soldier than in the scholar. *II, i, 165*

If it were now to die,
'Twere now to be most happy.
II, i, 192

Base men being in love have then a nobility in their natures more than is native to them. *II, i, 218*

Egregiously an ass. *II, i, 321*

I have very poor and unhappy brains for drinking. *II, iii, 34*

Potations pottle deep. *II, iii, 57*

Well, God's above all; and there be souls must be saved, and there be souls must not be saved. *II, iii, 106*

Silence that dreadful bell! it frights the isle
From her propriety. *II, iii, 177*

But men are men; the best sometimes forget. *II, iii, 243*

Thy honesty and love doth mince this matter.[2] *II, iii, 249*

Reputation, reputation, reputation! O! I have lost my reputation. I have lost the immortal part of myself, and what remains is bestial. *II, iii, 264*

Reputation is an idle and most false imposition; oft got without merit, and lost without deserving. *II, iii, 270*

O thou invisible spirit of wine! if thou hast no name to be known by, let us call thee devil! *II, iii, 285*

[1] See *King Henry VI, pt. II, IV, ii, 75,* p. 215a.
[2] See Cervantes, p. 193b.

O God! that men should put an enemy in their mouths to steal away their brains; that we should, with joy, pleasance, revel, and applause, transform ourselves into beasts.
Othello II, iii, 293

Good wine is a good familiar creature if it be well used. *II, iii, 315*

Play the villain. *II, iii, 345*

How poor are they that have not patience!
What wound did ever heal but by degrees? *II, iii, 379*

Excellent wretch! Perdition catch my soul
But I do love thee! and when I love thee not,
Chaos is come again.[1] *III, iii, 99*

Men should be what they seem.
III, iii, 126

Speak to me as to thy thinkings,
As thou dost ruminate, and give thy worst of thoughts
The worst of words. *III, iii, 131*

Good name in man and woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.
III, iii, 155

O! beware, my lord, of jealousy;
It is the green-ey'd monster which doth mock
The meat it feeds on; that cuckold lives in bliss
Who, certain of his fate, loves not his wronger;
But, O! what damned minutes tells he o'er
Who dotes, yet doubts; suspects, yet soundly loves! *III, iii, 165*

Poor and content is rich, and rich enough. *Othello III, iii, 172*

Think'st thou I'd make a life of jealousy,
To follow still the changes of the moon
With fresh suspicions? No; to be once in doubt
Is once to be resolved. *III, iii, 177*

I humbly do beseech you of your pardon
For too much loving you.
III, iii, 212

If I do prove her haggard,
Though that her jesses were my dear heart-strings,
I'd whistle her off and let her down the wind,
To prey at fortune. *III, iii, 260*

I am declin'd
Into the vale of years. *III, iii, 265*

O curse of marriage!
That we can call these delicate creatures ours,
And not their appetites. I had rather be a toad,
And live upon the vapor of a dungeon,
Than keep a corner in the thing I love
For others' uses. *III, iii, 268*

Trifles light as air
Are to the jealous confirmations strong
As proofs of holy writ. *III, iii, 323*

Not poppy, nor mandragora,[1]
Nor all the drowsy syrups of the world,
Shall ever medicine thee to that sweet sleep
Which thou ow'dst yesterday.
III, iii, 331

I swear 'tis better to be much abus'd
Than but to know 't a little.
III, iii, 337

He that is robb'd, not wanting what is stol'n,
Let him not know 't and he's not robb'd at all.[2] *III, iii, 343*

[1] See *Venus and Adonis*, p. 220a.

[1] See *Antony and Cleopatra I, v, 4*, p. 287a.
[2] See Publilius Syrus, p. 125a.

O! now, forever
Farewell the tranquil mind; farewell content!
Farewell the plumed troop and the big wars
That make ambition virtue! O, farewell!
Farewell the neighing steed, and the shrill trump,
The spirit-stirring drum, the ear-piercing fife,
The royal banner, and all quality,
Pride, pomp, and circumstance of glorious war!
And, O you mortal engines, whose rude throats
The immortal Jove's dread clamors counterfeit,
Farewell! Othello's occupation's gone!
Othello III, iii, 348

Be sure of it; give me the ocular proof.
III, iii, 361

No hinge nor loop
To hang a doubt on. *III, iii, 366*

On horror's head horrors accumulate.
III, iii, 371

Take note, take note, O world!
To be direct and honest is not safe.
III, iii, 378

But this denoted a foregone conclusion. *III, iii, 429*

Swell, bosom, with thy fraught,
For 'tis of aspics' tongues!
III, iii, 450

Like to the Pontick sea,
Whose icy current and compulsive course
Ne'er feels retiring ebb, but keeps due on
To the Propontic and the Hellespont,
Even so my bloody thoughts, with violent pace,
Shall ne'er look back, ne'er ebb to humble love,
Till that a capable and wide revenge
Swallow them up. *III, iii, 454*

Our new heraldry is hands not hearts.
III, iv, 48

But jealous souls will not be answer'd so;
They are not ever jealous for the cause,
But jealous for they are jealous; 'tis a monster
Begot upon itself, born on itself.
Othello III, iv, 158

'Tis the strumpet's plague
To beguile many and be beguil'd by one. *IV, i, 97*

They laugh that win. *IV, i, 123*

My heart is turn'd to stone; I strike it, and it hurts my hand. O! the world hath not a sweeter creature; she might lie by an emperor's side and command him tasks. *IV, i, 190*

O, she will sing the savageness out of a bear. *IV, i, 198*

But yet the pity of it, Iago! O! Iago, the pity of it, Iago! *IV, i, 205*

Is this the noble nature
Whom passion could not shake? whose solid virtue
The shot of accident nor dart of chance,
Could neither graze nor pierce?
IV, i, 276

I understand a fury in your words,
But not the words. *IV, ii, 31*

Steep'd me in poverty to the very lips.
IV, ii, 49

But, alas! to make me
A fixed figure for the time of scorn
To point his slow and moving finger at. *IV, ii, 52*

Patience, thou young and rose-lipp'd cherubin. *IV, ii, 62*

O thou weed!
Who art so lovely fair and smell'st so sweet
That the sense aches at thee, would thou hadst ne'er been born.
IV, ii, 66

O heaven! that such companions thou'dst unfold,
And put in every honest hand a whip

To lash the rascals naked through the world. *Othello IV, ii, 141*

Unkindness may do much;
And his unkindness may defeat my life,
But never taint my love. *IV, ii, 159*

The poor soul sat sighing by a sycamore tree,
Sing all a green willow; [1]
Her hand on her bosom, her head on her knee,
Sing willow, willow, willow.
IV, iii, 41

It makes us, or it mars us. *V, i, 4*

Every way makes my gain. *V, i, 14*

He hath a daily beauty in his life.
V, i, 19

This is the night
That either makes me or fordoes me quite. *V, i, 128*

And smooth as monumental alabaster.
V, ii, 5

Put out the light, and then put out the light:
If I quench thee, thou flaming minister,
I can again thy former light restore,
Should I repent me; but once put out thy light,
Thou cunning'st pattern of excelling nature,
I know not where is that Promethean heat
That can thy light relume. *V, ii, 7*

It is the very error of the moon;
She comes more near the earth than she was wont,
And makes men mad. *V ii, 107*

She was as false as water.[2] *V, ii, 132*

Curse his better angel from his side,
And fall to reprobation. *V, ii, 206*

Here is my journey's end, here is my butt,
And very sea-mark of my utmost sail.
V, ii, 266

[1] See John Heywood, p. 182a.
[2] See *Troilus and Cressida III, ii, 191*, p. 268b.

An honorable murderer, if you will;
For naught I did in hate, but all in honor. *Othello V, ii, 293*

I have done the state some service, and they know 't;
No more of that. I pray you, in your letters,
When you shall these unlucky deeds relate,
Speak of me as I am; nothing extenuate,
Nor set down aught in malice: then, must you speak
Of one that lov'd not wisely but too well;
Of one not easily jealous, but, being wrought,
Perplex'd in the extreme; of one whose hand,
Like the base Indian, threw a pearl away
Richer than all his tribe; of one whose subdu'd eyes
Albeit unused to the melting mood,
Drop tears as fast as the Arabian trees
Their med'cinable gum. *V, ii, 338*

In Aleppo once,
Where a malignant and a turban'd Turk
Beat a Venetian and traduc'd the state,
I took by the throat the circumcised dog,
And smote him thus. *V, ii, 354*

My love's
More richer than my tongue.
King Lear [1605–1606], act I, sc. 1, l. 79

Now, our joy,
Although our last, not least.[1] *I, i, 84*

Nothing will come of nothing.[2]
I, i, 92

Mend your speech a little,
Lest you may mar your fortunes.
I, i, 96

[1] See Spenser, p. 201a, and *Julius Caesar III, i, 189*, p. 255a.
[2] See Lucretius, p. 113a.

Lear: So young, and so untender?
Cordelia: So young, my lord, and true. *King Lear I, i, 108*

Come not between the dragon and his wrath. *I, i, 124*

Kill thy physician, and the fee bestow
Upon the foul disease. *I, i, 166*

I want that glib and oily art,
To speak and purpose not. *I, i, 227*

A still-soliciting eye. *I, i, 234*

Time shall unfold what plighted cunning hides;
Who covers faults, at last shame them derides. *I, i, 282*

The infirmity of his age. *I, i, 296*

Who in the lusty stealth of nature take
More composition and fierce quality
Than doth, within a dull, stale, tired bed,
Go to the creating a whole tribe of fops. *I, ii, 11*

We have seen the best of our time: machinations, hollowness, treachery, and all ruinous disorders, follow us disquietly to our graves. *I, ii, 125*

This is the excellent foppery of the world, that, when we are sick in fortune — often the surfeit of our own behavior — we make guilty of our disasters the sun, the moon, and the stars; as if we were villains by necessity, fools by heavenly compulsion, knaves, thieves, and teachers by spherical predominance, drunkards, liars, and adulterers by an enforced obedience of planetary influence. *I, ii, 129*

Edgar —
[*Enter Edgar*]
and pat he comes, like the catastrophe of the old comedy: my cue is villainous melancholy, with a sigh like Tom o' Bedlam. *I, ii, 149*

That which ordinary men are fit for, I am qualified in, and the best of me is diligence. *I, iv, 36*

Truth's a dog must to kennel; he must be whipped out, when Lady the brach may stand by the fire and stink. *King Lear I, iv, 125*

Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest. *I, iv, 132*

Ingratitude, thou marble-hearted fiend,
More hideous, when thou show'st thee in a child,
Than the sea-monster. *I, iv, 283*

How sharper than a serpent's tooth it is
To have a thankless child! *I, iv, 312*

Striving to better, oft we mar what's well. *I, iv, 371*

The son and heir of a mongrel bitch. *II, ii, 23*

I have seen better faces in my time
Than stands on any shoulder that I see
Before me at this instant. *II, ii, 99*

A good man's fortune may grow out at heels. *II, ii, 164*

Fortune, good night, smile once more; turn thy wheel! *II, ii, 180*

Hysterica passio! down, thou climbing sorrow!
Thy element's below. *II, iv, 57*

That sir which serves and seeks for gain,
And follows but for form,
Will pack when it begins to rain,
And leave thee in the storm. *II, iv, 79*

Nature in you stands on the very verge
Of her confine. *II, iv, 149*

Necessity's sharp pinch! *II, iv, 214*

Our basest beggars
Are in the poorest thing superfluous:
Allow not nature more than nature needs,
Man's life is cheap as beast's. *II, iv, 267*

Let not women's weapons, waterdrops,
Stain my man's cheeks!
King Lear II, iv, 280

I have full cause of weeping, but this heart
Shall break into a hundred thousand flaws
Or e'er I'll weep. O fool! I shall go mad. *II, iv, 287*

Blow, winds, and crack your cheeks! rage! blow!
You cataracts and hurricanoes, spout
Till you have drench'd our steeples, drown'd the cocks!
You sulphurous and thought-executing fires,
Vaunt-couriers to oak-cleaving thunderbolts,
Singe my white head! And thou, all-shaking thunder,
Strike flat the thick rotundity o' the world!
Crack nature's molds, all germens spill at once
That make ingrateful man!
III, ii, 1

I tax not you, you elements, with unkindness. *III, ii, 16*

A poor, infirm, weak, and despis'd old man. *III, ii, 20*

There was never yet fair woman but she made mouths in a glass.
III, ii, 35

I will be the pattern of all patience.
III, ii, 37

I am a man
More sinn'd against than sinning.
III, ii, 59

The art of our necessities is strange,
That can make vile things precious.
III, ii, 70

He that has and a little tiny wit,
With hey, ho, the wind and the rain.
Must make content with his fortunes fit,
Though the rain it raineth every day.[1] *III, ii, 76*

[1] See *Twelfth-Night V, i, 404*, p. 253a.

O! that way madness lies; let me shun that. *King Lear III, iv, 21*

Poor naked wretches, wheresoe'er you are,
That bide the pelting of this pitiless storm,
How shall your houseless heads and unfed sides,
Your loop'd and window'd raggedness, defend you
From seasons such as these?
III, iv, 28

Take physic, pomp;
Expose thyself to feel what wretches feel. *III, iv, 33*

Pillicock sat on Pillicock-hill:
Halloo, halloo, loo, loo! *III, iv, 75*

Out-paramoured the Turk.
III, iv, 91

Is man no more than this? Consider him well. Thou owest the worm no silk, the beast no hide, the sheep no wool, the cat no perfume. Ha! here's three on 's are sophisticated; thou art the thing itself; unaccommodated man is no more but such a poor, bare, forked animal as thou art. Off, off, you lendings! Come; unbutton here.
III, iv, 105

'Tis a naughty night to swim in.
III, iv, 113

The green mantle of the standing pool. *III, iv, 137*

But mice and rats and such small deer
Have been Tom's food for seven long year. *III, iv, 142*

The prince of darkness is a gentleman.[1]
III, iv, 147

Poor Tom's a-cold. *III, iv, 151*

Child Rowland to the dark tower came,[2]

[1] The Devil is a gentleman. — SHELLEY, *Peter Bell the Third* [1819], *pt. II, st. 2*

[2] Child Roland to the dark tower came. — SIR WALTER SCOTT, *The Bridal of Triermain* [1813]

Dauntless the slug-horn to my lips I set,
And blew. *"Childe Roland to the Dark Tower came."*

BROWNING, *Childe Roland to the Dark Tower Came* [1855], *st. 34*

His word was still, Fie, foh, and fum,
I smell the blood of a British man.
King Lear III, iv, 185

He's mad that trusts in the tameness of a wolf, a horse's health, a boy's love, or a whore's oath. *III, vi, 20*

The little dogs and all,
Tray, Blanch, and Sweetheart, see, they bark at me. *III, vi, 65*

Is there any cause in nature that makes these hard hearts? *III, vi, 81*

I am tied to the stake, and I must stand the course. *III, vii, 54*

Out, vile jelly! *III, vii, 83*

The lowest and most dejected thing of fortune. *IV, i, 3*

The worst is not,
So long as we can say, "This is the worst." *IV, i, 27*

As flies to wanton boys, are we to the gods;
They kill us for their sport.
IV, i, 36

You are not worth the dust which the rude wind
Blows in your face. *IV, ii, 30*

She that herself will sliver and disbranch
From her material sap, perforce must wither
And come to deadly use. *IV, ii, 34*

Wisdom and goodness to the vile seem vile;
Filths savor but themselves.
IV, ii, 38

Tigers, not daughters. *IV, ii, 39*

It is the stars,
The stars above us, govern our conditions. *IV, iii, 34*

Our foster-nurse of nature is repose.
IV, iv, 12

How fearful
And dizzy 'tis to cast one's eyes so low!
The crows and choughs that wing the midway air
Show scarce so gross as beetles; halfway down
Hangs one that gathers samphire, dreadful trade!
Methinks he seems no bigger than his head.
The fishermen that walk upon the beach
Appear like mice, and yond tall anchoring bark
Diminish'd to her cock, her cock a buoy
Almost too small for sight. The murmuring surge,
That on the unnumber'd idle pebbles chafes,
Cannot be heard so high.
King Lear IV, vi, 12

Nature's above art in that respect.
IV, vi, 87

Ay, every inch a king. *IV, vi, 110*

The wren goes to 't, and the small gilded fly
Does lecher in my sight.
Let copulation thrive. *IV, vi, 115*

Give me an ounce of civet, good apothecary, to sweeten my imagination. *IV, vi, 133*

A man may see how this world goes with no eyes. Look with thine ears: see how yond justice rails upon yon simple thief. Hark, in thine ear: change places; and, handy-dandy, which is the justice, which is the thief? *IV, vi, 154*

Through tatter'd clothes small vices do appear;
Robes and furr'd gowns hide all. Plate sin with gold,
And the strong lance of justice hurtless breaks;
Arm it in rags, a pigmy's straw does pierce it. *IV, vi, 169*

Get thee glass eyes;
And, like a scurvy politician, seem
To see the things thou dost not.
IV, vi, 175

When we are born, we cry that we are come

To this great stage of fools.
King Lear IV, vi, 187

Then, kill, kill, kill, kill, kill, kill!
IV, vi, 192

Mine enemy's dog,
Though he had bit me, should have stood that night
Against my fire. *IV, vii, 36*

Thou art a soul in bliss; but I am bound
Upon a wheel of fire, that mine own tears
Do scald like molten lead.
IV, vii, 46

I am a very foolish fond old man,
Fourscore and upward, not an hour more or less;
And, to deal plainly,
I fear I am not in my perfect mind.
IV, vii, 60

Pray you now, forget and forgive.[1]
IV, vii, 84

Men must endure
Their going hence, even as their coming hither:
Ripeness is all. *V, ii, 9*

Come, let's away to prison;
We two alone will sing like birds i' the cage:
When thou dost ask me blessing, I'll kneel down,
And ask of thee forgiveness: so we'll live,
And pray, and sing, and tell old tales, and laugh
At gilded butterflies, and hear poor rogues
Talk of court news; and we'll talk with them too,
Who loses and who wins; who's in, who's out;
And take upon's the mystery of things,
As if we were God's spies: and we'll wear out,
In a wall'd prison, packs and sets of great ones

[1] All our great fray . . . is forgiven and forgotten between us quite. — Heywood, *Proverbs* [1546], *pt. II, ch. 3*

That ebb and flow by the moon.
King Lear V, iii, 8

Upon such sacrifices, my Cordelia,
The gods themselves throw incense.
V, iii, 20

The gods are just, and of our pleasant vices
Make instruments to plague us.
V, iii, 172

The wheel is come full circle.
V, iii, 176

Howl, howl, howl, howl! O! you are men of stones:
Had I your tongues and eyes, I'd use them so
That heaven's vaults should crack. She's gone forever. *V, iii, 259*

Her voice was ever soft,
Gentle, and low, an excellent thing in woman. *V, iii, 274*

And my poor fool is hang'd! No, no, no life!
Why should a dog, a horse, a rat, have life,
And thou no breath at all? Thou'lt come no more,
Never, never, never, never, never!
Pray you, undo this button.
V, iii, 307

Vex not his ghost: O! let him pass; he hates him
That would upon the rack of this tough world
Stretch him out longer. *V, iii, 315*

The weight of this sad time we must obey;
Speak what we feel, not what we ought to say.
The oldest hath borne most: we that are young,
Shall never see so much, nor live so long. *V, iii, 325*

First Witch: When shall we three meet again
In thunder, lightning, or in rain?
Second Witch: When the hurlyburly's done,

When the battle's lost and won.
Macbeth [1605–1606], *act I, sc. i, l. 1*

Fair is foul, and foul is fair:
Hover through the fog and filthy air.
I, i, 12

Banners flout the sky. *I, ii, 50*

A sailor's wife had chestnuts in her lap,
And munch'd, and munch'd, and munch'd: "Give me," quoth I:
"Aroint thee, witch!" the rump-fed ronyon cries. *I, iii, 4*

Sleep shall neither night nor day
Hang upon his pent-house lid.
I, iii, 19

Dwindle, peak, and pine. *I, iii, 23*

So foul and fair a day I have not seen.
I, iii, 38

If you can look into the seeds of time,
And say which grain will grow and which will not,
Speak. *I, iii, 58*

And to be king
Stands not within the prospect of belief. *I, iii, 73*

The earth hath bubbles, as the water has,
And these are of them. *I, iii, 79*

Or have we eaten on the insane root
That takes the reason prisoner?
I, iii, 84

And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray 's
In deepest consequence. *I, iii, 123*

As happy prologues to the swelling act
Of the imperial theme. *I, iii, 128*

I am Thane of Cawdor:
If good, why do I yield to that suggestion
Whose horrid image doth unfix my hair
And make my seated heart knock at my ribs,
Against the use of nature? Present fears
Are less than horrible imaginings.
Macbeth I, iii, 134

If chance will have me king, why, chance may crown me,
Without my stir. *I, iii, 143*

Come what come may,
Time and the hour runs through the roughest day. *I, iii, 146*

Nothing in his life
Became him like the leaving it; he died
As one that had been studied in his death
To throw away the dearest thing he ow'd,
As 'twere a careless trifle. *I, iv, 7*

There's no art
To find the mind's construction in the face:
He was a gentleman on whom I built
An absolute trust. *I, iv, 11*

Glamis thou art, and Cawdor; and shalt be
What thou art promis'd. Yet do I fear thy nature;
It is too full o' the milk of human kindness [1]
To catch the nearest way. *I, v, 16*

The raven himself is hoarse
That croaks the fatal entrance of Duncan
Under my battlements. Come, you spirits
That tend on mortal thoughts! unsex me here,
And fill me from the crown to the toe top full
Of direst cruelty; make thick my blood,
Stop up the access and passage to remorse,
That no compunctious visitings of nature

[1] The thunder of your words has soured the milk of human kindness in my heart. — RICHARD BRINSLEY SHERIDAN, *The Rivals* [1775], *act III, sc. iv*

Shake my fell purpose, nor keep peace between
The effect and it! Come to my woman's breasts,
And take my milk for gall, you murdering ministers.
Macbeth I, v, 38

Nor heaven peep through the blanket of the dark,
To cry, "Hold, hold!" *I, v, 54*

Your face, my thane, is as a book where men
May read strange matters. *I, v, 63*

Look like the innocent flower,
But be the serpent under 't.
I, v, 66

Duncan: This castle hath a pleasant seat; the air
Nimbly and sweetly recommends itself
Unto our gentle senses.
Banquo: This guest of summer,
The temple-haunting martlet, does approve
By his lov'd mansionry that the heaven's breath
Smells wooingly here: no jutty, frieze,
Buttress, nor coign of vantage, but this bird
Hath made his pendent bed and procreant cradle:
Where they most breed and haunt, I have observed
The air is delicate. *I, vi, 1*

If it were done when 'tis done, then 'twere well
It were done quickly; if the assassination
Could trammel up the consequence, and catch
With his surcease success; that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,
We'd jump the life to come.
I, vii, 1

This even-handed justice. *I, vii, 10*

Besides, this Duncan
Hath borne his faculties so meek, hath been
So clear in his great office, that his virtues
Will plead like angels trumpet-tongu'd [1] against
The deep damnation of his taking-off;
And pity, like a naked new-born babe,
Striding the blast, or heaven's cherubin, hors'd
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind. I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself
And falls on the other.
Macbeth I, vii, 16

I have bought
Golden opinions from all sorts of people. *I, vii, 32*

Letting "I dare not" wait upon "I would,"
Like the poor cat i' the adage.[2]
I, vii, 44

I dare do all that may become a man;
Who dares do more is none. *I, vii, 46*

Nor time nor place
Did then adhere. *I, vii, 51*

I have given suck, and know
How tender 'tis to love the babe that milks me:
I would, while it was smiling in my face,
Have pluck'd my nipple from his boneless gums,
And dash'd the brains out, had I so sworn as you
Have done to this. *I, vii, 54*

Macbeth: If we should fail —
Lady Macbeth: We fail!

[1] And he shall send his angels with a great sound of a trumpet. — *Matthew 24:31*

[2] See John Heywood, p. 184a, and *Measure for Measure I, iv, 78,* p. 270a.

But screw your courage to the sticking-place,
And we'll not fail.
Macbeth I, vii, 59

Memory, the warder of the brain.
I, vii, 65

Away, and mock the time with fairest show:
False face must hide what the false heart doth know. *I, vii, 81*

The moon is down. *II, i, 2*

There's husbandry in heaven;
Their candles are all out. *II, i, 4*

Merciful powers!
Restrain in me the cursed thoughts that nature
Gives way to in repose. *II, i, 7*

Shut up
In measureless content. *II, i, 16*

Is this a dagger which I see before me,
The handle toward my hand? Come, let me clutch thee:
I have thee not, and yet I see thee still.
Art thou not, fatal vision, sensible
To feeling as to sight? or art thou but
A dagger of the mind, a false creation,
Proceeding from the heat-oppressed brain? *II, i, 33*

Now o'er the one half-world
Nature seems dead; and wicked dreams abuse
The curtain'd sleep; witchcraft celebrates
Pale Hecate's offerings. *II, i, 49*

Thou sure and firm-set earth,
Hear not my steps, which way they walk, for fear
The very stones prate of my whereabout.[1] *II, i, 56*

The bell invites me.
Hear it not, Duncan; for it is a knell
That summons thee to heaven or to hell. *II, i, 62*

It was the owl that shriek'd, the fatal bellman,
Which gives the stern'st good-night.
Macbeth II, ii, 4

The attempt and not the deed
Confounds us. *II, ii, 12*

Had he not resembled
My father as he slept I had done 't.
II, ii, 14

I had most need of blessing, and "Amen"
Stuck in my throat. *II, ii, 33*

Methought I heard a voice cry, "Sleep no more!
Macbeth does murder sleep!" the innocent sleep,
Sleep that knits up the ravel'd sleave of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast.
II, ii, 36

Glamis hath murder'd sleep, and therefore Cawdor
Shall sleep no more, Macbeth shall sleep no more! *II, ii, 43*

Infirm of purpose!
Give me the daggers. The sleeping and the dead
Are but as pictures; 'tis the eye of childhood
That fears a painted devil. *II, ii, 53*

Will all great Neptune's ocean wash this blood
Clean from my hand? No, this my hand will rather
The multitudinous seas incarnadine,
Making the green one red.
II, ii, 61

The primrose way to the everlasting bonfire.[1] *II, iii, 22*

It [drink] provokes the desire, but it takes away the performance.
II, iii, 34

The labor we delight in physics pain.
II, iii, 56

[1] For the stone shall cry out of the wall. — *Habakkuk 2:11*
See *Luke 19:40*, p. 47b.

[1] See Bion, p. 104b, and *Hamlet I, iii, 47*, p. 258b.

Confusion now hath made his masterpiece!
Most sacrilegious murder hath broke ope
The Lord's anointed temple, and stole thence
The life o' the building!
Macbeth II, iii, 72

Shake off this downy sleep, death's counterfeit.[1] *II, iii, 83*

Had I but died an hour before this chance
I had liv'd a blessed time; for, from this instant,
There's nothing serious in mortality,
All is but toys; renown and grace is dead,
The wine of life is drawn, and the mere lees
Is left this vault to brag of.
II, iii, 98

Who can be wise, amaz'd, temperate and furious,
Loyal and neutral, in a moment? No man. *II, iii, 115*

In the great hand of God I stand, and thence
Against the undivulg'd pretense I fight
Of treasonous malice. *II, iii, 137*

To show an unfelt sorrow is an office
Which the false man does easy.
II, iii, 143

A falcon, towering in her pride of place,
Was by a mousing owl hawk'd at and kill'd. *II, iv, 12*

I must become a borrower of the night
For a dark hour or twain. *III, i, 27*

To be thus is nothing;
But to be safely thus. *III, i, 48*

Murderer: We are men, my liege.
Macbeth: Ay, in the catalogue ye go for men. *III, i, 91*

I am one, my liege,
Whom the vile blows and buffets of the world
Have so incens'd that I am reckless what
I do to spite the world.
Macbeth III, i, 108

So weary with disasters, tugg'd with fortune,
That I would set my life on any chance,
To mend it or be rid on 't.
III, i, 112

Things without all remedy
Should be without regard: what's done is done. *III, ii, 11*

We have scotch'd the snake, not kill'd it. *III, ii, 13*

Duncan is in his grave;
After life's fitful fever he sleeps well;
Treason has done his worst: nor steel, nor poison,
Malice domestic, foreign levy, nothing
Can touch him further. *III, ii, 22*

Then be thou jocund. Ere the bat hath flown
His cloister'd flight, ere, to black Hecate's summons
The shard-borne beetle with his drowsy hums
Hath rung night's yawning peal, there shall be done
A deed of dreadful note. *III, ii, 40*

Come, seeling night,
Scarf up the tender eye of pitiful day,
And with thy bloody and invisible hand
Cancel and tear to pieces that great bond
Which keeps me pale! Light thickens, and the crow
Makes wing to the rooky wood.
III, ii, 46

Now spurs the lated traveler apace
To gain the timely inn. *III, iii, 6*

But now I am cabin'd, cribb'd, confined, bound in
To saucy doubts and fears.
III, iv, 24

Now good digestion wait on appetite,
And health on both! *III, iv, 38*

[1] See Homer, p. 64a, and note.

Thou canst not say I did it: never shake
Thy gory locks at me.
Macbeth III, iv, 50

The air-drawn dagger. *III, iv, 62*

I drink to the general joy of the whole table. *III, iv, 89*

What man dare, I dare:
Approach thou like the rugged Russian bear,
The arm'd rhinoceros, or the Hyrcan tiger,
Take any shape but that, and my firm nerves
Shall never tremble. *III, iv, 99*

Hence, horrible shadow!
Unreal mockery, hence! *III, iv, 106*

Stand not upon the order of your going,
But go at once. *III, iv, 119*

It will have blood, they say; blood will have blood:
Stones have been known to move and trees to speak. *III, iv, 122*

Macbeth: What is the night?
Lady Macbeth: Almost at odds with morning, which is which.
III, iv, 126

I am in blood
Stepp'd in so far, that, should I wade no more,
Returning were as tedious as go o'er.
III, iv, 136

Double, double toil and trouble;
Fire burn and cauldron bubble.
IV, i, 10

Eye of newt, and toe of frog,
Wool of bat, and tongue of dog.
IV, i, 14

Finger of birth-strangled babe,
Ditch-deliver'd by a drab. *IV, i, 30*

By the pricking of my thumbs,
Something wicked this way comes.
Open, locks,
Whoever knocks! *IV, i, 44*

How now, you secret, black, and midnight hags! *IV, i, 48*

A deed without a name.[1]
Macbeth IV, i, 49

Be bloody, bold, and resolute; laugh to scorn
The power of man, for none of woman born
Shall harm Macbeth. *IV, i, 79*

But yet I'll make assurance double sure,
And take a bond of fate. *IV, i, 83*

Macbeth shall never vanquish'd be until
Great Birnam wood to high Dunsinane hill
Shall come against him.[2] *IV, i, 92*

Show his eyes, and grieve his heart;
Come like shadows, so depart.
IV, i, 110

What! will the line stretch out to the crack of doom? *IV, i, 117*

The weird sisters. *IV, i, 136*

When our actions do not,
Our fears do make us traitors.
IV, ii, 3

He wants the natural touch.
IV, ii, 9

Angels are bright still, though the brightest fell. *IV, iii, 22*

Pour the sweet milk of concord into hell,
Uproar the universal peace, confound
All unity on earth. *IV, iii, 98*

Give sorrow words; the grief that does not speak
Whispers the o'er-fraught heart and bids it break. *IV, iii, 209*

All my pretty ones?
Did you say all? O hell-kite! All?
What! all my pretty chickens and their dam
At one fell swoop? *IV, iii, 216*

Malcolm: Dispute it like a man.
Macbeth: I shall do so;
But I must also feel it as a man:

[1] See Ann Radcliffe, p. 501a.

[2] Till Birnam wood remove to Dunsinane
I cannot taint with fear.
Macbeth V, iii, 2

I cannot but remember such things were
That were most precious to me.
Macbeth IV, *iii*, 219

Out, damned spot! out, I say!
V, *i*, 38

Fie, my lord, fie! a soldier, and afeard? V, *i*, 40

Who would have thought the old man to have had so much blood in him? V, *i*, 42

The Thane of Fife had a wife: where is she now? V, *i*, 46

All the perfumes of Arabia will not sweeten this little hand. V, *i*, 56

Those he commands move only in command,
Nothing in love; now does he feel his title
Hang loose about him, like a giant's robe
Upon a dwarfish thief. V, *ii*, 19

The devil damn thee black, thou cream-fac'd loon
Where gott'st thou that goose look?
V, *iii*, 11

Thou lily-liver'd boy. V, *iii*, 15

I have liv'd long enough: my way of life
Is fall'n into the sere, the yellow leaf; [1]
And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have; but, in their stead,
Curses, not loud but deep, mouth-honor, breath,
Which the poor heart would fain deny, and dare not. V, *iii*, 22

Macbeth: Canst thou not minister to a mind diseas'd,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,

[1] See Byron, p. 563a.

And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?
Doctor: Therein the patient
Must minister to himself.
Macbeth: Throw physic to the dogs; I'll none of it.
Macbeth V, *iii*, 40

I would applaud thee to the very echo,
That should applaud again. V, *iii*, 53

Hang out our banners on the outward walls;
The cry is still, "They come"; our castle's strength
Will laugh a siege to scorn. V, *v*, 1

My fell of hair
Would at a dismal treatise rouse and stir
As life were in 't. I have supp'd full with horrors. V, *v*, 11

She should have died hereafter;
There would have been a time for such a word.
Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing. V, *v*, 17

I 'gin to be aweary of the sun,
And wish the estate o' the world were now undone. V, *v*, 49

Blow, wind! come, wrack!
At least we'll die with harness on our back. V, *v*, 51

Why should I play the Roman fool, and die
On mine own sword?
Macbeth V, *vii*, 30

I bear a charmed life. V, *vii*, 41

And be these juggling fiends no more believ'd,
That palter with us in a double sense;
That keep the word of promise to our ear
And break it to our hope. V, *vii*, 48

Live to be the show and gaze o' the time. V, *vii*, 53

Lay on, Macduff,
And damn'd be him that first cries, "Hold, enough!" V, *vii*, 62

You shall see in him
The triple pillar of the world transform'd
Into a strumpet's fool.
Antony and Cleopatra [1606–1607], *act* I, *sc.* i, *l.* 12

There's beggary in the love that can be reckon'd. *I*, *i*, 15

Let Rome in Tiber melt, and the wide arch
Of the rang'd empire fall! Here is my space.
Kingdoms are clay. *I*, *i*, 33

In nature's infinite book of secrecy
A little I can read. *I*, *ii*, 11

I love long life better than figs. *I*, *ii*, 34

On the sudden
A Roman thought hath struck him. *I*, *ii*, 90

Eternity was in our lips and eyes,
Bliss in our brows bent. *I*, *iii*, 35

O! my oblivion is a very Antony,
And I am all forgotten. *I*, *iii*, 90

Give me to drink mandragora.[1] . . .
That I might sleep out this great gap of time
My Antony is away. *I*, *v*, 4

O happy horse, to bear the weight of Antony! *I*, *v*, 21

[1] See *Othello III, iii, 331*, p. 274b.

The demi-Atlas of this earth, the arm
And burgonet of men.
Antony and Cleopatra I, *v*, 23

Where's my serpent of old Nile? *I*, *v*, 25

A morsel for a monarch. *I*, *v*, 31

My salad days,
When I was green in judgment. *I*, *v*, 73

We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit
By losing of our prayers. *II*, *i*, 5

Epicurean cooks
Sharpen with cloyless sauce his appetite. *II*, *i*, 24

No worse a husband than the best of men. *II*, *ii*, 135

The barge she sat in, like a burnish'd throne,
Burn'd on the water; the poop was beaten gold,
Purple the sails, and so perfumed, that
The winds were love-sick with them; the oars were silver,
Which to the tune of flutes kept stroke, and made
The water which they beat to follow faster,
As amorous of their strokes. For her own person,
It beggar'd all description. *II*, *ii*, 199

Age cannot wither her, nor custom stale
Her infinite variety; other women cloy
The appetites they feed, but she makes hungry
Where most she satisfies; for vilest things
Become themselves in her, that the holy priests
Bless her when she is riggish. *II*, *ii*, 243

I have not kept my square; but that to come

Shall all be done by the rule.
Antony and Cleopatra II, iii, 6

Music, moody food
Of us that trade in love.[1] *II, v, 1*

Though it be honest, it is never good
To bring bad news.[2] *II, v, 85*

Come, thou monarch of the vine,
Plumpy Bacchus, with pink eyne!
II, vii, 120

Ambition,
The soldier's virtue. *III, i, 22*

Celerity is never more admir'd
Than by the negligent. *III, vii, 24*

We have kiss'd away
Kingdoms and provinces.
III, viii, 17

He wears the rose
Of youth upon him. *III, xi, 20*

Men's judgments are
A parcel of their fortunes, and things outward
Do draw the inward quality after them,
To suffer all alike. *III, xi, 31*

I found you as a morsel, cold upon
Dead Caesar's Trencher.
III, xi, 116

Let's have one other gaudy night.
III, xi, 182

Now he'll outstare the lightning. To be furious
Is to be frightened out of fear.
III, xi, 194

To business that we love we rise betime,
And go to 't with delight.
IV, iv, 20

O infinite virtue! com'st thou smiling from
The world's great snare uncaught?
IV, viii, 17

The shirt of Nessus is upon me.
IV, x, 56

[1] See *Twelfth-Night, I, i, 1,* p. 251a.
[2] See Sophocles, p. 82a, and *King Henry IV, pt. II, I, i, 100,* p. 241b.

Sometimes we see a cloud that's dragonish;
A vapor sometime like a bear or lion,
A tower'd citadel, a pendant rock,
A forked mountain, or blue promontory
With trees upon 't.[1]
Antony and Cleopatra IV, xii, 2

Unarm, Eros; the long day's task is done,
And we must sleep. *IV, xii, 35*

But I will be
A bridegroom in my death, and run into 't
As to a lover's bed. *IV, xii, 99*

O sun!
Burn the great sphere thou mov'st in; darkling stand
The varying shore [2] o' the world.
IV, xiii, 10

I am dying, Egypt, dying; only
I here importune death awhile, until
Of many thousand kisses the poor last
I lay upon thy lips. *IV, xiii, 18*

O! wither'd is the garland of the war,
The soldier's pole is fall'n; young boys and girls
Are level now with men; the odds is gone,
And there is nothing left remarkable
Beneath the visiting moon.
IV, xiii, 64

Let's do it after the high Roman fashion,
And make death proud to take us.
IV, xiii, 87

And it is great
To do that thing that ends all other deeds,
Which shackles accidents, and bolts up change. *V, ii, 4*

His legs bestrid the ocean; his rear'd arm
Crested the world; his voice was propertied
As all the tuned spheres, and that to friends;

[1] See Aristophanes, p. 91a, and *Hamlet III, ii, 400,* p. 263b.
[2] In some editions, star.

But when he meant to quail and shake the orb,
He was as rattling thunder. For his bounty,
There was no winter in 't, an autumn 'twas
That grew the more by reaping; his delights
Were dolphin-like, they show'd his back above
The element they liv'd in; in his livery
Walk'd crowns and crownets, realms and islands were
As plates dropp'd from his pocket.
Antony and Cleopatra V, *ii*, 82

The bright day is done,
And we are for the dark. V, *ii*, 192

Antony
Shall be brought drunken forth, and I shall see
Some squeaking Cleopatra boy my greatness
I' the posture of a whore. V, *ii*, 217

A woman is a dish for the gods, if the devil dress her not. V, *ii*, 274

I have
Immortal longings in me. V, *ii*, 282

If thou and nature can so gently part,
The stroke of death is as a lover's pinch,
Which hurts, and is desir'd.
V, *ii*, 296

Dost thou not see my baby at my breast,
That sucks the nurse asleep?
V, *ii*, 311

Now boast thee, death, in thy possession lies
A lass unparallel'd. V, *ii*, 317

First Guard: . . . Charmian, is this well done?
Charmian: It is well done, and fitting for a princess
Descended of so many royal kings.[1]
V, *ii*, 327

[1] One of the soldiers seeing her, angrily said unto her: Is that well done Charmian? Very well said she again, and meet for a princess descended of so many noble kings. — Sir Thomas North, *Plutarch's "Lives"* [1579]

As she would catch another Antony
In her strong toil of grace.
Antony and Cleopatra V, *ii*, 348

The gods sent not
Corn for the rich men only.
Coriolanus [1607–1608], *act I, sc. i, l.* 213

They threw their caps
As they would hang them on the horns o' the moon,
Shouting their emulation. *I, i*, 218

All the yarn she spun in Ulysses' absence did but fill Ithaca full of moths.
I, iii, 93

Nature teaches beasts to know their friends. *II, i*, 6

A cup of hot wine with not a drop of allaying Tiber in 't.[1] *II, i*, 52

My gracious silence, hail! *II, i*, 194

He himself stuck not to call us the many-headed multitude.[2] *II, iii*, 18

Bid them wash their faces,
And keep their teeth clean.
II, iii, 65

I thank you for your voices, thank you,
Your most sweet voices. *II, iii*, 179

The mutable, rank-scented many.
III, i, 65

Hear you this Triton of the minnows? mark you
His absolute "shall"? *III, i*, 88

What is the city but the people? [3]
III, i, 198

His nature is too noble for the world:
He would not flatter Neptune for his trident,
Or Jove for 's power to thunder. His heart's his mouth:
What his breast forges, that his tongue must vent. *III, i*, 254

The beast
With many heads butts me away.[4]
IV, i, 1

[1] See Lovelace, p. 358b.
[2] See Horace, p. 123a, and note.
[3] See Sophocles, p. 81a.
[4] See Horace, p. 123a, and note.

O! a kiss
Long as my exile, sweet as my revenge![1] *Coriolanus* V, *iii*, 44

Chaste as the icicle
That's curdied by the frost from purest snow,
And hangs on Dian's temple.
V, *iii*, 65

He wants nothing of a god but eternity and a heaven to throne in.
V, *iv*, 25

They'll give him death by inches.
V, *iv*, 43

If you have writ your annals true, 'tis there,
That, like an eagle in a dovecote, I
Flutter'd your Volscians in Corioli:
Alone I did it. V, *v*, 114

Thou hast done a deed whereat valor will weep. V, *v*, 135

He shall have a noble memory.
V, *v*, 155

'Tis not enough to help the feeble up,
But to support him after.
Timon of Athens [1607–1608], *act I, sc. i, l.* 108

I call the gods to witness.[2]
I, i, 138

I wonder men dare trust themselves with men. *I, ii*, 45

Here's that which is too weak to be a sinner,
Honest water, which ne'er left man i' the mire.[3] *I, ii*, 60

Immortal gods, I crave no pelf;
I pray for no man but myself:
Grant I may never prove so fond,
To trust man on his oath or bond.
I, ii, 64

Men shut their doors against a setting sun. *I, ii*, 152

Every man has his fault, and honesty is his. *III, i*, 30

[1] See Byron, p. 560a.

[2] I call heaven and earth to witness. — *Deuteronomy 4:26*

[3] Inscribed on the drinking fountain in the market square of Stratford-on-Avon.

Nothing emboldens sin so much as mercy.
Timon of Athens III, v, 3

You fools of fortune, trencher-friends, time's flies. *III, vi*, 107

We have seen better days. *IV, ii*, 27

O! the fierce wretchedness that glory brings us. *IV, ii*, 30

I am Misanthropos, and hate mankind.[1] *IV, iii*, 53

Life's uncertain voyage. V, *i*, 207

See, where she comes apparel'd like the spring.
Pericles [1608–1609], *act I, sc. i, l.* 12

Few love to hear the sins they love to act. *I, i*, 92

The sad companion, dull-eyed melancholy. *I, ii*, 2

Third Fisherman: . . . Master, I marvel how the fishes live in the sea.
First Fisherman: Why, as men do a-land; the great ones eat up the little ones.[2] *II, i*, 29

Lest the bargain should catch cold and starve.
Cymbeline [1609–1610], *act I, sc. iv, l.* 186

Hath his bellyful of fighting.
II, i, 24

Hark! hark! the lark at heaven's gate sings,
And Phoebus 'gins arise,[3]
His steeds to water at those springs
On chalic'd flowers that lies;
And winking Mary-buds begin
To ope their golden eyes:
With everything that pretty is,
My lady sweet, arise. *II, iii*, 22

As chaste as unsunn'd snow. *II, v*, 13

Some griefs are med'cinable.
III, ii, 33

[1] See Molière, p. 361a.

[2] Men lived like fishes; the great ones devoured the small. — ALGERNON SIDNEY, *Discourses on Government* [1698], *ch. 2, sec. 18*

[3] See Lyly, p. 203a.

O! for a horse with wings!
Cymbeline III, ii, 49

The game is up. *III, iii, 107*

Slander,
Whose edge is sharper than the sword, whose tongue
Outvenoms all the worms of Nile, whose breath
Rides on the posting winds and doth belie
All corners of the world. *III, iv, 35*

I have not slept one wink.[1]
III, iv, 103

Weariness
Can snore upon the flint when resty sloth
Finds the down pillow hard.
III, vi, 33

An angel! or, if not,
An earthly paragon! *III, vi, 42*

Society is no comfort
To one not sociable. *IV, ii, 12*

I wear not
My dagger in my mouth. *IV, ii, 78*

Fear no more the heat o' the sun,
Nor the furious winter's rages;
Thou thy worldly task hast done,
Home art gone, and ta'en thy wages.
Golden lads and girls all must,
As chimney-sweepers, come to dust.
IV, ii, 258

Quiet consummation have;
And renowned be thy grave!
IV, ii, 280

Fortune brings in some boats that are not steer'd. *IV, iii, 46*

Hang there like fruit, my soul,
Till the tree die! *V, v, 264*

From fairest creatures we desire increase,
That thereby beauty's rose might never die.
Sonnets[2] *[published 1609], 1, l. 1*

When forty winters shall besiege thy brow,
And dig deep trenches in thy beauty's field. *Sonnet 2, l. 1*

Thou art thy mother's glass, and she in thee
Calls back the lovely April of her prime. *Sonnet 3, l. 9*

Music to hear, why hear'st thou music sadly?
Sweets with sweet war not, joy delights in joy. *Sonnet 8, l. 1*

Everything that grows
Holds in perfection but a little moment. *Sonnet 15, l. 1*

Shall I compare thee to a summer's day?
Thou art more lovely and more temperate:
Rough winds do shake the darling buds of May,
And summer's lease hath all too short a date. *Sonnet 18, l. 1*

But thy eternal summer shall not fade.
l. 9

The painful warrior famoused for fight,
After a thousand victories, once foil'd,
Is from the books of honor razed quite,
And all the rest forgot for which he toil'd. *Sonnet 25, l. 9*

When in disgrace with fortune and men's eyes
I all alone beweep my outcast state,
And trouble deaf heaven with my bootless cries. *Sonnet 29, l. 1*

[1] See Cervantes, p. 194a.

[2] The sonnets were written definitely before 1598, according to Meres's *Palladis Tamia*, and according to Leslie Hotson in *Mr. W. H.* [1964] they bear strong evidence of all being written in 1588–1589. They were published [1609] by Thomas Thorpe, who wrote the dedication:

TO THE ONLIE BEGETTER OF
THESE INSUING SONNETS
MR. W. H., ALL HAPPINESSE
AND THAT ETERNITIE
PROMISED
BY
OUR EVER-LIVING POET
WISHETH
THE WELL-WISHING
ADVENTURER IN
SETTING
FORTH
T. T.

Desiring this man's art, and that man's scope,
With what I most enjoy contented least;
Yet in these thoughts myself almost despising,
Haply I think on thee.
Sonnet 29, l. 7

For thy sweet love remember'd such wealth brings
That then I scorn to change my state with kings. *l. 13*

When to the sessions of sweet silent thought
I summon up remembrance of things past,
I sigh the lack of many a thing I sought,
And with old woes new wail my dear times' waste. *Sonnet 30, l. 1*

But if the while I think on thee, dear friend,
All losses are restor'd and sorrows end. *l. 13*

Full many a glorious morning have I seen. *Sonnet 33, l. 1*

Roses have thorns, and silver fountains mud;
Clouds and eclipses stain both moon and sun,
And loathsome canker lives in sweetest bud.
All men make faults.
Sonnet 35, l. 2

Be thou the tenth Muse.
Sonnet 38, l. 9

For nimble thought can jump both sea and land. *Sonnet 44, l. 7*

Against that time when thou shalt strangely pass,
And scarcely greet me with that sun, thine eye,
When love, converted from the thing it was,
Shall reasons find of settled gravity.
Sonnet 49, l. 5

Not marble, nor the gilded monuments
Of princes, shall outlive this powerful rime. *Sonnet 55, l. 1.*

Like as the waves make towards the pebbled shore,
So do our minutes hasten to their end.
Sonnet 60, l. 1

Time doth transfix the flourish set on youth
And delves the parallels in beauty's brow. *l. 9*

When I have seen by Time's fell hand defac'd
The rich-proud cost of outworn buried age. *Sonnet 64, l. 1*

When I have seen the hungry ocean gain
Advantage on the kingdom of the shore,
And the firm soil win of the watery main,
Increasing store with loss, and loss with store. *l. 5*

Tir'd with all these, for restful death I cry. *Sonnet 66, l. 1*

And art made tongue-tied by authority. *l. 9*

And simple truth miscall'd simplicity,
And captive good attending captain ill. *l. 11*

No longer mourn for me when I am dead
Than you shall hear the surly sullen bell
Give warning to the world that I am fled
From this vile world, with vilest worms to dwell. *Sonnet 71, l. 1*

That time of year thou mayst in me behold
When yellow leaves, or none, or few, do hang
Upon those boughs which shake against the cold,[1]
Bare ruin'd choirs, where late the sweet birds sang. *Sonnet 73, l. 1*

Clean starved for a look.
Sonnet 75, l. 10

[1] See Byron, p. 563a.

Who is it that says most? which can say more
Than this rich praise — that you alone are you? *Sonnet 84, l. 1*

Farewell! thou art too dear for my possessing,
And like enough thou know'st thy estimate. *Sonnet 87, l. 1*

In sleep a king, but, waking, no such matter. *l. 14*

Ah! do not, when my heart hath 'scap'd this sorrow,
Come in the rearward of a conquer'd woe;
Give not a windy night a rainy morrow,
To linger out a purpos'd overthrow. *Sonnet 90, l. 5*

They that have power to hurt and will do none,
That do not do the thing they most do show,
Who, moving others, are themselves as stone,
Unmoved, cold, and to temptation slow. *Sonnet 94, l. 1*

They are the lords and owners of their faces,
Others but stewards of their excellence.
The summer's flower is to the summer sweet,
Though to itself it only live and die. *l. 7*

Lilies that fester smell far worse than weeds.[1] *l. 14*

The hardest knife ill-used doth lose his edge. *Sonnet 95, l. 14*

How like a winter hath my absence been. *Sonnet 97, l. 1*

From you have I been absent in the spring,

[1] As in the nature of things, those which most admirably flourish, most swiftly fester or putrefy, as roses, lilies, violets, while others last: so in the lives of men, those that are most blooming, are soonest turned into the opposite. — PLINY [A.D. 23–79], *Natural History, bk. XVI, ch. 15*

When proud-pied April, dress'd in all his trim,
Hath put a spirit of youth in everything. *Sonnet 98, l. 1*

Sweets grown common lose their dear delight. *Sonnet 102, l. 12*

To me, fair friend, you never can be old,
For as you were when first your eye I ey'd,
Such seems your beauty still. *Sonnet 104, l. 1*

When in the chronicle of wasted time
I see descriptions of the fairest wights,
And beauty making beautiful old rime,
In praise of ladies dead and lovely knights,
Then, in the blazon of sweet beauty's best,
Of hand, of foot, of lip, of eye, of brow,
I see their antique pen would have express'd
Even such a beauty as you master now. *Sonnet 106, l. 1*

Not mine own fears, nor the prophetic soul
Of the wide world dreaming on things to come,
Can yet the lease of my true love control,
Suppos'd as forfeit to a confin'd doom.
The mortal moon hath her eclipse endur'd,
And the sad augurs mock their own presage;
Incertainties now crown themselves assur'd,
And peace proclaims olives of endless age. *Sonnet 107, l. 1*

O! never say that I was false of heart,
Though absence seem'd my flame to qualify. *Sonnet 109, l. 1*

That is my home of love: if I have rang'd,
Like him that travels, I return again. *l. 5*

Alas! 'tis true I have gone here and there,

And made myself a motley to the view,
Gor'd mine own thoughts, sold cheap what is most dear,
Made old offenses of affections new.
Sonnet 110, l. 1

My nature is subdu'd
To what it works in, like the dyer's hand. *Sonnet 111, l. 6*

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O, no! it is an ever-fixed mark,
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error, and upon me prov'd,
I never writ, nor no man ever lov'd.
Sonnet 116

What potions have I drunk of Siren tears,
Distill'd from limbecks foul as hell within. *Sonnet 119, l. 1*

O benefit of ill! *l. 9*

And ruin'd love, when it is built anew,
Grows fairer than at first, more strong, far greater. *l. 11*

'Tis better to be vile than vile esteem'd,
When not to be receives reproach of being. *Sonnet 121, l. 1*

The expense of spirit in a waste of shame
Is lust in action; and till action, lust
Is perjur'd, murderous, bloody, full of blame,
Savage, extreme, rude, cruel, not to trust;
Enjoy'd no sooner but despised straight;
Past reason hunted; and no sooner had,
Past reason hated, as a swallow'd bait,
On purpose laid to make the taker mad:
Mad in pursuit, and in possession so;
Had, having, and in quest to have, extreme;
A bliss in proof — and prov'd, a very woe;
Before, a joy propos'd; behind, a dream.
All this the world well knows; yet none knows well
To shun the heaven that leads men to this hell. *Sonnet 129*

My mistress' eyes are nothing like the sun;
Coral is far more red than her lips' red:
If snow be white, why then her breasts are dun;
If hairs be wires, black wires grow on her head. *Sonnet 130, l. 1*

When my love swears that she is made of truth,
I do believe her, though I know she lies. *Sonnet 138, l. 1*

Two loves I have of comfort and despair,
Which like two spirits do suggest me still. *Sonnet 144, l. 1*

Poor soul, the center of my sinful earth. *Sonnet 146, l. 1*

So shalt thou feed on Death, that feeds on men,
And Death once dead, there's no more dying then. *l. 13*

Past cure I am, now Reason is past care,
And frantic-mad with evermore unrest.
Sonnet 147, l. 9

For I have sworn thee fair, and thought thee bright,
Who art as black as hell, as dark as night. *l. 13*

You pay a great deal too dear for what's given freely.
The Winter's Tale [1610–1611], *act I, sc. i, l. 18*

Two lads that thought there was no more behind
But such a day tomorrow as today,
And to be boy eternal. *I, ii, 63*

We were as twinn'd lambs that did frisk i' the sun,
And bleat the one at the other: what we chang'd
Was innocence for innocence.
I, ii, 67

Paddling palms and pinching fingers.
I, ii, 116

Affection! thy intention stabs the center:
Thou dost make possible things not so held,
Communicat'st with dreams.
I, ii, 139

He makes a July's day short as December. *I, ii, 169*

A sad tale's best for winter.
I have one of sprites and goblins.
II, i, 24

The silence often of pure innocence
Persuades when speaking fails.
II, ii, 41

It is a heretic that makes the fire,
Not she which burns in 't.
II, iii, 115

I am a feather for each wind that blows. *II, iii, 153*

What's gone and what's past help
Should be past grief. *III, ii, 223*

Exit, pursued by a bear.[1]
III, iii, 57

This is fairy gold, boy, and 'twill prove so. *III, iii, 127*

Then comes in the sweet o' the year.
IV, ii, 3

A snapper-up of unconsidered trifles. *IV, ii, 26*

[1] This is perhaps the most famous stage direction in English.

For the life to come, I sleep out the thought of it.
The Winter's Tale IV, ii, 30

Jog on, jog on, the footpath way,
And merrily hent the stile-a:
A merry heart goes all the day,
Your sad tires in a mile-a.
IV, ii, 133

For you there's rosemary and rue; these keep
Seeming and savor all the winter long. *IV, iii, 74*

Daffodils,
That come before the swallow dares, and take
The winds of March with beauty.
IV, iii, 118

What you do
Still betters what is done.
IV, iii, 135

When you do dance, I wish you
A wave o' the sea, that you might ever do
Nothing but that. *IV, iii, 140*

Lawn as white as driven snow.
IV, iii, 220

I love a ballad in print, a-life, for then we are sure they are true.
IV, iii, 262

The self-same sun that shines upon his court
Hides not his visage from our cottage, but
Looks on alike. *IV, iii, 457*

I'll queen it no inch further,
But milk my ewes and weep.
IV, iii, 462

Prosperity's the very bond of love,
Whose fresh complexion and whose heart together
Affliction alters. *IV, iii, 586*

Let me have no lying; it becomes none but tradesmen. *IV, iii, 747*

To purge melancholy.
IV, iii, 792

There's time enough for that.
V, iii, 128

He hath no drowning mark upon him; his complexion is perfect gallows.
The Tempest [1611–1612], *act I, sc. i, l. 33*

Now would I give a thousand furlongs of sea for an acre of barren ground. *I, i, 70*

I would fain die a dry death. *I, i, 73*

What seest thou else
In the dark backward and abysm of time? *I, ii, 49*

By telling of it,
Made such a sinner of his memory,
To credit his own lie. *I, ii, 100*

Your tale, sir, would cure deafness. *I, ii, 106*

My library
Was dukedom large enough. *I, ii, 109*

The very rats
Instinctively have quit it. *I, ii, 147*

Knowing I lov'd my books, he furnish'd me,
From mine own library with volumes that
I prize above my dukedom. *I, ii, 166*

From the still-vexed Bermoothes. *I, ii, 229*

I will be correspondent to command,
And do my spiriting gently. *I, ii, 297*

You taught me language; and my profit on 't
Is, I know how to curse: the red plague rid you,
For learning me your language! *I, ii, 363*

Come unto these yellow sands,
And then take hands:
Curtsied when you have, and kiss'd —
The wild waves whist —
Foot it featly here and there. *I, ii, 375*

This music crept by me upon the waters,
Allaying both their fury, and my passion,
With its sweet air. *The Tempest I, ii, 389*

Full fathom five thy father lies;
Of his bones are coral made:
Those are pearls that were his eyes:
Nothing of him that doth fade,
But doth suffer a sea-change
Into something rich and strange.[1] *I, ii, 394*

The fringed curtains of thine eye advance. *I, ii, 405*

Lest too light winning
Make the prize light. *I, ii, 448*

There's nothing ill can dwell in such a temple:
If the ill spirit have so fair a house,
Good things will strive to dwell with 't. *I, ii, 454*

He receives comfort like cold porridge.[2] *II, i, 10*

I' the commonwealth I would by contraries
Execute all things; for no kind of traffic
Would I admit; no name of magistrate;
Letters should not be known; riches, poverty,
And use of service, none; contract, succession,
Bourn, bound of land, tilth, vineyard, none;
No use of metal, corn, or wine, or oil;
No occupation; all men idle, all;
And women too, but innocent and pure.[3] *II, i, 154*

[1] The last three lines are inscribed on Shelley's gravestone.

[2] See *King John, V, vii, 41*, p. 237b, and William Bradford, p. 319a.

[3] It is a nation, would I answer Plato, that hath no kinde of traffike, no knowledge of Letters, no intelligence of numbers, no name of magistrate, nor of politike superioritie; no use of service, of riches or povertie; no contracts, no successions, no partitions, no occupation but idle; no respect of kindred, but common, no apparel but naturall, no manuring of lands, no use of wine, corne, or mettle. — MONTAIGNE, *Essays, bk. I* [1580], *ch. 30, Of the Canniballes*

What's past is prologue.
The Tempest II, i, 261

Open-eyed Conspiracy
His time doth take. II, i, 309

A very ancient and fish-like smell.
II, ii, 27

Misery acquaints a man with strange bedfellows. II, ii, 42

I shall laugh myself to death.
II, ii, 167

'Ban, 'Ban, Ca — Caliban,
Has a new master — Get a new man.
II, ii, 197

For several virtues
Have I lik'd several women.
III, i, 42

Ferdinand: . . . Here's my hand.
Miranda: And mine, with my heart in't. III, i, 89

Moon-calf. III, ii, 25

Thou deboshed fish thou.
III, ii, 30

Keep a good tongue in your head.
III, ii, 41

Flout 'em, and scout 'em; and scout 'em, and flout 'em;
Thought is free.[1] III, ii, 133

He that dies pays all debts.
III, ii, 143

The isle is full of noises,
Sounds and sweet airs, that give delight, and hurt not.
Sometimes a thousand twangling instruments
Will hum about mine ears; and sometimes voices,
That, if I then had wak'd after long sleep,
Will make me sleep again.
III, ii, 146

A kind
Of excellent dumb discourse.
III, iii, 38

Do not give dalliance
Too much the rein. IV, i, 51

Our revels now are ended. These our actors,
As I foretold you, were all spirits and
Are melted into air, into thin air;
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep.
The Tempest IV, i, 148

With foreheads villainous low.
IV, i, 252

I'll break my staff,
Bury it certain fathoms in the earth,
And, deeper than did ever plummet sound,
I'll drown my book. V, i, 54

Where the bee sucks, there suck I
In a cowslip's bell I lie;
There I couch when owls do cry.
On the bat's back I do fly
After summer merrily:
Merrily, merrily shall I live now
Under the blossom that hangs on the bough. V, i, 88

O brave new world,
That has such people in't!
V, i, 183

Let us not burden our remembrances
With a heaviness that's gone.
V, i, 199

My ending is despair.
Epilogue, l. 15

No man's pie is freed
From his ambitious finger.
King Henry VIII [1] [1613], *act I, sc. i, l.* 52

The force of his own merit makes his way. I, i, 64

[1] Thought is free. — *Twelfth-Night I, iii, 73*

[1] Written by Shakespeare and Fletcher.

Heat not a furnace for your foe so hot
That it do singe yourself.
Henry VIII, I, i, 140

If I chance to talk a little wild, forgive me;
I had it from my father. *I, iv, 26*

The mirror of all courtesy. *II, i, 53*

Go with me, like good angels, to my end;
And, as the long divorce of steel falls on me,
Make of your prayers one sweet sacrifice,
And lift my soul to heaven. *II, i, 75*

This bold bad man. *II, ii, 44*

'Tis better to be lowly born,
And range with humble livers in content,
Than to be perk'd up in a glist'ring grief
And wear a golden sorrow.
II, iii, 19

I would not be a queen
For all the world. *II, iii, 45*

Orpheus with his lute made trees,
And the mountain-tops that freeze,
Bow themselves when he did sing.
III, i, 3

Heaven is above all yet; there sits a judge
That no king can corrupt. *III, i, 99*

'Tis well said again;
And 'tis a kind of good deed to say well:
And yet words are no deeds.
III, ii, 153

And then to breakfast with
What appetite you have. *III, ii, 203*

I have touch'd the highest point of all my greatness;
And from that full meridian of my glory,
I haste now to my setting: I shall fall
Like a bright exhalation in the evening,
And no man see me more.
III, ii, 224

Press not a falling man too far.[1]
Henry VIII, III, ii, 334

Farewell! a long farewell, to all my greatness!
This is the state of man: today he puts forth
The tender leaves of hopes; tomorrow blossoms,
And bears his blushing honors thick upon him;
The third day comes a frost, a killing frost;
And, when he thinks, good easy man, full surely
His greatness is a-ripening, nips his root,
And then he falls, as I do. I have ventur'd,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory,
But far beyond my depth: my high-blown pride
At length broke under me, and now has left me,
Weary and old with service, to the mercy
Of a rude stream, that must forever hide me.
Vain pomp and glory of this world, I hate ye:
I feel my heart new open'd. O! how wretched
Is that poor man that hangs on princes' favors!
There is, betwixt that smile we would aspire to,
That sweet aspect of princes, and their ruin,
More pangs and fears than wars or women have;
And when he falls, he falls like Lucifer,
Never to hope again. *III, ii, 352*

A peace above all earthly dignities,
A still and quiet conscience.
III, ii, 380

A load would sink a navy. *III, ii, 384*

[1] 'Tis a cruelty
To load a falling man.
Henry VIII, V, iii, 76

And sleep in dull cold marble.
Henry VIII, III, ii, 434

Cromwell, I charge thee, fling away ambition:
By that sin fell the angels.
III, ii, 441

Love thyself last: cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues: be just, and fear not.
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's; then if thou fall'st, O Cromwell!
Thou fall'st a blessed martyr!
III, ii, 444

Had I but serv'd my God with half the zeal [1]
I serv'd my king, he would not in mine age
Have left me naked to mine enemies.
III, ii, 456

An old man, broken with the storms of state,
Is come to lay his weary bones among ye;
Give him a little earth for charity.
IV, ii, 21

He gave his honors to the world again,
His blessed part to heaven, and slept in peace. *IV, ii, 29*

So may he rest; his faults lie gently on him! *IV, ii, 31*

He was a man
Of an unbounded stomach.
IV, ii, 33

Men's evil manners live in brass; their virtues
We write in water.[2] *IV, ii, 45*

[1] Had I served God as well in every part
As I did serve my king and master still,
My scope had not this season been so short,
Nor would have had the power to do me ill.
THOMAS CHURCHYARD, *Death of Morton* [1593]

[2] See Sophocles, p. 83a; Sir Thomas More, p. 178b; Bacon, p. 210a; and Keats, p. 586a.

He was a scholar, and a ripe and good one;
Exceeding wise, fair-spoken, and persuading;
Lofty and sour to them that lov'd him not;
But, to those men that sought him sweet as summer.
Henry VIII, IV, ii, 51

To dance attendance on their lordships' pleasures. *V, ii, 30*

Nor shall this peace sleep with her; but as when
The bird of wonder dies, the maiden phoenix,
Her ashes new-create another heir
As great in admiration as herself.
V, v, 40

Wherever the bright sun of heaven shall shine,
His honor and the greatness of his name
Shall be, and make new nations.
V, v, 51

Some come to take their ease
And sleep an act or two.
Epilogue, l. 2

Good friend, for Jesus' sake forbear
To dig the dust enclosed here;
Blest be the man that spares these stones,
And curst be he that moves my bones.
Shakespeare's epitaph

JOHN DAVIES OF HEREFORD
c. 1565 – 1618

Beauty's but skin deep.[1]
A Select Second Husband for Sir Thomas Overburie's Wife [1616], *VI*

[1] All the beauty of the world, 'tis but skin deep. — RALPH VENNING, *Orthodox Paradoxes* [3d ed., 1650], *The Triumph of Assurance, p. 41*
Many a dangerous temptation comes to us in fine gay colors that are but skin-deep. — MATHEW HENRY [1662–1714], *Commentaries, Genesis, III*

THOMAS CAMPION
1567–1620

My sweetest Lesbia let us live and love,
And though the sager sort our deeds reprove,
Let us not weigh them. Heaven's great lamps do dive
Into their west, and straight again revive,
But soon as once set is our little light,
Then must we sleep one ever-during night.[1]
From ROSSETER'S *A Book of Airs* [1601]. *My Sweetest Lesbia, st. 1*

Never love unless you can
Bear with all the faults of man.
Never Love [*c. 1617*], *st. 1*

There is a garden in her face
Where roses and white lilies grow;
A heavenly paradise is that place
Wherein all pleasant fruits do flow.
There cherries grow which none may buy,
Till "cherry-ripe" themselves do cry.
Cherry-Ripe[2] [*c. 1617*], *st. 1*

Those cherries fairly do enclose
Of orient pearl a double row,[3]
Which when her lovely laughter shows,
They look like rosebuds fill'd with snow. *Ib. st. 2*

The summer hath his joys,
And winter his delights;
Though love and all his pleasures are but toys,
They shorten tedious nights.
Winter Nights [*c. 1617*], *st. 2*

THOMAS NASHE
1567–1601

Spring, the sweet spring, is the year's pleasant king;
Then blooms each thing, then maids dance in a ring,
Cold doth not sting, the pretty birds do sing.
Cuckoo, jug-jug, pu-we, to-witta-woo!
Summer's Last Will and Testament [*1600*]. *Spring, st. 1*

From winter, plague and pestilence, good Lord, deliver us!
Ib. Autumn, refrain

Brightness falls from the air;
Queens have died young and fair;
Dust hath closed Helen's eye.
I am sick, I must die.
Lord, have mercy on us!
Ib. Adieu! Farewell Earth's Bliss!

SIR HENRY WOTTON
1568–1639

Love lodged in a woman's breast
Is but a guest.
A Woman's Heart [1651]

How happy is he born and taught,
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill!
The Character of a Happy Life [1614], *st. 1*

Who God doth late and early pray,
More of his grace than gifts to send,
And entertains the harmless day
With a well-chosen book or friend.
Ib. st. 5

Lord of himself, though not of lands;
And having nothing, yet hath all.[1]
Ib. st. 6

You meaner beauties of the night,
That poorly satisfy our eyes
More by your number than your light;
You common people of the skies,
What are you when the sun shall rise?
On His Mistress, the Queen of Bohemia,[2] *st. 1*

[1] See Catullus, p. 114b, and note.
[2] "Cherry-ripe" was a familiar street cry of the time.
See Herrick, p. 320a.
[3] See Herrick, p. 320a.

[1] See *II Corinthians 6:10*, p. 53b, and Terence, p. 109a.
[2] This was printed with music as early as 1624, in East's *Sixth Set of Books*, and is found in many manuscripts.

He first deceased; she for a little tried
To live without him, liked it not, and died.
Upon the Death of Sir Albert Morton's Wife [1651]

Hanging was the worst use a man could be put to.
The Disparity Between Buckingham and Essex [1651]

An ambassador is an honest man sent to lie abroad for the commonwealth.[1]
Reliquiae Wottonianae [1651]

The itch of disputing will prove the scab of churches.[2]
A Panegyric to King Charles [1651]

SIR JOHN DAVIES
1569–1626

What can we know? or what can we discern,
When error chokes the windows of the mind?
Nosce Teipsum [1599], *st.* 15

I know my soul hath power to know all things,
Yet is she blind and ignorant in all:
I know I'm one of Nature's little kings,
Yet to the least and vilest things am thrall. *Ib. st.* 44

I know my life's a pain, and but a span;[3]
I know my sense is mock'd in ev'ry thing:
And to conclude, I know myself a man,
Which is a proud, and yet a wretched thing. *Ib. st.* 45

[1] In a letter to Velserus [1612] Wotton says that this "merry definition of an ambassador . . . I had chanced to set down at my friend's, Mr. Christopher Fleckmore, in his Album."

[2] He directed that the stone over his grave be inscribed: Hic jacet hujus sententiae primus auctor: DISPUTANDI PRURITUS ECCLESIARUM SCABIES. Nomen alias quaere [Here lies the author of this phrase: "The itch for disputing is the sore of churches." Seek his name elsewhere]. — IZAAK WALTON, *Life of Wotton* [1651]

[3] See Bacon, p. 210a, and note.

THOMAS HEYWOOD
c. 1570 – 1641

Within the red-leaved table of my heart.
A Woman Killed with Kindness [1607], *act II, sc.* 3

I will walk on eggs. *Ib. IV, 6*

O God! O God! that it were possible
To undo things done; to call back yesterday! [1]
That Time could turn up his swift sandy glass,
To untell the days, and to redeem these hours. *Ib.*

Pack clouds away, and welcome day,
With night we banish sorrow.
Pack Clouds Away [1630], *st.* 1

I hold he loves me best that calls me Tom.
Hierarchie of the Blessed Angels [1635]

Seven cities warred for Homer being dead,
Who living had no roof to shroud his head.[2] *Ib.*

THOMAS DEKKER
1572–1632

This age thinks better of a gilded fool
Than of a threadbare saint in wisdom's school. *Old Fortunatus* [1600]

Honest labor bears a lovely face.
Patient Grissell [1603], *act I, sc.* 1

The best of men
That e'er wore earth about him, was a sufferer,
A soft, meek, patient, humble, tranquil spirit,

[1] See Shakespeare, p. 227a.

[2] Seven cities strive for the learned root of Homer:
Smyrna, Chios, Colophon, Ithaca, Pylos, Argos, Athens.
UNKNOWN (*Greek Anthology, bk. VI, epigram 298*)
Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread.
THOMAS SEWARD [1708–1790], *On Homer*

The first true gentleman that ever breathed.
The Honest Whore, pt. I [1604] (*in collaboration with* THOMAS MIDDLETON), *act I, sc. 2*

We are ne'er like angels till our passion dies. *Ib. pt. II* [1630], *I, 2*

Cast away care, he that loves sorrow
Lengthens not a day, nor can buy to-morrow;
Money is trash, and he that will spend it,
Let him drink merrily, fortune will send it.
The Sun's Darling [1656] (*in collaboration with* JOHN FORD)

BEN JONSON[1]
1572–1637

As sure as death.
Every Man in his Humour [1598], *act II, sc. 1*

As he brews, so shall he drink. *Ib.*

It must be done like lightning.
Ib. IV, 5

Art hath an enemy called Ignorance.
Every Man Out of His Humour [1599], *act I, sc. 1*

There shall be no love lost. *Ib. II, 1*

True happiness
Consists not in the multitude of friends,
But in the worth and choice.
Cynthia's Revels [1600], *act III, sc. 2*

Queen and huntress, chaste and fair,
Now the sun is laid to sleep,
Seated in thy silver chair,
State in wonted manner keep:
Hesperus entreats thy light,
Goddess, excellently bright.
Ib. V, 3

[1] O rare Ben Jonson! — SIR JOHN YOUNG, *Epitaph.* (Which was done at the charge of Jack Young, who, walking there when the grave was covering, gave the fellow 18 pence to cut it. — JOHN AUBREY [1626–1697], *Brief Lives*)

That old bald cheater, Time.
The Poetaster [1601], *act I, sc. 1*

Farewell, thou child of my right hand, and joy!
My sin was too much hope of thee, lov'd boy.
On My First Son [*written c. 1603*]; *in Epigrams* [1616]

Rest in soft peace, and, ask'd, say here doth lie
Ben Jonson his best piece of poetry:
For whose sake, henceforth, all his vows be such,
As what he loves may never like too much. *Ib.*

Of all wild beasts preserve me from a tyrant; and of all tame, a flatterer.
Sejanus [1603], *act I*

Calumnies are answered best with silence.
Volpone [1606], *act II, sc. 2*

Come my Celia, let us prove,
While we can, the sports of love;
Time will not be ours forever,
He at length our good will sever.
Spend not then his gifts in vain;
Suns that set may rise again,
But if once we lose this light,
'Tis with us perpetual night.[1]
Song, To Celia [1607]

Still to be neat, still to be drest,
As you were going to a feast.
Epicene; or, The Silent Woman [1609], *act I, sc. 1*

Give me a look, give me a face,
That makes simplicity a grace;
Robes loosely flowing, hair as free,
Such sweet neglect more taketh me
Than all the adulteries of art:
They strike mine eyes, but not my heart.[2] *Ib.*

The dignity of truth is lost with much protesting.
Catiline's Conspiracy [1611], *act III, sc. 2*

[1] See Catullus, p. 114b, and note.
[2] See Herrick, p. 320a.

Truth is the trial of itself
And needs no other touch,
And purer than the purest gold,
Refine it ne'er so much.
On Truth [1616], *st.* 1

Preserving the sweetness of proportion and expressing itself beyond expression.
The Masque of Hymen [1616]

Underneath this stone doth lie
As much beauty as could die;
Which in life did harbor give
To more virtue than doth live.
Epitaph on Elizabeth, Lady H——, Epigrams [1616]

Follow a shadow, it still flies you;
Seem to fly it, it will pursue:
So court a mistress, she denies you;
Let her alone, she will court you.
The Forest [1616]. *Follow a Shadow, st.* 1

Whilst that for which all virtue now is sold,
And almost every vice — almighty gold.[1]
Ib. Epistle to Elizabeth, Countess of Rutland

God wisheth none should wreck on a strange shelf:
To him man's dearer than to himself.
Ib. To Sir Robert Wroth

Drink to me only with thine eyes,
And I will pledge with mine;
Or leave a kiss but in the cup
And I'll not look for wine.[2]
The thirst that from the soul doth rise
Doth ask a drink divine;
But might I of Jove's nectar sup,
I would not change for thine.
Ib. To Celia, st. 1

I sent thee late a rosy wreath,
Not so much honoring thee
As giving it a hope that there
It could not wither'd be.
But thou thereon didst only breathe,
And sent'st it back to me;
Since when it grows and smells, I swear,
Not of itself, but thee.
The Forest. To Celia, st. 2

Reader, look,
Not at his picture, but his book.
On the portrait of Shakespeare prefixed to the First Folio [1623]

Soul of the age!
The applause, delight, the wonder of our stage!
My Shakespeare, rise; I will not lodge thee by
Chaucer or Spenser, or bid Beaumont lie
A little further, to make thee a room;
Thou art a monument, without a tomb,
And art alive still, while thy book doth live,
And we have wits to read, and praise to give.[1]
To the Memory of My Beloved, the Author, Mr. William Shakespeare [1623]

Marlowe's mighty line. *Ib.*

And though thou hadst small Latin and less Greek. *Ib.*

Call forth thundering Aeschylus. *Ib.*

He was not of an age but for all time.[2] *Ib.*

Who casts to write a living line, must sweat. *Ib.*

For a good poet's made, as well as born.[3] *Ib.*

Sweet Swan of Avon! *Ib.*

Those that merely talk and never think,

[1] The flattering, mighty, nay, almighty gold. — Wolcot, *To Kien Long* [1782–1785], *ode IV* See Irving, p. 550b.

[2] Drink to me with your eyes alone. . . . And if you will, take the cup to your lips and fill it with kisses, and give it so to me. — Philostratus [c. A.D. 181–250], *letter 24*

[1] See William Basse, p. 319b.

[2] See Robert Whittinton, p. 179a.

[3] See Florus, p. 109b.

That live in the wild anarchy of drink.[1]

Underwoods [1640]. *An Epistle, answering to One that asked to be sealed of the Tribe of Ben*

In small proportions we just beauties see,
And in short measures life may perfect be.

Ib. To the Immortal Memory of Sir Lucius Cary and Sir Henry Morison

The players have often mentioned it as an honor to Shakespeare that in his writing (whatsoever he penned) he never blotted out a line. My answer hath been, "Would he had blotted a thousand."

Timber; or, Discoveries Made Upon Men and Matter [1640]

I loved the man [Shakespeare] and do honor his memory, on this side idolatry, as much as any. *Ib.*

Greatness of name in the father oftimes overwhelms the son; they stand too near one another. The shadow kills the growth: so much, that we see the grandchild come more and oftener to be heir of the first. *Ib.*

Though the most be players, some must be spectators. *Ib.*

Talking and eloquence are not the same: to speak, and to speak well, are two things. A fool may talk, but a wise man speaks. *Ib.*

JOHN DONNE[2]

1573–1631

I wonder by my troth, what thou, and I
Did, till we lov'd? were we not wean'd till then?
But suck'd on country pleasures, childishly?

Or snorted we in the seven sleepers' den?

The Good Morrow, st. 1 [1]

And now good morrow to our waking souls,
Which watch not one another out of fear;
For love, all love of other sights controls,
And makes one little room, an everywhere.
Let sea-discoverers to new worlds have gone,
Let maps to other, worlds on worlds have shown,
Let us possess one world, each hath one, and is one. *Ib. st. 2*

My face in thine eye, thine in mine appears,
And true plain hearts do in the faces rest,
Where can we find two better hemispheres
Without sharp North, without declining West? *Ib. st. 3*

Go, and catch a falling star,
Get with child a mandrake root,
Tell me, where all past years are,
Or who cleft the Devil's foot.
Teach me to hear mermaids singing.[2]

Song, st. 1

And swear
No where
Lives a woman true, and fair.

Ib. st. 2

Though she were true, when you met her,
And last, till you write your letter,
Yet she
Will be
False, ere I come, to two, or three.

Ib. st. 3

[1] Quotations through *Farewell to Love* (p. 307a) are from *Songs and Sonnets*, composed c. 1590–1601, published posthumously.

The *Songs and Sonnets* were written by Donne before the turn of the century, according to Ben Jonson "ere he was twenty-five years old," but there is no evidence to show the exact date of their composition. — JOHN HAYWARD, *John Donne, Complete Poetry and Selected Prose* [1936]

[2] See T. S. Eliot, p. 1001a.

[1] See Dryden, p. 368b.

They never taste who always drink;
They always talk who never think.

MATTHEW PRIOR [1664–1721], *Upon a Passage in the Scaligerana*

[2] See Izaak Walton, p. 325b, and Carew, p. 326b.

I have done one braver thing
Than all the Worthies did;
And yet a braver thence doth spring,
Which is, to keep that hid.
The Undertaking, st. 1

But he who loveliness within
Hath found, all outward loathes,
For he who color loves, and skin,
Loves but their oldest clothes.
Ib. st. 4

And dare love that, and say so too,
And forget the He and She. *Ib. st. 5*

Busy old fool, unruly Sun,
Why dost thou thus,
Through windows, and through curtains call on us?
Must to thy motions lovers' seasons run? *The Sun Rising, st. 1*

Love, all alike, no season knows, nor clime,
Nor hours, days, months, which are the rags of time. *Ib.*

She is all states, and all princes, I,
Nothing else is. *Ib. st. 3*

For God sake hold your tongue, and let me love.
The Canonization, st. 1

The Phoenix riddle hath more wit
By us, we two being one, are it.
So to one neutral thing both sexes fit,
We die and rise the same, and prove
Mysterious by this love. *Ib. st. 3*

As well a well-wrought urn becomes
The greatest ashes, as half-acre tombs.
Ib. st. 4

I am two fools, I know,
For loving, and for saying so
In whining poetry.
The Triple Fool, st. 1

Who are a little wise, the best fools be. *Ib. st. 2*

Sweetest love, I do not go,
For weariness of thee,
Nor in hope the world can show
A fitter love for me;
But since that I
Must die at last, 'tis best,
To use my self in jest
Thus by feign'd deaths to die.
Song, st. 1

Yesternight the sun went hence,
And yet is here today. *Ib. st. 2*

But think that we
Are but turn'd aside to sleep.
Ib. st. 5

When I died last, and dear, I die
As often as from thee I go.
The Legacy, st. 1

Oh do not die, for I shall hate
All women so, when thou art gone.
The Fever, st. 1

Twice or thrice had I loved thee,
Before I knew thy face or name.
Air and Angels, st. 1

'Tis true, 'tis day; what though it be?
O wilt thou therefore rise from me?
Why should we rise, because 'tis light?
Did we lie down, because 'twas night?
Love which in spite of darkness brought us hether
Should in despite of light keep us together.
Break of Day, st. 1

All Kings, and all their favorites,
All glory of honors, beauties, wits,
The sun itself, which makes times, as they pass,
Is elder by a year, now, than it was
When thou and I first one another saw:
All other things, to their destruction draw,
Only our love hath no decay;
This, no tomorrow hath, nor yesterday,
Running, it never runs from us away,
But truly keeps his first, last, everlasting day.
The Anniversary, st. 1

Send home my long strayed eyes to me,
Which (Oh) too long have dwelt on thee. *The Message, st. 1*

'Tis the year's midnight, and it is the day's.
A Nocturnal Upon St. Lucy's Day, being the shortest day, st. 1

The world's whole sap is sunk:
The general balm th' hydroptic earth hath drunk,
Whither, as to the bed's-feet, life is shrunk,
Dead and enterr'd; yet all these seem to laugh,
Compared with me, who am their epitaph. *Ib.*

For I am every dead thing,
In whom love wrought new alchemy.
For his art did express
A quintessence even from nothingness,
From dull privations, and lean emptiness
He ruin'd me, and I am re-begot
Of absence, darkness, death; things which are not. *Ib. st. 2*

Come live with me, and be my love,
And we will some new pleasures prove
Of golden sands, and crystal brooks,
With silken lines, and silver hooks.
The Bait,[1] *st. 1*

Dull sublunary lovers' love
(Whose soul is sense) cannot admit
Absence, because it doth remove
Those things which elemented it.
A Valediction Forbidding Mourning, st. 4

Our two souls therefore which are one,[2]
Though I must go, endure not yet
A breach, but an expansion,
Like gold to airy thinness beat.
Ib. st. 6

If they be two, they are two so
As stiff twin compasses are two,
Thy soul the fixt foot, makes no show
To move, but doth, if the other do.
Ib. st. 7

[1] Included by Izaak Walton in *The Compleat Angler* [1653], *ch. 9*, as "made by Dr. Donne, and made to shew the world that he could make soft verses, when he thought them fit and worth his labor."

See Marlowe, p. 212a, and Ralegh, p. 198b.

[2] See Aristotle, p. 97a.

Our eye-beams twisted, and did thread
Our eyes, upon one double string;
So to entergraft our hands, as yet
Was all the means to make us one,
And pictures in our eyes to get
Was all our propagation.
The Extasy, l. 7

That subtle knot, which makes us man. *Ib. l. 64*

Else a great Prince in prison lies.
Ib. l. 68

Love's mysteries in souls do grow,
But yet the body is his book.
Ib. l. 71

I long to talk with some old lover's ghost,
Who died before the god of love was born. *Love's Deity, st. 1*

To rage, to lust, to write to, to commend,
All is the purlieu of the god of love.
Ib. st. 3

Who ever comes to shroud me, do not harm
Nor question much
That subtle wreath of hair, which crowns my arm;
The mystery, the sign you must not touch,
For 'tis my outward soul,
Viceroy to that, which then to heaven being gone,
Will leave this to control,
And keep these limbs, her provinces, from dissolution.
The Funeral, st. 1

A bracelet of bright hair about the bone. *The Relic, st. 1*

Take heed of loving me.
The Prohibition, st. 1

So, so, break off this last lamenting kiss,
Which sucks two souls, and vapors both away.
The Expiration, st. 1

Ah cannot we
As well as cocks and lions jocund be,

After such pleasures? [1]
Farewell to Love, st. 3

Love built on beauty, soon as beauty, dies.
Elegy II, The Anagram, l. 27

Nature's lay idiot, I taught thee to love.
Elegy VII, Nature's Lay Idiot, l. 1

The Alphabet
Of flowers. *Ib. l. 9*

She, and comparisons are odious.[2]
Elegy VIII, The Comparison, l. 54

Sir, more than kisses, letters mingle souls;
For, thus friends absent speak.
Verse Letter to Sir Henry Wotton, l. 1

John Donne, Anne Donne, Un-done.
Letter to His Wife [1602]

No spring, nor summer beauty hath such grace,
As I have seen in one autumnal face.
Elegy IX, The Autumnal, l. 1

The heavens rejoice in motion, why should I
Abjure my so much lov'd variety.
Elegy XVII, Variety, l. 1

Who ever loves, if he do not propose
The right true end of love, he's one that goes
To sea for nothing but to make him sick.
Elegy XVIII, Love's Progress, l. 1

The Sestos and Abydos of her breasts
Not of two lovers, but two loves the nests. *Ib. l. 61*

Those set our hairs, but these our flesh upright.
Elegy XIX, To His Mistress Going to Bed, l. 24

O my America! my new-found land.
Ib. l. 27

Full nakedness! All joys are due to thee,
As souls unbodied, bodies unclothed must be,
To taste whole joys.
Elegy XIX, To His Mistress Going to Bed l. 33

And new philosophy calls all in doubt,
The element of fire is quite put out;
The sun is lost, and the earth, and no man's wit
Can well direct him where to look for it.
And freely men confess that this world's spent,
When in the planets, and the firmament
They seek so many new; then see that this
Is crumbled out again to his atomies.
'Tis all in pieces, all coherence gone;
All just supply, and all relation:
Prince, subject, Father, Son, are things forgot.
An Anatomy of the World. The First Anniversary of the Death of Mistress Elizabeth Drury [1611], *l. 205*

Her pure, and eloquent blood
Spoke in her cheeks, and so distinctly wrought,
That one might almost say, her body thought.
The Progress of the Soul. The Second Anniversary of the Death of Mistress Elizabeth Drury [1612], *l. 244*

I am a little world made cunningly
Of elements, and an angelic sprite.
Holy Sonnets [*written after 1610*], V, *l. 1*

At the round earth's imagin'd corners, blow
Your trumpets, angels, and arise, arise
From death, you numberless infinities
Of souls. *Ib. VII, l. 1*

All whom war, dearth, age, agues, tyrannies,
Despair, law, chance, hath slain.
Ib. l. 6

If poisonous minerals, and if that tree,

[1] See Gogarty, p. 945a.
[2] See Fortescue, p. 171a.

Whose fruit threw death on else immortal us,
If lecherous goats, if serpents envious
Cannot be damn'd; alas; why should I be? *Holy Sonnets IX, l. 1*

Death be not proud, though some have called thee
Mighty and dreadful, for thou art not so,
For those whom thou think'st thou dost overthrow,
Die not, poor death, nor yet canst thou kill me. *Ib. X, l. 1*

Thou art slave to fate, chance, kings, and desperate men. *Ib. l. 9*

One short sleep past, we wake eternally,
And death shall be no more; death, thou shalt die. *Ib. l. 13*

What if this present were the world's last night? *Ib. XIII, l. 1*

Batter my heart, three-person'd God; for you
As yet but knock, breathe, shine, and seek to mend. *Ib. XIV, l. 1*

Show me, dear Christ, Thy spouse, so bright and clear.
Ib. XVIII, l. 1

Since I am coming to that holy room,
Where, with thy choir of saints forevermore,
I shall be made thy music; as I come
I tune the instrument here at the door,
And what I must do then, think here before.
Hymn to God My God, in My Sickness [*written after 1610*], *st. 1*

Whilst my physicians by their love are grown
Cosmographers, and I their map, who lie
Flat on this bed. *Ib. st. 2*

I observe the physician with the same diligence as he the disease.
Devotions [*written 1623*], *VI*

I do nothing upon myself, and yet am mine own executioner.
Devotions XII

The flea, though he kill none, he does all the harm he can. *Ib.*

No man is an island, entire of itself; every man is a piece of the continent,[1] a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.
Ib. XVII

Now God comes to thee, not as in the dawning of the day, not as in the bud of the spring, but as the sun at noon to illustrate all shadows, as the sheaves in harvest, to fill all penuries, all occasions invite his mercies, and all times are his seasons.
Sermon III [*1625*]

Poor intricated soul! Riddling, perplexed, labyrinthical soul!
Sermon XLVIII [*1628/9*]

And what is so intricate, so entangling as death? Who ever got out of a winding sheet? *Sermon LIV* [*1628*]

What gnashing is not a comfort, what gnawing of the worm is not a tickling, what torment is not a marriage bed to this damnation, to be secluded eternally, eternally, eternally from the sight of God?
Sermon LXXVI [*after 1622*]

I throw myself down in my chamber, and I call in and invite God and his angels thither, and when they are there, I neglect God and his angels, for the noise of a fly, for the rattling of a coach, for the whining of a door.
Sermon LXXX, At the Funeral of Sir William Cokayne [*1626*]

When my mouth shall be filled with

[1] See Bacon, p. 208b.

dust, and the worm shall feed, and feed sweetly upon me, when the ambitious man shall have no satisfaction if the poorest alive tread upon him, nor the poorest receive any contentment in being made equal to princes, for they shall be equal but in dust.

Death's Duel (last sermon) [1] [1630]

RICHARD BARNFIELD
1574–1627

The waters were his winding sheet, the sea was made for his tomb;
Yet for his fame the ocean sea, was not sufficient room.

Epitaph on Hawkins [1595]

As it fell upon a day
In the merry month of May,
Sitting in a pleasant shade
Which a grove of myrtles made.

Poems: In Divers Humours [1598], *Ode*

King Pandion he is dead,
All thy friends are lapp'd in lead.

Ib.

Every one that flatters thee
Is no friend in misery.
Words are easy, like the wind;
Faithful friends are hard to find.
Every man will be thy friend
Whilst thou hast wherewith to spend;
But if store of crowns be scant,
No man will supply thy want. *Ib.*

He that is thy friend indeed,
He will help thee in thy need. *Ib.*

If music and sweet poetry agree.

Ib. To His Friend, Mr. R. L.

JOSEPH HALL, BISHOP OF NORWICH
1574–1656

So little in his purse, so much upon his back.

Portrait of a Poor Gallant

[1] Called by his Majesty's household the Doctor's Own Funeral Sermon. — *Preface to the first edition* [1632]

'Mongst all these stirs of discontented strife,
O, let me lead an academic life;
To know much, and to think for nothing, know
Nothing to have, yet think we have enow.

Discontent of Men with Their Condition

Moderation is the silken string running through the pearl chain of all virtues.

Christian Moderation, introduction

Death borders upon our birth, and our cradle stands in the grave.[1]

Epistles. Decade III, epistle 2

There is many a rich stone laid up in the bowels of the earth, many a fair pearl laid up in the bosom of the sea, that never was seen, nor never shall be.[2]

Contemplations, bk. IV, The Veil of Moses

JOHN MARSTON
c. 1575 – c. 1634

Oblivioni sacrum.[3]

Epitaph

HENRY PEACHAM
c. 1576 – c. 1643

Affect not as some do that bookish ambition to be stored with books and have well-furnished libraries, yet keep their heads empty of knowledge; to desire to have many books, and never to use them, is like a child that will have a candle burning by him all the while he is sleeping.

The Compleat Gentleman [1622]

[1] See *The Wisdom of Solomon 5:13*, p. 37a.

They give birth astride a grave, the light gleams an instant, then it's night once more. — SAMUEL BECKETT, *Waiting for Godot* [1952]

[2] See Thomas Gray, p. 440b.

[3] Sacred to oblivion.

ROBERT BURTON
1577–1640

All my joys to this are folly,
Naught so sweet as melancholy.[1]
Anatomy of Melancholy [2] [1621–1651]. *The Author's Abstract*

I would help others, out of a fellow-feeling.[3]
Ib. Democritus to the Reader

They lard their lean books with the fat of others' works.[4] *Ib.*

We can say nothing but what hath been said.[5] Our poets steal from Homer. . . . Our story-dressers do as much; he that comes last is commonly best. *Ib.*

I say with Didacus Stella, a dwarf standing on the shoulders of a giant may see farther than a giant himself.[6] *Ib.*

It is most true, *stylus virum arguit*, — our style bewrays us.[7] *Ib.*

Old friends become bitter enemies on a sudden for toys and small offenses.[8] *Ib.*

Penny wise, pound foolish. *Ib.*

[1] See Fletcher, p. 313b.
There's not a string attuned to mirth
But has its chord in melancholy.
HOOD [1799–1845], *Ode to Melancholy*

[2] Burton's *Anatomy of Melancholy*, he said, was the only book that ever took him out of bed two hours sooner than he wished to rise. — SAMUEL JOHNSON; from BOSWELL, *Life of Dr. Johnson* [1791]
If the reader has patience to go through his volumes, he will be more improved for literary conversation than by the perusal of any twenty other works with which I am acquainted. — BYRON [1807], in MOORE's *Life*.

[3] A fellow-feeling makes one wondrous kind. — GARRICK, *Prologue on Quitting the Stage* [1776]

[4] See Shakespeare, *King Henry IV, pt. I, II, ii, 119*, p. 238b.

[5] See Terence, p. 109a.

[6] See Lucan, p. 134a, and Newton, p. 379b.

[7] Le style c'est l'homme même [The style is the man himself]. — GEORGE-LOUIS LECLERC DE BUFFON, *Discours sur le Style*, on admission to the French Academy [1753]

[8] See Pope, p. 404a.

Women wear the breeches . . . in a word, the world turned upside downward.
Anatomy of Melancholy. Democritus to the Reader

Like Aesop's fox, when he had lost his tail, would have all his fellow foxes cut off theirs. *Ib.*

All poets are mad. *Ib.*

Every man hath a good and a bad angel attending on him in particular, all his life long.
Ib. pt. I, sec. 2, member 1, subsec. 2

That which Pythagoras said to his scholars of old, may be forever applied to melancholy men, *A fabis abstinete*, eat no beans.
Ib. member 2, subsec. 1

Cookery is become an art, a noble science; cooks are gentlemen.
Ib. subsec. 2

No rule is so general, which admits not some exception. *Ib. subsec. 3*

Idleness is an appendix to nobility.
Ib. subsec. 6

Why doth one man's yawning make another yawn?
Ib. member 3, subsec. 2

They do not live but linger.
Ib. subsec. 10

[Desire] is a perpetual rack, or horsemill, according to Austin [St. Augustine], still going round as in a ring.
Ib. subsec. 11

[The rich] are indeed rather possessed by their money than possessors.[1]
Ib. subsec. 12

Were it not that they are loath to lay out money on a rope, they would be hanged forthwith, and sometimes die to save charges. *Ib.*

A mere madness, to live like a wretch and die rich. *Ib.*

[1] See Bion, p. 104b.

I may not here omit those two main plagues and common dotages of human kind, wine and women, which have infatuated and besotted myriads of people; they go commonly together.

Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 13

All our geese are swans.[1]

Ib. subsec. 14

They are proud in humility; proud in that they are not proud.[2] *Ib.*

We can make majors and officers every year, but not scholars.

Ib. subsec. 15

Hinc quam sic calamus saevior ense, patet. The pen worse than the sword.[3]

Ib. member 4, subsec. 4

See one promontory (said Socrates of old), one mountain, one sea, one river, and see all.[4] *Ib. subsec. 7*

One was never married, and that's his hell; another is, and that's his plague. *Ib.*

Aristotle said melancholy men of all others are most witty.

Ib. sec. 3, member 1, subsec. 3

Seneca thinks the gods are well pleased when they see great men contending with adversity.

Ib. pt. II, sec. 2, member 1, subsec. 1

Machiavel says virtue and riches seldom settle on one man.

Ib. member 2

As he said in Machiavel, *omnes eodem patre nati*, Adam's sons, conceived all and born in sin, etc. "We are by nature all as one, all alike, if you see us naked; let us wear theirs and they our clothes, and what is the difference?"

Anatomy of Melancholy, pt. II, sec. 2, member 2

Who cannot give good counsel? 'Tis cheap, it costs them nothing.

Ib. member 3

Many things happen between the cup and the lip.[1] *Ib.*

All places are distant from heaven alike.[2] *Ib. member 4*

The commonwealth of Venice in their armory have this inscription: "Happy is that city which in time of peace thinks of war." [3]

Ib. member 6

Every man, as the saying is, can tame a shrew but he that hath her. *Ib.*

Tobacco, divine, rare, superexcellent tobacco, which goes far beyond all the panaceas, potable gold, and philosopher's stones, a sovereign remedy to all diseases . . . but as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish and damned tobacco, the ruin and overthrow of body and soul.

Ib. sec. 4, member 2, subsec. 2

"Let me not live," said Aretine's Antonia, "if I had not rather hear thy discourse than see a play."

Ib. pt. III, sec. 1, member 1, subsec. 1

Birds of a feather will gather together.[4] *Ib. subsec. 2*

[1] Every man thinks his own geese swans. — DICKENS, *The Cricket on the Hearth* [1845], *Chirp the Second*

See Matthew Arnold, p. 715a.

[2] See Coleridge, p. 526a.

[3] See Bulwer-Lytton, p. 601b.

Pyrrhus was used to say that Cineas had taken more towns with his words than he with his arms. — PLUTARCH [A.D. 46–120], *Pyrrhus*

[4] See Sir Thomas Browne, p. 330a.

A blade of grass is always a blade of grass, whether in one country or another. — SAMUEL JOHNSON, in MRS. PIOZZI'S *Anecdotes of Johnson* [1786]

[1] There is many a slip 'twixt the cup and the lip. — PALLADAS [fl. A.D. 400], *Greek Anthology, bk. X, epigram 32.* A very ancient proverb, sometimes attributed to Homer.

Though men determine, the gods do dispose; and ofttimes many things fall out between the cup and the lip. — ROBERT GREENE, *Perimedes the Blacksmith* [1588]

[2] See Gilbert, p. 192a, and note.

[3] See Vegetius, p. 146b, and note.

[4] See Homer, p. 66b.

Birds of a feather flock together. — GEORGE WITHER, *Abuses* [1613], 72

No cord nor cable can so forcibly draw, or hold so fast, as love can do with a twined thread.[1]

Anatomy of Melancholy, pt. III, sec. 2, member 1, subsec. 2

To enlarge or illustrate this power and effect of love is to set a candle in the sun.[2] *Ib.*

[Quoting Seneca] Cornelia kept her in talk till her children came from school, "and these," said she, "are my jewels." *Ib.*

Diogenes struck the father when the son swore. *Ib. subsec. 5*

England is a paradise for women and hell for horses; Italy a paradise for horses, hell for women, as the diverb goes.[3]

Ib. sec. 3, member 1, subsec. 2

For "ignorance is the mother of devotion," as all the world knows. *Ib.*

The fear of some divine and supreme powers keeps men in obedience.[4]

Ib.

One religion is as true as another.

Ib.

Be not solitary, be not idle.[5]

Last Words

[1] One hair of a woman can draw more than a hundred pair of oxen. — JAMES HOWELL, *Letters* [1621], *bk. II, 4*

She knows her man, and when you rant and swear,
Can draw you to her with a single hair.

DRYDEN, *Persius* [1693], *satire V, l. 246*

See Pope, p. 404b.

[2] Like his that lights a candle to the sun. — ANDREW FLETCHER [1655–1716], *Letter to Sir Walter Aston*

And hold their farthing candle to the sun. — EDWARD YOUNG, *Satire VII* [1725–1728], *l. 56*

And hold their glimmering tapers to the sun. — GEORGE CRABBE, *The Parish Register* [1807], *pt. I, Introduction*

See Algernon Sidney, p. 362a.

[3] See Florio, p. 201b.

[4] The fear o' hell's a hangman's whip
To haud the wretch in order.

ROBERT BURNS [1759–1796], *Epistle to a Young Friend*

[5] See Johnson, p. 433a.

THOMAS WARD
1577–1639

Where to elect there is but one,
'Tis Hobson's choice — take that or none.[1]

England's Reformation [1630], *ch. 4*

WILLIAM HARVEY
1578–1657

I profess both to learn and to teach anatomy, not from books but from dissections; not from positions of philosophers but from the fabric of nature.

De Motu Cordis et Sanguinis [1628] [2]

JOHN FLETCHER[3]
1579–1625

Drink today, and drown all sorrow;
You shall perhaps not do't tomorrow.

Rollo, Duke of Normandy [1639] (*in collaboration with* JONSON *and others*), *act II, sc. 2*

And he that will to bed go sober
Falls with the leaf in October.[4] *Ib.*

[1] Thomas Hobson [1544–1631], of whom Steele wrote in *The Spectator, no. 509* [October 14, 1712]:

Mr. Tobias Hobson, from whom we have the expression . . . was a carrier . . . the first in this Island who let out hackney-horses. He lived in Cambridge, and observing that the scholars rid hard, his manner was to keep a large stable of horses, with boots, bridles, and whips. . . . When a man came for an horse, he was led into the stable, where there was great choice, but he obliged him to take the horse which stood next to the stable-door; so that every customer was alike well served according to his chance, and every horse ridden with the same justice. From whence it became a proverb, when what ought to be your election was forced upon you, to say Hobson's Choice.

[2] *An Anatomical Disquisition on the Motion of the Heart and Blood in Animals,* translated from the Latin by ROBERT WILLIS [1847].

[3] See also BEAUMONT AND FLETCHER, p. 316a.

[4] The following well-known catch, or glee, is formed on this song:

He who goes to bed, and goes to bed sober,
Falls as the leaves do, and dies in October;
But he who goes to bed, and goes to bed mellow,
Lives as he ought to do, and dies an honest fellow.

Three merry boys, and three merry boys,
And three merry boys are we.[1]
As ever did sing in a hempen string
Under the gallows tree.
Rollo, Duke of Normandy, act III, sc. 3

O woman, perfect woman! what distraction
Was meant to mankind when thou wast made a devil!
Monsieur Thomas [1639], *act III, sc. 1*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate.
Nothing to him falls early, or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.
The Honest Man's Fortune [1647] (*in collaboration with three other authors*), *epilogue*

That soul that can
Be honest is the only perfect man.[2]
Ib.

Weep no more, nor sigh, nor groan,
Sorrow calls no time that's gone;
Violets plucked, the sweetest rain
Makes not fresh nor grow again.[3]
The Queen of Corinth [1647] (*in collaboration with* MASSINGER *and a third author*), *act III, sc. 2*

Of all the paths lead to a woman's love
Pity's the straightest.[4]
The Knight of Malta [1647] (*in collaboration with* MASSINGER), *act I, sc. 1*

Go to grass.
The Little French Lawyer [1647] (*in collaboration with* MASSINGER), *act IV, sc. 7*

There is no jesting with edge tools.
Ib.

Let's meet, and either do or die.[1]
The Island Princess [1647], *act II, sc. 4*

Hence, all you vain delights,
As short as are the nights
Wherein you spend your folly!
There's naught in this life sweet
But only melancholy;
O sweetest melancholy!
Melancholy[2] [*The Nice Valour*, 1647]

THOMAS MIDDLETON
1580–1627

Better the day, better the deed.[3]
Michaelmas Term [1607], *act III, sc. 1*

Since the worst comes to the worst.[4]
Ib. III, 4

What is got over the Devil's back (that's by knavery), is spent under the belly (that's by lechery).[5] *Ib. IV, 1*

[1] See Burns, p. 496a.
This expression is a kind of common property, being the motto, we believe, of a Scottish family. — SIR WALTER SCOTT [1771–1832], review of THOMAS CAMPBELL'S *Gertrude of Wyoming*, where it appears (*pt. III, l. 37*): Tomorrow let us do or die!

[2] This poem is frequently and with some likelihood attributed to WILLIAM STRODE [1602–1645].
See Robert Burton, p. 310a, and Milton, p. 334b.

[3] The better the day, the worse deed. — MATHEW HENRY [1662–1714], *Commentaries, Genesis, III*
The better the day the better the deed. — DICKENS, *Edwin Drood* [1870], *ch. 10*

[4] If the worst comes to the worst. — *Discovery of the Knights of the Poste* [1597]

[5] What is got over the Devil's back is spent under the belly. — RABELAIS, *Works, bk. V* [1552], *ch. 11*
Isocrates was in the right to insinuate that what is got over the Devil's back is spent under his belly. — LE SAGE, *Gil Blas* [1715–1735], *bk. 8, ch. 9*

[1] Three merry men be we. — PEELE, *Old Wives' Tale* [1595]

[2] See Pope, p. 409b.

[3] See *The Friar of Orders Gray*, p. 1085a.

[4] Pity's akin to love. — THOMAS SOUTHERNE, *Oroonoko* [1696], *act II, sc. 1*
For pity melts the mind to love. — DRYDEN, *Alexander's Feast* [1697], *l. 96*
Pity swells the tide of love. — EDWARD YOUNG, *Night Thoughts* [1742–1745], *Night III, l. 107*

As true as I live.
The Family of Love [1608], *act V, sc. 3*

Have you summoned your wits from woolgathering? [1] *Ib. V, 5*

By my faith the fool has feathered his nest well.[2]
The Roaring Girl [1611], *act I, sc. 1*

That disease of which all old men sicken — avarice.[3] *Ib.*

Beat all your feathers as flat down as pancakes. *Ib.*

As the case stands.
The Old Law [1656], *act II, sc. 1*

On his last legs. *Ib. V, 1*

As old Chaucer was wont to say, that broad famous English poet.
More Dissemblers Besides Women [1657], *act I, sc. 4*

'Tis a stinger.[4] *Ib. III, 2*

How many honest words have suffered corruption since Chaucer's days!
No Wit, No Help, Like a Woman's [1657], *act II, sc. 1*

By many a happy accident.
Ib. IV, 1

Anything for a Quiet Life.
Title of play [1662]

This was a good week's labor.
Anything for a Quiet Life, act V, sc. 3

There's no hate lost between us.
The Witch [*written c. 1627*], *act IV, sc. 2*

Black spirits and white, red spirits and gray,
Mingle, mingle, mingle, you that mingle may.[1]
The Witch, act V, sc. 2

[1] My understanding has forsook me, and is gone a-woolgathering. — CERVANTES, *Don Quixote, pt. II* [1605–1615], *bk. IV, ch. 38*

[2] We will feather oure nestes ere tyme may us espie. — *A Merye Enterlude Entitled Respublica* [1553], *III, 6*

[3] So for a good old-gentlemanly vice
I think I must take up with avarice.
BYRON, *Don Juan* [1819–1824], *canto I, st. 216*

[4] He 'as had a stinger. — FLETCHER, *Wit Without Money* [1639], *act IV, sc. 1*

MATTHEW ROYDON
c. 1580 – 1622

You knew — who knew not Astrophil?
(That I should live to say I knew,
And have not in possession still!)
Things known permit me to renew;
Of him you know his merit such,
I cannot say, you hear, too much.
The Phoenix Nest [1593]; *An Elegy, or Friend's Passion for His Astrophil (on the death of Sir Philip Sidney)*

A sweet attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face,
The lineaments of Gospel books;
I trow that countenance cannot lie.
Whose thoughts are legible in the eye.
Ib.

Was never eye, did see that face,
Was never ear, did hear that tongue,
Was never mind, did mind his grace,
That ever thought the travel long,
But eyes, and ears, and ev'ry thought,
Were with his sweet perfections caught.
Ib.

JOHN WEBSTER
1580–1625

Is not old wine wholesomest, old pippins toothsomest, old wood burn brightest, old linen wash whitest? Old soldiers, sweethearts, are surest, and old lovers are soundest.[2]
Westward Hoe [1607], *in collaboration with* DEKKER, *act II, sc. 2*

I saw him now going the way of all flesh.[3] *Ib.*

Call for the robin redbreast and the wren,

[1] These lines are introduced into *Macbeth, act IV, sc. 1.* According to Steevens, "the song was, in all probability, a traditional one."

[2] See Bacon, p. 207b.

[3] See Samuel Butler, p. 755b.

Since o'er shady groves they hover,
And with leaves and flowers do cover
The friendless bodies of unburied men.
The White Devil [1612], *act V, sc. 4*

But keep the wolf far thence, that's foe to men,
For with his nails he'll dig them up again. *Ib.*

Prosperity doth bewitch men, seeming clear;
But seas do laugh, show white, when rocks are near. *Ib. V, 6*

Glories, like glowworms, afar off shine bright,
But look'd to near have neither heat nor light.
Duchess of Malfi [1623], *act IV, sc. 2*

Of what is't fools make such vain keeping?
Sin their conception, their birth, weeping:
Their life, a general mist of error,
Their death, a hideous storm of terror.
Ib.

I know death hath ten thousand several doors
For men to take their exits.[1] *Ib.*

Heaven-gates are not so highly arch'd
As princes' palaces; they that enter there
Must go upon their knees. *Ib.*

Ferdinand: Cover her face; mine eyes dazzle; she died young.
Bosola: I think not so; her infelicity
Seem'd to have years too many. *Ib.*

Vain the ambition of kings
Who seek by trophies and dead things
To leave a living name behind,
And weave but nets to catch the wind.[1]
The Devil's Law Case [1623], *song*

[1] Death hath a thousand doors to let out life. —Massinger, *A Very Woman* [1655], *act V, sc. 4*

Death hath so many doors to let out life. — Fletcher and Massinger, *The Custom of the Country* [1647], *act II, sc. 2*

The thousand doors that lead to death. — Sir Thomas Browne, *Religio Medici* [1642], *pt. I, sec. 44*

SIR THOMAS OVERBURY
1581–1613

Give me, next good, an understanding wife,
By nature wise, not learned much by art. *A Wife* [1614]

He disdains all things above his reach, and preferreth all countries before his own.[2]
An Affectate Traveller [1614]

BISHOP RICHARD CORBET
1582–1635

Farewell, rewards and fairies,[3]
Good housewives now may say.
Farewell to the Fairies, st. 1

Who of late for cleanliness,
Finds sixpence in her shoe? *Ib.*

Nor too much wealth nor wit come to thee,
So much of either may undo thee.
To His Son, Vincent Corbet

PHILIP MASSINGER
1583–1640

Be wise;
Soar not too high to fall; but stoop to rise.[4]
Duke of Milan [1623], *act I, sc. 2*

He that would govern others, first should be
Master of himself.[5]
The Bondman [1624], *act I, sc. 3*

To be nobly born
Is now a crime.
The Roman Actor [1629], *act I, sc. 1*

[1] Since in a net I seek to hold the wind. — Wyatt, *Sonnet, Whoso List to Hunt* [c. 1557]

[2] See Shakespeare, *As You Like It IV, i, 35*, p. 250a; Canning, p. 506b; and W.S. Gilbert, p. 768a.

[3] See Kipling, p. 877a.

[4] See Mather, p. 387a.

[5] See Rabelais, p. 181a, and note.

Whose wealth
Arithmetic cannot number.
The Roman Actor, act I, sc. 3

Grim death.[1] *Ib. IV, 2*

A New Way to Pay Old Debts.
Title of Play [1632]

JACQUES DU LAURENS
1583–1650

I do not attack fools, but foolishness. *Satires* [1624]

FRANCIS BEAUMONT[2]
1584–1616

What things have we seen
Done at the Mermaid! heard words that have been
So nimble, and so full of subtle flame,
As if that everyone from whence they came,
Had meant to put his whole wit in a jest,
And resolv'd to live a fool, the rest
Of his dull life.
Letter to Ben Jonson [1640]

BEAUMONT AND FLETCHER[3]
FRANCIS BEAUMONT 1584–1616
JOHN FLETCHER 1579–1625[4]

It is always good
When a man has two irons in the fire.
The Faithful Friends [c. 1608], *act I, sc. 2*

As cold as cucumbers.
Cupid's Revenge [1615], *act I, sc. 1*

Kiss till the cow comes home.
Scornful Lady [1616], *act III, sc. 1*

There is a method in man's wickedness —
It grows up by degrees.[1]
A King and No King [1619], *act V, sc. 4*

Upon my buried body lie lightly, gentle earth.[2]
The Maid's Tragedy [1619], *act I, sc. 2*

The devil take the hindmost!
Philaster [1620], *act V*

Whistle, and she'll come to you.[3]
Wit Without Money [1639], *act IV, sc. 4*

Calamity is man's true touchstone.[4]
Four Plays in One. The Triumph of Honour [1647], *sc. 1*

Though I say it that should not say it.
Wit at Several Weapons (*probably in collaboration with* WILLIAM ROWLEY [*c.* 1585–*c.* 1642]), *act II, sc. 2*

TIRSO DE MOLINA
[FRAY GABRIEL TÉLLEZ]
1584–1648

Through his honor I conquered him. For these peasants carry their honor in their hands so that they may constantly consult it; this same honor that once felt so much at home in the city but now has taken refuge in a more rural setting.
El Burlador de Sevilla (*The Rogue of Seville*) *act III, sc. 3*[5]

[1] See Milton, p. 344a.
[2] See also Beaumont and Fletcher below.
[3] Of whose partnership JOHN AUBREY [1626–1697] said, "There was a wonderful consimility of fancy. They lived together not far from the playhouse, had one wench in the house between them, the same clothes and cloak, &c."
[4] Also on p. 312b.

[1] See Juvenal, p. 139a, and Racine, p. 378b.
[2] See Euripides, p. 83b, and note.
[3] Whistle, and I'll come to ye. — ROBERT BURNS [1759–1796], *Whistle, etc.*
[4] See Seneca, p. 130b.
[5] Translated by ROBERT O'BRIEN in *Spanish Drama* [1962]. This is the original Don Juan play.

JOHN SELDEN
1584–1654

Equity is a roguish thing. For Law we have a measure, know what to trust to; Equity is according to the conscience of him that is Chancellor, and as that is larger or narrower, so is Equity. 'Tis all one as if they should make the standard for the measure we call a "foot" a Chancellor's foot; what an uncertain measure would this be! One Chancellor has a long foot, another a short foot, a third an indifferent foot. 'Tis the same thing in the Chancellor's conscience.
Table Talk [1689]. *Equity*

Humility is a virtue all preach, none practice; and yet everybody is content to hear. *Ib. Humility*

'Tis not the drinking that is to be blamed, but the excess. *Ib.*

Commonly we say a judgment falls upon a man for something in him we cannot abide. *Ib. Judgments*

Ignorance of the law excuses no man; not that all men know the law, but because 'tis an excuse every man will plead, and no man can tell how to refute him. *Ib. Law*

No man is the wiser for his learning. *Ib. Learning*

Wit and wisdom are born with a man. *Ib.*

Few men make themselves masters of the things they write or speak. *Ib.*

Take a straw and throw it up into the air — you may see by that which way the wind is. *Ib. Libels*

Philosophy is nothing but discretion. *Ib. Philosophy*

Marriage is a desperate thing.
Ib. Marriage

Thou little thinkest what a little foolery governs the world.[1]
Ib. Pope

[1] Behold, my son, with how little wisdom the world is governed. — AXEL OXENSTIERN [1583–1654]

They that govern the most make the least noise.
Table Talk. Power

Syllables govern the world. *Ib.*

Never tell your resolution beforehand. *Ib. Wisdom*

Wise men say nothing in dangerous times. *Ib.*

Pleasure is nothing else but the intermission of pain. *Ib. Pleasure*

Preachers say, Do as I say, not as I do. *Ib. Preaching*

A king is a thing men have made for their own sakes, for quietness' sake. Just as in a family one man is appointed to buy the meat. *Ib. Of a King*

JOHN FORD
1586–1639

Diamond cut diamond.
The Lover's Melancholy [1629], *act I, sc. 1*

'Tis Pity She's a Whore.
Title of Play [1633]

THOMAS RAINBOROUGH
d. 1648

The poorest he that is in England hath a life to live as the greatest he.
In the Army debates at Putney [*October 29, 1647*]

THOMAS HOBBES
1588–1679

The condition of man . . . is a condition of war of everyone against everyone.
Leviathan [1651], *pt. I, ch. 4*

Words are wise men's counters, they do but reckon with them, but they are the money of fools. *Ib.*

The privilege of absurdity; to which no living creature is subject but man only. *Ib. 5*

Sudden glory is the passion which maketh those grimaces called laughter.
Leviathan, pt. I, ch. 6

The secret thoughts of a man run over all things, holy, profane, clean, obscene, grave, and light, without shame or blame. *Ib. 8*

[In a state of nature] No arts; no letters; no society; and which is worst of all, continual fear and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.
Ib. 13

The Papacy is not other than the Ghost of the deceased Roman Empire, sitting crowned upon the grave thereof.
Ib. pt. IV, ch. 47

The praise of ancient authors proceeds not from the reverence of the dead, but from the competition and mutual envy of the living.
Ib. Review and Conclusion

Such truth as opposeth no man's profit nor pleasure is to all men welcome. *Ib.*

I am about to take my last voyage, a great leap in the dark. *Last words*

JOHN WINTHROP
1588–1649

For we must consider that we shall be a city upon a hill.[1] The eyes of all people are upon us, so that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a byword through the world.
A Model of Christian Charity [1630], a sermon delivered on board the Arbella

GEORGE WITHER
1588–1667

Shall I wasting in despair
Die because a woman's fair?

[1] See *Matthew 5:14*, p. 40a.

Or make pale my cheeks with care
'Cause another's rosy are?
Be she fairer than the day,
Or the flow'ry meads in May,
If she be not so to me,
What care I how fair she be?
Fair Virtue [1622]. Sonnet 4, st. 1

If she love me, this believe,
I will die ere she shall grieve;
If she slight me when I woo,
I can scorn and let her go;
For if she be not for me,
What care I for whom she be?
Ib. st. 5

'Twas I that beat the bush,
The bird to others flew.
A Love Sonnet [1622], st. 11

Though I am young, I scorn to flit
On the wings of borrowed wit.
The Shepherd's Hunting [1622]

HONORAT DE BUEIL, MARQUIS DE RACAN
1589–1650

Nothing in the world lasts
Save eternal change.[1]
Odes. The Coming of Spring

The good effect of Fortune may be short-lived. To build on it is to build on sand.[2] *Poésies Diverses*

WILLIAM BRADFORD
1590–1657

They knew they were pilgrims.[3]
Of Plymouth Plantation [1620–1647], ch. 7

So they committed themselves to the will of God and resolved to proceed.
Ib. 9

Being thus arrived in a good harbor, and brought safe to land, they fell upon

[1] Rien au monde ne dure
Qu'un éternel changement.
See Heraclitus, p. 77b, and note.

[2] Le bien de la fortune est un bien périssable: quand on bâtit sur elle, on bâtit sur le sable.

[3] It was owing to this passage, first printed in 1669, that the *Mayflower's* company came eventually to be called the Pilgrim Fathers.

their knees and blessed the God of Heaven who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element.

Of Plymouth Plantation, ch. 9

Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness.

Ib.

The loss of . . . honest and industrious men's lives cannot be valued at any price. *Ib. 12*

But it pleased God to visit us then with death daily, and with so general a disease that the living were scarce able to bury the dead. *Ib.*

Cold comfort to fill their hungry bellies.[1] *Ib. 13*

Behold, now, another providence of God. A ship comes into the harbor.

Ib.

Thus out of small beginnings greater things have been produced by His hand that made all things of nothing,[2] and gives being to all things that are; and, as one small candle may light a thousand, so the light here kindled hath shone unto many, yea in some sort to our whole nation.[3] *Ib. 21*

WILLIAM BASSE
died c. 1653

Renowned Spenser, lie a thought more nigh
To learned Chaucer; and rare Beaumont, lie
A little nearer Spenser; to make room
For Shakespeare in your three-fold four-fold tomb.
To lodge all four in one bed make a shift
Until Doomsday; for hardly will a fift,
Betwixt this day and that, by fate be slain,
For whom your curtains may be drawn again.[1]

On Mr. Wm. Shakespeare [c. 1616]

WILLIAM BROWNE
1591–1643

Underneath this sable hearse
Lies the subject of all verse:
Sidney's sister, Pembroke's mother.
Death, ere thou hast slain another
Fair and learn'd and good as she,
Time shall throw a dart at thee.

Epitaph on the Countess of Pembroke [1621]

There is no season such delight can bring,
As summer, autumn, winter, and the spring. *Variety*

ROBERT HERRICK
1591–1674

I sing of brooks, of blossoms, birds, and bowers:
Of April, May, of June, and July flowers.
I sing of Maypoles, Hock-carts, wassails, wakes,
Of bridegrooms, brides, and of their bridal cakes.

Hesperides [1648]. Argument of His Book

What is a kiss? Why this, as some approve:
The sure, sweet cement, glue, and lime of love. *Ib. A Kiss*

Bid me to live, and I will live
Thy Protestant to be,
Or bid me love, and I will give
A loving heart to thee.

Ib. To Anthea

Cherry ripe, ripe, ripe, I cry,
Full and fair ones; come and buy!
If so be you ask me where

[1] See Shakespeare, pp. 237b and 296b.
[2] See Dryden, p. 367a.
[3] See *Matthew 5:15*, p. 40a, and Shakespeare, *Merchant of Venice V, i, 90*, p. 235b.

[1] See Ben Jonson, p. 303b.

They do grow, I answer, there,
Where my Julia's lips do smile;
There's the land, or cherry-isle.
Hesperides. Cherry Ripe [1]

It is the end that crowns us, not the fight.[2] *Ib. The End*

Some asked how pearls did grow, and where?
Then spoke I to my girl
To part her lips, and showed them there
The quarelets of pearl.[3]
Ib. The Rock of Rubies, and the Quarrie of Pearls

A sweet disorder in the dress
Kindles in clothes a wantonness.
Ib. Delight in Disorder

A winning wave, deserving note,
In the tempestuous petticoat,
A careless shoestring, in whose tie
I see a wild civility,
Do more bewitch me than when art
Is too precise in every part.[4] *Ib.*

You say to me-wards your affection's strong;
Pray love me little, so you love me long.[5]
Ib. Love Me Little, Love Me Long

Night makes no difference 'twixt the Priest and Clerk;
Joan as my Lady is as good i' the dark.[6]
Ib. No Difference i' th' Dark

Give me a kiss, and to that kiss a score;
Then to that twenty, add a hundred more:
A thousand to that hundred: so kiss on,[7]
To make that thousand up a million.
Treble that million, and when that is done,

[1] See Campion, p. 300a.
[2] See Shakespeare, *Troilus and Cressida IV, v, 223*, p. 269b, and note. See Anonymous, p. 150b.
[3] See Campion, p. 300a.
[4] See Jonson, p. 302b.
[5] See Anonymous, p. 1084b.
[6] See Plutarch, p. 137b.
[7] See Catullus, p. 114b.

Let's kiss afresh, as when we first begun.
Hesperides. To Anthea: Ah, My Anthea!

Gather ye rosebuds while ye may,
Old Time is still a-flying,
And this same flower that smiles today
Tomorrow will be dying.[1]
Ib. To the Virgins to Make Much of Time

Fair daffodils, we weep to see
You haste away so soon.
Ib. To Daffodils

Her pretty feet, like snails, did creep
A little out, and then,[2]
As if they played at bo-peep,
Did soon draw in again.
Ib. To Mistress Susanna Southwell

Her eyes the glowworm lend thee,
The shooting stars attend thee;
And the elves also,
Whose little eyes glow
Like the sparks of fire, befriend thee.
Ib. The Night Piece to Julia

Thus times do shift, each thing his turn does hold;
New things succeed, as former things grow old.
Ib. Ceremonies for Candlemas Eve

Made us nobly wild, not mad.
Ib. Ode for Ben Jonson

Outdid the meat, outdid the frolic wine. *Ib.*

Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out. *Ib. Seek and Find*

Get up, sweet Slug-a-bed, and see
The dew bespangling herb and tree.
Ib. Corinna's Going a-Maying

'Tis sin,
Nay, profanation to keep in. *Ib.*

So when or you or I are made
A fable, song, or fleeting shade,
All love, all liking, all delight

[1] See *Wisdom of Solomon*, p. 36b; Horace, p. 121a; Spenser, p. 200a; and Ronsard, p. 188a.
[2] See Suckling, p. 350b.

Lies drowned with us in endless night.[1]
Hesperides. Corinna's Going a-Maying

Whenas in silks my Julia goes,
Then, then (methinks) how sweetly flows
That liquefaction of her clothes.
Ib. Upon Julia's Clothes

Here a little child I stand
Heaving up my either hand.
Cold as paddocks though they be,
Here I lift them up to Thee,
For a benison to fall
On our meat, and on us all.
Noble Numbers [1648]. *A Child's Grace*

JULIUS WILHELM ZINCGREF
1591–1635

One who longs for death is miserable, but more miserable is he who fears it. *Apophthegmata* [1628], *bk. II*

Laws and police regulations can be compared to a spider's web that lets the big mosquitoes through and catches the small ones.[2] *Ib.*

HENRY KING, BISHOP OF CHICHESTER
1592–1669

Thou art the book,
The library whereon I look.
The Exequy [1657]

Then we shall rise
And view ourselves with clearer eyes
In that calm region where no night
Can hide us from each other's sight.
Ib.

Sleep on, my Love, in thy cold bed,
Never to be disquieted!
My last good-night! Thou wilt not wake,
Till I thy fate shall overtake;
Till age, or grief, or sickness, must
Marry my body to that dust
It so much loves, and fill the room
My heart keeps empty in thy tomb.
Stay for me there; I will not fail
To meet thee in that hollow vale.
The Exequy

I am content to live
Divided, with but half a heart. *Ib.*

FRANCIS QUARLES
1592–1644

Death aims with fouler spite
At fairer marks.[1]
Divine Fancies [1632]

We spend our midday sweat, our midnight oil;
We tire the night in thought, the day in toil.
Emblems [1635], *bk. II, no. 2*

Be wisely worldly, be not worldly wise.
Ib.

This house is to be let for life or years;
Her rent is sorrow, and her income tears.
Cupid, 't has long stood void; her bills make known,
She must be dearly let, or let alone.
Ib. 10, Epigram

The slender debt to Nature's quickly paid,[2]
Discharged, perchance, with greater ease than made. *Ib. 13*

The road to resolution lies by doubt:
The next way home's the farthest way about.[3]
Ib. IV, 2, Epigram

It is the lot of man but once to die.
Ib. V, 7

My soul, sit thou a patient looker-on;
Judge not the play before the play is done:
Her plot hath many changes; every day

[1] See Catullus, p. 114b, and note.
[2] See Solon, p. 68b, and Swift, p. 388b.

[1] See Edward Young, p. 399b.
[2] To die is a debt we must all of us discharge. — EURIPIDES, *Alcestis, l. 418*
[3] The longest way round is the shortest way home. — BOHN, *Foreign Proverbs, Italian*

Speaks a new scene; the last act crowns the play.[1]
Epigram. Respice Finem

And what's a life? — a weary pilgrimage,
Whose glory in one day doth fill the stage
With childhood, manhood, and decrepit age. *What Is Life?*

Let all thy joys be as the month of May,
And all thy days be as a marriage day:
Let sorrow, sickness, and a troubled mind
Be stranger to thee. *To a Bride*

No man is born unto himself alone;[2]
Who lives unto himself, he lives to none.
Esther, sec. 1, Meditation 1

The way to bliss lies not on beds of down,
And he that has no cross deserves no crown.[3] *Ib. sec. 9, Meditation 9*

THOMAS RAVENSCROFT
c. 1592 – 1635

Nose, nose, nose, nose!
And who gave thee this jolly red nose?
Nutmegs and ginger, cinnamon and cloves,
And they gave me this jolly red nose.
Deuteromelia [1609]. *Song no. 7*[4]

GEORGE HERBERT
1593–1633

A verse may find him who a sermon flies.[5]
The Temple [1633]. *The Church Porch, st. 1*

Drink not the third glass,[1] which thou canst not tame
When once it is within thee.
The Temple. The Church Porch, st. 5

Dare to be true: nothing can need a lie:
A fault, which needs it most, grows two thereby.[2] *Ib. st. 13*

By all means use sometimes to be alone. *Ib. st. 25*

By no means run in debt: take thine own measure.
Who cannot live on twenty pound a year,
Cannot on forty. *Ib. st. 30*

Wit's an unruly engine, wildly striking
Sometimes a friend, sometimes the engineer. *Ib. st. 41*

Be useful where thou livest. *Ib. st. 55*

Man is God's image; but a poor man is
Christ's stamp to boot: both images regard. *Ib. st. 64*

Was ever grief like mine?
Ib. The Church. The Sacrifice, refrain

For thirty pence he did my death devise,[3]
Who at three hundred did the ointment prize.[4] *Ib. st. 5*

Man stole the fruit, but I must climb the tree. *Ib. st. 51*

I got me flowers to strew Thy way,
I got me boughs off many a tree:

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[1] See Herrick, p. 320a, and Shakespeare, *Troilus and Cressida IV, v, 223*, p. 269b, and note.

[2] See *Romans 14:8*, p. 51b, and Donne, p. 308b.

[3] See William Penn, p. 380b.

[4] Quoted by Beaumont and Fletcher, *The Knight of the Burning Pestle* [1613], *act I, sc. 3*. Ravenscroft's *Deuteromelia* was a supplement to his *Pammelia*, which was the earliest collection of rounds, catches, and canons printed in England.

[5] That many people read a song
Who will not read a sermon.
WINTHROP MACKWORTH PRAED [1802–1839], *The Chant of the Brazenhead, st. 1*

[1] See Victor Hugo, p. 599a.

[2] And he that does one fault at first,
And lies to hide it, makes it two.
ISAAC WATTS [1674–1748], *Song 15*

[3] See *King John and the Abbott of Canterbury*, p. 1088a.

[4] Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? — *John 12:4*

But Thou wast up by break of day,
And brought'st Thy sweets along with Thee.
The Temple. Easter, st. 4

Who says that fictions only and false hair
Become a verse? Is there in truth no beauty? [1] *Ib. Jordan, st. 1*

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky.
Ib. Virtue, st. 1

Sweet spring, full of sweet days and roses,
A box where sweets compacted lie.
Ib. st. 3

Only a sweet and virtuous soul,
Like season'd timber, never gives.
Ib. st. 4

Who goes to bed and does not pray,
Maketh two nights to every day.
Ib. Charms and Knots, st. 4

Nothing wears clothes, but Man; nothing doth need
But he to wear them.
Ib. Providence, st. 28

Most things move th' under-jaw, the crocodile not.[2]
Most things sleep lying, th' elephant leans or stands.[3] *Ib. st. 35*

I struck the board, and cried, No more:
I will abroad.
What? shall I ever sigh and pine?
My lines and life are free; free as the road,
Loose as the wind, as large as store.
Shall I be still in suit?
Have I no harvest but a thorn
To let me blood, and not restore
What I have lost with cordial fruit?
Sure there was wine
Before my sighs did dry it; there was corn
Before my tears did drown it;
Is the year only lost to me?
Have I no bays to crown it?
The Temple. The Collar

Call in thy death's head there: tie up thy fears. *Ib.*

But as I raved and grew more fierce and wild
At every word,
Methought I heard one calling, *Child!*
And I replied, *My Lord.*
Ib.

He would adore my gifts instead of me,
And rest in Nature, not the God of Nature:
So both should losers be.
Ib. The Pulley, st. 3

Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to my breast.
Ib. st. 4

Grief melts away
Like snow in May,
As if there were no such cold thing.
Ib. The Flower, st. 1

Who would have thought my shrivel'd heart
Could have recover'd greenness?
Ib. st. 2

And now in age I bud again,
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing: O my only light,
It cannot be
That I am he
On whom thy tempests fell all night.
Ib. st. 6

The harbingers are come. See, see their mark;
White is their color, and behold my head.
Ib. The Forerunners, st. 1

Teach me, my God and King,
In all things thee to see.

[1] See Keats, p. 583b.

[2] The crocodile does not move the lower jaw, but is the only animal that brings down its upper jaw to the under one. — HERODOTUS [484–424 B.C.], *Customs of the Egyptians*

[3] Leans the huge elephant. — JAMES THOMSON, *The Seasons, Summer* [1727], *l. 725*

And what I do in any thing,
To do it as for thee.
The Temple. The Elixir, st. 1

A servant with this clause
Makes drudgery divine:
Who sweeps a room, as for thy laws,
Makes that and th' action fine.
Ib. st. 5

Love bade me welcome: yet my soul drew back,
Guilty of dust and sin.
But quick-ey'd Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lack'd anything.
Ib. Love, st. 1

You must sit down, says Love, and taste my meat:
So I did sit and eat. *Ib. st. 3*

Religion stands on tiptoe in our land,
Ready to pass to the American strand.
The Church Militant [1633], l. 235

Love, and a cough, cannot be hid.
Jacula Prudentum [1651], 49

Ill ware is never cheap. Pleasing ware is half sold. *Ib. 61*

When a dog is drowning, everyone offers him drink. *Ib. 77*

Deceive not thy physician, confessor, nor lawyer. *Ib. 105*

Who would do ill ne'er wants occasion. *Ib. 116*

A snow year, a rich year. *Ib. 125*

Well may he smell fire, whose gown burns. *Ib. 138*

Love your neighbor, yet pull not down your hedge.[1] *Ib. 141*

Marry your son when you will; your daughter when you can. *Ib. 149*

The mill cannot grind with the water that's past. *Ib. 153*

Good words are worth much, and cost little. *Ib. 155*

[1] See Robert Frost, p. 926a.

Hell is full of good meanings and wishings.[1]
Jacula Prudentum, 170

Where the drink goes in, there the wit goes out. *Ib. 187*

Whose house is of glass, must not throw stones at another. *Ib. 196*

By suppers more have been killed than Galen ever cured. *Ib. 272*

The lion is not so fierce as they paint him.[2] *Ib. 289*

Go not for every grief to the physician, nor for every quarrel to the lawyer, nor for every thirst to the pot.
Ib. 290

The best mirror is an old friend.
Ib. 296

When you are an anvil, hold you still; when you are a hammer, strike your fill.[3] *Ib. 338*

He that lies with the dogs, riseth with fleas. *Ib. 343*

He that is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, or wise. *Ib. 349*

The buyer needs a hundred eyes, the seller not one.[4] *Ib. 390*

My house, my house, though thou art small, thou art to me the Escurial.
Ib. 413

Trust not one night's ice. *Ib. 453*

For want of a nail the shoe is lost,

[1] Sir, Hell is paved with good intentions. — Samuel Johnson [1775]; from Boswell, *Life of Dr. Johnson* [1791], *vol. I, p. 555* [Everyman ed.]

[2] The lion is not so fierce as painted. — Thomas Fuller [1608–1661], *Expecting Preferment*

[3] Stand like an anvil when it is beaten upon. — St. Ignatius Theophorus, Bishop of Antioch [A.D. 104]

When you are the anvil, bear —
When you are the hammer, strike.
Edwin Markham [1852–1940], *Preparedness*

[4] Caveat emptor [Buyer, beware]. — *Proverb*

for want of a shoe the horse is lost, for want of a horse the rider is lost.[1]
Jacula Prudentum, 499

Pension never enriched young man.
Ib. 515

One enemy is too much.[2] *Ib.* 523

Thursday come, and the week is gone. *Ib.* 587

Time is the rider that breaks youth.
Ib. 615

Show me a liar, and I'll show thee a thief. *Ib.* 652

One father is more than a hundred schoolmasters. *Ib.* 686

Reason lies between the spur and the bridle. *Ib.* 711

One sword keeps another in the sheath. *Ib.* 725

God's mill grinds slow, but sure.[3]
Ib. 747

He that lends, gives. *Ib.* 787

Words are women, deeds are men.[4]
Ib. 842

Poverty is no sin. *Ib.* 844

None knows the weight of another's burthen. *Ib.* 880

One hour's sleep before midnight is worth three after. *Ib.* 882

He hath no leisure who useth it not.
Ib. 897

Half the world knows not how the other half lives.[5] *Ib.* 907

Life is half spent before we know what it is. *Ib.* 917

Every mile is two in winter.
Ib. 949

[1] See Benjamin Franklin, p. 422a.
[2] See Ali Ibn-abu-Taleb, p. 148b.
[3] See Euripides, p. 85a, and von Logau, p. 329a.
[4] See Samuel Johnson, p. 427b.
Fatti maschii parole femine [Deeds are masculine, words are feminine]. — *State motto of Maryland*
[5] See Rabelais, p. 181a.

The eye is bigger than the belly.
Jacula Prudentum, 1018

His bark is worse than his bite.
Ib. 1090

There is an hour wherein a man might be happy all his life, could he find it. *Ib.* 1143

Woe be to him that reads but one book. *Ib.* 1146

IZAAK WALTON
1593–1683

But God, who is able to prevail, wrestled with him, as the Angel did with Jacob, and marked him; marked him for his own.[1]
Life of Donne [1640]

I have laid aside business, and gone a-fishing.
The Compleat Angler [1653–1655]. *Epistle to the Reader*

Angling may be said to be so like the mathematics that it can never be fully learnt. *Ib.*

As no man is born an artist, so no man is born an angler. *Ib.*

I shall stay him no longer than to wish him a rainy evening to read this following discourse; and that if he be an honest angler, the east wind may never blow when he goes a-fishing.
Ib.

I am, Sir, a brother of the Angle.
Ib. pt. I, ch. 1

Doubt not but angling will prove to be so pleasant that it will prove to be, like virtue, a reward to itself.[2]

[1] See *Genesis 32:24*, p. 7b, and Thomas Gray, p. 441a.
[2] Ipsa quidem virtus sibimet pulcherrima merces [Virtue herself is her own fairest reward]. — Silius Italicus [A.D. c. 25–99], *Punica, bk. XIII, l. 663*
Virtue was sufficient of herself for happiness. — Diogenes Laertius [c. A.D. 200], *Plato XLII*
That virtue is her own reward, is but a cold principle. — Sir Thomas Browne, *Religio Medici* [1642], *pt. I, sec. 47*
Virtue is its own reward. — Prior [1664–1721], *Imitations of Horace, bk. III, ode 2*

Sir Henry Wotton . . . was a most dear lover, and a frequent practicer of the art of angling; of which he would say, "it was an employment for his idle time, which was then not idly spent . . . a rest to his mind, a cheerer of his spirits, a diverter of sadness, a calmer of unquiet thoughts, a moderator of passions, a procurer of contentedness; and that it begat habits of peace and patience in those that professed and practiced it."

The Compleat Angler, pt. I, ch. 1

You will find angling to be like the virtue of humility, which has a calmness of spirit and a world of other blessings attending upon it.[1] *Ib.*

I remember that a wise friend of mine did usually say, "That which is everybody's business is nobody's business." *Ib. 2*

An honest ale-house where we shall find a cleanly room, lavender in the windows, and twenty ballads stuck about the wall. *Ib.*

Good company and good discourse are the very sinews of virtue. *Ib.*

The Chavender or Chub. *Ib. 3*

An excellent angler, and now with God. *Ib. 4*

Old-fashioned poetry, but choicely good. *Ib.*

I love such mirth as does not make friends ashamed to look upon one another next morning. *Ib. 5*

No man can lose what he never had. *Ib.*

We may say of angling as Dr. Boteler[2] said of strawberries: "Doubtless God could have made a better berry, but doubtless God never did"; and so, if I might be judge, God never did make a more calm, quiet, innocent recreation than angling.

The Compleat Angler, pt. I, ch. 5

Thus use your frog. . . . Put your hook through his mouth, and out at his gills; . . . and then with a fine needle and silk sew the upper part of his leg, with only one stitch, to the arming-wire of your hook; or tie the frog's leg, above the upper joint, to the armed-wire; and in so doing use him as though you loved him.[1] *Ib. 8*

This dish of meat is too good for any but anglers, or very honest men. *Ib.*

Look to your health; and if you have it, praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of; a blessing that money cannot buy. *Ib. 21*

Let the blessing of St. Peter's Master be . . . upon all that are lovers of virtue, and dare trust in his Providence, and be quiet and go a-angling. *Ib.*

The great secretary of Nature and all learning, Sir Francis Bacon.[2]

Life of Herbert [1670]

[1] There is certainly something in angling . . . that tends to produce a gentleness of spirit, and a pure serenity of mind. — WASHINGTON IRVING, *The Sketch-Book, The Angler*

[2] William Butler [1535–1618], styled by THOMAS FULLER in his *Worthies of England* the "Aesculapius of our age." This praise of the strawberry first appeared in the second edition of *The Angler*, 1655.

THOMAS CAREW

c. 1595 – c. 1639

Here lies a King that rul'd, as he thought fit
The universal monarchy of wit;
Here lies two flamens, and both those the best:
Apollo's first, at last the true God's priest.

Elegy on the Death of Donne [1633]

Ask me no more where Jove bestows,
When June is past, the fading rose;

[1] See Blunden, p. 1036a.

[2] Plato, Aristotle, and Socrates are secretaries of Nature. — JAMES HOWELL [1594–1666], *Letters, bk. II, letter 11*

For in your beauty's orient deep
These flowers, as in their causes, sleep.
Poems [1640]. *To Celia, st.* 1

Ask me no more whither doth haste
The nightingale when May is past;
For in your sweet dividing throat
She winters and keeps warm her note.
Ib. st. 3

Ask me no more if east or west
The Phoenix builds her spicy nest;
For unto you at last she flies,
And in your fragrant bosom dies.
Ib. st. 5

Give me more love or more disdain;
The torrid or the frozen zone:
Bring equal ease unto my pain;
The temperate affords me none.
Ib. Mediocrity in Love Rejected, st. 1

Thou shalt confess the vain pursuit
Of human glory yields no fruit
But an untimely grave.
Ib. On the Duke of Buckingham

He that loves a rosy cheek,
Or a coral lip admires,
Or, from star-like eyes, doth seek
Fuel to maintain his fires;
As old Time makes these decay,
So his flames must waste away.
Ib. Disdain Returned, st. 1

The firstling of the infant year.
Ib. The Primrose

Then fly betimes, for only they
Conquer Love that run away.
Ib. Conquest by Flight

The magic of a face.
Ib. Epitaph on the Lady S——

RENÉ DESCARTES
1596–1650

Good sense is of all things in the world the most equally distributed, for everybody thinks he is so well supplied with it, that even those most difficult to please in all other matters never desire more of it than they already possess.
Le Discours de la Méthode [1637], *I*

It is not enough to have a good mind. The main thing is to use it well.
Le Discours de la Méthode, I

The greatest minds are capable of the greatest vices as well as of the greatest virtues. *Ib.*

The first precept was never to accept a thing as true until I knew it as such without a single doubt. *Ib.*

One cannot conceive anything so strange and so implausible that it has not already been said by one philosopher or another.[1] *Ib. II*

I think, therefore I am.[2] *Ib. IV*

JAMES SHIRLEY
1596–1666

How little room
Do we take up in death that, living, know
No bounds! *The Wedding* [1626]

I presume you're mortal, and may err.[3]
The Lady of Pleasure [1635]

Only the actions of the just
Smell sweet and blossom in their dust.[4]
Ib.

Death calls ye to the crowd of common men. *Cupid and Death* [1653]

The glories of our blood and state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hand on kings.[5]
Contention of Ajax and Ulysses [1659], *sc.* 3

OLIVER CROMWELL
1599–1658

A few honest men are better than numbers.
Letter to Sir W. Spring [*September* 1643]

[1] See Varro, p. 110a, and Cicero, p. 111a.
[2] Cogito, ergo sum.
Je pense, donc je suis.
[3] See Pope, p. 403b, and note.
[4] The sweet remembrance of the just
Shall flourish when he sleeps in dust.
NAHUM TATE and NICHOLAS BRADY, *Psalm 132* [1696], *st. 6*
[5] See Horace, p. 120b.

The State, in choosing men to serve it, takes no notice of their opinions. If they be willing faithfully to serve it, that satisfies.

Before the Battle of Marston Moor [July 2, 1644]

I beseech you, in the bowels of Christ, think it possible you may be mistaken.[1]

Letter to the Church of Scotland [August 3, 1650]

It is not fit that you sit here any longer! . . . you shall now give place to better men.

To the Rump Parliament [January 22, 1654]

Necessity hath no law.[2] Feigned necessities, imaginary necessities . . . are the greatest cozenage that men can put upon the Providence of God, and make pretenses to break known rules by.

To Parliament [September 12, 1654]

I would have been glad to have lived under my woodside, and to have kept a flock of sheep, rather than to have undertaken this government.

To Parliament [1658]

Mr. Lely, I desire you would use all your skill to paint my picture truly like me, and not flatter me at all; but remark all these roughnesses, pimples, warts, and everything as you see me, otherwise I will never pay a farthing for it.[3]

From HORACE WALPOLE, *Anecdotes of Painting in England [1762–1771]*

It is not my design to drink or to sleep, but my design is to make what haste I can to be gone.

Dying words

PEDRO CALDERÓN DE LA BARCA
1600–1681

What is life? A madness. What is life? An illusion, a shadow, a story. And the greatest good is little enough: for all life is a dream, and dreams themselves are only dreams.

Life Is a Dream,[1] *act II, l. 1195*

But whether it be dream or truth, to do well is what matters. If it be truth, for truth's sake. If not, then to gain friends for the time when we awaken.

Ib. III, 236

The treason past, the traitor is no longer needed. *Ib. III, 1109*

What surprises you, if a dream taught me this wisdom, and if I still fear I may wake up and find myself once more confined in prison? And even if this should not happen, merely to dream it is enough. For this I have come to know, that all human happiness finally ceases, like a dream.

Ib. III, 1114

MARTIN PARKER
1600–1656

Ye gentlemen of England
That live at home at ease,
Ah! little do you think upon
The dangers of the seas. *Song*

When the stormy winds do blow.[2]

Ib.

JULES, CARDINAL MAZARIN
1602–1661

I must leave all that! Farewell, dear paintings that I have loved so much and which have cost me so much.[3]

Remark shortly before his death.

SIR KENELM DIGBY
1603–1665

The hot water is to remain upon it [the tea] no longer than whiles you can

[1] See Hand, p. 912a.

[2] See Publilius Syrus, p. 126b, and St. Augustine, p. 147a.

[3] Warts and all. — *Saying*

[1] Translated by EDWARD and ELIZABETH HUBERMAN in *Spanish Drama* [1962].

[2] When the battle rages loud and long,
And the stormy winds do blow.
THOMAS CAMPBELL [1777–1884], *Ye Mariners of England*

[3] Il faut quitter tout cela! Adieu, chers tableaux que j'ai tant aimés et qui m'ont tant coûté.

say the Miserere Psalm [1] very leisurely.
The Closet Opened. Tea with Eggs

All matter is indifferent to form.
Of the Vegetation of Plants

ROGER WILLIAMS
c. 1603 – 1683

There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth or a human combination or society. It hath fallen out sometimes that both papists and Protestants, Jews and Turks may be embarked in one ship; upon which supposal I affirm that all the liberty of conscience that ever I pleaded for turns upon these two hinges — that none of the papists, Protestants, Jews or Turks be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practice any. I further add that I never denied that, notwithstanding this liberty, the commander of this ship ought to command the ship's course, yea, and also command that justice, peace, and sobriety be kept and practiced, both among the seamen and all the passengers.
Letter to the Town of Providence [*January 1655*]

FRIEDRICH VON LOGAU
1604–1655

Armed peace.
Poetic Aphorisms [2] [1654]

This month is a kiss
Which heaven gives the earth
That she now become a bride
And then a future mother.
Ib. Characteristics of May

Though the mills of God grind slowly,
yet they grind exceeding small.[3]
Ib. Retribution

[1] Psalm 51.
[2] Sinngedichten
[3] Translated by LONGFELLOW.
See Euripides, p. 85a, and Herbert, p. 325a.

SIR THOMAS BROWNE
1605–1682

I dare, without usurpation, assume the honorable style of a Christian.
Religio Medici [1642], *pt. I, sec. 1*

I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that from which perhaps within a few days I should dissent myself. *Ib. 6*

Many . . . have too rashly charged the troops of error, and remain as trophies unto the enemies of truth.
Ib.

A man may be in as just possession of truth as of a city, and yet be forced to surrender.[1] *Ib.*

As for those wingy mysteries in divinity, and airy subtleties in religion, which have unhinged the brains of better heads, they never stretched the pia mater of mine. *Ib. 9*

I love to lose myself in a mystery, to pursue my Reason to an *O altitudo!*
Ib.

Rich with the spoils of Nature.[2]
Ib. 13

We carry with us the wonders we seek without us: There is all Africa and her prodigies in us. *Ib. 15*

All things are artificial, for nature is the art of God.[3] *Ib. 16*

Obstinacy in a bad cause is but constancy in a good. *Ib. 25*

Persecution is a bad and indirect way to plant religion. *Ib.*

Not picked from the leaves of any author, but bred amongst the weeds and tares of mine own brain. *Ib. 35*

This reasonable moderator, and equal piece of justice, Death. *Ib. 38*

I am not so much afraid of death, as ashamed thereof. 'Tis the very disgrace

[1] See Euripides, p. 84b, and Ovid, p. 129a.
[2] See Thomas Gray, p. 440b.
[3] The course of Nature is the art of God. — EDWARD YOUNG, *Night Thoughts* [1742–1745], *Night IX, l. 1267*

and ignominy of our natures, that in a moment can so disfigure us, that our nearest friends, wife, and children, stand afraid and start at us.

Religio Medici, pt. I, sec. 40

Whosoever enjoys not this life, I count him but an apparition, though he wear about him the sensible affections of flesh. In these moral acceptions, the way to be immortal is to die daily.

Ib. 45

How shall the dead arise, is no question of my faith; to believe only possibilities, is not faith, but mere philosophy. *Ib. 48*

The heart of man is the place the devils dwell in: I feel sometimes a hell within myself.[1] *Ib. 51*

There is no road or ready way to virtue. *Ib. 54*

All places, all airs make unto me one country; I am in England, everywhere, and under any meridian.[2] *Ib. II, 1*

They that endeavor to abolish vice, destroy also virtue; for contraries, though they destroy one another, are yet the life of one another. *Ib. 4*

But how shall we expect charity towards others, when we are uncharitable to ourselves? *Charity begins at home*,[3] is the voice of the world; yet is every man his greatest enemy, and, as it were, his own executioner. *Ib.*

Sure there is music even in the beauty, and the silent note which Cupid strikes, far sweeter than the sound of an instrument. For there is a music wherever there is a harmony, order proportion; and thus far we may maintain the music of the spheres. *Ib. 9*

For the world, I count it not an inn, but an hospital; and a place not to live, but to die in. *Ib. 11*

[1] See Virgil, p. 199a, Marlowe, p. 213a, and note.

[2] See Burton, p. 311a.

[3] See Terence, p. 108b.

There is surely a piece of divinity in us, something that was before the elements, and owes no homage unto the sun.

Religio Medici, pt. II, sec. 11

Ruat coelum, fiat voluntas tua [Though the heaven falls, let Thy will be done].[1] *Ib.*

Sleep is a death; O, make me try,
By sleeping what it is to die,
And as gently lay my head
On my grave, as now my bed.[2]

Ib. 12

When we desire to confine our words, we commonly say they are spoken under the rose.[3]

Vulgar Errors [1645]

An old and gray-headed error. *Ib.*

Times before you, when even living men were antiquities; when the living might exceed the dead, and to depart this world could not be properly said to go unto the greater number.[4]

Urn-Burial; or Hydriotaphia [1658]. *Dedication*

With rich flames, and hired tears, they solemnized their obsequies.

Ib. ch. 3

Were the happiness of the next world as closely apprehended as the felicities of this, it were a martyrdom to live. *Ib. 4*

These dead bones have . . . quietly rested under the drums and tramplings of three conquests. *Ib. 5*

[1] Fiat iustitia et ruant coeli [Let justice be done though the heavens fall]. — WILLIAM WATSON, *Ten Quodlibetical Questions Concerning Religion and State* [1601]

See Ferdinand I, p. 186a.

[2] See Thomas Ken, p. 377b.

[3] Sub rosa. This phrase, meaning secretly, is of unknown origin. With the ancients the rose was emblematic of secrecy, and when a host hung a rose above his tables, his guests understood that all words spoken under it were to remain secret. Later, roses were carved as decorations on the ceilings of council chambers and confessionals, with the same significance.

[4] 'Tis long since Death had the majority. — ROBERT BLAIR, *The Grave* [1743], *pt. II, l. 449*

Time which antiquates antiquities, and hath an art to make dust of all things.

Urn-Burial; or Hydriotaphia, ch. 5

What song the Sirens sang, or what name Achilles assumed when he hid himself among women, though puzzling questions, are not beyond all conjecture. *Ib.*

The long habit of living indisposeth us for dying. *Ib.*

The iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. *Ib.*

Herostratus lives that burnt the Temple of Diana — he is almost lost that built it.[1] *Ib.*

Oblivion is not to be hired: the greater part must be content to be as though they had not been, to be found in the register of God, not in the record of man. *Ib.*

The night of time far surpasseth the day, and who knows when was the equinox? *Ib.*

Man is a noble animal, splendid in ashes, and pompous in the grave. *Ib.*

That unextinguishable laugh in heaven.

Garden of Cyrus [1658], *ch. 2*

Life itself is but the shadow of death, and souls departed but the shadows of the living. All things fall under this name. The sun itself is but the dark simulacrum, and light but the shadow of God. *Ib. 4*

To keep our eyes open longer were but to act our Antipodes. The huntsmen are up in America, and they are already past their first sleep in Persia. But who can be drowsy at that hour which freed us from everlasting sleep? or have slumbering thoughts at that time, when sleep itself must end, and, as some conjecture, all shall awake again?

Garden of Cyrus, ch. 5

The created world is but a small parenthesis in eternity.

Christian Morals, III, 29 [1716]

[1] The aspiring youth that fired the Ephesian dome
Outlives in fame the pious fool that raised it.
COLLEY CIBBER [1671–1757], *Richard III, act III, sc. 1*

PIERRE CORNEILLE
1606–1684

To conquer without risk is to triumph without glory.

Le Cid [1636], *act II, sc. 2*

Brave men are brave from the very first. *Ib. II, 3*

And the combat ceased for want of combatants. *Ib. IV, 3*

Do your duty, and leave the rest to heaven. *Horace* [1639], *act II, sc. 8*

All evils are equal when they are extreme. *Ib. III, 4*

The worst of all states is the people's state. *Cinna* [1640], *act II, sc. 1*

Who is all-powerful should fear everything. *Ib. IV, 2*

By speaking of our misfortunes we often relieve them.

Polyeucte [1640], *act I, sc. 3*

The manner of giving is worth more than the gift.

Le Menteur [1642], *act I, sc. 1*

A liar is always lavish of oaths.

Ib. III, 5

A good memory is needed after one has lied.[1] *Ib. IV, 5*

The fire which seems extinguished often slumbers beneath the ashes.

Rodogune [1644], *act III, sc. 4*

Guess if you can, choose if you dare.

Héraclius [1646], *act IV, sc. 4*

[1] Liars ought to have good memories. — ALGERNON SIDNEY, *Discourses on Government* [1698], *ch. 2, sec. 15*

A service beyond all recompense
Weighs so heavy that it almost gives offense.
Suréna [1674], *act III, sc. 1*

I owe my fame only to myself.
Poésies Diverses, 23

SIR WILLIAM DAVENANT
1606–1668

The lark now leaves his wat'ry nest
And, climbing, shakes his dewy wings.
Song [1637], *st. 1*

For angling-rod he took a sturdy oak;
For line, a cable that in storm ne'er broke.
Britannia Triumphans [1637]

The hook was baited with a dragon's tail —
And then on rock he stood to bob for whale. *Ib.*

I shall ask leave to desist, when I am interrupted by so great an experiment as dying.
His apology, in illness, for not having finished Gondibert

How much pleasure they lose (and even the pleasures of heroic poesy are not unprofitable) who take away the liberty of a poet, and fetter his feet in the shackles of a historian.
Prefatory letter to Thomas Hobbes. From S. T. Coleridge, *Biographia Literaria* [1817], *ch. 22*

EDMUND WALLER
1606–1687

Illustrious acts high raptures do infuse,
And every conqueror creates a muse.
Panegyric to My Lord Protector

Under the tropic is our language spoke,
And part of Flanders hath receiv'd our yoke.
Upon the Death of the Lord Protector [1658]

Guarded with ships, and all our sea our own.[1] *To My Lord of Falkland*

The yielding marble of her snowy breast.
On a Lady Passing Through a Crowd of People [1664]

To man, that was in th' evening made,
Stars gave the first delight;
Admiring, in the gloomy shade,
Those little drops of light.
An Apology for Having Loved Before [1664]

That which her slender waist confin'd
Shall now my joyful temples bind;
No monarch but would give his crown
His arms might do what this has done.
On a Girdle [1664], *st. 1*

My joy, my grief, my hope, my love,
Did all within this circle move!
Ib. st. 2

A narrow compass! and yet there
Dwelt all that's good, and all that's fair;
Give me but what this riband bound,
Take all the rest the sun goes round!
Ib. st. 3

Go, lovely rose![2]
Tell her that wastes her time and me
That now she knows,
When I resemble her to thee,
How sweet and fair she seems to be.
Go, Lovely Rose [1664], *st. 1*

So all we know
Of what they do above
Is that they happy are, and that they love.
Upon the Death of My Lady Rich [1664]

Poets that lasting marble seek
Must come in Latin or in Greek.
Of English Verse [1668]

[1] See Sir Francis Bacon, p. 209b, and note.

[2] Most of all I envy the octogenarian poet who joined three words — "Go, lovely Rose" —so happily together, that he left his name to float down through Time on the wings of a phrase and a flower. — Logan Pearsall Smith, *Afterthoughts* [1931]

And keeps the palace of the soul.[1]

Of Tea

Poets lose half the praise they should have got,
Could it be known what they discreetly blot.

Upon Roscommon's Translation of HORACE, *De Arte Poetica*

The soul's dark cottage, batter'd and decay'd,
Lets in new light through chinks that Time has made; [2]
Stronger by weakness, wiser, men become
As they draw near to their eternal home.
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.

On the Divine Poems [1686]

PAUL GERHARDT
1607–1676

O sacred head, now wounded,
With grief and shame bowed down;
Now scornfully surrounded
With thorns, thy only crown.[3]

Passion Chorale, based on twelfth-century Latin hymn, st. 1

THOMAS FULLER
1608–1661

Drawing near her death, she sent most pious thoughts as harbingers to heaven; and her soul saw a glimpse of happiness through the chinks of her sickness-broken body.

Life of Monica [1642]

He was one of a lean body and visage, as if his eager soul, biting for anger at the clog of his body, desired to fret a passage through it.[1]

Life of the Duke of Alva [1642]

He knows little who will tell his wife all he knows.[2]

Holy and Profane State [1642]. *The Good Husband*

One that will not plead that cause wherein his tongue must be confuted by his conscience.

Ib. The Good Advocate

Their heads sometimes so little that there is no room for wit; sometimes so long that there is no wit for so much room. *Ib. Of Natural Fools*

Light, God's eldest daughter, is a principal beauty in a building.

Ib. Of Building

Learning hath gained most by those books by which the printers have lost.

Ib. Of Books

Deceive not thyself by overexpecting happiness in the married estate. Remember the nightingales which sing only some months in the spring, but commonly are silent when they have hatched their eggs. *Ib. Of Marriage*

They that marry ancient people, merely in expectation to bury them, hang themselves in hope that one will come and cut the halter. *Ib.*

Fame sometimes hath created something of nothing. *Ib. Fame*

Anger is one of the sinews of the soul; he that wants it hath a maimed mind. *Ib. Of Anger*

It is always darkest just before the day dawneth.

Pisgah Sight [1650], *bk. II, ch 2*

JOHN MILTON[3]
1608–1674

This is the month, and this the happy morn,

[1] See Byron, p. 555b.
[2] To vanish in the chinks that Time has made. — SAMUEL ROGERS, *Italy* [1822], *Paestum*
[3] O Haupt vol Blut und Wunden
Vol Schmerz und voller Hohn!
O Haupt zum Spott gebunden
Mit einer Dornen Krohn!
Translated by JAMES WADDELL ALEXANDER [1861].

[1] See Dryden, p. 368a.
[2] See *Odyssey XI, 441*, p. 66a.
[3] See Wordsworth, *London*, p. 512b.

Wherein the Son of Heav'n's eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.
On the Morning of Christ's Nativity [1629], *st.* 1, *l.* 1

It was the winter wild
While the Heav'n-born child
All meanly wrapt in the rude manger lies. *Ib. Hymn, st.* 1, *l.* 29

No war, or battle's sound
Was heard the world around.
The idle spear and shield were high up hung. *Ib. st.* 4, *l.* 53

Time will run back and fetch the Age of Gold.[1] *Ib. st.* 14, *l.* 135

The Oracles are dumb.
Ib. st. 19, *l.* 173

From haunted spring and dale
Edg'd with poplar pale
The parting genius is with sighing sent. *Ib. st.* 20, *l.* 184

Peor and Baalim
Forsake their temples dim.
Ib. st. 22, *l.* 197

What needs my Shakespeare for his honor'd bones
The labor of an age in piled stones?
Or that his hallow'd relics should be hid
Under a star-y-pointing pyramid?
Dear son of memory, great heir of fame,
What need'st thou such weak witness of thy name?
On Shakespeare [1630]

How soon hath Time, the subtle thief of youth,
Stol'n on his wing my three-and-twentieth year.
On His Having Arrived at the Age of Twenty-three [1631]

As ever in my great Taskmaster's eye.
Ib.

Such sweet compulsion doth in music lie.
Arcades [1630–1634], *l.* 68

Hence, loathed Melancholy,
Of Cerberus and blackest Midnight born,
In Stygian cave forlorn,
'Mongst horrid shapes, and shrieks, and sights unholy.
L'Allegro [1632], *l.* 1

So buxom, blithe, and debonair.
Ib. l. 24

Haste thee, Nymph, and bring with thee
Jest, and youthful jollity,
Quips and cranks and wanton wiles,
Nods and becks and wreathed smiles.
Ib. l. 25

Sport, that wrinkled Care derides,
And Laughter, holding both his sides.
Come, and trip it, as you go,
On the light fantastic toe. *Ib. l.* 31

The mountain nymph, sweet liberty.
Ib. l. 36

Mirth, admit me of thy crew,
To live with her, and live with thee,
In unreproved pleasures free.
Ib. l. 38

While the cock with lively din
Scatters the rear of darkness thin,
And to the stack, or the barn door,
Stoutly struts his dames before,
Oft list'ning how the hounds and horn
Cheerly rouse the slumb'ring morn.
Ib. l. 49

And every shepherd tells his tale
Under the hawthorn in the dale.
Ib. l. 67

Meadows trim, with daisies pied,
Shallow brooks, and rivers wide;
Towers and battlements it sees

[1] See Horace, p. 122b.

Bosom'd high in tufted trees,
Where perhaps some beauty lies,
The cynosure of neighboring eyes.
L'Allegro, l. 75

And the jocund rebecks sound
To many a youth, and many a maid,
Dancing in the checkered shade.
And young and old come forth to play
On a sunshine holiday. *Ib. l. 94*

Then to the spicy nut-brown ale.
Ib. l. 100

Then lies him down the lubber fiend,
And stretch'd out all the chimney's length,
Basks at the fire his hairy strength.
Ib. l. 110

Tower'd cities please us then,
And the busy hum of men.
Ib. l. 117

Ladies, whose bright eyes
Rain influence, and judge the prize.
Ib. l. 121

And pomp, and feast, and revelry,
With mask, and antique pageantry,
Such sights as youthful poets dream
On summer eves by haunted stream.
Then to the well-trod stage anon,
If Jonson's learned sock be on,
Or sweetest Shakespeare, Fancy's child,
Warble his native wood-notes wild,
And ever, against eating cares,
Lap me in soft Lydian airs,
Married to immortal verse [1]
Such as the meeting soul may pierce,
In notes with many a winding bout
Of linked sweetness long drawn out.
Ib. l. 127

Untwisting all the chains that tie
The hidden soul of harmony.
Ib. l. 143

Such strains as would have won the ear
Of Pluto, to have quite set free
His half-regain'd Eurydice.
These delights, if thou canst give,
Mirth, with thee, I mean to live.
Ib. l. 148

[1] Wisdom married to immortal verse. — WORDSWORTH, *The Excursion* [1814], *bk. VII*

Hence vain deluding Joys,
The brood of Folly without father bred!
Il Penseroso [1632], *l. 1*

The gay motes that people the sunbeams. *Ib. l. 8*

Hail divinest Melancholy. *Ib. l. 12*

Sober, steadfast, and demure.
Ib. l. 32

And looks commercing with the skies,
Thy rapt soul sitting in thine eyes.
Ib. l. 39

Forget thyself to marble. *Ib. l. 42*

And join with thee, calm Peace and Quiet,
Spare Fast, that oft with gods doth diet. *Ib. l. 45*

And add to these retired Leisure,
That in trim gardens takes his pleasure. *Ib. l. 49*

Sweet bird, that shunn'st the noise of folly,
Most musical, most melancholy!
Ib. l. 61

I walk unseen
On the dry smooth-shaven green,
To behold the wandering moon,
Riding near her highest noon,
Like one that had been led astray
Through the heav'n's wide pathless way,
And oft, as if her head she bow'd,
Stooping through a fleecy cloud.
Ib. l. 65

Oft, on a plat of rising ground,
I hear the far-off curfew sound
Over some wide-watered shore,
Swinging low with sullen roar.
Ib. l. 73

Where glowing embers through the room
Teach light to counterfeit a gloom,
Far from all resort of mirth,
Save the cricket on the hearth.
Ib. l. 79

Sometime let gorgeous Tragedy
In sceptered pall come sweeping by,

Presenting Thebes, or Pelops' line,
Or the tale of Troy divine.
Il Penseroso, l. 97

Or bid the soul of Orpheus sing
Such notes as, warbled to the string,
Drew iron tears down Pluto's cheek.
Ib. l. 105

Or call up him that left half told
The story of Cambuscan bold.
Ib. l. 109

Where more is meant than meets the ear. *Ib. l.* 120

Hide me from day's garish eye,
While the bee with honied thigh,
That at her flowery work doth sing,
And the waters murmuring
With such consort as they keep,
Entice the dewy-feather'd sleep.
Ib. l. 141

And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow,
To the full-voiced choir below,
In service high, and anthems clear
As may, with sweetness, through mine ear
Dissolve me into ecstasies,
And bring all Heaven before mine eyes. *Ib. l.* 159

Till old experience do attain
To something like prophetic strain.
Ib. l. 173

Before the starry threshold of Jove's Court [1]
My mansion is. *Comus* [1634], *l.* 1

Above the smoke and stir of this dim spot
Which men call earth. *Ib. l.* 5

Yet some there be that by due steps aspire
To lay their just hands on that golden key
That opes the palace of Eternity.
Ib. l. 12

An old, and haughty nation proud in arms. *Ib. l.* 33

[1] See William Blake, p. 488b.

What never yet was heard in tale or song,
From old or modern bard, in hall or bower.
Comus, l. 44

Bacchus, that first from out the purple grape
Crush'd the sweet poison of misused wine. *Ib. l.* 46

These my sky-robes, spun out of Iris' woof. *Ib. l.* 83

The star that bids the shepherd fold.
Ib. l. 93

And the gilded car of day,
His glowing axle doth allay
In the steep Atlantic stream.
Ib. l. 95

Midnight shout and revelry,
Tipsy dance and jollity. *Ib. l.* 103

What hath night to do with sleep?
Ib. l. 122

Ere the blabbing eastern scout,
The nice morn on th' Indian steep,
From her cabin'd loop-hole peep.
Ib. l. 138

Come, knit hands, and beat the ground,
In a light fantastic round. *Ib. l.* 143

When the gray-hooded Even,
Like a sad votarist in palmer's weed,
Rose from the hindmost wheels of Phoebus' wain. *Ib. l.* 188

A thousand fantasies
Begin to throng into my memory,
Of calling shapes, and beck'ning shadows dire,
And airy tongues that syllable men's names
On sands and shores and desert wildernesses. *Ib. l.* 205

Was I deceiv'd or did a sable cloud
Turn forth her silver lining on the night? *Ib. l.* 221

Sweet Echo, sweetest nymph, that liv'st unseen
Within thy airy shell

By slow Meander's margent green,
And in the violet-embroider'd vale.
Comus, l. 230

How sweetly did they float upon the wings
Of silence, through the empty-vaulted night,
At every fall smoothing the raven down
Of darkness till it smil'd! *Ib. l. 249*

Such sober certainty of waking bliss.
Ib. l. 263

With thy long level'd rule of streaming light. *Ib. l. 340*

Virtue could see to do what Virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk. And Wisdom's self
Oft seeks to sweet retired solitude,
Where, with her best nurse Contemplation,
She plumes her feathers, and lets grow her wings. *Ib. l. 373*

The unsunn'd heaps
Of miser's treasure. *Ib. l. 398*

'Tis Chastity, my brother, Chastity:
She that has that, is clad in complete steel.[1] *Ib. l. 420*

How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,[2]
And a perpetual feast of nectar'd sweets
Where no crude surfeit reigns.
Ib. l. 476

Fill'd the air with barbarous dissonance. *Ib. l. 550*

I was all ear,
And took in strains that might create a soul
Under the ribs of Death. *Ib. l. 560*

That power
Which erring men call Chance.
Comus, l. 587

Thou canst not touch the freedom of my mind. *Ib. l. 663*

Praising the lean and sallow abstinence. *Ib. l. 709*

Beauty is Nature's coin, must not be hoarded,
But must be current, and the good thereof
Consists in mutual and partaken bliss.
Ib. l. 739

Beauty is Nature's brag, and must be shown
In courts, at feasts, and high solemnities,
Where most may wonder at the workmanship;
It is for homely features to keep home —
They had their name thence; coarse complexions
And cheeks of sorry grain will serve to ply
The sampler, and to tease the huswife's wool.
What need a vermeil-tinctur'd lip for that,
Love-darting eyes, or tresses like the morn? *Ib. l. 745*

Enjoy your dear wit, and gay rhetoric,
That hath so well been taught her dazzling fence. *Ib. l. 790*

Sabrina fair,
Listen where thou art sitting
Under the glassy, cool, translucent wave,
In twisted braids of lilies knitting
The loose train of thy amber-dropping hair;
Listen for dear honor's sake,
Goddess of the silver lake,
Listen and save. *Ib. l. 859*

But now my task is smoothly done:
I can fly, or I can run. *Ib. l. 1012*

Love Virtue, she alone is free,
She can teach ye how to climb

[1] See Shakespeare, p. 215a.

[2] As sweet and musical
As bright Apollo's lute.
SHAKESPEARE, *Love's Labour's Lost* [1594–1595], *act IV, sc. 3, l. 342*

Higher than the sphery chime;
Or, if Virtue feeble were,
Heav'n itself would stoop to her.
Comus, l. 1019

Yet once more, O ye laurels, and once more
Ye myrtles brown, with ivy never sere,
I come to pluck your berries harsh and crude,
And with forc'd fingers rude
Shatter your leaves before the mellowing year. *Lycidas* [1637], *l. 1*

He knew
Himself to sing, and build the lofty rhyme. *Ib. l. 10*

Without the meed of some melodious tear. *Ib. l. 14*

Hence with denial vain, and coy excuse. *Ib. l. 18*

Under the opening eyelids of the morn,
We drove afield; and both together heard
What time the gray-fly winds her sultry horn,
Batt'ning our flocks with the fresh dews of night. *Ib. l. 26*

But O the heavy change, now thou art gone,
Now thou art gone and never must return! *Ib. l. 37*

The gadding vine. *Ib. l. 40*

As killing as the canker to the rose. *Ib. l. 45*

Whom universal Nature did lament. *Ib. l. 60*

Alas! what boots it with incessant care
To tend the homely slighted shepherd's trade,
And strictly meditate the thankless Muse?
Were it not better done as others use,
To sport with Amaryllis in the shade,
Or with the tangles of Neaera's hair?
Fame is the spur that the clear spirit doth raise [1]

[1] See Tacitus, p. 140a.

(That last infirmity of noble mind) [1]
To scorn delights, and live laborious days;
But the fair guerdon when we hope to find,
And think to burst out into sudden blaze,
Comes the blind Fury with th' abhorred shears,
And slits the thin-spun life.
Lycidas, l. 64

Fame is no plant that grows on mortal soil. *Ib. l. 78*

That strain I heard was of a higher mood. *Ib. l. 87*

It was that fatal and perfidious bark,
Built in th' eclipse, and rigg'd with curses dark,
That sunk so low that sacred head of thine. *Ib. l. 100*

Last came, and last did go,
The Pilot of the Galilean lake;
Two massy keys he bore of metals twain,
(The golden opes, the iron shuts amain). *Ib. l. 108*

Such as for their bellies' sake,
Creep and intrude, and climb into the fold. *Ib. l. 114*

Blind mouths! That scarce themselves know how to hold
A sheep-hook. *Ib. l. 119*

The hungry sheep look up, and are not fed,
But swoln with wind and the rank mist they draw,
Rot inwardly, and foul contagion spread:
Besides what the grim wolf with privy paw
Daily devours apace, and nothing said;
But that two-handed engine at the door

[1] That thirst [for applause], if the last infirmity of noble minds, is also the first infirmity of weak ones; and on the whole, the strongest impulsive influence of average humanity. — RUSKIN, *Sesame and Lilies* [1865], *Of Kings' Treasuries, sec. 3*

Stands ready to smite once, and smite no more.
Lycidas, l. 123

Throw hither all your quaint enamel'd eyes,
That on the green turf suck the honied showers,
And purple all the ground with vernal flowers.
Bring the rathe primrose that forsaken dies. *Ib. l.* 139

Whether beyond the stormy Hebrides,[1]
Where thou perhaps under the whelming tide
Visit'st the bottom of the monstrous world. *Ib. l.* 156

Look homeward, Angel, now, and melt with ruth. *Ib. l.* 163

For Lycidas your sorrow is not dead,
Sunk though he be beneath the watery floor;
So sinks the day-star in the ocean bed;
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore
Flames in the forehead of the morning sky.
So Lycidas sunk low, but mounted high,
Through the dear might of him that walk'd the waves. *Ib. l.* 166

He touch'd the tender stops of various quills,
With eager thought warbling his Doric lay. *Ib. l.* 188

At last he rose, and twitch'd his mantle blue:
Tomorrow to fresh woods and pastures new. *Ib. l.* 192

The lazy leaden-stepping Hours,
Whose speed is but the heavy plummet's pace. *On Time* [*c.* 1637]

O nightingale, that on yon bloomy spray
Warbl'st at eve, when all the woods are still.
Sonnet, To the Nightingale [*c.* 1637]

Thy liquid notes that close the eye of day. *Ib.*

Where the bright seraphim in burning row
Their loud up-lifted angel trumpets blow.
At a Solemn Music [*c.* 1637]

A poet soaring in the high reason of his fancies, with his garland and singing robes about him.
The Reason of Church Government [1641], *bk. II, introduction*

By labor and intent study (which I take to be my portion in this life), joined with the strong propensity of nature, I might perhaps leave something so written to after-times, as they should not willingly let it die. *Ib.*

Beholding the bright countenance of truth in the quiet and still air of delightful studies. *Ib.*

He who would not be frustrate of his hope to write well hereafter in laudable things ought himself to be a true poem.
Apology for Smectymnuus [1642]

His words . . . like so many nimble and airy servitors trip about him at command. *Ib.*

Truth . . . never comes into the world but like a bastard, to the ignominy of him that brought her forth.[1]
The Doctrine and Discipline of Divorce [1643], *introduction*

Let not England forget her precedence of teaching nations how to live.[2]
Ib.

[1] See Thomson, p. 420a.

[1] Still rule those minds on earth
At whom sage Milton's wormwood words were hurled:
"Truth like a bastard comes into the world
Never without ill-fame to him who gives her birth"?
THOMAS HARDY, *Lausanne* [1897]

[2] See Virgil, p. 119a.

Litigious terms, fat contentions, and flowing fees.

Tractate of Education [1644]

Inflamed with the study of learning and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages. *Ib.*

Ornate rhetoric taught out of the rule of Plato. . . . To which poetry would be made subsequent, or indeed rather precedent, as being less subtle and fine, but more simple, sensuous, and passionate. *Ib.*

In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against Nature not to go out, and see her riches, and partake in her rejoicing with heaven and earth. *Ib.*

Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. *Areopagitica* [1644]

As good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself. *Ib.*

A good book is the precious lifeblood of a master spirit, embalmed and treasured up on purpose to a life beyond life. *Ib.*

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. *Ib.*

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. *Ib.*

Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam.

Areopagitica

Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties. *Ib.*

Though all the winds of doctrine [1] were let loose to play upon the earth, so Truth be in the field, we do injuriously, by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse, in a free and open encounter? [2] *Ib.*

Men of most renowned virtue have sometimes by transgressing most truly kept the law.

Tetrachordon [1644–1645]

That old man eloquent.

To the Lady Margaret Ley [c. 1644]

That would have made Quintilian stare and gasp.

On the Detraction Which Followed Upon My Writing Certain Treatises [1645]

In mirth, that after no repenting draws.

To Cyriack Skinner [1646–1647?]

For other things mild Heav'n a time ordains,
And disapproves that care, though wise in show,
That with superfluous burden loads the day,
And, when God sends a cheerful hour, refrains. *Ib.*

For such kind of borrowing as this, if it be not bettered by the borrower, among good authors is accounted Plagiarè. *Iconoclastes* [1649], 23

[1] See *Ephesians 4:14*, p. 54a.

[2] Error of opinion may be tolerated where reason is left free to combat it. — JEFFERSON, *Inaugural Address* [March 4, 1801]

None can love freedom heartily, but good men; the rest love not freedom, but license.

Tenure of Kings and Magistrates [1649]

No man who knows aught, can be so stupid to deny that all men naturally were born free. *Ib.*

Peace hath her victories
No less renown'd than war.

To the Lord General Cromwell [1652]

When I consider how my light is spent,
Ere half my days, in this dark world and wide,
And that one talent which is death to hide
Lodg'd with me useless.

On His Blindness [1652]

Doth God exact day-labor, light denied? *Ib.*

Who best
Bear his mild yoke, they serve him best: his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait. *Ib.*

Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old
When all our fathers worship'd stocks and stones
Forget not.

On the Late Massacre in Piedmont [1655]

Yet I argue not
Against Heav'n's hand or will, nor bate one jot
Of heart or hope; but still bear up, and steer
Right onward.

To Cyriack Skinner, Upon his Blindness [c. 1655]

Methought I saw my late espoused saint
Brought to me like Alcestis from the grave.

On his Deceased Wife [c. 1658]

But oh! as to embrace me she inclin'd,
I wak'd, she fled, and day brought back my night. *Ib.*

Of Man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden.

Paradise Lost [1667], *bk. I, l. 1*

Things unattempted yet in prose or rhyme. *Ib. l. 16*

What in me is dark
Illumine, what is low raise and support;
That to the highth of this great argument
I may assert eternal Providence,
And justify the ways of God to men.[1]

Ib. l. 22

The infernal serpent; he it was, whose guile,
Stirr'd up with envy and revenge, deceiv'd
The mother of mankind. *Ib. l. 34*

Him the Almighty Power
Hurl'd headlong flaming from th' ethereal sky[2]
With hideous ruin and combustion down
To bottomless perdition, there to dwell
In adamantine chains and penal fire,
Who durst defy th' Omnipotent to arms. *Ib. l. 44*

As far as angels ken. *Ib. l. 59*

No light, but rather darkness visible. *Ib. l. 63*

Regions of sorrow, doleful shades, where peace

[1] See *Samson Agonistes*, p. 349a; Pope, p. 407b; and A. E. Housman, p. 853b.
[2] See *Luke 10:18*, p. 46b.

And rest can never dwell, hope never comes
That comes to all.
Paradise Lost, bk. I, l. 65

What though the field be lost?
All is not lost; th' unconquerable will,
And study of revenge, immortal hate,
And cŏurage never to submit or yield.
Ib. l. 105

Vaunting aloud, but rack'd with deep despair. *Ib. l. 126*

To be weak is miserable,
Doing or suffering. *Ib. l. 157*

And out of good still to find means of evil. *Ib. l. 165*

The seat of desolation, void of light.
Ib. l. 181

A mind not to be chang'd by place or time.
The mind is its own place, and in itself
Can make a heav'n of hell, a hell of heav'n.[1] *Ib. l. 253*

To reign is worth ambition though in hell:
Better to reign in hell than serve in heav'n. *Ib. l. 262*

His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral, were but a wand,
He walk'd with, to support uneasy steps
Over the burning marle. *Ib. l. 292*

Thick as autumnal leaves that strow the brooks
In Vallombrosa. *Ib. l. 302*

Awake, arise, or be forever fallen!
Ib. l. 330

Spirits, when they please,
Can either sex assume, or both.
Ib. l. 423

[1] See Virgil, p. 199a, Marlowe, p. 213a, and note.

When night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
Paradise Lost, bk. I, l. 500

Th' imperial ensign, which, full high advanc'd,
Shone like a meteor, streaming to the wind.[1] *Ib. l. 536*

Sonorous metal blowing martial sounds:
At which the universal host up sent
A shout that tore hell's concave, and beyond
Frighted the reign of Chaos and old Night. *Ib. l. 540*

Anon they move
In perfect phalanx, to the Dorian mood
Of flutes and soft recorders.
Ib. l. 549

His form had yet not lost
All her original brightness, nor appear'd
Less than archangel ruin'd, and th' excess
Of glory obscur'd. *Ib. l. 591*

The sun . . .
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. *Ib. l. 594*

Care
Sat on his faded cheek, but under brows
Of dauntless courage. *Ib. l. 601*

Thrice he assay'd, and thrice, in spite of scorn,
Tears, such as angels weep, burst forth. *Ib. l. 619*

Who overcomes
By force hath overcome but half his foe. *Ib. l. 648*

Mammon, the least erected spirit that fell

[1] Stream'd like a meteor to the troubled air. — Thomas Gray, *The Bard* [1757], *sec. I, st. 2, l. 6*

From heaven; for ev'n in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy else enjoy'd
In vision beatific.
Paradise Lost, bk. I, l. 679

Let none admire
That riches grow in hell; that soil may best
Deserve the precious bane.
Ib. l. 690

From morn
To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropp'd from the zenith like a falling star. *Ib. l. 742*

High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Showers on her kings barbaric pearl and gold,
Satan exalted sat, by merit rais'd
To that bad eminence; and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high, insatiate to pursue
Vain war with heav'n. *Ib. II, l. 1*

Moloch, scepter'd king,
Stood up, the strongest and the fiercest spirit
That fought in heav'n; now fiercer by despair. *Ib. l. 44*

Rather than be less
Car'd not to be at all. *Ib. l. 47*

My sentence is for open war.
Ib. l. 51

Which if not victory is yet revenge.
Ib. l. 105

But all was false and hollow; though his tongue
Dropp'd manna, and could make the worse appear
The better reason.[1]
Paradise Lost, bk. II, l. 112

For who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallow'd up and lost
In the wide womb of uncreated night,
Devoid of sense and motion?
Ib. l. 146

His red right hand.[2] *Ib. l. 174*

Unrespited, unpitied, unrepriev'd.[3]
Ib. l. 185

The never-ending flight
Of future days. *Ib. l. 221*

Thus Belial with words cloth'd in reason's garb
Counsel'd ignoble ease, and peaceful sloth,
Not peace. *Ib. l. 226*

With grave
Aspect he rose, and in his rising seem'd
A pillar of state; deep on his front engraven
Deliberation sat and public care;
And princely counsel in his face yet shone,
Majestic though in ruin. *Ib. l. 300*

To sit in darkness here
Hatching vain empires. *Ib. l. 377*

The palpable obscure. *Ib. l. 406*

Long is the way
And hard, that out of hell leads up to light.[4] *Ib. l. 432*

Their rising all at once was as the sound
Of thunder heard remote. *Ib. l. 476*

[1] See Aristophanes, p. 91a.
[2] Rubente dextera. — HORACE [65–8 B.C.]. *Odes I, ii, 2, To Caesar Augustus*
[3] See Homer, p. 64b, and note.
[4] See Virgil, p. 118b.

Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high
Of Providence, foreknowledge, will, and fate,
Fix'd fate, free will, foreknowledge absolute,
And found no end, in wand'ring mazes lost.
Paradise Lost, bk. II, l. 557

Vain wisdom all, and false philosophy.
Ib. l. 565

Arm th' obdur'd breast
With stubborn patience as with triple steel.[1] *Ib. l. 568*

Far off from these a slow and silent stream,
Lethe the river of oblivion rolls.
Ib. l. 582

At certain revolutions all the damn'd
Are brought: and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce. *Ib. l. 597*

The other shape,
If shape it might be call'd.
Ib. l. 666

Whence and what art thou, execrable shape? *Ib. l. 681*

Before mine eyes in opposition sits
Grim Death [2] my son and foe.
Ib. l. 803

Hot, cold, moist, and dry, four champions fierce,[3]
Strive here for mast'ry. *Ib. l. 898*

To compare
Great things with small. *Ib. l. 921*

With ruin upon ruin, rout on rout,
Confusion worse confounded.
Ib. l. 995

And fast by hanging in a golden chain,
This pendent world, in bigness as a star
Of smallest magnitude close by the moon.
Paradise Lost, bk. II, l. 1051

Hail, holy light! offspring of heav'n first-born.[1] *Ib. III, l. 1*

Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine; [2]
But cloud instead, and ever-during dark
Surrounds me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of Nature's works to me expung'd and raz'd,
And wisdom at one entrance quite shut out. *Ib. l. 40*

See golden days, fruitful of golden deeds,
With Joy and Love triumphing.
Ib. l. 337

Dark with excessive bright.
Ib. l. 380

Into a limbo large and broad, since called
The Paradise of Fools, to few unknown. *Ib. l. 495*

The hell within him. *Ib. IV, l. 20*

At whose sight all the stars
Hide their diminish'd heads.[3]
Ib. l. 34

A grateful mind
By owing owes not, but still pays, at once
Indebted and discharg'd. *Ib. l. 55*

[1] See Shakespeare, p. 215a.

[2] See Massinger, p. 316a.

[3] Hot and cold, and moist and dry. — Du Bartas, *Divine Weeks and Works* [1578], *Second Day*
See Dryden, p. 369b.

[1] God's first creature, which was light. — Bacon, *The New Atlantis* [1626]
Light, the prime work of God. — Milton, *Samson Agonistes (1671), l. 70*

[2] See Blake, pp. 487a and 489b.

[3] Ye little stars! hide your diminished rays. — Pope: *Moral Essays* [1731–1735], *Epistle III, l. 282*

Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is hell; myself am hell; [1]
And in the lowest deep a lower deep,
Still threat'ning to devour me, opens wide,
To which the hell I suffer seems a heaven.
Paradise Lost, bk. IV, l. 73

So farewell hope, and with hope farewell fear,
Farewell remorse: all good to me is lost;
Evil, be thou my good. *Ib. l. 108*

And on the Tree of Life,
The middle tree and highest there that grew,
Sat like a cormorant. *Ib. l. 194*

A heaven on earth. *Ib. l. 208*

Flowers of all hue, and without thorn the rose. *Ib. l. 256*

Two of far nobler shape erect and tall,
Godlike erect, with native honor clad
In naked majesty seem'd lords of all.
Ib. l. 288

For contemplation he and valor form'd,
For softness she and sweet attractive grace;
He for God only, she for God in him.
Ib. l. 297

Implied
Subjection, but requir'd with gentle sway,
And by her yielded, by him best receiv'd,
Yielded with coy submission, modest pride,
And sweet reluctant amorous delay.
Ib. l. 307

Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve. *Ib. l. 323*

So spake the Fiend, and with necessity,
The tyrant's plea,[1] excus'd his devilish deeds.
Paradise Lost, bk. IV, l. 393

Imparadis'd in one another's arms.
Ib. l. 506

Live while ye may,
Yet happy pair. *Ib. l. 533*

Now came still evening on, and twilight gray
Had in her sober livery all things clad.
Ib. l. 598

The wakeful nightingale,
She all night long her amorous descant sung;
Silence was pleas'd: now glow'd the firmament
With living sapphires: Hesperus, that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length
Apparent queen unveil'd her peerless light,
And o'er the dark her silver mantle threw. *Ib. l. 602*

The timely dew of sleep. *Ib. l. 614*

With thee conversing I forget all time,
All seasons, and their change; all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds.
Ib. l. 639

Sweet the coming on
Of grateful ev'ning mild, then silent night
With this her solemn bird, and this fair moon,
And these the gems of heaven, her starry train. *Ib. l. 646*

Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep. *Ib. l. 677*

In naked beauty more adorn'd,

[1] See Virgil, p. 199a, Marlowe, p. 213a, and note.

[1] See William Pitt, p. 496b.

More lovely, than Pandora.[1]
Paradise Lost, bk. IV, *l.* 713

Eas'd the putting off
These troublesome disguises which we wear. *Ib. l.* 739

Hail wedded love, mysterious law, true source
Of human offspring. *Ib. l.* 750

Squat like a toad, close at the ear of Eve. *Ib. l.* 800

Not to know me argues yourselves unknown. *Ib. l.* 830

Abash'd the Devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely.
Ib. l. 846

All hell broke loose.[2] *Ib. l.* 918

Like Teneriff or Atlas unremoved.
Ib. l. 987

The starry cope
Of heaven. *Ib. l.* 992

His sleep
Was airy light from pure digestion bred. *Ib.* V, *l.* 3

My latest found,
Heaven's last, best gift, my ever new delight! *Ib. l.* 18

Good, the more
Communicated, more abundant grows.
Ib. l. 71

These are thy glorious works, Parent of good. *Ib. l.* 153

Him first, him last, him midst, and without end. *Ib. l.* 165

A wilderness of sweets. *Ib. l.* 294

So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent. *Ib. l.* 331

Nor jealousy
Was understood, the injur'd lover's hell. *Ib. l.* 449

[1] See Cicero, p. 111a, and James Thomson, p. 419b.
[2] See Robert Greene, p. 206a.

Freely we serve,
Because we freely love, as in our will
To love or not; in this we stand or fall.
Paradise Lost, bk. V, *l.* 538

What if earth
Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought? *Ib. l.* 574

Hear all ye Angels, progeny of light,
Thrones, Dominations, Princedoms, Virtues, Powers. *Ib. l.* 600

All seem'd well pleas'd, all seem'd but were not all. *Ib. l.* 617

Among the faithless, faithful only he.
Ib. l. 897

Morn,
Wak'd by the circling hours, with rosy hand[1]
Unbarr'd the gates of light.
Ib. VI, *l.* 2

Servant of God, well done,[2] well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of truth, in word mightier than they in arms. *Ib. l.* 29

He onward came; far off his coming shone. *Ib. l.* 768

More safe I sing with mortal voice, unchang'd
To hoarse or mute, though fall'n on evil days,
On evil days though fall'n, and evil tongues;
In darkness, and with dangers compass'd round,
And solitude. *Ib.* VII, *l.* 24

Out of one man a race
Of men innumerable. *Ib. l.* 155

There Leviathan
Hugest of living creatures, on the deep
Stretch'd like a promontory sleeps or swims,

[1] See Homer, p. 62b.
[2] See *Matthew* 25:21, p. 44a.

And seems a moving land, and at his gills
Draws in, and at his trunk spouts out a sea.
Paradise Lost, bk. VII, l. 412

Endued
With sanctity of reason. *Ib. l. 507*

The planets in their stations list'ning stood,
While the bright pomp ascended jubilant.
Open, ye everlasting gates, they sung,
Open, ye heavens, your living doors; [1] let in
The great Creator from his work return'd
Magnificent, his six days' work, a world. *Ib. l. 563*

The angel ended, and in Adam's ear
So charming left his voice that he awhile
Thought him still speaking, still stood fix'd to hear. *Ib. VIII, l. 1*

To know
That which before us lies in daily life
Is the prime wisdom. *Ib. l. 192*

Liquid lapse of murmuring streams. *Ib. l. 263*

And feel that I am happier than I know. *Ib. l. 282*

Her virtue and the conscience of her worth,
That would be woo'd, and not unsought be won. *Ib. l. 502*

The sum of earthly bliss. *Ib. l. 522*

So absolute she seems
And in herself complete, so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best. *Ib. l. 547*

Accuse not Nature, she hath done her part;
Do thou but thine. *Ib. l. 561*

[1] See *Psalm 24:7*, p. 18a.

Ofttimes nothing profits more
Than self-esteem, grounded on just and right
Well manag'd.
Paradise Lost, bk. VIII, l. 571

My unpremeditated verse. *Ib. IX, l. 24*

Pleas'd me long choosing, and beginning late. *Ib. l. 26*

Unless an age too late, or cold
Climate, or years damp my intended wing. *Ib. l. 44*

The serpent subtlest beast of all the field.[1] *Ib. l. 86*

For solitude sometimes is best society,
And short retirement urges sweet return. *Ib. l. 249*

At shut of evening flowers. *Ib. l. 278*

As one who long in populous city pent.[2] *Ib. l. 445*

God so commanded, and left that command
Sole daughter of his voice; [3] the rest, we live
Law to ourselves, our reason is our law. *Ib. l. 652*

Her rash hand in evil hour
Forth reaching to the fruit, she pluck'd, she eat:
Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost. *Ib. l. 780*

So dear I love him, that with him all deaths
I could endure, without him live no life. *Ib. l. 832*

In her face excuse
Came prologue, and apology too prompt. *Ib. l. 853*

O fairest of creation! last and best
Of all God's works! creature in whom excell'd

[1] See *Genesis 3:1*, p. 5b.
[2] See Keats, p. 579a.
[3] See Wordsworth, p. 514b.

Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost, how on a sudden lost,
Defac'd, deflower'd, and now to Death devote?
Paradise Lost, bk. IX, l. 896

I feel
The link of nature draw me: flesh of flesh,
Bone of my bone thou art,[1] and from thy state
Mine never shall be parted, bliss or woe. *Ib. l. 913*

Our state cannot be sever'd; we are one,
One flesh; to lose thee were to lose myself. *Ib. l. 958*

I shall temper so
Justice with mercy. *Ib. X, l. 77*

Pandemonium, city and proud seat
Of Lucifer. *Ib. l. 424*

A dismal universal hiss, the sound
Of public scorn. *Ib. l. 508*

Death . . . on his pale horse.[2]
Ib. l. 588

Demoniac frenzy, moping melancholy,
And moon-struck madness.
Ib. XI, l. 485

Nor love thy life, nor hate; but what thou liv'st
Live well; how long or short permit to Heaven.[3] *Ib. l. 553*

A bevy of fair women. *Ib. l. 582*

The evening star,
Love's harbinger. *Ib. l. 588*

The brazen throat of war.
Ib. l. 713

For now I see
Peace to corrupt no less than war to waste. *Ib. l. 783*

An olive leaf he brings, pacific sign.
Ib. l. 860

[1] See *Genesis 2:23*, p. 5b.
[2] See *Revelation 6:8*, p. 58a.
[3] See Martial, p. 134b.

In me is no delay; with thee to go,
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under heaven, all places thou,
Who for my willful crime art banished hence.
Paradise Lost, bk. XII, l. 615

The world was all before them, where to choose
Their place of rest, and Providence their guide:
They hand in hand with wand'ring steps and slow
Through Eden took their solitary way.
Ib. l. 646

Most men admire
Virtue who follow not her lore.
Paradise Regained [1671], *bk. I, l. 482*

Skill'd to retire, and in retiring draw
Hearts after them tangled in amorous nets. *Ib. II, l. 161*

Beauty stands
In the admiration only of weak minds
Led captive. *Ib. l. 220*

Rocks whereon greatest men have oftest wreck'd. *Ib. l. 228*

Of whom to be disprais'd were no small praise. *Ib. III, l. 56*

Elephants endorsed with towers.
Ib. l. 329

Dusk faces with white silken turbans wreath'd. *Ib. IV, l. 76*

The childhood shows the man,
As morning shows the day.[1]
Ib. l. 220

Athens, the eye of Greece, mother of arts
And eloquence. *Ib. l. 240*

The olive grove of Academe,[2]
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long. *Ib. l. 244*

[1] See Wordsworth, p. 511b.
[2] See Horace, p. 124a.

Socrates . . .
Whom well inspir'd the oracle pronounc'd
Wisest of men.
Paradise Regained, bk. IV, l. 274

The first and wisest of them all professed
To know this only, that he nothing knew.[1] *Ib. l. 293*

Deep vers'd in books and shallow in himself. *Ib. l. 327*

Till morning fair
Came forth with pilgrim steps, in amice gray. *Ib. l. 426*

Eyeless in Gaza, at the mill with slaves.
Samson Agonistes [1671], *l. 41*

O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total eclipse
Without all hope of day! *Ib. l. 80*

The sun to me is dark
And silent as the moon,
When she deserts the night,
Hid in her vacant interlunar cave.
Ib. l. 86

To live a life half dead, a living death.
Ib. l. 100

Ran on embattled armies clad in iron,
And, weaponless himself,
Made arms ridiculous. *Ib. l. 129*

Apt words have power to suage
The tumors of a troubled mind.[2]
Ib. l. 184

Wisest men
Have err'd, and by bad women been deceiv'd. *Ib. l. 210*

Just are the ways of God,
And justifiable to men; [3]
Unless there be who think not God at all. *Ib. l. 293*

A grain of manhood. *Ib. l. 408*

What boots it at one gate to make defense,
And at another to let in the foe?
Samson Agonistes, l. 560

My race of glory run, and race of shame,
And I shall shortly be with them at rest. *Ib. l. 597*

But who is this, what thing of sea or land?
Female of sex it seems,
That so bedeck'd, ornate, and gay,
Comes this way sailing
Like a stately ship
Of Tarsus, bound for th' isles
Of Javan or Gadire,
With all her bravery on, and tackle trim,
Sails fill'd, and streamers waving,
Courted by all the winds that hold them play;
An amber scent of odorous perfume
Her harbinger? *Ib. l. 710*

Dalila: In argument with men a woman ever
Goes by the worse, whatever be her cause.
Samson: For want of words, no doubt, or lack of breath! *Ib. l. 903*

Fame, if not double-faced, is double-mouthed,
And with contrary blast proclaims most deeds;
On both his wings, one black, the other white,
Bears greatest names in his wild airy flight. *Ib. l. 971*

Yet beauty, though injurious, hath strange power,
After offense returning, to regain
Love once possess'd. *Ib. l. 1003*

Love-quarrels oft in pleasing concord end;
Not wedlock-treachery. *Ib. l. 1008*

Boast not of what thou would'st have done, but do
What then thou would'st.
Ib. l. 1104

He's gone; and who knows how he may report

[1] See Socrates, p. 87b.
[2] See Aeschylus, p. 78a.
[3] See *Paradise Lost, bk. I, l. 22*, p. 341b.

Thy words by adding fuel to the flame?
Samson Agonistes, l. 1350

For evil news rides post, while good news baits.[1] *Ib. l. 1538*

Suspense in news is torture.
Ib. l. 1569

Nothing is here for tears, nothing to wail
Or knock the breast, no weakness, no contempt,
Dispraise, or blame, nothing but well and fair,
And what may quiet us in a death so noble. *Ib. l. 1721*

All is best, though we oft doubt,
What the unsearchable dispose
Of highest Wisdom brings about.
Ib. l. 1745

Calm of mind, all passion spent.
Ib. l. 1758

Such bickerings to recount, met often in these our writers, what more worth is it than to chronicle the wars of kites or crows flocking and fighting in the air?
The History of England [1670], *bk. IV*

SIR JOHN SUCKLING
1609–1642

Why so pale and wan, fond lover?
Prithee, why so pale?
Will, when looking well can't move her,
Looking ill prevail?
Aglaura [1638]. *Song, st. 1*

Quit, quit, for shame, this will not move,
This cannot take her.
If of herself she will not love,
Nothing can make her.
The devil take her! *Ib. st. 3*

But as when an authentic watch is shown,
Each man winds up and rectifies his own,
So in our very judgments.[1]
Aglaura, epilogue

High characters (cries one), and he would see
Things that ne'er were, nor are, nor ne'er will be.[2]
The Goblins [1639], *epilogue*

Her feet beneath her petticoat
Like little mice, stole in and out,[3]
As if they feared the light;
But oh, she dances such a way!
No sun upon an Easter-day
Is half so fine a sight.
A Ballad Upon a Wedding [1641], *st. 8*

Her lips were red, and one was thin,
Compared with that was next her chin,
Some bee had stung it newly.
Ib. st. 11

I prithee send me back my heart,
Since I cannot have thine;
For if from yours you will not part,
Why then shouldst thou have mine?
Fragmenta Aurea [1646]. *Song, st. 1*

'Tis not the meat, but 'tis the appetite
Makes eating a delight.
Ib. Of Thee, Kind Boy, st. 3

Out upon it, I have loved
Three whole days together;
And am like to love three more,
If it prove fair weather.
Ib. A Poem with the Answer, st. 1

'Tis expectation makes a blessing dear,
Heaven were not heaven, if we knew what it were.
Ib. Against Fruition, st. 4

[1] See Plutarch, p. 137a.

[1] See Pope, p. 402b.

[2] See Pope, p. 403a.

There's no such thing in Nature, and you'll draw
A faultless monster which the world ne'er saw.
JOHN SHEFFIELD, DUKE OF BUCKINGHAM AND NORMANBY [1648–1721], *Essay on Poetry*

[3] See Herrick, p. 320b.

NAKAE TOJU[1]
1608–1648

Filial piety is the root of man. When it is lost from one's heart, then one's life becomes like a rootless plant, and if one does not expire instantly, it is nothing but sheer luck.

Toju Sensei Zenshu (Collected Works), vol. 1

SIR MATTHEW HALE[2]
1609–1676

Be not biased with compassion to the poor, or favor to the rich, in point of justice.

Things Necessary to Be Continually Had in Remembrance

Not to be solicitous what men will say or think. *Ib.*

WILLIAM CARTWRIGHT
1611–1643

Love makes those young whom age doth chill,
And whom he finds young, keeps young still. *To Chloe* [1651]

ARCHBISHOP ROBERT LEIGHTON
1611–1684

Deliver me, O Lord, from the errors of wise men, yea, and of good men.

Saying

ISAAC DE BENSERADE
1612–1691

In bed we laugh, in bed we cry;
And, born in bed, in bed we die.
The near approach a bed may show
Of human bliss to human woe.

À Son Lit (Translated by SAMUEL JOHNSON)

[1] From *Sources of Japanese Tradition*, edited by William Theodore de Bary [1958].
[2] Lord Chief Justice of England.

ANNE BRADSTREET
c. 1612–1672

Youth is the time of getting, middle age of improving, and old age of spending; a negligent youth is usually attended by an ignorant middle age, and both by an empty old age. He that hath nothing to feed on but vanity and lies must needs lie down in the bed of sorrow. *Thirty-three Meditations*, 3

Authority without wisdom is like a heavy axe without an edge, fitter to bruise than polish. *Ib.* 12

If we had no winter, the spring would not be so pleasant: if we did not sometimes taste of adversity, prosperity would not be so welcome. *Ib.* 14

Iron till it be thoroughly heated is uncapable to be wrought; so God sees good to cast some men into the furnace of affliction, and then beats them on his anvil into what frame he pleases. *Ib.* 31

If ever two were one, then surely we.
If ever man were lov'd by wife, then thee;
If ever wife was happy in a man,
Compare with me ye women if you can.

To My Dear and Loving Husband [1678]

SAMUEL BUTLER
1612–1680

When civil fury first grew high,
And men fell out they knew not why.

Hudibras, pt. I [1663], *canto I, l.* 1

And pulpit, drum ecclesiastic,[1]
Was beat with fist, instead of a stick.

Ib. l. 11

Beside, 'tis known he could speak Greek

[1] This is the first we hear of the "drum ecclesiastic" beating up for recruits in worldly warfare in our country. — WASHINGTON IRVING, *Knickerbocker's History of New York* [1809], *bk. V, ch.* 7

As naturally as pigs squeak:[1]
That Latin was no more difficile
Than to a blackbird 'tis to whistle.
Hudibras, pt. I, canto I, l. 51

He could distinguish and divide
A hair 'twixt south and southwest side,
On either which he would dispute,
Confute, change hands, and still confute. *Ib. l. 67*

He'd run in debt by disputation,
And pay with ratiocination.
Ib. l. 77

For rhetoric, he could not ope
His mouth, but out there flew a trope.
Ib. l. 81

For all a rhetorician's rules
Teach nothing but to name his tools.
Ib. l. 89

A Babylonish dialect
Which learned pedants much affect.
Ib. l. 93

For he by geometric scale,
Could take the size of pots of ale.
Ib. l. 121

And wisely tell what hour o' th' day
The clock doth strike, by algebra.
Ib. l. 125

Where entity and quiddity,
The ghosts of defunct bodies, fly.
Ib. l. 145

'Twas Presbyterian true blue.
Ib. l. 189

Such as do build their faith upon
The holy text of pike and gun.
Ib. l. 193

And prove their doctrine orthodox,
By apostolic blows and knocks.
Ib. l. 197

Compound for sins they are inclined to,
By damning those they have no mind to. *Ib. l. 213*

[1] He Greek and Latin speaks with greater ease
Than hogs eat acorns, and tame pigeons peas.
LIONEL CRANFIELD, EARL OF MIDDLESEX [1575–1645], *Panegyric on Tom Coriate*

The trenchant blade, Toledo trusty,
For want of fighting was grown rusty,
And ate into itself, for lack
Of somebody to hew and hack.
Hudibras, pt. I, canto I, l. 357

For rhyme the rudder is of verses,
With which like ships they steer their courses. *Ib. l. 457*

And force them, though it was in spite
Of Nature and their stars, to write.
Ib. l. 647

Great actions are not always true sons
Of great and mighty resolutions.
Ib. l. 885

I'll make the fur
Fly 'bout the ears of the old cur.
Ib. canto III, l. 277

These reasons made his mouth to water. *Ib. l. 379*

I am not now in fortune's power:
He that is down can fall no lower.[1]
Ib. l. 871

Cheer'd up himself with ends of verse,
And sayings of philosophers.
Ib. l. 1011

Cleric before, and Lay behind;
A lawless linsey-woolsey brother,
Half of one order, half another.
Ib. l. 1226

Some have been beaten till they know
What wood a cudgel's of by th' blow;
Some kick'd, until they can feel whether
A shoe be Spanish or neat's leather.
Ib. pt. II [1664], *canto I, l. 221*

Such great achievements cannot fail,
To cast salt on a woman's tail.
Ib. l. 277

For what is worth in anything
But so much money as 'twill bring?
Ib. l. 465

She that with poetry is won
Is but a desk to write upon.
Ib. l. 591

[1] He that is down needs fear no fall.—BUNYAN, *Pilgrim's Progress* [1678], *pt. II*

Love is a boy by poets styl'd;
Then spare the rod, and spoil the child.[1]

Hudibras, pt. II, canto I, l. 843

The sun had long since in the lap
Of Thetis, taken out his nap,
And like a lobster boil'd, the morn
From black to red began to turn.

Ib. canto II, l. 29

Oaths are but words, and words but wind. *Ib. l. 107*

For truth is precious and divine —
Too rich a pearl for carnal swine.

Ib. l. 257

He that imposes an oath makes it,
Not he that for convenience takes it;
Then how can any man be said
To break an oath he never made?

Ib. l. 377

As the ancients
Say wisely, have a care o' th' main chance,[2]
And look before you ere you leap; [3]
For as you sow, ye are like to reap.[4]

Ib. l. 501

Doubtless the pleasure is as great
Of being cheated as to cheat.

Ib. canto III, l. 1

He made an instrument to know
If the moon shine at full or no.

Ib. l. 261

As men of inward light are wont
To turn their optics in upon 't.

Ib. pt. III [1678], canto I, l. 481

What makes all doctrines plain and clear?
About two hundred pounds a year.
And that which was prov'd true before,
Prove false again? Two hundred more.

Ib. l. 1277

Nick Machiavel had ne'er a trick,
Though he gave his name to our Old Nick.

Hudibras, pt. III, canto I, l. 1313

With crosses, relics, crucifixes,
Beads, pictures, rosaries, and pixes —
The tools of working our salvation
By mere mechanic operation.

Ib. l. 1495

The saints engage in fierce contests
About their carnal interests.

Ib. canto II, introduction

True as the dial to the sun,[1]
Although it be not shin'd upon.

Ib. l. 175

He that complies against his will
Is of his own opinion still.

Ib. canto III, l. 547

Neither have the hearts to stay,
Nor wit enough to run away.

Ib. l. 569

And poets by their sufferings grow,[2]
As if there were no more to do,
To make a poet excellent,
But only want and discontent.

Fragments

JAMES GRAHAM FIRST MARQUESS OF MONTROSE
1612–1650

He either fears his fate too much,
Or his deserts are small,
That puts it not unto the touch
To win or lose it all.

My Dear and Only Love, st. 2

I'll make thee glorious by my pen,
And famous by my sword.[3]

Ib. st. 5

[1] See *Proverbs, 13:24,* p. 24a, and Menander, p. 102a.
[2] See Lyly, p. 202b.
[3] See Heywood, p. 182a.
[4] See *Galatians 6:7,* p. 54a.

[1] True as the needle to the pole,
Or as the dial to the sun.
BARTON BOOTH [1681–1733], *Song*
[2] See Shelley, p. 569b.
[3] I'll make thee famous by my pen,
And glorious by my sword.
SCOTT, *Legend of Montrose* [1819], *ch. 15*

RICHARD CRASHAW
c. 1613 – 1649

The conscious water saw its God, and blushed.[1]
Epigrammata Sacra [1634]. *Aquae in Vinum Versae*

Two went to pray? Oh, rather say
One went to brag, the other to pray.
Steps to the Temple [1648]. *Two Went Up into the Temple to Pray*[2]

Whoe'er she be,
That not impossible she
That shall command my heart and me.
Ib. Wishes to His Supposed Mistress, l. 1

Where'er she lie,
Locked up from mortal eye,
In shady leaves of destiny. *Ib. l. 4*

Life that dares send
A challenge to his end,
And when it comes, say, Welcome, friend! *Ib. l. 85*

Sidnaeian showers
Of sweet discourse, whose powers
Can crown old Winter's head with flowers. *Ib. l. 88*

I would be married, but I'd have no wife,
I would be married to a single life.
Ib. On Marriage

All is Caesar's, and what odds
So long as Caesar's self is God's?
Ib. Mark XII

All those fair and flagrant things.
The Flaming Heart Upon the Book of Saint Teresa [1652], *l. 34*

Love's passives are his activ'st part.
The wounded is the wounding heart.
Ib. l. 73

O thou undaunted daughter of desires!
Ib. l. 93

By all the eagle in thee, all the dove.
Ib. l. 95

Poor world (said I) what wilt thou do
To entertain this starry stranger?
Is this the best thou canst bestow?
A cold, and not too cleanly, manger?
Contend, ye powers of heav'n and earth,
To fit a bed for this huge birth.
Hymn of the Nativity [1652], *st. 6*

Proud world, said I, cease your contest,
And let the mighty babe alone.
The phoenix builds the phoenix' nest.
Love's architecture is his own.
The babe whose birth embraves this morn,
Made his own bed ere he was born.
Ib. st. 7

Welcome, all wonders in one sight!
Eternity shut in a span.
Ib. Full Chorus

The modest front of this small floor,
Believe me, reader, can say more
Than many a braver marble can —
"Here lies a truly honest man!"
Epitaph Upon Mr. Ashton

[1] Nympha pudica Deum vidit, et erubuit. — Quoted by SAMUEL JOHNSON [1778]; from BOSWELL, *Life of Dr. Johnson* [1791], *vol. II, p. 218* [Everyman ed.]. A footnote states that this line has frequently been attributed to Dryden, but appeared in Crashaw's *Epigrammata Sacra* [1634].

The bashful stream hath seen its God and blushed. — AARON HILL [1685–1750]

The water hears thy faintest word,
And blushes into wine.

JOHN SAMUEL BEWLEY MONSELL [1811–1875], *Mysterious Is Thy Presence, Lord, st. 1*

[2] Two men went up into the temple to pray, the one a Pharisee, and the other a publican. — *Luke 18:10*

FRANÇOIS, DUC DE LA ROCHEFOUCAULD[1]
1613–1680

Our virtues are most frequently but vices in disguise.[2]
Reflections; or, Sentences and Moral Maxims. Epigraph

[1] The fifth edition [1678] is the standard one.

[2] This epigraph, which is the key to the system of La Rochefoucauld, is found in another form as no. 179 of the Maxims of the first edition, 1665; it is omitted from the second and

Self-love is the greatest of all flatterers.

Reflections 2

We all have strength enough to endure the misfortunes of others.[1]

Ib. 19

Philosophy triumphs easily over past evils and future evils; but present evils triumph over it.[2] *Ib.* 22

We need greater virtues to sustain good fortune than bad. *Ib.* 25

If we had no faults of our own, we would not take so much pleasure in noticing those of others. *Ib.* 31

Jealousy feeds upon suspicion, and it turns into fury or it ends as soon as we pass from suspicion to certainty.

Ib. 32

Self-interest speaks all sorts of tongues, and plays all sorts of roles, even that of disinterestedness.

Ib. 39

We are never so happy nor so unhappy as we imagine. *Ib.* 49

To succeed in the world, we do everything we can to appear successful.

Ib. 56

There is no disguise which can for long conceal love where it exists or simulate it where it does not. *Ib.* 70

There are very few people who are not ashamed of having been in love when they no longer love each other.

Ib. 71

True love is like ghosts, which everybody talks about and few have seen.

Ib. 76

The love of justice in most men is simply the fear of suffering injustice.

Ib. 78

Silence is the best tactic for him who distrusts himself. *Ib.* 79

It is more ignominious to mistrust our friends than to be deceived by them.

Reflections 84

Everyone complains of his memory, and no one complains of his judgment.

Ib. 89

Old people like to give good advice, as solace for no longer being able to provide bad examples. *Ib.* 93

A man who is ungrateful is sometimes less to blame for it than his benefactor. *Ib.* 96

The mind is always the dupe of the heart.[1] *Ib.* 102

Nothing is given so profusely as advice. *Ib.* 110

The true way to be deceived is to think oneself more clever than others.

Ib. 127

We would rather speak ill of ourselves than not talk about ourselves at all. *Ib.* 138

Usually we praise only to be praised.

Ib. 146

Our repentance is not so much regret for the ill we have done as fear of the ill that may happen to us in consequence.

Ib. 180

Who lives without folly is not so wise as he thinks. *Ib.* 209

Most people judge men only by their success or their good fortune.

Ib. 212

Hypocrisy is the homage that vice pays to virtue. *Ib.* 218

Too great haste in paying off an obligation is a kind of ingratitude.

Ib. 226

There is great skill in knowing how to conceal one's skill. *Ib.* 245

The pleasure of love is in loving. We

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third, and reappears for the first time in the fourth edition at the head of the Reflections. — AIMÉ MARTIN

[1] See Pope, p. 413a.

[2] See Goldsmith, p. 448b.

[1] The mind lives on the heart
Like any parasite.
EMILY DICKINSON, *The Mind Lives on the Heart* [c. 1876]

are happier in the passion we feel than in that we arouse.[1]

Reflections 259

Absence diminishes mediocre passions and increases great ones, as the wind blows out candles and fans fire.

Ib. 276

We always like those who admire us; we do not always like those whom we admire. *Ib.* 294

The gratitude of most men is merely a secret desire to receive greater benefits.[2] *Ib.* 298

We frequently forgive those who bore us, but cannot forgive those whom we bore. *Ib.* 304

Lovers never get tired of each other, because they are always talking about themselves. *Ib.* 312

In jealousy there is more self-love than love. *Ib.* 324

We confess to little faults only to persuade ourselves that we have no great ones. *Ib.* 327

We pardon to the extent that we love. *Ib.* 330

We rarely find that people have good sense unless they agree with us.[3]

Ib. 347

Jealousy is always born together with love, but it does not always die when love dies. *Ib.* 361

Mediocre minds usually dismiss anything which reaches beyond their own understanding.[4] *Ib.* 375

[1] See Shelley, p. 569a.

[2] Sir Robert Walpole's [1676–1745] definition of the gratitude of place-expectants, "That it is a lively sense of *future* favors." — WILLIAM HAZLITT, *English Comic Writers* [1819], *Wit and Humor*

[3] "That was excellently observed," say I when I read a passage in another where his opinion agrees with mine. When we differ, then I pronounce him to be mistaken. — SWIFT [1667–1745], *Thoughts on Various Subjects*

[4] See Schopenhauer, p. 564a.

The greatest fault of a penetrating wit is to go beyond the mark.

Reflections 377

We may give advice, but we do not inspire conduct. *Ib.* 378

The veracity which increases with old age is not far from folly. *Ib.* 416

Few people know how to be old.

Ib. 423

Nothing prevents our being natural so much as the desire to appear so.

Ib. 431

In their first passion women love their lovers, in the others they love love.[1] *Ib.* 471

Quarrels would not last long if the fault were only on one side. *Ib.* 496

In the misfortune of our best friends we often find something that is not displeasing.[2] *Ib.* 583

BISHOP JEREMY TAYLOR

1613–1667

Desperate by too quick a sense of constant infelicity.

Holy Dying [1650–1651]

Every schoolboy knows it.

On the Real Presence, V

The union of hands and hearts.

Sermons [1653], *The Marriage Ring, pt. I*

No man ever repented that he arose from the table sober, healthful, and with his wits about him. *Ib.*

[1] See Byron, p. 560b.

[2] In all distresses of our friends
We first consult our private ends;
While Nature, kindly bent to ease us,
Points out some circumstance to please us.
SWIFT [1667–1745], *A Paraphrase of Rochefoucauld's Maxim*
See Burke, p. 451b.
Maxim 583 is one of the "maximes supprimées" discarded before the 1678 edition.

THOMAS ADY
fl. 1655

Matthew, Mark, Luke, and John,
The bed be blest that I lie on.
Four angels to my bed,
Four angels round my head,
One to watch, and one to pray,
And two to bear my soul away.
A Candle in the Dark [1655]

RICHARD BAXTER
1615–1691

I preached as never sure to preach again,
And as a dying man to dying men.
Love Breathing Thanks and Praise

SIR JOHN DENHAM
1615–1669

Oh, could I flow like thee,[1] and make thy stream
My great example, as it is my theme!
Though deep yet clear, though gentle yet not dull;
Strong without rage, without o'erflowing full.
Cooper's Hill [1642], *l.* 189

SIR ROGER L'ESTRANGE
1616–1704

Though this may be play to you,
'Tis death to us.[2]
Fables from Several Authors, Fable 398

ROGER DE BUSSY-RABUTIN
1618–1693

God is usually on the side of the big squadrons and against the small ones.[3]
Letter to the Comte de Limoges [*October* 18, 1677]

[1] The river Thames.

[2] See Bion, p. 104b.

[3] It is said that God is always for the big battalions. — VOLTAIRE, *letter to M. le Riche, February 6, 1770*

ABRAHAM COWLEY
1618–1667

What shall I do to be forever known,
And make the age to come my own?
The Motto

This only grant me, that my means may lie
Too low for envy, for contempt too high.
The Vote [1636]

Well then; I now do plainly see
This busy world and I shall ne'er agree;
The very honey of all earthly joy
Does of all meats the soonest cloy,
And they (methinks) deserve my pity,
Who for it can endure the stings,
The crowd, and buzz and murmurings,
Of this great hive, the city.
The Wish [1647]

Ah yet, ere I descend to the grave
May I a small house and large garden have;
And a few friends, and many books, both true,
Both wise, and both delightful too!
Ib.

A mistress moderately fair. *Ib.*

The world's a scene of changes, and to be
Constant, in Nature were inconstancy.
Inconstancy [1647]

The thirsty earth soaks up the rain,
And drinks, and gapes for drink again.
The plants suck in the earth, and are
With constant drinking fresh and fair.
Anacreon [1656], *II, Drinking*

Fill all the glasses there, for why
Should every creature drink but I,
Why, man of morals, tell me why?
Ib.

A mighty pain to love it is,
And 'tis a pain that pain to miss;

Providence is always on the side of the last reserve. — *Attributed to* NAPOLEON

See Tacitus, p. 140a; Boileau, p. 377b; Frederick the Great, p. 435a; and Gibbon, p. 466a.

But of all pains, the greatest pain
It is to love, but love in vain.
Anacreon VII, Gold

His time is forever, everywhere his place. *Friendship in Absence*

Nothing is there to come, and nothing past,
But an eternal now does always last.[1]
Davideis [1656], *bk. I, l. 25*

Life is an incurable disease.
To Dr. Scarborough [1656]

Ye fields of Cambridge, our dear Cambridge, say,
Have ye not seen us walking every day?
Was there a tree about which did not know
The love betwixt us two?
On the Death of Mr. William Harvey [1657] [2]

Let but thy wicked men from out thee go,
And all the fools that crowd thee so,
Even thou, who dost thy millions boast,
A village less than Islington wilt grow,
A solitude almost.
Of Solitude, XII

God the first garden made, and the first city [3]
The Garden [1664], *essay 5*

Hence ye profane! I hate ye all,
Both the great vulgar and the small.[4]
Horace, bk. III, ode 1

Charm'd with the foolish whistling of a name.[5]
Virgil, Georgics, bk. II, l. 72

Words that weep and tears that speak.[6]
The Prophet

[1] One of our poets (which is it?) speaks of an everlasting now. — Robert Southey, *The Doctor* [1834–1847], *ch. 25*
[2] See William Harvey, p. 312b.
[3] See Bacon, p. 209b, and note.
[4] Odi profanum vulgus.
[5] See Pope, p. 410a.
[6] Thoughts that breathe, and words that burn. — Thomas Gray, *Progress of Poesy* [1754], *III, 3, 4*

Poet and Saint! to thee alone are given
The two most sacred names of earth and Heaven.
On the Death of Mr. Crashaw [1]
[1668]

His faith, perhaps, in some nice tenets might
Be wrong; his life, I'm sure, was in the right.[2] *Ib.*

RICHARD LOVELACE
1618–1658

Oh, could you view the melody
Of every grace
And music of her face,[3]
You'd drop a tear;
Seeing more harmony
In her bright eye
Than now you hear.
Lucasta [1649]. *Orpheus to Beasts*

Tell me not, sweet, I am unkind,
That from the nunnery
Of thy chaste breast and quiet mind,
To war and arms I fly.
Ib. To Lucasta: Going to the Wars, st. 1

I could not love thee, dear, so much,
Lov'd I not honor more. *Ib. st. 3*

When I lie tangled in her hair,
And fettered to her eye,
The gods that wanton in the air
Know no such liberty.
Ib. To Althea: From Prison, st. 1

When flowing cups pass swiftly round
With no allaying Thames.[4]
Ib. st. 2

Stone walls do not a prison make,[5]
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage;
If I have freedom in my love,

[1] See Crashaw, p. 354a.
[2] See Pope, p. 409b.
[3] The mind, the music breathing from her face. — Byron, *Bride of Abydos* [1813], *canto 1, st. 6*
[4] See Shakespeare, p. 289b.
[5] Stone walls a prisoner make, but not a slave. — Wordsworth [1770–1850], *Humanity*

And in my soul am free,
Angels alone that soar above
Enjoy such liberty.[1]
Lucasta. To Althea: From Prison, st. 4

If to be absent were to be
Away from thee;
Or that when I am gone,
You and I were alone;
Then, my Lucasta, might I crave
Pity from blust'ring wind, or swallowing wave.
Ib. To Lucasta: Going Beyond the Seas, st. 1

NINON DE L'ENCLOS
1620–1705

Old age is woman's hell.[2]
Attributed saying

JEAN DE LA FONTAINE
1621–1695

We believe no evil till the evil's done. *Fables, bk. I* [1668], *fable 8*

We heed no instincts but our own. *Ib.*

The opinion of the strongest is always the best. *Ib. 10*

Better to suffer than to die: that is mankind's motto. *Ib. 16*

By the work one knows the workman. *Ib. 21*

I bend but do not break. *Ib. 22*

It is a double pleasure to deceive the deceiver. *Ib. II* [1668], *fable 15*

It is impossible to please all the world and one's father.
Ib. III [1668], *fable 1*

In everything one must consider the end.[1]
Fables, bk. III, fable 5

Beware, as long as you live, of judging people by appearances.
Ib. VI [1668], *fable 5*

On the wings of Time grief flies away. *Ib. 21*

The sign brings customers.
Ib. VII [1678–1679], *fable 15*

People who make no noise are dangerous.
Ib. VIII [1678–1679], *fable 23*

He knows the universe, and himself he does not know. *Ib. 26*

A hungry stomach cannot hear.[2]
Ib. IX [1678–1679], *fable 17*

ANDREW MARVELL
1621–1678

The inglorious arts of peace.
Upon Cromwell's Return from Ireland [1650]

He[3] nothing common did or mean
Upon that memorable scene,
But with his keener eye
The axe's edge did try. *Ib.*

But bowed his comely head
Down as upon a bed. *Ib.*

So much one man can do,
That does both act and know. *Ib.*

Had we but world enough, and time,
This coyness, lady, were no crime.
To His Coy Mistress [1650–1652]

I would
Love you ten years before the Flood,
And you should, if you please, refuse
Till the conversion of the Jews.
My vegetable love should grow
Vaster than empires, and more slow.
Ib.

[1] But though my wing is closely bound,
My heart's at liberty;
My prison walls cannot control
The flight, the freedom of the soul.
JEANNE GUYON [1648–1717], *A Prisoner's Song, Castle of Vincennes, France, st. 4*

[2] La vieillesse est l'enfer des femmes.

[1] Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss. — *Apocrypha, Ecclesiasticus 3:36*

[2] Ventre affamé n'a point d'oreilles.
See Cato the Elder, p. 107a, and note, and Adlai Stevenson, p. 1048b.

[3] King Charles I.

But at my back I always hear
Time's winged chariot hurrying near;
And yonder all before us lie
Deserts of vast eternity.
To His Coy Mistress

Then worms shall try
That long preserved virginity,
And your quaint honor turn to dust,
And into ashes all my lust.
The grave's a fine and private place,[1]
But none, I think, do there embrace.
Ib.

Though we cannot make our sun
Stand still, yet we will make him run.
Ib.

Annihilating all that's made
To a green thought in a green shade.[2]
The Garden [1650–1652]

Casting the body's vest aside,
My soul into the boughs does glide.
Ib.

The world in all doth but two nations bear —
The good, the bad; and these mixed everywhere.
The Loyal Scot [1650–1652]

My love is of a birth as rare
As 'tis for object strange and high;
It was begotten by despair
Upon impossibility.
The Definition of Love [1650–1652], *st.* 1

As lines, so loves oblique, may well
Themselves in every angle greet;
But ours, so truly parallel,
Though infinite, can never meet.
Ib. st. 7

Where the remote Bermudas ride,
In th' ocean's bosom unespied.
Bermudas [1657]

Orange bright,
Like golden lamps in a green light.
Ib.

[1] A grave is such a quiet place. — EDNA ST. VINCENT MILLAY, *Renascence* [1912]

[2] The same phrase is in VIRGIL, *Eclogues, IX, 20*

And all the way, to guide their chime,
With falling oars they kept the time.[1]
Bermudas

MOLIÈRE
[JEAN BAPTISTE POQUELIN]
1622–1673

To pull the chestnuts out of the fire with the cat's paw.[2]
L'Étourdi [1655], *act III, sc. 6*

We die only once, and for such a long time!
Le Dépit Amoureux [1656], *act V, sc. 3*

I always make the first verse well, but I have trouble making the others.
Les Précieuses Ridicules [1659], *act I, sc. 11*

The world, dear Agnes, is a strange affair.
L'École des Femmes [1662], *act II, sc. 6*

There is no rampart that will hold out against malice.
Tartuffe [1664], *act I, sc. 1*

Those whose conduct gives room for talk are always the first to attack their neighbors. *Ib.*

You are a fool in four letters, my son.[3] *Ib.*

She is laughing up her sleeve at you.
Ib. 6

A woman always has her revenge ready. *Ib. II, 2*

Cover that bosom that I must not see.[4] *Ib. III, 2*

Although I am a pious man, I am not the less a man. *Ib. III, 3*

To create a public scandal is what's wicked; to sin in private is not a sin.
Ib. IV, 5

[1] See Thomas Moore, p. 541b.

[2] Tirer les marrons du feu avec la patte du chat. — *Proverb in many languages*
See Becker, p. 913b.

[3] Vous êtes un sot en trois lettres, mon fils.

[4] Couvrez ce sein que je ne saurais voir.

I saw him, I say, saw him with my own eyes.

Tartuffe, act V, sc. 3

There are fagots and fagots.

Le Médecin Malgré Lui [1666], *act I, sc. 6*

We have changed all that.[1]

Ib. II, 6

On some preference esteem is based; to esteem everything is to esteem nothing.

Le Misanthrope [1666], *act I, sc. 1*

He's a wonderful talker, who has the art of telling you nothing in a great harangue. *Ib. II, 5*

He makes his cook his merit, and the world visits his dinners and not him. *Ib.*

You see him laboring to produce *bons mots*. *Ib.*

The more we love our friends, the less we flatter them; it is by excusing nothing that pure love shows itself. *Ib.*

Doubts are more cruel than the worst of truths. *Ib. III, 7*

Anyone may be an honorable man, and yet write verse badly. *Ib. IV, 1*

If everyone were clothed with integrity, if every heart were just, frank, kindly, the other virtues would be well-nigh useless, since their chief purpose is to make us bear with patience the injustice of our fellows. *Ib. V, 1*

It is a wonderful seasoning of all enjoyments to think of those we love. *Ib. 4*

I prefer an accommodating vice to an obstinate virtue.

Amphitryon [1666], *act I, sc. 4*

One must eat to live, and not live to eat.[2] *Ib. III, 1*

[1] Nous avons changé tout cela.

[2] See Socrates, p. 87b, and note.

The true Amphitryon is the Amphitryon who gives dinners.[1]

Amphitryon, act III, sc. 5

My Lord Jupiter knows how to sugarcoat the pill. *Ib. III, 10*

You've asked for it, Georges Dandin, you've asked for it.[2]

Georges Dandin [1668], *act I, sc. 9*

Good Heavens! For more than forty years I have been speaking prose without knowing it.

Le Bourgeois Gentilhomme [1670], *act II, sc. 4*

All that is not prose is verse; and all that is not verse is prose. *Ib.*

My fair one, let us swear an eternal friendship.[3] *Ib. IV, 1*

I will maintain it before the whole world. *Ib. IV, 5*

What the devil was he doing in that galley?[4]

Les Fourberies de Scapin [1671], *act II, sc. 11*

Grammar, which knows how to control even kings.[5]

Les Femmes Savantes [1672], *act II, sc. 6*

[1] Le véritable Amphitryon est l'Amphitryon où l'on dine.

See Dryden, p. 371a.

[2] Vous l'avez voulu, Georges Dandin, vous l'avez voulu.

[3] A sudden thought strikes me — let us swear an eternal friendship. — FRERE, *The Rovers* [1798]

Madam, I have been looking for a person who disliked gravy all my life; let us swear eternal friendship. — SYDNEY SMITH [1771–1845], *Lady Holland's Memoir, vol. I, ch. 9*

[4] Que diable allait-il faire dans cette galère? Que diable aller faire aussi dans la galère d'un Turc? d'un Turc! [What the deuce did he want on board a Turk's galley? A Turk!] — CYRANO DE BERGERAC, *Le Pédant Joué* [1654], *act II, sc. 4*

The saying of Molière came into his head: "But what the devil was he doing in that galley?" and he laughed at himself. — TOLSTOI, *War and Peace* [1865–1872], *pt. IV, ch. 6*

Often misquoted "in that gallery," as in DICKENS, *A Tale of Two Cities* [1859], *bk. I, ch. 5:* What the devil do you do in that gallery there!

[5] Sigismund [1361–1437], Emperor of the Holy Roman Empire, at the Council of Constance

It is seasoned throughout with Attic salt.

Les Femmes Savantes, act III, sc. 2

A learned fool is more foolish than an ignorant one. *Ib. IV, 3*

Ah, there are no longer any children!

Le Malade Imaginaire [1673], *act II, sc. 11*

Nearly all men die of their remedies, and not of their illnesses.

Ib. III, 3

RICHARD RUMBOLD
1622–1685

I never could believe that Providence had sent a few men into the world, ready booted and spurred to ride, and millions ready saddled and bridled to be ridden.

On the scaffold [1685]. *From* MACAULAY, *History of England, ch. 1*

ALGERNON SIDNEY
1622–1683

This hand, unfriendly to tyrants,
Seeks with the sword placid repose
under liberty.[1]

Life and Memoirs of Algernon Sidney

It is not necessary to light a candle to the sun.[2]

Discourses on Government [1698], *sec. 23*

HENRY VAUGHAN
1622–1695

Dear Night! this world's defeat;
The stop to busy fools; care's check and curb;
The day of spirits; my soul's calm retreat
Which none disturb!
Christ's progress, and His prayer-time;
The hours to which high Heaven doth chime.

Silex Scintillans [1655]. *The Night, l. 25*

There is in God, some say,
A deep but dazzling darkness.

Ib. l. 49

Happy those early days, when I
Shin'd in my angel-infancy![1]
Before I understood this place
Appointed for my second race.

Ib. The Retreat, l. 1

But felt through all this fleshly dress
Bright shoots of everlastingness.

Ib. l. 19

Some men a forward motion love,
But I by backward steps would move.

Ib. l. 29

I cannot reach it, and my striving eye
Dazzles at it, as at eternity.

Ib. Childhood

I saw Eternity the other night
Like a great ring of pure and endless light.
All calm, as it was bright;
And round beneath it, Time in hours, days, years,
Driv'n by the spheres
Like a vast shadow mov'd; in which the world
And all her train were hurl'd.

Ib. The World

They are all gone into the world of light!
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth clear.

Ib. They Are All Gone, st. 1

I see them walking in an air of glory
Whose light doth trample on my days,
My days, which are at best but dull and hoary,

[1414], said to a prelate who had objected to his Majesty's grammar: Ego sum rex Romanus, et supra grammaticam [I am the Roman king, and am above grammar].

[1] Manus haec, inimica tyrannis,
Ense petit placidam sub libertate quietem.
The second line is the motto of the Commonwealth of Massachusetts.

[2] See Robert Burton, p. 312a.

[1] See Traherne, p. 378a, and Wordsworth, p. 513b.

Mere glimmering and decays.
Silex Scintillans. They Are All Gone, st. 3

Dear, beauteous death, the jewel of the just!
Shining nowhere but in the dark;
What mysteries do lie beyond thy dust,
Could man outlook that mark!
Ib. st. 5

My soul, there is a country
Far beyond the stars
Where stands a winged sentry
All skillful in the wars:
There, above noise and danger,
Sweet Peace is crown'd with smiles,
And One born in a manger
Commands the beauteous files.
Ib. Peace, st. 1

YAMAGA SOKO[1]
1622–1685

The business of the samurai consists in reflecting on his own station in life, in discharging loyal service to his master if he has one, in deepening his fidelity in associations with friends, and, with due consideration of his own position, in devoting himself to duty above all. *The Way of the Samurai*

BLAISE PASCAL
1623–1662

Things are always at their best in their beginning.
Lettres Provinciales [1656–1657], no. 4

True eloquence takes no heed of eloquence, true morality takes no heed of morality. . . . To take no heed of philosophy is truly to philosophize.
Pensées [1670], no. 4

Do you wish people to think well of you? Don't speak well of yourself.
Ib. 44

[1] From *Sources of Japanese Tradition* edited by William Theodore de Bary [1958].

What is man in nature? Nothing in relation to the infinite, everything in relation to nothing, a mean between nothing and everything.[1]
Pensées, no. 72

I lay it down as a fact that if all men knew what others say of them, there would not be four friends in the world.
Ib. 101

The state of man: inconstancy, boredom, anxiety.[2] *Ib. 127*

I have discovered that all human evil comes from this, man's being unable to sit still in a room.[3] *Ib. 139*

Cleopatra's nose, had it been shorter, the whole face of the world would have been changed. *Ib. 162*

The eternal silence of these infinite spaces terrifies me. *Ib. 206*

We shall die alone.[4] *Ib. 211*

The heart has its reasons which reason knows nothing of.[5] *Ib. 277*

We know the truth, not only by the reason, but by the heart. *Ib. 282*

Justice without strength is helpless, strength without justice is tyrannical. . . . Unable to make what is just strong, we have made what is strong just. *Ib. 298*

Man is but a reed, the weakest in nature, but he is a thinking reed.[6]
Ib. 347

Man is neither angel nor beast; and the misfortune is that he who would act the angel acts the beast.[7] *Ib. 358*

Evil is easy, and has infinite forms.
Ib. 408

[1] Qu'est-ce que l'homme dans la nature? Un néant a l'égard de l'infini, un tout a l'égard du néant, un milieu entre rien et tout.

[2] Condition de l'homme: inconstance, ennui, inquiétude.

[3] See Walter Bagehot, p. 726b.

[4] On mourra seul.

[5] Le coeur a ses raisons que la raison ne connaît point.

[6] L'homme n'est qu'un roseau, le plus faible de la nature, mais c'est un roseau pensant.

[7] L'homme n'est ni ange ni bête; et le malheur veut que qui veut faire l'ange fait la bête.

To ridicule philosophy is really to philosophize.[1]

Pensées, no. 430

What a chimera then is man! What a novelty! What a monster, what a chaos, what a contradiction, what a prodigy! Judge of all things, feeble earthworm, depository of truth, a sink of uncertainty and error, the glory and the shame of the universe.[2] *Ib. 434*

Self is hateful.[3] *Ib. 455*

Men never do evil so completely and cheerfully as when they do it from religious conviction. *Ib. 894*

"The God of Abraham, the God of Isaac, the God of Jacob," not of philosophers and scholars.

Writing found in Pascal's effects after his death

WILLIAM WALKER
1623–1684

Learn to read slow: all other graces
Will follow in their proper places.[4]

The Art of Reading

GEORGE FOX[5]
1624–1691

The Lord showed me, so that I did see clearly, that he did not dwell in these temples which men had commanded and set up, but in people's hearts . . . his people were his temple, and he dwelt in them.[6]

Journal [1694]

When the Lord sent me forth into the world, He forbade me to put off my hat to any, high or low. *Ib.*

Justice Bennet of Derby, was the first that called us Quakers, because I bid them tremble at the word of the Lord. This was in the year 1650.

Journal

He [Oliver Cromwell] said: "I see there is a people risen, that I cannot win either with gifts, honors, offices or places; but all other sects and people I can." *Ib.*

ANGELUS SILESIUS [JOHANN SCHEFFLER]
1624–1677

God lives not without me.
I know that without me God cannot live at all;
Were I to go, he also to his death must fall.

The Cherubic Wanderer [1657–1675]

I am like God, and God like me.
I am as large as God, he is as small as I:
He cannot above me, nor I beneath him be. *Ib.*

Everyone to his own.
The bird is in the sky, the stone rests on the land,
In water lives the fish, my spirit in God's hand. *Ib.*

THOMAS SYDENHAM
1624–1689

Fever itself is Nature's instrument.

Quoted in Bulletin of the New York Academy of Medicine, vol. IV [1928], *p. 922*

Gout, unlike any other disease, kills more rich men than poor, more wise men than simple. Great kings, emperors, generals, admirals and philosophers have all died of gout. *Ib. 993*

A man is as old as his arteries.

Ib.

JOHN AUBREY
1626–1697

He [Hobbes] had read much, but his contemplation was much more than

[1] Se moquer de la philosophie, c'est vraiment philosopher.
[2] See Pope, p. 408b–409a.
[3] Le moi est haïssable.
[4] Take time enough; all other graces
Will soon fill up their proper places.
JOHN BYROM [1692–1763], *Advice to Preach Slow*
[5] Founder of the Society of Friends (Quakers).
[6] See *I Corinthians 3:17*, p. 52a.

his reading. He was wont to say that if he had read as much as other men, he should have known no more than other men. *Brief Lives* [*ed.* 1898], *I*, 349

He [John Milton] was so fair that they called him *the lady of* Christ's College. *Ib.*

Mr. William Shakespeare was born at Stratford upon Avon in the county of Warwick. His father was a butcher, and I have been told heretofore by some of the neighbors, that when he was a boy he exercised his father's trade, but when he killed a calf he would do it in a high style and make a speech.

Ben Johnson and he did gather humors of men daily wherever they came. *Ib. II*, 225

MARIE DE RABUTIN-CHANTAL, MARQUISE DE SÉVIGNÉ
1626–1696

True friendship is never serene.
Lettres. À Madame de Grignan [*September 10, 1671*]

Racine will go out of style like coffee. *Attributed saying*

JACQUES BÉNIGNE BOSSUET
1627–1704

The greatest weakness of all weaknesses is to fear too much to appear weak.
Politique Tirée de l'Écriture Sainte

The inexorable boredom that is at the core of life.
From M. A. COUTURIER, *Se Garder Libre*

JOHN BUNYAN
1628–1688

Some said, "John, print it"; others said, "Not so."
Some said, "It might do good"; others said, "No."
Pilgrim's Progress [1678]. *Apology for His Book*

As I walked through the wilderness of this world. *Ib. pt. I*

I saw a man clothed with rags . . . a book in his hand, and a great burden upon his back. *Ib.*

The name of the one was Obstinate and the name of the other was Pliable. *Ib.*

The name of the slough was Despond. *Ib.*

Every fat [vat] must stand upon his bottom.[1] *Ib.*

The gentleman's name was Mr. Worldly-Wise-Man. *Ib.*

Set down my name, Sir. *Ib.*

A very stately palace before him, the name of which was Beautiful. *Ib.*

The valley of Humiliation. *Ib.*

A foul Fiend coming over the field to meet him; his name is Apollyon. *Ib.*

I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial. *Ib.*

It beareth the name of Vanity Fair, because the town where 'tis kept is lighter than vanity. *Ib.*

Hanging is too good for him, said Mr. Cruelty. *Ib.*

My great-grandfather was but a water-man, looking one way, and rowing another.[2] *Ib.*

A castle called Doubting Castle, the owner whereof was Giant Despair. *Ib.*

[1] Every tub must stand upon its bottom. — CHARLES MACKLIN, *The Man of the World* [1781], *act I, sc. 2*

[2] See Plutarch, p. 137b, and note.

They came to the Delectable Mountains.

Pilgrim's Progress, pt. I

A great horror and darkness fell upon Christian. *Ib.*

So I awoke, and behold it was a dream. *Ib.*

A man that could look no way but downwards with a muckrake in his hand. *Ib. pt. II*

He that is down needs fear no fall,
He that is low no pride.
Ib. Shepherd Boy's Song

Who would true valor see,
Let him come hither;
One here will constant be,
Come wind, come weather.
There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim. *Ib.*

My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought His battle who now will be my rewarder. *Ib.*

So he passed over, and all the trumpets sounded for him on the other side. *Ib.*

The captain of all these men of death that came against him to take him away, was the Consumption, for it was that that brought him down to the grave.

The Life and Death of Mr. Badman [1680]

JOHN RAY
1628–1705

In a calm sea every man is a pilot.

English Proverbs [1670]

If wishes were horses, beggars might ride. *Ib.*

SIR WILLIAM TEMPLE
1628–1699

Books, like proverbs, receive their chief value from the stamp and esteem of ages through which they have passed.

Miscellanea, pt. II [1690]. *Ancient and Modern Learning*

When all is done, human life is, at the greatest and the best, but like a froward child, that must be played with and humored a little to keep it quiet till it falls asleep, and then the care is over. *Ib. Of Poetry*

CHARLES II
1630–1685

This is very true: for my words are my own, and my actions are my ministers'. *Reply to Lord Rochester* [1]

Let not poor Nelly starve.

On his deathbed. From BURNET, *History of My Own Times, vol. I, bk. 2, ch. 17*

He had been, he said, an unconscionable time dying; he hoped that they would excuse it.

From MACAULAY, *History of England* [1849], *vol. I, ch. 4*

JOHN TILLOTSON
1630–1694

If God were not a necessary Being of Himself, He might almost seem to be made for the use and benefit of men.[2]

Sermon

They who are in highest places, and have the most power, have the least liberty, because they are most observed.

Reflections

WALTER POPE
c. 1630 – 1714

May I govern my passions with absolute sway,

[1] See Rochester, p. 382a.
[2] See Ovid, p. 128b, and Voltaire, p. 418a.

And grow wiser and better, as strength wears away,
Without gout or stone, by a gentle decay.

The Old Man's Wish [1685]

BISHOP RICHARD CUMBERLAND
1631–1718

It is better to wear out than to rust out.

From Bishop George Horne [1730–1792], *Sermon on the Duty of Contending for the Truth*

JOHN DRYDEN
1631–1700

By viewing Nature, Nature's handmaid Art,
Makes mighty things from small beginnings grow.[1]

Annus Mirabilis [1667], *st.* 155

He [Shakespeare] was the man who of all modern, and perhaps ancient poets, had the largest and most comprehensive soul.

Essay of Dramatic Poesy [1668]

He was naturally learned; he needed not the spectacles of books to read Nature; he looked inwards, and found her there. *Ib.*

Pains of love be sweeter far
Than all other pleasures are.

Tyrannic Love [1669], *act IV, sc. 1*

I am as free as Nature first made man,
Ere the base laws of servitude began,
When wild in woods the noble savage ran.

The Conquest of Granada [1669–1670], *pt. I, act I, sc. 1*

Death in itself is nothing; but we fear
To be we know not what, we know not where.

Aureng-Zebe [1676], *act IV, sc. 1*

When I consider life, 'tis all a cheat;
Yet, fool'd with hope, men favor the deceit;
Trust on, and think tomorrow will repay.
Tomorrow's falser than the former day;
Lies worse, and while it says we shall be blest
With some new joys, cuts off what we possest.
Strange cozenage! None would live past years again,
Yet all hope pleasure in what yet remain;
And from the dregs of life think to receive
What the first sprightly running could not give.

Aureng-Zebe, act IV, sc. 1

The wretched have no friends.

All for Love [1678], *act III, sc. 1*

Your Cleopatra; Dolabella's Cleopatra; every man's Cleopatra.

Ib. IV, 1

With how much ease believe we what we wish! [1]
Whatever is, is in its causes just.[2]

Oedipus [1679] (*with* Nathaniel Lee), *act III, sc. 1*

His hair just grizzled,
As in a green old age.[3] *Ib.*

Of no distemper, of no blast he died,
But fell like autumn fruit that mellow'd long —
Even wonder'd at, because he dropp'd no sooner.
Fate seem'd to wind him up for fourscore years,
Yet freshly ran he on ten winters more;
Till like a clock worn out with eating time,
The wheels of weary life at last stood still. *Ib. IV, 1*

[1] Men freely believe that which they desire. — Caesar [c. 102–44 B.C.], *De Bello Gallico, bk. III, sec. 18*

[2] See Pope, p. 408b.

[3] A green old age, unconscious of decays. — Pope, *Translation of the Iliad, XXIII, 929*

[1] See William Bradford, p. 319a.

In pious times, ere priestcraft did begin,
Before polygamy was made a sin.
Absalom and Achitophel, pt. I [1680], *l. 1*

Whate'er he did was done with so much ease,
In him alone, 'twas natural to please.
Ib. l. 27

Plots, true or false, are necessary things,
To raise up commonwealths and ruin kings. *Ib. l. 83*

Of these the false Achitophel was first,
A name to all succeeding ages curs'd.
For close designs and crooked counsels fit,
Sagacious, bold, and turbulent of wit,
Restless, unfix'd in principles and place,
In power unpleas'd, impatient of disgrace;
A fiery soul, which working out its way,
Fretted the pygmy-body to decay:
And o'er-inform'd the tenement of clay.[1]
A daring pilot in extremity;
Pleas'd with the danger, when the waves went high
He sought the storms; but for a calm unfit,
Would steer too nigh the sands to boast his wit.
Great wits are sure to madness near allied,
And thin partitions do their bounds divide.[2] *Ib. l. 150*

Bankrupt of life, yet prodigal of ease.
Ib. l. 168

And all to leave what with his toil he won
To that unfeather'd two-legg'd thing,[3] a son. *Ib. l. 169*

[1] See Thomas Fuller, p. 333b.
[2] Remembrance and reflection how allied!
What thin partitions sense from thought divide!
POPE, *Essay on Man* [1733–1734], *epistle I, l. 225*
See Seneca, p. 130b, and note.
[3] See Diogenes the Cynic, p. 96b.

In friendship false, implacable in hate,
Resolv'd to ruin or to rule the state.
Absalom and Achitophel, pt. I, l. 173

And Heaven had wanted one immortal song. *Ib. l. 197*

The people's prayer, the glad diviner's theme,
The young men's vision, and the old men's dream! [1] *Ib. l. 238*

His courage foes, his friends his truth proclaim. *Ib. l. 357*

All empire is no more than power in trust. *Ib. l. 411*

Better one suffer, than a nation grieve.
Ib. l. 416

Who think too little, and who talk too much.[2] *Ib. l. 534*

A man so various that he seem'd to be
Not one, but all mankind's epitome:
Stiff in opinions, always in the wrong;
Was everything by starts, and nothing long:
But, in the course of one revolving moon,
Was chemist, fiddler, statesman, and buffoon.[3] *Ib. l. 545*

So over violent, or over civil,
That every man with him was God or Devil. *Ib. l. 557*

His tribe were God Almighty's gentlemen. *Ib. l. 645*

Nor is the people's judgement always true:
The most may err as grossly as the few. *Ib. l. 781*

Large was his wealth, but larger was his heart. *Ib. l. 826*

Of ancient race by birth, but nobler yet
In his own worth. *Ib. l. 900*

Beware the fury of a patient man.
Ib. l. 1005

[1] See *Joel 2:28*, p. 35b.
[2] See Jonson, p. 304a.
[3] See Juvenal, p. 139a.

Made still a blund'ring kind of melody;
Spurr'd boldly on, and dashed through thick and thin,
Through sense and nonsense, never out nor in.
Free from all meaning, whether good or bad,
And in one word, heroically mad.
Absalom and Achitophel, pt. II[1] [1682], *l.* 413

For every inch that is not fool is rogue.
Ib. l. 463

There is a pleasure sure
In being mad which none but madmen know.[2]
The Spanish Friar [1681], *act II, sc.* 1

And, dying, bless the hand that gave the blow.[3] *Ib.*

He's a sure card. *Ib.*

They say everything in the world is good for something. *Ib. III,* 2

Or break the eternal Sabbath of his rest. *Ib. V,* 2

All human things are subject to decay,
And, when fate summons, monarchs must obey.
Mac Flecknoe [1682], *l.* 1

The rest to some faint meaning make pretense,
But Shadwell[4] never deviates into sense.
Some beams of wit on other souls may fall,
Strike through and make a lucid interval;
But Shadwell's genuine night admits no ray,
His rising fogs prevail upon the day.
Ib. l. 19

And torture one poor word ten thousand ways.
Mac Flecknoe, l. 208

Wit will shine
Through the harsh cadence of a rugged line.
To the Memory of Mr. Oldham [1684], *l.* 15

Happy the man, and happy he alone,
He who can call today his own;
He who, secure within, can say,
Tomorrow, do thy worst, for I have liv'd today.[1]
Imitation of Horace, bk. III, ode 29 [1685], *l.* 65

Not heaven itself upon the past has power;
But what has been, has been, and I have had my hour. *Ib. l.* 71

I can enjoy her [Fortune] while she's kind;
But when she dances in the wind,
And shakes the wings and will not stay,
I puff the prostitute away. *Ib. l.* 81

And virtue, though in rags, will keep me warm. *Ib. l.* 87

Men met each other with erected look,
The steps were higher that they took;
Friends to congratulate their friends made haste,
And long inveterate foes saluted as they pass'd.
Threnodia Augustalis [1685], *l.* 124

Since heaven's eternal year is thine.
To the Pious Memory of Mrs. Anne Killegrew [1686], *l.* 15

O gracious God! how far have we
Profan'd thy heavenly gift of poesy!
Ib. l. 56

Her wit was more than man, her innocence a child.[2] *Ib. l.* 70

Then cold, and hot, and moist, and dry,[3]

[1] In collaboration with NAHUM TATE. See p. 383b.

[2] There is a pleasure in poetic pains
Which only poets know.
COWPER [1731–1800], *The Timepiece, l.* 285

[3] Adore the hand that gives the blow.—JOHN POMFRET [1667–1702], *Verses to His Friend*

[4] See Shadwell, p. 380a.

[1] See Horace, p. 122a.

[2] Of manners gentle, of affections mild,
In wit a man; simplicity a child.
POPE, *Epitaph on Gay* [1730]

[3] See Milton, *Paradise Lost, bk. II, l.* 898, p. 344a.

In order to their stations leap,
And Music's power obey.
From harmony, from heavenly harmony,
This universal frame began:
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in Man.
A Song for St. Cecilia's Day [1687], *st.* 1

What passion cannot Music raise and quell? *Ib. st.* 2

The trumpet's loud clangor
Excites us to arms. *Ib. st.* 3

The soft complaining flute,
In dying notes, discovers
The woes of hopeless lovers.
Ib. st. 4

The trumpet shall be heard on high
The dead shall live, the living die,
And Music shall untune the sky!
Ib. Grand Chorus

She fear'd no danger, for she knew no sin.
The Hind and the Panther [1687], *pt. I, l.* 4

And doom'd to death, though fated not to die. *Ib. l.* 8

For truth has such a face and such a mien
As to be lov'd needs only to be seen.[1]
Ib. l. 33

Of all the tyrannies on human kind
The worst is that which persecutes the mind. *Ib. l.* 239

Reason to rule, mercy to forgive:
The first is law, the last prerogative.
Ib. l. 261

And kind as kings upon their coronation day. *Ib. l.* 271

And leaves the private conscience for the guide. *Ib. l.* 478

All have not the gift of martyrdom.
Ib. II, l. 59

[1] See Pope, p. 409a.

War seldom enters but where wealth allures.[1]
The Hind and the Panther, pt. II, l. 706

Much malice mingled with a little wit.
Ib. III, l. 1

Jealousy, the jaundice of the soul.
Ib. l. 73

For present joys are more to flesh and blood
Than a dull prospect of a distant good.
Ib. l. 364

T' abhor the makers, and their laws approve,
Is to hate traitors and the treason love.[2]
Ib. l. 706

Secret guilt by silence is betrayed.
Ib. l. 763

Possess your soul with patience.[3]
Ib. l. 839

Our vows are heard betimes! and Heaven takes care
To grant, before we can conclude the prayer:
Preventing angels met it half the way,
And sent us back to praise, who came to pray.[4]
Britannia Rediviva [1688], *l.* 1

Three poets, in three distant ages born,
Greece, Italy, and England did adorn.
The first in loftiness of thought surpass'd;
The next, in majesty; in both the last.
The force of Nature could no further go.
To make a third, she join'd the former two.
Under Mr. Milton's Picture [1688]

This is the porcelain clay of humankind.[5]
Don Sebastian [1690], *act I, sc.* 1

A knockdown argument: 'tis but a word and a blow.
Amphitryon [1690], *act I, sc.* 1

[1] See Bion, p. 1046, and note.
[2] See Caesar, p. 112a.
[3] See *Luke 21:19*, p. 47b.
[4] See Goldsmith, p. 449b.
[5] The precious porcelain of human clay. — Byron, *Don Juan* [1819–1824], *canto 4, st. 11*

Whistling to keep myself from being afraid.[1]
Amphitryon, act III, sc. III, 1

I am the true Amphitryon.[2]
Ib. V, 1

Fairest Isle, all isles excelling,
Seat of pleasures, and of loves;
Venus here will choose her dwelling,
And forsake her Cyprian groves.
King Arthur [1691], *act II, sc. 5, Song of Venus*

Theirs was the giant race, before the flood.[3]
Epistle to Congreve [1693], *l. 5*

Genius must be born, and never can be taught. *Ib. l. 60*

Be kind to my remains; and oh defend,
Against your judgment, your departed friend! *Ib. l. 72*

Look round the habitable world: how few
Know their own good, or knowing it, pursue.
Juvenal, Satire X [1693]

Arms, and the man I sing, who, forced by fate,
And haughty Juno's unrelenting hate.
Virgil, Aeneid, bk. I, l. 1 [1697]

None but the brave deserves the fair.
Alexander's Feast [1697], *l. 15*

With ravish'd ears
The monarch hears;
Assumes the god,
Affects to nod,
And seems to shake the spheres.
Ib. l. 37

Sound the trumpets; beat the drums . . .
Now give the hautboys breath; he comes, he comes.[4] *Ib. l. 50*

Bacchus, ever fair and ever young.
Ib. l. 54

Rich the treasure,
Sweet the pleasure —
Sweet is pleasure after pain.
Alexander's Feast, l. 58

The king grew vain;
Fought all his battles o'er again;
And thrice he routed all his foes, and thrice he slew the slain.
Ib. l. 68

Fallen from his high estate,
And welt'ring in his blood;
Deserted, at his utmost need,
By those his former bounty fed,
On the bare earth expos'd he lies,
With not a friend to close his eyes.
Ib. l. 78

Softly sweet, in Lydian measures,
Soon he sooth'd his soul to pleasures.
War, he sung, is toil and trouble;
Honor but an empty bubble;
Never ending, still beginning,
Fighting still, and still destroying.
If all the world be worth thy winning,
Think, oh think it worth enjoying:
Lovely Thaïs sits beside thee,
Take the good the gods provide thee. *Ib. l. 97*

Sigh'd and look'd, and sigh'd again.
Ib. l. 120

And, like another Helen, fir'd another Troy. *Ib. l. 154*

Could swell the soul to rage, or kindle soft desire. *Ib. l. 160*

He rais'd a mortal to the skies,
She drew an angel down. *Ib. l. 169*

Words, once my stock, are wanting to commend
So great a poet and so good a friend.
Epistle to Peter Antony Motteux [1698], *l. 54*

Lord of yourself, uncumber'd with a wife.
Epistle to John Driden of Chesterton [1700], *l. 18*

Better to hunt in fields, for health unbought,

[1] Whistling aloud to bear his courage up. — BLAIR, *The Grave* [1743], *l. 58*
[2] See Molière, p. 361b.
[3] See *Genesis 6:4*, p. 6b.
[4] See Morell, p. 420b.

Than fee the doctor for a nauseous draught.
The wise, for cure, on exercise depend;
God never made his work for man to mend.

Epistle to John Driden of Chesterton, l. 92

A very merry, dancing, drinking,
Laughing, quaffing, and unthinking time.

The Secular Masque [1700], *l. 38*

The sword within the scabbard keep,
And let mankind agree. *Ib. l. 61*

All, all of a piece throughout:
Thy chase had a beast in view;
Thy wars brought nothing about;
Thy lovers were all untrue.
'Tis well an old age is out,
And time to begin a new.[1]

Ib. l. 86

Ill habits gather by unseen degrees —
As brooks make rivers, rivers run to seas.

Ovid, Metamorphoses [1700], *bk. XV, The Worship of Aesculapius, l. 155*

[Of Chaucer's *Canterbury Tales*]
Here is God's plenty.

Fables Ancient and Modern [1700], *preface*

For Art may err, but Nature cannot miss.

Ib. The Cock and the Fox, l. 452

Old as I am, for ladies' love unfit,
The power of beauty I remember yet.

Ib. Cymon and Iphigenia, l. 1

He trudg'd along unknowing what he sought,
And whistled as he went, for want of thought. *Ib. l. 84*

She hugg'd the offender, and forgave the offense:
Sex to the last.[2] *Ib. l. 367*

Of seeming arms to make a short essay,
Then hasten to be drunk — the business of the day. *Ib. l. 407*

[1] See Tennyson, p. 651a.

[2] And love the offender, yet detest the offense. — Pope, *Eloisa to Abelard* [1717], *l. 192*

He was exhal'd; his great Creator drew
His spirit, as the sun the morning dew.[1]

On the Death of a Very Young Gentleman [1700]

Here lies my wife: here let her lie!
Now she's at rest, and so am I.

Epitaph intended for his wife

WILLIAM STOUGHTON
1631–1701

God hath sifted a nation that he might send choice grain into this wilderness.[2]

Election Sermon at Boston [*April 29, 1669*]

JOHN LOCKE
1632–1704

New opinions are always suspected, and usually opposed, without any other reason but because they are not already common.

Essay Concerning Human Understanding [1690], *dedicatory epistle*

No man's knowledge here can go beyond his experience.

Ib. bk. II, ch. 1, sec. 19

It is one thing to show a man that he is in error, and another to put him in possession of truth. *Ib. IV, 7, 11*

All men are liable to error; and most men are, in many points, by passion or interest, under temptation to it.

Ib. 20, 17

Wherever Law ends, Tyranny begins.[3]

Second Treatise of Government [1690], *sec. 202*

[1] Early, bright, transient, chaste as morning dew,
She sparkled, was exhal'd, and went to heaven.

Edward Young, *Night Thoughts* [1742–1745], *Night V, l. 600*

[2] God had sifted three kingdoms to find the wheat for this planting. — Longfellow, *Courtship of Miles Standish* [1858], *IV*

[3] See William Pitt, p. 426a.

A sound mind in a sound body,[1] is a short but full description of a happy state in this world.

Some Thoughts on Education [1693], *sec. 1*

Virtue is harder to be got than knowledge of the world; and, if lost in a young man, is seldom recovered.

Ib. 64

He that will have his son have a respect for him and his orders, must himself have a great reverence for his son.[2]

Ib. 65

The only fence against the world is a thorough knowledge of it. *Ib. 88*

BENEDICT [BARUCH] SPINOZA[3]

1632–1677

Peace is not an absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence, justice.

Theological-Political Treatise [1670]

Nature abhors a vacuum.

Ethics [1677],[4] *pt. I, proposition 15: note*

God and all the attributes of God are eternal. *Ib. 19*

Nothing exists from whose nature some effect does not follow. *Ib. 36*

He who would distinguish the true from the false must have an adequate idea of what is true and false.

Ib. II, 42: proof

Will and Intellect are one and the same thing.

Ethics, pt. II, proposition 49: corollary

He that can carp in the most eloquent or acute manner at the weakness of the human mind is held by his fellows as almost divine.

Ib. III: preface

Surely human affairs would be far happier if the power in men to be silent were the same as that to speak. But experience more than sufficiently teaches that men govern nothing with more difficulty than their tongues.

Ib. 2: note

Pride is therefore pleasure arising from a man's thinking too highly of himself. *Ib. 26: note*

It may easily come to pass that a vain man may become proud and imagine himself pleasing to all when he is in reality a universal nuisance.

Ib. 30: note

Self-complacency is pleasure accompanied by the idea of oneself as cause.

Ib. 51: note

It therefore comes to pass that everyone is fond of relating his own exploits and displaying the strength both of his body and his mind, and that men are on this account a nuisance one to the other. *Ib. 54: note*

I refer those actions which work out the good of the agent to courage, and those which work out the good of others to nobility. Therefore temperance, sobriety, and presence of mind in danger, etc., are species of courage; but modesty, clemency, etc., are species of nobility. *Ib. 59: note*

Fear cannot be without hope nor hope without fear.

Ib. definition 13: explanation

So long as a man imagines that he cannot do this or that, so long is he determined not to do it: and consequently, so long it is impossible to him that he should do it.

Ib. 28: explanation

[1] See Juvenal, p. 139b.

[2] See Juvenal, p. 140a.

[3] Ein Gottbetrunkener Mensch [A God-intoxicated man]. — NOVALIS (FRIEDRICH VON HARDENBERG) [1772–1801]

The Lord blot out his name under heaven. The Lord set him apart for destruction from all the tribes of Israel, with all the curses of the firmament which are written in the Book of the Law. . . . There shall no man speak to him, no man write to him, no man show him any kindness, no man stay under the same roof with him, no man come nigh him. — *Amsterdam Synagogue's curse on Spinoza* [1656]

[4] Everyman edition, translated by ANDREW BOYLE.

Those who are believed to be most abject and humble are usually most ambitious and envious.

Ethics, pt. III, proposition 29: explanation

One and the same thing can at the same time be good, bad, and indifferent, e.g., music is good to the melancholy, bad to those who mourn, and neither good nor bad to the deaf.

Ib. IV: preface

Man is a social animal.[1]

Ib. proposition 35: note

Men will find that they can prepare with mutual aid far more easily what they need, and avoid far more easily the perils which beset them on all sides, by united forces. *Ib.*

Avarice, ambition, lust, etc., are nothing but species of madness.[2]

Ib. 44: note

He whose honor depends on the opinion of the mob must day by day strive with the greatest anxiety, act and scheme in order to retain his reputation. For the mob is varied and inconstant, and therefore if a reputation is not carefully preserved it dies quickly.

Ib. 58: note

In refusing benefits caution must be used lest we seem to despise or to refuse them for fear of having to repay them in kind. *Ib. 70: note*

To give aid to every poor man is far beyond the reach and power of every man. . . . Care of the poor is incumbent on society as a whole.[3]

Ib. appendix, 17

None are more taken in by flattery than the proud, who wish to be the first and are not. *Ib. 21*

Those are most desirous of honor and glory who cry out the loudest of its abuse and the vanity of the world.

Ethics, pt. V, proposition 10: note

We feel and know that we are eternal. *Ib. 23: note*

All excellent things are as difficult as they are rare. *Ib. 42: note*

The things which . . . are esteemed as the greatest good of all . . . can be reduced to these three headings: to wit, Riches, Fame, and Pleasure. With these three the mind is so engrossed that it cannot scarcely think of any other good.

Tractatus de Intellectus Emendatione [1677], *I*, 3

SIR CHRISTOPHER WREN
1632–1723

Si monumentum requiris circumspice [If you would see the man's monument, look around].

Inscription in St. Paul's Cathedral, London. Written by Wren's son

WENTWORTH DILLON, EARL OF ROSCOMMON
1633–1685

Choose an author as you choose a friend.

Essay on Translated Verse [1684], *l.* 96

Immodest words admit of no defense,
For want of decency is want of sense.

Ib. l. 113

The multitude is always in the wrong.

Ib. l. 183

My God, my Father, and my Friend,
Do not forsake me in my end.

Translation of Dies Irae

SAMUEL PEPYS
1633–1703

I pray God to keep me from being proud. *Diary, March 22, 1660*

[1] See Blackstone, p. 444b.

[2] To me, avarice seems not so much a vice, as a deplorable piece of madness. — Sir Thomas Browne, *Religio Medici* [1642]

[3] See Samuel Johnson, p. 431a, and Andrew Carnegie, p. 757b.

This morning came home my fine camlet cloak, with gold buttons, and a silk suit, which cost me much money, and I pray God to make me able to pay for it. *Diary, July 1, 1660*

And so to bed. *July 22, 1660, etc.*

I am unwilling to mix my fortune with him that is going down the wind. *September 6, 1660*

A good honest and painful sermon. *March 17, 1661*

One, by his own confession to me, that can put on two several faces, and look his enemies in the face with as much love as his friends. But, good God! what an age is this, and what a world is this! that a man cannot live without playing the knave and dissimulation. *September 1, 1661*

Though he be a fool, yet he keeps much company, and will tell all he sees or hears, so a man may understand what the common talk of the town is. *September 2, 1661*

My wife, poor wretch. *September 18, 1661, etc.*

Thanks be to God, since my leaving drinking of wine, I do find myself much better, and do mind my business better, and do spend less money, and less time lost in idle company. *January 26, 1662*

As happy a man as any in the world, for the whole world seems to smile upon me. *October 31, 1662*

Bought Hudibras again, it being certainly some ill humor to be so against that which all the world cries up to be the example of wit; for which I am resolved once more to read him, and see whether I can find it or no.[1] *February 6, 1663*

To the Trinity House, where a very good dinner among the old soakers. *February 15, 1665*

[1] Pepys had bought *Hudibras* December 26, 1662, but thought it "so silly an abuse of the Presbyter Knight going to the wars" that he sold it the same day.

But Lord! how everybody's looks, and discourse in the street, is of death, and nothing else; and few people going up and down, that the town is like a place distressed and forsaken.[1] *Diary, August 30, 1665*

Strange to see how a good dinner and feasting reconciles everybody. *November 9, 1665*

Saw a wedding in the church; and strange to see what delight we married people have to see these poor fools decoyed into our condition. *December 25, 1665*

Musick and women I cannot but give way to, whatever my business is. *March 9, 1666*

The truth is, I do indulge myself a little the more in pleasure, knowing that this is the proper age of my life to do it; and, out of my observation that most men that do thrive in the world do forget to take pleasure during the time that they are getting their estate, but reserve that till they have got one, and then it is too late for them to enjoy it. *March 10, 1666*

Home, and, being washing-day, dined upon cold meat. *April 4, 1666*

Musick is the thing of the world that I love most. *July 30, 1666*

Busy till night, pleasing myself mightily to see what a deal of business goes off a man's hands when he stays by it. *January 14, 1667*

Did satisfy myself mighty fair in the truth of the saying that the world do not grow old at all, but is in as good condition in all respects as ever it was. *February 3, 1667*

This day I am, by the blessing of God, 34 years old, in very good health and mind's content, and in condition of estate much beyond whatever my friends could expect of a child of theirs, this day 34 years. The Lord's

[1] The time of the Great Plague.

name be praised! and may I be thankful for it. *Diary, February 23, 1667*

But it is pretty to see what money will do. *March 21, 1667*

To church; and with my mourning, very handsome, and new periwig, make a great show. *March 31, 1667*

But to think of the clatter they make with his coach, and their own fine clothes, and yet how meanly they live within doors, and nastily, and borrowing everything of neighbors.
April 1, 1667

Whose red nose makes me ashamed to be seen with him. *May 3, 1667*

Gives me some kind of content to remember how painful it is sometimes to keep money, as well as to get it.
October 11, 1667

I find my wife hath something in her gizzard, that only waits an opportunity of being provoked to bring up; but I will not, for my content-sake, give it.
June 17, 1668

In appearance, at least, he being on all occasions glad to be at friendship with me, though we hate one another, and know it on both sides.
September 22, 1668

I do hate to be unquiet at home.
January 22, 1669

And so I betake myself to that course, which is almost as much as to see myself go into my grave; for which, and all the discomforts that will accompany my being blind, the good God prepare me!
May 31, 1669 (final entry)

GEORGE SAVILE, MARQUESS OF HALIFAX
1633–1695

Children and fools want everything, because they want wit to distinguish; there is no stronger evidence of a crazy understanding than the making too large a catalogue of things necessary.
Advice to a Daughter [1688]

Popularity is a crime from the moment it is sought; it is only a virtue where men have it whether they will or no.
Political, Moral, and Miscellaneous Reflections [1750]

Misspending a man's time is a kind of self-homicide. *Ib.*

Men are not hanged for stealing horses, but that horses may not be stolen. *Ib.*

ROBERT SOUTH
1634–1716

Speech was given to the ordinary sort of men whereby to communicate their mind; but to wise men, whereby to conceal it.[1] *Sermon* [1676]

ROBERT HOOKE
1635–1703

The truth is, the science of Nature has been already too long made only a work of the brain and the fancy: It is now high time that it should return to the plainness and soundness of observations on material and obvious things.
Micrographia [1665]

NICOLAS BOILEAU-DESPRÉAUX
1636–1711

Happy who in his verse can gently steer

[1] Speech was made to open man to man, and not to hide him; to promote commerce, and not betray it. — DAVID LLOYD [1635–1692], *The Statesmen and Favorites of England Since the Reformation* [1665, edited by Whitworth], *vol. I, p. 503*

Men talk only to conceal the mind. — EDWARD YOUNG, *Love of Fame* [1725–1728], *satire II, l. 208*

The true use of speech is not so much to express our wants as to conceal them. — GOLDSMITH, *The Bee, no. 3* [October 20, 1759]

See Voltaire, p. 417b.

From grave to light, from pleasant to severe.[1]

The Art of Poetry [1674], *canto I, l. 75*

At last comes Malherbe[2] and, the first to do so in France, brings to his verse a smooth cadence. *Ib. l. 131*

Whate'er is well conceived is clearly said,
And the words to say it flow with ease.

Ib. l. 153

Every age has its pleasures, its style of wit, and its own ways.

Ib. III, l. 374

The wisest man is he who does not fancy that he is so at all.

Satire 1, l. 46

A Cat's a cat, and Rolet is a knave.

Ib. l. 52

He [Molière] pleases all the world, but cannot please himself. *Ib. l. 94*

In spite of every sage whom Greece can show,
Unerring wisdom never dwelt below;
Folly in all of every age we see,
The only difference lies in the degree.

Satire 4, l. 37

Greatest fools are oft most satisfied.

Ib. l. 128

If your descent is from heroic sires,
Show in your life a remnant of their fires. *Satire 5, l. 43*

Of all the creatures that creep, swim, or fly,
Peopling the earth, the waters, and the sky,
From Rome to Iceland, Paris to Japan,
I really think the greatest fool is man.

Satire 8, l. 1

But satire, ever moral, ever new,
Delights the reader and instructs him, too.
She, if good sense refine her sterling page,

[1] See Pope, p. 410a. Translated by DRYDEN.
[2] Enfin Malherbe vint.

Oft shakes some rooted folly of the age. *Satire 8, l. 257*

Honor is like an island, rugged and without a beach; once we have left it, we can never return.

Satire 10, l. 167

Now two punctilious envoys, Thine and Mine,
Embroil the earth about a fancied line;
And, dwelling much on right and much on wrong,
Prove how the right is chiefly with the strong.[1] *Satire 11, l. 141*

Nothing but truth is lovely, nothing fair. *Epistle 9*

The terrible burden of having nothing to do. *Epistle 11*

BISHOP THOMAS KEN
1637–1711

Teach me to live, that I may dread
The grave as little as my bed.[2]

Morning and Evening Hymn, st. 3

Praise God, from whom all blessings flow!
Praise Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son, and Holy Ghost!

Ib. st. 10 (Doxology)

THOMAS TRAHERNE
c. 1637 – 1674

You never enjoy the world aright, till the sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world.

Centuries of Meditations [1908], *Century I, sec. 29*

The corn was orient and immortal wheat, which never should be reaped,

[1] See Tacitus, p. 140a; Bussy-Rabutin, p. 357a; Frederick the Great, p. 435a; and Gibbon, p. 466a.
[2] See Browne, p. 330b.

nor was ever sown. I thought it had stood from everlasting to everlasting.[1]

Centuries of Meditations, Century III, sec. 3

How like an angel came I down! [2]

Wonder [1910], *st. 1*

I within did flow
With seas of life like wine.

Ib. st. 3

LOUIS XIV
1638–1715

I am the state.[3]

Attributed remark before the parliament in 1651

Has God forgotten all I have done for him? [4]

Attributed remark upon hearing the news of the French defeat at Malplaquet [1709]

I almost had to wait.[5]

Attributed remark when a coach he had ordered arrived just in time.

JEAN RACINE
1639–1699

I loved him too much not to hate him at all!

Andromaque [1667], *act II*

You are Emperor, my lord, and yet you weep?

Bérénice [1670], *act IV, sc. 5*

My only hope lies in my despair.

Bajazet [1672], *act I, sc. 4*

You have named him, not I.[6]

Phèdre [1677], *act I, sc. 3*

It is no longer a passion hidden in my heart: it is Venus herself fastened to her prey.[1]

Phèdre, act I, sc. 3

Innocence has nothing to dread.

Ib. III, 6

Crime like virtue has its degrees; and timid innocence was never known to blossom suddenly into extreme license.[2]

Ib. IV, 2

To repair the irreparable ravages of time.

Athalie [1691], *act II, sc. 5*

SIR CHARLES SEDLEY
c. 1639 – 1701

When change itself can give no more,
'Tis easy to be true.

Reasons for Constancy, st. 4

Phyllis is my only joy,
Faithless as the winds or seas;
Sometimes coming, sometimes coy,
Yet she never fails to please.

Song [1702], *st. 1*

IHARA SAIKAKU
1642–1693

Heaven says nothing, and the whole earth grows rich beneath its silent rule. Men, too, are touched by heaven's virtue; yet, in their greater part, they are creatures of deceit. They are born, it seems, with an emptiness of soul, and must take their qualities wholly from things without. To be born thus empty into this modern age, this mixture of good and ill, and yet to steer through life on an honest course to the splendors of success — this is a feat reserved for paragons of our kind, a task beyond the nature of the normal man.

The Japanese Family Storehouse; or, The Millionaires' Gospel,[3] *bk. I, 1*

The first consideration for all, throughout life, is the earning of a living.

Ib.

[1] See *Psalm 90:2*, p. 20a.
[2] See Vaughan, p. 362b, and Wordsworth, p. 513b.
[3] L'état c'est moi.
See Napoleon Bonaparte, p. 504a.
[4] Dieu a donc oublié tout ce que j'ai fait pour lui?
[5] J'ai failli attendre.
[6] C'est toi qui l'a nommé.

[1] Ce n'est plus une ardeur dans mes veines cachée:
C'est Vénus toute entière à sa proie attachée.
[2] See Juvenal, p. 139a.
[3] Edited and translated by G. W. SARGENT.

Though mothers and fathers give us life, it is money alone which preserves it.

The Japanese Family Storehouse; or, The Millionaires' Gospel, bk. I, 1

In life it is training rather than birth which counts. *Ib. 3*

Ancient simplicity is gone . . . the people of today are satisfied with nothing but finery. *Ib. 4*

Take care! Kingdoms are destroyed by bandits, houses by rats, and widows by suitors.[1] *Ib. 5*

There is always something to upset the most careful of human calculations.[2] *Ib. II, 2*

When you send a clerk on business to a distant province, a man of rigid morals is not your best choice. *Ib. 5*

To think twice in every matter and follow the lead of others is no way to make money. *Ib.*

For each of the four hundred and four bodily ailments celebrated physicians have produced infallible remedies, but the malady which brings the greatest distress to mankind — to even the wisest and cleverest of us — is the plague of poverty. *Ib. III, 1*

To make a fortune some assistance from fate is essential. Ability alone is insufficient. *Ib. 4*

If we live by subhuman means we might as well never have had the good fortune to be born human. *Ib.*

Like ice beneath the sun's rays — to such poverty did he fall . . . his fortune melted to water. *Ib. 5*

If making money is a slow process, losing it is quickly done. *Ib.*

Harshness is for the good of a boy, softheartedness will ruin him.[3]

Ib. V, 5

[1] See *Matthew 6:19*, p. 40b.
[2] See Robert Burns, p. 492b.
[3] See *Proverbs 13:24*, p. 24a.

SIR ISAAC NEWTON
1642–1727

If I have seen further (than you and Descartes) it is by standing upon the shoulders of Giants.[1]

Letter to Robert Hooke, February 5, 1675/6

I frame no hypotheses; for whatever is not deduced from the phenomena is to be called an hypothesis; and hypotheses, whether metaphysical or physical, whether of occult qualities or mechanical, have no place in experimental philosophy. *Ib.*

Every body continues in its state of rest, or of uniform motion in a right line, unless it is compelled to change that state by forces impressed upon it.

Philosophiae Naturalis Principia Mathematica [1687].[2] *Laws of Motion, I*

The change of motion is proportional to the motive force impressed; and is made in the direction of the right line in which that force is impressed.[3]

Ib. II

To every action there is always opposed an equal reaction: or, the mutual actions of two bodies upon each other are always equal, and directed to contrary parts. *Ib. III*

God in the beginning formed matter in solid, massy, hard, impenetrable, movable particles, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced to the end for which he formed them. *Optics* [1704]

I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the

[1] See Lucan, p. 134a, and Robert Burton, p. 310a.
[2] *Mathematical Principles of Natural Philosophy*. Translated by Andrew Motte [1729].
[3] In modern terms, acceleration is directly proportional to applied force.

great ocean of truth lay all undiscovered before me.

From BREWSTER, *Memoirs of Newton* [1855], *vol. II, ch. 27*

O Diamond! Diamond! thou little knowest the mischief done!

Said to a pet dog who knocked over a candle and set fire to his papers

THOMAS SHADWELL[1]
c. 1642 – 1692

And wit's the noblest frailty of the mind. *A True Widow, act II, sc. 1*

The haste of a fool is the slowest thing in the world. *Ib. III, 1*

I am, out of the ladies' company, like a fish out of the water. *Ib.*

Every man loves what he is good at. *Ib. V, 1*

MATSUO BASHO
1644–1694

The months and days are the travelers of eternity. The years that come and go are also voyagers. . . . I too for years past have been stirred by the sight of a solitary cloud drifting with the wind to ceaseless thoughts of roaming.

The Narrow Road of Oku (Oku no Hosomichi) [2]

Such stillness —
The cries of the cicadas
Sink into the rocks. *Ib.*

My body, now close to fifty years of age, has become an old tree that bears bitter peaches, a snail which has lost its shell, a bagworm separated from its bag; it drifts with the winds and clouds that know no destination. Morning and night I have eaten traveler's fare, and have held out for alms a pilgrim's wallet.

Prose Poem on The Unreal Dwelling (Genjuan no Fu) [1]

My poetry is like a stove in the summer or a fan in the winter. It runs against the popular tastes and has no practical use.[2]

The Rustic Gate. From the collection titled Basho Bunshu

Do not seek to follow in the footsteps of the men of old; seek what they sought. *Ib.*

The white chrysanthemum
Even when lifted to the eye
Remains immaculate.[2]

Conversations with Basho. From the collection Kyoraisho Hyokai

Clear cascades!
Into the waves scatter
Blue pine needles. *Ib.*

An old pond —
A frog leaping in —
The sound of water.[3] *Poem*

A rough sea!
Stretched out over Sado
The Milky Way.[3] *Poem*

WILLIAM PENN
1644–1718

No cross, no crown.[4]

Title of Pamphlet [1669]

Any government is free to the people under it where the laws rule and the people are a party to the laws.

Frame of Government [1682]

Truth often suffers more by the heat of its defenders than from the arguments of its opposers.

Some Fruits of Solitude[5] [1693]

[1] Shadwell was at open feud with Dryden from 1682, and the two poets repeatedly attacked one another in satires, the most famous of which is Dryden's *Mac Flecknoe*. See Dryden, p. 369a.

[2] From *Anthology of Japanese Literature*, edited by Donald Keene [1955].

[1] From *Anthology of Japanese Literature*, edited by Donald Keene [1955].

[2] From *Sources of Japanese Tradition*, edited by William Theodore de Bary [1960].

[3] Translated by DANA B. YOUNG.

[4] See Quarles, p. 322a.

[5] A copy of this little book, wrote ROBERT LOUIS STEVENSON, "I carried in my pocket all

It is a reproach to religion and government to suffer so much poverty and excess.

Some Fruits of Solitude

They that love beyond the world cannot be separated by it. Death is but crossing the world, as friends do the seas; they live in one another still.

Ib.

Men are generally more careful of the breed of their horses and dogs than of their children. *Ib.*

It were endless to dispute upon everything that is disputable. *Ib.*

Have a care where there is more sail than ballast. *Ib.*

Passion is a sort of fever in the mind, which ever leaves us weaker than it found us. *Ib.*

The public must and will be served. *Ib.*

Much reading is an oppression of the mind, and extinguishes the natural candle, which is the reason of so many senseless scholars in the world.

Advice to His Children [1699]

EDWARD TAYLOR
c. 1644–1729

Who spread its canopy? Or curtains spun?
Who in this bowling alley bowled the sun?

Poetical Works [1939]. *God's Determinations Touching His Elect, preface*

For in Christ's coach saints sweetly sing
As they to glory ride therein.

Ib. The Joy of Church Fellowship Rightly Attended

Make me, O Lord, Thy spinning-wheel complete. *Ib. Housewifery*

Its food too fine for angels; yet come, take
And eat thy fill! It's Heaven's sugar cake.

Poetical Works. Preparatory Meditations, 8

This bread of life dropt in thy mouth doth cry:
Eat, eat me, soul, and thou shalt never die. *Ib.*

Is Christ thy advocate to plead thy cause?
Art thou his client? Such shall never slide.
He never lost his case. *Ib.* 38

My case is bad. Lord, be my advocate.
My sin is red: I'm under God's arrest.

Ib.

JEAN DE LA BRUYÈRE
1645–1696

We come too late to say anything which has not been said already.

Les Caractères [1688]. *Des Ouvrages de l'Esprit*

Liberality consists less in giving a great deal than in gifts well timed.

Ib. Du Coeur

Time, which strengthens friendship, weakens love. *Ib.*

We must laugh before we are happy, for fear we die before we laugh at all.[1]

Ib.

To laugh at men of sense is the privilege of fools. *Ib. De la Société*

There are but three events in a man's life: birth, life and death. He is not conscious of being born, he dies in pain, and he forgets to live.

Ib. De l'Homme

Most men make use of the first part of their life to render the last part miserable. *Ib.*

about the San Francisco streets, read in street-cars and ferry-boats when I was sick unto death, and found in all times and places a peaceful and sweet companion."

[1] See Beaumarchais, p. 460a, and note.

Women run to extremes; they are either better or worse than men.
Les Caractères. Des Femmes

BARON GOTTFRIED WILHELM VON LEIBNITZ
1646–1716

I often say a great doctor kills more people than a great general.[1]
Quoted in Bulletin of The New York Academy of Medicine, vol. V [1929], p. 152

HENRY ALDRICH
1647–1710

If all be true that I do think,
There are five reasons we should drink:
Good wine — a friend — or being dry —
Or lest we should be by and by —
Or any other reason why.
Five Reasons for Drinking

JOHN WILMOT, EARL OF ROCHESTER
1647–1680

Here lies our sovereign lord the King,
Whose promise none relies on;
He never said a foolish thing,
Nor ever did a wise one.
Written on the bedchamber door of Charles II [2]

For pointed satire I would Buckhurst choose,
The best good man with the worst-natured muse.[3]
An Allusion to Horace. Satire X, bk. I

A merry monarch, scandalous and poor.
A Satire on King Charles II

The world appears like a great family,
Whose lord, oppressed with pride and poverty,
(That to the few great bounty he may show)
Is fain to starve the numerous train below.
Like a Great Family

There's not a thing on earth that I can name,
So foolish, and so false, as common fame.
Did E'er This Saucy World

Reason, which fifty times to one does err,
Reason, an ignis fatuus of the mind.
A Satire Against Mankind [1675], *l.* 11

Books bear him up a while, and make him try
To swim with bladders of philosophy.
Ib. l. 20

Then Old Age and Experience, hand in hand,
Lead him to death, and make him understand,
After a search so painful and so long,
That all his life he has been in the wrong.
Ib. l. 25

Dead, we become the lumber of the world.
After Death

JOHN SHEFFIELD, DUKE OF BUCKINGHAM AND NORMANBY
1648–1721

Of all those arts in which the wise excel,
Nature's chief masterpiece is writing well.
Essay on Poetry [1682]

Read Homer once, and you can read no more;
For all books else appear so mean, so poor,
Verse will seem prose; but still persist to read,
And Homer will be all the books you need.
Ib.

[1] See Prior, p. 387b.
[2] See Charles II, p. 366b.
[3] Thou best-humor'd man with the worst-humor'd muse! — GOLDSMITH, *Retaliation* [1774], *Postscript*

And when I feigned an angry look,
Alas! I loved you best.
The Reconcilement [1701]

SIR THOMAS POPE BLOUNT
1649–1697

Every flower of the field, every fiber of a plant, every particle of an insect, carries with it the impress of its Maker, and can — if duly considered — read us lectures of ethics or divinity.[1]
A Natural History [1693]

WILLIAM III, PRINCE OF ORANGE
1650–1702

There is one certain means by which I can be sure never to see my country's ruin: I will die in the last ditch.
From HUME, *History of England* [1754–1757], *ch. 65*

Every bullet has its billet.
From JOHN WESLEY, *Journal* [*June 6, 1765*]

FRANÇOIS DE SALIGNAC DE LA MOTHE FÉNELON
1651–1715

Do not men die fast enough without being destroyed by each other? Can any man be insensible of the brevity of life? and can he who knows it, think life too long! *Télémaque* [1699], *bk. VII*

To be always ready for war, said Mentor, is the surest way to avoid it.[2]
Ib. X

Some of the most dreadful mischiefs that afflict mankind proceed from wine; it is the cause of disease, quarrels, sedition, idleness, aversion to labor, and every species of domestic disorder.
Ib.

The blood of a nation ought never to be shed except for its own preservation in the utmost extremity.
Télémaque, bk. XIII

Mankind, by the perverse depravity of their nature, esteem that which they have most desired as of no value the moment it is possessed, and torment themselves with fruitless wishes for that which is beyond their reach.
Ib. XVIII

THOMAS OTWAY
1651–1685

What mighty ills have not been done by woman!
Who was 't betrayed the Capitol? — A woman!
Who lost Mark Antony the world? — A woman!
Who was the cause of a long ten years' war,
And laid at last old Troy in ashes? — Woman!
Destructive, damnable, deceitful woman!
The Orphan [1680], *act III, sc. 1*

Let us embrace, and from this very moment vow an eternal misery together. *Ib. IV, 2*

O woman! lovely woman! Nature made thee
To temper man: we had been brutes without you;
Angels are painted fair, to look like you.
Venice Preserved [1682], *act I, sc. 1*

NAHUM TATE
1652–1715
AND
NICHOLAS BRADY
1659–1726

When I am laid in earth.
Dido and Aeneas [*c.* 1690] [1]

[1] See Tennyson, p. 654b.
[2] See Vegetius, p. 146b, and note.

[1] Tate wrote the libretto for the famous opera by Henry Purcell.

As pants the hart for cooling streams
When heated in the chase.
Version of Psalm 42 [1696]

Through all the changing scenes of life. *Hymn*

While shepherds watch'd their flocks by night,
All seated on the ground,
The Angel of the Lord came down,
And glory shone around.
Christmas Hymn [1700]

CHIKAMATSU MONZAEMON[1]
1653–1725

In writing *joruri*,[2] one attempts first to describe facts as they really are, but in so doing one writes things which are not true, in the interest of art.
Preface to HOZUMI IKAN, *Naniwa Miyage*

I take pathos to be entirely a matter of restraint. . . . When one says of something which is sad that it is sad, one loses the implications, and in the end, even the impression of sadness is slight. It is essential that one not say of a thing that 'it is sad,' but that it be sad of itself. *Ib.*

[Literary composition] should have stylization; this makes it art, and is what delights men's minds. *Ib.*

THOMAS D'URFEY
1653–1723

O'er the hills and far away.[3]
Pills to Purge Melancholy

RANSETSU
1653–1708

Against the blue stands
A pine tree etched
By tonight's moon.[4] *Harvest Moon*

[1] From *Sources of Japanese Tradition*, edited by William Theodore de Bary [1960].
[2] Plays for life-size puppets.
[3] See Gay, p. 401b.
[4] Translated by PRESCOTT B. WINTERSTEEN, JR.

ANDREW FLETCHER OF SALTOUN
1655–1716

If a man were permitted to make all the ballads, he need not care who should make the laws of a nation.
Conversation Concerning a Right Regulation of Governments for the Common Good of Mankind [1704]

NATHANIEL LEE[1]
1655–1692

Then he will talk — good gods! how he will talk!
The Rival Queens; or, The Death of Alexander the Great [1677], *act I, sc. 3*

When Greeks joined Greeks, then was the tug of war. *Ib. IV, 2*

'Tis beauty calls, and glory shows the way. *Ib.*

Man, false man, smiling, destructive man!
Theodosius [1680], *act III, sc. 2*

JOHN DENNIS
1657–1734

A man who could make so vile a pun would not scruple to pick a pocket.
The Gentleman's Magazine, vol. LI [1781], *p. 324*

They will not let my play run; and yet they steal my thunder.[2] *Remark*

[1] Lee collaborated with Dryden on *Oedipus* (see p. 367b).
[2] For his play *Appius and Virginia* [1709], Dennis had invented a new species of thunder. "The tragedy however was coldly received, notwithstanding such assistance, and was acted but a short time. Some nights after, Mr. Dennis, being in the pit at the representation of *Macbeth*, heard his own thunder made use of; upon which he rose in a violent passion, and exclaimed, with an oath, that it was his thunder. 'See,' said he, 'how the rascals use me! They will not let my play run, and yet they steal my thunder!' " — *Biographia Britannica, vol. V, p. 103*

BERNARD LE BOVIER DE FONTENELLE
1657–1757

The geometrical mind is not so closely bound to geometry that it cannot be drawn aside and transferred to other departments of knowledge. A work of morality, politics, criticism, perhaps even eloquence will be more elegant, other things being equal, if it is shaped by the hand of geometry.[1]

Préface sur l'Utilité des Mathématiques et la Physique [1729]

JOHN NORRIS
1657–1711

How fading are the joys we dote upon!
Like apparitions seen and gone.
But those which soonest take their flight
Are the most exquisite and strong —
Like angels' visits, short and bright;[2]
Mortality's too weak to bear them long. *The Parting* [1678]

DANIEL DEFOE
c. 1661 – 1731

Wherever God erects a house of prayer,
The Devil always builds a chapel there;[3]
And 'twill be found, upon examination,
The latter has the largest congregation.

The True-Born Englishman [1701], *pt. I, l.* 1

From this amphibious ill-born mob began
That vain, ill-natur'd thing, an Englishman. *Ib. l.* 132

Great families of yesterday we show,
And lords whose parents were the Lord knows who. *Ib. l.* 374

In their religion they are so uneven,
That each man goes his own byway to heaven.

The True-Born Englishman, pt. II, l. 104

And of all plagues with which mankind are curs'd,
Ecclesiastic tyranny's the worst. *Ib. l.* 299

When kings the sword of justice first lay down,
They are no kings, though they possess the crown.
Titles are shadows, crowns are empty things,
The good of subjects is the end of kings. *Ib. l.* 313

All men would be tyrants if they could.

The Kentish Petition [1712–1713]

The best of men cannot suspend their fate:
The good die early, and the bad die late.

Character of the Late Dr. S. Annesley [1715]

He bade me observe it, and I should always find that the calamities of life were shared among the upper and lower part of mankind; but that the middle station had the fewest disasters.

Robinson Crusoe [1719]

One day, about noon, going towards my boat, I was exceedingly surprised with the print of a man's naked foot on the shore, which was very plain to be seen on the sand. *Ib.*

I takes my man Friday with me. *Ib.*

SIR SAMUEL GARTH
1661–1719

A barren superfluity of words.

The Dispensary [1699], *canto II, l.* 95

Hard was their lodging, homely was their food;

[1] Translated by F. CAJORI.
[2] Like those of angels, short and far between. — ROBERT BLAIR, *The Grave* [1743], *l.* 588
See Campbell, p. 537b.
[3] See Luther, p. 179b, and note.

For all their luxury was doing good.[1]
Claremont, l. 148

KIKAKU
1661–1707

A harvest moon!
And on the mats —
Shadows of pine boughs.
Harvest Moon [2]

RICHARD BENTLEY
1662–1742

No man was ever written out of reputation but by himself.[3]
From J. H. Monk, *Life of Bentley* [1831]

It is a pretty poem, Mr. Pope, but you must not call it Homer. [4]
From Johnson, *Life of Pope*

MATHEW HENRY
1662–1714

He rolls it under his tongue as a sweet morsel.
Commentaries [1708–1710], *Psalm 36*

Our creature comforts.
Ib. Psalm 37

They that die by famine die by inches. *Ib. Psalm 59*

To fish in troubled waters.
Ib. Psalm 60

Here is bread, which strengthens man's heart, and therefore called the staff of life.[5] *Ib. Psalm 104*

Hearkeners, we say, seldom hear good of themselves.
Commentaries, Ecclesiastes 7

It was a common saying among the Puritans, "Brown bread and the Gospel is good fare." *Ib. Isaiah 30*

None so blind as those that will not see.[1] *Ib. Jeremiah 20*

Judas had given them the slip.
Ib. Matthew 22

After a storm comes a calm.
Ib. Acts 9

Men of polite learning and a liberal education. *Ib. 10*

It is good news, worthy of all acceptation! and yet not too good to be true. *Ib. Timothy 1*

It is not fit the public trusts should be lodged in the hands of any, till they are first proved and found fit for the business they are to be entrusted with.[2]
Ib. 3

All this and heaven too.
Life of Philip Henry

THOMAS (TOM) BROWN
1663–1704

I do not love thee, Doctor Fell.
The reason why I cannot tell;
But this alone I know full well,
I do not love thee, Doctor Fell.[3]
Written while a student at Christ Church, Oxford

To treat a poor wretch with a bottle of Burgundy, and fill his snuffbox, is like giving a pair of laced ruffles to a man that has never a shirt on his back.[4]
Laconics [1707]

[1] And learn the luxury of doing good. — Goldsmith, *The Traveller* [1764], *l. 22*

[2] Translated by Prescott B. Wintersteen, Jr.

[3] See Montaigne, p. 190b.

[4] The reference is to Pope's translation of the *Iliad*. See Pope, p. 405a.

[5] For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water. — *Isaiah 3:1*

Bread is the staff of life. — Swift, *Tale of a Tub* [1704]

Corn, which is the staff of life. — Edward Winslow, *Good News from New England* [1624]

[1] See *Jeremiah 5:21*, p. 34a.

[2] See Burke, p. 454b; Jefferson, p. 472b; Clay, p. 538b; Calhoun, p. 545b; Sumner, p. 659b; and Cleveland, p. 771a.

[3] See Martial, p. 135a.

Je ne vous aime pas, Hylas;
Je n'en saurois dire la cause,
Je sais seulement une chose;
C'est que je ne vous aime pas.
Comte de Bussy-Rabutin [1618–1693]

[4] See Goldsmith, p. 451b.

COTTON MATHER
1663–1728

I write the wonders of the Christian religion, flying from the depravations of Europe, to the American strand: and, assisted by the Holy Author of that religion, I do, with all conscience of truth, required therein by Him, who is the Truth itself, report the wonderful displays of His infinite power, wisdom, goodness, and faithfulness, wherewith his Divine Providence hath irradiated an Indian wilderness.

Magnalia Christi Americana [1702], *introduction*

You are young and have the world before you; stoop as you go through it, and you will miss many hard bumps.

Advice to Benjamin Franklin upon approaching a low-hanging beam in his parsonage [1]

WILLIAM WALSH
1663–1708

Of all the plagues a lover bears,
Sure rivals are the worst. *Song, st. 1*

I can endure my own despair,
But not another's hope. *Ib. st. 2*

MATTHEW PRIOR
1664–1721

All jargon of the schools. [2]

I Am That I Am, An Ode [1688]

Our hopes, like towering falcons, aim
At objects in an airy height;
The little pleasure of the game
Is from afar to view the flight.

To the Honorable Charles Montague

Odds life! must one swear to the truth of a song? *A Better Answer*

Be to her virtues very kind;
Be to her faults a little blind;
Let all her ways be unconfin'd;
And clap your padlock — on her mind!

An English Padlock [1707]

The end must justify the means.[1]

Hans Carvel

And thought the nation ne'er would thrive
Till all the whores were burnt alive.

Paulo Purganti

He rang'd his tropes, and preach'd up patience;
Back'd his opinion with quotations.

Ib.

Cured yesterday of my disease,
I died last night of my physician.[2]

The Remedy Worse Than the Disease

And often took leave, but was loth to depart.[3]

The Thief and the Cordelier

Nobles and heralds, by your leave,
Here lies what once was Matthew Prior;
The son of Adam and of Eve:
Can Bourbon or Nassau claim higher? [4]

Epitaph

Lays the rough paths of peevish Nature even,
And opens in each heart a little heaven. *Charity*

His noble negligences teach
What others' toils despair to reach.

Alma, canto II, l. 7

Till their own dreams at length deceive 'em,
And oft repeating, they believe 'em.

Ib. III, 13

[1] From S. E. MORISON, *Vistas of History* [1964], *ch. 4*
See Massinger, p. 315b.

[2] Noisy jargon of the schools. — JOHN POMFRET [1667–1702], *Reason*
The sounding jargon of the schools. — COWPER, *Truth* [1782], *l. 367*

[3] As men that be lothe to departe do often take their leff [JOHN CLERK TO WOLSEY]. — HENRY ELLIS [1777–1869], *Letters, Third Series, vol. I, p. 262*
"A loth to depart" was the common term for a song, or a tune played, on taking leave of friends.

[4] The following epitaph was written long before the time of Prior:

Johnnie Carnegie lais heer.
Descendit of Adam and Eve.
Gif ony con gang hieher,
Ise willing give him leve.

Abra was ready ere I called her name;
And though I called another, Abra came.

Solomon on the Vanity of the World [1718], *bk. II, l.* 364

To John I ow'd great obligation;
But John, unhappily, thought fit
To publish it to all the nation:
Sure John and I are more than quit.

Epigram [1718]

Venus, take my votive glass;
Since I am not what I was,
What from this day I shall be,
Venus, let me never see.

The Lady Who Offers Her Looking-Glass to Venus. From The Greek Anthology

SIR JOHN VANBRUGH
1664–1726

Once a woman has given you her heart you can never get rid of the rest of her.

The Relapse [1697], *act II, sc. 1*

No man worth having is true to his wife, or can be true to his wife, or ever was, or ever will be so. *Ib. III, 2*

Belinda: Ay, but you know we must return good for evil.

Lady Brute: That may be a mistake in the translation.

The Provoked Wife [1698], *act I, sc. 1*

He laughs best who laughs last.[1]

The Country House [1706], *act II, sc. 5*

Much of a muchness.

The Provoked Husband [1728] (*completed by* COLLEY CIBBER) *act I, sc. 1*

JOHN POMFRET
1667–1702

We live and learn, but not the wiser grow.[2] *Reason, l.* 112

[1] Better the last smile than the first laughter. — JOHN RAY, *Proverbs* [1670]

[2] It is good to live and learn. — CERVANTES, *Don Quixote, pt. II* [1615], *ch. 32*

JONATHAN SWIFT
1667–1745

Books, like men their authors, have no more than one way of coming into the world, but there are ten thousand to go out of it, and return no more.

A Tale of a Tub [1704], *dedication*

Books, the children of the brain.

Ib. sec. 1

As boys do sparrows, with flinging salt upon their tails. *Ib. 7*

Satire is a sort of glass, wherein beholders do generally discover everybody's face but their own.

The Battle of the Books [1704], *preface*

The two noblest of things, which are sweetness and light.[1] *Ib.*

Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.[2]

A Critical Essay Upon the Faculties of the Mind [1707]

There is nothing in this world constant, but inconstancy.[3] *Ib.*

'Tis very warm weather when one's in bed.

Journal to Stella [*November 8, 1710*]

With my own fair hands.

Ib. [*January 4, 1711*]

We are so fond of one another, because our ailments are the same.

Ib. [*February 1, 1711*]

I love good creditable acquaintance; I love to be the worst of the company.

Ib. [*May 17, 1711*]

We were to do more business after dinner; but after dinner is after din-

Live and learn,
Not first learn and then live.

BROWNING, *Parleyings with Certain People. With Christopher Smart* [1887], *IX*

[1] See Matthew Arnold, p. 716a.

[2] See Solon, p. 68b, and Zincgref, p. 321a.

[3] See Heraclitus, p. 77b, and note.

ner — an old saying and a true, "much drinking, little thinking." [1]

Journal to Stella
[*February 26, 1712*]

We have just enough religion to make us hate, but not enough to make us love one another.

Thoughts on Various Subjects
[1711]

Censure is the tax a man pays to the public for being eminent. *Ib.*

Every man desires to live long, but no man would be old. *Ib.*

A nice man is a man of nasty ideas. *Ib.*

Party is the madness of many, for the gain of a few.[2] *Ib.*

'Tis an old maxim in the schools,
That flattery's the food of fools;
Yet now and then your men of wit
Will condescend to take a bit.

Cadenus and Vanessa [3] [1713]

Proper words in proper places, make the true definition of a style.

Letter to a Young Clergyman
[*January 9, 1720*]

If Heaven had looked upon riches to be a valuable thing, it would not have given them to such a scoundrel.

Letter to Miss Vanhomrigh
[*August 12, 1720*]

He [the Emperor] is taller by almost the breadth of my nail, than any of his court, which alone is enough to strike an awe into the beholders.

Gulliver's Travels [1726].
Voyage to Lilliput, ch. 2

I cannot but conclude the bulk of your natives to be the most pernicious race of little odious vermin that nature ever suffered to crawl upon the surface of the earth.

Gulliver's Travels. Voyage to Brobdingnag, ch. 6

And he gave it for his opinion, that whoever could make two ears of corn or two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.[1] *Ib.*

He had been eight years upon a project for extracting sunbeams out of cucumbers, which were to be put in vials hermetically sealed, and let out to warm the air in raw inclement summers.

Ib. Voyage to Laputa, ch. 5

I said the thing which was not.

Ib. Voyage to the Houyhnhnms, ch. 3

I told him . . . that we ate when we were not hungry, and drank without the provocation of thirst. *Ib. 6*

A set of phrases learnt by rote;
A passion for a scarlet coat;
When at a play to laugh, or cry,
Yet cannot tell the reason why:
Never to hold her tongue a minute;
While all she prates has nothing in it.

The Furniture of a Woman's Mind [1727]

For conversation well endu'd;
She calls it witty to be rude;
And, placing raillery in railing,
Will tell aloud your greatest failing.

Ib.

In party, furious to her pow'r;
A bitter Whig, or Tory sour;
Her arguments directly tend

[1] See Addison, p. 394b.

[2] See Pope, p. 405a.

[3] When the poem of "Cadenus and Vanessa" was the general topic of conversation, someone said, "Surely that Vanessa must be an extraordinary woman that could inspire the Dean to write so finely upon her." Mrs. Johnson smiled, and answered that "she thought that point not quite so clear; for it was well known the Dean could write finely upon a broomstick." — SAMUEL JOHNSON, *Lives of the Poets* [1779–1781], *Life of Swift*

[1] He who makes two blades of grass grow in place of one renders a service to the state. — VOLTAIRE, *Letter to M. Moreau* [1765]

Against the side she would defend.
The Furniture of a Woman's Mind

Not die here in a rage, like a poisoned rat in a hole.
Letter to Bolingbroke [*March 21, 1729*]

Yet malice never was his aim;
He lash'd the vice but spar'd the name.
No individual could resent,
Where thousands equally were meant.
His satire points at no defect
But what all mortals may correct;
For he abhorr'd that senseless tribe
Who call it humor when they gibe.
Verses on the Death of Dr. Swift [1731], *l.* 459

Hobbes clearly proves that every creature
Lives in a state of war by nature.[1]
On Poetry. A Rhapsody [1733]

So, naturalists observe, a flea
Hath smaller fleas that on him prey;
And these have smaller still to bite 'em;
And so proceed *ad infinitum*.
Thus every poet, in his kind,
Is bit by him that comes behind.
Ib.

Conversation is but carving!
Give no more to every guest
Than he's able to digest.
Give him always of the prime,
And but little at a time.
Carve to all but just enough,
Let them neither starve nor stuff,
And that you may have your due,
Let your neighbor carve for you.
Conversation

Under this window in stormy weather
I marry this man and woman together;
Let none but Him who rules the thunder
Put this man and woman asunder.
Marriage Service from His Chamber Window

[1] See Hobbes, p. 317b.

The sight of you is good for sore eyes.[1]
Polite Conversation [1738?], *dialogue 1*

'Tis as cheap sitting as standing.
Ib.

I hate nobody: I am in charity with the world. *Ib.*

You were half seas over. *Ib.*

I won't quarrel with my bread and butter. *Ib.*

She's no chicken; she's on the wrong side of thirty, if she be a day. *Ib.*

She wears her clothes, as if they were thrown on her with a pitchfork.
Ib.

He was a bold man that first eat an oyster. *Ib. 2*

That's as well said, as if I had said it myself. *Ib.*

Fingers were made before forks, and hands before knives. *Ib.*

She has more goodness in her little finger, than he has in his whole body.
Ib.

Lord, I wonder what fool it was that first invented kissing! *Ib.*

The best doctors in the world are Doctor Diet, Doctor Quiet, and Doctor Merryman.[2] *Ib.*

I'll give you leave to call me anything, if you don't call me spade.
Ib.

May you live all the days of your life. *Ib.*

I always love to begin a journey on Sundays, because I shall have the prayers of the church to preserve all that travel by land, or by water. *Ib.*

[1] What a sight for sore eyes that would be! — WILLIAM HAZLITT [1778–1830], *Of Persons One Would Have Seen*

[2] Use three physicians —
First, Dr. Quiet;
Next, Dr. Merryman,
And Dr. Dyet.
Regimen Sanitatis Salernitanum [1607]

I know Sir John will go, though he was sure it would rain cats and dogs.
Polite Conversation, dialogue 2

I thought you and he were hand-in-glove. *Ib.*

She watches him, as a cat would watch a mouse. *Ib. dialogue 3*

She pays him in his own coin. *Ib.*

There was all the world and his wife. *Ib.*

Hail, fellow, well met,
All dirty and wet:
Find out if you can,
Who's master, who's man.
My Lady's Lamentation [1765], *l. 171*

I shall be like that tree, I shall die at the top.
From SIR WALTER SCOTT, *Life of Swift* [1814]

Ubi saeva indignatio ulterius cor lacerare nequit.[1]
Epitaph. Inscribed on Swift's Grave, St. Patrick's, Dublin

SUSANNAH CENTLIVRE
c. 1667 – 1723

The real Simon Pure.
A Bold Stroke for a Wife [1718], *act V, sc. 1*

ALAIN RENÉ LE SAGE
1668–1747

It may be said that his wit shines at the expense of his memory.[2]
Gil Blas [1715–1735], *bk. III, ch. 11*

A flatterer can risk everything with great personages. *Ib. IV, 7*

Pride and conceit were the original sin of man. *Ib. VII, 3*

I wish you all sorts of prosperity with a little more taste. *Ib. 4*

[1] Where savage indignation can no longer tear the heart. See Yeats, p. 884a.
[2] See Sheridan, p. 482a.

The pleasure of talking is the inextinguishable passion of a woman, coeval with the act of breathing.
Gil Blas, bk. VII, ch. 7

Facts are stubborn things.[1]
Ib. X, 1

WILLIAM CONGREVE
1670–1729

Eternity was in that moment.
The Old Bachelor [1693], *act IV, sc. 7*

Marry'd in haste, we may repent at leisure.[2] *Ib. V, 8*

It is the business of a comic poet to paint the vices and follies of human kind.
The Double Dealer [1694], *epistle dedicatory*

Retired to their tea and scandal, according to their ancient custom.[3]
Ib. act I, sc. 1

Though marriage makes man and wife one flesh, it leaves 'em still two fools. *Ib. II, 3*

No mask like open truth to cover lies,
As to go naked is the best disguise.
Ib. V, 4

Thou liar of the first magnitude.
Love for Love [1695], *act II, sc. 2*

I warrant you, if he danced till doomsday, he thought I was to pay the piper. *Ib.*

O fie, miss, you must not kiss and tell. *Ib. 10*

Women are like tricks by sleight of hand,
Which, to admire, we should not understand. *Ib. IV, 3*

Music has charms to soothe a savage breast,[4]

[1] Facts are contrary 'z mules. — JAMES RUSSELL LOWELL, *Biglow Papers, ser. II* [1862], *no. 4*
[2] See Shakespeare, p. 219a, and Cabell, p. 949b.
[3] See Fielding, p. 424b.
[4] Music hath charms, we all may find,
Ingratiate deeply with the mind.
MATTHEW GREEN [1696–1737], *The Spleen, l. 141*

To soften rocks, or bend a knotted oak.
The Mourning Bride [1697], *act I, sc. 1*

By magic numbers and persuasive sound. *Ib.*

Heaven has no rage like love to hatred turned,
Nor hell a fury like a woman scorned.[1]
Ib. III, 8

Love's but a frailty of the mind,
When 'tis not with ambition joined.
The Way of the World [1700], *act III, sc. 12*

I nauseate walking; 'tis a country diversion, I loathe the country.
Ib. IV, 5

Let us be very strange and well-bred: Let us be as strange as if we had been married a great while; and as well-bred as if we were not married at all.
Ib.

Thou art a retailer of phrases, and dost deal in remnants of remnants.
Ib. 9

O, she is the antidote to desire.
Ib. 14

Careless she is with artful care,
Affecting to seem unaffected.
Amoret

Defer not till tomorrow to be wise,
Tomorrow's sun to thee may never rise.[2] *Letter to Cobham*

RICHARD LEVERIDGE
1670–1758

When mighty roast beef was the Englishman's food,
It ennobled our hearts, and enriched our blood,
Our soldiers were brave and our courtiers were good.
Oh! the roast beef of old England![1]
The Roast Beef of Old England, st. 1

COLLEY CIBBER
1671–1757

As good be out of the world as out of the fashion.
Love's Last Shift [1696], *act II*

Possession is eleven points in the law. *Woman's Wit* [1697], *act I*

Words are but empty thanks.
Ib. V

Off with his head[2] — so much for Buckingham.
Richard III (altered) [1700], *act IV, sc. 3*

Perish the thought! *Ib. V, 5*

This business will never hold water.
She Wou'd and She Wou'd Not [1703], *act IV*

Old houses mended,
Cost little less than new before they're ended.
The Double Gallant [1707], *prologue*

Oh, how many torments lie in the small circle of a wedding ring!
Ib. act I, sc. 2

Stolen sweets are best.
The Rival Fools [1709], *act I*

JOSEPH ADDISON
1672–1719

For wheresoe'er I turn my ravish'd eyes,
Gay gilded scenes and shining prospects rise,
Poetic fields encompass me around,

See Shakespeare, *Measure for Measure IV, i, 16*, p. 372a.

[1] We shall find no fiend in hell can match the fury of a disappointed woman. — COLLEY CIBBER, *Love's Last Shift* [1696], *act IV*

[2] See Euripides, p. 84a, and Edward Young, p. 399a.

[1] Oh, the roast beef of England,
And old England's roast beef!
FIELDING [1707–1754], *The Grub Street Opera, act III, sc. 2*

[2] See Shakespeare, p. 217b, and Lewis Carroll, p. 744a.

And still I seem to tread on classic ground.

A Letter from Italy [1703]

And, pleas'd the Almighty's orders to perform,
Rides in the whirlwind and directs the storm.[1]

The Campaign [1704], *l.* 91

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.[2]

Ode [*in The Spectator, no.* 465, *August* 23, 1712]

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole. *Ib.*

Forever singing as they shine,
"The Hand that made us is divine." *Ib.*

Should the whole frame of Nature round him break,
In ruin and confusion hurled,
He, unconcerned, would hear the mighty crack,
And stand secure amidst a falling world.

Horace, ode 3, *bk. III*

'Tis not in mortals to command success,
But we'll do more, Sempronius; we'll deserve it.

Cato[3] [1713], *act I, sc.* 2

Blesses his stars and thinks it luxury. *Ib.* 4

'Tis pride, rank pride, and haughtiness of soul;
I think the Romans call it stoicism.

Cato, act I, sc. 4

Were you with these, my prince, you'd soon forget
The pale, unripened beauties of the north. *Ib.*

Beauty soon grows familiar to the lover,
Fades in his eye, and palls upon the sense. *Ib.*

My voice is still for war.
Gods! can a Roman senate long debate
Which of the two to choose, slavery or death? *Ib. II,* 1

The woman that deliberates is lost. *Ib. IV,* 1

Curse on his virtues! they've undone his country. *Ib.* 4

What pity is it
That we can die but once to serve our country![1] *Ib.*

When vice prevails, and impious men bear sway,
The post of honor is a private station.[2] *Ib.*

It must be so — Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror,
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself, that points out an hereafter,
And intimates eternity to man.

[1] This line is frequently ascribed to Pope, as it is repeated in his *Dunciad, bk. III* [1728], *l.* 264.

[2] See *Psalm* 19, p. 17a-b.

[3] The *Massachusetts Spy* used the following lines from *Cato* as its motto from November 22, 1771 to April 6, 1775:

Do thou Great Liberty inspire our Souls —
And make our Lives in thy Possession happy —
Or, our Deaths glorious in thy just Defense.

[1] See Nathan Hale, p. 484b.

[2] Give me, kind Heaven, a private station,
A mind serene for contemplation!
Title and profit I resign;
The post of honor shall be mine.

GAY, *Fables, pt. II* [1738], *The Vulture, The Sparrow, and Other Birds*

Eternity! thou pleasing, dreadful thought!

Cato, act V, sc. 1

Sweet are the slumbers of the virtuous man. *Ib. 4*

From hence, let fierce contending nations know
What dire effects from civil discord flow. *Ib.*

Round-heads and Wooden-shoes are standing jokes.

The Drummer, prologue, l. 8

If I can any way contribute to the diversion or improvement of the country in which I live, I shall leave it, when I am summoned out of it, with the secret satisfaction of thinking that I have not lived in vain.[1]

The Spectator, no. 1 [*March 1, 1711*]

Thus I live in the world rather as a spectator of mankind than as one of the species. *Ib.*

I shall endeavor to enliven morality with wit, and to temper wit with morality. *Ib. 10* [*March 11, 1711*]

True happiness is of a retired nature, and an enemy to pomp and noise; it arises, in the first place, from the enjoyment of one's self; and, in the next, from the friendship and conversation of a few select companions.

Ib. 15 [*March 17, 1711*]

In all thy humors, whether grave or mellow,
Thou'rt such a touchy, testy, pleasant fellow;
Hast so much wit, and mirth, and spleen about thee,
There is no living with thee, nor without thee.[2]

Ib. 68 [*May 18, 1711*]

There is not a more unhappy being than a superannuated idol.

Ib. 73 [*May 24, 1711*]

A man that has a taste of music, painting, or architecture, is like one that has another sense, when compared with such as have no relish of those arts. *The Spectator, no. 93* [*June 16, 1711*]

There is no defense against reproach but obscurity.

Ib. 101 [*June 26, 1711*]

Much might be said on both sides.

Ib. 122 [*July 20, 1711*]

Authors have established it as a kind of rule, that a man ought to be dull sometimes; as the most severe reader makes allowances for many rests and nodding-places in a voluminous writer.

Ib. 124 [*July 23, 1711*]

Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn.

Ib. 166 [*September 10, 1711*]

Good nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty.

Ib. 169 [*September 13, 1711*]

Were I to prescribe a rule for drinking, it should be formed upon a saying quoted by Sir William Temple: the first glass for myself, the second for my friends, the third for good humor, and the fourth for mine enemies.[1]

Ib. 195 [*October 13, 1711*]

A true critic ought to dwell rather upon excellencies than imperfections, to discover the concealed beauties of a writer, and communicate to the world such things as are worth their observation. *Ib. 291* [*February 2, 1712*]

These widows, sir, are the most perverse creatures in the world.

Ib. 335 [*March 25, 1712*]

Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the

[1] See Étienne de Grellet, p. 531a.

[2] A translation of MARTIAL [A.D. 40–102] *XII, 47*, who imitated OVID [43 B.C.–A.D. 18], *Amores III, 11, 39*.

[1] See Swift, p. 389a.

mind, and fills it with a steady and perpetual serenity.

The Spectator, no. 381 [May 17, 1712]

Sir Roger made several reflections on the greatness of the British Nation; as, that one Englishman could beat three Frenchmen; that we could never be in danger of Popery so long as we took care of our fleet; that the Thames was the noblest river in Europe . . . with many other honest prejudices which naturally cleave to the heart of a true Englishman.

Ib. 383 [May 20, 1712]

Our disputants put me in mind of the skuttle fish, that when he is unable to extricate himself, blackens all the water about him, till he becomes invisible. *Ib. 476 [September 5, 1712]*

The fraternity of the henpecked.[1]

Ib. 482 [September 12, 1712]

A man should always consider how much he has more than he wants, and how much more unhappy he might be than he really is.

Ib. 574 [July 30, 1714]

We are always doing something for Posterity, but I would fain see Posterity do something for us.

Ib. 587 [August 20, 1714]

See in what peace a Christian can die.

Dying words [1719]. From Young, *Conjectures on Original Composition [1759]*

SIR RICHARD STEELE
1672–1729

I am come to a tavern alone to eat a steak, after which I shall return to the office.

Letters to His Wife [October 28, 1707]

I was going home two hours ago, but was met by Mr. Griffith, who has kept me ever since. I will come within a pint of wine.

Letters to His Wife [Eleven at night, January 5, 1708]

A little in drink, but at all times yr faithful husband.

Ib. [September 27, 1708]

The finest woman in nature should not detain me an hour from you; but you must sometimes suffer the rivalship of the wisest men.

Ib. [September 17, 1712]

Though her mien carries much more invitation than command, to behold her is an immediate check to loose behavior; to love her is a liberal education.[1] *Tatler [1709–1711], no. 49*

Reading is to the mind what exercise is to the body. *Ib. no. 147*

When you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.

The Spectator, no. 49 [April 26, 1711]

Of all the affections which attend human life, the love of glory is the most ardent. *Ib. 139 [August 9, 1711]*

Age in a virtuous person, of either sex, carries in it an authority which makes it preferable to all the pleasures of youth.

Ib. 153 [August 25, 1711]

Among all the diseases of the mind there is not one more epidemical or more pernicious than the love of flattery. *Ib. 238 [December 3, 1711]*

Will Honeycomb calls these overoffended ladies the outrageously virtuous. *Ib. 266 [January 4, 1712]*

A favor well bestowed is almost as great an honor to him who confers it as to him who receives it.

Ib. 497 [September 30, 1712]

[1] See Byron, p. 560a.

[1] Lady Elizabeth Hastings [1682–1739].

EDMOND HOYLE[1]
1672–1769

When in doubt, win the trick.
Twenty-four Rules for Learners, rule 12

FRANÇOIS GOYOT DE PITAVALS
1673–1743

Causes Célèbres.
Title of book recounting famous trials and judgments

NICHOLAS ROWE
1673–1718

As if Misfortune made the throne her seat,
And none could be unhappy but the great.[2]
The Fair Penitent [1703], *prologue*

At length the morn and cold indifference came. *Ib. act I, sc. 1*

Is this that haughty gallant, gay Lothario? *Ib. V, 1*

ISAAC WATTS
1674–1748

Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul;
The mind's the standard of the man.
Horae Lyricae [1706], *bk. II, False Greatness*

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature too.
Divine Songs [1715], *16, Against Quarreling and Fighting*

But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.
Divine Songs. Against Quarreling and Fighting

Birds in their little nests agree;
And 'tis a shameful sight,
When children of one family
Fall out, and chide, and fight.
Ib. 17, Love Between Brothers and Sisters

How doth the little busy bee
Improve each shining hour,[1]
And gather honey all the day
From every opening flower!
Ib. 20, Against Idleness and Mischief

For Satan finds some mischief still
For idle hands to do. *Ib.*

Let me be dress'd fine as I will,
Flies, worms, and flowers, exceed me still.
Ib. 22, Against Pride in Clothes

Hush! my dear, lie still and slumber,
Holy angels guard thy bed!
Heavenly blessings without number
Gently falling on thy head.
Ib. 35, A Cradle Hymn

'Tis the voice of the sluggard; I heard him complain,
"You have wak'd me too soon, I must slumber again." [2]
Ib. The Sluggard

Lord, in the morning thou shalt hear
My voice ascending high.
Psalm 5 [1719]

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.
Psalm 90 [1719], *st. 1*

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun. *Ib. st. 4*

[1] Hoyle published [1742] a *Short Treatise on Whist,* which in subsequent editions added rules for playing piquet, backgammon, chess, and other games. His *Laws* [1760] ruled whist playing until 1864, hence the saying, "according to Hoyle."

[2] None think the great unhappy, but the great. — EDWARD YOUNG, *The Love of Fame* [1725–1728], *satire 1, l. 238*

[1] See Lewis Carroll, p. 743a.

[2] See Lewis Carroll, p. 744b.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.[1]
Psalm 90, st. 5

Joy to the world! the Lord is come;
Let earth receive her King.
Let ev'ry heart prepare Him room,
And heav'n and nature sing.
Psalm 98 [1719], st. 1

When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.
Hymns and Spiritual Songs, bk. II, hymn 65

There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain. *Ib. 66*

WILLIAM SOMERVILLE[2]
1675–1742

Let all the learned say what they can,
'Tis ready money makes the man.
Ready Money [1727]

There is something in a face,
An air, and a peculiar grace,
Which boldest painters cannot trace.
The Lucky Hit [1727]

The chase, the sport of kings;
Image of war, without its guilt.
The Chase [1735], I, 13

JOHN PHILIPS
1676–1709

Happy the man who, void of care and strife,
In silken or in leathern purse retains
A Splendid Shilling.
The Splendid Shilling [1701], l. 1

[1] See Marcus Aurelius, p. 142a.

[2] Of whom SAMUEL JOHNSON, in his *Lives of the Poets*, made the famous remark, "He writes very well for a gentleman." See Johnson, p. 433b.

SIR ROBERT WALPOLE
1676–1745

The balance of power.
Speech in the House of Commons [February 13, 1741]

All those men have their price.
From WILLIAM COXE, *Memoirs of Walpole [1798], vol. IV, p. 369*

Anything but history, for history must be false. *Walpoliana, no. 141*

HENRY ST. JOHN, VISCOUNT BOLINGBROKE
1678–1751

Truth lies within a little and certain compass, but error is immense.
Reflections Upon Exile [1716]

Nations, like men, have their infancy.
On the Study and Use of History [1752], letter 4

They [Thucydides and Xenophon] maintained the dignity of history.
Ib. 5

It is the modest, not the presumptuous, inquirer who makes a real and safe progress in the discovery of divine truths. One follows Nature and Nature's God; that is, he follows God in his works and in his word.[1]
Letter to Alexander Pope

GEORGE FARQUHAR
1678–1707

Reason still keeps its throne, but it nods a little, that's all.
The Recruiting Officer [1706], act III, sc. 2

I have fed purely upon ale; I have eat my ale, and I always sleep upon ale.
The Beaux' Stratagem [1707], act I, sc. 1

My Lady Bountiful. *Ib.*

[1] See Pope, p. 410a, and Jefferson, p. 470b.

I believe they talked of me, for they laughed consumedly.
The Beaux' Stratagem, act III, sc. 1

'Twas for the good of my country that I should be abroad.[1] — Anything for the good of one's country — I'm a Roman for that. *Ib. III, 2*

How a little love and good company improves a woman! *Ib. IV, 1*

Spare all I have, and take my life.
Ib. V, 2

THOMAS PARNELL
1679–1718

My days have been so wondrous free,
The little birds that fly
With careless ease from tree to tree,
Were but as bless'd as I.
Song[2] [1714], *st. 1*

Still an angel appear to each lover beside,
But still be a woman to you.
When Thy Beauty Appears [1722], *st. 3*

We call it only pretty Fanny's way.
An Elegy to an Old Beauty [1722], *st. 4*

Let those love now who never loved before;
Let those who always loved, now love the more.
Translation of the Pervigilium Veneris[3]

[1] Leaving his country for his country's sake. — CHARLES FITZ-GEFFREY, *The Life and Death of Sir Francis Drake* [1596], *st. 213*

True patriots all; for, be it understood,
We left our country for our country's good.

GEORGE BARRINGTON, *Prologue written for the opening of the playhouse at New South Wales* [*January 16, 1796*]

(According to *The Oxford Companion to English Literature,* Barrington was the adopted name of a notorious pickpocket who was transported to the penal settlement at Botany Bay.)

[2] Set to music by Francis Hopkinson; one of the earliest American songs.

[3] See Anonymous Latin, p. 150a.

DESTOUCHES
[PHILIPPE NÉRICAULT]
1680–1754

Those not present are always wrong.[1]
L'Obstacle Imprévu [1717], *act I, sc. 6*

Criticism is easy, art is difficult.
Le Glorieux [1732], *act II, sc. 5*

EDWARD YOUNG
1683–1765

The love of praise, howe'er conceal'd by art,
Reigns more or less, and glows in ev'ry heart.
Love of Fame [1725–1728], *satire I, l. 51*

Some for renown, on scraps of learning dote,
And think they grow immortal as they quote. *Ib. l. 89*

Be wise with speed;
A fool at forty is a fool indeed.
Ib. II, l. 282

Forever most divinely in the wrong.
Ib. VI, l. 105

For her own breakfast she'll project a scheme,
Nor take her tea without a stratagem.
Ib. l. 187

One to destroy, is murder by the law;
And gibbets keep the lifted hand in awe;
To murder thousands takes a specious name,
War's glorious art, and gives immortal fame.[2] *Ib. VII, l. 55*

The man that makes a character makes foes.
To Mr. Pope, epistle I, l. 28

In records that defy the tooth of time.
The Statesman's Creed

Tired nature's sweet restorer, balmy sleep!
Night Thoughts [1742–1745]. *Night I, l. 1*

[1] Les absents ont toujours tort.

[2] See Porteus, p. 460a.

Night, sable goddess! from her ebon throne,
In rayless majesty, now stretches forth
Her leaden scepter o'er a slumbering world.
Night Thoughts. Night I, l. 18

Creation sleeps! 'Tis as the general pulse
Of life stood still, and Nature made a pause;
An awful pause! prophetic of her end.
Ib. l. 23

The bell strikes one. We take no note of time
But from its loss. *Ib. l. 55*

Be wise today; 'tis madness to defer.[1]
Ib. l. 390

Procrastination is the thief of time.
Ib. l. 393

At thirty, man suspects himself a fool;
Knows it at forty, and reforms his plan;
At fifty chides his infamous delay,
Pushes his prudent purpose to resolve;
In all the magnanimity of thought
Resolves, and re-resolves; then dies the same. *Ib. l. 417*

All men think all men mortal but themselves. *Ib. l. 424*

"I've lost a day!" — the prince who nobly cried,
Had been an emperor without his crown.[2] *Ib. II, l. 99*

Man wants but little, nor that little long.[3] *Ib. IV, l. 118*

A God all mercy is a God unjust.
Ib. l. 233

By night an atheist half believes a God.[4] *Ib. V, l. 177*

Like our shadows,
Our wishes lengthen as our sun declines.
Night Thoughts. Night V, l. 661

Death loves a shining mark, a signal blow.[1] *Ib. l. 1011*

Too low they build, who build beneath the stars. *Ib. VIII, l. 215*

Final Ruin fiercely drives
Her plowshare o'er creation.[2]
Ib. IX, l. 167

An undevout astronomer is mad.
Ib. l. 771

SIR WILLIAM PULTENEY,[3] EARL OF BATH
1684–1764

Since twelve honest men have decided the cause,
And were judges of facts, though not judges of laws.
The Honest Jury [1731], *III*

GEORGE BERKELEY, BISHOP OF CLOYNE
1685–1753

And what are these fluxions? The velocities of evanescent increments. And what are these same evanescent increments? They are neither finite quantities, nor quantities infinitely small, nor yet nothing. May we not call them ghosts of departed quantities?
The Analyst [1734], *sec. 4*

[Tar water] is of a nature so mild and benign and proportioned to the human constitution, as to warm without heating, to cheer but not inebriate.[4] *Siris* [1744], *par. 217*

Truth is the cry of all, but the game of the few. *Ib. par. 368*

[1] See Congreve, p. 392a.
[2] See Anonymous, p. 1090a.
See Vespasian, p. 135b.
[3] See Goldsmith, p. 448a.
[4] See W. T. Cummings, p. 1053a.

[1] See Quarles, p. 321b.
[2] See Burns, p. 493a.
[3] One of "the three grand allies," the others being Stanhope and Walpole. Walpole said that he feared Pulteney's tongue more than another man's sword.
[4] See Cowper, p. 458a.

He who says there is no such thing as an honest man, you may be sure is himself a knave.

Maxims Concerning Patriotism

Westward the course of empire takes its way; [1]
The four first acts already past,
A fifth shall close the drama with the day:
Time's noblest offspring is the last.

On the Prospect of Planting Arts and Learning in America [1752], *st. 6*

JANE BRERETON
1685–1740

The picture placed the busts between,
Adds to the thought much strength,
Wisdom, and Wit are little seen,
But Folly's at full length.

On Beau Nash's Picture at Full Length between the Busts of Sir Isaac Newton and Mr. Pope [2]

AARON HILL
1685–1750

First, then, a woman will or won't, depend on 't;
If she will do 't she will; and there's an end on 't.
But if she won't, since safe and sound your trust is,
Fear is affront, and jealousy injustice.

Zara, epilogue

Tender-handed stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.[3]

Verses Written on a Window in Scotland

[1] Westward the star of empire takes its way. — JOHN QUINCY ADAMS, *Oration at Plymouth* [1802]

[2] In ALEXANDER DYCE [1798–1869], *Specimens of British Poetesses*. This epigram is generally ascribed to Chesterfield.

[3] The world's a nettle; disturb it, it stings:
Grasp it firmly, it stings not.
OWEN MEREDITH [E. R. BULWER-LYTTON], *Lucile* [1860], *pt. I, canto 3, st. 2*

SAMUEL MADDEN
1686–1765

In an orchard there should be enough to eat, enough to lay up, enough to be stolen, and enough to rot upon the ground.

Quoted by SAMUEL JOHNSON [1783]. *From* BOSWELL, *Life of Dr. Johnson, vol. II, p. 457 [Everyman edition]*

ALLAN RAMSAY
1686–1758

Farewell to Lochaber, farewell to my Jean.

Lochaber No More [1724], *st. 1*

THOMAS TICKELL
1686–1740

There taught us how to live; and (oh! too high
The price for knowledge) taught us how to die.[1]

On the Death of Mr. Addison [1719], *l. 81*

HENRY CAREY
c. 1687 – 1743

Namby Pamby's little rhymes,
Little jingle, little chimes.

Namby Pamby [2]

Aldiborontiphoscophornio!
Where left you Chrononhotonthologos?

Chrononhotonthologos, act I, sc. 1

His cogitative faculties immersed
In cogibundity of cogitation. *Ib.*

Of all the girls that are so smart,
There's none like pretty Sally.
She is the darling of my heart,
And she lives in our alley.

Sally in Our Alley [1729], *st. 1*

[1] See Montaigne, p. 189b, and note.

[2] Ambrose Phillips . . . who had the honor of bringing into fashion a species of composition which has been called, after his name, Namby Pamby. — MACAULAY, *Review of Aikin's Life of Addison* [1843]

Of all the days that's in the week
I dearly love but one day,
And that's the day that comes betwixt
A Saturday and Monday.
Sally in Our Alley, st. 4

God save our gracious king!
Long live our noble king!
God save the king!
God Save the King [*c.* 1740]

JOHN GAY[1]
1688–1732

'Twas when the seas were roaring
With hollow blasts of wind,
A damsel lay deploring,
All on a rock reclin'd.
The What D'ye Call It [1715], *act II, sc. 8*

All in the Downs the fleet was moor'd.
Sweet William's Farewell to Black-eyed Susan [1720]

Adieu! she cries; and wav'd her lily hand. *Ib.*

My lodging is on the cold ground,
And hard, very hard, is my fare,
But that which grieves me more
Is the coldness of my dear.
My Lodging Is on the Cold Ground [1720], *st. 1*

Whence is thy learning? Hath thy toil
O'er books consum'd the midnight oil?
Fables, pt. I [1727]. *The Shepherd and the Philosopher*

Where yet was ever found a mother
Who'd give her booby for another?
Ib. The Mother, the Nurse, and the Fairy

When we risk no contradiction,
It prompts the tongue to deal in fiction.
Ib. The Elephant and the Bookseller

Is there no hope? the sick man said;
The silent doctor shook his head.
Ib. The Sick Man and the Angel

While there is life there's hope, he cried.[1]
Fables, pt. I. The Sick Man and the Angel

Those who in quarrels interpose
Must often wipe a bloody nose.
Ib. The Mastiffs

I hate the man who builds his name
On ruins of another's fame.
Ib. The Poet and the Rose

And when a lady's in the case,
You know all other things give place.
Ib. The Hare and Many Friends

In every age and clime we see
Two of a trade can never agree.[2]
Ib. The Rat-catcher and Cat

From wine what sudden friendship springs!
Ib. II [1738]. *The Squire and His Cur*

O Polly, you might have toy'd and kiss'd,
By keeping men off, you keep them on.
The Beggar's Opera [1728], *act I, sc. 4, air 9*

If with me you'd fondly stray.
Over the hills and far away.[3]
Ib. 13, air 16

Fill ev'ry glass, for wine inspires us,
And fires us
With courage, love and joy.
Women and wine should life employ.
Is there ought else on earth desirous?
Ib. II, 1, air 19

If the heart of a man is depress'd with cares,
The mist is dispell'd when a woman appears. *Ib. 3, air 21*

Youth's the season made for joys,
Love is then our duty. *Ib. 4, air 22*

Man may escape from rope and gun;
Nay, some have outliv'd the doctor's pill:

[1] See Pope's *Epitaph on Gay*, p. 407b.

[1] See Terence, p. 108b; Cicero, p. 111a; and Goldsmith, p. 447a.
[2] See Hesiod, p. 67b, and Meredith, p. 730a.
[3] See D'Urfey, p. 384a.

Who takes a woman must be undone,
That basilisk is sure to kill.
The fly that sips treacle is lost in the sweets,
So he that tastes woman, woman, woman,
He that tastes woman, ruin meets.
The Beggar's Opera, act II, sc. 8, air 26

How happy could I be with either,
Were t'other dear charmer away!
Ib. 13, air 35

The charge is prepar'd; the lawyers are met;
The Judges all ranged (a terrible show!) *Ib. III, 11, air 57*

Life is a jest; and all things show it.
I thought so once; but now I know it.[1]
My Own Epitaph

PIERRE CARLET DE CHAMBLAIN DE MARIVAUX
1688–1763

In this world, you must be a bit too kind in order to be kind enough.
Le Jeu de l'Amour et du Hasard [1730], act I, sc. 2

ALEXANDER POPE[2]
1688–1744

Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.[3]
Ode on Solitude [c. 1700], st. 1

Thus let me live, unseen, unknown,
Thus unlamented let me die,
Steal from the world, and not a stone
Tell where I lie. *Ib. st. 5*

[1] Life is an empty dream. — BROWNING, *Paracelsus II* [1835]
Life seems a jest of Fate's contriving. — J. R. LOWELL, *Harvard Commemoration Ode* [1865], *IV*

[2] A thousand years may elapse before there shall appear another man with a power of versification equal to that of Pope. — SAMUEL JOHNSON [1781]; *from* BOSWELL, *Life of Dr. Johnson* [1791]

[3] See Horace, p. 120b.

Where'er you walk, cool gales shall fan the glade,
Trees, where you sit, shall crowd into a shade:
Where'er you tread, the blushing flow'rs shall rise,
And all things flourish where you turn your eyes.
Pastorals [written 1704]. Summer, l. 73

Nor Fame I slight, nor for her favors call;
She comes unlook'd for, if she comes at all.
The Temple of Fame [1711], l. 513

How vast a memory has Love!
Sappho to Phaon [1712], l. 52

'Tis with our judgments as our watches, none
Go just alike, yet each believes his own.[1]
An Essay on Criticism [1711], pt. I, l. 9

Let such teach others who themselves excel,
And censure freely who have written well. *Ib. l. 15*

Some are bewilder'd in the maze of schools,
And some made coxcombs nature meant but fools. *Ib. l. 26*

Those oft are stratagems which errors seem,
Nor is it Homer nods, but we that dream.[2] *Ib. l. 177*

Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules,
Is pride, the never-failing vice of fools.
Ib. II, l. 1

A little learning is a dangerous thing;[3]

[1] See Suckling, p. 350a.
[2] See Horace, p. 124b.
[3] See Publilius Syrus, p. 127a.

Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.
An Essay on Criticism, pt. II, l. 15

Hills peep o'er hills, and Alps on Alps arise! *Ib. l. 32*

'Tis not a lip, or eye, we beauty call,
But the joint force and full result of all. *Ib. l. 45*

Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be.[1] *Ib. l. 53*

True wit is nature to advantage dress'd,
What oft was thought, but ne'er so well express'd. *Ib. l. 97*

Words are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found. *Ib. l. 109*

Such labor'd nothings, in so strange a style,
Amaze th' unlearn'd, and make the learned smile. *Ib. l. 126*

Be not the first by whom the new are tried,
Nor yet the last to lay the old aside.
Ib. l. 135

As some to church repair,
Not for the doctrine, but the music there.
These equal syllables alone require,
Though oft the ear the open vowels tire;
While expletives their feeble aid do join,
And ten low words oft creep in one dull line. *Ib. l. 142*

Then, at the last and only couplet fraught
With some unmeaning thing they call a thought,
A needless Alexandrine ends the song,
That, like a wounded snake, drags its slow length along. *Ib. l. 156*

[1] See Suckling, p. 350b, and note.

True ease in writing comes from art, not chance,
As those move easiest who have learn'd to dance.[1]
'Tis not enough no harshness gives offense;
The sound must seem an echo to the sense.
An Essay on Criticism, pt. II, l. 162

At ev'ry trifle scorn to take offense.
Ib. l. 186

Yet let not each gay turn thy rapture move;
For fools admire, but men of sense approve. *Ib. l. 190*

Some judge of authors' names, not works, and then
Nor praise nor blame the writings, but the men. *Ib. l. 212*

What woeful stuff this madrigal would be,
In some starv'd hackney sonneteer, or me!
But let a lord once own the happy lines,
How the wit brightens! how the style refines! *Ib. l. 218*

Some praise at morning what they blame at night,
But always think the last opinion right. *Ib. l. 230*

To err is human, to forgive divine.[2]
Ib. l. 325

All seems infected that th' infected spy,
As all looks yellow to the jaundic'd eye. *Ib. l. 358*

Be silent always when you doubt your sense. *Ib. III, l. 6*

Men must be taught as if you taught them not,

[1] Also in *Imitations of Horace* [1737], *Epistle II, bk. II, l. 178.*

[2] See Plutarch, p. 137b, and Shirley, p. 327b.
Then gently scan your brother man,
Still gentler sister woman;
Though they may gang a kennin' wrang,
To step aside is human.
ROBERT BURNS, *Address to the Unco Guid* [1787]

And things unknown proposed as things forgot.
An Essay on Criticism, pt. III, l. 15

The bookful blockhead ignorantly read,
With loads of learned lumber in his head,
With his own tongue still edifies his ears,
And always list'ning to himself appears.
All books he reads, and all he reads assails. *Ib. l. 53*

For fools rush in where angels fear to tread.[1] *Ib. l. 66*

But where's the man who counsel can bestow,
Still pleas'd to teach, and yet not proud to know? [2] *Ib. l. 72*

Careless of censure, nor too fond of fame,
Still pleas'd to praise, yet not afraid to blame,
Averse alike to flatter or offend,
Not free from faults, nor yet too vain to mend. *Ib. l. 182*

Vital spark of heav'nly flame!
Quit, oh quit, this mortal frame:
Trembling, hoping, ling'ring, flying,
Oh the pain, the bliss of dying! [3]
The Dying Christian to His Soul [1712], *st. 1*

What dire offense from amorous causes springs,
What mighty contests rise from trivial things! [4]
The Rape of the Lock [1712], *canto I, l. 1*

On her white breast a sparkling cross she wore,
Which Jews might kiss, and infidels adore. *Ib. II, l. 7*

If to her share some female errors fall,
Look on her face, and you'll forget 'em all. *Ib. l. 17*

Fair tresses man's imperial race ensnare,
And beauty draws us with a single hair.[1]
The Rape of the Lock, canto II, l. 27

Here thou, great Anna! [2] whom three realms obey,
Dost sometimes counsel take — and sometimes tea. *Ib. III, l. 7*

At every word a reputation dies. *Ib. l. 16*

The hungry judges soon the sentence sign,
And wretches hang that jurymen may dine. *Ib. l. 21*

Let spades be trumps! she said, and trumps they were. *Ib. l. 46*

Coffee, which makes the politician wise. *Ib. l. 117*

But when to mischief mortals bend their will,
How soon they find fit instruments of ill! *Ib. l. 125*

The meeting points the sacred hair dissever
From the fair head, forever, and forever!
Then flash'd the living lightning from her eyes,
And screams of horror rend th' affrighted skies. *Ib. l. 153*

Charms strike the sight, but merit wins the soul. *Ib. V, l. 34*

To wake the soul by tender strokes of art,
To raise the genius, and to mend the heart;
To make mankind, in conscious virtue bold,
Live o'er each scene, and be what they behold:
For this the Tragic Muse first trod the stage.
Prologue to Mr. Addison's Cato [1713], *l. 1*

A brave man struggling in the storms of fate,

[1] See Shakespeare, *Richard III, I, iii, 70*, p. 217a.
[2] See Chaucer, p. 166b.
[3] See Hadrian, p. 141a.
[4] See Robert Burton, p. 310a.

[1] See Robert Burton, p. 312a.
[2] Queen Anne [1665–1714].

And greatly falling with a falling state.
Prologue to Mr. Addison's Cato, l. 21

Ignobly vain, and impotently great.
Ib. l. 29

Here hills and vales, the woodland and the plain,
Here earth and water seem to strive again,
Not chaos-like together crush'd and bruis'd,
But, as the world, harmoniously confus'd:
Where order in variety we see,
And where, though all things differ, all agree.
Windsor Forest [1713], *l. 11*

Oft, as in airy rings they skim the heath,
The clam'rous lapwings feel the leaden death;
Oft, as the mounting larks their notes prepare,
They fall, and leave their little lives in air. *Ib. l. 131*

Party-spirit, which at best is but the madness of many for the gain of a few.[1]
Letter to E. Blount [*August 27, 1714*]

The wrath of Peleus' son, the direful spring
Of all the Grecian woes, O goddess sing! [2]
Translation of Iliad [3] [1715] *I, 1*

She moves a goddess, and she looks a queen. *Ib. III, 1*

Tell me, Muse, of the man of many wiles.
Translation of Odyssey [1725–1756] *I, 1*

So perish all who do the like again.
Ib. I, 37

[1] See Swift, p. 389a.
[2] Another version is:
Achilles' wrath, to Greece the direful spring
Of woes unnumber'd, heavenly goddess, sing!
[3] See Bentley, p. 386a.

True friendship's laws are by this rule express'd,
Welcome the coming, speed the parting guest.[1]
Translation of Odyssey XV, 83

Dear, damn'd, distracting town, farewell!
Thy fools no more I'll tease:
This year in peace, ye critics, dwell,
Ye harlots, sleep at ease!
A Farewell to London [1715], *st. 1*

Luxurious lobster-nights, farewell,
For sober, studious days! *Ib. st. 12*

Oh name forever sad! forever dear!
Still breath'd in sighs, still usher'd with a tear.
Eloisa to Abelard [1717], *l. 31*

Now warm in love, now with'ring in my bloom,
Lost in a convent's solitary gloom!
Ib. l. 37

Speed the soft intercourse from soul to soul,
And waft a sigh from Indus to the Pole. *Ib. l. 57*

No, make me mistress to the man I love;
If there be yet another name more free,
More fond than mistress, make me that to thee! *Ib. l. 88*

And if I lose thy love, I lose my all.
Ib. l. 118

How happy is the blameless vestal's lot!
The world forgetting, by the world forgot. *Ib. l. 207*

One thought of thee puts all the pomp to flight,
Priests, tapers, temples, swim before my sight.[2] *Ib. l. 273*

He best can paint them who shall feel them most. *Ib. l. 366*

What beck'ning ghost, along the moonlight shade

[1] See Pope, *Epistle to Dr. Arbuthnot*, p. 411b.
[2] Priests, altars, victims, swam before my sight. — EDMUND SMITH, *Phaedra and Hippolytus, adapted from* RACINE [1707], *act I, sc. 1.*

Invites my steps, and points to yonder glade?
Elegy to the Memory of an Unfortunate Lady [1717], *l.* 1

Is it, in Heav'n, a crime to love too well?
To bear too tender, or too firm a heart,
To act a lover's or a Roman's part?
Is there no bright reversion in the sky,
For those who greatly think, or bravely die? *Ib. l.* 6

Ambition first sprung from your blest abodes;
The glorious fault of Angels and of Gods. *Ib. l.* 13

By foreign hands thy dying eyes were clos'd,
By foreign hands thy decent limbs compos'd,
By foreign hands thy humble grave adorn'd,
By strangers honor'd, and by strangers mourn'd! *Ib. l.* 51

How lov'd, how honor'd once, avails thee not,
To whom related, or by whom begot;
A heap of dust alone remains of thee;
'Tis all thou art, and all the proud shall be! *Ib. l.* 71

The fate of all extremes is such,
Men may be read, as well as books, too much.
To observations which ourselves we make,
We grow more partial for th' observer's sake.
Moral Essays [1720–1735]. *Epistle I, To Lord Cobham* [1734], *l.* 9

Like following life through creatures you dissect,
You lose it in the moment you detect. *Ib. l.* 29

Not always actions show the man: we find
Who does a kindness is not therefore kind. *Ib. l.* 109

'Tis education forms the common mind:
Just as the twig is bent, the tree's inclined.
Moral Essays. Epistle I, To Lord Cobham, l. 149

Give this cheek a little red. *Ib. l.* 251

And you, brave Cobham! to the latest breath
Shall feel your ruling passion strong in death. *Ib. l.* 262

Most women have no characters at all.
Ib. II, To Mrs. M. Blount [1735], *l.* 2

Choose a firm cloud before it fall, and in it
Catch, ere she change, the Cynthia of this minute. *Ib. l.* 19

Chaste to her husband, frank to all beside,
A teeming mistress, but a barren bride. *Ib. l.* 71

Wise wretch! with pleasures too refin'd to please;
With too much spirit to be e'er at ease;
With too much quickness ever to be taught;
With too much thinking to have common thought.
You purchase pain with all that joy can give,
And die of nothing but a rage to live. *Ib. l.* 95

"With ev'ry pleasing, ev'ry prudent part,
Say, what can Chloe want?" — She wants a heart. *Ib. l.* 159

In men, we various ruling passions find;
In women, two almost divide the kind;
Those, only fixed, they first or last obey,
The love of pleasure, and the love of sway. *Ib. l.* 207

Men, some to business, some to pleasure take;

But every woman is at heart a rake.
Moral Essays. Epistle II, To Mrs. M. Blount, l. 215

She who ne'er answers till a husband cools,
Or, if she rules him, never shows she rules;
Charms by accepting, by submitting, sways,
Yet has her humor most, when she obeys. *Ib. l. 261*

And mistress of herself, though china fall. *Ib. l. 268*

Woman's at best a contradiction still. *Ib. l. 270*

Who shall decide when doctors disagree? [1]
Ib. III, To Lord Bathurst [1732], *l. 1*

But thousands die, without or this or that,
Die, and endow a college, or a cat. *Ib. l. 95*

The ruling passion, be it what it will,
The ruling passion conquers reason still. *Ib. l. 153*

Satan now is wiser than of yore,
And tempts by making rich, not making poor. *Ib. l. 351*

Good sense, which only is the gift of Heaven,
And though no science, fairly worth the seven.
Ib. IV, To Lord Burlington [1731], *l. 43*

Statesman, yet friend to truth! of soul sincere,
In action faithful, and in honor clear;
Who broke no promise, serv'd no private end,
Who gain'd no title, and who lost no friend.
Ib. VII, To Mr. Addison [1720], *l. 67*

[1] When doctors differ who decides amid the milliard-headed throng? — Sir Richard Francis Burton [1821–1890], *The Kasidah of Haji Abdu El-Yazdi VIII, 29*

Blessed is he who expects nothing, for he shall never be disappointed.[1]
Letter to Gay [*October 6, 1727*]

You beat your pate, and fancy wit will come:
Knock as you please, there's nobody at home.[2]
Epigram: An Empty House [1727]

Ye Gods! annihilate but space and time,
And make two lovers happy.
Martinus Scriblerus on the Art of Sinking in Poetry [1728], *ch. 11*

In wit a man, simplicity a child.
Epitaph on Gay [1732] [3]

Awake, my St. John! leave all meaner things
To low ambition, and the pride of kings.
Let us, since life can little more supply
Than just to look about us, and to die,
Expatiate free o'er all this scene of man;
A mighty maze! but not without a plan.
An Essay on Man [1733–1734]. *Epistle I, l. 1*

Eye Nature's walks, shoot folly as it flies,
And catch the manners living as they rise:
Laugh where we must, be candid where we can;
But vindicate the ways of God to man.[4] *Ib. l. 13*

Say first, of God above or man below,
What can we reason but from what we know? *Ib. l. 17*

[1] Pope calls this the eighth beatitude (Roscoe's edition of Pope, *vol. X, p. 184*).

Blessed are those that nought expect,
For they shall not be disappointed.
John Wolcot ("Peter Pindar") [1738–1819], *Ode to Pitt*

[2] His wit invites you by his looks to come,
But when you knock, it never is at home.
Cowper, *Conversation* [1782], *l. 303*

[3] See Gay, p. 401a.

[4] See Milton, p. 341b.

Pleased to the last, he crops the flowery food,
And licks the hand just raised to shed his blood.
An Essay on Man. Epistle I, l. 83

Who sees with equal eye, as God of all,
A hero perish or a sparrow fall,[1]
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world. *Ib. l. 87*

Hope springs eternal in the human breast:
Man never is, but always to be blest. *Ib. l. 95*

Lo, the poor Indian! whose untutor'd mind
Sees God in clouds, or hears him in the wind;
His soul proud Science never taught to stray
Far as the solar walk or milky way;
Yet simple nature to his hope has giv'n,
Behind the cloud-topped hill, an humbler heav'n. *Ib. l. 99*

But thinks, admitted to that equal sky,
His faithful dog shall bear him company. *Ib. l. 111*

In pride, in reas'ning pride, our error lies;
All quit their sphere, and rush into the skies!
Pride still is aiming at the bless'd abodes,
Men would be Angels, Angels would be Gods.
Aspiring to be Gods if Angels fell,
Aspiring to be Angels men rebel. *Ib. l. 123*

Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies.[2] *Ib. l. 139*

Die of a rose in aromatic pain? *Ib. l. 200*

[1] See Shakespeare, *Hamlet V, ii, 232*, p. 266b, and note.

[2] See *Matthew 5:35*, p. 40b; H. G. Wells, p. 888b; and Clarence Day, p. 925b.

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.
An Essay on Man. Epistle I, l. 267

As full, as perfect, in vile man that mourns
As the rapt seraph that adores and burns.
To Him no high, no low, no great, no small; [1]
He fills, he bounds, connects, and equals all! *Ib. l. 277*

All nature is but art unknown to thee,
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And, spite of pride, in erring reason's spite,
One truth is clear, Whatever is, is right.[2] *Ib. l. 289*

Know then thyself, presume not God to scan;
The proper study of mankind is man.[3]
Placed on this isthmus of a middle state,
A being darkly wise and rudely great:
With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between; in doubt to act or rest;
In doubt to deem himself a god, or beast;
In doubt his mind or body to prefer;
Born but to die, and reas'ning but to err;
Alike in ignorance, his reason such,

[1] There is no great and no small
To the Soul that maketh all.
EMERSON [1803–1882], *Epigraph to History*

[2] See Dryden, p. 367b.

[3] See The Seven Sages, p. 68a.

La vraie science et la vraie étude de l'homme, c'est l'homme [The true science and the true study of man is man]. — PIERRE CHARRON, *Traité de la Sagesse* [1601], *bk. I, preface*

Trees and fields tell me nothing: men are my teachers. — PLATO [427–347 B.C.], *Phaedrus*

Whether he thinks too little or too much;
Chaos of thought and passion, all confused;
Still by himself abused, or disabused;
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled;
The glory, jest, and riddle of the world! [1]

An Essay on Man. Epistle II, l. 1

Fix'd like a plant on his peculiar spot,
To draw nutrition, propagate, and rot.

Ib. l. 63

And hence one master-passion in the breast,
Like Aaron's serpent, swallows up the rest.[2]

Ib. l. 131

Vice is a monster of so frightful mien,
As to be hated needs but to be seen; [3]
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Ib. l. 217

The learn'd is happy Nature to explore,
The fool is happy that he knows no more;
The rich is happy in the plenty giv'n,
The poor contents him with the care of Heav'n.

Ib. l. 263

Behold the child, by Nature's kindly law,
Pleased with a rattle, tickled with a straw:
Some livelier plaything gives his youth delight,
A little louder, but as empty quite:
Scarfs, garters, gold, amuse his riper stage,
And beads and prayer-books are the toys of age!
Pleased with this bauble still, as that before;
Till tired he sleeps, and life's poor play is o'er.

An Essay on Man. Epistle II, l. 274

Learn of the little nautilus to sail,
Spread the thin oar, and catch the driving gale.

Ib. III, l. 177

For forms of government let fools contest;
Whate'er is best administer'd is best:
For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.[1]
In faith and hope the world will disagree,
But all mankind's concern is charity.

Ib. l. 303

O happiness! our being's end and aim!
Good, pleasure, ease, content! whate'er thy name:
That something still which prompts the eternal sigh,
For which we bear to live, or dare to die.

Ib. IV, l. 1

Worth makes the man, and want of it the fellow;
The rest is all but leather or prunella.

Ib. l. 203

What's Fame? a fancy'd life in others' breath,
A thing beyond us, ev'n before our death.

Ib. l. 237

A wit's a feather, and a chief a rod;
An honest man's the noblest work of God.[2]

Ib. l. 247

One self-approving hour whole years outweighs
Of stupid starers and of loud huzzas:
And more true joy Marcellus exil'd feels
Than Caesar with a senate at his heels.

Ib. l. 255

If parts allure thee, think how Bacon shin'd,
The wisest, brightest, meanest of mankind!

[1] See Pascal, p. 364a.

[2] For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. — *Exodus 7:12*

[3] See Dryden, p. 370a.

[1] See Cowley, p. 358b.

[2] See Fletcher, p. 313a, and Burns, p. 492b.

Or ravish'd with the whistling of a name,[1]
See Cromwell, damn'd to everlasting fame!
An Essay on Man. Epistle IV, l. 281

Slave to no sect, who takes no private road,
But looks through Nature up to Nature's God.[2] *Ib. l. 331*

Form'd by thy converse, happily to steer
From grave to gay, from lively to severe.[3] *Ib. l. 379*

Say, shall my little bark attendant sail,
Pursue the triumph and partake the gale? [4] *Ib. l. 385*

Thou wert my guide, philosopher, and friend.[5] *Ib. l. 390*

That true self-love and social are the same. *Ib. l. 396*

Shut, shut the door, good John! fatigued, I said;
Tie up the knocker! say I'm sick, I'm dead.
The Dog-star rages!
Epistle to Dr. Arbuthnot [1735]. *Prologue to Imitations of Horace, l. 1*

Fire in each eye, and papers in each hand,
They rave, recite, and madden round the land. *Ib. l. 5*

Is there a parson, much bemused in beer,
A maudlin poetess, a rhyming peer,
A clerk foredoom'd his father's soul to cross,
Who pens a stanza when he should engross?
Ib. l. 15

Fired that the house [1] reject him,
"'Sdeath, I'll print it,
And shame the fools."
Epistle to Dr. Arbuthnot, l. 61

No creature smarts so little as a fool.
Ib. l. 84

Destroy his fib, or sophistry — in vain!
The creature's at his dirty work again.
Ib. l. 91

As yet a child, nor yet a fool to fame,
I lisp'd in numbers, for the numbers came. *Ib. l. 127*

This long disease, my life. *Ib. l. 132*

Pretty! in amber to observe the forms
Of hairs, or straws, or dirt, or grubs, or worms! [2]
The things, we know, are neither rich nor rare,
But wonder how the devil they got there. *Ib. l. 169*

Means not, but blunders round about a meaning;
And he whose fustian's so sublimely bad,
It is not poetry, but prose run mad.
Ib. l. 186

Were there one whose fires
True Genius kindles, and fair Fame inspires,
Bless'd with each talent, and each art to please,
And born to write, converse, and live with ease;
Should such a man, too fond to rule alone,
Bear, like the Turk, no brother near the throne; [3]
View him with scornful, yet with jealous eyes,
And hate for arts that caus'd himself to rise;

[1] See Cowley, p. 358a.
[2] See Bolingbroke, p. 397b.
[3] See Boileau, p. 377a.
[4] See Dante, *Purgatorio, canto I, l. 1*, p. 160b.
[5] Is this my guide, philosopher, and friend? — Pope, *Imitations of Horace* [1733–1738], *Epistle I, bk. I, l. 177*

[1] The theater.
[2] See Martial, p. 135a.
[3] Nor is thy fame on lesser ruins built;
Nor needs thy juster title the foul guilt
Of Eastern kings, who, to secure their reign,
Must have their brothers, sons, and kindred slain.
Sir John Denham, *On Mr. John Fletcher's Works* [1668]

Damn with faint praise, assent with civil leer,
And, without sneering, teach the rest to sneer; [1]
Willing to wound, and yet afraid to strike,
Just hint a fault, and hesitate dislike;
Alike reserv'd to blame or to commend,
A tim'rous foe, and a suspicious friend;
Dreading e'en fools, by flatterers besieged,
And so obliging that he ne'er obliged;
Like Cato, give his little Senate laws,[2]
And sit attentive to his own applause.
Epistle to Dr. Arbuthnot, l. 193

Who but must laugh, if such a man there be?
Who would not weep, if Atticus were he! *Ib. l. 213*

Oh let me live my own, and die so too
(To live and die is all I have to do)!
Maintain a poet's dignity and ease,
And see what friends, and read what books I please. *Ib. l. 261*

Curs'd be the verse, how well soe'er it flow,
That tends to make one worthy man my foe. *Ib. l. 283*

Let Sporus tremble — "What? that thing of silk,
Sporus, that mere white curd of ass's milk?
Satire or sense, alas! can Sporus feel?
Who breaks a butterfly upon a wheel?"
Ib. l. 305

Yet let me flap this bug with gilded wings,
This painted child of dirt, that stinks and stings;
Whose buzz the witty and the fair annoys,

[1] When needs he must, yet faintly then he praises;
Somewhat the deed, much more the means he raises:
So marreth what he makes, and praising most, dispraises.
PHINEAS FLETCHER, *The Purple Island* [1633], *canto 7*

[2] While Cato gives his little senate laws. — *Prologue to Mr. Addison's Cato* [1713], *l. 23*

Yet wit ne'er tastes, and beauty ne'er enjoys.
Epistle to Dr. Arbuthnot, l. 309

Eternal smiles his emptiness betray,
As shallow streams run dimpling all the way. *Ib. l. 315*

And he himself one vile antithesis.
Ib. l. 325

Wit that can creep, and pride that licks the dust. *Ib. l. 333*

Unlearn'd, he knew no schoolman's subtle art,
No language, but the language of the heart. *Ib. l. 398*

I cannot sleep a wink.[1]
Imitations of Horace [1733–1738], *satire I, bk. II, l. 12*

Satire's my weapon, but I'm too discreet
To run amuck, and tilt at all I meet.
Ib. l. 69

But touch me, and no minister so sore.
Ib. l. 76

There St. John mingles with my friendly bowl
The feast of reason and the flow of soul. *Ib. l. 127*

For I, who hold sage Homer's rule the best,
Welcome the coming, speed the going guest.[2] *Ib. II, II, l. 159*

I've often wish'd that I had clear,
For life, six hundred pounds a year;
A handsome house to lodge a friend,
A river at my garden's end,
A terrace walk, and half a rood
Of land set out to plant a wood.[3]
Ib. VI, II, l. 1

Give me again my hollow tree,
A crust of bread, and liberty.
Ib. l. 220

A patriot is a fool in ev'ry age.
Ib. Epilogue to the Satires, Dialogue I, l. 41

[1] See Cervantes, p. 194a.
[2] See Pope, *Odyssey XV, 83*, p. 405b.
[3] See Horace, p. 120a.

Laugh then at any but at fools or foes;
These you but anger, and you mend not those.
Laugh at your friends, and if your friends are sore,
So much the better, you may laugh the more.
Imitations of Horace, Epilogue to the Satires, Dialogue I, l. 53

Let humble Allen, with an awkward shame,
Do good by stealth, and blush to find it fame. *Ib. l. 135*

Never gallop Pegasus to death.
Ib. Epistle I, bk. I, l. 14

When the brisk minor pants for twenty-one. *Ib. l. 38*

Not to go back is somewhat to advance,
And men must walk, at least, before they dance. *Ib. l. 53*

He's arm'd without that's innocent within. *Ib. l. 94*

Get place and wealth, if possible with grace;
If not, by any means get wealth and place.[1] *Ib. l. 103*

Above all Greek, above all Roman fame. *Ib. II, l. 26*

The people's voice is odd,
It is, and it is not, the voice of God.[2]
Ib. l. 89

In quibbles angel and archangel join,
And God the Father turns a school-divine.
Ib. l. 101 [*on Paradise Lost*]

The mob of gentlemen who wrote with ease. *Ib. l. 108*

One simile that solitary shines
In the dry desert of a thousand lines.
Ib. l. 111

Who says in verse what others say in prose. *Ib. l. 202*

What will a child learn sooner than a song? *Ib. l. 205*

Ev'n copious Dryden wanted, or forgot,

[1] See Horace, p. 123a.
[2] See Alcuin, p. 152b.

The last and greatest art — the art to blot.
Imitations of Horace, Epistle I, bk. II, l. 280

There still remains, to mortify a wit,
The many-headed monster of the pit.[1]
Ib. l. 304

We poets are (upon a poet's word)
Of all mankind the creatures most absurd:
The season when to come, and when to go,
To sing, or cease to sing, we never know.[2] *Ib. l. 358*

Call, if you will, bad rhyming a disease,
It gives men happiness, or leaves them ease. *Ib. II, II, l. 182*

The worst of madmen is a saint run mad. *Ib. VI, I, l. 27*

Vain was the chief's, the sage's pride!
They had no poet, and they died.
Ib. Odes, bk. IV, ode 9, st. 4

Father of all! in every age,
In every clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!
The Universal Prayer [1738], *st. 1*

And binding Nature fast in fate,
Left free the human will. *Ib. st. 3*

And deal damnation round the land.
Ib. st. 7

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.[3]
Ib. st. 10

I am his Highness' [4] dog at Kew;
Pray tell me, sir, whose dog are you?
On the collar of a dog

Nature and Nature's laws lay hid in night:
God said, Let Newton be! and all was light.
Epitaph intended for Sir Isaac Newton

[1] See Horace, p. 123a, and note.
[2] See Robert Frost, p. 926a.
[3] See Spenser, p. 200b.
[4] Frederick, Prince of Wales.

Who dare to love their country, and be poor.

On his grotto at Twickenham [1740]

This is the Jew
That Shakespeare drew.

Of Macklin's performance in 1741 of Shylock in The Merchant of Venice. (Attributed to Pope)

I never knew any man in my life who could not bear another's misfortunes perfectly like a Christian.[1]

Thoughts on Various Subjects [1741]

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.

Ib.

It is with narrow-souled people as with narrow-necked bottles; the less they have in them the more noise they make in pouring out. *Ib.*

When men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings.[2] *Ib.*

True disputants are like true sportsmen, their whole delight is in the pursuit. *Ib.*

There, take (says Justice), take ye each a shell:
We thrive at Westminster on fools like you;
'Twas a fat oyster — live in peace — adieu.[3]

Verbatim from Boileau

Whether thou choose Cervantes' serious air,
Or laugh and shake in Rabelais' easy chair.

The Dunciad [1728–1743], *bk. I, l. 21*

Poetic Justice, with her lifted scale,
Where, in nice balance, truth with gold she weighs,
And solid pudding against empty praise. *Ib. l. 52*

While pensive poets painful vigils keep,
Sleepless themselves to give their readers sleep. *Ib. l. 93*

Next o'er his books his eyes begin to roll,
In pleasing memory of all he stole. *Ib. l. 127*

Or where the pictures for the page atone,
And Quarles is sav'd by beauties not his own. *Ib. l. 139*

And gentle Dullness ever loves a joke. *Ib. II, l. 34*

A brain of feathers, and a heart of lead. *Ib. l. 44*

Peel'd, patch'd, and piebald, linsey-woolsey brothers,
Grave mummers! sleeveless some, and shirtless others.
That once was Britain. *Ib. III, l. 115*

And proud his mistress' order to perform,
Rides in the whirlwind and directs the storm.[1] *Ib. l. 263*

A wit with dunces, and a dunce with wits.[2] *Ib. IV, l. 90*

The Right Divine of Kings to govern wrong. *Ib. l. 188*

Stuff the head
With all such reading as was never read:
For thee explain a thing till all men doubt it,
And write about it, Goddess, and about it. *Ib. l. 249*

[1] See La Rochefoucauld, p. 355a.
[2] See La Rochefoucauld, p. 355b.
[3] "Tenez voilà," dit-elle, "à chacun une écaille,
Des sottises d'autrui nous vivons au Palais;
Messieurs, l'huître étoit bonne. Adieu. Vivez en paix."
BOILEAU [1636–1711], *Epître II (à M. l'Abbé des Roches)*

[1] See Addison, p. 393a.
[2] See Quintilian, p. 136a, and note.

To happy convents, bosom'd deep in vines,
Where slumber abbots, purple as their wines.
The Dunciad, bk. IV, l. 301

Led by my hand, he saunter'd Europe round,
And gather'd every vice on Christian ground. *Ib. l. 311*

Religion blushing veils her sacred fires,
And unawares Morality expires.
Nor public flame, nor private, dares to shine;
Nor human spark is left, nor glimpse divine!
Lo! thy dread empire Chaos! is restor'd:
Light dies before thy uncreating word;
Thy hand, great Anarch! lets the curtain fall,
And universal darkness buries all.
Ib. l. 649

LADY MARY WORTLEY MONTAGU
1689–1762

And we meet, with champagne and a chicken, at last.
The Lover [1748]

Be plain in dress, and sober in your diet;
In short, my deary, kiss me, and be quiet.
A Summary of Lord Lyttelton's Advice

Satire should, like a polished razor keen,
Wound with a touch that's scarcely felt or seen.
To the Imitator of the First Satire of Horace, bk. II

This world consists of men, women, and Herveys.[1]
Letters [1763], *vol. I*

But the fruit that can fall without shaking
Indeed is too mellow for me.
Letters and Works [1837]. *The Answer*

[1] See Sydney Smith, p. 523a.

CHARLES DE SECONDAT, BARON DE MONTESQUIEU[1]
1689–1755

How can anyone be Persian?
Lettres Persanes [1721], *no. 30*

A man should be mourned at his birth, not at his death. *Ib. 40*

If triangles had a god, he would have three sides.[2] *Ib. 59*

Liberty is the right of doing whatever the laws permit.
De l'Esprit des Lois [1748], *XI, 3*

Useless laws weaken the necessary laws. *Ib. XXIX, 16*

If I knew of something that could serve my nation but would ruin another, I would not propose it to my prince, for I am first a man and only then a Frenchman . . . because I am necessarily a man, and only accidentally am I French.[3]
Pensées et Jugements

You have to study a great deal to know a little. *Ib.*

CHARLES MACKLIN
1690–1797

The law is a sort of hocus-pocus science.[4]
Love à la Mode [1759], *act II, sc. 1*

JOHN BYROM
1692–1763

God bless the King, I mean the Faith's Defender;
God bless — no harm in blessing — the Pretender;

[1] See Carlyle, p. 578a, note 3.
[2] See Xenophanes, p. 70b.
[3] See Montaigne, p. 191a.
[4] Hocus was an old cunning attorney. — Dr. John Arbuthnot, *Law Is a Bottomless Pit; or, History of John Bull* [1712], *ch. 5*
The words of consecration, "Hoc est corpus," were travestied into a nickname for jugglery, as "Hocus-pocus." — John Richard Green, *A Short History of the English People* [1874], *ch. 7.*

But who Pretender is, or who is King,
God bless us all — that's quite another thing.[1]

Miscellaneous Poems [1773]. *To an officer of the Army, extempore*

Some say, that Signor Bononcini,
Compar'd to Handel's a mere ninny;
Others aver, to him, that Handel
Is scarcely fit to hold a candle.[2]
Strange! that such high dispute should be
'Twixt Tweedledum and Tweedledee.

Ib. On the Feuds between Handel and Bononcini

As clear as a whistle.

Epistle to Lloyd

PHILIP DORMER STANHOPE, EARL OF CHESTERFIELD

1694–1773

Measures not men.[3]

Letters [*March 6, 1742*]

Whatever is worth doing at all, is worth doing well.

Ib. [*March 10, 1746*]

The knowledge of the world is only to be acquired in the world, and not in a closet. *Ib.* [*October 4, 1746*]

An injury is much sooner forgotten than an insult.

Ib. [*October 9, 1746*]

Do as you would be done by, is the surest method of pleasing.[4]

Ib. [*October 9, 1747*]

Take the tone of the company that you are in. *Ib.*

I knew once a very covetous, sordid fellow,[5] who used to say, "Take care of the pence, for the pounds will take care of themselves."

Letters [*November 6, 1747*]

Advice is seldom welcome; and those who want it most always like it least.

Ib. [*January 29, 1748*]

Speak of the moderns without contempt, and of the ancients without idolatry. *Ib.* [*February 22, 1748*]

Wear your learning, like your watch, in a private pocket: and do not pull it out and strike it, merely to show that you have one. *Ib.*

Manners must adorn knowledge, and smooth its way through the world. Like a great rough diamond, it may do very well in a closet by way of curiosity, and also for its intrinsic value.

Ib. [*July 1, 1748*]

Women, then, are only children of a larger growth.

Ib. [*September 5, 1748*]

Women who are either indisputably beautiful, or indisputably ugly, are best flattered upon the score of their understandings; but those who are in a state of mediocrity are best flattered upon their beauty, or at least their graces; for every woman who is not absolutely ugly thinks herself handsome. *Ib.*

Without some dissimulation no business can be carried on at all.

Ib. [*May 22, 1749*]

Idleness is only the refuge of weak minds. *Ib.* [*July 20, 1749*]

Style is the dress of thoughts.

Ib. [*November 24, 1749*]

Dispatch is the soul of business.

Ib. [*February 5, 1750*]

Knowledge may give weight, but accomplishments give luster, and many more people see than weigh.

Ib. [*May 8, 1750*]

[1] Quoted by Sir Walter Scott in *Redgauntlet, vol. II, ch. 1* [Edinburgh edition, 1832].

[2] See Lamb, p. 535b.

[3] See Goldsmith, p. 449a, and Burke, p. 452a.

[4] See Kingsley, p. 691b.

[5] William Lowndes [1652–1724], Secretary of the Treasury in the reigns of William III, Queen Anne, and George I.

Let blockheads read what blockheads write. *Letters* [*November 1, 1750*]

Is it possible to love such a man?[1] No. The utmost I can do for him is to consider him as a respectable Hottentot. *Ib.* [*February 28, 1751*]

It is commonly said, and more particularly by Lord Shaftesbury,[2] that ridicule is the best test of truth.
Ib. [*February 6, 1752*]

Every woman is infallibly to be gained by every sort of flattery, and every man by one sort or other.
Ib. [*March 16, 1752*]

A chapter of accidents.[3]
Ib. [*February 16, 1753*]

I assisted at the birth of that most significant word "flirtation," which dropped from the most beautiful mouth in the world.
The World, no. 101

Unlike my subject will I frame my song,
It shall be witty, and it shan't be long.
Epigram on ["*Long*"] *Sir Thomas Robinson*

The dews of the evening most carefully shun —
Those tears of the sky for the loss of the sun.
Advice to a Lady in Autumn

He adorned whatever subject he either spoke or wrote upon, by the most splendid eloquence.[4]
Character of Bolingbroke

[1] Lord Lyttelton.

[2] Truth, 'tis supposed, may bear all lights; and one of those principal lights or natural mediums by which things are to be viewed in order to a thorough recognition is ridicule itself. — ANTHONY ASHLEY COOPER, LORD SHAFTESBURY, *Essay on the Freedom of Wit and Humor* [1709], *pt. I, sec. 1*

[3] The Chapter of Accidents is the longest chapter in the book. — *Attributed to* JOHN WILKES by SOUTHEY in *The Doctor* [1837], *ch. 118*

[4] See Johnson, p. 430a.

Il embellit tout ce qu'il touche [He adorns whatever he touches]. — FÉNELON [1651–1715], *Lettre sur les Occupations de l'Académie Française, sec. 4*

Give Dayrolles a chair.
Last words

FRANCIS HUTCHESON
1694–1746

That action is best which procures the greatest happiness for the greatest numbers.[1]
Inquiry Concerning Moral Good and Evil [1720], *sec. 3*

FRANÇOIS QUESNAY
1694–1774

Laissez faire, laissez passer.[2]
Attributed

VOLTAIRE
[FRANÇOIS MARIE AROUET]
1694–1778

Virtue debases itself in justifying itself. *Oedipe* [1718], *act I, sc. 4*

O what fine times, this age of iron!
Le Mondain [1736]

Paradise is where I am. *Ib.*

The superfluous, a very necessary thing.[3] *Ib.*

The secret of being a bore is to tell everything.
Sept Discours en Vers sur l'Homme [1738]

Love truth, but pardon error. *Ib.*

He who is merely just is severe.
Letter to Frederick the Great [1740]

[1] Priestley was the first (unless it was Beccaria) who taught my lips to pronounce this sacred truth — that the greatest happiness of the greatest number is the foundation of morals and legislation. — JEREMY BENTHAM [1748–1832], *Works, vol. X, p. 142*

[2] Let it be, let it pass. The phrase is not readily translatable, and also appears as "Laissez faire, laissez aller." It has also been attributed to PIERRE LE PESANT BOISGUILBERT [1676–1714] and JEAN CLAUDE GOURNAY [1712–1759]. It was widely used by the Physiocrats in urging freedom from government interference, and was adopted by ADAM SMITH [1723–1790].

[3] See Holmes, p. 788b.

The first who was king was a fortunate soldier:
Who serves his country well has no need of ancestors.[1]
Mérope [1743], *act I, sc. 3*

It is better to risk saving a guilty person than to condemn an innocent one.[2]
Zadig [1747], *ch. 6*

They squeeze the orange and throw away the skin.
Letter to Madame Denis [*September 2, 1751*] *referring to his quarrel with Frederick the Great*

This agglomeration which was called and which still calls itself the Holy Roman Empire is neither holy, nor Roman, nor an Empire.
Essai sur les Moeurs [1756]

All is for the best in the best of possible worlds.[3] *Candide* [1759], *ch. 1*

If this is the best of possible worlds, what then are the others? *Ib. 6*

Optimism, said Candide, is a mania for maintaining that all is well when things are going badly. *Ib. 19*

In this country [England] it is good to kill an admiral from time to time, to encourage the others.[4] *Ib. 23*

This is the happiest of mortals, for he is above everything he possesses. *Ib. 26*

Work helps to preserve us from three great evils — weariness, vice, and want. *Ib. 30*

We must cultivate our garden.[5] *Ib.*

[1] What can they see in the longest kingly line in Europe, save that it runs back to a successful soldier? — Sir Walter Scott, *Woodstock* [1826], *ch. 37*

[2] See Blackstone, p. 444b.

[3] Tout est pour le mieux dans le meilleur des mondes possibles (referring to the philosophy of Leibnitz and his followers).

[4] Pour encourager les autres.
The reference is to Admiral Byng, who was executed in 1756 for failing to relieve Minorca.

[5] Il faut cultiver notre jardin.
See Rabelais, p. 181a, and Montaigne, p. 189b.

There are truths which are not for all men, nor for all times.
Letter to Cardinal de Bernis [*April 23, 1761*]

One feels like crawling on all fours after reading your work.
Letter to Rousseau [*August 31, 1761*]

Whatever you do, crush the infamous thing [superstition], and love those who love you.[1]
Letter to d'Alembert [*November 28, 1762*]

Common sense is not so common.
Dictionnaire Philosophique [1764]. *Self-Love*

In general, the art of government consists in taking as much money as possible from one class of citizens to give to the other. *Ib. Money*

The best is the enemy of the good.[2]
Ib. Dramatic Art

Very learned women are to be found, in the same manner as female warriors; but they are seldom or never inventors.
Ib. Women

The proper mean.[3]
Letter to Count d'Argental [*November 28, 1765*]

Men use thought only to justify their wrongdoings, and speech only to conceal their thoughts.[4]
Dialogue 14. Le Chapon et la Poularde [1766]

I have never made but one prayer to God, a very short one: "O Lord, make my enemies ridiculous." And God granted it.
Letter to M. Damiliville [*May 16, 1767*]

History is little else than a picture of human crimes and misfortunes.[5]
L'Ingénu [1767], *ch. 10*

[1] Quoi que vous fassiez, écrasez l'infâme, et aimez qui vous aime.

[2] Le mieux est l'ennemi du bien.

[3] Le juste milieu. See Horace, p. 121b, and note.

[4] See Robert South, p. 376b.

[5] See Gibbon, p. 465b.

Thought depends absolutely on the stomach, but in spite of that, those who have the best stomachs are not the best thinkers.

Letter to d'Alembert [*August 20, 1770*]

If God did not exist, it would be necessary to invent him.[1]

Épître á l'Auteur du Livre des Trois Imposteurs [*November 10, 1770*]

Change everything, except your loves. *Sur l'Usage de la Vie*

I am very fond of truth, but not at all of martyrdom.

Letter to d'Alembert [*February 1776*]

The embarrassment of riches.

Le Droit du Seigneur, act II, sc. 6

He who thinks himself wise, O heavens! is a great fool. *Ib. IV, 1*

Who has not the spirit of his age,
Of his age has all the unhappiness.[2]

Letter to Madame du Châtelet

I advise you to go on living solely to enrage those who are paying your annuities. It is the only pleasure I have left.

Letter to Madame du Deffand

Liberty of thought is the life of the soul.

Essay on Epic Poetry (*written in English*)

Whoe'er thou art, behold thy master,
He is, or was, or has to be.[3]

On a statuette of Cupid in the Cirey Gardens

I disapprove of what you say, but I will defend to the death your right to say it. *Attributed* [4]

[1] See Ovid, p. 128b, and Tillotson, p. 366b.

[2] Qui n'a pas l'esprit de son âge,
De son âge a tout le malheur.

[3] Qui que tu sois, voici ton maître;
Il l'est — le fut — ou le doit être.

[4] This sentence is not Voltaire's, but was first used in quoting a letter from Voltaire to Helvétius in *The Friends of Voltaire* [1906] by S. G. Tallentyre (E. Beatrice Hall). She claims it was a paraphrase of Voltaire's words in the *Essay on Tolerance:* "Think for yourselves and let others enjoy the privilege to do so too."

Norbert Guterman, in *A Book of French Quotations* [1963], suggests that the probable source for the quotation is from a line in a letter to M. le Riche [*February 6, 1770*]: "Monsieur l'abbé, I detest what you write, but I would give my life to make it possible for you to continue to write."

MATTHEW GREEN
1696–1737

They politics like ours profess,
The greater prey upon the less.

The Grotto, l. 69

Fling but a stone, the giant dies.
Laugh and be well.

The Spleen [1737], *l. 92*

By happy alchemy of mind
They turn to pleasure all they find.

Ib. l. 610

WILLIAM OLDYS
1696–1761

Busy, curious, thirsty fly,
Drink with me, and drink as I.

On a Fly Drinking Out of a Cup of Ale, st. 1

MARIE DE VICHY-CHAMROND, MARQUISE DU DEFFAND
1697 – 1780

[Of Voltaire] He has invented history.

From Fournier, *L'Esprit dans l' Histoire* [1857]

The first step is the hardest.[1]

Letter to d'Alembert [*July 7, 1763*]

[1] This remark refers to the legend that Saint Denis, carrying his head in his hands, walked from Montmartre to St. Denis, a few miles north of Paris. Voltaire wrote to Madame du Deffand [January 1764] that one of her bon mots was quoted in the notes of *La Pucelle, canto 1:* Il n'y a que le premier pas qui coûte.

KAMO MABUCHI[1]
1697–1769

Japanese poetry has as its subject the human heart. It may seem to be of no practical use and just as well left uncomposed, but when one knows poetry well, one understands also without explanation the reasons governing order and disorder in the world. *Writings*

I need not recite again how troublesome, evil, turbulent a country China is. To mention just one instance — there is the matter of their picture-writing. *Ib.*

RICHARD SAVAGE
1698–1743

No tenth transmitter of a foolish face.
The Bastard [1728], *l.* 8

May see thee now, though late, redeem thy name,
And glorify what else is damn'd to fame.
Character of the Reverend James Foster

WILLIAM WARBURTON, BISHOP OF GLOUCESTER
1698–1779

Orthodoxy is my doxy; heterodoxy is another man's doxy.[2]
From JOSEPH PRIESTLEY [1733–1804], *Memoirs, vol. I, p.* 572

JOHN DYER
c. 1700–1758

A little rule, a little sway,
A sunbeam in a winter's day,
Is all the proud and mighty have
Between the cradle and the grave.
Grongar Hill [1726], *l.* 89

[1] From *Sources of Japanese Tradition*, edited by William Theodore de Bary [1960].

[2] Priestley relates that in a debate on the Test Laws, Lord Sandwich said: "I have heard frequent use of the words 'orthodoxy' and 'heterodoxy' but I confess myself at a loss to know precisely what they mean." Bishop Warburton whispered his definition to him.

See Carlyle, p. 577a.

JAMES THOMSON
1700–1748

See, Winter comes to rule the varied year,[1]
Sullen and sad.
The Seasons. Winter [1726], *l.* 1

Welcome, kindred glooms!
Congenial horrors, hail! *Ib. l.* 5

Cruel as death, and hungry as the grave. *Ib. l.* 393

There studious let me sit,
And hold high converse with the mighty dead. *Ib. l.* 431

Ships dim-discover'd dropping from the clouds.
Ib. Summer [1727], *l.* 946

Sigh'd and look'd unutterable things.
Ib. l. 1188

Come, gentle Spring! ethereal mildness, come.
Ib. Spring [1728], *l.* 1

Delightful task! to rear the tender thought,
To teach the young idea how to shoot.
Ib. l. 1149

An elegant sufficiency, content,
Retirement, rural quiet, friendship, books. *Ib. l.* 1158

Crown'd with the sickle, and the wheaten sheaf,
While Autumn, nodding o'er the yellow plain,
Comes jovial on.
Ib. Autumn [1730], *l.* 1

For loveliness
Needs not the foreign aid of ornament,
But is when unadorn'd adorn'd the most.[2] *Ib. l.* 208

Or where the Northern ocean, in vast whirls,
Boils round the naked melancholy isles
Of farthest Thulè,[3] and th' Atlantic surge

[1] See Cowper, p. 458b.

[2] See Cicero, p. 111a, and Milton, p. 346a.

[3] See Virgil, p. 117a, and Seneca, p. 131a.

Pours in among the stormy Hebrides.[1]
The Seasons. Autumn, l. 871

Come then, expressive silence, muse
His praise.
Hymn [1730], *l. 118*

O Sophonisba! Sophonisba, O! [2]
Sophonisba [1730], *act III, sc. 2*

Forever, Fortune, wilt thou prove
An unrelenting foe to love,
And, when we meet a mutual heart,
Come in between and bid us part?
To Fortune

When Britain first, at Heaven's command,
Arose from out of the azure main,
This was the charter of the land,
And guardian angels sung this strain:
Rule, Britannia, rule the waves;
Britons never will be slaves.
Alfred [1740], *act II, sc. 5*

A pleasing land of drowsyhead it was.
The Castle of Indolence [1748], *canto I, st. 6*

A bard here dwelt, more fat than bard beseems,
Who, void of envy, guile, and lust of gain,
On virtue still, and nature's pleasing themes,
Pour'd forth his unpremeditated strain.
Ib. st. 68

A little round, fat, oily man of God.
Ib. st. 69

PHILIP DODDRIDGE
1702–1751

Awake my soul! stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.
Hymns [1755]. *Zeal and Vigor in the Christian Race, st. 1*

[1] See Milton, p. 339a.

[2] This line was parodied by Fielding in his *Tom Thumb* [acted 1730]: O Huncamunca, Huncamunca, O.

JONATHAN EDWARDS
1703–1758

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.[1]
Seventy Resolutions

Intend to live in continual mortification, and never to expect or desire any worldly ease or pleasure.
Diary [1723]

A little, wretched, despicable creature; a worm, a mere nothing, and less than nothing; a vile insect that has risen up in contempt against the majesty of Heaven and earth.
The Justice of God in the Damnation of Sinners [1734]

I assert that nothing ever comes to pass without a cause.
The Freedom of the Will [1754]

This dictate of common sense.
Ib.

THOMAS MORELL
1703–1784

See, the conquering hero comes!
Sound the trumpet, beat the drums! [2]
Joshua [1748], *pt. III*

JOHN WESLEY
1703–1791

I look upon the world as my parish.
Journal [*June 11, 1739*]

That execrable sum of all villainies, commonly called the Slave Trade.
Ib. [*February 12, 1772*]

Though I am always in haste, I am never in a hurry.
Letters [*December 10, 1777*]

Let it be observed, that slovenliness is no part of religion; that neither this nor any text of Scripture, condemns

[1] See Gellert, p. 438b.

[2] Handel used this in his oratorios *Judas Maccabaeus* [April 1, 1747] and *Joshua* [March 9, 1748], the libretti of which were written by Morell.

See Dryden, p. 371a.

neatness of apparel. Certainly this is a duty, not a sin. "Cleanliness is, indeed, next to godliness." [1]

Sermon 93, On Dress

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

John Wesley's Rule

NATHANIEL COTTON
1705–1788

Yet still we hug the dear deceit.

Content. Vision IV

Hold the fleet angel fast until he bless thee.[2]

Tomorrow

BENJAMIN FRANKLIN[3]
1706–1790

The body of Benjamin Franklin, Printer (like the cover of an old book, its contents torn out and stripped of its lettering and gilding), lies here, food for worms; but the work shall not be lost, for it will (as he believed) appear once more in a new and more elegant edition, revised and corrected by the Author.[1]

Epitaph on Himself [composed in 1728]

Eat to live, and not live to eat.[2]

Poor Richard's Almanac [for 1733]

Where there's marriage without love, there will be love without marriage.

Ib. [1734]

Avarice and happiness never saw each other, how then should they become acquainted. *Ib.*

A little house well filled, a little field well tilled, and a little wife well willed, are great riches. *Ib.* [1735]

Some are weatherwise, some are otherwise. *Ib.*

Necessity never made a good bargain. *Ib.*

Three may keep a secret, if two of them are dead. *Ib.*

Opportunity is the great bawd. *Ib.*

Early to bed and early to rise, makes a man healthy, wealthy, and wise. *Ib.*

God helps them that help themselves.[3] *Ib.*

Don't throw stones at your neighbors', if your own windows are glass. *Ib.*

There are three faithful friends — an old wife, an old dog, and ready money. *Ib.* [1738]

If you would not be forgotten, as soon as you are dead and rotten, either write things worth reading, or do things worth the writing. *Ib.*

[1] According to Rabbi A. S. Bettelheim, this is found in the Hebrew fathers. He cites PHINEHAS BEN YAIR as follows: "The doctrines of religion are resolved into carefulness; carefulness into vigorousness; vigorousness into guiltlessness; guiltlessness into abstemiousness; abstemiousness into cleanliness; cleanliness into godliness" — literally, next to godliness.

[2] See *Genesis 32:26*, p. 7b, and Whittier, p. 625b.

[3] Eripuit coelo fulmen mox sceptra tyrannis [He snatched the thunderbolt from heaven, then the scepter from tyrants]. — *Attributed to* TURGOT

This line was inscribed on Houdon's bust of Franklin in 1778. FREDERICK VON DER TRENCK [1726–1794] asserted in 1794 that he was the author of the line.

See Manilius, p. 131b.

Antiquity would have raised altars to this mighty genius, who, to the advantage of mankind, compassing in his mind the heavens and the earth, was able to restrain alike thunderbolts and tyrants. — MIRABEAU, *Address Upon the Death of Franklin*

I succeed him; no one could replace him. — THOMAS JEFFERSON [to the Comte de Vergennes, who had remarked, "You replace Mr. Franklin" as envoy to France]

See Byron, p. 563a.

[1] See Clare, p. 573b.

[2] See Socrates, p. 87b, and note.

[3] See Aesop, p. 76b, and note.

Keep your eyes wide open before marriage, half shut afterwards.
Poor Richard's Almanac [1738]

None but the well-bred man knows how to confess a fault, or acknowledge himself in an error. *Ib.*

An empty bag cannot stand upright.
Ib. [1740]

He that riseth late must trot all day.
Ib. [1742]

Experience keeps a dear school, but fools will learn in no other.[1]
Ib. [1743]

The used key is always bright.
Ib. [1744]

When the well's dry, we know the worth of water.[2] *Ib.* [1746]

Dost thou love Life? Then do not squander Time; for that's the stuff Life is made of. *Ib.*

Lost time is never found again.
Ib. [1748]

Little strokes fell great oaks.[3]
Ib. [1750]

The cat in gloves catches no mice.
Ib. [1754]

Work as if you were to live a hundred years, pray as if you were to die tomorrow. *Ib.* [1757]

A word to the wise is enough, and many words won't fill a bushel.
Ib. [1758]

He that lives upon hope will die fasting. *Ib.*

Three removes is as bad as a fire.
Ib.

A little neglect may breed great mischief . . . for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost.[1]
Poor Richard's Almanac [1758]

We are a kind of posterity in respect to them.
Letter to William Strahan [1745]

Eighth and lastly. They are so grateful!!
Reasons for Preferring an Elderly Mistress [1745]

Remember that time is money.[2]
Advice to a Young Tradesman [1748]

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.
Historical Review of Pennsylvania [1759]

Idleness and pride tax with a heavier hand than kings and parliaments. If we can get rid of the former, we may easily bear the latter.
Letter on the Stamp Act [*July 11, 1765*]

The grand leap of the whale up the Fall of Niagara is esteemed, by all who have seen it, as one of the finest spectacles in nature.
To the editor of a London newspaper [1765], *intended to chaff the English for their ignorance of America*

Here Skugg lies snug
As a bug in a rug.
Letter to Miss Georgiana Shipley [*September 1772*]

There never was a good war or a bad peace.[3]
Letter to Josiah Quincy [*September 11, 1773*]

[1] See Burke, p. 455a.

[2] Do not let your chances like sunbeams pass you by,
For you never miss the water till the well runs dry.
ROWLAND HOWARD, *You Never Miss the Water* [1876]

[3] See Lyly, p. 202b.

[1] See Herbert, pp. 324b–325a.

[2] We reckon hours and minutes to be dollars and cents. — T. C. HALIBURTON [1796–1865], *The Clockmaker*

[3] I cease not to advocate peace; even though unjust it is better than the most just war. — CICERO [106–43 B.C.], *Epistolae ad Atticum, bk. VII, epistle 14*

It hath been said that an unjust peace is to be preferred before a just war. — SAMUEL BUTLER, *Butler's Remains* [1759]. *Speeches in the Rump Parliament*

You and I were long friends: you are now my enemy, and I am

Yours,
B. Franklin
Letter to William Strahan
[*July 5, 1775*]

We must all hang together, or assuredly we shall all hang separately.
At the signing of the Declaration of Independence [*July 4, 1776*]

Poor man, said I, you pay too much for your whistle. *The Whistle* [1779]

Here you would know and enjoy what posterity will say of Washington. For a thousand leagues have nearly the same effect with a thousand years.
Letter to Washington
[*March 5, 1780*]

George Washington, Commander of the American armies, who, like Joshua of old, commanded the sun and the moon to stand still, and they obeyed him.
A toast at a dinner in Versailles [1]

No nation was ever ruined by trade.
Thoughts on Commercial Subjects

I wish the bald eagle had not been chosen as the representative of our country; he is a bird of bad moral character; like those among men who live by sharping and robbing, he is generally poor, and often very lousy.

The turkey is a much more respectable bird, and withal a true original native of America.
Letter to Sarah Bache
[*January 26, 1784*]

He [the sun] gives light as soon as he rises.
An Economical Project [2] [1784]

Our Constitution is in actual operation; everything appears to promise that it will last; but in this world nothing is certain but death and taxes.
Letter to M. Leroy [1789]

[1] The British Minister had proposed a toast to George III, in which he likened him to the sun, and the French Minister had toasted Louis XVI, comparing him with the moon.

[2] Letter to the *Journal de Paris* advocating daylight saving.

The next thing most like living one's life over again seems to be a recollection of that life, and to make that recollection as durable as possible by putting it down in writing.
Autobiography [1791–1868],[1]
ch. 1

Eat not to dullness; drink not to elevation. *Ib. 6*

I shall never ask, never refuse, nor ever resign an office. *Ib. 8*

Human felicity is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day.
Ib. 9

When men are employed, they are best contented; for on the days they worked they were good-natured and cheerful, and, with the consciousness of having done a good day's work, they spent the evening jollily; but on our idle days they were mutinous and quarrelsome. *Ib. 10*

GEORGES LOUIS LECLERC DE BUFFON
1707–1788

[Of the horse] The noblest conquest man has ever made.
L'Histoire des Mammifères. Le Cheval

The style is the man himself.[2]
Discourse [*on his admission to the French Academy, 1753*]

Genius is nothing but a greater aptitude for patience.
Attributed [3]

[1] The *Autobiography*, begun in 1791, was published in complete and accurate form in 1868.

[2] Le style c'est l'homme même.

[3] Le génie n'est qu'une plus grande aptitude à la patience.

Hérault de Séchelles, in *Voyage à Montbard*, first attributed this to Buffon. It is quoted by Matthew Arnold in *Essays in Criticism, A French Coleridge* [1865]. There is also a popular proverb: Genius is patience. LORD SYDENHAM [1799–1841] defined genius as a consummate sense of proportion.

See Carlyle, p. 578a; Butler, p. 756b; and Jane Ellice Hopkins, p. 770a.

(*note continued p. 424*)

HENRY FIELDING
1707–1754

All Nature wears one universal grin.
Tom Thumb the Great [1730], *act I, sc. 1*

Today it is our pleasure to be drunk;
And this our queen shall be as drunk as we. *Ib. 2*

When I'm not thank'd at all, I'm thank'd enough;
I've done my duty, and I've done no more. *Ib. 3*

I am as sober as a judge.
Don Quixote in England [1734], *act III, sc. 14*

This story will never go down.
Tumble-Down Dick

The dusky night rides down the sky,
And ushers in the morn;
The hounds all join in glorious cry,
The huntsman winds his horn,
And a-hunting we will go.[1]
A-Hunting We Will Go [1734], *st. 1*

To whom nothing is given, of him can nothing be required.[2]
Joseph Andrews [1742], *bk. II, ch. 8*

I describe not men, but manners; not an individual, but a species.
Ib. III, 1

They are the affectation of affectation. *Ib. 3*

Public schools are the nurseries of all vice and immorality. *Ib. 5*

Some folks rail against other folks, because other folks have what some folks would be glad of.
Joseph Andrews, bk. IV, ch. 6

Love and scandal are the best sweeteners of tea.[1]
Love in Several Masques [1743]

Every physician almost hath his favorite disease.
Tom Jones[2] [1749], *bk. II, ch. 9*

Thwackum was for doing justice, and leaving mercy to heaven. *Ib. III, 10*

Can any man have a higher notion of the rule of right and the eternal fitness of things? *Ib. IV, 4*

Distinction without a difference.
Ib. VI, 13

O! more than Gothic ignorance.
Ib. VII, 3

An amiable weakness.[3] *Ib. X, 8*

His designs were strictly honorable, as the phrase is; that is, to rob a lady of her fortune by way of marriage.
Ib. XI, 4

Hairbreadth missings of happiness look like the insults of Fortune.
Ib. XIII, 2

The republic of letters.
Ib. XIV, 1

It hath been often said, that it is not death, but dying which is terrible.
Amelia [1751], *bk. III, ch. 4*

These are called the pious frauds of friendship. *Ib. VI, 6*

When widows exclaim loudly against second marriages, I would always lay a wager that the man, if not the wedding day, is absolutely fixed on. *Ib. 8*

Patience is a necessary ingredient of genius. — DISRAELI, *The Young Duke* [1831]

Genius is capacity for taking trouble. — LESLIE STEPHEN [1832–1904]

Genius is an intuitive talent for labor. — JAN WALAEUS

[1] It's of three jovial huntsmen, and a-hunting they did go;
And they hunted, and they hollo'd, and they blew their horns also;
Look ye there!
The Three Jovial Huntsmen (old English ballad), *st. 1*

[2] See *Luke 12:48*, p. 47a.

[1] See Congreve, p. 391b.

[2] See Gibbon, p. 466a.

[3] Amiable weaknesses of human nature. — GIBBON, *Decline and Fall of the Roman Empire* [1776–1788], *ch. 14*

It was an amiable weakness. — SHERIDAN, *The School for Scandal* [1777]

There is not in the universe a more ridiculous, nor a more contemptible animal, than a proud clergyman.
Amelia, bk. VI, ch. 10

One of my illustrious predecessors.[1]
Covent Garden Journal [January 11, 1752]

LINNAEUS [CARL VON LINNÉ]
1707–1778

To live by medicine is to live horribly.
Diaeta Naturalis, introduction

Nature does not proceed by leaps.[2]
Philosophia Botanica, sec. 77

Mingle your joys sometimes with your earnest occupation.[3]
From biography of Linnaeus by BENJAMIN DAYDON JONES, *ch. 9*

A professor can never better distinguish himself in his work than by encouraging a clever pupil, for the true discoverers are among them, as comets amongst the stars. *Ib.*

Live innocently; God is here.
Ib. 15 (inscribed over the door of Linnaeus's bedchamber)

If a tree dies, plant another in its place. *Ib.*

CHARLES WESLEY
1707–1788

"Christ, the Lord, is risen today,"
Sons of men and angels say,
Raise your joys and triumphs high,
Sing, ye heavens, and earth reply.
Hymns and Sacred Poems [1739]. Christ, the Lord, Is Risen Today

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the waters nearer roll,
While the tempest still is high;
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven glide,
O receive my soul at last.
Hymns and Sacred Poems. [1740]. Jesus, Lover of My Soul

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee.
Ib. [1742]. Gentle Jesus, Meek and Mild

Soldiers of Christ, arise,
And put your armor on.
Ib. [1749]. Soldiers of Christ, Arise

Hark! the herald angels sing
Glory to the newborn King;
Peace on earth, and mercy mild,
God and sinners reconciled!
Joyful all ye nations rise,
Join the triumph of the skies;
With th' angelic host proclaim
Christ is born in Bethlehem.[1]
Ib. [1753]. Christmas Hymn: Hark! the Herald Angels Sing

WILLIAM PITT, EARL OF CHATHAM
1708–1778

The atrocious crime of being a young man, which the honorable gentleman [Walpole] has with such spirit and decency charged upon me, I shall neither attempt to palliate nor deny; but content myself with wishing that I may be one of those whose follies may cease with their youth, and not of that num-

[1] Illustrious predecessor. — BURKE, *The Present Discontents* [1770]
I tread in the footsteps of illustrious men. . . . In receiving from the people the sacred trust twice confined to my illustrious predecessor [Andrew Jackson]. — MARTIN VAN BUREN, *Inaugural Address* [March 4, 1837]

[2] Natura non facit saltus.

[3] See Horace, p. 122b, and note.

[1] George Whitefield [1714–1770] altered lines 1 and 2, 7 and 8 from Wesley's original:
Hark, how all the welkin rings,
"Glory to the King of kings." . . .
Universal nature say,
"Christ the Lord is born today."

ber who are ignorant in spite of experience.

Speech in the House of Commons [1] [*March 6, 1741*]

I rejoice that America has resisted. Three millions of people, so dead to all the feelings of liberty, as voluntarily to submit to be slaves, would have been fit instruments to make slaves of the rest.

Ib. [*January 14, 1766*]

Confidence is a plant of slow growth in an aged bosom; youth is the season of credulity.

Speech in the House of Commons [*January 14, 1766*]

Unlimited power is apt to corrupt the minds of those who possess it; [2] and this I know, my lords, that where laws end, tyranny begins.[3]

Case of Wilkes. Speech [*January 9, 1770*]

There is something behind the throne greater than the King himself.

Speech in the House of Lords [*March 2, 1770*]

I love the Americans because they love liberty, and I love them for the noble efforts they made in the last war.

Ib.

Reparation for our rights at home, and security against the like future violations.[4]

Letter to the Earl of Shelburne [*September 29, 1770*]

If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms, — never — never — never! You cannot conquer America.

Speech [*November 18, 1777*]

I invoke the genius of the Constitution.

Ib.

The poorest man may in his cottage bid defiance to all the forces of the Crown. It may be frail — its roof may shake — the wind may blow through it — the storm may enter — the rain may enter — but the King of England cannot enter — all his force dares not cross the threshold of the ruined tenement!

Speech on the Excise Bill

SAMUEL JOHNSON

1709–1784

Of all the griefs that harass the distrest,
Sure the most bitter is a scornful jest.

London [1738] (*An imitation of the Third Satire of Juvenal*), *l. 166*

This mournful truth is ev'rywhere confess'd —
Slow rises worth, by poverty depress'd.[1]

Ib. l. 176

When learning's triumph o'er her barb'rous foes
First rear'd the stage, immortal Shakespeare rose;
Each change of many-color'd life he drew,
Exhausted worlds, and then imagin'd new:
Existence saw him spurn her bounded reign,
And panting Time toil'd after him in vain.

Prologue at the Opening of Drury Lane Theatre [1747]

Cold approbation gave the ling'ring bays,
For those who durst not censure, scarce could praise.

Ib.

Declamation roar'd, while Passion slept.

Ib.

[1] This is the composition of Johnson, founded on some note or statement of the actual speech. Johnson said, "That speech I wrote in a garret, in Exeter Street." — BOSWELL, *Life of Johnson* [1791]

[2] See Lord Acton, p. 750a.

[3] See John Locke, p. 372b.

[4] Indemnity for the past and security for the future. — LORD JOHN RUSSELL, *Life and Times of Charles James Fox* [1859–1860], *vol. III, p. 345, letter to the Hon. T. Maitland*

[1] Three years later Johnson wrote, "Mere unassisted merit advances slowly, if — what is not very common — it advances at all."

The wild vicissitudes of taste.
Prologue at the Opening of Drury Lane Theatre

For we that live to please must please to live. *Ib.*

Studious to please, yet not ashamed to fail.
Prologue to the Tragedy of Irene [1749]

Let observation with extensive view
Survey mankind, from China to Peru.[1]
Vanity of Human Wishes [1749], *l.* 1

Deign on the passing world to turn thine eyes,
And pause a while from learning to be wise.
There mark what ills the scholar's life assail —
Toil, envy, want, the patron, and the jail. *Ib. l.* 157

A frame of adamant, a soul of fire,
No dangers fright him, and no labors tire. *Ib. l.* 191

He left the name at which the world grew pale,
To point a moral, or adorn a tale. *Ib. l.* 221

"Enlarge my life with multitude of days!"
In health, in sickness, thus the suppliant prays:
Hides from himself his state, and shuns to know
That life protracted is protracted woe. *Ib. l.* 255

Superfluous lags the vet'ran on the stage. *Ib. l.* 308

Must helpless man, in ignorance sedate,
Roll darkling down the torrent of his fate? *Ib. l.* 345

Secure, whate'er he gives, he gives the best. *Ib. l.* 356

[1] De Quincey quotes with approval, but without naming him, the criticism of a writer who contends that this couplet amounts in effect to this: "Let observation with extensive observation observe mankind extensively." — *Rhetoric* [1828]

With these celestial Wisdom calms the mind,
And makes the happiness she does not find.
Vanity of Human Wishes, *l.* 367

Curiosity is one of the permanent and certain characteristics of a vigorous mind.
The Rambler [1] [*March* 12, 1751]

No place affords a more striking conviction of the vanity of human hopes than a public library.
Ib. [*March* 23, 1751]

I am not so lost in lexicography as to forget that *words are the daughters of earth, and that things are the sons of heaven.*[2]
Dictionary [1755], *preface*

Club — An assembly of good fellows, meeting under certain conditions. *Ib.*

Essay — A loose sally of the mind; an irregular indigested piece; not a regular and orderly composition. *Ib.*

Excise — A hateful tax levied upon commodities, and adjudged not by the common judges of property, but wretches hired by those to whom excise is paid. *Ib.*

Grubstreet — The name of a street near Moorsfield, London, much inhabited by writers of small histories, dictionaries, and temporary poems. *Ib.*

Lexicographer — A writer of dictionaries, a harmless drudge. *Ib.*

Oats — A grain which in England is generally given to horses, but in Scotland supports the people.[3] *Ib.*

[1] For the *Rambler* motto, see Johnson's translation of Boethius, *De Consolatione Philosophiae III, 9, 27*, p. 148a.

[2] See Herbert, p. 325a.

[3] It was pleasant to me to find, that "oats," the "food of horses," were so much used as the food of the people in Dr. Johnson's own town. — Boswell, *Life of Dr. Johnson* [1791], *vol. I, p. 628* [Everyman ed.]

I own that by my definition of *oats* I meant to vex them [the Scotch]. — Samuel Johnson; *from Ib. II, 434*

The joy of life is variety; the tenderest love requires to be renewed by intervals of absence.

The Idler [1758–1760], *no.* 39

He is no wise man that will quit a certainty for an uncertainty. *Ib.* 57

Ye who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope; who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow; attend to the history of Rasselas, Prince of Abyssinia.

Rasselas [1759], *ch.* 1

To a poet nothing can be useless.

Ib. 10

Human life is everywhere a state in which much is to be endured and little to be enjoyed. *Ib.* 11

Marriage has many pains, but celibacy has no pleasures. *Ib.* 26

Example is always more efficacious than precept. *Ib.* 29

The endearing elegance of female friendship. *Ib.* 45

How small, of all that human hearts endure,
That part which laws or kings can cause or cure!
Still to ourselves in every place consign'd,
Our own felicity we make or find.

Lines added to GOLDSMITH'S *Traveller* [1763–1764]

That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.

Journey to the Western Islands [1775]. *Inch Kenneth*

Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.

Lives of the Poets [1779–1781]. *Addison*

To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind unless it be invigorated and reimpressed by external ordinances, by stated calls to worship, and the salutary influence of example. *Ib. Milton*

The father of English criticism.

Ib. Dryden

He delighted to tread upon the brink of meaning. *Ib.*

The *Churchyard* abounds with images which find a mirror in every mind, and with sentiments to which every bosom returns an echo. *Ib. Gray* [1]

His [Garrick's] death has eclipsed the gaiety of nations, and impoverished the public stock of harmless pleasure.

Ib. Edmund Smith

New things are made familiar, and familiar things are made new.

Ib. Pope

Tomorrow I purpose to regulate my room.

Prayers and Meditations [*published* 1785]. [1764]

Preserve me from unseasonable and immoderate sleep. *Ib.* [1767]

Every man naturally persuades himself that he can keep his resolutions, nor is he convinced of his imbecility but by length of time and frequency of experiment. *Ib.* [1770]

This world, where much is to be done and little to be known.

Ib. Against Inquisitive and Perplexing Thoughts

I have, all my life long, been lying till noon; yet I tell all young men, and tell them with great sincerity, that nobody

[1] See Gray, p. 440a.

who does not rise early will ever do any good.

From BOSWELL, *Journal of a Tour to the Hebrides* [*published* 1785], [*September* 14, 1773]

Wickedness is always easier than virtue; for it takes the short cut to everything. *Ib.* [*September* 17, 1773]

Gratitude is a fruit of great cultivation; you do not find it among gross people. *Ib.* [*September* 20, 1773]

Here closed in death th' attentive eyes
That saw the manners in the face.
Epitaph on Hogarth [1786]

When the hoary Sage replied,
"Come, my lad, and drink some beer."
From MRS. PIOZZI, *Anecdotes of Samuel Johnson* [1786]

If the man who turnips cries,
Cry not when his father dies,
'Tis a proof that he had rather
Have a turnip than his father.[1] *Ib.*

He was a very good hater. *Ib.*

The law is the last result of human wisdom acting upon human experience for the benefit of the public. *Ib.*

The use of traveling is to regulate imagination by reality, and instead of thinking how things may be, to see them as they are. *Ib.*

Dictionaries are like watches; the worst is better than none, and the best cannot be expected to go quite true. *Ib.*

Books that you may carry to the fire, and hold readily in your hand, are the most useful after all.
Apothegms from HAWKINS, *Life of Johnson* [1787]

As with my hat[2] upon my head
I walk'd along the Strand,
I there did meet another man
With his hat in his hand.[1]
Anecdotes of Johnson by GEORGE STEEVENS

Abstinence is as easy to me as temperance would be difficult.
Anecdotes of Johnson by HANNAH MORE

Boswell: That, sir, was great fortitude of mind.
Johnson: No, sir; stark insensibility.
From BOSWELL, *Life of Johnson*[2] [*published* 1791], [*November* 5, 1728]

Sir, we are a nest of singing birds.[3]
Ib. [1730]

Tom Birch is as brisk as a bee in conversation; but no sooner does he take a pen in his hand than it becomes a torpedo to him, and benumbs all his faculties. *Ib.* [1743]

I'll come no more behind your scenes, David;[4] for the silk stockings and white bosoms of your actresses excite my amorous propensities. *Ib.* [1750]

A man may write at any time, if he will set himself doggedly to it.
Ib. [*March* 1750]

Wretched un-idea'd girls.
Ib. [1753]

Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached ground encumbers him with help? The notice which you have been pleased to take of my labors, had it been early, had been kind; but it has been delayed till I am indifferent, and

[1] A parody on the ballad *The Hermit of Warkworth.*

[2] Edited by G. B. Hill and revised by L. F. Powell [1934].

The *Life of Johnson* is assuredly a great, a very great work. Homer is not more decidedly the first of heroic poets, Shakespeare is not more decidedly the first of dramatists, Demosthenes is not more decidedly the first of orators, than Boswell is the first of biographers. He has no second. — MACAULAY, *Samuel Johnson* [1831]

[3] Of Pembroke College.

[4] David Garrick.

[1] Burlesque of Lope de Vega's lines, "Se acquien los leones vence," etc.

[2] Elsewhere found, "I put my hat."

cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it.[1]

From BOSWELL, *Life of Johnson* [*Letter to Lord Chesterfield, February 7, 1754*]

[Of Lord Chesterfield] This man, I thought, had been a Lord among wits; but, I find, he is only a wit among Lords! *Ib.* [1754]

Sir, he [Bolingbroke] was a scoundrel, and a coward: a scoundrel, for charging a blunderbuss against religion and morality; a coward, because he had not resolution to fire it off himself, but left half a crown to a beggarly Scotchman to draw the trigger at his death. *Ib.* [*March 6, 1754*]

Ignorance, madame, pure ignorance.[2] *Ib.* [1755]

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendship in a constant repair.[3] *Ib.* [1755]

Towering in the confidence of twenty-one. *Ib.* [*January 9, 1758*]

Being in a ship is being in a jail, with the chance of being drowned. *Ib.* [*March 1759*]

Nothing is little to him that feels it with great sensibility. *Ib.* [*July 20, 1762*]

A man of genius has been seldom ruined but by himself. *Ib.* [*December 21, 1762*]

Sir, I think all Christians, whether Papists or Protestants, agree in the essential articles, and that their differences are trivial, and rather political than religious.[1]

From BOSWELL, *Life of Johnson* [1763]

The noblest prospect which a Scotchman ever sees is the high-road that leads him to England! *Ib.* [*July 6, 1763*]

A man ought to read just as inclination leads him; for what he reads as a task will do him little good.[2] *Ib.* [*July 14, 1763*]

If he does really think that there is no distinction between virtue and vice, why, sir, when he leaves our houses let us count our spoons. *Ib.*

Sir, your levelers wish to level *down* as far as themselves; but they cannot bear leveling *up* to themselves. *Ib.* [*July 21, 1763*]

Sherry[3] is dull, naturally dull; but it must have taken him a great deal of pains to become what we now see him. Such an excess of stupidity, sir, is not in Nature. *Ib.* [*July 28, 1763*]

Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all. *Ib.* [*July 31, 1763*]

I look upon it, that he who does not mind his belly will hardly mind anything else. *Ib.* [*August 5, 1763*]

[1] What is a Patron? Johnson knew,
And well that lifelike portrait drew.
He is a Patron who looks down
With careless eye on men who drown;
But if they chance to reach the land,
Encumbers them with helping hand.
AUSTIN DOBSON [1840–1921], *The Noble Patron*

[2] When asked by a lady why he defined "pastern" as the "knee" of a horse in his Dictionary.

[3] Keep your friendships in repair. — EMERSON, *Uncollected Lectures: Table Talk*

[1] See first excerpt for 1772.

I do not find that the age or country makes the least difference; no, nor the language the actor spoke, nor the religion which they professed — whether Arab in the desert, or Frenchman in the Academy. I see that sensible men and conscientious men all over the world were of one religion of well-doing and daring. — EMERSON, *Lectures and Biographical Sketches* [1884]. *The Preacher*

See Disraeli, p. 613a.

[2] The book which you read from a sense of duty, or because for any reason you must, does not commonly make friends with you. — WILLIAM DEAN HOWELLS, *My Literary Passions* [1895], *ch. 7*

[3] Thomas Sheridan [1719–1788], actor, lecturer, and author.

This was a good dinner enough, to be sure, but it was not a dinner to *ask* a man to.

From BOSWELL, *Life of Johnson* [*August 5, 1763*]

The gloomy calm of idle vacancy.[1]

Ib. [*December 8, 1763*]

[Of Sir John Hawkins] A very unclubable man. *Ib.* [*1764*]

It matters not how a man dies, but how he lives.

Ib. [*October 26, 1769*]

That fellow seems to me to possess but one idea, and that is a wrong one.[2]

Ib. [*1770*]

A gentleman who had been very unhappy in marriage, married immediately after his wife died: Johnson said, it was the triumph of hope over experience. *Ib.*

A decent provision for the poor is the true test of civilization.[3] *Ib.*

All denominations of Christians have really little difference in point of doctrine, though they may differ widely in external forms.[4] *Ib.* [*1772*]

Nobody can write the life of a man, but those who have eat and drunk and lived in social intercourse with him.[5]

Ib. [*March 31, 1772*]

I am a great friend to public amusements; for they keep people from vice.

Ib.

A cow is a very good animal in the field; but we turn her out of a garden.

Ib. [*April 15, 1772*]

Much may be made of a Scotchman if he be caught young.[1]

From BOSWELL, *Life of Johnson* [*Spring 1772*]

It is a foolish thing well done.[2]

Ib. [*April 3, 1773*]

No, sir, do *you* read books *through?*[3]

Ib. [*April 19, 1773*]

An old tutor of a college said to one of his pupils: Read over your compositions, and wherever you meet with a passage which you think is particularly fine, strike it out.[4]

Ib. [*April 30, 1773*]

You are the most unscottified of your countrymen. *Ib.* [*May 1, 1773*]

The woman's a whore, and there's an end on 't.[5] *Ib.* [*May 7, 1773*]

Was ever poet so trusted before?[6]

Ib. [*July 4, 1774*]

Attack is the re-action; I never think I have hit hard unless it rebounds.

Ib. [*April 2, 1775*]

Most vices may be committed very genteelly: a man may debauch his friend's wife genteelly: he may cheat at cards genteelly. *Ib.* [*April 6, 1775*]

A man will turn over half a library to make one book. *Ib.*

Patriotism is the last refuge of a scoundrel. *Ib.* [*April 7, 1775*]

That is the happiest conversation where there is no competition, no vanity, but a calm quiet interchange of sentiments. *Ib.* [*April 14, 1775*]

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.

Ib. [*April 18, 1775*]

In lapidary inscriptions a man is not upon oath. *Ib.* [*1775*]

[1] See Cowper, p. 458b.

[2] See Disraeli, p. 612a.

[3] See Spinoza, p. 374a, and Andrew Carnegie, p. 757b.

[4] See first entry for 1763.

[5] They only who live with a man can write his life with any genuine exactness and discrimination; and few people who have lived with a man know what to remark about him. —*vol. I, 617* (Everyman ed.)

[1] Of Lord Mansfield, educated in England.

[2] Of Goldsmith's apology in the *London Chronicle* for beating Evans the bookseller.

[3] Upon being asked by Elphinstone if he had read a new book through.

[4] See Sydney Smith, p. 523b.

[5] Of Lady Diana Beauclerk, divorced.

[6] Of Oliver Goldsmith.

There is nothing which has yet been contrived by man by which so much happiness is produced as by a good tavern or inn.[1]

From BOSWELL, *Life of Johnson* [*March 21, 1776*]

No man but a blockhead ever wrote except for money. *Ib.* [*April 5, 1776*]

Life is a progress from want to want, not from enjoyment to enjoyment.

Ib. [*May 1776*]

Sir, you have but two topics, yourself and me. I am sick of both. *Ib.*

Olivarii Goldsmith, Poetae, Physici, Historici, qui nullum fere scribendi genus non tetigit, Nullum quod tetigit non ornavit [To Oliver Goldsmith, Poet, Naturalist, Historian, who left scarcely any style of writing untouched, and touched nothing that he did not adorn].

Ib. Epitaph on Goldsmith [*June 22, 1776*]

Life admits not of delays; when pleasure can be had, it is fit to catch it. Every hour takes away part of the things that please us, and perhaps part of our disposition to be pleased.

Ib. [*September 1, 1777*]

Depend upon it, sir, when a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully.

Ib. [*September 19, 1777*]

When a man is tired of London, he is tired of life; for there is in London all that life can afford.

Ib. [*September 20, 1777*]

It is a man's own fault, it is from want of use, if his mind grows torpid in old age.

From BOSWELL, *Life of Johnson* [*April 9, 1778*]

Johnson had said that he could repeat a complete chapter of *The Natural History of Iceland*, from the Danish of Horrebow, the whole of which was exactly thus: "Ch. LXXII. *Concerning snakes.* There are no snakes to be met with throughout the whole island." [1]

Ib. [*April 13, 1778*]

Every state of society is as luxurious as it can be. Men always take the best they can get. *Ib.* [*April 14, 1778*]

A country governed by a despot is an inverted cone. *Ib.*

I am willing to love all mankind, except an American.

Ib. [*April 15, 1778*]

Pleasure of itself is not a vice.

Ib.

As the Spanish proverb says, "He, who would bring home the wealth of the Indies, must carry the wealth of the Indies with him," so it is in traveling, a man must carry knowledge with him if he would bring home knowledge.

Ib. [*April 17, 1778*]

It is better to live rich, than to die rich.[2] *Ib.*

Were it not for imagination, sir, a man would be as happy in the arms of a chambermaid as a duchess.

Ib. [*May 9, 1778*]

I would rather be attacked than unnoticed. For the worst thing you can do to an author is to be silent as to his works. *Ib.* [*March 26, 1779*]

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[1] Whoe'er has travel'd life's dull round,
Whate'er his various tour has been,
May sigh to think how oft he found
His warmest welcome at an inn.

WILLIAM SHENSTONE [1714–1763]; *written on a window of an inn at Henley.* Quoted not quite correctly by Johnson following his remark. ROBERT LEIGHTON [1611–1684], Archbishop of Glasgow, often said that if he were to choose a place to die in, it should be an inn.— *Works, vol. I, p. 76*

See the Archpoet, p. 154b.

[1] Chapter XLII is still shorter: "There are no owls of any kind in the whole island."

[2] See Robert Frost, p. 928b.

I remember a passage in Goldsmith's *Vicar of Wakefield*, which he was afterwards a fool enough to expunge: "I do not love a man who is zealous for nothing."

From BOSWELL, *Life of Johnson* [*March 26, 1779*]

Claret is the liquor for boys; port for men; but he who aspires to be a hero must drink brandy.

Ib. [*April 7, 1779*]

Worth seeing? yes; but not worth going to see. *Ib.* [*October 12, 1779*]

If you are idle, be not solitary; if you are solitary, be not idle.[1]

Ib. [*October 27, 1779*]

A Frenchman must be always talking, whether he knows anything of the matter or not; an Englishman is content to say nothing, when he has nothing to say. *Ib.* [*1780*]

Greek, sir, is like lace; every man gets as much of it as he can. *Ib.*

[Of Oliver Goldsmith] No man was more foolish when he had not a pen in his hand, or more wise when he had. *Ib.*

The applause of a single human being is of great consequence. *Ib.*

Come to me, my dear Bozzy, and let us be as happy as we can.

Ib. [*March 14, 1781*]

There are people whom one should like very well to drop, but would not wish to be dropped by.

Ib. [*March 1781*]

We are not here to sell a parcel of boilers and vats, but the potentiality of growing rich beyond the dreams of avarice.[2] *Ib.* [*April 4, 1781*]

[1] "The great direction which Burton has left to men disordered like you, is this: Be not solitary, be not idle." — *Ib.*
See Burton, p. 312a.
[2] See Edward Moore, p. 435b.

Classical quotation is the *parole* of literary men all over the world.

From BOSWELL, *Life of Johnson* [*May 8, 1781*]

My friend was of opinion that when a man of rank appeared in that character [as an author], he deserved to have his merit handsomely allowed.[1]

Ib. [*May 1781*]

A jest breaks no bones.

Ib. [*June 4, 1781*]

Officious, innocent, sincere,
Of every friendless name the friend.

Ib. [*January 20, 1782; on the death of Robert Levett*]

To let friendship die away by negligence and silence, is certainly not wise. It is voluntarily to throw away one of the greatest comforts of this weary pilgrimage. *Ib.* [*March 20, 1782*]

Whatever you have, spend less.

Ib. [*December 7, 1782*]

I never have sought the world; the world was not to seek me.[2]

Ib. [*March 23, 1783*]

He is not only dull himself, but the cause of dullness in others.[3] *Ib.* [*1783*]

Clear your mind of cant.[4]

Ib. [*May 15, 1783*]

Who drives fat oxen should himself be fat.[5] *Ib.* [*June 1784*]

I have found you an argument; I am not obliged to find you an understanding. *Ib.*

Blown about by every wind of criticism.[6] *Ib.*

Don't attitudenize. *Ib.*

[1] Usually quoted as: When a nobleman writes a book, he ought to be encouraged.
See Somerville, p. 397a.
[2] See Byron, p. 556b, and Emerson, p. 601b.
[3] See Shakespeare, p. 241b.
[4] See Carlyle, p. 576b.
[5] Parody on: Who rules o'er freemen should himself be free. — BROOKE, *Gustavus Vasa* [*1739*]
[6] See *Ephesians 4:14*, p. 54a.

I look upon every day to be lost, in which I do not make a new acquaintance.

From BOSWELL, *Life of Johnson* [*November 1784*]

God bless you, my dear!

Ib. [*December 13, 1784; his last words*]

JULIEN OFFRAY DE LA METTRIE

1709–1751

The human body is a watch, a large watch constructed with . . . skill and ingenuity.

L'Homme Machine [1748] [1]

GEORGE, LORD LYTTELTON

1709–1773

Women, like princes, find few real friends.

Advice to a Lady

What is your sex's earliest, latest care,
Your heart's supreme ambition? To be fair. *Ib.*

The lover in the husband may be lost.

Ib.

Where none admire, 'tis useless to excel;
Where none are beaux, 'tis vain to be a belle.

Soliloquy on a Beauty in the Country

THEODORE TRONCHIN

1709–1781

In medicine, sins of commission are mortal, sins of omission venial.

Quoted in Bulletin of New York Academy of Medicine, V [1929], 151

[1] *Man a Machine.* Translated by M. W. CALKINS, 1912.

OLIVER EDWARDS

1711–1791

I have tried too in my time to be a philosopher; but I don't know how, cheerfulness was always breaking in.

[*April 17, 1778*] *From* BOSWELL, *Life of Johnson* [1791]

DAVID HUME

1711–1776

Avarice, the spur of industry.

Essays [1741–1742]. *Of Civil Liberty*

Beauty in things exists in the mind which contemplates them.[1]

Ib. Of Tragedy

Custom, then, is the great guide of human life.

An Enquiry Concerning Human Understanding [1748], *pt. 1*

No testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish.

Ib. Of Miracles

Opposing one species of superstition to another, set them a-quarreling; while we ourselves, during their fury and contention, happily make our escape into the calm, though obscure, regions of philosophy.

The Natural History of Religion [1757]

Never literary attempt was more unfortunate than my Treatise of Human Nature. It fell dead-born from the press. *My Own Life* [1777], *ch. 1*

MIKHAIL LOMONOSOV[2]

1711–1765

Carolus V,[3] Emperor of Rome, was wont to say that the Hispanic tongue was seemly for converse with God, the

[1] See Wallace, p. 729b, and Hungerford, p. 831b.

[2] Lomonosov created our first university. To put it better, he himself was our first university. — ALEXANDER PUSHKIN, *The Trip from Moscow to Petersburg* [1834]

[3] See Charles V, p. 186a.

French with friends, the German with enemies, the Italian with the feminine sex. Had he been versed in the Russian tongue, however, he would of a certainty have added to this that it is appropriate to converse with all of the above, inasmuch as he would have found in it the magnificence of the Hispanic tongue, the sprightliness of the French, the sturdiness of the German, the tenderness of the Italian and, over and above all that, the richness and conciseness of powerful imagery, of the Greek and Latin tongues.

Russian Grammar [1] [1755]

FREDERICK THE GREAT
1712–1786

By push of bayonets, no firing till you see the whites of their eyes.[2]

At Prague [*May 6, 1757*]

Rascals, would you live forever? [3]

When the Guards hesitated at Kolin [*June 18, 1757*]

The prince is the first servant of his state.

Memoirs of the House of Brandenburg [1758]

God is always with the strongest battalions.[4]

Letter to the Duchess Luise Dorothea von Gotha [*May 8, 1760*]

I am tired of ruling over slaves.

Last words [*April 1, 1786*]

GEORGE GRENVILLE
1712–1770

A wise government knows how to enforce with temper or to conciliate with dignity.

Speech against expulsion of John Wilkes, in Parliament [1769]

[1] Translated by B. G. GUERNEY.
[2] See William Prescott, p. 446b.
[3] Ihr Racker, wollt ihr ewig leben?
That sergeant at Belleau Woods . . .
"Come on, you . . . Do you want to live forever?"
SANDBURG, *Losers* [*1921*]
[4] See Bussy-Rabutin, p. 357a, and note.

EDWARD MOORE
1712–1757

This is adding insult to injury.[1]

The Foundling [1748], *act V, sc. 2*

I am rich beyond the dreams of avarice.[2]

The Gamester [*1753*], *act II, sc. 2*

JEAN JACQUES ROUSSEAU
1712–1778

The first man who, having fenced in a piece of land, said, "This is mine," and found people naïve enough to believe him, that man was the true founder of civil society.

Discours sur l'Origine et le Fondement de l'Inégalité parmi les Hommes [1754]

Never exceed your rights, and they will soon become unlimited. *Ib.*

Money is the seed of money, and the first guinea is sometimes more difficult to acquire than the second million. *Ib.*

Man is born free, and everywhere he is in chains.[3]

Du Contrat Social [1762], *I, ch. 1*

The strongest is never strong enough to be always the master, unless he transforms his strength into right, and obedience into duty. *Ib. 3*

The right of conquest has no foundation other than the right of the strongest. *Ib. 4*

In the strict sense of the term, a true democracy has never existed, and never will exist. *Ib. III, 4*

The body politic, like the human body, begins to die from its birth, and bears in itself the causes of its destruction. *Ib. 11*

[1] See Phaedrus, p. 129b.
[2] See Johnson, p. 433a.
[3] L'homme est né libre, et partout il est dans les fers.
See Bliss, p. 468b, and Schiller, p. 497b.

Good laws lead to the making of better ones; bad ones bring about worse.
Du Contrat Social, III, 15

Everything is good when it leaves the hands of the Creator; everything degenerates in the hands of man.
Émile, ou de l'education [1762], *I*

I shall always maintain that whoso says in his heart, "There is no God," while he takes the name of God upon his lips, is either a liar or a madman.
Ib.

People who know little are usually great talkers, while men who know much say little. *Ib.*

What wisdom can you find that is greater than kindness? *Ib. II*

Nature never deceives us; it is always we who deceive ourselves. *Ib. III*

There exists one book, which, to my taste, furnishes the happiest treatise of natural education. What then is this marvelous book? Is it Aristotle? Is it Pliny, is it Buffon? No — it is *Robinson Crusoe.* *Ib.*

Self-love makes more libertines than love. *Ib. IV*

Provided a man is not mad, he can be cured of every folly but vanity.
Ib.

A man says what he knows, a woman says what will please. *Ib. V*

Where is the man who owes nothing to the land in which he lives? Whatever that land may be, he owes to it the most precious thing possessed by man, the morality of his actions and the love of virtue.[1] *Ib.*

I have entered on an enterprise which is without precedent, and will have no imitator. I propose to show my fellows a man as nature made him, and this man shall be myself.
Les Confessions [1781–1788], *I*

Remorse sleeps during a prosperous period but wakes up in adversity.
Ib. II

It is too difficult to think nobly when one only thinks to get a living.
Ib. II

Hatred, as well as love, renders its votaries credulous. *Ib. V*

At length I recollected the thoughtless saying of a great princess, who, on being informed that the country people had no bread, replied, "Let them eat cake." [1] *Ib. VI*

The thirst after happiness is never extinguished in the heart of man.
Ib. IX

He [2] thinks like a philosopher, but governs like a King. *Ib. XII*

JOSIAH TUCKER, DEAN OF GLOUCESTER
1712–1799

What is true of a shopkeeper is true of a shopkeeping nation.[3]
Tract Against Going to War for the Sake of Trade [1763]

ALISON COCKBURN
1713–1794

I've seen the smiling of Fortune beguiling,

[1] See John F. Kennedy, p. 1073a, and note.

[1] Qu'ils mangent de la brioche.
This remark is usually attributed to Marie Antoinette, after her arrival in France in 1770, but the sixth book of the *Confessions* was written two or three years before that date.

[2] Frederick the Great, King of Prussia [1740–1786]

[3] See Adam Smith, p. 445a.
Let Pitt then boast of his victory to his nation of shopkeepers. — BERTRAND BARÈRE, *Speech* [June 11, 1794]
But it may be said as a rule, that every Englishman in the Duke of Wellington's army paid his way. The remembrance of such a fact surely becomes a nation of shopkeepers. — THACKERAY, *Vanity Fair* [1847–1848], *vol. I, ch. 28*

I've felt all its favors and found its decay.

The Flowers of the Forest

The flowers of the forest are withered away.[1]

Ib.

DENIS DIDEROT
1713–1784

My thoughts are my trollops.[2]

Le Neveu de Rameau, ch. 1

I can be expected to look for truth but not to find it.

Pensées Philosophiques [1746], *no. 29*

L'esprit de l'escalier [staircase wit].[3]

Paradoxe sur le Comédien

From fanaticism to barbarism is only one step.

Essai sur le Mérite de la Vertu

LAURENCE STERNE
1713–1768

Only the brave know how to forgive. . . . A coward never forgave; it is not in his nature.

Sermons, vol. I [1760], *no. 12*

This sad vicissitude of things.[4]

Ib. 15

I wish either my father or my mother, or indeed both of them, as they were in duty both equally bound to it, had minded what they were about when they begot me.

Tristram Shandy, bk. I [1760], *ch. 1*

"Pray, my dear," quoth my mother, "have you not forgot to wind up the clock?" — "Good G—!" cried my father, making an exclamation, but taking care to moderate his voice at the same time — "Did ever woman, since the creation of the world, interrupt a man with such a silly question?"

Tristram Shandy, bk. I, ch. 1

So long as a man rides his hobby-horse peaceably and quietly along the king's highway, and neither compels you or me to get up behind him — pray, sir, what have either you or I to do with it? *Ib. 7*

For every ten jokes, thou hast got an hundred enemies. *Ib. 12*

He was within a few hours of giving his enemies the slip forever. *Ib.*

Whistled up to London, upon a Tom Fool's errand. *Ib. 16*

'Tis known by the name of perseverance in a good cause — and of obstinacy in a bad one. *Ib. 17*

Persuasion hung upon his lips.

Ib. 19

Digressions, incontestably, are the sunshine — they are the life, the soul of reading; take them out of this book for instance — you might as well take the book along with them. *Ib. 22*

The history of a soldier's wound beguiles the pain of it. *Ib. 25*

The desire of knowledge, like the thirst of riches, increases ever with the acquisition of it. *Ib. II* [1760], *ch. 3*

Writing, when properly managed (as you may be sure I think mine is), is but a different name for conversation.

Ib. 11

Go, poor devil, get thee gone! Why should I hurt thee? This world surely is wide enough to hold both thee and me.[1] *Ib. 12*

That's another story,[2] replied my father. *Ib. 17*

[1] See Jane Elliott, p. 446b.

[2] Mes pensées sont mes catins.

[3] The witty retort thought up after the conversation is finished and one is on one's way downstairs.

[4] See Bacon, p. 209b.

Revolves the sad vicissitude of things. — Rev. Richard Gifford [1725–1807], *Contemplation*

[1] Uncle Toby to the fly.

[2] But that is another story. — Kipling, *Plain Tales from the Hills* [1888], *Three and — An Extra*

Trust that man in nothing who has not a conscience in everything.
Tristram Shandy, bk. II, ch. 17

Good — bad — indifferent.
Ib. III [1761–1762], *ch. 2*

"Our armies swore terribly in Flanders," cried my uncle Toby — "but nothing to this." *Ib. 11*

Of all the cants which are canted in this canting world, though the cant of hypocrites may be the worst, the cant of criticism is the most tormenting!
Ib. 12

'Twould be as much as my life was worth. *Ib. 20*

One of the two horns of my dilemma. *Ib. IV* [1761–1762], *ch. 26*

The feather put into his cap of having been abroad. *Ib. 31*

Now or never was the time. *Ib.*

There is a Northwest Passage to the intellectual world.
Ib. V [1761–1762], *ch. 42*

The Accusing Spirit, which flew up to heaven's chancery with the oath, blushed as he gave it in; and the Recording Angel, as he wrote it down, dropped a tear upon the word and blotted it out forever.[1]
Ib. VI [1761–1762], *ch. 8*

A man should know something of his own country, too, before he goes abroad. *Ib. VII* [1765], *ch. 2*

Ho! 'tis the time of salads. *Ib. 17*

L — d! said my mother, what is all this story about? — A Cock and a Bull, said Yorick. *Ib. IX* [1767], *ch. 33*

They order, said I, this matter better in France.
A Sentimental Journey [1768], *l. 1*

I pity the man who can travel from Dan to Beersheba and cry, 'Tis all barren!
A Sentimental Journey. In the Street, Calais

Tant pis and *tant mieux*, being two of the great hinges in French conversation, a stranger would do well to set himself right in the use of them before he gets to Paris. *Ib. Montreuil*

Hail, ye small, sweet courtesies of life! for smooth do ye make the road of it. *Ib. The Pulse, Paris*

God tempers the wind, said Maria, to the shorn lamb.[1] *Ib. Maria*

CHRISTIAN FÜRCHTEGOTT GELLERT
1715–1769

Live as you will have wished to have lived when you are dying.[2]
Of Death, st. 2

CLAUDE ADRIEN HELVÉTIUS
1715–1771

Truth is a torch that gleams through the fog without dispelling it.
De l'Esprit [1758],[3] *preface*

What makes men happy is liking what they have to do. This is a principle on which society is not founded.
Ib.

We don't call a man mad who believes that he eats God, but we do the one who says he is Jesus Christ. *Ib.*

LUC DE CLAPIERS, MARQUIS DE VAUVENARGUES
1715–1747

Great thoughts come from the heart.
Réflexions et Maximes, [*c. 1747*] *no. 127*

[1] But sad as angels for the good man's sin,
Weep to record, and blush to give it in.
CAMPBELL, *Pleasures of Hope* [1799], *pt. II, l. 357*

[1] See Henri Estienne, p. 188b.

[2] See Jonathan Edwards, p. 420b.

[3] Voltaire, when he read *De l'Esprit*, wrote the author: "Your book is dictated by the soundest reason. You had better get out of France as quickly as you can." The book was condemned by the *parlement* and burned.

Lazy people are always looking for something to do.
Réflexions et Maximes, no. 458

The things we know best are those we have not learned. *Ib. 479*

WILLIAM WHITEHEAD
1715–1785

Yes, I'm in love, I feel it now
And Caelia has undone me;
And yet I swear I can't tell how
The pleasing plague stole on me.
The Je ne sçay quoi song

An old tale which every schoolboy knows.
The Roman Father, prologue

DAVID GARRICK
1716–1779

Let others hail the rising sun:
I bow to that whose course is run.[1]
On the Death of Mr. Pelham

Heart of oak are our ships,
Heart of oak are our men:
We always are ready;
Steady, boys, steady;
We'll fight, and we'll conquer again and again.
Heart of Oak [*c.* 1770]

Here lies Nolly Goldsmith, for shortness called Noll,
Who wrote like an angel, but talk'd like poor Poll.
Impromptu epitaph on Goldsmith

THOMAS GRAY
1716–1771

Ye distant spires, ye antique towers,
That crown the wat'ry glade.
On a Distant Prospect of Eton College [1742], *st.* 1

Still as they run they look behind,
They hear a voice in every wind,
And snatch a fearful joy. *Ib. st.* 4

Alas, regardless of their doom,
The little victims play!
No sense have they of ills to come,
Nor care beyond today.
On a Distant Prospect of Eton College, st. 6

Grim-visag'd comfortless Despair.
Ib. st. 7

To each his suff'rings: all are men,
Condemn'd alike to groan,
The tender for another's pain,
Th' unfeeling for his own.
Yet ah! why should they know their fate,
Since sorrow never comes too late,
And happiness too swiftly flies?
Thought would destroy their paradise.
No more; where ignorance is bliss,
'Tis folly to be wise.[1] *Ib. st.* 10

Daughter of Jove, relentless power,
Thou tamer of the human breast,
Whose iron scourge and tort'ring hour
The bad affright, afflict the best!
Hymn to Adversity [1742], *st.* 1

What sorrow was, thou bad'st her know,
And from her own she learn'd to melt at others' woe. *Ib. st.* 2

What female heart can gold despise?
What cat's averse to fish?
On the Death of a Favorite Cat [1747], *st.* 4

A fav'rite has no friend! *Ib. st.* 6

As sickly plants betray a niggard earth,
Whose barren bosom starves her gen'rous birth.
The Alliance of Education and Government [*c.* 1748], *l.* 1

The social smile, the sympathetic tear.
Ib. l. 37

When love could teach a monarch to be wise,
And gospel-light first dawn'd from Bullen's eyes.[2] *Ib. l.* 108

The curfew tolls the knell of parting day,

[1] See *Ecclesiastes 1:18*, p. 27b.

[2] The monarch is Henry VIII; Anne Boleyn's name is here spelled (as it is in Shakespeare's *Henry VIII*) as it is pronounced.

[1] See Pompey, p. 112a.

The lowing herd wind slowly o'er the lea,
The plowman homeward plods his weary way,
And leaves the world to darkness and to me.
Elegy Written in a Country Churchyard [1750], *st.* 1

Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds. *Ib. st.* 2

Save that from yonder ivy-mantled tow'r
The moping owl does to the moon complain. *Ib. st.* 3

Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep. *Ib. st.* 4

The breezy call of incense-breathing Morn. *Ib. st.* 5

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care.[1] *Ib. st.* 6

Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor. *Ib. st.* 8

The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour:
The paths of glory lead but to the grave. *Ib. st.* 9

Where thro' the long-drawn aisle and fretted vault
The pealing anthem swells the note of praise. *Ib. st.* 10

Can storied urn, or animated bust
Back to its mansion call the fleeting breath?

[1] See Homer, p. 63a.

Can honor's voice provoke the silent dust,
Or flatt'ry soothe the dull cold ear of death?
Elegy Written in a Country Churchyard, st. 11

Hands, that the rod of empire might have sway'd,
Or wak'd to ecstasy the living lyre.
Ib. st. 12

But knowledge to their eyes her ample page
Rich with the spoils of time did ne'er unroll; [1]
Chill penury repress'd their noble rage,
And froze the genial current of the soul. *Ib. st.* 13

Full many a gem of purest ray serene,[2]
The dark unfathom'd caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air. *Ib. st.* 14

Some village Hampden, that with dauntless breast
The little tyrant of his fields withstood;
Some mute inglorious Milton here may rest,
Some Cromwell guiltless of his country's blood. *Ib. st.* 15

To scatter plenty o'er a smiling land,
And read their hist'ry in a nation's eyes.
Ib. st. 16

Forbade to wade through slaughter to a throne,
And shut the gates of mercy on mankind. *Ib. st.* 17

Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool sequester'd vale of life

[1] See Sir Thomas Browne, p. 329b.

[2] Every single phrase is a string of perfect gems, of purest ray serene, strung together on a loose golden thread. — GEORGE DU MAURIER, *Trilby, pt. VI* [1894]
See Joseph Hall, p. 309b.

They kept the noiseless tenor of their way.[1]
Elegy Written in a Country Churchyard, st. 19

Implores the passing tribute of a sigh.
Ib. st. 20

For who to dumb forgetfulness a prey,
This pleasing anxious being e'er resign'd,
Left the warm precincts of the cheerful day,
Nor cast one longing ling'ring look behind? *Ib. st. 22*

E'en from the tomb the voice of nature cries,
E'en in our ashes live their wonted fires.[2] *Ib. st. 23*

Mindful of th' unhonor'd dead.
Ib. st. 24

Here rests his head upon the lap of Earth
A youth to fortune and to fame unknown.
Fair Science frown'd not on his humble birth,
And Melancholy mark'd him for her own.[3] *Ib. The Epitaph, st. 1*

Large was his bounty, and his soul sincere,
Heav'n did a recompense as largely send:
He gave to mis'ry all he had, a tear,
He gained from Heav'n ('twas all he wish'd) a friend. *Ib. st. 2*

No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose,)
The bosom of his Father and his God.
Ib. st. 3

The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,

[1] In sober state,
Through the sequestered vale of rural life,
The venerable patriarch guileless held
The tenor of his way.
PORTEUS [1731–1808], *Death, l. 108*

[2] See Chaucer, p. 167b.

[3] See Walton, p. 325b.

To him are opening paradise.
Ode on the Pleasure Arising from Vicissitude [1754], *l. 49*

O'er her warm cheek and rising bosom move
The bloom of young Desire and purple light of Love.
The Progress of Poesy [1754], *I. 3, l. 16*

Far from the sun and summer-gale,
In thy green lap was Nature's Darling[1] laid. *Ib. III. 1, l. 1*

Or ope the sacred source of sympathetic tears. *Ib. l. 12*

He[2] pass'd the flaming bounds of place and time:
The living throne, the sapphire-blaze,
Where angels tremble, while they gaze,
He saw; but blasted with excess of light,
Closed his eyes in endless night.
Ib. 2, l. 4

Thoughts that breathe, and words that burn. *Ib. 3, l. 4*

Ruin seize thee, ruthless King!
Confusion on thy banners wait,
Though fann'd by Conquest's crimson wing
They mock the air with idle state.
The Bard [1759], *I. 1, l. 1*

Weave the warp, and weave the woof,
The winding-sheet of Edward's race.
Give ample room and verge enough,
The characters of hell to trace.
Ib. II. 1, l. 1

Fair laughs the morn, and soft the zephyr blows,
While proudly riding o'er the azure realm
In gallant trim the gilded vessel goes;
Youth on the prow, and Pleasure at the helm;
Regardless of the sweeping whirlwind's sway,
That, hush'd in grim repose, expects his evening prey. *Ib. 2, l. 9*

[1] Shakespeare.

[2] Milton.

Visions of glory, spare my aching sight,
Ye unborn ages, crowd not on my soul!
The Bard III. 1, l. 11

And truth severe, by fairy fiction drest.
Ib. 3, l. 3

Now my weary lips I close;
Leave me, leave me to repose!
Descent of Odin [1761], *l. 71*

Iron sleet of arrowy shower
Hurtles in the darken'd air.
The Fatal Sisters [1761]

Too poor for a bribe, and too proud to importune,
He had not the method of making a fortune.
On His Own Character [1761]

I shall be but a shrimp of an author.
Letter to Horace Walpole [*February 25, 1768*]

Sweet is the breath of vernal shower,
The bee's collected treasures sweet,
Sweet music's melting fall, but sweeter yet
The still small voice [1] of gratitude.
Ode for Music [1769]

HORACE WALPOLE
1717–1797

Our supreme governors, the mob.
Letters. To Horace Mann [*September 7, 1743*]

Every drop of ink in my pen ran cold.
Ib. To George Montagu [*July 3, 1752*]

It is charming to totter into vogue.
Ib. To G. A. Selwyn [*December 2, 1765*]

The next Augustan age will dawn on the other side of the Atlantic. There will, perhaps, be a Thucydides at Boston, a Xenophon at New York, and, in time, a Virgil at Mexico, and a Newton at Peru. At last, some curious traveler from Lima will visit England and give a description of the ruins of St. Paul's, like the editions of Balbec and Palmyra.[1]
Ib. To Mann [*November 24, 1774*]

This world is a comedy to those that think, a tragedy to those that feel.
Ib. To the Countess of Upper Ossory [*August 16, 1776*]

Prognostics do not always prove prophecies — at least the wisest prophets make sure of the event first.
Ib. To Thomas Walpole [*February 19, 1785*]

All his [Sir Joshua Reynolds's] own geese are swans, as the swans of others are geese. *Ib.* [*December 1, 1786*]

JOHANN ELIAS SCHLEGEL
1719–1749

Busy leisure.
Der Geschäftige Müssiggänger [1743]

SAMUEL FOOTE
1720–1777

Born in a cellar . . . and living in a garret.[2] *The Author, act II*

Matt Minikin won't set fire to the Thames though he lives near the Bridge.
Trip to Calais [1776]

So she went into the garden to cut a cabbage leaf to make an apple pie; and at the same time a great she-bear, coming up the street, pops its head into the shop. "What! no soap?" So he died, and she very imprudently married the barber; and there were present the Picninnies, and the Joblillies, and the Garyalies, and the grand Panjandrum himself, with the little round button at top, and they all fell to playing the game of catch as catch can, till the

[1] See *I Kings 19:12*, p. 13b.

[1] See Macaulay, p. 595b.

[2] Born in the garret, in the kitchen bred. — Byron, *A Sketch* [1816]

gunpowder ran out at the heels of their boots.

Nonsense written to test the boasted memory of Charles Macklin, The Quarterly Review [1854]. *Credited to Foote by* MARIA EDGEWORTH, *Harry and Lucy Concluded, vol. II*

DENNIS O'KELLY
1720–1787

It will be Eclipse first, the rest nowhere.

Declaration at Epsom [*May 3, 1769*] *when the great race horse Eclipse was to run his first race. Annals of Sporting, vol. II, p. 271*

JOHN WOOLMAN
1720–1772

Though I felt uneasy at the thought of writing an instrument of slavery . . . through weakness I gave way and wrote it; but . . . said before my master and the Friend that I believed slavekeeping to be a practice inconsistent with the Christian religion. This, in some degree, abated my uneasiness; yet . . . I should have been clearer if I had desired to be excused from it, as a thing against my conscience.

Journal [*published 1774*]

WILLIAM COLLINS
1721–1759

How sleep the brave, who sink to rest,
By all their country's wishes bless'd!

Ode Written in the Year 1746, st. 1

By fairy hands their knell is rung,
By forms unseen their dirge is sung;
There Honor comes, a pilgrim gray,
To bless the turf that wraps their clay,
And Freedom shall awhile repair,
To dwell a weeping hermit there!

Ib. st. 2

In numbers warmly pure and sweetly strong.

Ode to Simplicity [1747], *st. 1*

If aught of oaten stop or pastoral song
May hope, O pensive Eve, to soothe thine ear.

Ode to Evening [1747], *l. 1*

Now air is hush'd, save where the weak-ey'd bat,
With short shrill shriek flits by on leathern wing,
Or where the beetle winds
His small but sullen horn. *Ib. l. 9*

'Twas sad by fits, by starts 'twas wild.

The Passions [1747], *l. 28*

With eyes uprais'd, as one inspir'd,
Pale Melancholy sate retir'd,
And from her wild sequester'd seat,
In notes by distance made more sweet,
Pour'd through the mellow horn her pensive soul *Ib. l. 57*

In hollow murmurs died away.

Ib. l. 68

O Music, sphere-descended maid,
Friend of Pleasure, Wisdom's aid!

Ib. l. 95

JEANNE, MARQUISE DE POMPADOUR
1721–1764

Après nous le déluge [After us the deluge].[1]

Reputed reply to Louis XV [*November 5, 1757*] *after the defeat of the French and Austrian armies by Frederick the Great in the battle of Rossbach*

TOBIAS SMOLLETT
1721–1771

He was formed for the ruin of our sex.

Roderick Random [1748], *ch. 22*

[1] The attribution to Mme. de Pompadour is made by DESPRÉS, *Mémoires de Madame de Hausset;* also by SAINTE-BEUVE and LA TOUR. LAROUSSE, *Fleurs Historiques,* attributes the saying to the King. It was original with neither, for it is an old French proverb.

SAMUEL ADAMS
1722–1803

Let us contemplate our forefathers, and posterity, and resolve to maintain the rights bequeathed to us from the former, for the sake of the latter. The necessity of the times, more than ever, calls for our utmost circumspection, deliberation, fortitude and perseverance. Let us remember that "if we suffer tamely a lawless attack upon our liberty, we encourage it, and involve others in our doom." It is a very serious consideration . . . that millions yet unborn may be the miserable sharers of the event. *Speech* [1771]

What a glorious morning for America! [1]

Upon hearing the gunfire at Lexington [*April 19, 1775*]

Driven from every other corner of the earth, freedom of thought and the right of private judgment in matters of conscience direct their course to this happy country as their last asylum.[2]

Speech, Philadelphia [*August 1, 1776*]

CHRISTOPHER SMART
1722–1771

Tell them I Am, Jehovah said
To Moses; while earth heard in dread,
And smitten to the heart,
At once above, beneath, around,
All nature, without voice or sound,
Replied, O Lord, Thou art.
A Song to David [1763], *st. 40*

For adoration all the ranks
Of angels yield eternal thanks,
And David in the midst.
Ib. st. 51

Where ask is have, where seek is find,
Where knock is open wide.[3]
Ib. st. 77

And now the matchless deed's achiev'd,
Determin'd, dar'd, and done.
A Song to David, st. 86

For I bless God in the libraries of the learned and for all the booksellers in the world.
Jubilate Agno, frag. B1, l. 79

Let James rejoice with the Skuttle-Fish who foils his foe by the effusion of his ink. *Ib. l. 125*

For the Mouse (mus) prevails in Latin.
For Edi-mus, bibi-mus, vivi-mus, oremus. *Ib. frag. B2, l. 638*

For I will consider my Cat Jeoffrey,
For he is the servant of the Living God, duly and daily serving him.
Ib. l. 697

For he counteracts the Devil, who is Death, by brisking about the life.
Ib. l. 722

SIR WILLIAM BLACKSTONE
1723–1780

Man was formed for society.[1]
Commentaries [1765–1769], *introduction*

The royal navy of England hath ever been its greatest defense and ornament; it is its ancient and natural strength; the floating bulwark of our island.
Ib. bk. I, ch. 13

Time whereof the memory of man runneth not to the contrary.[2] *Ib. 18*

That the king can do no wrong is a necessary and fundamental principle of the English constitution. *Ib. III, 17*

It is better that ten guilty persons escape than one innocent suffer.[3]
Ib. IV, 27

[1] The phrase was adopted by the town of Lexington as a legend for the town seal.
[2] See Thomas Paine, p. 466b.
[3] See *Matthew 7:7*, p. 41a.

[1] See Spinoza, p. 374a.
[2] The favorite phrase of their law is "a custom whereof the memory of man runneth not back to the contrary." — EMERSON, *English Traits* [1856]
[3] See Voltaire, p. 417a.

ADAM SMITH
1723–1790

To found a great empire for the sole purpose of raising up a people of customers, may at first sight appear a project fit only for a nation of shopkeepers. It is, however, a project altogether unfit for a nation of shopkeepers; but extremely fit for a nation whose Government is influenced by shopkeepers.[1]

Wealth of Nations [1776], *vol. II, bk. IV, ch. 7, pt. 3*

JOHN HOME
1724–1808

In the first days
Of my distracting grief, I found myself
As women wish to be who love their lords.

Douglas [1756], *act I, sc. 1*

I'll woo her as the lion woos his brides.
Ib.

My name is Norval; on the Grampian hills
My father feeds his flocks; a frugal swain,
Whose constant cares were to increase his store,
And keep his only son, myself, at home.
Ib. III, 1

Like Douglas conquer, or like Douglas die. *Ib. V, 1*

IMMANUEL KANT
1724–1804

Two things fill the mind with ever-increasing wonder and awe, the more often and the more intensely the mind of thought is drawn to them: the starry heavens above me and the moral law within me.

Critique of Pure Reason [1781], *conclusion*

Morality is not properly the doctrine of how we may make ourselves happy, but how we may make ourselves worthy of happiness.

Critique of Practical Reason [1788]

There is . . . only a single categorical imperative and it is this: Act only on that maxim through which you can at the same time will that it should become a universal law.

The Metaphysic of Morals[1] [1797], *ch. 11*

FRIEDRICH GOTTLIEB KLOPSTOCK
1724–1803

Worth the sweat of noblemen.

Lake Zurich [1750]

ROBERT, LORD CLIVE
1725–1774

By God, Mr. Chairman, at this moment I stand astonished at my own moderation!

Reply During Parliamentary Inquiry [1773]

LOGAN, MINGO CHIEF
1725–1780

I appeal to any white man to say if he ever entered Logan's cabin hungry and he gave him not meat; if ever he came cold and naked and he clothed him not?[2]

Message to Lord Dunmore, Governor of Virginia [*November 11, 1774*]. *From* THOMAS JEFFERSON, *Notes on Virginia*

GEORGE MASON
1725–1792

That all men are by nature equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they can-

[1] See Josiah Tucker, p. 436b.

[1] Translated by A. D. LINDSAY.
Categorical imperative. — KANT, *Fundamental Principles of Ethics* [*1785*], *Part 2*

[2] See *Matthew 25:35-36*, p. 44a.

not by any compact deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.

Virginia Bill of Rights[1] *[June 12, 1776], art. 1*

Government is, or ought to be instituted for the common benefit, protection, and security of the people, nation, or community; of all the various modes and forms of government, that is best which is capable of producing the greatest degree of happiness and safety, and is most effectually secured against the danger of maladministration.[2]

Ib. 3

The freedom of the press is one of the great bulwarks of liberty, and can never be restrained but by despotic governments. *Ib.* 12

JOHN NEWTON
1725–1807

Glorious things of thee are spoken,
Zion, city of our God.

Olney Hymns [1779], *'Glorious Things*

JAMES OTIS
1725–1783

An act against the Constitution is void; an act against natural equity is void.

Argument Against the Writs of Assistance[3] [1761]

Taxation without representation is tyranny.[4] *Attributed* [1763]

[1] The parent of all American bills of rights. — SAMUEL ELIOT MORISON, *The Oxford History of the American People* [1965]

See Patrick Henry, p. 465b. Henry drafted Article 16 on religious freedom.

[2] See Jefferson, p. 472b–473a.

[3] [Otis arguing] was a flame of fire . . . the seeds of patriots and heroes were then and there sown. — JOHN ADAMS, *Works* [1850–1856], *vol. II, p. 522*

[4] This maxim was the guide and watchword of all the friends of liberty. Otis actually said: No parts of His Majesty's dominions can be taxed without their consent. — *Rights of the Colonies* [1764], *p. 64.*

Ubi libertas ibi patria [Where liberty is, there is my country]. *His motto*

JAMES HUTTON
1726–1797

The result, therefore, of this physical inquiry [into the age of the earth] is, that we find no vestige of a beginning — no prospect of an end.

The Theory of the Earth [1795]

WILLIAM PRESCOTT
1726–1795

Don't one of you fire until you see the whites of their eyes.[1]

At Bunker Hill [June 17, 1775]

JANE ELLIOT
1727–1805

I've heard them lilting, at the ewe milking,
Lasses a' lilting, before dawn of day;
But now they are moaning, on ilka green loaning;
The flowers of the forest are a' wede away.

The Flowers of the Forest[2]

ANNE ROBERT JACQUES TURGOT, BARON DE L'AULNE
1727–1781

They [the Americans] are the hope of this world. They may become its model.[3]

Letter to Dr. Richard Price [March 22, 1778]

[1] Also attributed to ISRAEL PUTNAM [1718–1790].

See Frederick the Great, p. 435a.

Silent till you see the whites of their eyes. — PRINCE CHARLES OF PRUSSIA, at Jagerndorf, May 23, 1745

[2] Sir Walter Scott in *Minstrelsy of the Scottish Border* says that *The Flowers of the Forest* was written to an ancient tune and that the last line, the refrain, is indisputably ancient. The air was also used for verses by Alison Cockburn. See p. 437a.

[3] This is the origin of "America the hope of the world."

JOHN WILKES
1727–1797

Earl of Sandwich: 'Pon my honor, Wilkes, I don't know whether you'll die on the gallows or of the pox.

Wilkes: That must depend, my Lord, upon whether I first embrace your Lordship's principles, or your Lordship's mistresses.

From Sir Charles Petrie, *The Four Georges* [1935]

OLIVER GOLDSMITH
1728–1774

One writer, for instance, excels at a plan or a title page, another works away the body of the book, and a third is a dab at an index.

The Bee [1759], *no. 1*

As writers become more numerous, it is natural for readers to become more indolent.

Ib. 175. Upon Unfortunate Merit

Good people all, with one accord,
Lament for Madame Blaize,
Who never wanted a good word —
From those who spoke her praise.

Ib. Elegy on Mrs. Mary Blaize [1759], *st. 1*

A nightcap deck'd his brows instead of bay,
A cap by night — a stocking all the day!

Description of an Author's Bedchamber [1760]

That strain once more; it bids remembrance rise.

The Captivity, An Oratorio [1764], *act I*

O Memory! thou fond deceiver. *Ib.*

To the last moment of his breath
On hope the wretch relies;
And e'en the pang preceding death
Bids expectation rise.[1] *Ib. II*

Hope, like the gleaming taper's light,
Adorns and cheers our way;
And still, as darker grows the night,
Emits a brighter ray.

The Captivity, An Oratorio, act II

Remote, unfriended, melancholy, slow,
Or by the lazy Scheldt, or wandering Po. *The Traveller* [1764], *l. 1*

Where'er I roam, whatever realms to see,
My heart untravel'd fondly turns to thee;
Still to my brother turns with ceaseless pain,
And drags at each remove a lengthening chain. *Ib. l. 7*

Such is the patriot's boast, where'er we roam,
His first, best country ever is, at home. *Ib. l. 73*

Where wealth and freedom reign contentment fails,
And honor sinks where commerce long prevails. *Ib. l. 91*

Man seems the only growth that dwindles here.[1] *Ib. l. 126*

But winter ling'ring chills the lap of May. *Ib. l. 172*

They please, are pleas'd, they give to get esteem,
Till, seeming blest, they grow to what they seem.[2] *Ib. l. 265*

To men of other minds my fancy flies,
Embosom'd in the deep where Holland lies.
Methinks her patient sons before me stand,
Where the broad ocean leans against the land. *Ib. l. 281*

Pride in their port, defiance in their eye,
I see the lords of human kind[3] pass by. *Ib. l. 327*

The land of scholars, and the nurse of arms.[4] *Ib. l. 356*

[1] See Terence, p. 108b; Cicero, p. 111a; and Gay, p. 401b.

[1] Italy.
[2] The character of the French.
[3] The British.
[4] England.

For just experience tells; in every soil,
That those that think must govern those that toil.
The Traveller, l. 371

Laws grind the poor,[1] and rich men rule the law. *Ib. l. 386*

Vain, very vain, my weary search to find
That bliss which only centers in the mind. *Ib. l. 423*

A book may be very amusing with numerous errors, or it may be very dull without a single absurdity.
The Vicar of Wakefield [1766], *preface*

I . . . chose my wife, as she did her wedding gown, not for a fine glossy surface, but such qualities as would wear well. *Ib. ch. 1*

We sometimes had those little rubs which Providence sends to enhance the value of its favors. *Ib.*

Handsome is that handsome does.[2]
Ib.

That virtue which requires to be ever guarded is scarce worth the sentinel.
Ib. 5

I find you want me to furnish you with argument and intellects too.
Ib. 7

Man wants but little here below,
Nor wants that little long.[3]
Ib. 8 [*The Hermit* (*Edwin and Angelina*), *st. 8*]

She was all of a muck of sweat.
Ib. 9

They would talk of nothing but high life, and high-lived company, with other fashionable topics, such as pictures, taste, Shakespeare, and the musical glasses.[4] *Ib.*

[1] See *Isaiah 3:15*, p. 30a.
[2] See Chaucer, p. 168b.
[3] See Edward Young, p. 339a, and Oliver Wendell Holmes, p. 634a.
[4] "Shall we talk about Shakespeare?" he asked sarcastically. "Or the musical glasses?" — Aldous Huxley, *Point Counter Point* [1928], *ch. 21*

Conscience is a coward, and those faults it has not strength enough to prevent it seldom has justice enough to accuse.
The Vicar of Wakefield, ch. 13

The naked every day he clad
When he put on his clothes.
Ib. 17. An Elegy on the Death of a Mad Dog, st. 3

And in that town a dog was found,
As many dogs there be,
Both mongrel, puppy, whelp, and hound,
And curs of low degree. *Ib. st. 4*

The dog, to gain some private ends,
Went mad, and bit the man.
Ib. st. 5

The man recovered of the bite,
The dog it was that died. *Ib. st. 8*

When lovely woman stoops to folly,
And finds too late that men betray,
What charm can soothe her melancholy?
What art can wash her guilt away? [1]
Ib. 29. Song, st. 1

The only art her guilt to cover,
To hide her shame from every eye,
To give repentance to her lover,
And wring his bosom, is — to die.
Ib. st. 2

This same philosophy is a good horse in the stable, but an arrant jade on a journey.[2]
The Good-Natur'd Man [1768], *act I*

He calls his extravagance, generosity; and his trusting everybody, universal benevolence. *Ib.*

All his faults are such that one loves him still the better for them. *Ib.*

Friendship is a disinterested commerce between equals; love, an abject intercourse between tyrants and slaves.
Ib.

Silence gives consent. *Ib. II*

[1] See T. S. Eliot, p. 1002b.
[2] See La Rochefoucauld, p. 355a.

Measures, not men, have always been my mark.[1]

The Good-Natur'd Man, act II

Sweet Auburn! loveliest village of the plain.

The Deserted Village [1770], *l.* 1

The bashful virgin's sidelong looks of love,
The matron's glance that would those looks reprove. *Ib. l.* 29

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay;
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroy'd, can never be supplied. *Ib. l.* 51

His best companions, innocence and health;
And his best riches, ignorance of wealth. *Ib. l.* 61

How happy he who crowns in shades like these,
A youth of labor with an age of ease. *Ib. l.* 99

Bends to the grave with unperceiv'd decay,
While resignation gently slopes the way;
And, all his prospects brightening to the last,
His heaven commences ere the world be past. *Ib. l.* 109

The watchdog's voice that bay'd the whispering wind,
And the loud laugh that spoke the vacant mind.[2] *Ib. l.* 121

A man he was to all the country dear,
And passing rich with forty pounds a year.

The Deserted Village, l. 141

Careless their merits or their faults to scan,
His pity gave ere charity began.
Thus to relieve the wretched was his pride,
And e'en his failings lean'd to Virtue's side. *Ib. l.* 161

And, as a bird each fond endearment tries
To tempt its new-fledg'd offspring to the skies,
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way. *Ib. l.* 167

Truth from his lips prevail'd with double sway,
And fools, who came to scoff, remain'd to pray.[1] *Ib. l.* 179

Even children follow'd with endearing wile,
And pluck'd his gown, to share the good man's smile. *Ib. l.* 183

A man severe he was, and stern to view;
I knew him well, and every truant knew:
Well had the boding tremblers learn'd to trace
The day's disasters in his morning face;
Full well they laugh'd with counterfeited glee,
At all his jokes, for many a joke had he;
Full well the busy whisper, circling round,
Convey'd the dismal tidings when he frown'd;
Yet he was kind; or if severe in aught,
The love he bore to learning was in fault;
The village all declar'd how much he knew;

[1] See Chesterfield, p. 415a, and Burke, p. 452a.

[2] Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob express their silly joy at silly things, and they call it being merry. In my mind there is nothing so illiberal and so ill-bred as audible laughter. — Lord Chesterfield, *Letters* [March 9, 1748]

See *Ecclesiastes* 7:6, p. 28a.

[1] See Dryden, p. 470b.

'Twas certain he could write, and cipher too.
The Deserted Village, l. 197

In arguing too, the parson own'd his skill,
For e'en though vanquish'd, he could argue still;
While words of learned length, and thundering sound
Amaz'd the gazing rustics rang'd around;
And still they gaz'd, and still the wonder grew,
That one small head could carry all he knew. *Ib. l. 211*

Where village statesmen talk'd with looks profound,
And news much older than their ale went round. *Ib. l. 223*

The whitewash'd wall, the nicely sanded floor,
The varnish'd clock that click'd behind the door;
The chest contriv'd a double debt to pay,
A bed by night, a chest of drawers by day.[1] *Ib. l. 227*

The twelve good rules, the royal game of goose.[2] *Ib. l. 232*

To me more dear, congenial to my heart,
One native charm, than all the gloss of art. *Ib. l. 253*

And, ev'n while fashion's brightest arts decoy,
The heart distrusting asks, if this be joy. *Ib. l. 263*

[1] See *Description of an Author's Bedchamber*, p. 447a.

[2] The twelve good rules were ascribed to Charles I: (1) Urge no healths; (2) profane no divine ordinances; (3) touch no state matters; (4) reveal no secrets; (5) pick no quarrels; (6) make no comparisons; (7) maintain no ill opinions; (8) keep no bad company; (9) encourage no vice; (10) make no long meals; (11) repeat no grievances; (12) lay no wagers.

Goose. A game played with counters on a board divided into compartments, in some of which a goose was depicted. — *Oxford English Dictionary*

Her modest looks the cottage might adorn,
Sweet as the primrose peeps beneath the thorn.
The Deserted Village, l. 329

In all the silent manliness of grief.
Ib. l. 384

Thou source of all my bliss, and all my woe,
That found'st me poor at first, and keep'st me so. *Ib. l. 413*

In my time, the follies of the town crept slowly among us, but now they travel faster than a stagecoach.
She Stoops to Conquer [1775], *act I*

I love everything that's old: old friends, old times, old manners, old books, old wines.[1] *Ib.*

The very pink of perfection. *Ib.*

Let schoolmasters puzzle their brain,
With grammar, and nonsense, and learning;
Good liquor, I stoutly maintain,
Gives genius a better discerning.
Ib.

I'll be with you in the squeezing of a lemon. *Ib.*

A modest woman, dressed out in all her finery, is the most tremendous object of the whole creation. *Ib. II*

This is Liberty Hall, gentlemen.
Ib.

The first blow is half the battle.
Ib.

We are the boys
That fear no noise
Where the thundering cannons roar.
Ib.

They liked the book the better the more it made them cry. *Ib.*

Ask me no questions, and I'll tell you no fibs.[2] *Ib. III*

[1] See Bacon, p. 207b, and note.

[2] Them that asks no questions isn't told a lie. — KIPLING [1865–1936], *A Smuggler's Song, st. 6*

Our Garrick's a salad; for in him we see
Oil, vinegar, sugar, and saltness agree!
Retaliation [1774], *l.* 11

Here lies our good Edmund,[1] whose genius was such,
We scarcely can praise it, or blame it too much;
Who, born for the universe, narrow'd his mind,
And to party gave up what was meant for mankind . . .
Who, too deep for his hearers, still went on refining,
And thought of convincing, while they thought of dining;
Though equal to all things, for all things unfit;
Too nice for a statesman, too proud for a wit.
Ib. l. 29

His conduct still right, with his argument wrong.
Ib. l. 46

Here lies David Garrick, describe me, who can,
An abridgment of all that was pleasant in man.
Ib. l. 93

As a wit, if not first, in the very first line.
Ib. l. 96

On the stage he was natural, simple, affecting;
'Twas only that when he was off he was acting.
Ib. l. 101

He cast off his friends as a huntsman his pack,
For he knew when he pleas'd he could whistle them back.
Ib. l. 107

Who pepper'd the highest was surest to please.
Ib. l. 112

When they talk'd of their Raphaels, Correggios, and stuff,
He shifted his trumpet and only took snuff.[2]
Ib. l. 145

Such dainties to them, their health it might hurt;
It's like sending them ruffles, when wanting a shirt.[1]
The Haunch of Venison [1776]

There is no arguing with Johnson: for if his pistol misses fire, he knocks you down with the butt end of it.
From BOSWELL, *Life of Johnson* [1791] [*October 26, 1769*]

[To Dr. Johnson] If you were to make little fishes talk, they would talk like whales. *Ib.* [*April 27, 1773*]

You may all go to pot.
Verses in reply to an invitation to dine at Dr. Baker's

JOHN STARK
1728–1822

My men, yonder are the Hessians. They were bought for seven pounds and ten pence a man. Are you worth more? Prove it. Tonight, the American flag floats from yonder hill or Molly Stark sleeps a widow!
Before the Battle of Bennington [*August 16, 1777*]

EDMUND BURKE[2]
1729–1797

The writers against religion, whilst they oppose every system, are wisely careful never to set up any of their own.
A Vindication of Natural Society [1756]

I am convinced that we have a degree of delight, and that no small one, in the real misfortunes and pains of others.[3]
On the Sublime and Beautiful [1756], *sec.* 14

[1] Edmund Burke.

[2] Sir Joshua Reynolds, who was exceedingly deaf.

[1] See Tom Brown, p. 386b.

[2] You could not stand five minutes with that man [Burke] beneath a shed while it rained, but you must be convinced you had been standing with the greatest man you had ever seen. — SAMUEL JOHNSON, *Johnsonian Miscellanies, edited by G. B. Hill* [1897], *vol. I, p. 290*

[3] See La Rochefoucauld, p. 356b.

Custom reconciles us to everything.[1]

On the Sublime and Beautiful, sec. 18

There is, however, a limit at which forbearance ceases to be a virtue.

Observations on a Late Publication on the Present State of the Nation [1769]

The wisdom of our ancestors.[2]

Ib.

When bad men combine, the good must associate; else they will fall one by one, an unpitied sacrifice in a contemptible struggle.

Thoughts on the Cause of the Present Discontents [*April 23, 1770*]

Of this stamp is the cant of, Not men, but measures;[3] a sort of charm by which many people get loose from every honorable engagement. *Ib.*

So to be patriots as not to forget we are gentlemen. *Ib.*

Public life is a situation of power and energy; he trespasses against his duty who sleeps upon his watch, as well as he that goes over to the enemy. *Ib.*

Reflect how you are to govern a people who think they ought to be free, and think they are not. Your scheme yields no revenue; it yields nothing but discontent, disorder, disobedience; and such is the state of America, that after wading up to your eyes in blood, you could only end just where you began; that is, to tax where no revenue is to be found, to — my voice fails me; my inclination indeed carries me no farther — all is confusion beyond it.

First Speech on Conciliation with America. American Taxation [*April 19, 1774*]

[1] See Pushkin, p. 593b.

[2] *De Sapienta Veterum* [The Wisdom of the Ancients]. — *Title of work by* FRANCIS BACON [1609]. The phrase is also in Burke's *Discussion on the Traitorous Correspondence Bill* [1793].

[3] See Chesterfield, p. 415a, and Goldsmith, p. 449a.

Your representative owes you, not his industry only, but his judgment; and he betrays instead of serving you if he sacrifices it to your opinion.

Speech to the Electors of Bristol [*November 3, 1774*]

I have in general no very exalted opinion of the virtue of paper government.

Second Speech on Conciliation with America. The Thirteen Resolutions [*March 22, 1775*]

The concessions of the weak are the concessions of fear. *Ib.*

Young man, there is America — which at this day serves for little more than to amuse you with stories of savage men and uncouth manners; yet shall, before you taste of death, show itself equal to the whole of that commerce which now attracts the envy of the world. *Ib.*

When we speak of the commerce with our colonies, fiction lags after truth; invention is unfruitful, and imagination cold and barren. *Ib.*

A people who are still, as it were, but in the gristle, and not yet hardened into the bone of manhood. *Ib.*

Through a wise and salutary neglect [of the colonies], a generous nature has been suffered to take her own way to perfection; when I reflect upon these effects, when I see how profitable they have been to us, I feel all the pride of power sink and all presumption in the wisdom of human contrivances melt and die away within me. My rigor relents. I pardon something to the spirit of liberty. *Ib.*

The use of force alone is but *temporary*. It may subdue for a moment; but it does not remove the necessity of subduing again: and a nation is not governed, which is perpetually to be conquered. *Ib.*

Nothing less will content me, than *whole America*. *Ib.*

Abstract liberty, like other mere abstractions, is not to be found.

Second Speech on Conciliation with America. The Thirteen Resolutions

The religion most prevalent in our northern colonies is a refinement on the principles of resistance: it is the dissidence of dissent, and the protestantism of the Protestant religion. *Ib.*

In no country perhaps in the world is law so general a study [as in America]. . . . This study renders men acute, inquisitive, dexterous, prompt in attack, ready in defense, full of resources. . . . They augur misgovernment at a distance, and snuff the approach of tyranny in every tainted breeze. *Ib.*

I do not know the method of drawing up an indictment against an whole people. *Ib.*

It is not, what a lawyer tells me I *may* do; but what humanity, reason, and justice, tell me I ought to do. *Ib.*

The march of the human mind is slow. *Ib.*

Freedom and not servitude is the cure of anarchy; as religion, and not atheism, is the true remedy for superstition. *Ib.*

All government — indeed, every human benefit and enjoyment, every virtue and every prudent act — is founded on compromise and barter. *Ib.*

Instead of a standing revenue, you will have therefore a perpetual quarrel. *Ib.*

Slavery they can have anywhere. It is a weed that grows in every soil. *Ib.*

Deny them this participation of freedom, and you break that sole bond, which originally made, and must still preserve the unity of the empire. *Ib.*

It is the love of the [British] people; it is their attachment to their government, from the sense of the deep stake they have in such a glorious institution, which gives you both your army and your navy, and infuses into both that liberal obedience, without which your army would be a base rabble, and your navy nothing but rotten timber.

Second Speech on Conciliation with America. The Thirteen Resolutions

Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together. *Ib.*

By adverting to the dignity of this high calling our ancestors have turned a savage wilderness into a glorious empire: and have made the most extensive, and the only honorable conquests, not by destroying, but by promoting the wealth, the number, the happiness of the human race. *Ib.*

Corrupt influence, which is itself the perennial spring of all prodigality, and of all disorder; which loads us, more than millions of debt; which takes away vigor from our arms, wisdom from our councils, and every shadow of authority and credit from the most venerable parts of our constitution.

Speech on the Economical Reform [1780]

He was not merely a chip of the old block, but the old block itself.

On Pitt's first speech [*February 26, 1781*]

A rapacious and licentious soldiery.

Speech on Fox's East India Bill [1783]

The people never give up their liberties but under some delusion.

Speech at County Meeting of Buckinghamshire [1784]

There never was a bad man that had ability for good service.

Impeachment of Warren Hastings [*February 15, 1788*]

Religious persecution may shield it-

self under the guise of a mistaken and over-zealous piety.

Impeachment of Warren Hastings [*February 17, 1788*]

An event has happened, upon which it is difficult to speak, and impossible to be silent. *Ib.* [*May 5, 1789*]

Resolved to die in the last dike of prevarication. *Ib.* [*May 7, 1789*]

There is but one law for all, namely, that law which governs all law, the law of our Creator, the law of humanity, justice, equity — the law of nature, and of nations. *Ib.* [*May 28, 1794*]

They made and recorded a sort of institute and digest of anarchy, called the Rights of Man.

On the Army Estimates [1790]

People will not look forward to posterity who never look backward to their ancestors.[1]

Reflections on the Revolution in France [1790]

Government is a contrivance of human wisdom to provide for human wants. Men have a right that these wants should be provided for by this wisdom. *Ib.*

The unbought grace of life, the cheap defense of nations, the nurse of manly sentiment and heroic enterprise is gone! *Ib.*

That chastity of honor, which felt a stain like a wound. *Ib.*

Vice itself lost half its evil, by losing all its grossness. *Ib.*

Kings will be tyrants from policy, when subjects are rebels from principle. *Ib.*

Learning will be cast into the mire, and trodden down under the hoofs of a swinish multitude. *Ib.*

Because half-a-dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle, reposed beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all, they are other than the little shriveled, meager, hopping, though loud and troublesome *insects* of the hour.

Reflections on the Revolution in France

Superstition is the religion of feeble minds. *Ib.*

He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper. *Ib.*

To execute laws is a royal office; to execute orders is not to be a king. However, a political executive magistracy, though merely such, is a great trust.[1] *Ib.*

You can never plan the future by the past.[2]

Letter to a member of the National Assembly [1791]

Old religious factions are volcanoes burnt out.

Speech on the Petition of the Unitarians [1792]

The cold neutrality of an impartial judge.

Preface to Brissot's Address [1794]

The only thing necessary for the triumph of evil is for good men to do nothing.

Letter to William Smith [*January 9, 1795*]

All men that are ruined, are ruined on the side of their natural propensities.

Letters on a Regicide Peace [1796], *no. 1*

[1] The Democratic Party is like a mule — without pride of ancestry or hope of posterity. — IGNATIUS DONNELLY [1831–1901], *Speech in the Minnesota Legislature*

[1] See Matthew Henry, p. 386b; Jefferson, p. 472b; Clay, p. 538b; and Calhoun, p. 545b, and note.

[2] See Patrick Henry, p. 465a.

Example is the school of mankind, and they will learn at no other.[1]
Letters on a Regicide Peace, no. 1

Mere parsimony is not economy. . . . Expense, and great expense, may be an essential part of true economy.
Letter to a Noble Lord [1796]

Economy is a distributive virtue, and consists not in saving but selection. Parsimony requires no providence, no sagacity, no powers of combination, no comparison, no judgment. *Ib.*

And having looked to Government for bread, on the very first scarcity they will turn and bite the hand that fed them.
Thoughts and Details on Scarcity [1800]

GOTTHOLD EPHRAIM LESSING
1729–1781

He who doesn't lose his wits over certain things has no wits to lose.
Emilia Galotti [1772], *act IV, sc. 7*

No person must have to.
Nathan der Weise [1779], *act I, sc. 3*

People are not always what they seem. *Ib. 6*

The true beggar is the true king.
Ib. II, end

Not all are free who scorn their chains. *Ib. IV, 4*

One can drink too much, but one never drinks enough. *Lieder*

Who will not praise a Klopstock?
But will anyone read him? No!
Sinngedichte an den Leser

JOHN PARKER
1729–1775

Stand your ground. Don't fire unless fired upon, but if they mean to have a war let it begin here!
To his Minute Men at Lexington [*April 19, 1775*]

[1] See Franklin, p. 422a.

JOHANN GEORG HAMANN
1730–1788

Poetry is the mother tongue of mankind. *Aesthetica in Nuce* [1762]

THOMAS OSBERT MORDAUNT
1730–1809

Sound, sound the clarion, fill the fife,
Throughout the sensual world proclaim,
One crowded hour of glorious life
Is worth an age without a name.[1]
From The Bee (October 12, 1791). Verses Written During the War [1756–1763]

MOTOORI NORINAGA[2]
1730–1801

Thus our country is the source and fountainhead of all other countries, and in all matters it excels all the others.
Precious Comb-box

Sages are superior to other people only in their cleverness. The fact is that they were all impostors. Among them the least blameworthy was Confucius. *Arrowroot*

The Tale of Genji[3] is simply a tale of human life which leaves aside and does not profess to take up at all the question of good and bad, and which dwells only upon the goodness of those who are aware of the sorrow of human existence. *Tama no Ogushi*

JOHN SCOTT
1730–1783

I Hate That Drum's Discordant Sound.
Title of Poem

[1] Quoted by Sir Walter Scott in *Old Mortality* [1816], ch. 34.
See Scott, p. 522a.

[2] From *Sources of Japanese Tradition*, edited by William Theodore de Bary [1960].

[3] See Murasaki Shikibu, pp. 153b-154a.

JOSIAH WEDGWOOD
1730–1795

Am I not a man and a brother?
On a Medallion[1] [1787]

CHARLES CHURCHILL
1731–1764

Genius is of no country.
The Rosciad [1761], *l.* 207

He mouths a sentence as curs mouth a bone. *Ib. l.* 322

So loud each tongue, so empty was each head,
So much they talked, so very little said.
Ib. l. 549

Learn'd without sense, and venerably dull. *Ib. l.* 591

Those who would make us feel — must feel themselves.[2] *Ib. l.* 962

Apt alliteration's artful aid.
The Prophecy of Famine [1763], *l.* 86

With curious art the brain, too finely wrought,
Preys on herself, and is destroyed by thought.
Epistle to William Hogarth [1763], *l.* 645

Just to the windward of the law.
The Ghost [1763], *pt. III, l.* 56

Though by whim, envy, or resentment led,
They damn those authors whom they never read.
The Candidate [1764], *l.* 57

Be England what she will,
With all her faults she is my country still.[3] *The Farewell, l.* 27

[1] Representing a Negro in chains, with one knee on the ground and both hands lifted up to heaven. This was adopted as a seal by the Anti-Slavery Society of London.

[2] Si vis me flere, dolendum est
Primum ipsi tibi
[If you wish me to weep, you yourself
Must first feel grief].
HORACE [65–8 B.C.], *Ars Poetica, l.* 102
See Frost, p. 929b.

[3] England, with all thy faults I love thee still,
My country!
COWPER, *The Task* [1784], *bk. II, The Timepiece, l.* 206
Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong. — STEPHEN DECATUR, *Toast given at Norfolk* [April 1816]
I hope to find my country in the right: however, I will stand by her, right or wrong. — JOHN JORDAN CRITTENDEN [1787–1863], *On the Mexican War*
See Carl Schurz, p. 733a.

WILLIAM COWPER
1731–1800

Oh! for a closer walk with God.
Olney Hymns [1779], *no.* 1

What peaceful hours I once enjoy'd!
How sweet their memory still!
But they have left an aching void
The world can never fill. *Ib.*

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm. *Ib.* 35

Behind a frowning providence
He hides a smiling face. *Ib.*

Happiness depends, as Nature shows,
Less on exterior things than most suppose.
Table Talk [1782], *l.* 246

Freedom has a thousand charms to show,
That slaves, howe'er contented, never know. *Ib. l.* 260

Manner is all in all, whate'er is writ,
The substitute for genius, sense, and wit. *Ib. l.* 542

Low ambition and the thirst of praise.[1] *Ib. l.* 591

[Pope] Made poetry a mere mechanic art. *Ib. l.* 656

Lights of the world, and stars of human race.
The Progress of Error [1782], *l.* 97

How much a dunce that has been sent to roam
Excels a dunce that has been kept at home! *Ib. l.* 415

[1] See Pope, p. 407b.

A fool must now and then be right, by chance.
Conversation [1782], *l.* 96

He would not, with a peremptory tone,
Assert the nose upon his face his own.
Ib. l. 121

A moral, sensible, and well-bred man
Will not affront me, and no other can.
Ib. l. 193

Pernicious weed![1] whose scent the fair annoys,
Unfriendly to society's chief joys,
Thy worst effect is banishing for hours
The sex whose presence civilizes ours.
Ib. l. 251

I cannot talk with civet in the room,
A fine puss-gentleman that's all perfume. *Ib. l.* 283

Our wasted oil unprofitably burns,
Like hidden lamps in old sepulchral urns. *Ib. l.* 357

A business with an income at its heels
Furnishes always oil for its own wheels.
Retirement [1782], *l.* 615

Absence of occupation is not rest,
A mind quite vacant is a mind distress'd. *Ib. l.* 623

Built God a church, and laugh'd His word to scorn.[2] *Ib. l.* 688

Philologists, who chase
A panting syllable through time and space,
Start it at home, and hunt it in the dark
To Gaul, to Greece, and into Noah's ark. *Ib. l.* 691

I praise the Frenchman,[3] his remark was shrewd —
How sweet, how passing sweet, is solitude!
But grant me still a friend in my retreat
Whom I may whisper — solitude is sweet. *Ib. l.* 739

[1] Tobacco.

[2] Voltaire, who built a church at Ferney [1760–1761], with the inscription *Deo erexit Voltaire.*

[3] La Bruyère.

I am monarch of all I survey,
My right there is none to dispute.
Verses Supposed to be Written by Alexander Selkirk [1782], *st.* 1

O Solitude! where are the charms
That sages have seen in thy face?
Ib.

There goes the parson, O illustrious spark!
And there, scarce less illustrious, goes the clerk.
On Observing Some Names of Little Note [1782]

Though on pleasure she was bent,
She had a frugal mind.
History of John Gilpin [1785], *st.* 8

A hat not much the worse for wear.
Ib. st. 46

Now let us sing — Long live the king,
And Gilpin, long live he;
And, when he next doth ride abroad,
May I be there to see! *Ib. st.* 63

God made the country, and man made the town.[1]
The Task [1785], *bk. I, The Sofa, l.* 749

Oh for a lodge in some vast wilderness,[2]
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more.
Ib. II, The Timepiece, l. 1

Mountains interpos'd
Make enemies of nations, who had else
Like kindred drops, been mingled into one. *Ib. l.* 17

Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free!
They touch our country, and their shackles fall. *Ib. l.* 40

[1] See Bacon, p. 209b, and note.

[2] See *Jeremiah 9:2*, p. 34a, and Byron, p. 557b.

Presume to lay their hand upon the ark [1]
Of her magnificent and awful cause.
The Task, bk. II, The Timepiece, l. 231

Variety's the very spice of life.[2]
Ib. l. 606

His head,
Not yet by time completely silver'd o'er,
Bespoke him past the bounds of freakish youth,
But strong for service still, and unimpair'd. *Ib. l. 702*

Guilty splendor.
Ib. III, The Garden, l. 70

I was a stricken deer [3] that left the herd
Long since. *Ib. l. 108*

Great contest follows, and much learned dust
Involves the combatants. *Ib. l. 161*

From reveries so airy, from the toil
Of dropping buckets into empty wells,
And growing old in drawing nothing up.[4] *Ib. l. 188*

Riches have wings,[5] and grandeur is a dream. *Ib. l. 265*

Who loves a garden loves a greenhouse too. *Ib. l. 566*

Now stir the fire, and close the shutters fast,
Let fall the curtains, wheel the sofa round,
And, while the bubbling and loud-hissing urn
Throws up a steamy column, and the cups,
That cheer but not inebriate,[6] wait on each,
So let us welcome peaceful evening in.
The Task, bk. IV, The Winter Evening, l. 36

'Tis pleasant, through the loopholes of retreat,
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd. *Ib. l. 88*

O Winter, ruler of the inverted year! [1]
Ib. l. 120

With spots quadrangular of diamond form,
Ensanguin'd hearts, clubs typical of strife,
And spades, the emblems of untimely graves. *Ib. l. 217*

In indolent vacuity of thought.[2]
Ib. l. 297

It seems the part of wisdom.
Ib. l. 336

All learned, and all drunk! *Ib. l. 478*

Gloriously drunk, obey th' important call. *Ib. l. 510*

Silently as a dream the fabric rose —
No sound of hammer or of saw was there.[3]
Ib. V, The Winter Morning Walk, l. 144

But war's a game, which, were their subjects wise,
Kings would not play at. *Ib. l. 187*

There is in souls a sympathy with sounds;
And as the mind is pitch'd the ear is pleased
With melting airs or martial, brisk, or grave:
Some chord in unison with what we hear

[1] Uzzah put forth his hand to the ark of God, and took hold of it . . . and the anger of the Lord was kindled against Uzzah. — *II Samuel 6:6*

[2] See Publilius Syrus, p. 126a.

[3] See Shakespeare, p. 263b.

[4] See Sydney Smith, p. 523a.

[5] See *Proverbs 23:5*, p. 25b.

[6] See Berkeley, p. 399b.

[1] See Thomson, p. 419b.

[2] See Samuel Johnson, p. 431a.

[3] So that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building. — *I Kings 6:7*

No hammers fell, no ponderous axes rung,
Like some tall palm the mystic fabric sprung,
Majestic silence!

REGINALD HEBER [1783–1826], *Palestine*

Is touch'd within us, and the heart replies.
The Task, bk. VI, Winter Walk at Noon, l. 1

Here the heart
May give a useful lesson to the head,
And Learning wiser grow without his books. *Ib. l. 85*

Knowledge is proud that he has learn'd so much;
Wisdom is humble that he knows no more. *Ib. l. 96*

Nature is but a name for an effect,
Whose cause is God. *Ib. l. 223*

An honest man, close-button'd to the chin,
Broadcloth without, and a warm heart within.
Epistle to Joseph Hill [1785], *l. 62*

Shine by the side of every path we tread
With such a luster, he that runs may read.[1]
Tirocinium [1785], *l. 79*

Toll for the brave —
The brave! that are no more;
All sunk beneath the wave,
Fast by their native shore!
On the Loss of the Royal George[2] [1791], *st. 1*

And still to love, though prest with ill,
In wintry age to feel no chill,
With me is to be lovely still,
My Mary!
To Mary [1791], *st. 11*

Beware of desp'rate steps! The darkest day
(Live till tomorrow) will have pass'd away.
The Needless Alarm [1794]. *Moral*

The British warrior queen,
Bleeding from the Roman rods.
Boadicea [1782]

[1] See *Habakkuk 2:2*, p. 36a.

[2] The *Royal George* was an English man-of-war of 108 guns, which suddenly heeled over, under the strain caused by the shifting of her guns, while being refitted at Spithead, August 29, 1782. The commander, Admiral Kempenfeldt, and eight hundred of the sailors, marines, and visitors on board were drowned.

I shall not ask Jean Jacques Rousseau
If birds confabulate or no.
Pairing Time Anticipated [*c.* 1794]

Misses! the tale that I relate
This lesson seems to carry —
Choose not alone a proper mate,
But proper time to marry.
Ib. Moral

Oh that those lips had language! Life has pass'd
With me but roughly since I heard thee last.
On the Receipt of My Mother's Picture [1798]

Misery still delights to trace
Its semblance in another's case.
The Castaway [1799]

ERASMUS DARWIN
1731–1802

Soon shall thy arm, unconquer'd steam! afar
Drag the slow barge, or drive the rapid car;
Or on wide-waving wings expanded bear
The flying-chariot through the fields of air.
The Botanic Garden, pt. I, [1789], *l. 289*

Would it be too bold to imagine, that in the great length of time, since the earth began to exist, perhaps millions of ages before the commencement of the history of mankind, would it be too bold to imagine, that all warm-blooded animals have arisen from one living filament which the Great First Cause endued with animality . . . and thus possessing the faculty of continuing to improve by its own inherent activity, and of delivering down those improvements by generation to its posterity, world without end! [1]
Zoonomia [1794]

[1] Here the grandfather of Charles Robert Darwin announces *his* early theory of organic evolution.

CHARLES LEE
1731–1782

Beware that your Northern laurels do not change to Southern willows.[1]

To General Horatio Gates after the surrender of Burgoyne at Saratoga [*October 17, 1777*]

BEILBY PORTEUS
1731–1808

One murder made a villain,
Millions, a hero. Princes were privileged
To kill, and numbers sanctified the crime.[2] *Death, l. 154*

War its thousands slays,
Peace, its ten thousands.[3] *Ib. l. 178*

PIERRE DE BEAUMARCHAIS
1732–1799

Judging by the virtues expected of a servant, does your Excellency know many masters who would be worthy valets?

Le Barbier de Séville [1775], *act I, sc. 2*

I quickly laugh at everything, for fear of having to cry.[4] *Ib.*

If you assure me that your intentions are honorable. *Ib. IV, 6*

If you are mediocre and you grovel, you shall succeed.

Le Mariage de Figaro [1784], *act III, sc. 3*

You went to some trouble to be born, and that's all.[5] *Ib. V, 3*

If censorship reigns there cannot be sincere flattery, and only small men are afraid of small writings.

Le Mariage de Figaro, act V, sc. 3

[1] Gates was later defeated by Cornwallis at Camden, South Carolina [August 16, 1780], and was relieved of his command.

[2] See Young, p. 398b.

[3] See *I Samuel 18:7*, p. 12a.

[4] Je me presse de rire de tout, de peur d'être obligé d'en pleurer.
See La Bruyère, p. 381b; Byron, p. 561a; and Lincoln, p. 638a.

[5] Vous vous êtes donné la peine de naître, et rien de plus.

JOHN DICKINSON
1732–1808

Then join hand in hand, brave Americans all!
By uniting we stand, by dividing we fall.[1] *The Liberty Song* [1768]

RICHARD HENRY LEE
1732–1794

That these united colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown; and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved.

Resolution moved at the Continental Congress [*June 7, 1776; adopted July 2*] [2]

JULIE DE LESPINASSE
1732–1776

The logic of the heart is absurd.

Lettres à M. Guibert [*August 27, 1774*]

GEORGE WASHINGTON[3]
1732–1799

Discipline is the soul of an army. It makes small numbers formidable; procures success to the weak, and esteem to all.

Letter of Instructions to the Captains of the Virginia Regiments [*July 29, 1759*]

Let us therefore animate and encourage each other, and show the whole world that a Freeman, contending for

[1] See Aesop, p. 76b, and George Pope Morris, p. 600a.

[2] See John Adams, p. 463a-b.

[3] The Father of your Country. — Henry Knox, *Letter to Washington* [March 19, 1787]
See Henry (Light-Horse Harry) Lee, p. 486a.

liberty on his own ground, is superior to any slavish mercenary on earth.

General Orders, Headquarters, New York [*July 2, 1776*]

The time is now near at hand which must probably determine whether Americans are to be freemen or slaves; whether they are to have any property they can call their own; whether their houses and farms are to be pillaged and destroyed, and themselves consigned to a state of wretchedness from which no human efforts will deliver them. The fate of unborn millions will now depend, under God, on the courage and conduct of this army. Our cruel and unrelenting enemy leaves us only the choice of brave resistance, or the most abject submission. We have, therefore, to resolve to conquer or die.

Address to the Continental Army before the Battle of Long Island [*August 27, 1776*]

There is nothing that gives a man consequence, and renders him fit for command, like a support that renders him independent of everybody but the State he serves.

Letter to the President of Congress, Heights of Harlem [*September 24, 1776*]

To place any dependence upon militia, is, assuredly, resting upon a broken staff. *Ib.*

Without a decisive Naval force we can do nothing definitive. And with it, everything honorable and glorious.

To Lafayette [*November 15, 1781*]

If men are to be precluded from offering their sentiments on a matter which may involve the most serious and alarming consequences that can invite the consideration of mankind, reason is of no use to us; the freedom of speech may be taken away, and dumb and silent we may be led, like sheep to the slaughter.

Address to Officers of the Army [*March 15, 1783*]

The preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered as deeply, perhaps as finally staked, on the experiment entrusted to the hands of the American people.

First Inaugural Address [*April 30, 1789*]

Happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

Letter to the Jewish Congregation of Newport, Rhode Island [*1790*]

To be prepared for war is one of the most effectual means of preserving peace.[1]

First Annual Address [*to both Houses of Congress, January 8, 1790*]

The basis of our political system is the right of the people to make and to alter their constitutions of government.

Farewell Address [*September 17, 1796*]

Let me now . . . warn you in the most solemn manner against the baneful effects of the spirit of party. *Ib.*

Observe good faith and justice toward all nations. Cultivate peace and harmony with all. . . . The Nation which indulges toward another an habitual hatred or an habitual fondness is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. *Ib.*

'Tis our true policy to steer clear of permanent alliances, with any portion of the foreign world. *Ib.*

There can be no greater error than to expect or calculate upon real favors from nation to nation. *Ib.*

[1] See Vegetius, p. 146b, and note.

It is well, I die hard, but I am not afraid to go.

Last words [*December 14, 1799*]

Father, I cannot tell a lie, I did it with my little hatchet.[1]

Attributed remark from MARK TWAIN, *Mark Twain as Washington*

JOSEPH PRIESTLEY
1733–1804

It was ill policy in Leo the Tenth to patronize polite literature. He was cherishing an enemy in disguise. And the English hierarchy (if there be anything unsound in its constitution) has equal reason to tremble even at an air pump or an electrical machine.

Experiments and Observations on Different Kinds of Air [*1775–1786*]

In completing one discovery we never fail to get an imperfect knowledge of others of which we could have no idea before, so that we cannot solve one doubt without creating several new ones. *Ib.*

CHRISTOPH MARTIN WIELAND
1733–1813

To be not as eloquent would be more eloquent.

The Journal Merkur [*January 1774*]

An illusion which makes me happy is worth a verity which drags me to the ground.

Idris und Zenide [*1768*], *canto III*

Too much light often blinds gentlemen of this sort. They cannot see the forest for the trees.

Musarion [*1768*], *canto II*

[1] See Weems, p. 499a.

JOHN ADAMS[1]
1735–1826

Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passions, they cannot alter the state of facts and evidence.

Defense of the British soldiers on trial for the Boston Massacre [*1770*]

The law, in all vicissitudes of government, fluctuations of the passions, or flights of enthusiasm, will preserve a steady undeviating course; it will not bend to the uncertain wishes, imaginations and wanton tempers of men. . . . It does not enjoin that which pleases a weak, frail man, but without any regard to persons, commands that which is good and punishes evil in all, whether rich or poor, high or low — 'tis deaf, inexorable, inflexible. On the one hand it is inexorable to the cries and lamentations of the prisoners; on the other it is deaf, deaf as an adder,[2] to the clamors of the populace. *Ib.*

This is the most magnificent movement of all! There is a dignity, a majesty, a sublimity, in this last effort of the patriots that I greatly admire. The people should never rise without doing something to be remembered — something notable and striking. This destruction of the tea is so bold, so daring, so firm, intrepid and inflexible, and it must have so important consequences, and so lasting, that I can't but consider it as an epoch in history!

Diary [*on the Boston Tea Party, December 17, 1773*]

I have passed the Rubicon;[3] swim or

[1] He is as disinterested as the being who made him: he is profound in his view; and accurate in his judgment, except where knowledge of the world is necessary to form a judgment. — THOMAS JEFFERSON [January 30, 1787]

See Webster, p. 547a, note 2.

[2] See *Psalms 58:4-5*, p. 19b.

[3] See p. 112b, note 1.

sink, live or die, survive or perish with my country — that is my unalterable determination.[1]

In conversation with Jonathan Sewall, Falmouth, Maine [*July 1774*]

I must study politics and war, that my sons may have liberty to study mathematics and philosophy, geography, natural history and naval architecture, navigation, commerce, and agriculture, in order to give their children a right to study painting, poetry, music, architecture, statuary, tapestry, and porcelain.

Letters of John Adams Addressed to his Wife, edited by Charles Francis Adams [1841], *vol. II, letter 78* [1780]

If it be the pleasure of Heaven that my country shall require the poor offering of my life, the victim shall be ready, at the appointed hour of sacrifice, come when that hour may. But while I do live, let me have a country, and that a free country. . . .

Sir, before God, I believe the hour is come. My judgment approves this measure, and my whole heart is in it. All I have, and all that I am, and all that I hope, in this life, I am now ready to stake upon it; and I leave off as I began, that live or die, survive or perish, I am for the Declaration.

Speech [1776]

All great changes are irksome to the human mind, especially those which are attended with great dangers and uncertain effects.

Letter to James Warren [*April 22, 1776*]

Yesterday, the greatest question was decided which ever was debated in America, and a greater perhaps never was nor will be decided among men. A resolution was passed without one dissenting colony, "that these United Colonies are, and of right ought to be, free and independent States."[1]

Letter to Abigail Adams [*July 3, 1776*]

The second day of July, 1776,[2] will be the most memorable epoch in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forevermore. *Ib.*

The happiness of society is the end of government.

Thoughts on Government [1776]

Fear is the foundation of most governments. *Ib.*

When annual elections end, there slavery begins. *Ib.*

The judicial power ought to be distinct from both the legislative and executive, and independent upon both, that so it may be a check upon both. *Ib.*

A government of laws, and not of men.[3]

Original draft of Massachusetts Constitution [1779]

I pray Heaven to bestow the best of blessings on this house and all that shall hereafter inhabit it. May none but honest and wise men ever rule under this roof.[4]

Letter to Abigail Adams [*November 2, 1800*]

[1] See Daniel Webster, p. 546b-547a.

[1] See Richard Henry Lee, p. 460b.

[2] On July 2, 1776, the resolution for independence, drafted by Richard Henry Lee of Virginia, was adopted by a committee including John Adams. On July 4 the Declaration of Independence was agreed to, engrossed, signed by John Hancock, and sent to the legislatures of the States.

[3] See Burke, p. 452, and note.

[4] Written the day after Adams moved into the new White House. President Franklin D.

Thomas Jefferson still lives [or: . . . surv —].[1] *Last words* [*July 4, 1826*]

ISAAC BICKERSTAFFE
c. 1735 – c. 1812

There was a jolly miller once
Lived on the River Dee;
He worked and sang from morn till night
No lark more blithe than he.
Love in a Village [1762], *act I, sc. 2*

And this the burthen of his song
Forever used to be,
"I care for nobody, not I,
If no one cares for me." [2] *Ib.*

CHARLES JOSEPH, PRINCE DE LIGNE
1735–1814

The Congress doesn't run — it waltzes.[3]
Comment to La Garde-Chambonacs [1814]

WILLIAM JULIUS MICKLE
1735–1788

The dews of summer nights did fall,
The moon (sweet regent of the sky) [4]
Silvered the walls of Cumnor Hall
And many an oak that grew thereby.
Cumnor Hall [1784], *st. 1*

For there's nae luck about the house,
There's nae luck at a';
There's little pleasure in the house
When our gudeman's awa.
The Mariner's Wife, st. 1

Roosevelt had it inscribed on the mantelpiece of the State Dining Room.

[1] Jefferson at Monticello died the same day — the fiftieth anniversary of the adoption of the Declaration of Independence — murmuring "This is the Fourth?"

[2] Naebody cares for me,
I care for naebody.
ROBERT BURNS [1759–1796], *I Hae a Wife o' My Ain, st. 4*

[3] Le Congrès ne marche pas, il danse [said of the Congress of Vienna].

[4] Now Cynthia, named fair regent of the night. — GAY, *Trivia* [1716], *bk. III*

PAUL REVERE
1735–1818

To the memory of the glorious Ninety-two: members of the Honorable House of Representatives of the Massachusetts Bay who, undaunted by the insolent menaces of villains in power, from a strict regard to conscience and the liberties of their constituents on the 30th of June 1768 voted NOT TO RESCIND.
Inscription on Revere's silver "Liberty" bowl [1768]

If the British went out by water, to show two lanterns in the North Church steeple; and if by land, one as a signal, for we were apprehensive it would be difficult to cross the Charles River or get over Boston Neck.[1]
Signal code arranged with Colonel Conant of the Charlestown Committee of Safety [*April 16, 1775*]. *Letter to Dr. Jeremy Belknap*

PATRICK HENRY
1736–1799

Caesar had his Brutus; Charles the First his Cromwell; and George the Third ["Treason!" cried the Speaker] — *may profit by their example.* If *this* be treason, make the most of it.
Speech on the Stamp Act, House of Burgesses, Williamsburg, Virginia [*May 29, 1765*]

I am not a Virginian, but an American.[2]
Speech in First Continental Congress, Philadelphia [*October 14, 1774*]

It is natural for man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be the number of those who, having eyes, see not, and having

[1] See Longfellow, p. 624a.

[2] See Socrates, p. 87b, and note.

ears, hear not,[1] the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.

Speech in Virginia Convention, Richmond [*March 23, 1775*]. *From* WILLIAM WIRT, *Patrick Henry* [*1818*]

I have but one lamp by which my feet are guided, and that is the lamp of experience. I know no way of judging of the future but by the past.[2] *Ib.*

We are not weak if we make a proper use of those means which the God of Nature has placed in our power. . . . The battle, sir, is not to the strong alone;[3] it is to the vigilant, the active, the brave. *Ib.*

If we wish to be free; if we mean to preserve inviolate those inestimable privileges for which we have been so long contending; if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained — we must fight! I repeat it, sir, we must fight! An appeal to arms, and to the God of hosts, is all that is left us. *Ib.*

It is vain, sir, to extenuate the matter. The gentlemen may cry, Peace, peace! but there is no peace.[4] The war has actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that the gentlemen wish? What would they have? Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God. I know not what course others may take, but as for me, give me liberty or give me death! [1]

Speech in Virginia Convention, Richmond [*March 23, 1775*]

That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other.

Virginia Bill of Rights [2] [*June 12, 1776*], *art. 16*

EDWARD GIBBON

1737–1794

The various modes of worship, which prevailed in the Roman world, were all considered by the people as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful.

Decline and Fall of the Roman Empire [*1776–1788*], *ch. 2*

The principles of a free constitution are irrevocably lost, when the legislative power is nominated by the executive. *Ib. 3*

His [Antoninus'] reign is marked by the rare advantage of furnishing very few materials for history; which is indeed little more than the register of the crimes, follies, and misfortunes of mankind.[3] *Ib.*

It has been calculated by the ablest politicians that no State, without being soon exhausted, can maintain above the hundredth part of its members in arms and idleness. *Ib. 5*

All taxes must, at last, fall upon agriculture. *Ib. 8*

[1] See *Jeremiah 5:21*, p. 34a.
[2] See Burke, p. 454b.
[3] See *Ecclesiastes 9:11*, p. 28b.
[4] See *Jeremiah 6:14*, p. 34a.

[1] See Aeschylus, p. 78b.
[2] See George Mason, p. 446a. Mason drafted Articles 1, 3, and 12.
[3] See Voltaire, p. 417b.

Corruption, the most infallible symptom of constitutional liberty.
Decline and Fall of the Roman Empire, ch. 21

In every deed of mischief he [Comenus] had a heart to resolve, a head to contrive, and a hand to execute.[1] *Ib. 48*

Our sympathy is cold to the relation of distant misery. *Ib. 49*

The winds and waves are always on the side of the ablest navigators.[2]
Ib. 68

Vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave. *Ib. 71*

All that is human must retrograde if it does not advance. *Ib.*

The successors of Charles the Fifth may disdain their brethren of England; but the romance of *Tom Jones*,[3] that exquisite picture of human manners, will outlive the palace of the Escurial and the imperial eagle of the house of Austria. *Memoirs* [1796]

Decent easy men, who supinely enjoyed the gifts of the founder. *Ib.*

It was here [at the age of seventeen] that I suspended my religious inquiries. *Ib.*

I saw and loved. *Ib.*

I sighed as a lover, I obeyed as a son. *Ib.*

[Of London] Crowds without company, and dissipation without pleasure. *Ib.*

The captain of the Hampshire grenadiers[4] . . . has not been useless to the historian of the Roman Empire. *Memoirs*

[1] He [Hampden] had a head to contrive, a tongue to persuade, and a hand to execute any mischief. — Edward Hyde, Earl of Clarendon [1609–1674], *History of the Rebellion* [1702–1704], *vol. III, bk. VII, sec. 84*

See Junius, p. 1091b.

[2] See Bussy-Rabutin, p. 357a, and note.

[3] See Fielding, p. 424b.

[4] Gibbon was a captain in the Hampshire militia from June 12, 1759, to December 23, 1762.

THOMAS PAINE
1737–1809

From the east to the west blow the trumpet to arms!
Through the land let the sound of it flee;
Let the far and the near all unite, with a cheer,
In defense of our Liberty Tree.
The Liberty Tree [*July* 1775], *st. 4*

Society in every state is a blessing, but Government, even in its best state, is but a necessary evil; in its worst state, an intolerable one.
Common Sense [1776]

Suspicion is the companion of mean souls, and the bane of all good society. *Ib.*

When we are planning for posterity, we ought to remember that virtue is not hereditary. *Ib.*

O! ye that love mankind! Ye that dare oppose not only the tyranny but the tyrant, stand forth! Every spot of the Old World is overrun with oppression. Freedom hath been hunted round the globe. Asia and Africa have long expelled her. Europe regards her as a stranger and England hath given her warning to depart. O! receive the fugitive and prepare in time an asylum for mankind.[1] *Ib.*

These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it *now*, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods;

[1] See Samuel Adams, p. 444a.

and it would be strange indeed, if so celestial an article as *Freedom* should not be highly rated.

The American Crisis, no. 1 [*December 23, 1776*]

Panics, in some cases, have their uses; they produce as much good as hurt. Their duration is always short; the mind soon grows through them and acquires a firmer habit than before. But their peculiar advantage is, that they are the touchstone of sincerity and hypocrisy, and bring things and men to light, which might otherwise have lain forever undiscovered. *Ib.*

Not a place upon earth might be so happy as America. Her situation is remote from all the wrangling world, and she has nothing to do but to trade with them. *Ib.*

A bad cause will ever be supported by bad means and bad men.

Ib. 2 [*January 13, 1777*]

Those who expect to reap the blessings of freedom must, like men, undergo the fatigue of supporting it.

Ib. 4 [*September 12, 1777*]

It is not a field of a few acres of ground, but a cause, that we are defending, and whether we defeat the enemy in one battle, or by degrees, the consequences will be the same. *Ib.*

We fight not to enslave, but to set a country free, and to make room upon the earth for honest men to live in.

Ib.

It is the object only of war that makes it honorable. And if there was ever a *just* war since the world began, it is this in which America is now engaged.

Ib. 5 [*March 21, 1778*]

Character is much easier kept than recovered. *Ib. 13* [*April 19, 1783*]

War involves in its progress such a train of unforeseen and unsupposed circumstances that no human wisdom can calculate the end. It has but one thing certain, and that is to increase taxes.

Prospects on the Rubicon [1787]

[Burke] is not affected by the reality of distress touching his heart, but by the showy resemblance of it striking his imagination. He pities the plumage, but forgets the dying bird.

Rights of Man, pt. I [1791]

My country is the world and my religion is to do good.[1]

Ib. II [1792], *ch. 5*

Every religion is good that teaches man to be good. *Ib.*

A thing moderately good is not so good as it ought to be. Moderation in temper is always a virtue; but moderation in principle is always a vice.[2]

Ib.

And the final event to himself [Burke] has been, that, as he rose like a rocket, he fell like a stick.

Letter to the Addressers on the Late Proclamation [1792]

I believe in one God and no more, and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy.

The Age of Reason [1793], *pt. I*

It is with a pious fraud as with a bad action; it begets a calamitous necessity of going on. *Ib.*

When authors and critics talk of the sublime, they see not how nearly it borders on the ridiculous.[3]

Ib. II, note

RUDOLF ERICH RASPE

1737–1794

What in the dark I had taken to be a stump of a little tree appearing above the snow, to which I had tied my horse,

[1] See Socrates, p. 87b, and note.

[2] See W. L. Garrison, p. 615b.

Extremism in the defense of liberty is no vice. And . . . moderation in the pursuit of justice is no virtue. — BARRY GOLDWATER, *Acceptance speech, Republican Presidential nomination* [*July 16, 1964*]

[3] See Napoleon, p. 504a.

proved to have been the weathercock of the church steeple.

Travels of Baron Munchausen [1785], *ch.* 2

We all did our duty, which, in the patriot's, soldier's, and gentleman's language, is a very comprehensive word, of great honor, meaning, and import.

Ib. 5

The sprigs took root in my horse's body, grew up, and formed a bower over me. *Ib.*

His tunes were frozen up in the horn, and came out now by thawing.

Ib. 6

If any of the company entertain a doubt of my veracity, I shall only say to such, I pity their want of faith. *Ib.*

A traveler has a right to relate and embellish his adventures as he pleases, and it is very impolite to refuse that deference and applause they deserve.

Ib. 21

ETHAN ALLEN
1738–1789

[Captain Delaplace [1]] gazed at Allen in bewildered astonishment. "By whose authority do you act?" exclaimed he. "In the name of the great Jehovah, and the Continental Congress!" replied Allen.

From Washington Irving, *Life of Washington* [1855–1859], *vol. I, ch.* 38

JACQUES DELILLE
1738–1813

Fate chooses our relatives, we choose our friends.[2]

Malheur et Pitié [1803], *canto* 1

[1] Commandant at Fort Ticonderoga, New York, May 10, 1775.

[2] Le sort fait les parents, le choix fait les amis.

PETER PINDAR [JOHN WOLCOT]
1738–1819

What rage for fame attends both great and small!
Better be damned than mentioned not at all!

To the Royal Academicians

Care to our coffin adds a nail, no doubt;
And every grin so merry, draws one out.

Expostulatory Odes, 15

HESTER LYNCH THRALE [PIOZZI]
1739–1821

The tree of deepest root is found
Least willing still to quit the ground:
'Twas therefore said by ancient sages,
That love of life increased with years
So much, that in our latter stages,
When pain grows sharp and sickness rages,
The greatest love of life appears.

Three Warnings

Johnson's conversation was by much too strong for a person accustomed to obsequiousness and flattery; it was *mustard in a young child's mouth!*

[*May* 1781] *From* Boswell, *Life of Johnson* [1791]

DANIEL BLISS
1740–1806

God wills us free, man wills us slaves,
I will as God wills, God's will be done.

Epitaph on gravestone of John Jack, "A Native of Africa, who died March 1773, aged about 60 years. Tho' born in a land of slavery he was born free." [1]

JAMES BOSWELL[2]
1740–1795

That favorite subject, Myself.

Letter to Temple [*July* 26, 1763]

[1] See Rousseau, p. 435b, and Schiller, p. 497b.

[2] See also excerpts from Boswell's Johnson, pp. 429–434.

He who praises everybody, praises nobody.

Life of Johnson [1791], *footnote* [*March 30, 1778*]

We cannot tell the precise moment when friendship is formed. As in filling a vessel drop by drop, there is at last a drop which makes it run over; so in a series of kindnesses there is at last one which makes the heart run over.

Ib. [*September 1777*]

I think no innocent species of wit or pleasantry should be suppressed; and that a good pun may be admitted among the smaller excellencies of lively conversation. *Ib.* [*June 1784*]

LOUIS SÉBASTIEN MERCIER

1740–1814

Extremes meet.[1]

Tableaux de Paris [1782], *vol. IV, ch. 348, title*

AUGUSTUS MONTAGUE TOPLADY

1740–1778

Rock of Ages, cleft for me,
Let me hide myself in thee.

Rock of Ages [1775], *st. 1*

SÉBASTIEN R. N. CHAMFORT

1741–1794

The most wasted day of all is that on which we have not laughed.

Maxims and Thoughts, 1

Chance is a nickname for Providence. *Ib. 62*

Be my brother, or I will kill you.[2]

From CARLYLE, *French Revolution* [1837], *vol. II, pt. 1, ch. 12*

[1] "Extremes meet," as the whiting said with its tail in its mouth. — THOMAS HOOD [1799–1845], *The Doves and the Crows*

[2] Sois mon frère ou je te tue.
A paraphrase of the revolutionary watchword: Fraternity or death.

JOHANN KASPAR LAVATER

1741–1801

Say not you know another entirely, till you have divided an inheritance with him.

Aphorisms on Man[1] [*c. 1788*], *no. 157*

He who, when called upon to speak a disagreeable truth, tells it boldly and has done is both bolder and milder than he who nibbles in a low voice and never ceases nibbling.[2] *Ib. 302*

Trust not him with your secrets, who, when left alone in your room, turns over your papers. *Ib. 449*

The public seldom forgive twice.

Ib. 606

Venerate four characters: the sanguine who has checked volatility and the rage for pleasure; the choleric who has subdued passion and pride; the phlegmatic emerged from indolence; and the melancholy who has dismissed avarice, suspicion and asperity.

Ib. 609

If you mean to know yourself, interline such of these aphorisms as affect you agreeably in reading, and set a mark to such as left a sense of uneasiness with you; and then shew your copy to whom you please. *Ib. 643*

GEBHARD LEBERECHT VON BLÜCHER

1742–1819

Ever forward, but slowly.

While leading the Russians at Leipzig [*October 19, 1813*]

May the pens of the diplomats not ruin again what the people have attained with such exertions.

After the Battle of Waterloo [1813]

[1] These Aphorisms were much admired and privately annotated by William Blake. See the one-volume edition of Blake's *Poetry and Prose*, edited by Geoffrey Keynes [*1927*].

[2] Blake's marginal comment on this was "Damn such!"

GEORG CHRISTOPH LICHTENBERG
1742–1799

A knife without a blade, for which the handle is missing.

Göttingen Pocket Calendar [1798], *describing an impossible existence*

ANNA LETITIA BARBAULD
1743–1825

Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not "Good night"; but in some brighter clime
Bid me "Good morning."

Ode to Life, st. 3

This dead of midnight is the noon of thought.

A Summer's Evening Meditation

GAVRIIL DERZHAVIN
1743–1816

I am a czar — a slave, I am a worm — a god. *God* [1784]

WILLIAM HENRY, DUKE OF GLOUCESTER
1743–1805

Another damned, thick, square book! Always scribble, scribble, scribble! Eh! Mr. Gibbon?

Upon receiving from EDWARD GIBBON *volume II of the Decline and Fall of the Roman Empire* [1781]. *From Best's Literary Memorials*

THOMAS JEFFERSON
1743–1826

A lively and lasting sense of filial duty is more effectually impressed on the mind of a son or daughter by reading *King Lear*, than by all the dry volumes of ethics, and divinity, that ever were written.

Letter to Robert Skipwith [*August 3, 1771*]

The God who gave us life, gave us liberty at the same time.[1]

Summary View of the Rights of British America [1774]

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God [2] entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. We hold these truths to be self-evident; that all men are created equal; that they are endowed by their creator with certain unalienable rights; [3] that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Declaration of Independence [*July 4, 1776*]

We must therefore . . . hold them [the British] as we hold the rest of mankind, enemies in war, in peace friends. *Ib.*

[1] See Patrick Henry, p. 465b.

[2] See Bolingbroke, p. 397b, and Pope, p. 410a.

[3] The phrase is frequently misquoted "inalienable."

All men are born free and equal, and have certain natural, essential and unalienable rights. — *Constitution of Massachusetts* [1778]

And for the support of this declaration, with a firm reliance on the protection of divine providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

Declaration of Independence

Ignorance is preferable to error; and he is less remote from the truth who believes nothing, than he who believes what is wrong.

Notes on the State of Virginia [1781–1785]. *Query 6*

A single zealot may commence persecutor, and better men be his victims.

Ib. 17

Indeed, I tremble for my country when I reflect that God is just.

Ib. 18

Those who labor in the earth are the chosen people of God, if ever he had a chosen people, whose breasts He has made His peculiar deposit for substantial and genuine virtue. *Ib. 19*

He who permits himself to tell a lie once, finds it much easier to do it a second and third time, till at length it becomes habitual; he tells lies without attending to it, and truths without the world's believing him. This falsehood of the tongue leads to that of the heart, and in time depraves all its good dispositions.

Letter to Peter Carr [*August 19, 1785*]

The basis of our government being the opinion of the people, the very first object should be to keep that right; and were it left to me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter.

Letter to Colonel Edward Carrington [*January 16, 1787*]

Experience declares that man is the only animal which devours his own kind; for I can apply no milder term to the governments of Europe, and to the general prey of the rich on the poor.

Letter to Colonel Edward Carrington

I hold it, that a little rebellion, now and then, is a good thing, and as necessary in the political world as storms in the physical.

Letter to James Madison [*January 30, 1787*]

What country before ever existed a century and a half without a rebellion? . . . The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants.[1] It is its natural manure.

Letter to William Stevens Smith [*November 13, 1787*]

The republican is the only form of government which is not eternally at open or secret war with the rights of mankind.

Letter to William Hunter [*March 11, 1790*]

We are not to expect to be translated from despotism to liberty in a featherbed.

Letter to Lafayette [*April 2, 1790*]

Let what will be said or done, preserve your *sang froid* immovably, and to every obstacle, oppose patience, perseverance, and soothing language.

Letter to William Short [*March 18, 1792*]

Delay is preferable to error.

Letter to George Washington [*May 16, 1792*]

We confide in our strength, without boasting of it; we respect that of others, without fearing it.

Letter to William Carmichael and William Short [1793]

Offices are as acceptable here as elsewhere, and whenever a man has cast a longing eye on them, a rottenness begins in his conduct.

Letter to Tench Coxe [*May 21, 1799*]

[1] See Tertullian, p. 143b, and Barère, p. 484a.

I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man.

Letter to Dr. Benjamin Rush [*September 23, 1800*]

We are all Republicans — we are all Federalists. If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it.

First Inaugural Address [*March 4, 1801*]

But would the honest patriot, in the full tide of successful experiment, abandon a government which has so far kept us free and firm, on the theoretic and visionary fear that this government, the world's best hope, may by possibility want energy to preserve itself? *Ib.*

Sometimes it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the forms of kings to govern him? Let history answer this question. *Ib.*

Still one thing more, fellow citizens — a wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close the circle of our felicities. *Ib.*

Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none. . . . Freedom of religion; freedom of the press, and freedom of person under the protection of the *habeas corpus*, and trial by juries impartially selected. These principles form the bright constellation which has gone before us, and guided our steps through an age of revolution and reformation. The wisdom of our sages and the blood of our heroes have been devoted to their attainment. They should be the creed of our political faith, the text of civil instruction, the touchstone by which we try the services of those we trust; and should we wander from them in moments of error or alarm, let us hasten to retrace our steps and to regain the road which alone leads to peace, liberty, and safety.

First Inaugural Address

Of the various executive abilities, no one excited more anxious concern than that of placing the interests of our fellow-citizens in the hands of honest men, with understanding sufficient for their stations.

Letter to Elias Shipman and Others of New Haven [*July 12, 1801*]

If a due participation of office is a matter of right, how are vacancies to be obtained? Those by death are few; by resignation, none. *Ib.*

Whensoever hostile aggressions . . . require a resort to war, we must meet our duty and convince the world that we are just friends and brave enemies.

Letter to Andrew Jackson [*December 3, 1806*]

When a man assumes a public trust, he should consider himself as public property.[1]

Remark to Baron von Humboldt [*1807*]

If, in my retirement to the humble station of a private citizen, I am accompanied with the esteem and approbation of my fellow citizens, trophies obtained by the blood-stained steel, or the tattered flags of the tented field, will never be envied. The care of human life and happiness, and not

[1] See Mathew Henry, p. 386b, and note.

their destruction, is the first and only legitimate object of good government.[1]

To the Republican Citizens of Washington County, Maryland [*March 31, 1809*]

Politics, like religion, hold up the torches of martyrdom to the reformers of error.

Letter to James Ogilvie [*August 4, 1811*]

The earth belongs to the living, not to the dead.

Letter to John W. Eppes [*June 24, 1813*]

I agree with you that there is a natural aristocracy among men. The grounds of this are virtue and talents.

Letter to John Adams [*October 28, 1813*]

Merchants have no country. The mere spot they stand on does not constitute so strong an attachment as that from which they draw their gains.

Letter to Horatio G. Spafford [*March 17, 1814*]

If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.

Letter to Colonel Charles Yancey [*January 6, 1816*]

Enlighten the people generally, and tyranny and oppressions of body and mind will vanish like evil spirits at the dawn of day.

Letter to Du Pont de Nemours [*April 24, 1816*]

I have the consolation to reflect that during the period of my administration not a drop of the blood of a single fellow citizen was shed by the sword of war or of the law.

Letter to Count Dugnani, Papal Nuncio [*February 14, 1818*]

But this momentous question [the Missouri Compromise], like a firebell in the night awakened and filled me with terror. I considered it the knell of the Union.

Letter to John Holmes [*April 22, 1820*]

I know no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion.

Letter to William Charles Jarvis [*September 28, 1820*]

And even should the cloud of barbarism and despotism again obscure the science and libraries of Europe, this country remains to preserve and restore light and liberty to them. In short, the flames kindled on the 4th of July, 1776, have spread over too much of the globe to be extinguished by the feeble engines of despotism; on the contrary, they will consume these engines and all who work them.

Letter to John Adams [*September 12, 1821*]

Amplification is the vice of modern oratory. It is an insult to an assembly of reasonable men, disgusting and revolting instead of persuading. Speeches measured by the hour, die by the hour.

Letter to David Harding, president of the Jefferson Debating Society of Hingham [*April 20, 1824*]

Men by their constitutions are naturally divided into two parties: (1) Those who fear and distrust the people, and wish to draw all powers from them into the hands of the higher classes. (2) Those who identify themselves with the people, have confidence in them, cherish and consider them as the most honest and safe, although not the most wise depository of the public interests. In every country these two parties exist; and in every one where they are free to think, speak, and write, they will declare themselves.

Letter to Henry Lee [*August 10, 1824*]

[1] See George Mason, p. 446a.

Never buy what you do not want, because it is cheap; it will be dear to you.

A Decalogue of Canons for Observation in Practical Life [*February 21, 1825*]

When angry, count ten before you speak; if very angry, an hundred.[1]

Ib.

The good old Dominion, the blessed mother of us all.

Thoughts on Lotteries [*1826*]

This is the Fourth?

Last words [*July 4, 1826*] [2]

WILLIAM PALEY
1743–1805

Who can refute a sneer?

Moral Philosophy [*1785*], *vol. II, bk. V, ch. 9*

CONSTITUTION OF THE UNITED STATES
1787

We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America. *Preamble*

Treason against the United States, shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court. *Art. III, sec. 3*

This Constitution, and the laws of the United States, which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the Supreme Law of the land; and the judges in every State shall be bound thereby, any thing in the Constitution or laws of any State to the contrary notwithstanding. *Art. VI, sec. 2*

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances. *First Amendment* [*1791*]

ANTOINE LAURENT LAVOISIER
1743–1794

It is impossible to dissociate language from science or science from language, because every natural science always involves three things: the sequence of phenomena on which the science is based; the abstract concepts which call these phenomena to mind; and the words in which the concepts are expressed. To call forth a concept a word is needed; to portray a phenomenon, a concept is needed. All three mirror one and the same reality.[1]

Traité Élémentaire de Chimie [*1789*]

I shall therefore content myself with saying that if, by the term *elements*, we mean to express the simple and indivisible molecules that compose bodies, it is probable that we know nothing about them; but if, on the contrary, we express by the term *elements* or *principles of bodies* the idea of the last point reached by analysis, all substances that we have not yet been able to decompose by any means are elements to us.[2]

Ib.

[1] See Mark Twain, p. 762a.

[2] John Adams died the same day. See his last words, p. 464a.

[1] Translated by J. Lipetz, D. E. Gershenson, and D. A. Greenberg.

[2] Translated by D. McKie.

JOHANN GOTTFRIED HERDER
1744–1803

A gain it is to find a beautiful human soul.

Der gerettete Jungling [1797]

Light, love, life.

Herder's Epitaph [1803]

ROWLAND HILL
1744–1833

He did not see any reason why the devil should have all the good tunes.

Sermons. From E. W. Broome, *the Reverend Rowland Hill, p.* 93

JEAN BAPTISTE LAMARCK
1744–1829

FIRST LAW. In every animal . . . a more frequent and continuous use of any organ gradually strengthens, develops and enlarges that organ . . . while the permanent disuse of any organ imperceptibly weakens and deteriorates it, and progressively diminishes its functional capacity, until it finally disappears.

SECOND LAW. All the acquisitions or losses wrought by nature in individuals . . . are preserved by reproduction to the new individuals which arise.

Philosophie Zoologique [1809] [1]

JOSIAH QUINCY
1744–1775

Blandishments will not fascinate us, nor will threats of a "halter" intimidate. For, under God, we are determined that wheresoever, whensoever, or howsoever we shall be called to make our exit, we will die free men.

Observations on the Boston Port Bill [1774]

[1] Translated by Hugh Elliot.

CHARLES DIBDIN
1745–1814

Did you ever hear of Captain Wattle?
He was all for love, and a little for the bottle.

Captain Wattle and Miss Roe

Here, a sheer hulk, lies poor Tom Bowling,
The darling of our crew;
No more he'll hear the tempest howling,
For death has broach'd him to.

Tom Bowling

Faithful below he did his duty,
But now he's gone aloft. *Ib.*

Spanking Jack was so comely, so pleasant, so jolly,
Though winds blew great guns, still he'd whistle and sing.

The Sailor's Consolation

HANNAH MORE
1745–1833

Since trifles make the sum of human things,
And half our misery from our foibles springs.

Sensibility

Small habits well pursued betimes
May reach the dignity of crimes.

Florio and His Friend

WILLIAM SCOTT, LORD STOWELL
1745–1836

A dinner lubricates business.

From Boswell, *Life of Johnson* [1791]

The elegant simplicity of the three per cents.[1]

From Campbell, *Lives of the Lord Chancellors* [1857], *vol. X, ch.* 212

[1] The sweet simplicity of the three per cents. — Disraeli, *Endymion* [1880], *ch. 96*

SIR WILLIAM JONES
1746–1794

On parent knees, a naked new-born child,
Weeping thou sat'st while all around thee smiled;
So live, that sinking in thy last long sleep,
Calm thou mayst smile, while all around thee weep.

From the Persian [1786]

GOTTFRIED AUGUST BÜRGER
1747–1794

The dead ride swiftly.

Lenore [1773]

JOHN PAUL JONES
1747–1792

I have not yet begun to fight.

Aboard the Bonhomme Richard [1] [*September 23, 1779*]

JOHN O'KEEFFE
1747–1833

Amo, amas,
I love a lass,
As a cedar tall and slender;
Sweet cowslip's grace
Is her nominative case,
And she's of the feminine gender!

Agreeable Surprise, act II, sc. 2, Song

Fat, fair and forty [2] were all the toasts of the young men. *Irish Minnie*

And why I'm so plump the reason I tell —
Who leads a good life is sure to live well.

Merry Sherwood. A Friar of Orders Gray, st. 1

You should always except the present company. *London Hermit*

[1] Engaged with the British frigate *Serapis*, off Flamborough Head, England.

[2] I am resolved to grow fat, and look young till forty! — DRYDEN, *Secret Love; or, The Maiden Queen* [1667], *act III, sc. 1.*

SAMUEL PARR [1]
1747–1825

Now that the old lion is dead, every ass thinks he may kick at him.

[1784] *While dining with Sir Joshua Reynolds, after the death of Dr. Johnson. From* BOSWELL, *Life of Johnson* [1791]

FRANÇOIS ALEXANDRE FRÉDÉRIC, DUC DE LA ROCHEFOUCAULD-LIANCOURT
1747–1827

Louis XVI: Is it a revolt?

La Rochefoucauld-Liancourt: No, Sire, it is a revolution.

Upon learning at Versailles of the fall of the Bastille [1789]

JOHN LOGAN
1748–1788

Thou hast no sorrow in thy song,
No winter in thy year.

To the Cuckoo [*Attributed*] [2]

EMMANUEL JOSEPH SIEYÈS
1748–1836

I survived.[3]

Upon being asked what he had done during the Terror

CHARLES JAMES FOX
1749–1806

[On the fall of the Bastille] How much the greatest event it is that ever happened in the world! and how much the best!

Letter to Richard Fitzpatrick [*July 30, 1789*]. *From* LORD JOHN RUSSELL, *Life and Times of C. J. Fox* [1859–1866], *vol. II, p. 361*

[1] Dr. Parr composed the Latin epitaph for the monument to Dr. Johnson, placed in St. Paul's Cathedral, London, February 1796.

[2] Also attributed to MICHAEL BRUCE [1746–1767].

[3] J'ai vécu.

JOHANN WOLFGANG VON GOETHE

1749–1832

There is strong shadow where there is much light.

Götz von Berlichingen [1773], *act I*

One lives but once in the world.

Clavigo [1774], *act I, sc. 1*

If you inquire what the people are like here,
I must answer, "The same as everywhere!"

Die Leiden des jungen Werthers [1774–1787], *May 17*

Radiant misery. *Ib.* [*December 24*]

The history of science is science itself; the history of the individual, the individual. *Mineralogy and Geology*

Getting along with women,
Knocking around with men,
Having more credit than money,
Thus one goes through the world.

Claudine von Villa Bella [1776]

Who never ate his bread with tears,
Who never sat weeping on his bed
During care-ridden nights
Knows you not, you heavenly powers.[1]

Wilhelm Meisters Lehrjahre [1786–1830], *bk. II, ch. 13*

All guilt is punished upon earth. *Ib.*

Who longs in solitude to live,
Ah! soon his wish will gain:
Men hope and love, men get and give,
And leave him to his pain.

Ib. III, 1

Knowst thou the land where the lemon trees bloom,[2]
Where the gold orange glows in the deep thicket's gloom,
Where a wind ever soft from the blue heaven blows,
And the groves are of laurel and myrtle and rose? [3] *Ib.*

[1] See Longfellow, p. 621a.
[2] Kennst du das Land, wo die Zitronen blühn?
[3] See Byron, p. 558a.

If I love you, what business is it of yours?

Wilhelm Meisters Lehrjahre, bk. IV, ch. 9

One ought, every day at least, to hear a little song, read a good poem, see a fine picture, and, if it were possible, to speak a few reasonable words.[1]

Ib. V, 1

To know of someone here and there whom we accord with, who is living on with us, even in silence — this makes our earthly ball a peopled garden.

Ib. VII, 5

Art is long, life short; [2] judgment difficult, opportunity transient.

Ib. 9

Seeking with the soul the land of the Greeks.

Iphigenie auf Tauris [1787], *act I, sc. 1*

A useless life is an early death. *Ib. 2*

One says a lot in vain, refusing;
The other mainly hears the "No."

Ib. 3

Pleasure and love are the pinions of great deeds. *Ib. II, 1*

The best is good enough.[3]

Italian Journey [*March 3, 1787*]

A noble person attracts noble people, and knows how to hold on to them.

Torquato Tasso [1790], *act I, sc. 1*

A talent is formed in stillness, a character in the world's torrent.

Ib. 2

Three things are to be looked to in a building: that it stand on the right spot; that it be securely founded; that it be successfully executed.

Elective Affinities [4] [1808], *bk. I, ch. 9*

The sum which two married people owe to one another defies calculation. It

[1] See Charles Eliot Norton, p. 728b.
[2] See Hippocrates, p. 88b, and note.
[3] In der Kunst ist das Beste gut genug.
[4] Translated by JAMES ANTHONY FROUDE [1818–1894].

is an infinite debt, which can only be discharged through all eternity.

Elective Affinities, bk. I, ch. 9

A pretty foot is a great gift of nature.

Ib. 11

One is never satisfied with a portrait of a person that one knows.

Ib. II, 2

The fate of the architect is the strangest of all. How often he expends his whole soul, his whole heart and passion, to produce buildings into which he himself may never enter.

Ib. 3

Let us live in as small a circle as we will, we are either debtors or creditors before we have had time to look round.

Ib. 4

Mediocrity has no greater consolation than in the thought that genius is not immortal. *Ib. 5*

A teacher who can arouse a feeling for one single good action, for one single good poem, accomplishes more than he who fills our memory with rows on rows of natural objects, classified with name and form. *Ib. 7*

Who wants to understand the poem
Must go to the land of poetry;
Who wishes to understand the poet
Must go to the poet's land.

West-östlicher Diwan [1819], motto

For I have been a man, and that means to have been a fighter.

Ib. Buch des Paradies

If I work incessantly to the last, nature owes me another form of existence when the present one collapses.

Letter to Eckermann [February 4, 1829]

I call architecture frozen music.[1]

Ib. [March 23, 1829]

[1] Ich die Baukunst eine erstarrte Musik nenne. Since it [architecture] is music in space, as it were a frozen music. — FRIEDRICH VON SCHELLING [1775–1854], *Philosophie der Kunst, p. 576* See Madame de Staël, p. 502b.

The artist may be well advised to keep his work to himself till it is completed, because no one can readily help him or advise him with it . . . but the scientist is wiser not to withhold a single finding or a single conjecture from publicity.

Essay on Experimentation

Man errs, while his struggle lasts.[1]

Faust [1808–1832], pt. I Prologue in Heaven

Dear friend, theory is all gray,
And the golden tree of life is green.

Ib. Apprentice Scene

As soon as you trust yourself, you will know how to live. *Ib.*

He who wishes to uphold the truth and has but one tongue, he will uphold it indeed. *Ib. Street Scene*

Two souls dwell, alas! in my breast.

Ib. Before the Gate

I am the spirit that always denies.[2]

Ib. Study

My peace is gone,
My heart is heavy.[3]

Ib. Gretchen at the Spinning Wheel

Who can think of something stupid,
Who can think of anything smart
That prior ages haven't thought of? [4]

Ib. pt. II. The Gothic Chamber

Who strives always to the utmost, him can we save.[5] *Ib.*

He only earns his freedom and existence who daily conquers them anew.[6]

Ib.

I was fair, too, and that was my undoing. *Ib.*

The Eternal Feminine draws us on.[7]

Ib., last line

[1] Es irrt der Mensch, so lang er strebt.
[2] Ich bin der Geist der stets verneint.
[3] Meine Ruh' ist hin,
Mein Herz ist schwer.
[4] See *Ecclesiastes 1:9*, p. 27a.
[5] Wer immer strebend sich bemüht,
Den können wir erlösen.
[6] Nur der verdient sich Freiheit wie das Leben der täglich sie erobern muss.
[7] Das Ewig-Weibliche zieht uns hinan.

Do you wish to roam farther and farther?
See! The Good lies so near.
Only learn to seize good fortune,
For good fortune's always here.
Erinnerung

In limitations he first shows himself the master,
And the law can only bring us freedom. *Was wir Bringen* [1802]

Create, artist! Do not talk!
Saying

Everything in the world can be borne
Except for a series of beautiful days.
Proverb collection

There is peace
O'er all the peaks,
In all the treetops
You feel scarce a breath.
The little birds are silent in the forest.
Just wait, soon
You too will rest.
Wanderers Nachtlied II

America, you have it better than our continent, the old one.[1]
Wendts Musen-Almanach [1831]

Without haste, but without rest.
Motto

More light! *Last words*

PIERRE SIMON DE LAPLACE
1749–1827

Given for one instant an intelligence which could comprehend all the forces by which nature is animated and the respective positions of the beings which compose it, if moreover this intelligence were vast enough to submit these data to analysis, it would embrace in the same formula both the movements of the largest bodies in the universe and those of the lightest atom; to it nothing would be uncertain, and the future as the past would be present to its eyes.
Oeuvres, vol. VII, Théorie Analytique des Probabilités [1812–1820], *introduction*

The theory of probabilities is at bottom nothing but common sense reduced to calculus. *Ib.*

Sire, I have no need of that hypothesis.[1]
From Eric Temple Bell, *Men of Mathematics* [1937]

HONORÉ GABRIEL DE RIQUETTI, COMTE DE MIRABEAU
1749–1791

Go and tell those who have sent you that we are here by the will of the nation and that we shall not leave save at the point of bayonets.
Speech in the États-Généraux [*June* 23, 1789]

LADY ANNE BARNARD
1750–1825

When the sheep are in the fauld, and the kye's come hame,
And a' the weary warld to rest are gone.
Auld Robin Gray [1771], *st.* 1

JOHN PHILPOT CURRAN
1750–1817

The condition upon which God hath given liberty to man is eternal vigilance;[2] which condition if he break,

[1] Amerika, du hast es besser — als unser Kontinent, das alte.

[1] Reply to Napoleon Bonaparte's remark upon receiving a copy of Laplace's *Mécanique Céleste:* "You have written this huge book on the system of the world without once mentioning the author of the universe."

[2] Commonly quoted: Eternal vigilance is the price of liberty. Attributed also to Jefferson.
There is one safeguard known generally to the wise, which is an advantage and security to all, but especially to democracies as against despots. What is it? Distrust. — Demosthenes [c. 385–322 B.C.], *Philippic 2, sec. 24*

servitude is at once the consequence of his crime and the punishment of his guilt.

Speech Upon the Right of Election of Lord Mayor of Dublin [*July* 10, 1790]

JOHN TRUMBULL
1750–1831

But optics sharp it needs, I ween,
To see what is not to be seen.

McFingal [1782], *canto I, l.* 67

JAMES MADISON
1751–1836

By a faction, understand a number of citizens, whether amounting to a majority or minority of the whole, who are united and actuated by some common impulse of passion, or of interest, adverse to the rights of other citizens, or to the permanent and aggregate interests of the community.

The Federalist [1787], *no.* 10

The latent causes of faction are thus sown in the nature of man; and we see them everywhere brought into different degrees of activity, according to the different circumstances of civil society. A zeal for different opinions concerning religion, concerning government, and many other points, as well of speculation as of practice; an attachment of different leaders ambitiously contending for pre-eminence and power; or to persons of other descriptions whose fortunes have been interesting to the human passions, have, in turn, divided mankind into parties, inflamed them with mutual animosity, and rendered them much more disposed to vex and oppress each other than to cooperate for their common good. . . . But the most common and durable source of factions has been the various and unequal distribution of property. *Ib.*

To secure the public good, and private rights, against the danger of . . . faction, and at the same time to preserve the spirit and form of popular government, is then the great object to which our inquiries are directed.

The Federalist, no. 10

I believe there are more instances of the abridgment of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations.

Speech in the Virginia Convention [*June* 16, 1788]

RICHARD BRINSLEY SHERIDAN
1751–1816

Mrs. Malaprop: Illiterate him, I say, quite from your memory.

The Rivals [1775], *act I, sc.* 2

'Tis safest in matrimony to begin with a little aversion. *Ib.*

A circulating library in a town is as an evergreen tree of diabolical knowledge! It blossoms through the year! *Ib.*

A progeny of learning. *Ib.*

Never say more than is necessary. *Ib. II,* 1

I know you are laughing in your sleeve. *Ib.*

He is the very pineapple of politeness! *Ib. III,* 3

If I reprehend anything in this world, it is the use of my oracular tongue, and a nice derangement of epitaphs! *Ib.*

As headstrong as an allegory on the banks of the Nile. *Ib.*

Too civil by half. *Ib.* 4

Our ancestors are very good kind of folks; but they are the last people I should choose to have a visiting acquaintance with. *Ib. IV,* 1

No caparisons, miss, if you please. Caparisons don't become a young woman. *Ib.* 2

You are not like Cerberus, three gentlemen at once, are you?
The Rivals, act IV, sc. 2

The quarrel is a very pretty quarrel as it stands; we should only spoil it by trying to explain it. *Ib. 3*

My valor is certainly going! — it is sneaking off! I feel it oozing out, as it were, at the palm of my hands!
Ib. V, 3

I own the soft impeachment. *Ib.*

Through all the drama — whether damned or not —
Love gilds the scene, and women guide the plot. *Ib. Epilogue*

An apothecary should never be out of spirits.
St. Patrick's Day [1775], *act I, sc. 1*

Death's a debt; his mandamus binds all alike — no bail, no demurrer.
Ib. II, 4

I ne'er could any luster see
In eyes that would not look on me.
The Duenna [1775], *act I, sc. 2*

I loved him for himself alone.
Ib. 3

I was struck all of a heap.
Ib. II, 2

A bumper of good liquor
Will end a contest quicker
Than justice, judge, or vicar.[1] *Ib. 3*

Conscience has no more to do with gallantry than it has with politics.
Ib. 4

Tale-bearers are as bad as the tale-makers.
The School for Scandal [1777], *act I, sc. 1*

You shall see them on a beautiful quarto page, where a neat rivulet of text shall meander through a meadow of margin. *Ib.*

[1] The government of a nation is often decided over a cup of coffee, or the fate of empires changed by an extra bottle of Johannisberg. — G. P. R. James, *Richelieu* [1829], *ch. 16*

You had no taste when you married me.
The School for Scandal, act I, sc. 2

Here's to the maiden of bashful fifteen;
Here's to the widow of fifty;
Here's to the flaunting, extravagant quean,
And here's to the housewife that's thrifty.
Let the toast pass —
Drink to the lass;
I'll warrant she'll prove an excuse for the glass. *Ib. III, 3*

An unforgiving eye, and a damned disinheriting countenance.
Ib. IV, 1

Be just before you're generous.
Ib.

There is not a passion so strongly rooted in the human heart as envy.
The Critic [1779], *act I, sc. 1*

The newspapers! Sir, they are the most villainous — licentious — abominable — infernal — Not that I ever read them — no — I make it a rule never to look into a newspaper. *Ib.*

Egad, I think the interpreter is the hardest to be understood of the two!
Ib. 2

A practitioner in panegyric, or, to speak more plainly, a professor of the art of puffing. *Ib.*

The number of those who undergo the fatigue of judging for themselves is very small indeed.[1] *Ib.*

Certainly nothing is unnatural that is not physically impossible. *Ib. II, 1*

I wish, sir, you would practice this without me. I can't stay dying here all night. *Ib. III, 1*

An oyster may be crossed in love.[2]
Ib.

The right honorable gentleman is in-

[1] See J. R. Lowell, p. 694b, and Bryce, p. 778a.
[2] From the interpolated tragedy, *The Spanish Armada.*

debted to his memory for his jests, and to his imagination for his facts.[1]

Sheridaniana. Speech in Reply to Mr. Dundas

You write with ease to show your breeding,
But easy writing's curst hard reading.

Clio's Protest

JOHANN HEINRICH VOSS
1751–1826

Who does not love wine, women, and song
Remains a fool his whole life long.[2]

Attributed

THOMAS CHATTERTON[3]
1752–1770

Mie love ys dedde,
Gon to hys death-bedde,
Al under the wyllowe-tree.

Mynstrelles Songe [4]

PHILIP FRENEAU
1752–1832

An age employed in edging steel
Can no poetic raptures feel . . .
No shaded stream, no quiet grove
Can this fantastic century move.

Poems [1795]. *To an Author, st. 6*

In spite of all the learned have said,
I still my old opinion keep;
The posture that we give the dead
Points out the soul's eternal sleep.

The Indian Burying Ground [1788], *st. 1*

Then rushed to meet the insulting foe;
They took the spear — but left the shield.[1]

To the Memory of the Brave Americans who Fell at Eutaw Springs, S.C. September 8, 1781 [1786], *st. 5*

FRIEDRICH MAXIMILIAN VON KLINGER
1752–1831

Sturm und Drang [Storm and stress].

Title of a Play [1776]

LEONARD McNALLY
1752–1820

On Richmond Hill there lives a lass
More bright than Mayday morn;
Whose charms all other maids' surpass, —
A rose without a thorn.

The Lass of Richmond Hill,[2] *st. 1*

JOSEPH DE MAISTRE
1753–1821

Every nation has the government it deserves. *Letter to X* [1811]

The sword of justice has no scabbard.

Les Soirées de Saint-Petersbourg [1821]. *Premier Entretien*

ANTOINE DE RIVAROL
1753–1801

What is not clear is not French.

Discours sur l'universalité de la langue française [1784]

[1] See Le Sage, p. 391a.

[2] Wer nicht liebt Wein, Weib und Gesang,
Der bleibt ein Narr sein Leben lang.
The couplet has also been attributed to Luther, apparently on no better authority than an eighteenth-century jingle in which "Luther" is needed to rhyme with "Futter." REDLICH ascribes it to Voss in *Die poetischen Beiträge zum Wandsbecker Bothen* [1871].

[3] See Wordsworth, p. 511b.

[4] This is from the poems of "Thomas Rowley," an imaginary fifteenth-century Bristol poet invented by Chatterton. Editions of the poems appeared in 1778 and 1782, and were exposed in 1777–8 by Thomas Tyrwhitt.

[1] When Prussia hurried to the field,
And snatched the spear, but left the shield.
SCOTT, *Marmion* [1808], *canto III, introduction*

[2] Also attributed to J. UPTON [1670–1749] and W. HUDSON.

JOEL BARLOW
1754–1813

I sing the sweets I know, the charms I feel,
My morning incense, and my evening meal —
The sweets of Hasty Pudding.
The Hasty Pudding [1792], *canto I*

E'en in thy native regions, how I blush
To hear the Pennsylvanians call thee *Mush!* *Ib.*

GEORGE CRABBE[1]
1754–1832

What is a church? — Our honest sexton tells,
'Tis a tall building, with a tower and bells.
The Borough [1810]. *Letter 2, The Church*

Habit with him was all the test of truth,
"It must be right: I've done it from my youth." *Ib. 3, The Vicar*

Books cannot always please, however good;
Minds are not ever craving for their food. *Ib. 24, Schools*

In idle wishes fools supinely stay;
Be there a will, and wisdom finds a way. *The Birth of Flattery*

Cut and come again.
Tales [1812]. *VII, The Widow's Tale*

And took for truth the test of ridicule.[2]
Tales of the Hall [1819], *bk. VIII, The Sisters*

[1] See Byron, p. 555a.

[2] How comes it to pass, then, that we appear such cowards in reasoning, and are so afraid to stand the test of ridicule? — ANTHONY COOPER, EARL OF SHAFTESBURY [1671–1713], *Characteristics: A Letter Concerning Enthusiam, sec. 2*

Truth, 'tis supposed, may bear all lights; and one of those principal lights or natural mediums by which things are to be viewed in order to a thorough recognition is ridicule itself. — SHAFTESBURY, *Essay on the Freedom of Wit and Humor, sec. 1*

'Twas the saying of an ancient sage (Gorgias Leontinus, *apud* Aristotle's *Rhetoric*, that humor was the only test of gravity, and gravity of humor. For a subject which would not bear raillery was suspicious; and a jest which would not bear a serious examination was certainly false wit. — *Ib. 5*

The ring, so worn as you behold,
So thin, so pale, is yet of gold.
His Mother's Wedding Ring

WILLIAM DRENNAN
1754–1820

Nor one feeling of vengeance presume to defile
The cause, or the men, of the Emerald Isle.[1] *Erin* [1795], *st. 3*

JOSEPH JOUBERT
1754–1824

I had to grow old to learn what I wanted to know, and I should need to be young to say well what I know.
Pensées [1842]

Ask the young: they know everything! *Ib.*

To teach is to learn twice. *Ib.*

JEANNE MANON ROLAND
1754–1793

O liberty! O liberty! What crimes are committed in thy name!
Last words, before her death on the guillotine. From LAMARTINE, *Histoire des Girondins* [1847]

CHARLES MAURICE DE TALLEYRAND-PÉRIGORD
1754–1838

Black as the devil,
Hot as hell,
Pure as an angel,
Sweet as love.[2] *Recipe for coffee*

[1] The first known use of this appellation for Ireland.

[2] Noir comme le diable,
Chaud comme l'enfer,

[Of the Bourbons] They have learned nothing, and forgotten nothing.[1]

From CHEVALIER DE PANAT, *letter to Mallet du Pan [January 1796]*

[Of the battle of Borodino, 1812] It is the beginning of the end.[2]

From EDOUARD FOURNIER, *L'Esprit dans l'Histoire* [1857]

The United States has thirty-two religions but only one dish.

Attributed

Women sometimes forgive a man who forces the opportunity, but never a man who misses one. *Attributed*

[To a young diplomat] Don't be eager![3]

From SAINT-BEUVE, *Portraits de Femmes: Madame de Staël*

BENJAMIN WATERHOUSE
1754–1846

Tobacco is a filthy weed,
That from the devil does proceed;
It drains your purse, it burns your clothes,
And makes a chimney of your nose.

From DR. OLIVER WENDELL HOLMES [1809–1894], *who was vaccinated by Dr. Waterhouse*

BERTRAND BARÈRE DE VIEUZAC
1755–1841

The tree of liberty only grows when watered by the blood of tyrants.[4]

Speech in the National Convention [1792]

It is only the dead who do not return. *Speech* [1794]

ANTHELME BRILLAT-SAVARIN
1755–1826

Tell me what you eat, and I will tell you what you are.

Physiologie du Goût [1825], *ch. 4*

A dessert without cheese is like a beautiful woman with only one eye. *Ib. 14*

One can become a cook, but one is born a roaster of meat. *Ib. 15*

A meal without wine is like a day without sunshine. *Ib.*

NATHAN HALE
1755–1776

I only regret that I have but one life to lose for my country.[1]

Last words, before being hanged by the British as a spy [September 22, 1776]

ALEXANDER HAMILTON
1755–1804

A national debt, if it is not excessive, will be to us a national blessing.[2]

Letter to Robert Morris [April 30, 1781]

I believe the British government forms the best model the world ever produced. . . . This government has for its object public strength and individual security.

Federal Convention Debates [June 18, 1787]

All communities divide themselves into the few and the many. The first are the rich and wellborn, the other the mass of the people. . . . The people are

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Pur comme un ange,
Doux comme l'amour.
This appears as an inscription on many old coffeepots.

[1] Ils n'ont rien appris, ni rien oublié.

[2] Voilà le commencement de la fin.

[3] Pas de zèle!

[4] See Tertullian, p. 143b, and Jefferson, p. 471b.

[1] See Addison, p. 393b.

[2] At the time we were funding our national debt, we heard much about "a public debt being a public blessing." — THOMAS JEFFERSON, *Letter to John W. Epps* [November 6, 1813]
See Daniel Webster, p. 547a.

turbulent and changing; they seldom judge or determine right. Give therefore to the first class a distinct, permanent share in the government. They will check the unsteadiness of the second, and as they cannot receive any advantage by a change, they therefore will ever maintain good government.

Federal Convention Debates

We are now forming a republican government. Real liberty is neither found in despotism or the extremes of democracy, but in moderate governments. *Ib.* [*June 26, 1787*]

Let Americans disdain to be the instruments of European greatness. Let the thirteen States, bound together in a strict and indissoluble Union, concur in erecting one great American system, superior to the control of all transatlantic force or influence, and able to dictate the terms of the connection between the old and the new world!

The Federalist [*1787–1788*], *no. 11*

Government implies the power of making laws. It is essential to the idea of a law, that it be attended with a sanction; or, in other words, a penalty or punishment for disobedience.

Ib. 15

Why has government been instituted at all? Because the passions of men will not conform to the dictates of reason and justice, without constraint. *Ib.*

Every power vested in a government is in its nature sovereign, and includes by force of the term a right to employ all the means requisite . . . to the attainment of the ends of such power.

Opinion on the Constitutionality of the Bank [*February 23, 1791*]

If the end be clearly comprehended within any of the specified powers, and if the measure have an obvious relation to that end, and is not forbidden by any particular provision of the Constitution, it may safely be deemed to come within the compass of the national authority.

Opinion on the Constitutionality of the Bank

LOUIS XVIII
1755–1824

Punctuality is the politeness of kings.[1] *A favorite saying*

JOHN MARSHALL
1755–1835

It is emphatically the province and duty of the judicial department to say what the law is. . . . If two laws conflict with each other, the courts must decide on the operation of each. . . . This is of the very essence of judicial duty.

Marbury v. Madison, 1 Cranch, 1317 [*1803*]

We must never forget that it is a *constitution* we are expounding.

McCulloch v. Maryland, 4 Wheaton 316, 407 [*1819*]

This provision is made in a constitution, intended to endure for ages to come, and consequently, to be adapted to the various *crises* of human affairs. *Ib. 415*

Let the end be legitimate, let it be within the scope of the constitution, and all means which are appropriate, which are plainly adapted to that end, which are not prohibited, but consist with the letter and spirit of the constitution, are constitutional. *Ib. 421*

The power to tax involves the power to destroy.[2] *Ib. 431*

The people made the Constitution, and the people can unmake it. It is the creature of their own will, and lives only by their will.

Cohens v. Virginia, 6 Wheaton (19 U.S.) 264, 389 [*1821*]

[1] L'exactitude est la politesse des rois.
[2] See Oliver Wendell Holmes, Jr., p. 788b.

MARTIN JOSEPH ROUTH
1755–1854

You will find it a very good practice always to verify your references, sir.

From J. W. Burgon, *Memoir of Dr. Routh, Quarterly Review* [*July* 1878]

HENRY LEE [LIGHT-HORSE HARRY]
1756–1818

To the memory of the Man, first in war, first in peace, and first in the hearts of his countrymen.

Resolutions presented to the House of Representatives on the death of Washington [*December* 1799]

WILLIAM BLAKE[1]
1757–1827

How sweet I roam'd from field to field,
And tasted all the summer's pride,
Till I the prince of love beheld
Who in the sunny beams did glide.

Poetical Sketches [1783]. *Song, st.* 1

He loves to sit and hear me sing,
Then, laughing, sports and plays with me;
Then stretches out my golden wing,
And mocks my loss of liberty.

Ib. st. 4

My silks and fine array,
My smiles and languish'd air,
By love are driv'n away;
And mournful lean Despair
Brings me yew to deck my grave:
Such end true lovers have.

Ib. Song, st. 1

Like a fiend in a cloud,
With howling woe,
After night I do crowd,
And with night will go;
I turn my back to the east,
From whence comforts have increas'd;
For light doth seize my brain
With frantic pain.

Poetical Sketches. Mad Song, st. 3

How have you left the ancient love
That bards of old enjoy'd in you!
The languid strings do scarcely move!
The sound is forc'd, the notes are few!

Ib. To the Muses, st. 4

Does the Eagle know what is in the pit?
Or wilt thou go ask the Mole?
Can Wisdom be put in a silver rod?
Or Love in a golden bowl?

The Book of Thel [1789]. *Thel's Motto*

Piping down the valleys wild,
Piping songs of pleasant glee,
On a cloud I saw a child,
And he laughing said to me:
"Pipe a song about a Lamb!"

Songs of Innocence [1789]. *Introduction, st.* 1, 2

And I made a rural pen,
And I stain'd the water clear,
And I wrote my happy songs
Every child may joy to hear.

Ib. st. 5

Sing louder around
To the bells' cheerful sound,
While our sports shall be seen
On the echoing green.

Ib. The Echoing Green, st. 1

Little Lamb, who made thee?
Dost thou know who made thee?
Gave thee life, and bid thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, wooly, bright.

Ib. The Lamb, st. 1

My mother bore me in the southern wild,
And I am black, but O! my soul is white;
White as an angel is the English child,
But I am black, as if bereav'd of light.

Ib. The Little Black Boy, st. 1

"And we are put on earth a little space,

[1] *Poetry and Prose of William Blake*, Geoffrey Keynes, ed. [1927]

That we may learn to bear the beams of love;
And these black bodies and this sunburnt face
Is but a cloud, and like a shady grove."
Songs of Innocence. The Little Black Boy, st. 4

I'll shade him from the heat, till he can bear
To lean in joy upon our father's knee;
And then I'll stand and stroke his silver hair,
And be like him, and he will then love me. *Ib. st. 7*

When my mother died I was very young,
And my father sold me while yet my tongue
Could scarcely cry "'weep! 'weep! 'weep! 'weep!"
So your chimneys I sweep, and in soot I sleep.
Ib. The Chimney Sweeper, st. 1

To Mercy, Pity, Peace, and Love
All pray in their distress;
And to these virtues of delight
Return their thankfulness.
Ib. The Divine Image, st. 1

For Mercy has a human heart,
Pity a human face,
And Love, the human form divine,[1]
And Peace, the human dress.[2]
Ib. st. 3

The moon like a flower
In heaven's high bower,
With silent delight
Sits and smiles on the night.
Ib. Night, st. 1

And there the lion's ruddy eyes
Shall flow with tears of gold,
And pitying the tender cries,
And walking round the fold,
Saying "Wrath, by his meekness,
And by his health, sickness,
Is driven away
From our immortal day." *Ib. st. 5*

"For, wash'd in life's river,
My bright mane forever
Shall shine like the gold
As I guard o'er the fold."
Songs of Innocence. Night, st. 6

When the voices of children are heard on the green
And laughing is heard on the hill,
My heart is at rest within my breast
And everything else is still.
Ib. Nurse's Song, st. 1

Can I see another's woe,
And not be in sorrow too?
Can I see another's grief,
And not seek for kind relief?
Ib. On Another's Sorrow, st. 1

Rintrah roars and shakes his fires in the burden'd air;
Hungry clouds swag on the deep.
The Marriage of Heaven and Hell [*c.* 1793]. *The Argument*

The reason Milton wrote in fetters when he wrote of Angels and God, and at liberty when of Devils and Hell, is because he was a true poet and of the Devil's party without knowing it.
Ib. The Voice of the Devil, note

The busy bee has no time for sorrow. *Ib. Proverbs of Hell*

No bird soars too high, if he soars with his own wings. *Ib.*

The pride of the peacock is the glory of God.
The lust of the goat is the bounty of God.
The wrath of the lion is the wisdom of God.
The nakedness of woman is the work of God. *Ib.*

The cistern contains: the fountain overflows. *Ib.*

Think in the morning. Act in the noon. Eat in the evening. Sleep in the night. *Ib.*

You never know what is enough unless you know what is more than enough. *Ib.*

Improvement makes straight roads; but the crooked roads without improvement are roads of genius. *Ib.*

[1] See Milton, p. 344b.
[2] See *A Divine Image*, p. 489b.

Truth can never be told so as to be understood, and not be believ'd.
The Marriage of Heaven and Hell. Proverbs of Hell

Enough! or Too Much. *Ib.*

Never seek to tell thy love
Love that never told can be;
For the gentle wind does move
Silently, invisibly.

I told my love, I told my love,
I told her all my heart,
Trembling, cold, in ghastly fears —
Ah, she doth depart.

Soon as she was gone from me
A traveler came by
Silently, invisibly —
O, was no deny.
Miscellaneous Poems and Fragments [1793–1818]. *Poem*

I asked a thief to steal me a peach:
He turned up his eyes.
I ask'd a lithe lady to lie her down:
Holy and meek she cries.

As soon as I went an angel came:
He wink'd at the thief
And smil'd at the dame,
And without one word spoke
Had a peach from the tree,
And 'twixt earnest and joke
Enjoy'd the Lady. *Ib. Poem*

Sleep, Sleep, beauty bright
Dreaming o'er the joys of night.
Sleep, Sleep: in thy sleep
Little sorrows sit and weep.
Ib. A Cradle Song, st. 1

Why art thou silent and invisible,
Father of Jealousy?
Ib. To Nobodaddy

Love to faults is always blind,
Always is to joy inclin'd,
Lawless, wing'd, and unconfin'd,
And breaks all chains from every mind. *Ib. Poem*

The sword sung on the barren heath,
The sickle in the fruitful field:
The sword he sung a song of death,
But could not make the sickle yield.
Miscellaneous Poems and Fragments. Poem

Abstinence sows sand all over
The ruddy limbs and flaming hair,
But Desire Gratified
Plants fruits of life and beauty there.
Ib. Poem

If you trap the moment before it's ripe,[1]
The tears of repentance you'll certainly wipe;
But if once you let the ripe moment go
You can never wipe off the tears of woe. *Ib. Poem*

He who binds to himself a joy
Does the winged life destroy;
But he who kisses the joy as it flies
Lives in eternity's sunrise.
Ib. Eternity

What is it men in women do require?
The lineaments of Gratified Desire.
What is it women do in men require?
The lineaments of Gratified Desire.
Ib. The Question Answer'd

The look of love alarms
Because 'tis fill'd with fire;
But the look of soft deceit
Shall win the lover's hire. *Ib. Poem*

Hear the voice of the Bard!
Who Present, Past, and Future, sees;
Whose ears have heard
The Holy Word
That walk'd among the ancient trees.
Songs of Experience [1794]. *Introduction, st. 1*

"Turn away no more;
Why wilt thou turn away?
The starry floor,
The wat'ry shore,
Is giv'n thee till the break of day." [2]
Ib. st. 4

"Love seeketh not itself to please,
Nor for itself hath any care,

[1] See Shakespeare, *II Henry IV, IV, v, 95*, p. 242b.
[2] See Milton, p. 336a.

But for another gives its ease,
And builds a Heaven in Hell's despair."

Songs of Experience. The Clod and the Pebble, st. 1

"Love seeketh only self to please,
To bind another to its delight,
Joys in another's loss of ease,
And builds a Hell in Heaven's despite." *Ib. st. 3*

O Rose, thou art sick!
The invisible worm
That flies in the night,
In the howling storm,

Has found out thy bed
Of crimson joy,
And his dark secret love
Does thy life destroy.

Ib. The Sick Rose.

Little Fly,
Thy summer's play
My thoughtless hand
Has brush'd away.

Am not I
A fly like thee?
Or art not thou
A man like me?

For I dance,
And drink, and sing,
Till some blind hand
Shall brush my wing.

Ib. The Fly

Tiger! Tiger! burning bright
In the forests of the night,
What immortal hand or eye
Could frame thy fearful symmetry?

In what distant deeps or skies
Burnt the fire of thine eyes?
On what wings dare he aspire?
What the hand dare seize the fire?

Ib. The Tiger, st. 1, 2

What the hammer? what the chain?
In what furnace was thy brain?
What the anvil? what dread grasp
Dare its deadly terrors clasp?

When the stars threw down their spears,
And water'd heaven with their tears,
Did he smile his work to see?

Did he who made the Lamb make thee?

Songs of Experience. The Tiger, st. 4, 5

In every cry of every man,
In every infant's cry of fear,
In every voice, in every ban,
The mind-forg'd manacles I hear.

Ib. London, st. 2

But most thro' midnight streets I hear
How the youthful harlot's curse
Blasts the newborn infant's tear,
And blights with plagues the marriage hearse. *Ib. st. 4*

My mother groan'd! my father wept.
Into the dangerous world I leapt:
Helpless, naked, piping loud:
Like a fiend hid in a cloud.

Ib. Infant Sorrow, st. 1

I was angry with my friend:
I told my wrath, my wrath did end.
I was angry with my foe:
I told it not, my wrath did grow.

Ib. A Poison Tree, st. 1

Cruelty has a human heart,
And Jealousy a human face;
Terror the human form divine,[1]
And Secrecy the human dress.[2]

Ib. A Divine Image, st. 1

My specter around me night and day
Like a wild beast guards my way.
My emanation far within
Weeps incessantly for my sin.

Poems from MSS [c. 1800–1803]. Poem, st. 1

And throughout all eternity
I forgive you, you forgive me.

Ib. st. 14

Mock on, mock on,[3] Voltaire, Rousseau:
Mock on, mock on: 'tis all in vain!
You throw the sand against the wind,
And the wind blows it back again.

Ib. Poem, st. 1

Terror in the house does roar,
But Pity stands before the door.

Ib. Fragment

[1] See Milton, p. 344b.
[2] See *The Divine Image*, p. 487a.
[3] See *Job 21:3*, p. 15b.

There is a smile of love,
And there is a smile of deceit,
And there is a smile of smiles
In which these two smiles meet.
Poems from MSS. The Smile, st. 1

The cabinet is formed of gold
And pearl and crystal shining bright,
And within it opens into a world
And a little lovely moony night.
Ib. The Crystal Cabinet, st. 2

For a tear is an intellectual thing,
And a sigh is the sword of an Angel King,
And the bitter groan of the martyr's woe
Is an arrow from the Almighty's bow.[1]
Ib The Grey Monk, st. 8

To see a world in a grain of sand
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour.
Ib. Auguries of Innocence, l. 1

A robin redbreast in a cage
Puts all Heaven in a rage. *Ib. l. 5*

A dog starv'd at his master's gate
Predicts the ruin of the state.
Ib. l. 9

He who shall hurt the little wren
Shall never be belov'd by men.
Ib. l. 29

A truth that's told with bad intent
Beats all the lies you can invent.
Ib. l. 53

Every tear from every eye
Becomes a babe in eternity. *Ib. l. 67*

He who shall teach the child to doubt
The rotting grave shall ne'er get out.
Ib. l. 77

He who doubts from what he sees
Will ne'er believe, do what you please.
If the sun and moon should doubt,
They'd immediately go out. *Ib. l. 97*

The harlot's cry from street to street
Shall weave old England's winding sheet.
Ib. l. 105

[1] Also in *Jerusalem III, preface* [1804–1820]

Some are born to sweet delight.
Some are born to endless night.
Poems from MSS. Auguries of Innocence, l. 113

And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?

And did the countenance divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among those dark Satanic mills?

Bring me my bow of burning gold:
Bring me my arrows of desire:
Bring me my spear: O clouds unfold!
Bring me my chariot of fire.

I will not cease from mental fight,
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land.
Milton [1804–1808]. *Preface, poem*

Great things are done when men and mountains meet;
This is not done by jostling in the street. *Epigrams* [1808–1811]

If you have form'd a circle to go into,
Go into it yourself and see how you would do. *Ib. To God*

Degrade first the arts if you'd mankind degrade.
Hire idiots to paint with cold light and hot shade.
Annotations to Sir Joshua Reynolds's Discourses [c. 1808]

To generalize is to be an idiot. To particularize is the alone distinction of merit. General knowledges are those knowledges that idiots possess. *Ib.*

The Angel that presided o'er my birth
Said, "Little creature, form'd of joy and mirth,
Go, love without the help of any thing on earth."
Poems from MSS [c. 1810]

Grown old in love from seven till seven times seven,
I oft have wish'd for Hell for ease from Heaven. *Ib.*

The vision of Christ that thou dost see
Is my vision's greatest enemy:
Thine has a great hook nose like thine,
Mine has a snub nose like to mine.
The Everlasting Gospel [*c.* 1818]

Both read the Bible day and night,
But thou read'st black where I read white. *Ib.*

This life's dim windows of the soul
Distorts the heavens from pole to pole
And leads you to believe a lie
When you see with, not thro', the eye [1]
Ib.

I am sure this Jesus will not do
Either for Englishman or Jew. *Ib.*

Poetry fettered fetters the human race. Nations are destroyed or flourish in proportion as their poetry, painting, and music are destroyed or flourish.
Jerusalem [1804–1820], *ch.* 1, *preface*

He who would do good to another must do it in minute particulars:
General good is the plea of the scoundrel, hypocrite and flatterer,
For art and science cannot exist but in minutely organized particulars.
Ib. 3, *sec.* 55

England! awake! awake! awake!
Jerusalem thy sister calls!
Why wilt thou sleep the sleep of death
And close her from thy ancient walls? *Ib.* 4, *sec.* 77, *st.* 1

JAMES GILLRAY
1757–1815

The Old Lady of Threadneedle Street.[2] *Title of cartoon* [1797]

JOHN PHILIP KEMBLE
1757–1823

Perhaps it was right to dissemble your love,
But — why did you kick me down stairs? *The Panel,*[1] *act I, sc.* 1

ROYALL TYLER
1757–1826

Why should our thoughts to distant countries roam,
When each refinement may be found at home?
The Contrast [1787], *prologue*

Since General Shays [2] has sneaked off and given us the bag to hold.
Ib. act II, sc. 2

I am at the end of my tether.
Ib. III, 1

FISHER AMES
1758–1808

A monarchy is a merchantman which sails well, but will sometimes strike on a rock, and go to the bottom; a republic is a raft which will never sink, but then your feet are always in the water.
Speech in the House of Representatives [1795]

JAMES MONROE
1758–1831

National honor is national property of the highest value.
First Inaugural Address [*March* 4, 1817]

The American continents . . . are henceforth not to be considered as subjects for future colonization by any European powers.
Annual Message to Congress [*December* 2, 1823]; *the Monroe Doctrine*

In the wars of the European powers in matters relating to themselves we have never taken any part, nor does it comport with our policy so to do.
Ib.

[1] We are led to believe a lie
When we see not thro' the eye.
Auguries of Innocence, l. 112

[2] The Bank of England.

[1] An adaptation of Isaac Bickerstaffe's *'Tis Well 'Tis No Worse.*

[2] Tyler was involved in suppressing Shays's Rebellion.

We owe it, therefore, to candor, and to the amicable relations existing between the United States and those powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we . . . shall not interfere. But with the governments . . . whose independence we have . . . acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling, in any other manner, their destiny, by any European power, in any other light than as a manifestation of an unfriendly disposition towards the United States.

Annual Message to Congress; the Monroe Doctrine

HORATIO NELSON
1758–1805

Westminster Abbey, or victory!

At the Battle of Cape St. Vincent [February 14, 1797]. From SOUTHEY, *Life of Nelson [1813], ch. 4*

I have only one eye, I have a right to be blind sometimes . . . I really do not see the signal.

At the Battle of Copenhagen [1801]. Ib. 9

Something must be left to chance; nothing is sure in a sea fight beyond all others.

Memorandum to the fleet, off Cadiz [October 9, 1805]

But, in case signals can neither be seen or perfectly understood, no captain can do very wrong if he places his ship alongside that of the enemy. *Ib.*

England expects every man will do his duty.[1]

At the Battle of Trafalgar [October 21, 1805]. From SOUTHEY, *Life of Nelson [1813], ch. 9*

Thank God, I have done my duty.

At the Battle of Trafalgar. From SOUTHEY, *Life of Nelson, ch. 9*

Kiss me, Hardy. *Ib.*

ROBERT BURNS
1759–1796

Wee, sleekit, cow'rin, tim'rous beastie,
O, what a panic's in thy breastie!
Thou need na start awa sae hasty,
Wi' bickering brattle!

To a Mouse [1785], st. 1

I'm truly sorry man's dominion
Has broken Nature's social union.

Ib. st. 2

The best laid schemes o' mice and men
Gang aft a-gley.[1] *Ib. st. 7*

Nature's law,
That man was made to mourn.

Man Was Made to Mourn [1786], st. 4

Man's inhumanity to man.[2]
Makes countless thousands mourn!

Ib. st. 7

He wales a portion with judicious care;
And "Let us worship God" he says, with solemn air.

The Cotter's Saturday Night [1786], st. 12

From scenes like these, old Scotia's grandeur springs,
That makes her loved at home, revered abroad:
Princes and lords are but the breath of kings,[3]
"An honest man's the noblest work of God."[4] *Ib. st. 19*

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[1] This famous sentence is thus first reported: "Say to the fleet, England confides that every man will do his duty." Captain Pasco, Nelson's flag lieutenant, suggested substituting "expects" for "confides," which was adopted. Captain Blackwood, who commanded the *Euryalus,* says that the correction suggested was from "Nelson expects" to "England expects."

[1] See Ihara Saikaku, p. 379a.

[2] See Pliny, p. 132b, and Wordsworth, p. 508b.

[3] See Goldsmith, p. 449a.

[4] See Pope, p. 409b.

Gie me ae spark o' Nature's fire,
That's a' the learning I desire.
First Epistle to J. Lapraik [1786], *st.* 13

The social, friendly, honest man,
Whate'er he be,
'Tis he fulfills great Nature's plan,
And none but he!
Second Epistle to J. Lapraik [1786], *st.* 15

On ev'ry hand it will allow'd be,
He's just — nae better than he should be.
A Dedication to Gavin Hamilton [1786]

It's hardly in a body's pow'r,
To keep, at times, frae being sour.
Epistle to Davie [1786], *st.* 2

Misled by fancy's meteor ray,
By passion driven;
But yet the light that led astray
Was light from heaven.
The Vision [1786], *II, st.* 18

His lockèd, lettered, braw brass collar
Showed him the gentleman an' scholar.
The Twa Dogs [1786], *st.* 3

An' there began a lang digression
About the lords o' the creation.
Ib. st. 6

Oh wad some power the giftie gie us
To see oursels as others see us!
It wad frae monie a blunder free us,
An' foolish notion.
To a Louse [1786], *st.* 8

Wee, modest, crimson-tippèd flow'r,
Thou's met me in an evil hour;
For I maun crush amang the stoure
Thy slender stem:
To spare thee now is past my pow'r,
Thou bonie gem.
To a Mountain Daisy [1786], *st.* 1

Stern Ruin's plowshare drives elate,
Full on thy bloom.[1] *Ib. st.* 9

[1] See Edward Young, p. 399b.

O life! thou art a galling load,
Along a rough, a weary road,
To wretches such as I!
Despondency [1786], *st.* 1

Perhaps it may turn out a sang,
Perhaps turn out a sermon.
Epistle to a Young Friend [1786], *st.* 1

I waive the quantum o' the sin,
The hazard of concealing;
But, och! it hardens a' within,
And petrifies the feeling! *Ib. st.* 6

An atheist-laugh's a poor exchange
For Deity offended. *Ib. st.* 9

There's nought but care on ev'ry han',
In every hour that passes, O:
What signifies the life o' man,
An' 't were nae for the lasses, O.
Green Grow the Rashes, O [1787], *st.* 1

Auld Nature swears, the lovely dears
Her noblest work she classes, O:
Her prentice han' she try'd on man,
An' then she made the lasses, O.
Ib. st. 5

Green grow the rashes, O;
Green grow the rashes, O;
The sweetest hours that e'er I spend
Are spent among the lasses, O.
Ib. chorus

I wasna fou, but just had plenty.
Death and Dr. Hornbook [1787], *st.* 3

John Barleycorn got up again,
And sore surpris'd them all.
John Barleycorn [1787], *st.* 3

The heart benevolent and kind
The most resembles God.
A Winter Night [1787]

Ye're aiblins nae temptation.
Address to the Unco Guid [1787], *st.* 6

Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kennin wrang,
To step aside is human. *Ib. st.* 7

O, my Luve is like a red, red rose,
That's newly sprung in June.
O, my Luve is like the melodie,
That's sweetly play'd in tune.
Johnson's Musical Museum [1787–1796]. *A Red, Red Rose, st. 1*

Contented wi' little and cantie wi' mair.
Ib. Contented wi' Little, st. 1

Ye banks and braes o' bonny Doon,
How can ye bloom sae fresh and fair?
How can ye chant, ye little birds,
And I sae weary fu' o' care!
Thou'll break my heart, thou warbling bird,
That wantons thro' the flowering thorn!
Thou minds me o' departed joys,
Departed never to return.
Ib. The Banks o' Doon, st. 1

Chords that vibrate sweetest pleasure
Thrill the deepest notes of woe.
Ib. Sensibility How Charming, st. 4

Ae fond kiss, and then we sever;
Ae farewell and then forever!
Ib. Ae Fond Kiss, st. 1

But to see her was to love her,
Love but her, and love forever.[1]
Had we never lov'd sae kindly,
Had we never lov'd sae blindly,
Never met — or never parted —
We had ne'er been broken-hearted.
Ib. st. 2

It was a' for our rightfu' King
We left fair Scotland's strand.
Ib. It Was A' for Our Rightfu' King, st. 1

Now a' is done that men can do,
And a' is done in vain. *Ib. st. 2*

He turn'd him right and round about
Upon the Irish shore;
And gae his bridle reins a shake,
With adieu forevermore,
My dear —
And adieu forevermore! *Ib. st. 3*

[1] See Halleck, p. 565b, and Tennyson, p. 647a.

John Anderson my jo, John,
When we were first acquent,
Your locks were like the raven,
Your bonie brow was brent;
But now your brow is beld, John,
Your locks are like the snaw,
But blessings on your frosty pow,
John Anderson my jo!

John Anderson my jo, John,
We clamb the hill thegither,
And mony a cantie day, John,
We've had wi' ane anither;
Now we maun totter down, John,
And hand in hand we'll go,
And sleep thegither at the foot,
John Anderson, my jo!
Johnson's Musical Museum. John Anderson My Jo, st. 1, 2

Farewell to the Highlands, farewell to the North,
The birthplace of valor, the country of worth!
Wherever I wander, wherever I rove,
The hills of the Highlands for ever I love.
Ib. My Heart's in the Highlands, st. 1

My heart's in the Highlands, my heart is not here,
My heart's in the Highlands a-chasing the deer;
A-chasing the wild deer, and following the roe,
My heart's in the Highlands wherever I go. *Ib. chorus*

O whistle, and I'll come to you, my lad:
Tho' father and mither and a' should gae mad,
O whistle, and I'll come to you, my lad.
Whistle, and I'll Come to You, My Lad

Should auld acquaintance be forgot,
And never brought to mind?
Should auld acquaintance be forgot,
And auld lang syne!
Auld Lang Syne [1788], *st. 1*

For auld lang syne, my dear,
For auld lang syne,
We'll tak a cup o' kindness yet
For auld lang syne!
Auld Lang Syne, chorus

Flow gently, sweet Afton, among thy green braes,
Flow gently, I'll sing thee a song in thy praise.
My Mary's asleep by thy murmuring stream,
Flow gently, sweet Afton, disturb not her dream.
Afton Water [1789,] *st. 1*

This day Time winds th' exhausted chain,
To run the twelvemonth's length again.
New Year's Day [1791], *st. 1*

The voice of Nature loudly cries,
And many a message from the skies,
That something in us never dies.
Ib. st. 3

When Nature her great masterpiece design'd,
And fram'd her last, best work, the human mind,
Her eye intent on all the wondrous plan,
She form'd of various stuff the various Man.
To Robert Graham [1791], *st. 1*

She is a winsome wee thing,
She is a handsome wee thing,
She is a lo'esome wee thing,
This sweet wee wife o' mine.
My Wife's a Winsome Wee Thing [1792], *chorus*

The golden hours on angel wings
Flew o'er me and my dearie;
For dear to me as light and life
Was my sweet Highland Mary.
Highland Mary [1792], *st. 2*

But, oh! fell death's untimely frost,
That nipt my flower sae early.
Ib. st. 3

If there's a hole in a' your coats,
I rede you tent it;
A chield's amang you takin' notes,
And faith he'll prent it.
On the Late Captain Grose's Peregrinations Thro' Scotland [1793], *st. 1*

Some hae meat and canna eat,
And some wad eat that want it;
But we hae meat, and we can eat,
And sae the Lord be thankit.
The Selkirk Grace [1793] *(attributed)*

O Mary, at thy window be!
It is the wish'd, the trysted hour.
Mary Morison [1793], *st. 1*

The lovely Mary Morison! *Ib.*

Whare sits our sulky, sullen dame,
Gathering her brows like gathering storm,
Nursing her wrath to keep it warm.
Tam o' Shanter [1793], *l. 10*

Ah, gentle dames! it gars me greet
To think how monie counsels sweet,
How monie lengthened, sage advices,
The husband frae the wife despises.
Ib. l. 33

His ancient, trusty, drouthy crony;
Tam lo'ed him like a vera brither —
They had been fou for weeks thegither. *Ib. l. 43*

Kings may be blest, but Tam was glorious,
O'er a' the ills o' life victorious.
Ib. l. 57

But pleasures are like poppies spread —
You seize the flow'r, its bloom is shed;
Or like the snow falls in the river —
A moment white — then melts forever.
Ib. l. 59

That hour, o' night's black arch the keystane. *Ib. l. 69*

Inspiring bold John Barleycorn!
What dangers thou canst make us scorn!
Wi' tippenny, we fear nae evil;
Wi' usquebae, we'll face the devil!
Ib. l. 105

As Tammie glow'red, amazed, and curious,
The mirth and fun grew fast and furious. *Tam o' Shanter, l. 143*

Her cutty sark, o' Paisley harn,
That while a lassie she had worn,
In longitude tho' sorely scanty,
It was her best, and she was vauntie.
Ib. l. 171

"Weel done, Cutty Sark!" [1]
Ib. l. 189

Ah, Tam! Ah! Tam! Thou'll get thy fairin!
In hell they'll roast you like a herrin!
Ib. l. 201

Scots wha hae wi' Wallace bled,
Scots wham Bruce has aften led,
Welcome to your gory bed
Or to victorie.

Now's the day, and now's the hour;
See the front o' battle lour!
See approach proud Edward's power —
Chains and slaverie!
Scots Wha Hae [1794], *st. 1, 2*

Lay the proud usurpers low!
Tyrants fall in every foe!
Liberty's in every blow!
Let us do or die! [2] *Ib. st. 6*

The rank is but the guinea's stamp,
The man's the gowd for a' that.
For A' That and A' That [1795], *st. 1*

A prince can mak a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid faith, he mauna fa' that.
Ib. st. 4

For a' that, and a' that,
An' twice as muckle 's a' that,
I've lost but ane, I've twa behin',
I've wife eneugh for a' that.
Posthumous Pieces [1799].
The Jolly Beggars, chorus

God knows, I'm no the thing I should be,
Nor am I even the thing I could be.
Posthumous Pieces. To the Reverend John M'Math, st. 8

If there's another world, he lives in bliss;
If there is none, he made the best of this.
Ib. Epitaph on William Muir

In durance vile here must I wake and weep,
And all my frowsy couch in sorrow steep.
Ib. Epistle from Esopus to Maria

It's guid to be merry and wise,
It's guid to be honest and true,
It's guid to support Caledonia's cause
And bide by the buff and the blue.
Ib. Here's a Health to Them That's Awa', st. 1

GEORGES JACQUES DANTON
1759–1794

Everything belongs to the fatherland when the fatherland is in danger.
Speech to the Legislative Assembly [*August 28, 1792*]

We must dare, and dare again, and go on daring.[1]
Ib. [*September 2, 1792*]

Show my head to the people, it is worth seeing.
Last words, addressed to the executioner

WILLIAM PITT
1759–1806

Necessity is the plea for every infringement of human freedom. It is the argument of tyrants; it is the creed of slaves.[2]
Speech, House of Commons [*November 18, 1783*]

[1] The famous tea clipper *Cutty Sark*, designed by Hercules Linton and built in 1869, had the story of Tam o' Shanter carved upon her bow and counter. Nannie, with flying locks and scanty shift, was the figurehead.
[2] See Fletcher, p. 313b.

[1] Il nous faut de l'audace, encore de l'audace, toujours de l'audace.
See Spenser, p. 200b, and note
[2] See Publilius Syrus, p. 126b.

JOHANN CHRISTOPH FRIEDRICH VON SCHILLER

1759–1805

I feel an army in my fist.
Die Räuber (*The Robbers*) [1781], *act II, end*

The lemonade is weak, like your soul.
Kabala und Liebe [1784], *act V, sc. 7*

Joy, thou spark from Heav'n immortal,
Daughter of Elysium!
Drunk with fire, toward Heaven advancing
Goddess, to thy shrine we come.
Thy sweet magic brings together
What stern Custom spreads afar;
All mankind knows all men brothers
Where thy happy wing-beats are.[1]
An die Freude (*Ode to Joy*) [1785],[2] *st. 1*

O embrace now all you millions,
With one kiss for all the world.
Brothers, high beyond all stars
Surely dwells a loving Father.
Ib. st. 5

There are three lessons I would write,
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.
Hope, Faith, and Love [*c.* 1786], *st. 1*

Thus grave these lessons on thy soul —
Hope, faith, and love; and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind!
Hope, Faith, and Love, st. 5

World history is the world's court.[1]
Resignation [1786]

What one refuses in a minute
No eternity will return. *Ib.*

O who knows what slumbers in the background of the times?
Don Carlos [1787], *act I, sc. 1*

O the idea was childish, but divinely beautiful. *Ib. 2*

Great souls suffer in silence. *Ib. 4*

A moment lived in paradise
Is not atoned for too dearly by death.
Ib. 5

The richest monarch in the Christian world;
The sun in my own dominions never sets.[2] *Ib. 6*

Honor women! They wreathe and weave
Heavenly roses into earthly life.
Würde der Frauen (*The Wonder of Women*) [1795], *l. 186*

What the inner voice says
Will not disappoint the hoping soul.
Hope, last stanza [1797]

If you want to know yourself,
Just look how others do it;
If you want to understand others,
Look into your own heart.
Tabulae Votivae [1797]

Man is created free, and is free,
Though he be born in chains.[3]
Die Worte des Glaubens (*The Word of the Faithful*) [1797], *st. 2*

Virtue is no empty echo. *Ib. st. 3*

[1] Alle Menschen werden Brüder,
Wo dein sanfter Flügel weilt.

[2] Translated by THEODORE SPENCER for the Boston Symphony Orchestra, for the performance of Beethoven's Ninth Symphony.

It was during his student days in Bonn that Beethoven fastened upon Schiller's poem. . . . The heady sense of liberation in the verses must have appealed to him as they appealed to every German. They were in the spirit of the times, the spirit that had swept Europe and America, and Beethoven belonged to his time. — JOHN N. BURK, *program notes for the Boston Symphony Orchestra* [October 1, 1965]

[1] Die Weltgeschichte ist das Weltgericht.

[2] See Scott, p. 522a, and Daniel Webster, p. 548a.

[3] See Rousseau, p. 435b, and Bliss, p. 468b.

Posterity weaves no garlands for imitators.
Wallensteins Lager (*Wallenstein's Camp*) [1798], *prologue*

He who has done his best for his own time has lived for all times. *Ib.*

Life is earnest, art is gay. *Ib.*

Whatever is not forbidden is permitted. *Ib. sc. 6*

Live and let live.[1] *Ib.*

The peasant is also human — in a manner of speaking. *Ib. sc. 10*

Man is made of ordinary things, and habit is his nurse.
Wallensteins Tod (*Wallenstein's Death*) [1798], *act I, sc. 4*

I have only an office here, and no opinion. *Ib. 5*

What is life without the radiance of love? *Ib. IV, 12*

Time is man's angel. *Ib. V, 11*

What is the short meaning of the long speech?
Piccolomini [1799], *act I, sc. 2*

In thy breast are the stars of thy fate. *Ib. II, 6*

You say it as you understand it.
Ib.

When the wine goes in, strange things come out. *Ib. 12*

The dictates of the heart are the voice of fate. *Ib. III, 8*

O tender yearning, sweet hoping!
The golden time of first love!
The eye sees the open heaven,
The heart is intoxicated with bliss;
O that the beautiful time of young love
Could remain green forever.
The Song of the Bell [1799]

[1] Also attributed to Wieland in the Goethe-Zelter correspondence.
Quoted in GOETHE, *Faust*, prologue [1808], and in SWINBURNE, Félise [1866], *st. 59.*

Appearance should never attain reality,
And if nature conquers, then must art retire.
To Goethe, when he put Voltaire's Mahomet on the stage [1800]

Life is only error,
And death is knowledge.
Cassandra [1802]

I am better than my reputation.
Maria Stuart [1801], *act III, sc. 4*

For this should the singer accompany the king:
Both dwell on the heights of mankind.
Die Jungfrau von Orleans (*Joan of Arc*) [1801], *act I, sc. 2*

Against stupidity the very gods
Themselves contend in vain.[1]
Ib. III, 6

Pain is short, and joy is eternal.
Ib. last lines

What are hopes, what are plans?
Die Braut von Messina (*The Bride of Messina*) [1803], *act III, sc. 5*

Don't let your heart depend on things
That ornament life in a fleeting way!
He who possesses, let him learn to lose,
He who is fortunate, let him learn pain. *Ib. IV, 4*

On the mountains there is freedom!
The world is perfect everywhere,
Save where man comes with his torment. *Ib. IV, 7*

Who reflects too much will accomplish little.
Wilhelm Tell [1804], *act III, sc. 1*

This feat of Tell, the archer, will be told
While yonder mountains stand upon their base.
By Heaven! The apple's cleft right through the core. *Ib. 3*

[1] Against boredom even the gods themselves struggle in vain. — NIETZSCHE [1844–1900], *The Antichrist, 48*

The most pious man can't stay in peace
If it doesn't please his evil neighbor.
Wilhelm Tell, act IV, sc. 3

MASON LOCKE WEEMS
1759–1825

"George," said his father, "do you know who killed that beautiful little cherry tree yonder in the garden?" . . . Looking at his father with the sweet face of youth brightened with the inexpressible charm of all-conquering truth, he bravely cried out. "I can't tell a lie. I did cut it with my hatchet." [1]
The Life of George Washington: With Curious Anecdotes, Equally Honorable to Himself and Exemplary to His Young Countrymen [1800]

JOSEPH ROUGET DE LISLE
1760–1836

Allons, enfants de la patrie,
Le jour de gloire est arrivé! . . .
Aux armes, citoyens!
Formez vos bataillons!
Marchons! Marchons! Qu'un sang impur
Abreuve nos sillons!
The Marseillaise [2] [1792]

AUGUST FRIEDRICH FERDINAND VON KOTZEBUE
1761–1819

There is another and a better world.
The Stranger [1798], *act I, sc. 1*

[1] See George Washington, p. 462a.

[2] Forward, sons of France, the day of glory has come! . . . To arms, citizens! Line up in battalions! Let us march on! And let the impure blood [of our enemies] drench our fields.
Composed in the garrison at Strasbourg and originally called *Chant de guerre de l'armée du Rhin*, the *Marseillaise* took its name from the patriots of Marseilles, who first made it known in Paris.

ANTOINE BOULAY DE LA MEURTHE
1761–1840

It is worse than a crime, it is a blunder.[1]
On the execution of the Duc d'Enghien [1804]

WILLIAM LISLE BOWLES[2]
1762–1850

The cause of Freedom is the cause of God! *Edmund Burke, l. 78*

ANDREW CHERRY
1762–1812

Loud roar'd the dreadful thunder,
The rain a deluge show'rd.
The Bay of Biscay

Till next day,
There she lay,
In the Bay of Biscay, O! *Ib.*

GEORGE COLMAN THE YOUNGER
1762–1836

Tell 'em Queen Anne's dead.[3]
The Heir-at-Law [1797], *act I, sc. 1*

Not to be sneezed at. *Ib. II, 1*

Like two single gentlemen rolled into one.
Lodgings for Single Gentlemen

When taken,
To be well shaken.
The Newcastle Apothecary

O Miss Bailey!
Unfortunate Miss Bailey!
Love Laughs at Locksmiths, act II, song

Says he, "I am a handsome man, but I'm a gay deceiver." *Ib.*

[1] C'est pire qu'un crime, c'est une faute.
Attributed also to TALLEYRAND and FOUCHÉ. SAINTE-BEUVE attributes it to DE LA MEURTHE.

[2] See Simonides, *Fragment 92*, p. 70b.

[3] The phrase became proverbial for telling what everybody knows.

His heart runs away with his head.
Who Wants a Guinea?, act I, sc. 1

I had a soul above buttons.
Sylvester Daggerwood; or, New Hay at the Old Market, sc. 1

Mynheer Vandunck, though he never was drunk,
Sipped brandy and water gaily.
Mynheer Vandunck

John Bull,[1] or An Englishman's Fireside. *Title of play* [1803]

DOROTHEA JORDAN
1762–1816

"Oh where, and Oh! where is your Highland laddie gone?"
"He's gone to fight the French, for King George upon the throne,
And it's Oh! in my heart, how I wish him safe at home!"
The Blue Bells of Scotland

JOSEPH FOUCHÉ
1763–1820

Death is an eternal sleep.[2]
Inscription placed by his orders on cemetery gates [1794]

JOHANN PAUL FRIEDRICH RICHTER [JEAN PAUL]
1763–1825

Weltschmerz.[3]
Selena, oder Über die Unsterblichkeit [*or Above Immortality*], 2

Providence has given to the French the empire of the land; to the English that of the sea; to the Germans that of — the air!
From CARLYLE, *Critical and Miscellaneous Essays. Richter* [1827]

[1] The origin of the supposed type of the British character.
[2] See Catullus, p. 114b.
[3] Literally, world pain.

SAMUEL ROGERS
1763–1855

Think nothing done while aught remains to do.
Human Life, l. 49

Never less alone than when alone.[1]
Ib. l. 756

By many a temple half as old as Time.[2]
Italy. A Farewell

Mine be a cot beside the hill;
A beehive's hum shall soothe my ear;
A willowy brook that turns a mill,
With many a fall shall linger near.[3]
A Wish, st. 1

Go! you may call it madness, folly;
You shall not chase my gloom away!
There's such a charm in melancholy
I would not if I could be gay.
To —— [1814], st. 1

It doesn't much signify whom one marries, for one is sure to find next morning that it was someone else.
Table Talk

Ward has no heart, they say, but I deny it;
He has a heart, and gets his speeches by it. *Epigram*

JOHANN GOTTFRIED SEUME
1763–1810

You can relax peacefully wherever there is singing
Without fear of what is thought in the land;
No man is robbed where there is singing,
For scoundrels have no songs.
Songs [1804], *first strophe*

ROBERT HALL
1764–1831

Call things by their right names. . . . Glass of brandy and water! That is the current but not the appropriate

[1] See Cicero, p. 111b.
[2] See John William Burgon, p. 675b.
[3] See Yeats, p. 879b.

name: ask for a glass of liquid fire and distilled damnation.

From OLINTHUS GREGORY, *Brief Memoir of the Life of Hall*

GASTON PIERRE MARC, DUC DE LÉVIS
1764–1830

Noblesse oblige.[1]

Maxims and Reflections [1808]

THOMAS MORTON
1764–1838

Push on — keep moving.

A Cure for the Heartache [1797], *act II, sc. 1*

Approbation from Sir Hubert Stanley is praise indeed. *Ib. V, 2*

What will Mrs. Grundy say? What will Mrs. Grundy think? [2]

Speed the Plow [1798], *act I, sc. 1*

ANN RADCLIFFE
1764–1823

Fate sits on these dark battlements and frowns,
And as the portal opens to receive me,
A voice in hollow murmurs through the courts
Tells of a nameless deed.[3]

The Mysteries of Udolpho [1794], *motto*

CATHERINE MARIA FANSHAWE
1765–1834

'Twas whisper'd in heaven, 'twas mutter'd in hell,
And echo caught faintly the sound as it fell;
On the confines of earth 'twas permitted to rest,
And the depths of the ocean its presence confess'd.

Enigma: The Letter H

[1] See Sophocles, p. 81a, and Euripides, p. 85b.
[2] See Spencer, p. 706a, and Locker-Hampson, p. 710a.
[3] See Shakespeare, *Macbeth IV, i, 49*, p. 285b.

ROBERT GOODLOE HARPER
1765–1825

Millions for defense, but not one cent for tribute.[1]

Toast at banquet for John Marshall [*June 18, 1798*]

MARY LAMB
1765–1847

Thou straggler into loving arms,
Young climber-up of knees.

A Child, st. 3

SIR JAMES MACKINTOSH
1765–1832

Diffused knowledge immortalizes itself. *Vindiciae Gallicae* [1791]

The Commons, faithful to their system, remained in a wise and masterly inactivity. *Ib.*

The frivolous work of polished idleness.

Dissertation on Ethical Philosophy [1830]. *Remarks on Thomas Brown*

Disciplined inaction.

History of the Revolution in England in 1688 [1834], *ch. 7*

ISAAC D'ISRAELI
1766–1848

Whatever is felicitously expressed risks being worse expressed: it is a wretched taste to be gratified with mediocrity when the excellent lies before us.

Curiosities of Literature [1834]. *On Quotation*

[1] In 1797 a secret agent from Talleyrand told Charles Cotesworth Pinckney, Minister to the French Republic, that the American Commissioners in Paris to protest French attacks on U.S. shipping would be received only if they paid a $50,000 bribe and made a large loan to the French government. Pinckney's reply was: "Not a sixpence, sir." Later, Harper's remark was attributed to him.

THOMAS ROBERT MALTHUS
1766–1834

Population, when unchecked, increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio. A slight acquaintance with numbers will show the immensity of the first power in comparison of the second.

An Essay on the Principle of Population [1798]

ERNST F. MÜNSTER[1]
1766–1839

Absolutism tempered by assassination.

Description of the Russian Constitution

CAROLINA, BARONESS NAIRNE
1766–1845

Will ye no come back again?
Better lo'ed ye canna be,
Will ye no come back again?

Life and Songs [1869]. *Bonnie Charlie's Now Awa'. Also attributed to* JAMES HOGG [1770–1835]

Charlie is my darling, the young Chevalier.

Ib. Charlie Is My Darling (also attributed to Hogg)

Wi' a hundred pipers an' a', an' a',
We'll up an' gie them a blaw, a blaw,
Wi' a hundred pipers an' a', an' a'.

Ib. The Hundred Pipers

Gude nicht, and joy be wi' you a'.

Ib. Gude Nicht

A penniless lass wi' a lang pedigree.

Ib. The Laird o' Cockpen

I'm wearin' awa'
To the land o' the leal.

Ib. The Land o' the Leal

[1] Hanoverian envoy at St. Petersburg.

There's nae sorrow there, John,
There's neither cauld nor care, John,
The day is aye fair,
In the land o' the leal.

Life and Songs. The Land o' the Leal

MADAME DE STAËL [GERMAINE, BARONNE DE STAËL-HOLSTEIN]
1766–1817

Love is the whole history of a woman's life, it is but an episode in a man's.[1]

De l'Influence des Passions [1796]

A man must know how to defy opinion; a woman how to submit to it.

Delphine [1802]

The sight of such a monument is like a continuous and stationary music.[2]

Corinne [1807], *bk. IV, ch. 3*

To understand everything makes one tolerant.[3] *Ib. XVIII, 5*

I would gladly give half of the wit with which I am credited for half of the beauty you possess.

Letter to Madame Récamier

JOHN QUINCY ADAMS
1767–1848

Think of your forefathers! Think of your posterity![4]

Speech at Plymouth [*December 22, 1802*]

In charity to all mankind, bearing no malice or ill-will to any human being, and even compassionating those who

[1] L'amour est l'histoire de la vie des femmes, c'est un episode dans celle des hommes.

[2] See Goethe, p. 478a.

[3] Tout comprendre rend très indulgent.

Attributed to Madame de Staël are similar phrases: Comprendre c'est pardonner [To understand is to forgive]. Tout comprendre c'est tout pardonner [To know everything is to forgive everything].

[4] Et maiores vestros et posteros cogitate. — TACITUS [*c.* A.D. 55–117], *Agricola 32, 26*

hold in bondage their fellow men, not knowing what they do.[1]

Letter to A. Bronson [*July* 30, 1838]

My wants are many, and, if told,
Would muster many a score;
And were each wish a mint of gold,
I still should long for more.

The Wants of Man [1841], *st.* 1

This is the last of earth! I am content.

Last words [*February* 21, 1848]

ANDREW JACKSON[2]
1767–1845

The individual who refuses to defend his rights when called by his Government, deserves to be a slave, and must be punished as an enemy of his country and friend to her foe.

Proclamation to the people of Louisiana from Mobile [*September* 21, 1814]

The brave man inattentive to his duty, is worth little more to his country, than the coward who deserts her in the hour of danger.

To troops who had abandoned their lines during the battle of New Orleans [*January* 8, 1815]

Our Federal Union! it must be preserved!

Toast at Jefferson Birthday Celebration [1830]

Every man is equally entitled to protection by law; but when the laws undertake to add . . . artificial distinctions, to grant titles, gratuities, and exclusive privileges, to make the rich richer and the potent more powerful, the humble members of society — the farmers, mechanics, and laborers — who have neither the time nor the means of securing like favors to themselves, have a right to complain of the injustice of their government.

Veto of the Bank Bill [*July* 10, 1832]

There are no necessary evils in government. Its evils exist only in its abuses. If it would confine itself to equal protection, and, as Heaven does its rains, shower its favors alike on the high and the low, the rich and the poor, it would be an unqualified blessing. *Ib.*

One man with courage makes a majority. *Saying*

FRANÇOIS RENÉ DE CHATEAUBRIAND
1768–1848

[On his conversion to Christianity] I wept and I believed.[1]

Le Génie du Christianisme [1802]

Achilles exists only through Homer. Take away the art of writing from this world, and you will probably take away its glory.[2]

Les Natchez [1826], *preface*

ERNST MORITZ ARNDT
1769–1860

The God who made iron grow
Wanted no slaves.

Vaterlandslied [1812]

What is the German Fatherland?
Wherever the German tongue is heard.

Was Ist Des Deutschen Vaterland [1813]

The Rhine: Germany's river, but not Germany's border.

Title of a work [1813]

[1] See Abraham Lincoln, p. 640b.

[2] He was the most American of Americans — an embodied Declaration of Independence — the Fourth of July incarnate. — JAMES PARTON, *Life of Andrew Jackson* [1859]

[1] J'ai pleuré et j'ai cru.

[2] See Pindar, p. 79b, and Alexander the Great, p. 102a.

NAPOLEON I [NAPOLEON BONAPARTE]
1769–1821

Soldiers, from the summit of yonder pyramids forty centuries look down upon you.

In Egypt [*July 21, 1798*]

Go, sir, gallop, and don't forget that the world was made in six days. You can ask me for anything you like, except time.

To an aide [1803]. *From* R. M. JOHNSTON, *The Corsican*

A form of government that is not the result of a long sequence of shared experiences, efforts, and endeavors can never take root.

[1803] *From* J. CHRISTOPHER HEROLD, *The Mind of Napoleon* [1955]

From the sublime to the ridiculous is but a step.[1]

To the Abbé du Pradt, on the return from Russia [1812], *referring to the retreat from Moscow*

You write to me that it's impossible; the word is not French.

Letter to General Lemarois [*July 9, 1813*]

What is the throne? — a bit of wood gilded and covered with velvet. I am the state[2] — I alone am here the representative of the people. Even if I had done wrong you should not have reproached me in public — people wash their dirty linen at home.[3] France has more need of me than I of France.

To the Senate [1814]

France is invaded; I am leaving to take command of my troops, and, with God's help and their valor, I hope soon to drive the enemy beyond the frontier. *At Paris* [*January 23, 1814*]

The bullet that will kill me is not yet cast.

At Montereau [*February 17, 1814*]

The Allied Powers having proclaimed that the Emperor Napoleon is the sole obstacle to the re-establishment of peace in Europe, he, faithful to his oath, declares that he is ready to descend from the throne, to quit France, and even to relinquish life, for the good of his country.

Act of Abdication [*April 4, 1814*]

Unite for the public safety, if you would remain an independent nation.

Proclamation to the French People [*June 22, 1815*]

Wherever wood can swim, there I am sure to find this flag of England.

At Rochefort [*July 1815*]

Whatever shall we do in that remote spot? Well, we will write our memoirs. Work is the scythe of time.

On board H. M. S. Bellerophon [*August 1815*]

[Of his relations with the Empress Josephine] I generally had to give in.

On St. Helena [*May 19, 1816*]

My maxim was, *la carrière est ouverte aux talents*, without distinction of birth or fortune.[1]

Ib. [*March 3, 1817*]

Our hour is marked, and no one can claim a moment of life beyond what fate has predestined.

To Dr. Arnott [*April 1821*]

Two o'clock in the morning courage: I mean unprepared courage.[2]

[*December 4, 5, 1815*] *From* LAS CASES, *Mémorial de Ste-Hélène* [1823]

[1] Du sublime au ridicule il n'y a qu'un pas. The saying has been attributed also to Talleyrand.

See Paine, p. 467b.

[2] See Louis XIV, p. 378a.

[3] Il faut laver son linge sale en famille [One should wash one's dirty linen at home]. — *Saying current since about 1720*

[1] See Carlyle, p. 575b.

[2] Le courage de l'improviste.

The three o'clock in the morning courage, which Bonaparte thought was the rarest. — THOREAU, *Walden* [*1854*], *ch. 4, Sounds*

See F. Scott Fitzgerald, p. 1036b.

Madame Montholon having inquired what troops he considered the best, "Those which are victorious, Madame," replied the Emperor.

From BOURRIENNE, *Memoirs* [1829]

A silk stocking filled with mud.

Description of Talleyrand; attributed by SAINTE-BEUVE

An army marches on its stomach.

Attributed

Every French soldier carries a marshal's baton in his knapsack.[1]

Attributed

Perfidious Albion.[2] *Attributed*

Chief of the Army.[3] *Last words*

IVAN KRYLOV
1769–1844

The tricksome little monkey,
The goat with tangled hair,
The donkey,
And the clumsy-fingered bear
A great quartet had planned to start;
They got the notes, viola, fiddles, bass,
And sat beneath a lime tree, on the grass,
To charm creation with their art.

Fables [1809],[4] *The Quartet*

It can't go right like that; you don't know how to sit! *Ib.*

We'll play to quite another tune
And make the hills and forest dance for glee. *Ib.*

I'm sure we'll make it go
By sitting in a row. *Ib.*

We've notes, we've instruments; do tell us how to sit!
The nightingale replies: To sit is not enough. *Fables, The Quartet*

Then change your seats, and fiddles too:
For chamber music's not for you! *Ib.*

When partners can't agree
Their business fares disastrously.

Ib. Swan, Pike and Crab

One day, the pike, the crab, the swan
Set out to drag a truck along the road,
All three together harnessed to the load. *Ib.*

It was not that their load was difficult to move;
But upward strained the swan, toward the skies above,
The crab kept stepping back, the pike was for the pond.
And which was right or wrong, I neither know nor care:
I only know the truck's still there. *Ib.*

You think I've got the time to count your crimes, you pup?
Your guilt consists in this: I want to eat you up! *Ib. Wolf and Lamb* [1]

The weak against the strong,
Is always in the wrong. *Ib.*

What good from you yourselves has come?
Why, yes, our ancestors in Rome.

Ib. Geese

Than that old cat there's no one stronger. *Ib. Mouse and Rat*

And why not raise the lid? He never tried that way!
This was a box that opened of itself.

Ib. A Little Box

Heaven save you from a foolish friend;
The too officious fool is worse than any foe. *Ib. Hermit and Bear*

[1] Tout soldat français porte dans sa giberne le bâton de maréchal de France.

[2] L'Angleterre, ah! la perfide Angleterre. — JACQUES BÉNIGNE BOSSUET [1627–1704], *Sermon sur la Circoncision*

Napoleon used the phrase in 1803, and it became widespread during the French Revolution.

[3] Tête d'armée.

[4] Translated by SIR BERNARD PARES.

[1] See La Fontaine, *Bk. I, Fable 10*, p. 359a.

ARTHUR WELLESLEY, DUKE OF WELLINGTON
1769–1852

Nothing except a battle lost can be half so melancholy as a battle won.
Dispatch [1815]

I used to say of him [Napoleon] that his presence on the field made the difference of forty thousand men.
[*November 2, 1831*] *From* STANHOPE, *Notes of Conversations with the Duke of Wellington* [1888]

The only thing I am afraid of is fear.[1] *Ib.* [*November 3, 1831*]

Ours [our army] is composed of the scum of the earth — the mere scum of the earth. *Ib.*

My rule always was to do the business of the day in the day.
Ib. [*November 2, 1835*]

They wanted this iron fist to command them.
Ib. [*November 8, 1840*]; *of troops sent by Wellington to the Canadian frontier in the war with America*

There is no mistake; there has been no mistake; and there shall be no mistake. *Wellingtoniana* [1832]

I don't care a twopenny damn what becomes of the ashes of Napoleon Buonaparte. *Attributed*

The battle of Waterloo was won on the playing fields of Eton.
From FRASER, *Words on Wellington* [1889]

Publish and be damned.
Attributed; when his mistress threatened to publish her diary and his letters

[1] See Montaigne, p. 189b, and note.

LUDWIG VAN BEETHOVEN
1770–1827

Art! Who comprehends her? With whom can one consult concerning this great goddess?
Letter to Bettina von Arnim [*August 11, 1810*]

The world is a king, and, like a king, desires flattery in return for favor; but true art is selfish and perverse — it will not submit to the mold of flattery.
Conversations [*March 1820*]

GEORGE CANNING
1770–1827

When our perils are past, shall our gratitude sleep?
No — here's to the pilot that weathered the storm.
Song for the Inauguration of the Pitt Club [*May 25, 1802*]

I give thee sixpence! I will see thee damned first.
The Anti-Jacobin, no. 11 [1797]. *The Friend of Humanity and the Knife-Grinder, st. 9*

I think of those companions true
Who studied with me at the U-
-niversity of Göttingen.
Ib. no. 30 [1798]. *The Rovers, song, st. 1*

A steady patriot of the world alone,
The friend of every country but his own.[1]
Ib. no 36 [1798]. *New Morality, l. 113*

And finds, with keen, discriminating sight,
Black's not so black — nor white so *very* white. *Ib. l. 199*

Give me the avowed, erect, and manly foe,
Firm I can meet, perhaps return the blow;

[1] This refers to the Jacobin.
See Overbury, p. 315b, and note.

But of all plagues, good Heaven, thy wrath can send,
Save, save, oh save me from the candid friend! [1]

The Anti-Jacobin, no. 36. New Morality, l. 207

In matters of commerce the fault of the Dutch
Is offering too little and asking too much.

Dispatch to Sir Charles Bagot, British Minister at The Hague [January 31, 1826]

I called the New World into existence to redress the balance of the Old.

The King's Message [December 12, 1826]

DAVID EVERETT
1770–1813

You'd scarce expect one of my age
To speak in public on the stage;
And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye,
But pass my imperfections by.
Large streams from little fountains flow,
Tall oaks from little acorns grow.[2]

Written for a school declamation for Ephraim H. Farrar, aged seven, New Ipswich, New Hampshire [1791]

GEORG WILHELM FRIEDRICH HEGEL
1770–1831

What is reasonable is real; that which is real is reasonable.

Philosophy of Right [1821]

What experience and history teach is this — that people and governments never have learned anything from history, or acted on principles deduced from it.

Philosophy of History [1832],[1] introduction

Amid the pressure of great events, a general principle gives no help. *Ib.*

To him who looks upon the world rationally, the world in its turn presents a rational aspect. The relation is mutual. *Ib.*

The history of the world is none other than the progress of the consciousness of freedom. *Ib.*

We may affirm absolutely that nothing great in the world has been accomplished without passion. *Ib.*

It is easier to discover a deficiency in individuals, in states, and in Providence, than to see their real import and value. *Ib.*

Life has a value only when it has something valuable as its object. *Ib.*

Serious occupation is labor that has reference to some want.

Ib. pt. I, sec. 2, ch. 1

It is a matter of perfect indifference where a thing originated; the only question is: "Is it true in and for itself?"

Ib. III, 3, 2

The Few assume to be the *deputies*, but they are often only the *despoilers* of the Many. *Ib. IV, 3, 3*

JAMES HOGG[2]
1770–1835

We'll o'er the water, we'll o'er the sea,
We'll o'er the water to Charlie;
Come weal, come woe, we'll gather and go,
And live and die wi' Charlie.

O'er the Water to Charlie

[1] Defend me from my friends; I can defend myself from my enemies. — *Attributed to Maréchal Villars, when taking leave of Louis XIV*

[2] The lofty oak from a small acorn grows. — Lewis Duncombe [1711–1730], *De Minimis Maxima* (translation)

See Anonymous, p. 151a.

[1] Translated by J. Sibree. Quoted by G. B. Shaw in *The Revolutionist's Handbook.*

[2] The Ettrick Shepherd.

For Kilmeny had been she knew not where,
And Kilmeny had seen what she could not declare. *Kilmeny, l. 38*

Love is like a dizziness,
It winna let a poor body
Gang about his bizziness.
Love Is Like a Dizziness, st. 1

PIERRE JACQUES ÉTIENNE, COUNT CAMBRONNE
1770–1842

The Guards die, but never surrender.[1] *Attributed*

JOSEPH HOPKINSON
1770–1842

Hail, Columbia! happy land!
Hail, ye heroes! heaven-born band!
Who fought and bled in Freedom's cause. *Hail, Columbia,*[2] *st. 1*

Let independence be our boast,
Ever mindful what it cost;
Ever grateful for the prize,
Let its altar reach the skies. *Ib.*

WILLIAM ROBERT SPENCER
1770–1834

Oh! where does faithful Gêlert roam,
The flow'r of all his race?
So true, so brave; a lamb at home,
A lion in the chase!
Beth-Gêlert, st. 4

JOHN TOBIN
1770–1804

The man that lays his hand upon a woman,
Save in the way of kindness, is a wretch
Whom 'twere gross flattery to name a coward.
The Honeymoon [1805], *act II, sc. 1*

WILLIAM WORDSWORTH[1]
1770–1850

And homeless near a thousand homes I stood,
And near a thousand tables pined and wanted food.
Guilt and Sorrow [*written 1791–1794*], *pt. II, st. 41*

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?
We Are Seven [1798], *st. 1*

O Reader! had you in your mind
Such stores as silent thought can bring,
O gentle Reader! you would find
A tale in everything.
Simon Lee [1798], *st. 9*

In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.
Lines Written in Early Spring [1798], *st. 1*

And 'tis my faith, that every flower
Enjoys the air it breathes. *Ib. st. 3*

Have I not reason to lament
What man has made of man? [2]
Ib. st. 6

Nor less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.
Expostulation and Reply [1798], *st. 6*

[1] La Garde meurt, mais ne se rend pas. Cambronne denied having said this phrase, which was invented by Rougemont after the battle of Waterloo, in the *Indépendant*. — FOURNIER, *L'Esprit dans l'Histoire* [1857]

[2] The music, generally attributed to Philip Phile, was Washington's inaugural march. Hopkinson supplied verses at a singer's request, and the song won instant acclaim.

[1] Coleridge said to Wordsworth, "Since Milton, I know of no poet with so many *felicities* and unforgettable lines and stanzas as you." — HENRY NELSON COLERIDGE, *Memoir* [1847]

[2] See Burns, p. 492b.

Up! up! my friend, and quit your books;
Or surely you'll grow double:
Up! up! my friend, and clear your looks;
Why all this toil and trouble?
The Tables Turned [1798], *st.* 1

Come forth into the light of things,
Let Nature be your teacher.
Ib. st. 4

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.[1] *Ib. st.* 6

These hedgerows, hardly hedgerows, little lines
Of sportive wood run wild.
Lines Composed a Few Miles Above Tintern Abbey [1798], *l.* 15

Sensations sweet,
Felt in the blood, and felt along the heart. *Ib. l.* 27

That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love. *Ib. l.* 33

Blessed mood,
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened. *Ib. l.* 41

While with an eye made quiet by the power
Of harmony, and the deep power of joy
We see into the life of things.
Ib. l. 47

The sounding cataract
Haunted me like a passion; the tall rock,
The mountain, and the deep and gloomy wood,
Their colors and their forms, were then to me
An appetite; a feeling and a love,
That had no need of a remoter charm,
By thoughts supplied, nor any interest
Unborrowed from the eye. *Ib. l.* 76

[1] See St. Bernard, p. 154a, and Shakespeare, pp. 247b and 249b.

I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.[1]
Lines Composed a Few Miles Above Tintern Abbey, l. 88

All the mighty world
Of eye and ear, both what they half create,
And what perceive. *Ib. l.* 105

Knowing that Nature never did betray
The heart that loved her. *Ib. l.* 122

Full twenty times was Peter feared,
For once that Peter was respected.
Peter Bell [*written* 1798], *pt.* I, *st.* 3

A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more. *Ib. st.* 12

The soft blue sky did never melt
Into his heart; he never felt
The witchery of the soft blue sky!
Ib. st. 15

Fair seedtime had my soul, and I grew up
Fostered alike by beauty and by fear.
The Prelude [*written* 1799–1805], *bk.* I, *l.* 301

[1] See Shelley, p. 568a.

With what strange utterance did the loud dry wind
Blow through my ear! the sky seemed not a sky
Of earth — and with what motion moved the clouds!
The Prelude, bk. I, l. 337

Dust as we are, the immortal spirit grows
Like harmony in music; there is a dark
Inscrutable workmanship that reconciles
Discordant elements, makes them cling together
In one society. *Ib. l. 340*

The grim shape
Towered up between me and the stars, and still,
For so it seemed, with purpose of its own
And measured motion like a living thing,
Strode after me. *Ib. l. 381*

Where the statue stood
Of Newton with his prism and silent face,
The marble index of a mind forever
Voyaging through strange seas of thought, alone. *Ib. III, l. 61*

When from our better selves we have too long
Been parted by the hurrying world, and droop,
Sick of its business, of its pleasures tired,
How gracious, how benign, is Solitude.
Ib. IV, l. 354

Brothers all
In honor, as in one community,
Scholars and gentlemen.
Ib. IX, l. 227

Bliss was it in that dawn to be alive,
But to be young was very heaven! [1]
Ib. XI, l. 108

There is
One great society alone on earth:
The noble Living and the noble Dead.
Ib. XI, l. 393

[1] Also in *French Revolution as It Appears to Enthusiasts* [1804].

One of those heavenly days that cannot die. *Nutting* [1799], *l. 3*

What fond and wayward thoughts will slide
Into a lover's head!
"O mercy!" to myself I cried,
"If Lucy should be dead!"
Strange Fits of Passion Have I Known [1799], *st. 1*

She dwelt among the untrodden ways
Beside the springs of Dove,
A maid whom there were none to praise
And very few to love.[1]

A violet by a mossy stone
Half hidden from the eye!
— Fair as a star, when only one
Is shining in the sky.

She lived unknown, and few could know
When Lucy ceased to be;
But she is in her grave, and, oh,
The difference to me!
Lucy: She Dwelt Among the Untrodden Ways [1799]

Three years she grew in sun and shower,
Then Nature said, "A lovelier flower
On earth was never sown;
This Child I to myself will take;
She shall be mine, and I will make
A Lady of my own."
Lucy: Three Years She Grew in Sun and Shower [1799], *st. 1*

I traveled among unknown men,
In lands beyond the sea;
Nor England! did I know till then
What love I bore to thee.
I Traveled Among Unknown Men [1799], *st. 1*

[1] He lived amidst th' untrodden ways
To Rydal Lake that lead;
A bard whom there were none to praise,
And very few to read.
Unread his works — his "Milk White Doe"
With dust is dark and dim;
It's still in Longmans' shop, and oh!
The difference to him!
— *Parody by* HARTLEY COLERIDGE [1796–1849]

A slumber did my spirit seal;
I had no human fears:
She seemed a thing that could not feel
The touch of earthly years.

No motion has she now, no force;
She neither hears nor sees;
Rolled round in earth's diurnal course,
With rocks, and stones, and trees.
A Slumber Did My Spirit Seal [1799]

A fingering slave,
One that would peep and botanize
Upon his mother's grave.
A Poet's Epitaph [1799], *st.* 5

A reasoning, self-sufficing thing,
An intellectual All-in-all! *Ib. st.* 8

And you must love him, ere to you
He will seem worthy of your love.
Ib. st. 11

The harvest of a quiet eye. *Ib. st.* 13

The sweetest thing that ever grew
Beside a human door.
Lucy Gray [1799], *st.* 2

And sings a solitary song
That whistles in the wind.
Ib. st. 16

A youth to whom was given
So much of earth — so much of heaven,
And such impetuous blood.
Ruth [1799], *st.* 21

Poetry is the breath and finer spirit of all knowledge; it is the impassioned expression which is in the countenance of all Science.
Lyrical Ballads [*2nd ed.*, 1800], *preface*

In spite of difference of soil and climate, of language and manners, of laws and customs — in spite of things silently gone out of mind, and things violently destroyed, the Poet binds together by passion and knowledge the vast empire of human society, as it is spread over the whole earth, and over all time. *Ib.*

I have said that poetry is the spontaneous overflow of powerful feelings: it takes its origin from emotion recollected in tranquillity.
Lyrical Ballads, preface

Something between a hindrance and a help. *Michael* [1800], *l.* 189

Drink, pretty creature, drink!
The Pet Lamb [1800], *st.* 1

May no rude hand deface it,
And its forlorn *hic jacet!*
Ellen Irwin [1800], *st.* 7

She gave me eyes, she gave me ears;
And humble cares and delicate fears;
A heart, the fountain of sweet tears;
And love, and thought, and joy.
The Sparrows' Nest [1801], *st.* 2

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old.
Or let me die!
The Child is father of the Man; [1]
And I could wish my days to be
Bound each to each by natural piety.
My Heart Leaps Up When I Behold [1802]

Sweet childish days, that were as long
As twenty days are now.
To a Butterfly [1802]. *pt. II, I've Watched You Now a Full Half-Hour, st.* 2

Pleasures newly found are sweet
When they lie about our feet.
To the Small Celandine [1802], *st.* 1

I thought of Chatterton, the marvelous boy,
The sleepless soul that perished in his pride;
Of him who walked in glory and in joy
Following his plow, along the mountainside:
By our own spirits are we deified:
We Poets in our youth begin in gladness;

[1] See Milton, p. 348b.

But thereof come in the end despondency and madness.[1]
Resolution and Independence [1802], *st.* 7

That heareth not the loud winds when they call;
And moveth all together, if it move at all. *Ib. st.* 11

Choice word and measured phrase, above the reach
Of ordinary men. *Ib. st.* 14

And mighty poets in their misery dead. *Ib. st.* 17

Earth has not anything to show more fair:
Dull would he be of soul who could pass by
A sight so touching in its majesty.
Composed Upon Westminster Bridge [*September* 3, 1802], *l.* 1

Ne'er saw I, never felt, a calm so deep!
The river glideth at his own sweet will;
Dear God! the very houses seem asleep;
And all that mighty heart is lying still! *Ib. l.* 11

Plain living and high thinking are no more:
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws.
Written in London [*September* 1802]

It is a beauteous evening, calm and free,
The holy time is quiet as a nun
Breathless with adoration.
It Is a Beauteous Evening [1802], *l.* 1

Thou liest in Abraham's bosom all the year;
And worship'st at the Temple's inner shrine,
God being with thee when we know it not. *Ib. l.* 12

[1] See Robert Lowell, p. 1075b.

Once did she hold the gorgeous east in fee:
And was the safeguard of the west.
On the Extinction of the Venetian Republic [1802], *l.* 1

And, when she took unto herself a mate,
She must espouse the everlasting sea. *Ib. l.* 7

Men are we, and must grieve when even the shade
Of that which once was great, is passed away. *Ib. l.* 11

Thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.
To Toussaint L'Ouverture [1802], *l.* 11

Milton! thou should'st be living at this hour:
England hath need of thee; she is a fen
Of stagnant waters.
London [1802], *l.* 1

Thy soul was like a star, and dwelt apart;
Thou hadst a voice whose sound was like the sea:
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness. *Ib. l.* 8

We must be free or die, who speak the tongue
That Shakespeare spake; the faith and morals hold
Which Milton held.
It Is Not To Be Thought Of [1802], *l.* 11

Thou unassuming commonplace
Of Nature.
To the Same Flower [1802], *st.* 1

Oft on the dappled turf at ease
I sit, and play with similes,
Loose types of things through all degrees. *Ib. st.* 2

And stepping westward seemed to be
A kind of heavenly destiny.
Stepping Westward [1803], *st.* 2

Old, unhappy, far-off things,
And battles long ago.
The Solitary Reaper [1803], *st.* 3

The music in my heart I bore
Long after it was heard no more.
Ib. st. 4

The good old rule
Sufficeth them, the simple plan,
That they should take, who have the power,
And they should keep who can.
Rob Roy's Grave [1803], *st.* 9

A brotherhood of venerable trees.
Sonnet Composed at —— Castle [1803], *l.* 6

O for a single hour of that Dundee
Who on that day the word of onset gave!
In the Pass of Killicranky [1803], *l.* 11

There was a time when meadow, grove, and stream,
The earth, and every common sight,
To me did seem
Appareled in celestial light,
The glory and the freshness of a dream.
It is not now as it hath been of yore —
Turn wheresoe'er I may,
By night or day,
The things which I have seen I now can see no more.
Ode (Intimations of Immortality from Recollections of Early Childhood[1]) [1803–1806], *st.* 1

The Rainbow comes and goes,
And lovely is the Rose. *Ib. st.* 2

The sunshine is a glorious birth;
But yet I know, where'er I go,
That there hath passed away a glory from the earth. *Ib.*

[1] The *Ode on Immortality* is the high water mark which the intellect has reached in this age. — EMERSON, *English Traits* [1856]

Whither is fled the visionary gleam?
Where is it now, the glory and the dream?
Ode (Intimations of Immortality, st. 4

Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy! [1]
Shades of the prison-house begin to close
Upon the growing boy. *Ib. st.* 5

The youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day. *Ib.*

As if his whole vocation
Were endless imitation. *Ib. st.* 7

O joy! that in our embers
Is something that doth live,
That nature yet remembers
What was so fugitive! *Ib. st.* 9

High instincts before which our mortal nature
Did tremble like a guilty thing surprised. *Ib.*

Truths that wake,
To perish never. *Ib.*

Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither. *Ib.*

[1] See Lowell, p. 692a.

Though nothing can bring back the hour
Of splendor in the grass, of glory in the flower.
Ode (Intimations of Immortality), st. 10

In years that bring the philosophic mind. *Ib.*

The clouds that gather round the setting sun
Do take a sober coloring from an eye
That hath kept watch o'er man's mortality;
Another race hath been, and other palms are won.
Thanks to the human heart by which we live,
Thanks to its tenderness, its joys, and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears. *Ib. st. 11*

O blithe newcomer! I have heard,
I hear thee and rejoice.
O Cuckoo! shall I call thee bird,
Or but a wandering voice?
To the Cuckoo [1804], st. 1

No bird, but an invisible thing,
A voice, a mystery. *Ib. st. 4*

She was a phantom of delight
When first she gleamed upon my sight;
A lovely apparition, sent
To be a moment's ornament.
She Was a Phantom of Delight [1804], st. 1

A spirit, yet a woman too! *Ib. st. 2*

And now I see with eye serene
The very pulse of the machine.
Ib. st. 3

A perfect woman, nobly planned,
To warn, to comfort, and command.
Ib.

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils.
I Wandered Lonely as a Cloud [1804], st. 1

Continuous as the stars that shine
And twinkle on the milky way.
Ib. st. 2

Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.
Ib.

A poet could not but be gay,
In such a jocund company. *Ib. st. 3*

That inward eye
Which is the bliss of solitude.
Ib. st. 4

Stern Daughter of the Voice of God! [1]
Ode to Duty [1805], st. 1

A light to guide, a rod
To check the erring, and reprove.
Ib.

Me this unchartered freedom tires;
I feel the weight of chance-desires;
My hopes no more must change their name,
I long for a repose that ever is the same. *Ib. st. 5*

Stern Lawgiver! *Ib. st. 7*

Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee, are fresh and strong.
Ib.

The light that never was, on sea or land;
The consecration, and the Poet's dream.
Suggested by a Picture of Peele Castle in a Storm [1805], st. 4

Dear Child of Nature, let them rail!
To a Young Lady [1805], st. 1

Thou, while thy babes around thee cling,
Shalt show us how divine a thing
A woman may be made.
Ib. st. 2

[1] See Milton, p. 347b.

But an old age serene and bright,
And lovely as a Lapland night,
Shall lead thee to thy grave.
To a Young Lady, st. 3

Who is the happy Warrior? Who is he
That every man in arms would wish to be?
Character of the Happy Warrior [1806], *l.* 1

Who, doomed to go in company with pain,
And fear, and bloodshed, miserable train!
Turns his necessity to glorious gain.
Ib. l. 12

More skillful in self-knowledge, even more pure,
As tempted more; more able to endure,
As more exposed to suffering and distress. *Ib. l.* 23

But who, if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for humankind,
Is happy as a lover. *Ib. l.* 48

And, through the heat of conflict, keeps the law
In calmness made, and sees what he foresaw. *Ib. l.* 53

Whom neither shape of danger can dismay,
Nor thought of tender happiness betray. *Ib. l.* 77

Like — but oh how different!
Yes, It Was the Mountain Echo [1806], *st.* 2

Nuns fret not at their convent's narrow room.
Nuns Fret Not [1806], *l.* 1

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The World Is Too Much With Us [1806], *l.* 1

Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn. *Ib. l.* 9

Where lies the land to which yon Ship must go? [1]
Fresh as a lark mounting at break of day,
Festively she puts forth in trim array.
Where Lies the Land [1806], *l.* 1

Blessed barrier between day and day.
To Sleep [1806], *II, A Flock of Sheep, l.* 13

Maidens withering on the stalk.[2]
Personal Talk [1806], *Sonnet* 1

Dreams, books, are each a world; and books, we know,
Are a substantial world, both pure and good.
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow. *Ib.* 3

A power is passing from the earth.
Lines on the Expected Dissolution of Mr. Fox [1806], *st.* 5

[1] Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
ARTHUR HUGH CLOUGH [1819–1861], *Songs of Absence*

[2] See Shakespeare, *A Midsummer-Night's Dream I, i, 77,* p. 228b.

Two voices are there: one is of the sea,[1]
One of the mountains; each a mighty voice.

Thought of a Briton on the Subjugation of Switzerland [1807], *l.* 1

The silence that is in the starry sky,
The sleep that is among the lonely hills.

Song at the Feast of Brougham Castle [1807] *l.* 163

Every great and original writer, in proportion as he is great or original, must himself create the taste by which he is to be relished.

Letter to Lady Beaumont [*May 21, 1807*]

A few strong instincts, and a few plain rules.

Alas! What Boots the Long Laborious Quest? [1809]

Surprised by joy — impatient as the wind.

Surprised by Joy [1812], *l.* 1

Strongest minds
Are often those of whom the noisy world
Hears least.

The Excursion[2] [1814], *bk. I*

The imperfect offices of prayer and praise. *Ib.*

The good die first,[3]
And they whose hearts are dry as summer dust
Burn to the socket. *Ib.*

Wrongs unredressed, or insults unavenged. *Ib. III*

Society became my glittering bride. *Ib.*

There is a luxury in self-dispraise;
And inward self-disparagement affords
To meditative spleen a grateful feast.

The Excursion, bk. IV

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell,
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy, for from within were heard
Murmurings, whereby the monitor expressed
Mysterious union with its native sea.[1] *Ib.*

One in whom persuasion and belief
Had ripened into faith, and faith become
A passionate intuition. *Ib.*

Spires whose "silent finger points to heaven."[2] *Ib. VI*

A man he seems of cheerful yesterdays
And confident tomorrows. *Ib. VII*

The gods approve
The depth, and not the tumult, of the soul. *Laodamia* [1814], *st.* 13

An ampler ether, a diviner air.

Ib. st. 18

And beauty, for confiding youth,
Those shocks of passion can prepare
That kill the bloom before its time;

[1] Two voices are there: one is of the deep;
And one is of an old half-witted sheep
Which bleats articulate monotony,
And indicates that two and one are three.
And, Wordsworth, both art thine.

JAMES KENNETH STEPHEN, *Sonnet, Wordsworth* [1891]

[2] This will never do. — FRANCIS JEFFREY, *Opening sentence, review of* WORDSWORTH'S *Excursion, Edinburgh Review* [1814]

[3] See Menander, p. 102a, and note.

[1] See Landor, p. 536a.

Upon a mountain height, far from the sea,
I found a shell,
And to my listening ear the lonely thing
Ever a song of ocean seemed to sing,
Ever a tale of ocean seemed to tell.

EUGENE FIELD [1850–1895], *The Wanderer, st.* 1

[2] An instinctive taste teaches men to build their churches in flat countries with spire steeples, which, as they cannot be referred to any other object, point as with silent finger to the sky and stars. — COLERIDGE, *The Friend* [1809], *no.* 14

And blanch, without the owner's crime,
The most resplendent hair.
Lament of Mary Queen of Scots [1817], *st. 6*

Enough, if something from our hands have power
To live, and act, and serve the future hour.
The River Duddon, Sonnet: Afterthought [1820], *l. 10*

We feel that we are greater than we know. *Ib., l. 14*

Habit rules the unreflecting herd.
Ecclesiastical Sonnets [1822], *pt. II, 28*

The feather, whence the pen
Was shaped that traced the lives of these good men,
Dropped from an angel's wing.[1]
Ib. III, 5. Walton's Book of Lives

Give all thou canst; high Heaven rejects the lore
Of nicely calculated less or more.
Ib. 43. Inside of King's College Chapel, Cambridge

But hushed be every thought that springs
From out the bitterness of things.
Elegiac Stanzas, Addressed to Sir G. H. B. [1824], *st. 7*

Ethereal minstrel! pilgrim of the sky!
To a Skylark [1825], *l. 1*

Type of the wise who soar, but never roam,
True to the kindred points of heaven and home! *Ib.*

Scorn not the sonnet. Critic, you have frowned,
Mindless of its just honors; with this key
Shakespeare unlocked his heart.[2]
Scorn Not the Sonnet [1827], *l. 1*

[1] The pen wherewith thou dost so heavenly sing
Made of a quill from an angel's wing.
HENRY CONSTABLE [1562–1613], *Sonnet*

[2] See Browning, p. 668a.

Small service is true service while it lasts:
Of humblest friends, bright creature! scorn not one:
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.
To a Child, written in her album [1834]

How does the meadow flower its bloom unfold?
Because the lovely little flower is free
Down to its root, and, in that freedom, bold.
A Poet! — He Hath Put His Heart to School [1842], *l. 9*

Minds that have nothing to confer
Find little to perceive.
Yes, Thou Art Fair [1845], *st. 2*

MARIE FRANÇOIS XAVIER BICHAT
1771–1802

Life is the totality of those functions which resist death.
Physiological Researches Upon Life and Death [1800]

THOMAS DIBDIN
1771–1841

Oh, it's a snug little island!
A right little, tight little island.
The Snug Little Island

WILLIAM PITT
d. 1840

A strong nor'wester's blowing, Bill,
Hark! Don't ye hear it roar, now?
Lord help 'em, how I pities all
Unhappy folks on shore now!
The Sailor's Consolation, st. 1

JAMES MONTGOMERY
1771–1854

Tomorrow — oh, 'twill never be,
If we should live a thousand years!
Our time is all today, today.[1] *Today*

[1] See Sydney Smith, p. 523b.

Give me the hand that is honest and hearty,
Free as the breeze and unshackled by party. *Give Me Thy Hand, st. 2*

Who, that hath ever been,
Could bear to be no more?
Yet who would tread again the scene
He trod through life before?
The Falling Leaf, st. 7

Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.
At Home in Heaven

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.
What Is Prayer? st. 1

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.
Ib. st. 2

SIR WALTER SCOTT
1771–1832

The way was long, the wind was cold,
The Minstrel was infirm and old;
His withered cheek, and tresses gray,
Seem'd to have known a better day.
The Lay of the Last Minstrel [1805], *introduction*

The unpremeditated lay. *Ib.*

Such is the custom of Branksome Hall.
Ib. canto I, st. 7

What shall be the maiden's fate?
Who shall be the maiden's mate?
Ib. st. 16

Steady of heart, and stout of hand.
Ib. st. 21

If thou would'st view fair Melrose aright,
Go visit it by the pale moonlight.
Ib. II, st. 1

I cannot tell how the truth may be;
I say the tale as 'twas said to me.
The Lay of the Last Minstrel, canto II, st. 22

In peace, Love tunes the shepherd's reed;
In war, he mounts the warrior's steed;
In halls, in gay attire is seen;
In hamlets, dances on the green.
Love rules the court, the camp, the grove,
And men below, and saints above;
For love is heaven, and heaven is love.
Ib. III, st. 2

For ne'er
Was flattery lost on poet's ear:
A simple race! they waste their toil
For the vain tribute of a smile.
Ib. IV, conclusion

Call it not vain; they do not err
Who say, that when the Poet dies,
Mute Nature mourns her worshipper,
And celebrates his obsequies.
Ib. V, st. 1

True love's the gift which God has given
To man alone beneath the heaven:
It is not fantasy's hot fire,
Whose wishes, soon as granted, fly;
It liveth not in fierce desire,
With dead desire it doth not die;
It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart and mind to mind
In body and in soul can bind.
Ib. st. 13

Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burn'd [1]
As home his footsteps he hath turn'd
From wandering on a foreign strand!
If such there breathe, go, mark him well;
For him no Minstrel raptures swell;

[1] See *Luke 24:32*, p. 47b.

High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonor'd, and unsung.[1]
The Lay of the Last Minstrel, canto VI, *st.* 1

O Caledonia! stern and wild,
Meet nurse for a poetic child!
Land of brown heath and shaggy wood;
Land of the mountain and the flood!
Ib. st. 2

That day of wrath, that dreadful day,
When heaven and earth shall pass away.[2] *Ib. st.* 31

November's sky is chill and drear,
November's leaf is red and sear.
Marmion [1808], *canto* I, *introduction, st.* 1

Stood for his country's glory fast,
And nail'd her colors to the mast!
Ib. st. 10

But search the land of living men,
Where wilt thou find their like again?
Ib. st. 11

Just at the age 'twixt boy and youth,
When thought is speech, and speech is truth.
Ib. II, *introduction, st.* 4

And come he slow, or come he fast,
It is but Death who comes at last.
Ib. st. 30

Oh, young Lochinvar is come out of the West,
Through all the wide Border his steed was the best.
Ib. V, *st.* 12 [*Lochinvar, st.* 1]

So faithful in love, and so dauntless in war,
There never was knight like the young Lochinvar.
Marmion, canto V, *st.* 12 [*Lochinvar, st.* 1]

For a laggard in love, and a dastard in war,
Was to wed the fair Ellen of brave Lochinvar.
Ib. [*Lochinvar, st.* 2]

With a smile on her lips, and a tear in her eye. *Ib.* [*Lochinvar, st.* 5]

Heap on more wood! — the wind is chill;
But let it whistle as it will,
We'll keep our Christmas merry still.
Ib. VI, *introduction, st.* 1

England was merry England, when
Old Christmas brought his sports again.
'Twas Christmas broach'd the mightiest ale;
'Twas Christmas told the merriest tale;
A Christmas gambol oft could cheer
The poor man's heart through half the year. *Ib. st.* 4

And dar'st thou, then,
To beard the lion in his den,
The Douglas in his hall? *Ib. st.* 14

Oh, what a tangled web we weave,
When first we practice to deceive!
Ib. st. 17

O Woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade [1]
By the light quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou! [2]
Ib. st. 30

"Charge, Chester, charge! On, Stanley, on!"
Were the last words of Marmion.
Ib. st. 32

To all, to each, a fair goodnight,
And pleasing dreams, and slumbers light! *Ib. L'Envoy*

[1] See Homer, p. 64b, and note.
[2] See Tommaso di Celano, p. 157b.

[1] See Virgil, p. 118b.
[2] See Shakespeare, p. 266a.

The stag at eve had drunk his fill,
Where danced the moon on Monan's rill,
And deep his midnight lair had made
In lone Glenartney's hazel shade.
The Lady of the Lake [1810], *canto I, st. 1*

In listening mood she seemed to stand,
The guardian Naiad of the strand.
Ib. st. 17

Forward and frolic glee was there,
The will to do, the soul to dare.
Ib. st. 21

Soldier, rest! thy warfare o'er,
Sleep the sleep that knows not breaking,
Dream of battled fields no more,
Days of danger, nights of waking.
Ib. st. 31

Hail to the Chief who in triumph advances! [1] *Ib. II, st. 19*

Some feelings are to mortals given,
With less of earth in them than heaven. *Ib. st. 22*

Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain,
Thou art gone, and forever!
Ib. III, st. 16 [*Coronach, st. 3*]

And, Saxon, I am Roderick Dhu!
Ib. V, st. 9

Come one, come all! this rock shall fly
From its firm base as soon as I.
Ib. st. 10

Respect was mingled with surprise,
And the stern joy which warriors feel
In foemen worthy of their steel. *Ib*

Where, where was Roderick then!
One blast upon his bugle horn
Were worth a thousand men!
Ib. VI, st. 18

But answer came there none.
The Bridal of Triermain [1813], *canto III, st. 10*

[1] The verses beginning with this line were set to music by JAMES SANDERSON [1769–c. 1841]. The march has become traditionally attached to the President of the United States.

Still are the thoughts to memory dear.
Rokeby [1813], *canto I, st. 33*

A mother's pride, a father's joy.
Ib. III, st. 15

Oh, Brignall banks are wild and fair,
And Greta woods are green,
And you may gather garlands there
Would grace a summer's queen.
Ib. st. 16

O! many a shaft at random sent
Finds mark the archer little meant!
And many a word, at random spoken,
May soothe or wound a heart that's broken!
The Lord of the Isles [1815], *canto V, st. 18*

Randolph, thy wreath has lost a rose.[1]
Ib. VI, st. 18

There was — and O! how many sorrows crowd
Into these two brief words!
Ib. conclusion

A lawyer without history or literature is a mechanic, a mere working mason; if he possesses some knowledge of these, he may venture to call himself an architect. *Guy Mannering* [1815], *ch. 37*

Bluid is thicker than water.[2]
Ib. 38

It's no fish ye're buying, it's men's lives.[3] *The Antiquary* [1816], *ch. 11*

Come as the winds come, when
Forests are rended,
Come as the waves come, when
Navies are stranded.
Pibroch of Donald Dhu [1816], *st. 4*

Time will rust the sharpest sword,
Time will consume the strongest cord;

[1] Robert Bruce's censure of Randolph for permitting a body of English cavalry to pass his flank on the day before the battle of Bannockburn [June 24, 1314].

[2] This proverb is found as early as the seventeenth century.

[3] See Thomas Hood, p. 592b.

That which molders hemp and steel,
Mortal arm and nerve must feel.
Harold the Dauntless [1817], *canto I, st. 4*

Sea of upturned faces.
Rob Roy [1817], *ch. 20*

Lochow and the adjacent districts formed the original seat of the Campbells. The expression of "a far cry to Lochow" was proverbial.
Ib. 29, note

There's a gude time coming.
Ib. 32

My foot is on my native heath, and my name is MacGregor. *Ib. 34*

Jock, when ye hae naething else to do, ye may be ay sticking in a tree; it will be growing, Jock, when ye're sleeping.[1]
The Heart of Midlothian [1818], *ch. 8*

Vacant heart, and hand, and eye,
Easy live and quiet die.
The Bride of Lammermoor [1819], *ch. 3. Lucy Ashton's Song*

There is a Southern proverb — fine words butter no parsnips.
The Legend of Montrose [1819], *ch. 3*

The happy combination of fortuitous circumstances.[2]
The Monastery [1820]. *Answer of the Author of Waverley to the Letter of Captain Clutterbuck*

Within that awful volume [3] lies
The mystery of mysteries! *Ib. ch. 12*

And better had they ne'er been born,
Who read to doubt, or read to scorn.
Ib.

[1] The dying words of a Highland laird to his son.

[2] See Daniel Webster, p. 547b.
Fortuitous combination of circumstances. — DICKENS, *Our Mutual Friend* [1864–1865], *vol. II, ch. 7*

[3] The Bible.

When we are handfasted, as we term it, we are man and wife for a year and day; that space gone by, each may choose another mate, or, at their pleasure, may call the priest to marry them for life; and this we call handfasting.[1]
The Monastery. Answer of the Author of Waverley to the Letter of Captain Clutterbuck 25

Spur not an unbroken horse; put not your plowshare too deep into new land. *Ib.*

Oh, poverty parts good company.
The Abbot [1820], *ch. 7*

Ah! County Guy, the hour is nigh,
The sun has left the lea.
The orange flower perfumes the bower,
The breeze is on the sea.
Quentin Durward [1823], *ch. 4*

Tell that to the marines — the sailors won't believe it.[2]
Redgauntlet [1824], *vol. II, ch. 7*

Too much rest is rust.[3]
The Betrothed [1825], *ch. 13*

The playbill, which is said to have announced the tragedy of Hamlet, the character of the Prince of Denmark being left out.
The Talisman [1825], *introduction*

Rouse the lion from his lair.
Ib. heading, ch. 6

Recollect that the Almighty, who gave the dog to be companion of our pleasures and our toils, hath invested him with a nature noble and incapable of deceit. *Ib. 24*

[1] This custom of handfasting actually prevailed in the upland days. It arose partly from the want of priests. While the convents subsisted, monks were detached on regular circuits through the wilder districts, to marry those who had lived in this species of connection. — ANDREW LANG, *Note in his edition of The Monastery*

[2] "Right," quoth Ben, "that will do for the marines." — BYRON, *The Island* [1823], *canto II, last line*
"That will do for the marines, but the sailors won't believe it" is an old saying.

[3] German proverb: Rast ich, so rost ich [When I rest, I rust].

If you keep a thing seven years, you are sure to find a use for it.
Woodstock [1826], *ch.* 28

The sun never sets on the immense empire of Charles V.[1]
Life of Napoleon [1827]

Come fill up my cup, come fill up my can,
Come saddle your horses, and call up your men;
Come open the West Port, and let me gang free,
And it's room for the bonnets of Bonny Dundee!
The Doom of Devorgoil [1830]. *Bonny Dundee, chorus*

One hour of life, crowded to the full with glorious action, and filled with noble risks, is worth whole years of those mean observances of paltry decorum.[2]
Count Robert of Paris [1832], *ch.* 25

Heaven knows its time; the bullet has its billet. *Ib.*

SYDNEY SMITH
1771–1845

The schoolboy whips his taxed top; the beardless youth manages his taxed horse with a taxed bridle on a taxed road; and the dying Englishman, pouring his medicine, which has paid seven per cent, into a spoon that has paid fifteen per cent, flings himself back upon his chintz bed which has paid twenty-two per cent, and expires in the arms of an apothecary who has paid a license of a hundred pounds for the privilege of putting him to death.
Review of SEYBERT, *Annals of the United States* [1820]

If you choose to represent the various parts in life by holes upon a table, of different shapes — some circular, some triangular, some square, some oblong — and the persons acting these parts by bits of wood of similar shapes, we shall generally find that the triangular person has got into the square hole, the oblong into the triangular, and a square person has squeezed himself into the round hole. The officer and the office, the doer and the thing done, seldom fit so exactly that we can say they were almost made for each other.[1]
Sketches of Moral Philosophy [1850]

That knuckle-end of England — that land of Calvin, oatcakes, and sulphur.
Lady Holland's Memoir [1855], *vol. I, ch.* 2

No one minds what Jeffrey says: . . . it is not more than a week ago that I heard him speak disrespectfully of the equator. *Ib.*

Preaching has become a byword for long and dull conversation of any kind; and whoever wishes to imply, in any piece of writing, the absence of everything agreeable and inviting, calls it a sermon. *Ib.* 3

Avoid shame, but do not seek glory, — nothing so expensive as glory. *Ib.* 4

Take short views, hope for the best, and trust in God. *Ib.* 6

Looked as if she had walked straight out of the ark. *Ib.* 7

No furniture so charming as books. *Ib.* 9

Not body enough to cover his mind decently with; his intellect is improperly exposed. *Ib.*

[1] Why should the brave Spanish soldier brag the sun never sets in the Spanish dominions, but ever shineth on one part or other we have conquered for our king? — CAPTAIN JOHN SMITH, *Advertisements for the Unexperienced, &c.* [1631]

It may be said of them [the Hollanders] as of the Spaniards, that the sun never sets on their dominions. — GAGE, *New Survey of the West Indies* [1648], *Epistle Dedicatory*

See Schiller, p. 497b, and Daniel Webster, p. 548a.

[2] See Mordaunt, p. 455b.

[1] Generally accepted as the origin of the phrase "A square peg in a round hole."

He has spent all his life in letting down empty buckets into empty wells; and he is frittering away his age in trying to draw them up again.[1]
Lady Holland's Memoir, vol. I, ch. 9

Ah, you flavor everything; you are the vanilla of society. *Ib.*

As the French say, there are three sexes — men, women, and clergymen.[2] *Ib.*

My living in Yorkshire was so far out of the way, that it was actually twelve miles from a lemon. *Ib.*

Praise is the best diet for us, after all. *Ib.*

Daniel Webster struck me much like a steam engine in trousers. *Ib.*

"Heat, ma'am!" I said; "it was so dreadful here, that I found there was nothing left for it but to take off my flesh and sit in my bones." *Ib.*

Live always in the best company when you read. *Ib. 10*

Never give way to melancholy; resist it steadily, for the habit will encroach. *Ib.*

He was a one-book man. Some men have only one book in them; others, a library. *Ib. 11*

Marriage resembles a pair of shears, so joined that they can not be separated; often moving in opposite directions, yet always punishing anyone who comes between them.[3] *Ib.*

Macaulay is like a book in breeches . . . He has occasional flashes of silence, that make his conversation perfectly delightful. *Ib.*

Let onion atoms lurk within the bowl
And, half suspected, animate the whole. *Ib. Recipe for Salad*

Serenely full, the epicure would say,
Fate cannot harm me, I have dined today.[1]
Lady Holland's Memoir, Recipe for Salad

What you don't know would make a great book. *Ib.*

In composing, as a general rule, run your pen through every other word you have written; you have no idea what vigor it will give your style.[2] *Ib.*

Thank God for tea! What would the world do without tea? — how did it exist? I am glad I was not born before tea. *Ib.*

That sign of old age, extolling the past at the expense of the present. *Ib.*

We know nothing of tomorrow; our business is to be good and happy today.[3] *Ib. 12*

SAMUEL TAYLOR COLERIDGE
1772–1834

Poor little Foal of an oppressed race!
I love the languid patience of thy face.
To a Young Ass [1794], *l. 1*

Blest hour! it was a luxury — to be!
Reflections on Having Left a Place of Retirement [1795], *l. 43*

This Lime Tree Bower My Prison.
Title of poem [1797]

In Xanadu did Kubla Khan
A stately pleasure dome decree:
Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea.
So twice five miles of fertile ground
With walls and towers were girdled round. *Kubla Khan* [1798]

A savage place! as holy and enchanted
As e'er beneath a waning moon was haunted
By woman wailing for her demon-lover! *Ib.*

[1] See Cowper, p. 458a.
[2] See Lady Mary Wortley Montagu, p. 414a.
[3] We are the two halves of a pair of scissors, when apart, Pecksniff, but together we are something. — DICKENS, *Martin Chuzzlewit* [1843–1844], *ch. 11*

[1] See Horace, p. 122a, and note.
[2] See Samuel Johnson, p. 431b.
[3] See James Montgomery, p. 517b.

Five miles meandering with a mazy motion. *Kubla Khan*

Ancestral voices prophesying war! *Ib.*

It was a miracle of rare device,
A sunny pleasure dome with caves of ice! *Ib.*

A damsel with a dulcimer
In a vision once I saw:
It was an Abyssinian maid,
And on her dulcimer she played,
Singing of Mount Abora. *Ib.*

That sunny dome! those caves of ice!
And all who heard should see them there,
And all should cry, Beware! Beware!
His flashing eyes, his floating hair!
Weave a circle round him thrice,
And close your eyes with holy dread,
For he on honeydew hath fed,[1]
And drunk the milk of Paradise. *Ib.*

Sir Leoline, the Baron rich,
Hath a toothless mastiff bitch.
Christabel [1797–1800], *pt. I, l. 6*

And the spring comes slowly up this way. *Ib. l. 22*

The one red leaf, the last of its clan,
That dances as often as dance it can. *Ib. l. 49*

And what can ail the mastiff bitch? *Ib. l. 149*

Her gentle limbs did she undress,
And lay down in her loveliness. *Ib. l. 237*

A sight to dream of, not to tell! *Ib. l. 252*

Saints will aid if men will call:
For the blue sky bends over all! *Ib. l. 330*

And constancy lives in realms above;
And life is thorny; and youth is vain;
And to be wroth with one we love
Doth work like madness in the brain. *Ib. II, l. 410*

[1] See Hesiod, p. 67a.

It is an ancient Mariner,
And he stoppeth one of three.
"By thy long gray beard and glittering eye,
Now wherefore stopp'st thou me?"
The Ancient Mariner [1798], *pt. I, st. 1*

The guests are met, the feast is set:
May'st hear the merry din. *Ib. st. 2*

He holds him with his glittering eye —
The Wedding Guest stood still,
And listens like a three years' child:
The Mariner hath his will. *Ib. st. 4*

The ship was cheered, the harbor cleared,
Merrily did we drop
Below the kirk, below the hill,
Below the lighthouse top. *Ib. st. 6*

The Wedding Guest here beat his breast,
For he heard the loud bassoon. *Ib. st. 8*

The bride hath paced into the hall,
Red as a rose is she. *Ib. st. 9*

And now there came both mist and snow,
And it grew wondrous cold:
And ice, mast-high, came floating by,
As green as emerald. *Ib. st. 13*

The ice was here, the ice was there,
The ice was all around:
It cracked and growled, and roared and howled,
Like noises in a swound! *Ib. st. 15*

"God save thee, ancient Mariner!
From the fiends, that plague thee thus! —
Why look'st thou so?" — "With my crossbow
I shot the Albatross." *Ib. st. 20*

The fair breeze blew, the white foam flew,
The furrows followed free;
We were the first that ever burst
Into that silent sea. *Ib. II, st. 5*

As idle as a painted ship
Upon a painted ocean. *Ib. st. 8*

Water, water, everywhere,
Nor any drop to drink.
The Ancient Mariner, pt. II, st. 9

The very deep did rot: O Christ!
That ever this should be!
Yea, slimy things did crawl with legs
Upon the slimy sea. *Ib. st. 10*

About, about, in reel and rout
The death-fires danced at night.
Ib. st. 11

I bit my arm, I sucked the blood,
And cried, A sail! a sail!
Ib. III, st. 4

Her lips were red, her looks were free,
Her locks were yellow as gold:
Her skin was white as leprosy,
The nightmare Life-in-Death was she,
Who thicks man's blood with cold.
Ib. st. 11

"The game is done! I've won, I've won!"
Quoth she, and whistles thrice.
Ib. st. 12

The sun's rim dips, the stars rush out:
At one stride comes the dark;
With far-heard whisper o'er the sea
Off shot the specter-bark. *Ib. st. 13*

We listened and looked sideways up!
Fear at my heart, as at a cup,
My lifeblood seemed to sip.
Ib. st. 14

The hornèd Moon, with one bright star
Within the nether tip. *Ib.*

Each turned his face with a ghastly pang,
And cursed me with his eye.
Ib. st. 15

I fear thee, ancient Mariner!
I fear thy skinny hand!
And thou art long, and lank, and brown,
As is the ribbed sea-sand.[1]
Ib. IV, st. 1

[1] A note by Coleridge in *Sibylline Leaves* [1817] says: "For [these] lines I am indebted to Mr. Wordsworth."

Alone, alone, all, all alone;
Alone on a wide, wide sea.
The Ancient Mariner, pt. IV, st. 3

The moving moon went up the sky,
And nowhere did abide;
Softly she was going up,
And a star or two beside. *Ib. st. 10*

Her beams bemocked the sultry main,
Like April hoarfrost spread;
But where the ship's huge shadow lay,
The charmed water burnt alway
A still and awful red. *Ib. st. 11*

A spring of love gushed from my heart,
And I blessed them unaware.
Ib. st. 14

Oh sleep! it is a gentle thing,
Beloved from pole to pole.
Ib. V, st. 1

We were a ghastly crew. *Ib. st. 11*

A noise like of a hidden brook
In the leafy month of June,
That to the sleeping woods all night
Singeth a quiet tune. *Ib. st. 17*

The man hath penance done,
And penance more will do.
Ib. st. 25

Like one that on a lonesome road
Doth walk in fear and dread,
And having once turned round walks on,
And turns no more his head;
Because he knows a frightful fiend
Doth close behind him tread.
Ib. VI, st. 10

Is this the hill? is this the kirk?
Is this mine own countree?
Ib. st. 14

No voice; but oh! the silence sank
Like music on my heart. *Ib. st. 22*

And the owlet whoops to the wolf below,
That eats the she-wolf's young.
Ib. VII, st. 5

"Ha! ha!" quoth he, "full plain I see,
The Devil knows how to row."
Ib. st. 12

"O shrieve me, shrieve me, holy man!"
The Ancient Mariner, pt. VII, st. 14

O Wedding Guest! This soul hath been
Alone on a wide wide sea:
So lonely 'twas, that God himself
Scarce seemèd there to be.
Ib. st. 19

He prayeth well who loveth well
Both man and bird and beast.
Ib. st. 22

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.[1] *Ib. st. 23*

A sadder and a wiser man
He rose the morrow morn.
Ib. st. 25

With what deep worship I have still adored
The spirit of divinest Liberty.
France: An Ode [1798], *st. 1*

The frost performs its secret ministry,
Unhelped by any wind.
Frost at Midnight [1798], *l. 1*

Therefore all seasons shall be sweet to thee,
Whether the summer clothe the general earth
With greenness, or the redbreast sit and sing
Betwixt the tufts of snow on the bare branch. *Ib. l. 65*

Or if the secret ministry of frost
Shall hang them up in silent icicles,
Quietly shining to the quiet moon.
Ib. l. 72

Forth from his dark and lonely hiding place
(Portentous sight!) the owlet Atheism,
Sailing on obscene wings athwart the noon,
Drops his blue-fringèd lids, and holds them close,

[1] See Alexander, p. 684b.

And hooting at the glorious sun in Heaven,
Cries out, "Where is it?"
Fears in Solitude [1798], *l. 81*

And the Devil did grin, for his darling sin
Is pride that apes humility.[1]
The Devil's Thoughts[2] [1799], *st. 6*

Strongly it bears us along in swelling and limitless billows,
Nothing before and nothing behind but the sky and the ocean.
The Homeric Hexameter (translated from Schiller) [1799?]

In the hexameter rises the fountain's silvery column;
In the pentameter aye falling in melody back.
The Ovidian Elegiac Metre (from Schiller) [1799]

All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of Love,
And feed his sacred flame.
Love [1799], *st. 1*

Tranquillity! thou better name
Than all the family of Fame!
Ode to Tranquillity [1801], *st. 1*

Aloof with hermit-eye I scan
The present works of present man —
A wild and dream-like trade of blood and guile,
Too foolish for a tear, too wicked for a smile! *Ib. st. 4*

Hast thou a charm to stay the morning star
In his steep course?
Hymn in the Vale of Chamouni [1802], *l. 1*

Earth, with her thousand voices, praises God. *Ib.*

[1] See Robert Burton, p. 311a.

[2] This poem was written in collaboration with Southey, who also imitated it in *The Devil's Walk*, p. 533a.

What is an Epigram? A dwarfish whole,
Its body brevity, and wit its soul.[1]
An Epigram [1802]

I see, not feel, how beautiful they are!
Dejection: An Ode [1802], *st. 2*

O Lady! we receive but what we give
And in our life alone does Nature live.
Ib. st. 4

A light, a glory, a fair luminous cloud
Enveloping the Earth. *Ib.*

Joy is the sweet voice, Joy the luminous cloud —
We in ourselves rejoice!
And thence flows all that charms or ear or sight,
All melodies the echoes of that voice,
All colors a suffusion from that light.
Ib. st. 5

How seldom, friend! a good great man inherits
Honor or wealth, with all his worth and pains!
It sounds like stories from the land of spirits
If any man obtain that which he merits,
Or any merit that which he obtains.
The Good Great Man [1802]

Trochee trips from long to short;
From long to long in solemn sort
Slow Spondee stalks.
Metrical Feet [1806]

The Knight's bones are dust,
And his good sword rust;
His soul is with the saints, I trust.
The Knight's Tomb [*c.* 1817]

With Donne, whose muse on dromedary trots,
Wreathe iron pokers into true-love knots.
On Donne's Poetry [*c.* 1818]

The Eighth Commandment was not made for bards.
The Reproof and Reply [1823]

[1] See Shakespeare, *Hamlet II, ii, 90,* p. 260b.

Nought cared this body for wind or weather,
When youth and I lived in 't together.
Youth and Age [1823–1832], *st. 1*

Flowers are lovely; love is flower-like;
Friendship is a sheltering tree;
Oh the joys that came down shower-like,
Of friendship, love, and liberty,
Ere I was old! *Ib. st. 2*

All Nature seems at work. Slugs leave their lair —
The bees are stirring — birds are on the wing —
And Winter slumbering in the open air,
Wears on his smiling face a dream of Spring!
And I the while, the sole unbusy thing,
Nor honey make, nor pair, nor build, nor sing.
Work Without Hope [*February 21, 1825*]

Work without Hope draws nectar in a sieve,
And Hope without an object cannot live. *Ib.*

In many ways doth the full heart reveal
The presence of the love it would conceal.
Poems Written in Later Life [1826], *motto*

I counted two-and-seventy stenches,
All well defined, and several stinks.
Cologne [1828]

The river Rhine, it is well known,
Doth wash your city of Cologne;
But tell me, nymphs! what power divine
Shall henceforth wash the river Rhine?
Ib.

Poetry is not the proper antithesis to prose, but to science. Poetry is opposed to science, and prose to metre. The proper and immediate object of science is the acquirement, or communication, of truth; the proper and immediate ob-

ject of poetry is the communication of immediate pleasure.

Definitions of Poetry [1811]

Reviewers are usually people who would have been poets, historians, biographers, etc., if they could; they have tried their talents at one or at the other, and have failed; therefore they turn critics.[1]

Lectures on Shakespeare and Milton [1811–1812]

The last speech [Iago's soliloquy], the motive-hunting of a motiveless malignity — how awful!

Notes on Shakespeare [c. 1812]

Taste is the intermediate faculty which connects the active with the passive powers of our nature, the intellect with the senses; and its appointed function is to elevate the *images* of the latter, while it realizes the *ideas* of the former.

On the Principles of Genial Criticism [1814]

The most general definition of beauty . . . Multeity in Unity. *Ib.*

The Good consists in the congruity of a thing with the laws of the reason and the nature of the will, and in its fitness to determine the latter to actualize the former: and it is always discursive. The Beautiful arises from the perceived harmony of an object, whether sight or sound, with the inborn and constitutive rules of the judgment and imagination: and it is always intuitive. *Ib.*

The imagination . . . that reconciling and mediatory power, which incorporating the reason in images of the sense and organizing (as it were) the flux of the senses by the permanence and self-circling energies of the reason, gives birth to a system of symbols, harmonious in themselves, and consubstantial with the truths of which they are the conductors.

The Statesman's Manual [1816]

Not the poem which we have *read*, but that to which we *return*, with the greatest pleasure, possesses the genuine power, and claims the name of *essential poetry*.[1]

Biographia Literaria [1817], *ch.* 1

Experience informs us that the first defense of weak minds is to recriminate. *Ib.* 2

Indignation at literary wrongs I leave to men born under happier stars. I cannot afford it. *Ib.*

Milton had a highly imaginative, Cowley a very fanciful mind. *Ib.* 4

An idea, in the highest sense of that word, cannot be conveyed but by a symbol. *Ib.* 9

Veracity does not consist in saying, but in the intention of communicating truth. *Ib.*

Never pursue literature as a trade. *Ib.* 11

Until you understand a writer's ignorance, presume yourself ignorant of his understanding. *Ib.* 12

During the act of knowledge itself, the objective and subjective are so instantly united, that we cannot determine to which of the two the priority belongs. *Ib.*

The primary imagination I hold to be the living power and prime agent of all human perception, and as a repetition in the finite mind of the eternal act of creation in the infinite I Am. *Ib.* 13

The secondary imagination . . . dissolves, diffuses, dissipates, in order to re-create; or where this process is rendered impossible, yet still at all events it struggles to idealize and to unify. It is

[1] Reviewers, with some rare exceptions, are a most stupid and malignant race. As a bankrupt thief turns thief-taker in despair, so an unsuccessful author turns critic. — SHELLEY, *Fragments of Adonais* [1821]

See Disraeli, p. 612b, and Lowell, p. 692b.

[1] See Robert Frost, pp. 929b and 930a.

essentially vital, even as all objects (*as* objects) are essentially fixed and dead.
Biographia Literaria, ch. 13

The fancy is indeed no other than a mode of memory emancipated from the order of time and space. *Ib.*

The two cardinal points of poetry, the power of exciting the sympathy of the reader by a faithful adherence to the truth of nature, and the power of giving the interest of novelty by the modifying colors of imagination.
Ib. 14

That willing suspension of disbelief for the moment, which constitutes poetic faith. *Ib.*

The poet, described in *ideal* perfection, brings the whole soul of man into activity, with the subordination of its faculties to each other, according to their relative worth and dignity. He diffuses a tone and spirit of unity, that blends, and (as it were) *fuses*, each into each, by that synthetic and magical power . . . imagination. *Ib.*

[Imagination] reveals itself in the balance or reconciliation of opposite or discordant qualities: of sameness, with difference; of the general, with the concrete; the idea, with the image; the individual, with the representative; the sense of novelty and freshness, with old and familiar objects; a more than usual state of emotion, with more than usual order; judgment ever awake and steady self-possession, with enthusiasm and feeling profound or vehement; and while it blends and harmonizes the natural and the artificial, still subordinates art to nature; the manner to the matter; and our admiration of the poet to our sympathy with the poetry.
Ib.

No man was ever yet a great poet, without being at the same time a profound philosopher. *Ib. 15*

While [Shakespeare] darts himself forth and passes into all the forms of human character and passion, the one Proteus of the fire and the flood, [Milton] attracts all forms and things to himself, into the unity of his own *Ideal*. All things and modes of action shape themselves anew in the being of Milton; while Shakespeare becomes all things, yet ever remaining himself.
Biographia Literaria, ch. 15

Our myriad-minded Shakespeare.[1]
Ib.

The best part of human language, properly so called, is derived from reflection on the acts of the mind itself.[2]
Ib. 17

The organic form, on the other hand, is innate; it shapes, as it develops, itself from within, and the fullness of its development is one and the same with the perfection of its outward form.
Shakespeare's Judgment Equal to His Genius [1818]

Now Art, used collectively for painting, sculpture, architecture and music, is the mediatress between, and reconciler of, nature and man. It is, therefore, the power of humanizing nature, of infusing the thoughts and passions of man into everything which is the object of his contemplation.
On Poesy or Art [1818]

The artist must imitate that which is within the thing, that which is active through form and figure, and discourses to us by symbols. *Ib.*

The heart should have fed upon the truth, as insects on a leaf, till it be tinged with the color, and show its food in every . . . minutest fiber. *Ib.*

Schiller has the material sublime.
Table Talk [*December 29, 1822*]

[1] A phrase which I have borrowed from a Greek monk, who applies it to a patriarch of Constantinople. [Coleridge's footnote.]

[2] The poem of the act of the mind. — WALLACE STEVENS [1879–1965], *Collected Poems. Of Modern Poetry*

I wish our clever young poets would remember my homely definitions of prose and poetry; that is, prose = words in their best order; poetry = the best words in their best order.

Table Talk [*July 12, 1827*]

The man's desire is for the woman; but the woman's desire is rarely other than for the desire of the man.

Ib. [*July 23, 1827*]

Poetry is certainly something more than good sense, but it must be good sense at all events; just as a palace is more than a house, but it must be a house, at least. *Ib.* [*May 9, 1830*]

That passage is what I call the sublime dashed to pieces by cutting too close with the fiery four-in-hand round the corner of nonsense. *Ib.*

The happiness of life is made up of minute fractions — the little soon forgotten charities of a kiss or smile, a kind look, a heartfelt compliment, and the countless infinitesimals of pleasurable and genial feeling.

The Friend. The Improvisatore [1828]

Beneath this sod
A poet lies, or that which once seemed he —
Oh, lift a thought in prayer for S.T.C.!
That he, who many a year, with toil of breath,
Found death in life, may here find life in death.

Epitaph written for himself [1833]

JOSIAH QUINCY, JR.
1772–1864

If this bill [for the admission of Orleans Territory as a State] passes, I am compelled to declare it as my deliberate opinion that the bonds of this Union are virtually dissolved; that the States which compose it are free from their moral obligations; and that, as it will be the right of all, so it will be the duty of some, to prepare definitely for a separation — amicably if they can; violently if they must.[1]

Speech in the U. S. House of Representatives [*January 14, 1811*]

WILLIAM BARNES RHODES
1772–1826

Bombastes: So have I heard on Afric's burning shore
A hungry lion give a grievous roar;
The grievous roar echoed along the shore.
Artaxaminous: So have I heard on Afric's burning shore
Another lion give a grievous roar;
And the first lion thought the last a bore.

Bombastes Furioso [1810], *act I, sc. 4*

DAVID RICARDO
1772–1823

Labor, like all other things which are purchased and sold, and which may be increased or diminished in quantity, has its natural and its market price. The natural price of labor is that price which is necessary to enable the laborers, one with another, to subsist and perpetuate their race, without either increase or diminution.

On the Principles of Political Economy and Taxation [1817]

FRIEDRICH SCHLEGEL
1772–1829

The historian is a prophet in reverse. *Athenaeum* [1798–1800]

[1] The gentleman [Quincy] cannot have forgotten his own sentiment, uttered even on the floor of this House, "Peaceably if we can, forcibly if we must." — HENRY CLAY, *Speech* [January 8, 1813]

FRANÇOIS HORACE BASTIEN SÉBASTIANI
1772–1851

Order reigns in Warsaw.[1]
Announcement of the fall of Warsaw [1831]

ÉTIENNE DE GRELLET
1773–1855

I expect to pass through this world but once; any good thing therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now; let me not defer or neglect it, for I shall not pass this way again.[2]
Attributed

WILLIAM HENRY HARRISON
1773–1841

We admit of no government by divine right . . . the only legitimate right to govern is an express grant of power from the governed.
Inaugural Address [*March 4, 1841*]

Never with my consent shall an officer of the people, compensated for his services out of their pockets, become the pliant instrument of the Executive will. *Ib.*

A decent and manly examination of the acts of government should be not only tolerated, but encouraged.
Inaugural Address

JOHN RANDOLPH
1773–1833

The surest way to prevent war is not to fear it.
Speech, U.S. House of Representatives [*March 5, 1806*]

He is a man of splendid abilities, but utterly corrupt. He shines and stinks like rotten mackerel by moonlight.[1]
Of Edward Livingston; from W. Cabell Bruce, *John Randolph of Roanoke* [1923], *vol. II, p. 197*

He rowed to his object with muffled oars. *Of Martin Van Buren*

ROBERT SOUTHEY
1774–1843

"You are old, Father William," the young man cried,
"The few locks which are left you are gray;
You are hale, Father William — a hearty old man:
Now tell me the reason, I pray."
The Old Man's Comforts and How He Gained Them,[2] *st. 1*

"In the days of my youth, I remembered my God,
And he hath not forgotten my age."
Ib. st. 6

And in at the windows, and in at the door,
And through the walls by thousands they pour;
And down from the ceiling and up through the floor,
From the right and the left, from behind and before,
From within and without, from above and below —

[1] Des lettres que je reçois de Pologne m'annoncent que la tranquillité règne à Varsovie. — Dumas [1802–1870], *Mémoires* [*2nd series*], *vol. IV, ch. 3*

[2] This is not found in any of Grellet's writings, and has been attributed to many others. See Addison, p. 394a.

[1] 'Tis vain for present fame to wish.
Our persons first must be forgotten;
For poets are like stinking fish,
They never shine until they're rotten.
McDonald Clarke [1798–1842], *Epigram*

[2] Of several parodies of this poem, the one by Lewis Carroll is probably better known than the original. See p. 543b.
"You are old, Father William, and though one would think
All the veins in your body were dry,
Yet the end of your nose is red as a pink;
I beg your indulgence, but why?"
Lee O. Harris and James Whitcomb Riley, *Father William, st. 1*

And all at once to the Bishop they go.
God's Judgment on a Wicked Bishop,[1] *st.* 17

It was a summer evening;
Old Kaspar's work was done,
And he before his cottage door
Was sitting in the sun;
And by him sported on the green
His little grandchild Wilhelmine.
The Battle of Blenheim [1798], *st.* 1

He came to ask what he had found,
That was so large, and smooth, and round. *Ib. st.* 2

"'Tis some poor fellow's skull," said he,
"Who fell in the great victory."
Ib. st. 3

But what they fought each other for,
I could not well make out. *Ib. st.* 6

"And everybody praised the Duke,
Who this great fight did win."
"But what good came of it at last?"
Quoth little Peterkin.
"Why, that I cannot tell," said he;
"But 'twas a famous victory."
Ib. st. 11

Blue, darkly, deeply, beautifully blue.[2]
Madoc in Wales [1805], *pt. I,* 5

What will not woman, gentle woman dare,
When strong affection stirs her spirit up? *Ib. II,* 2

And last of all an Admiral came,
A terrible man with a terrible name —
A name which you all know by sight very well,

[1] Hatto, in the time of the great famine of 914, when he saw the poor exceedingly oppressed by famine, assembled a great company of them together into a barn at Kaub and burnt them . . . because he thought the famine would sooner cease if those poor folks were dispatched out of the world. . . . But God . . . sent against him a plague of mice . . . and the prelate retreated to a tower in the Rhine . . . but the mice chased him continually . . . and at last he was most miserably devoured. — THOMAS CORYAT, *Crudities* [1611]

[2] See Byron, p. 561a.

But which no one can speak, and no one can spell.
The March to Moscow, st. 8

Curses are like young chickens, they always come home to roost.
The Curse of Kehama [1810], *motto*

They sin who tell us love can die;
With life all other passions fly,
All others are but vanity.
Ib. canto X, st. 10

Thou hast been called, O sleep! the friend of woe;
But 'tis the happy that have called thee so. *Ib. XV, st.* 12

No stir in the air, no stir in the sea,
The ship was still as she could be.
The Inchcape Rock,[1] *st.* 1

And then they knew the perilous Rock,
And blessed the Abbot of Aberbrothok.
Ib. st. 4

Till the vessel strikes with a shivering shock —
"O Christ! It is the Inchcape Rock."
Ib. st. 15

My days among the dead are past;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old.
My Days Among the Dead Are Past [1818], *st.* 1

Yet leaving here a name, I trust,
That will not perish in the dust.
Ib. st. 4

Agreed to differ.
Life of Wesley [1820]

The Satanic school.
Vision of Judgment [1821], *original preface*

So I told them in rhyme,
For of rhymes I had store.
The Cataract of Lodore

[1] A rock in the North Sea, off the Firth of Tay, Scotland, dangerous to navigators because it is covered with every tide. There is a tradition that a warning bell was fixed on the rock by the Abbot of Aberbrothok, which was stolen by a sea pirate, who perished on the rock a year later.

From his brimstone bed, at break of day,
A-walking the Devil is gone,
To look at his little snug farm of the World,
And see how his stock went on.
The Devil's Walk, st. 1

How then was the Devil dressed?
O, he was in his Sunday's best;
His coat was red, and his breeches were blue,
And there was a hole where his tail came through. *Ib. st. 3*

He passed a cottage with a double coach-house —
A cottage of gentility;
And he owned with a grin,
That his favorite sin
Is pride that apes humility.[1]
Ib. st. 8

The arts babblative and scribblative.
Colloquies on the Progress and Prospects of Society [1829], *no. 1, pt. 2*

The march of Intellect. *Ib. 14*

As frozen as charity.[2]
The Soldier's Wife, st. 4

JANE AUSTEN
1775–1817

It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife.
Pride and Prejudice [1813], *ch. 1*

She [Mrs. Bennet] was a woman of mean understanding, little information, and uncertain temper. *Ib.*

A lady's imagination is very rapid; it jumps from admiration to love, from love to matrimony in a moment.
Ib. 6

Mr. Collins had only to change from Jane to Elizabeth — and it was soon done — done while Mrs. Bennet was stirring the fire. *Ib. 15*

You have delighted us long enough.
Pride and Prejudice, ch. 18

Mrs. Bennet was restored to her usual querulous serenity. *Ib. 42*

You ought certainly to forgive them, as a Christian, but never to admit them in your sight, or allow their names to be mentioned in your hearing. *Ib. 57*

For what do we live, but to make sport for our neighbors, and laugh at them in our turn? *Ib.*

I have been a selfish being all my life, in practice, though not in principle.
Ib. 58

One half of the world cannot understand the pleasures of the other.
Emma [1815], *ch. 9*

It was a delightful visit — perfect, in being much too short. *Ib. 13*

Nobody who has not been in the interior of a family can say what the difficulties of any individual of that family may be. *Ib. 18*

Business, you know, may bring money, but friendship hardly ever does.
Ib. 34

"Only a novel" . . . in short, only some work in which the greatest powers of the mind are displayed, in which the most thorough knowledge of human nature, the happiest delineation of its varieties, the liveliest effusions of wit and humor are conveyed to the world in the best chosen language.
Northanger Abbey [1818], *ch. 5*

What dreadful hot weather we have! It keeps me in a continual state of inelegance.
Letters. To her sister Cassandra [*September 18, 1796*]

I do not want people to be very agreeable, as it saves me the trouble of liking them a great deal.
Ib. [*December 24, 1798*]

The little bit (two inches wide) of ivory on which I work with so fine a

[1] See Coleridge, p. 526b, and note.
[2] See Hood, p. 593a, and O'Reilly, p. 807a.

brush as produces little effect after much labor.[1]

Letters. To J. Edward Austen [*December 16, 1816*]

CHARLES LAMB

1775–1834

I have had playmates, I have had companions,
In my days of childhood, in my joyful school-days —
All, all are gone, the old familiar faces.

Old Familiar Faces [1796]

I have something more to do than feel.

Letter to Coleridge after the death of Lamb's mother [1796]

The not unpeaceful evening of a day
Made black by morning storms.

Poem-letter to Coleridge [1797]

For God's sake (I never was more serious) don't make me ridiculous any more by terming me gentle-hearted in print[2] . . . substitute drunken dog, ragged head, seld-shaven, odd-eyed, stuttering, or any other epithet which truly and properly belongs to the gentleman in question.

Letter to Coleridge [*August 1800*]

Separate from the pleasure of your company, I don't much care if I never see a mountain in my life.

Letter to Wordsworth [1801]

The man must have a rare recipe for melancholy, who can be dull in Fleet Street.

Letter to Thomas Manning [*February 15, 1802*]

Nursed amid her [London's] noise, her crowds, her beloved smoke — what have I been doing all my life, if I have not lent out my heart with usury to such scenes? *Ib.*

Gone before
To that unknown and silent shore.

Hester [1803], *st. 7*

A good-natured woman, which is as much as you can expect from a friend's wife, whom you got acquainted with a bachelor. *Letter to Hazlitt* [1805]

Neat, not gaudy.

Letter to Wordsworth [1806]

This very night I am going to leave off tobacco! Surely there must be some other world in which this unconquerable purpose shall be realized.

Letter to Thomas Manning [1815]

Anything awful makes me laugh. I misbehaved once at a funeral.

Letter to Southey [1815]

[Of Coleridge] An archangel a little damaged.

Letter to Wordsworth [1816]

Fanny Kelly's divine plain face.

Letter to Mrs. Wordsworth [1818]

The red-letter days, now become, to all intents and purposes, dead-letter days.

Essays of Elia [1823]. *Oxford in the Vacation*[1]

The human species, according to the best theory I can form of it, is composed of two distinct races, the men who borrow, and the men who lend.

Ib. The Two Races of Men

Your borrowers of books — those mutilators of collections, spoilers of the

[1] [Miss Austen] had a talent for describing the involvements and feelings and characters of ordinary life which is to me the most wonderful I ever met with. The Big Bow-Wow strain I can do myself like any now going; but the exquisite touch, which renders ordinary commonplace things and characters interesting, from the truth of the description and the sentiment, is denied to me. — SCOTT, *Journal* [March 14, 1826]

[2] For thee, my gentle-hearted Charles, to whom
No sound is dissonant which tells of life.

COLERIDGE, *This Lime Tree Bower My Prison* [1797]

[1] Which, it has been pointed out, was actually written at Cambridge. See E. V. LUCAS, *Lamb and the Universities.*

symmetry of shelves, and creators of odd volumes.

Essays of Elia. The Two Races of Men

Of all sound of all bells (bells, the music nighest bordering upon heaven) most solemn and touching is the peal which rings out the Old Year.

Ib. New Year's Eve

A clear fire, a clean hearth, and the rigor of the game.

Ib. Mrs. Battle's Opinions on Whist

I have no ear.

Ib. A Chapter on Ears

Sentimentally I am disposed to harmony; but organically I am incapable of a tune. *Ib.*

Credulity is the man's weakness, but the child's strength.

Ib. Witches, and Other Night Fears

Not many sounds in life, and I include all urban and all rural sounds, exceed in interest a knock at the door.[1] *Ib. Valentine's Day*

The custom of saying grace at meals had, probably, its origin in the early times of the world, and the hunter-state of man, when dinners were precarious things, and a full meal was something more than a common blessing!

Ib. Grace Before Meat

Presents, I often say, endear absents.

Ib. A Dissertation Upon Roast Pig

Nothing is to me more distasteful than that entire complacency and satisfaction which beam in the countenances of a new-married couple.

Ib. The Behavior of Married People

I came home forever!

Letter to Bernard Barton [1825], *on leaving his "33 years' desk" at the East India House*

[1] Doorbells are like a magic game,
Or the grab bag at a fair —
You never know when you hear one ring
Who may be waiting there.

RACHEL FIELD [1894–1942], *Doorbells*

Who first invented work, and bound the free
And holiday-rejoicing spirit down?

Work

Riddle of destiny, who can show
What thy short visit meant, or know
What thy errand here below?

On an Infant Dying as Soon as Born [1827]

Martin, if dirt was trumps, what hands you would hold!

Lamb's Suppers. From LEIGH HUNT, *Lord Byron and His Contemporaries* [1828]

Some cry up Haydn, some Mozart,
Just as the whim bites. For my part,
I do not care a farthing candle
For either of them, nor for Handel.[1]

Letter to Mrs. William Hazlitt [1830]

For thy sake, Tobacco, I
Would do anything but die.

A Farewell to Tobacco

A poor relation — is the most irrelevant thing in nature.

Last Essays of Elia [1833]. *Poor Relations*

I love to lose myself in other men's minds.

Ib. Detached Thoughts on Books and Reading

Books think for me. *Ib.*

Books which are no books. *Ib.*

Newspapers always excite curiosity. No one ever lays one down without a feeling of disappointment. *Ib.*

How sickness enlarges the dimensions of a man's self to himself.

Ib. The Convalescent

Your absence of mind we have borne, till your presence of body came to be called in question by it.

Ib. Amicus Redivivus

[1] See John Byrom, p. 415a.

A pun is a pistol let off at the ear; not a feather to tickle the intellect.

Last Essays of Elia. Popular Fallacies: IX, That the Worst Puns are the Best

A presentation copy . . . is a copy of a book which does not sell, sent you by the author, with his foolish autograph at the beginning of it; for which, if a stranger, he only demands your friendship; if a brother author, he expects from you a book of yours, which does not sell, in return.

Ib. XI, That We Must Not Look a Gift Horse in the Mouth

The good things of life are not to be had singly, but come to us with a mixture.

Ib. XIII, That You Must Love Me and Love My Dog

The greatest pleasure I know is to do a good action by stealth, and to have it found out by accident.

Table Talk. In the Athenaeum [1834]

WALTER SAVAGE LANDOR

1775–1864

But I have sinuous shells of pearly hue . . .
Shake one, and it awakens; then apply
Its polished lips to your attentive ear,
And it remembers its august abodes,
And murmurs as the ocean murmurs there.[1] *Gebir, bk. I* [1798]

Ah what avails the sceptered race,
Ah what the form divine!

Rose Aylmer [1806]

Rose Aylmer, whom these wakeful eyes
May weep, but never see,
A night of memories and of sighs
I consecrate to thee. *Ib.*

[1] See Wordsworth, p. 516b.

There are no fields of amaranth on this side of the grave: there are no voices, O Rhodopè! that are not soon mute, however tuneful: there is no name, with whatever emphasis of passionate love repeated, of which the echo is not faint at last.

Imaginary Conversations [1824–1829]. *Aesop and Rhodopè, I*

Of all failures, to fail in a witticism is the worst, and the mishap is the more calamitous in a drawn out and detailed one. *Ib. Chesterfield and Chatham*

'Tis verse that gives
Immortal youth to mortal maids.

Verse

Around the child bend all the three
Sweet Graces; Faith, Hope, Charity.
Around the man bend other faces;
Pride, Envy, Malice, are his Graces.

Around the Child

When we play the fool, how wide
The theatre expands! beside,
How long the audience sits before us!
How many prompters! what a chorus!

Plays [1846], *st. 2*

There is delight in singing, though none hear
Beside the singer.

To Robert Browning [1846]

Shakespeare is not our poet, but the world's,
Therefore on him no speech! and brief for thee,
Browning! Since Chaucer was alive and hale,
No man hath walked along our roads with step
So active, so inquiring eye, or tongue
So varied in discourse. *Ib.*

I strove with none, for none was worth my strife;
Nature I loved; and next to Nature, Art.
I warm'd both hands before the fire of life;
It sinks, and I am ready to depart.

I Strove with None [1853]

HIRATA ATSUTANE[1]
1776–1843

It was the gods who formed all the lands of the world at the Creation, and these gods were without exception born in Japan. Japan is thus the homeland of the gods, and that is why we call it the Land of the Gods.

Summary of the Ancient Way

. With their scientific instruments the Dutch attempt to determine the properties of things. Unlike China, Holland is a splendid country where they do not rely on superficial conjectures. *Ib.*

The ancient Japanese all constantly and correctly practiced what the Chinese called humanity, righteousness, the five cardinal virtues and the rest, without having any need to name them or to teach them. In China . . . there were evil customs from the very outset, and human behavior . . . was extremely licentious. That is the reason why so many sages appeared in ancient times to guide and instruct the Chinese.

Indignant Discussion of Chinese Books [*c.* 1810]

The art of medicine, though introduced to Japan from abroad, appears originally to have been taught to foreign countries by our own great gods.

Shizu No Iwaya [1811]

THOMAS CAMPBELL
1777–1844

'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.[2]
Pleasures of Hope [1799], *pt. I, l.* 7

Hope, for a season, bade the world farewell,
And Freedom shriek'd — as Kosciusko fell!
Pleasures of Hope, pt. I, l. 381

Who hath not own'd, with rapture-smitten frame,
The power of grace, the magic of a name? *Ib. II, l.* 5

And muse on Nature with a poet's eye. *Ib. l.* 98

Cease, every joy, to glimmer on my mind,
But leave, oh! leave the light of Hope behind!
What though my wingèd hours of bliss have been
Like angel visits, few and far between? [1] *Ib. l.* 375

On the green banks of Shannon, when Sheelah was nigh,
No blithe Irish lad was so happy as I;
No harp like my own could so cheerily play,
And wherever I went was my poor dog Tray.[2] *The Harper* [1799], *st.* 1

Ye mariners of England,
That guard our native seas;
Whose flag has braved, a thousand years,
The battle and the breeze!
Ye Mariners of England [1800], *st.* 1

While the battle rages loud and long, and the stormy winds do blow. *Ib.*

Britannia needs no bulwarks,
No towers along the steep;
Her march is o'er the mountain waves,
Her home is on the deep. *Ib. st.* 3

The meteor flag of England
Shall yet terrific burn,
Till danger's troubled night depart,
And the star of peace return. *Ib. st.* 4

Oh! once the harp of Innisfail
Was strung full high to notes of gladness;

[1] From *Sources of Japanese Tradition,* edited by William Theodore de Bary [1960].

[2] The mountains too, at a distance, appear airy masses and smooth, but seen near at hand they are rough. — DIOGENES LAERTIUS [*c.* A.D. 200], *Pyrrho, sec.* 9

[1] See John Norris, p. 385a.

[2] My Old Dog Tray. — *Title of song by* STEPHEN C. FOSTER [1826–1864]

But yet it often told a tale
Of more prevailing sadness.
O'Connor's Child, st. 1

'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.[1]
Lochiel's Warning [1802]

The combat deepens. On, ye brave,
Who rush to glory or the grave!
Wave, Munich! all thy banners wave,
And charge with all thy chivalry!

Few, few shall part where many meet!
The snow shall be their winding sheet
And every turf beneath their feet
Shall be a soldier's sepulcher.
Hohenlinden [1802], *st. 7, 8*

There was silence deep as death,
And the boldest held his breath,
For a time.
Battle of the Baltic [1805], *st. 2*

Ye are brothers! ye are men!
And we conquer but to save.
Ib. st. 5

Star that bringest home the bee,
And sett'st the weary laborer free!
Song to the Evening Star [1822], *st. 1*

Oh, how hard it is to find
The one just suited to our mind!
Song, st. 1

To live in hearts we leave behind
Is not to die.[2]
Hallowed Ground, st. 6

Oh leave this barren spot to me!
Spare, woodman, spare the beechen tree! [3]
The Beech Tree's Petition, st. 1

[1] See Cicero, p. 111a; Shakespeare, p. 268a; Shelley, p. 573a; and H. G. Wells, p. 888b.

Often do the spirits
Of great events stride on before the events,
And in today already walks tomorrow.
COLERIDGE, *Wallenstein* [1799–1800], *pt. II, act V, sc. 1*

[2] They are not dead who live
In hearts they leave behind.
HUGH ROBERT ORR [b. 1887], *They Softly Walk, st. 1*

[3] See George Pope Morris, p. 600a.

A stoic of the woods — a man without a tear.
Gertrude of Wyoming [1809], *pt. I, st. 23*

HENRY CLAY
1777–1852

How often are we forced to charge fortune with partiality towards the unjust!
Letter [*December 4, 1801*]

If you wish to avoid foreign collision, you had better abandon the ocean.
Speech, U.S. House of Representatives [*January 22, 1812*]

Government is a trust, and the officers of the government are trustees; and both the trust and the trustees are created for the benefit of the people.[1]
Speech at Ashland, Kentucky [*March 1829*]

The arts of power and its minions are the same in all countries and in all ages. It marks its victim; denounces it; and excites the public odium and the public hatred, to conceal its own abuses and encroachments.
Speech, U.S. Senate [*March 14, 1834*]

Precedents deliberately established by wise men are entitled to great weight. They are evidence of truth, but *only* evidence. . . . But a solitary precedent . . . which has never been reexamined, cannot be conclusive.
Speech, U.S. Senate [*February 18, 1835*]

I have heard something said about allegiance to the South. I know no South, no North, no East, no West, to which I owe any allegiance. The Union, sir, is my country.
Speech [1848]

The Constitution of the United States was made not merely for the

[1] See Mathew Henry, p. 386b; Burke, p. 454b; Jefferson, p. 472b; Calhoun, p. 545b; and Cleveland, p. 771a.

Our government is the potent, the omnipresent teacher. — LOUIS D. BRANDEIS, *Olmstead v. U.S.* [1928]

generation that then existed, but for posterity — unlimited, undefined, endless, perpetual posterity.

Speech in the Senate [*January 29, 1850*]

Sir, I would rather be right than be President.[1] *Speech* [1850]

LORENZO DOW
1777–1834

You will be damned if you do. — And you will be damned if you don't [definition of Calvinism].

Reflections on the Love of God [1836]

CARL FRIEDRICH GAUSS
1777–1855

It may be true that people who are *merely* mathematicians have certain specific shortcomings; however, that is not the fault of mathematics, but is true of every exclusive occupation.

Letter to H. C. Schumacher [1845]

Mathematics is the queen of the sciences.

From SARTORIUS VON WALTERSHAUSEN, *Gauss zum Gedächtniss* [1856]

VALENTINE BLACKER
1778–1823

Put your trust in God, my boys, and keep your powder dry!

From HAYES, *Ballads of Ireland, Col. Oliver's Advice*

WILLIAM HAZLITT
1778–1830

One of the pleasantest things in the world is going a journey; but I like to go by myself.

Table Talk [1821–1822]. *On Going a Journey*

When I am in the country I wish to vegetate like the country. *Ib.*

[1] Said when told that his defense of the Compromise would endanger his chances for the Presidency.

The soul of a journey is liberty, perfect liberty, to think, feel, do just as one pleases.

Table Talk. On Going a Journey

Give me a clear blue sky over my head, and the green turf beneath my feet, a winding road before me, and a three hours' march to dinner — and then to thinking! It is hard if I cannot start some game on these lone heaths. *Ib.*

Oh! it is great to shake off the trammels of the world and of public opinion — to lose our importunate, tormenting, everlasting personal identity and become the creature of the moment, clear of all ties . . . to be known by no other title than *the gentleman in the parlor!* *Ib.*

What I mean by living to one's self is living in the world, as in it, not of it. . . . It is to be a silent spectator of the mighty scene of things; . . . to take a thoughtful, anxious interest or curiosity in what is passing in the world, but not to feel the slightest inclination to make or meddle with it.

Ib. On Living to One's Self

Even in the common affairs of life, in love, friendship, and marriage, how little security have we when we trust our happiness in the hands of others! *Ib.*

There is not a more mean, stupid, dastardly, pitiful, selfish, spiteful, envious, ungrateful animal than the Public. It is the greatest of cowards, for it is afraid of itself. *Ib.*

When a man is dead, they put money in his coffin, erect monuments to his memory, and celebrate the anniversary of his birthday in set speeches. Would they take any notice of him if he were living? No![1] *Ib.*

Horus non numero nisi serenas[2] is the motto of a sundial near Venice. There is a softness and a harmony in

[1] See Martial, p. 135a, and Thayer, p. 949a.
[2] I count only the sunny hours.

the words and in the thought unparalleled. *Table Talk. On a Sundial*

No young man believes he shall ever die.

Ib. The Feeling of Immortality in Youth

The young are prodigal of life from a superabundance of it; the old are tenacious on the same score, because they have little left, and cannot enjoy even what remains of it. *Ib.*

As we advance in life, we acquire a keener sense of the value of time. Nothing else, indeed, seems of any consequence; and we become misers in this respect. *Ib.*

The love of liberty is the love of others; the love of power is the love of ourselves.

Political Essays. The Times Newspaper

We never do anything well till we cease to think about the manner of doing it.

Sketches and Essay. On Prejudice

It is better to be able neither to read nor write than to be able to do nothing else.

On the Ignorance of the Learned

Men of genius do not excel in any profession because they labor in it, but they labor in it because they excel.

Characteristics

We are not hypocrites in our sleep.

On Dreams

HENRY PETER, LORD BROUGHAM
1778–1868

What is valuable is not new, and what is new is not valuable.[1]

From The Edinburgh Review [c. 1802], The Work of Thomas Young

[1] See Daniel Webster, p. 548b.

The schoolmaster is abroad,[1] and I trust to him, armed with his primer, against the soldier in full military array.

Speech, Opening of Parliament [January 29, 1828]

In my mind, he was guilty of no error he — was chargeable with no exaggeration — he was betrayed by his fancy into no metaphor, who once said that all we see about us, Kings, Lords, and Commons, the whole machinery of the State, all the apparatus of the system, and its varied workings, end in simply bringing twelve good men into a box.

Present State of the Law [February 7, 1828]

Pursuit of Knowledge Under Difficulties. *Title of book* [1830]

Education makes a people easy to lead, but difficult to drive; easy to govern but impossible to enslave.

Attributed

The great Unwashed. *Attributed*

THOMAS, LORD DENMAN
1779–1854

Trial by jury, instead of being a security to persons who are accused, will be a delusion, a mockery, and a snare.

O'Connell v. The Queen [September 4, 1844]

FRANCIS SCOTT KEY
1779–1843

Oh, say, can you see by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?

[1] At the first meeting of the London Mechanics' Institution, 1825, John Reynolds, head of a school in Clerkenwell, acted as secretary of the meeting. Lord Brougham, who spoke at this meeting, said in the course of his remarks, "Look out, gentlemen, the schoolmaster is abroad." The phrase attracted little attention at that time, but when used in a speech three years later, it at once became popular.

Whose broad stripes and bright stars, through the perilous fight,
O'er the ramparts we watched were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
Oh, say, does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?
The Star-Spangled Banner [*September 14, 1814*], *st. 1*

Then conquer we must, for our cause it is just —
And this be our motto, "In God is our trust!" *Ib. st. 4*

WILLIAM LAMB, VISCOUNT MELBOURNE
1779–1848

I wish I was as cocksure of anything as Tom Macaulay is of everything.
From COWPER, *Melbourne's Papers* [1889], *preface*

CLEMENT CLARKE MOORE
1779–1863

'Twas the night before Christmas, when all through the house
Not a creature was stirring — not even a mouse; [1]
The stockings were hung by the chimney with care,
In hopes that St. Nicholas soon would be there.
A Visit from St. Nicholas [*December 1823*]

"Happy Christmas to all, and to all a goodnight!" *Ib.*

THOMAS MOORE
1779–1852

Faintly as tolls the evening chime,
Our voices keep tune and our oars keep time.[1]
Poems Relating to America. A Canadian Boat Song, st. 1

Row, brothers, row, the stream runs fast,
The rapids are near, and the daylight's past. *Ib.*

Go where glory waits thee!
But while fame elates thee,
Oh, still remember me!
Irish Melodies [1807–1834]. *Go Where Glory Waits Thee, st. 1*

Oh, breathe not his name! let it sleep in the shade,
Where cold and unhonor'd his relics are laid.
Ib. Oh Breathe Not His Name, st. 1

And the tear that we shed, though in secret it rolls,
Shall long keep his memory green in our souls.[2] *Ib. st. 2*

The harp that once through Tara's halls
The soul of music shed,
Now hangs as mute on Tara's walls
As if that soul were fled.
Ib. The Harp That Once Through Tara's Halls, st. 1

And the heart that is soonest awake to the flowers
Is always the first to be touch'd by the thorns.
Ib. Oh, Think Not My Spirits Are Always as Light, st. 1

Rich and rare were the gems she wore,
And a bright gold ring on her wand she bore.
Ib. Rich and Rare Were the Gems She Wore, st. 1

Ah! little they think who delight in her strains,
How the heart of the Minstrel is breaking.
Ib. She Is Far from the Land, st. 2

[1] See Shakespeare, *Hamlet I, i, 10*, p. 256b.

[1] See Marvell, p. 360b.

[2] See Shakespeare, *Hamlet I, ii, 2*, p. 257a.

Believe me, if all those endearing young charms
Which I gaze on so fondly today,
Were to change by tomorrow and fleet in my arms,
Like fairy gifts fading away,
Thou would'st still be adored as this moment thou art,
Let thy loveliness fade as it will,
And around the dear ruin each wish of my heart
Would entwine itself verdantly still.
Irish Melodies. Believe Me, If All Those Endearing Young Charms, st. 1

No, the heart that has truly lov'd never forgets,
But as truly loves on to the close;
As the sunflower turns on her god, when he sets,
The same look which she turn'd when he rose. *Ib. st. 2*

But there's nothing half so sweet in life
As love's young dream.
Ib. Love's Young Dream, st. 1

Eyes of unholy blue.
Ib. By That Lake, Whose Gloomy Shore, st. 2

'Tis the last rose of summer,
Left blooming alone;
All her lovely companions
Are faded and gone.
Ib. The Last Rose of Summer, st. 1

The Minstrel Boy to the war is gone,
In the ranks of death you'll find him.
His father's sword he has girded on,
And his wild harp slung behind him.
Ib. The Minstrel Boy, st. 1

Then awake! the heavens look bright, my dear;
'Tis never too late for delight, my dear;
And the best of all ways
To lengthen our days
Is to steal a few hours from the night, my dear.
Ib. The Young May Moon, st. 1

You may break, you may shatter the vase, if you will,
But the scent of the roses will hang round it still.[1]
Irish Melodies. Farewell! But Whenever, st. 3

No eye to watch, and no tongue to wound us,
All earth forgot, and all heaven around us.
Ib. Come O'er the Sea, st. 2

The light that lies
In woman's eyes,
Has been my heart's undoing.
Ib. The Time I've Lost in Wooing, st. 1

My only books
Were woman's looks,
And folly's all they've taught me.
Ib.

A Persian's heaven is easily made:
'Tis but black eyes and lemonade.
Intercepted Letters; or, The Two-Penny Post Bag [1813], *VI*

Oft in the stilly night,
Ere Slumber's chain has bound me,
Fond Memory brings the light
Of other days around me;
The smiles, the tears,
Of boyhood's years,
The words of love then spoken;
The eyes that shone
Now dimmed and gone,
The cheerful hearts now broken.
National Airs [1815]. *Oft in the Stilly Night, st. 1*

I feel like one,
Who treads alone
Some banquet hall deserted,
Whose lights are fled,

[1] The jar will long keep the fragrance of what it was once steeped in when new. — HORACE [65–8 B.C.], *Epistles 1, 2, 69*

That flavor, absorbed when new, remains. — QUINTILIAN [A.D. 42–118]

But, somehow or other, though you fill it with water, the jar retains the odor which it acquired when first used. — ST. JEROME [A.D. 342–420]

The image was frequently used in the classical period; unglazed ware is more absorbent than glazed.

Whose garlands dead,
And all but he departed.
National Airs. Oft in the Stilly Night, st. 2

What though youth gave love and roses,
Age still leaves us friends and wine.
Ib. Spring and Autumn, st. 1

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd — his people are free.
Sacred Songs. Sound the Loud Timbrel, st. 1

There was a little Man, and he had a little Soul;
And he said, "Little Soul, let us try, try, try!"
Satirical and Humorous Poems. Little Man and Little Soul, st. 1

Oh, call it by some better name,
For friendship sounds too cold.
Ballads and Songs. Oh, Call It by Some Better Name, st. 1

There's a bower of roses by Bendemeer's stream,
And the nightingale sings round it all the day long.[1]
Lalla Rookh [1817], *pt. II*

One morn a Peri at the gate
Of Eden stood disconsolate. *Ib. IV*

Some flow'rets of Eden ye still inherit,
But the trail of the serpent is over them all. *Ib.*

Oh! ever thus, from childhood's hour,
I've seen my fondest hope decay;
I never loved a tree or flower,
But 'twas the first to fade away.
I never nurs'd a dear gazelle
To glad me with its soft black eye,
But when it came to know me well,
And love me, it was sure to die.
Ib. V

[1] As I recall them the roses bloom again, and the nightingales sing by the calm Bendemeer. — THACKERAY, *The Newcomes* [1853–1855], *ch. 1*

Like Dead Sea fruits, that tempt the eye,
But turn to ashes on the lips.[1]
Lalla Rookh [1817], *pt. V*

Paradise itself were dim
And joyless, if not shared with him!
Ib. VI

HORACE [HORATIO] SMITH
1779–1849

Thinking is but an idle waste of thought,
And nought is everything, and everything is nought.
Rejected Addresses [1812]. *Cui Bono?, st. 8*

In the name of the Prophet — figs.
Johnson's Ghost

And hast thou walk'd about (how strange a story!)
In Thebes's streets three thousand years ago,
When the Memnonium was in all its glory?
Address to the Mummy at Belzoni's Exhibition, st. 13

JOSEPH STORY
1779–1849

I will not say with Lord Hale, that "The Law will admit of no rival" . . . but I will say that it is a jealous mistress, and requires a long and constant courtship. It is not to be won by trifling favors, but by lavish homage.[2]
The Value and Importance of Legal Studies[3] [*August 5, 1829*]

WILLIAM ELLERY CHANNING
1780–1842

We do, then, with all earnestness, though without reproaching our brethren, protest against the irrational and

[1] See Byron, p. 556a.
[2] See Emerson, p. 609a.
[3] Inaugural address as Dane Professor of Law at Harvard University.

unscriptural doctrine of the Trinity. "To us," as to the Apostle and the primitive Christians, "there is one God, even the Father." With Jesus, we worship the Father, as the only living and true God. We are astonished, that any man can read the New Testament, and avoid the conviction, that the Father alone is God.

Unitarian Christianity [*Baltimore, 1819*]

I see the marks of God in the heavens and the earth, but how much more in a liberal intellect, in magnanimity, in unconquerable rectitude, in a philanthropy which forgives every wrong, and which never despairs of the cause of Christ and human virtue! I do and I must reverence human nature.[1] . . . I bless it for its kind affections, for its strong and tender love. I honor it for its struggles against oppression . . . for its achievements in science and art, and still more for its examples of heroic and saintly virtue. These are marks of a divine origin and the pledges of a celestial inheritance; and I thank God that my own lot is bound up with that of the human race.[2]

Likeness to God [*Providence, Rhode Island, 1828*]

There are seasons, in human affairs, of inward and outward revolution, when new depths seem to be broken up in the soul, when new wants are unfolded in multitudes, and a new and undefined good is thirsted for. There are periods when the principles of experience need to be modified, when hope and trust and instinct claim a share with prudence in the guidance of affairs, when, in truth, *to dare*, is the highest wisdom.[3]

Complete Works [*1879*]. *The Union* [*1829*]

It is chiefly through books that we enjoy intercourse with superior minds. . . . In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are true levelers. They give to all, who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race.

Self-Culture [*Boston, September 1838*]

The mind, in proportion as it is cut off from free communication with nature, with revelation, with God, with itself, loses its life, just as the body droops when debarred from the air and the cheering light from heaven.

Remarks on the Character and Writings of Fénelon [*1843*]

I call that mind free which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from Heaven.

Spiritual Freedom

The office of government is not to confer happiness, but to give men opportunity to work out happiness for themselves.

The Life and Character of Napoleon Bonaparte

KARL VON CLAUSEWITZ
1780–1831

War is not merely a political act, but also a political instrument, a continuation of political relations, a carrying out of the same by other means.[1]

Vom Kriege [*1833*]

[1] See Albert Schweitzer, p. 939a.

[2] Inscription on Channing Memorial, Public Garden, Boston.

[3] See Spenser, p. 200b, and Danton, p. 496b.

[1] See Mao Tse-Tung, p. 1027b.

CHARLES CALEB COLTON
1780–1832

When you have nothing to say, say nothing.
Lacon [1820–1822], *vol. I, no. 183*

Imitation is the sincerest of flattery.
Ib. 217

The debt which cancels all others.
Ib. II, 66

CHARLES MINER
1780–1865

When I see a merchant over-polite to his customers, begging them to taste a little brandy and throwing half his goods on the counter — thinks I, that man has an ax to grind.
Essays from the Desk of Poor Robert the Scribe [1815]. *Who'll Turn Grindstones* [1]

ADELBERT VON CHAMISSO
1781–1838

Peter Schlemihl.
From the title: Peter Schlemihls wundersame Geschichte [1804]

EBENEZER ELLIOTT
1781–1849

Not kings and lords, but nations!
Not thrones and crowns, but men!
Corn Law Rhymes [1828]. *When Wilt Thou Save the People? st. 1*

God save the people! *Ib.*

What is a communist? One who hath yearnings
For equal division of unequal earnings.
Poetical Works [1846]. *Epigram*

[1] First published in *Luzerne Federalist* [September 7, 1810]. Because of the similarity of the title to *Poor Richard,* the phrase "an ax to grind" has often been attributed to Franklin.

CAPTAIN JAMES LAWRENCE
1781–1813

Tell the men to fire faster and not to give up the ship; fight her till she sinks.[1]
On board the U.S. frigate Chesapeake [*June 1, 1813*]

THOMAS HART BENTON
1782–1858

This new page opened in the book of our public expenditures, and this new departure taken, which leads into the bottomless gulf of civil pensions and family gratuities.
Speech in the U.S. Senate against a grant to President Harrison's widow. [*April 1841*]

JOHN C. CALHOUN
1782–1850

Protection and patriotism are reciprocal.
Speech, U.S. House of Representatives [*December 12, 1811*]

The very essence of a free government consists in considering offices as public trusts,[2] bestowed for the good of the country, and not for the benefit of an individual or a party.
Speech [*February 13, 1835*]

A power has risen up in the government greater than the people themselves, consisting of many and various and powerful interests, combined into one mass, and held together by the cohesive power of the vast surplus in the banks.[3] *Speech* [*May 27, 1836*]

[1] Usually quoted as "Don't give up the ship"; Lawrence's final order as he was carried below fatally wounded, before capture of his ship by the British frigate *Shannon.*

[2] See Henry, p. 386b; Burke, p. 454b; Jefferson, p. 472b; Clay, p. 538b; and Cleveland, p. 771a.

[3] From this speech comes the phrase "Cohesive power of public plunder."

The surrender of life is nothing to sinking down into acknowledgment of inferiority.

Speech, U.S. Senate [*February 19, 1847*]

It is harder to preserve than to obtain liberty.[1]

Speech, U.S. Senate [*January 1848*]

ANN TAYLOR
1782–1866

JANE TAYLOR
1783–1824

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My mother.

Original Poems for Infant Minds [1804]. *My Mother* [*by* ANN TAYLOR], *st. 6*

Twinkle, twinkle, little star,
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky![2]

Rhymes for the Nursery [1806]. *The Star, st. 1*

I like little Pussy, her coat is so warm;
And if I don't hurt her she'll do me no harm.

Ib. I Like Little Pussy [*by* JANE TAYLOR], *st. 1*

I thank the goodness and the grace
Which on my birth have smiled,
And made me, in these Christian days,
A happy English child.

Hymns for Infant Minds [1810]. *A Child's Hymn of Praise, st. 1*

Oh, that it were my chief delight
To do the things I ought!
Then let me try with all my might
To mind what I am taught.

Ib. For a Very Little Child

And willful waste, depend upon 't,
Brings, almost always, woeful want!

Ib. The Pin [*by* ANN TAYLOR], *st. 6*

[1] See S. E. Morison, p. 997b.
[2] See Lewis Carroll, p. 744a.

DANIEL WEBSTER
1782–1852

It is, sir, as I have said, a small college, and yet there are those who love it.

Dartmouth College Case [1818]

Whatever makes men good Christians, makes them good citizens.

Speech at Plymouth, Massachusetts[1] [*December 22, 1820*]

Labor in this country is independent and proud. It has not to ask the patronage of capital, but capital solicits the aid of labor.[2]

Speech [*April 2, 1824*]

We wish that this column, rising towards heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce in all minds a pious feeling of dependence and gratitude. We wish, finally, that the last object to the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be something which shall remind him of the liberty and the glory of his country.

Address on Laying the Corner-Stone of the Bunker Hill Monument [*June 17, 1825*]

Mind is the great lever of all things; human thought is the process by which human ends are ultimately answered. *Ib.*

Knowledge, in truth, is the great sun in the firmament. Life and power are scattered with all its beams. *Ib.*

Let our object be our country, our whole country, and nothing but our country. *Ib.*

Sink or swim, live or die, survive or

[1] This oration will be read five hundred years hence with as much rapture as it was heard. It ought to be read at the end of every century, and indeed at the end of every year, forever and ever. — JOHN ADAMS, *Letter to Webster* [December 23, 1821]
[2] See Lincoln, p. 637b.

perish, I give my hand and my heart to this vote.[1]

Discourse in Commemoration of Adams and Jefferson, Faneuil Hall, Boston [*August 2, 1826*]

It is my living sentiment, and by the blessing of God it shall be my dying sentiment — Independence now and Independence forever.[2] *Ib.*

Washington is in the clear upper sky. *Ib.*

The gentleman has not seen how to reply to this, otherwise than by supposing me to have advanced the doctrine that a national debt is a national blessing.[3]

Second Speech on Foote's Resolution [*January 26, 1830*]

I shall enter on no encomium upon Massachusetts; she needs none. There she is.[4] Behold her, and judge for yourselves. There is her history; the world knows it by heart. The past, at least, is secure. There is Boston and Concord and Lexington and Bunker Hill; and there they will remain forever. *Ib.*

The people's government, made for the people, made by the people, and answerable to the people.[5] *Ib.*

When my eyes shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood.

Second Speech on Foote's Resolution

Liberty and Union, now and forever, one and inseparable. *Ib.*

There is no refuge from confession but suicide; and suicide is confession.

Argument on the murder of Captain White [*April 6, 1830*]

There is nothing so powerful as truth — and often nothing so strange.[1] *Ib.*

Fearful concatenation of circumstances.[2] *Ib.*

A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us.[3] *Ib.*

He smote the rock of the national resources, and abundant streams of revenue gushed forth. He touched the dead corpse of Public Credit, and it sprung upon its feet.[4]

Speech on Hamilton [*March 10, 1831*]

On this question of principle, while actual suffering was yet afar off, they [the Colonies] raised their flag against a power to which, for purposes of foreign conquest and subjugation, Rome in the height of her glory is not to be compared — a power which has dotted over the surface of the whole globe with

[1] See John Adams, p. 463a.

Live or die, sink or swim. — GEORGE PEELE, *Edward I* [c. 1584]

[2] On the day of his [John Adams's] death, hearing the noise of bells and cannon, he asked the occasion. On being reminded that it was "Independent Day," he replied, "Independence forever." — DANIEL WEBSTER, *Works* [1903], *vol. I, p. 150*

[3] See Hamilton, p. 484b.

[4] Generally misquoted as "Massachusetts, there she stands."

[5] Our sovereign, the people. — CHARLES JAMES FOX, toast [1798], for which his name was erased from the Privy Council.

See Wycliffe, p. 163b; Garrison, p. 616a; Lincoln, p. 639a; and Theodore Parker, p. 657b.

[1] See Byron, p. 562a.

[2] See Scott, p. 521a.

[3] See *Psalm 139:9*, p. 23a.

[4] And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly. — *Numbers 20:11*

He it was that first gave to the law the air of a science. He found it a skeleton, and clothed it with life, color, and complexion; he embraced the cold statue, and by his touch it grew into youth, health, and beauty. — BARRY YELVERTON, LORD AVONMORE [1736–1805], *On Blackstone*

her possessions and military posts, whose morning drumbeat, following the sun,[1] and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England.

Speech [*May 7, 1834*]

God grants liberty only to those who love it, and are always ready to guard and defend it.

Speech [*June 3, 1834*]

One country, one constitution, one destiny. *Speech* [*March 15, 1837*]

There are persons who constantly clamor. They complain of oppression, speculation, and pernicious influence of wealth. They cry out loudly against all banks and corporations, and a means by which small capitalists become united in order to produce important and beneficial results. They carry on mad hostility against all established institutions. They would choke the fountain of industry and dry all streams.

Speech, U.S. Senate [*March 12, 1838*]

When tillage begins, other arts follow. The farmers therefore are the founders of human civilization.

On Agriculture [*January 13, 1840*]

America has furnished to the world the character of Washington. And if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind.

On the Completion of Bunker Hill Monument [*June 17, 1843*]

Thank God! I — I also — am an American! *Ib.*

Justice, sir, is the great interest of man on earth.

On Mr. Justice Story [*September 12, 1845*]

Inconsistencies of opinion, arising from changes of circumstances, are often justifiable.[1]

Speech [*July 25 and 27, 1846*]

Liberty exists in proportion to wholesome restraint.

Speech at the Charleston Bar Dinner [*May 10, 1847*]

The law: It has honored us; may we honor it. *Ib.*

I have read their platform, and though I think there are some unsound places in it, I can stand upon it pretty well. But I see nothing in it both new and valuable. "What is valuable is not new, and what is new is not valuable." [2]

Speech at Marshfield, Massachusetts [*September 1, 1848*]

I was born an American; I will live an American; I shall die an American.

Speech [*July 17, 1850*]

Faneuil Hall, the cradle of American liberty. *Letter* [*April 1851*]

Men hang out their signs indicative of their respective trades: shoemakers hang out a gigantic shoe; jewelers, a monster watch; and the dentist hangs out a gold tooth; but up in the mountains of New Hampshire, God Almighty has hung out a sign to show that there He makes men.

On the Old Man of the Mountain;[3] *attributed*

I still live.

Last words [*October 24, 1852*]

SIMÓN BOLÍVAR
1783–1830

A state too extensive in itself, or by virtue of its dependencies, ultimately falls into decay; its free government is transformed into a tyranny; it disre-

[1] See Schiller, p. 497b, and Scott, p. 522a.

[1] L'homme absurde est celui qui ne change jamais [The absurd man is he who never changes]. — AUGUSTE MARSEILLE BARTHÉLEMY, *Ma Justification* [1832]

[2] See Lord Brougham, p. 540a.

[3] Natural rock formation in the shape of a human profile, in the Presidential Range of the White Mountains. It gave Hawthorne the theme of his story *The Great Stone Face.*

gards the principles which it should preserve, and finally degenerates into despotism. The distinguishing characteristic of small republics is stability: the character of large republics is mutability. *Letter from Jamaica*

Among the popular and representative systems of government I do not approve of the federal system: it is too perfect; and it requires virtues and political talents much superior to our own. *Ib.*

Let us give to our republic a fourth power with authority over the youth, the hearts of men, public spirit, habits, and republican morality. Let us establish this Areopagus to watch over the education of the children, to supervise national education, to purify whatever may be corrupt in the republic, to denounce ingratitude, coldness in the country's service, egotism, sloth, idleness, and to pass judgment upon the first signs of corruption and pernicious example.

Address to the Congress of Angostura

Those who have served the cause of the revolution have plowed the sea.

Attributed

The three greatest dolts in the world: Jesus Christ, Don Quixote, and I.

Attributed

REGINALD HEBER
1783–1826

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid.

Hymns. Epiphany, st. 1

By cool Siloam's shady rill
How sweet the lily grows!

Ib. First Sunday after Epiphany, no. 2

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?

Hymns. The Son of God Goes Forth to War, st. 1

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand.

Ib. Missionary Hymn, st. 1

Though every prospect pleases,
And only man is vile. *Ib. st. 2*

The heathen in his blindness
Bows down to wood and stone. *Ib.*

Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee:
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity.

Ib. Holy, Holy, Holy!

WASHINGTON IRVING
1783–1859

How convenient it would be to many of our great men and great families of doubtful origin, could they have the privilege of the heroes of yore, who, whenever their origin was involved in obscurity, modestly announced themselves descended from a god.

Knickerbocker's History of New York [1809], *bk. II, ch. 3*

His wife "ruled the roast," and in governing the governor, governed the province, which might thus be said to be under petticoat government.[1]

Ib. IV, 4

They claim to be the first inventors of those recondite beverages, cocktail, stonefence, and sherry cobbler.[2]

Ib. 241

There is in every true woman's heart a spark of heavenly fire, which lies dormant in the broad daylight of prosperity; but which kindles up, and

[1] See Themistocles, p. 77b.
[2] See Browning, p. 666b.

beams and blazes in the dark hour of adversity.

The Sketch-Book [1819–1820]. *The Wife*

Those men are most apt to be obsequious and conciliating abroad, who are under the discipline of shrews at home. *Ib. Rip Van Winkle* [1]

A sharp tongue is the only edge tool that grows keener with constant use. *Ib.*

That happy age when a man can be idle with impunity. *Ib.*

A woman's whole life is a history of the affections.

Ib. The Broken Heart

Language gradually varies, and with it fade away the writings of authors who have flourished their allotted time.

Ib. The Mutabilities of Literature

There rise authors now and then, who seem proof against the mutability of language, because they have rooted themselves in the unchanging principles of human nature. *Ib.*

His [the author's] renown has been purchased, not by deeds of violence and blood, but by the diligent dispensation of pleasure.

Ib. Westminster Abbey [*The Poets' Corner*]

The sorrow for the dead is the only sorrow from which we refuse to be divorced. *Ib. Rural Funerals*

Whenever a man's friends begin to compliment him about looking young, he may be sure that they think he is growing old.

Bracebridge Hall [1822]. *Bachelors*

[1] The theme of Irving's story derives from DIOGENES LAERTIUS, *Epimenides* [C. A.D. 200]. Epimenides was sent by his father into the field to look for a sheep, turned out of the road at midday and lay down in a certain cave and fell asleep, and slept there fifty-seven years; and after that, when awake, he went on looking for the sheep, thinking that he had been taking a short nap.

I am always at a loss to know how much to believe of my own stories.

Tales of a Traveler [1824]. *To the Reader*

The almighty dollar,[1] that great object of universal devotion throughout our land, seems to have no genuine devotees in these peculiar villages.

Wolfert's Roost [1855]. *The Creole Village*

STENDHAL
[HENRI BEYLE]
1783–1842

I call "crystallization" that action of the mind that discovers fresh perfections in its beloved at every turn of events. *De l'Amour* [1822], *ch.* 1

A wise woman never yields by appointment. It should always be an unforeseen happiness. *Ib.* 60

One can acquire everything in solitude — except character.

Ib. Fragments

Prudery is a kind of avarice, the worst of all. *Ib.*

In matters of sentiment, the public has very crude ideas; and the most shocking fault of women is that they make the public the supreme judge of their lives. *Ib.*

There is no such thing as "natural law": this expression is nothing but old nonsense. Prior to laws, what is natural is only the strength of the lion, or the need of the creature suffering from hunger or cold, in short, need.

The Red and the Black [1831]

I see but one rule: to be clear. If I am not clear, all my world crumbles to nothing.

Reply to Balzac [*October* 30, 1840] [2]

Wit lasts no more than two centuries. *Ib.*

[1] See Jonson, p. 303a.

[2] In reference to *La Chartreuse de Parme* [1839].

It is the nobility of their style which will make our writers of 1840 unreadable forty years from now.

Manuscript note [1840]

Love has always been the most important business in my life, I should say the only one.

La Vie d'Henri Brulard [1890]

ALLAN CUNNINGHAM
1784–1842

A wet sheet and a flowing sea,
A wind that follows fast,
And fills the white and rustling sail,
And bends the gallant mast.

The Songs of Scotland [1825]. *A Wet Sheet and a Flowing Sea, st. 1*

The hollow oak our palace is,
Our heritage the sea. *Ib. st. 3*

It's hame and it's hame, hame fain wad I be —
O, hame, hame, hame to my ain countree!

Ib It's Hame and It's Hame, refrain

LEIGH HUNT
1784–1859

This Adonis in loveliness was a corpulent man of fifty.[1]

The Examiner [*March 22, 1812*]

Where the light woods go seaward from the town.

The Story of Rimini [1816], *canto I, l. 18*

But most he loved a happy human face. *Ib. canto III, l. 110*

The world was all forgot, the struggle o'er,
Desperate the joy. — That day they read no more.[2] *Ib. l. 607*

Green little vaulter in the sunny grass.

To the Grasshopper and the Cricket [1817]

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace.

Abou Ben Adhem [1838]

An angel writing in a book of gold.

Ib.

Write me as one that loves his fellow men. *Ib.*

And show'd the names whom love of God had bless'd,
And lo! Ben Adhem's name led all the rest. *Ib.*

Jenny kissed me when we met,
Jumping from the chair she sat in;
Time, you thief, who love to get
Sweets into your list, put that in:
Say I'm weary, say I'm sad,
Say that health and wealth have missed me,
Say I'm growing old, but add,
Jenny kissed me.[1] *Rondeau* [1838]

Stolen sweets are always sweeter,
Stolen kisses much completer,
Stolen looks are nice in chapels,
Stolen, stolen, be your apples.

Song of Fairies Robbing an Orchard

A Venus grown fat!

Blue-Stocking Revels

"No love," quoth he, "but vanity, sets love a task like that."

The Glove and the Lions,[2] *st. 4*

Learn the right
Of coining words in the quick mint of joy.

A Rustic Walk and Dinner, l. 33

A fireside is a great opiate.

A Few Thoughts on Sleep

It has been said of ladies when they write letters, that they put their minds

[1] For this reference to the Prince Regent, Hunt was imprisoned. But he was allowed to redecorate the walls of his prison with a trellis of roses, had his family with him, and visitors were freely admitted — Byron, indeed, gave a dinner party in his honor at the jail.

[2] See Dante, p. 160a.

[1] Jenny was Jane Welsh Carlyle, who kissed Hunt when he brought Carlyle good news.

[2] Schiller wrote a poem on the same theme, and Browning's *The Glove* [1845] is a later version of the familiar legend.

in their postscripts — let out the real objects of their writing, as if it were a second thought, or a thing comparatively indifferent. *Anacreon*

ZACHARY TAYLOR
1784–1850

Hurrah for Old Kentuck! That's the way to do it. Give 'em hell, damn 'em.
Shouted to the 2nd Kentucky Regiment on seeing them rally in battle [Buena Vista, Mexico, February 23, 1847]

A little more grape, Captain Bragg.
Attributed [Ib.]

Tell him to go to hell.[1]
Reply to Santa Anna's demand for surrender [Ib.]

THOMAS DE QUINCEY
1785–1859

The burden of the incommunicable.
Confessions of an English Opium-Eater [1822–1856], pt. I

Call for the grandest of all earthly spectacles, what is that? It is the sun going to his rest. Call for the grandest of all human sentiments, what is that? It is that man should forget his anger before he lies down to sleep.[2] *Ib.*

So, then, Oxford Street, stony-hearted stepmother, thou that listenest to the sighs of orphans, and drinkest the tears of children, at length I was dismissed from thee. *Ib.*

Everlasting farewells! and again, and yet again reverberated — everlasting farewells! *Ib. III*

Dyspepsy is the ruin of most things: empires, expeditions, and everything else. *Letter to Hessey [1823]*

If once a man indulges himself in murder, very soon he comes to think little of robbing; and from robbing he comes next to drinking and Sabbath-breaking, and from that to incivility and procrastination.
Murder Considered as One of the Fine Arts [1827]

LADY CAROLINE LAMB
1785–1828

[Of Byron] Mad, bad, and dangerous to know. *Journal*

THOMAS LOVE PEACOCK
1785–1866

A heeltap! a heeltap! I never could bear it!
So fill me a bumper, a bumper of claret!
Headlong Hall [1816], ch. 5, song

Not drunk is he who from the floor
Can rise alone and still drink more;
But drunk is he who prostrate lies,
Without the power to drink or rise.
The Misfortunes of Elphin [1829], ch. 3, heading, translated from the Welsh

The mountain sheep are sweeter,
But the valley sheep are fatter;
We therefore deemed it meeter
To carry off the latter. *Ib. 11*

Ancient sculpture is the true school of modesty. But where the Greeks had modesty, we have cant; where they had poetry, we have cant; where they had patriotism, we have cant; where they had anything that exalts, delights, or adorns humanity, we have nothing but cant, cant, cant.
Crotchet Castle [1831], ch. 7

A book that furnishes no quotations is, *me judice*, no book — it is a plaything. *Ib. 9*

He remembered too late, on his thorny green bed,
Much that well may be thought cannot wisely be said.
Ib. The Priest and the Mulberry Tree, st. 5

[1] See McAuliffe, p. 1042b.
[2] See *Ephesians 4:26*, p. 54a.

Gotham's three wise men we be.
Whither in your bowl so free?
To rake the moon from out the sea.
The bowl goes trim. The moon doth shine.
And our ballast is old wine.
Three Men of Gotham [1837], *st.* 1

OLIVER HAZARD PERRY
1785–1819

We have met the enemy, and they are ours.
Dispatch to General William Henry Harrison, announcing his victory at the battle of Lake Erie [*United States Brig Niagara, September* 10, 1813, 4 P.M.]

SAMUEL WOODWORTH
1785–1842

How dear to this heart are the scenes of my childhood,
When fond recollection presents them to view!
The Old Oaken Bucket

The old oaken bucket, the iron-bound bucket,
The moss-covered bucket which hung in the well. *Ib.*

Pickaxe, shovel, spade, crowbar, hoe, and barrow,
Better not invade, Yankees have the marrow.
The Patriotic Diggers [1814], *st.* 1

We'll show him that Kentucky boys
Are Alligator-horses.
The Hunters of Kentucky,[1] *st.* 2

[1] This ballad has the subtitle *Half Horse and Half Alligator* and celebrates the participation of Kentuckians, under the command of General John Coffee, in the Battle of New Orleans [January 8, 1815]. It was published as a broadside in Boston and in 1826 collected in *Melodies, Duets, Trios, Songs, and Ballads,* by JAMES M. CAMPBELL.

LUDWIG BÖRNE
1786–1837

Like buttered bread, state ministers usually fall on the good side.[1]
Collected Works, pt. III

DAVID CROCKETT
1786–1836

I leave this rule for others when I'm dead,
Be always sure you're right — then go ahead.[2] *Autobiography* [1834]

Don't shoot, Colonel, I'll come down: I know I'm a gone coon.[3]
Story told by Crockett of a treed raccoon

WILLIAM LEARNED MARCY
1786–1857

They see nothing wrong in the rule that to the victor belong the spoils of the enemy.
Speech, U.S. Senate [*January* 1832]

WINFIELD SCOTT
1786–1866

The enemy say that Americans are good at a long shot, but cannot stand the cold iron. I call upon you instantly to give a lie to the slander. Charge!
Address to the 11th Infantry Regiment [*Chippewa, Canada, June* 5, 1814]

Say to the seceded States, "Wayward sisters, depart in peace."
Letter to W. H. Seward [*March* 3, 1861]

[1] I never had a piece of toast
Particularly long and wide
But fell upon the sanded floor,
And always on the buttered side.
JAMES PAYN [1884]

[2] Crockett's motto in the War of 1812.

[3] The expression "gone coon" was current during the Revolutionary War, originating in the plea of a spy, dressed in raccoon skins, to his discoverer, an English rifleman. — *Century Cyclopedia of Names*

BARRY CORNWALL [BRYAN WALLER PROCTER]
1787–1874

The sea! the sea! the open sea!
The blue, the fresh, the ever free
Without a mark, without a bound,
It runneth the earth's wide regions round. *The Sea, st. 1*

FRANÇOIS GUIZOT
1787–1874

Enrich yourselves! [1]
Speech [March 1, 1843]

JOHANN LUDWIG UHLAND
1787–1862

Let him sing to whom song is given.
Des Sängers Fluch [1814]

EMMA WILLARD
1787–1870

Rocked in the cradle of the deep.
The Cradle of the Deep [1831]

RICHARD HARRIS BARḤAM
1788–1845

The Lady Jane was tall and slim,
The Lady Jane was fair.
Ingoldsby Legends [1840]. *The Knight and the Lady*

The Devil must be in that little Jackdaw!
Ib. The Jackdaw of Rheims

GEORGE NOEL GORDON, LORD BYRON
1788–1824

Friendship is Love without his wings.
L'Amitié Est l'Amour sans Ailes [1806]

[1] Enrichissez-vous!

I only know we loved in vain;
I only feel — farewell! farewell!
Farewell! If Ever Fondest Prayer [1808], *st. 2*

When we two parted
In silence and tears,
Half broken-hearted,
To sever for years.
When We Two Parted [1808], *st. 1*

Near this spot are deposited the remains of one who possessed Beauty without Vanity, Strength without Insolence, Courage without Ferocity, and all the Virtues of Man, without his Vices. This Praise, which would be unmeaning Flattery if inscribed over human ashes, is but a just tribute to the Memory of Boatswain, a Dog.
Inscription on the monument of a Newfoundland dog [1808]

The poor dog, in life the firmest friend,
The first to welcome, foremost to defend. *Ib.*

I'll publish right or wrong:
Fools are my theme, let satire be my song.
English Bards and Scotch Reviewers [1809], *l. 5*

'Tis pleasant, sure, to see one's name in print;
A book's a book, although there's nothing in 't. *Ib. l. 51*

A man must serve his time to every trade
Save censure — critics all are ready made. *Ib. l. 63*

With just enough of learning to misquote. *Ib. l. 66*

As soon
Seek roses in December, ice in June;
Hope constancy in wind, or corn in chaff;
Believe a woman or an epitaph,
Or any other thing that's false, before
You trust in critics. *Ib. l. 75*

Better to err with Pope, than shine with Pye. *Ib. l. 102*

'Twas thine own genius gave the final blow,
And help'd to plant the wound that laid thee low:
So the struck eagle, stretch'd upon the plain,
No more through rolling clouds to soar again,
View'd his own feather on the fatal dart,
And wing'd the shaft that quiver'd in his heart.[1]
English Bards and Scotch Reviewers, l. 826

Though Nature's sternest painter, yet the best.[2] *Ib. l. 839*

Maid of Athens, ere we part,
Give, oh give me back my heart!
Maid of Athens [1810], *st. 1*

Vex'd with mirth the drowsy ear of night.
Childe Harold's Pilgrimage, canto I [1812], *st. 2*

Had sigh'd to many, though he loved but one. *Ib. st. 5*

Maidens, like moths, are ever caught by glare,
And Mammon wins his way where seraphs might despair. *Ib. st. 9*

Might shake the saintship of an anchorite. *Ib. st. 11*

Adieu! adieu! my native shore
Fades o'er the waters blue.
Ib. st. 13 [*song*]

My native land, good night! *Ib.*

Still from the fount of joy's delicious springs
Some bitter o'er the flowers its bubbling venom flings.[3] *Ib. st. 82*

War, war is still the cry, "War even to the knife!" [4] *Ib. st. 86*

Gone — glimmering through the dream of things that were.
Childe Harold's Pilgrimage, canto II [1812], *st. 2*

A schoolboy's tale, the wonder of an an hour! *Ib.*

The dome of thought, the palace of the soul.[1] *Ib. st. 6*

Fair Greece! sad relic of departed worth!
Immortal, though no more; though fallen, great! *Ib. st. 73*

Where'er we tread 'tis haunted, holy ground. *Ib. st. 88*

What is the worst of woes that wait on age?
What stamps the wrinkle deeper on the brow?
To view each loved one blotted from life's page,
And be alone on earth, as I am now.
Ib. st. 98

Once more upon the waters, yet once more!
And the waves bound beneath me as a steed
That knows his rider!
Ib. canto III [1816], *st. 2*

Years steal
Fire from the mind as vigor from the limb;
And life's enchanted cup but sparkles near the brim. *Ib. st. 8*

And Harold stands upon this place of skulls. *Ib. st. 18*

There was a sound of revelry by night,
And Belgium's capital had gather'd then
Her beauty and her chivalry, and bright
The lamps shone o'er fair women and brave men.
A thousand hearts beat happily; and when
Music arose with its voluptuous swell,
Soft eyes look'd love to eyes which spake again,

[1] See Aesop, p. 766.
[2] Crabbe.
[3] See Lucretius, p. 114a.
[4] "War even to the knife" was the reply of Palafox, governor of Saragossa, when summoned to surrender by the French, who besieged that city in 1808.

[1] See Waller, p. 333a.

And all went merry as a marriage bell.
But hush! hark! a deep sound strikes like a rising knell!
Childe Harold's Pilgrimage, canto III, st. 21

Did ye not hear it? — No! 'twas but the wind,
Or the car rattling o'er the stony street.
On with the dance! let joy be unconfined;
No sleep till morn, when Youth and Pleasure meet
To chase the glowing hours with flying feet. *Ib. st. 22*

Arm! Arm! it is — it is — the cannon's opening roar! *Ib.*

And there was mounting in hot haste. *Ib. st. 25*

Or whispering, with white lips, "The foe. They come! they come!" *Ib.*

Battle's magnificently stern array! *Ib. st. 28*

Like to the apples on the Dead Sea's shore,
All ashes to the taste.[1] *Ib. st. 34*

Thou fatal Waterloo.
Millions of tongues record thee, and anew
Their children's lips shall echo them, and say —
"Here, where the sword united nations drew,
Our countrymen were warring on that day!"
And this is much, and all which will not pass away.[2] *Ib. st. 35*

He who ascends to mountaintops, shall find
The loftiest peaks most wrapt in clouds and snow;

[1] See Thomas Moore, p. 543b.

[2] This was the passage Sir Winston Churchill quoted to President Franklin D. Roosevelt when both agreed to substitute the term United Nations for Associated Powers in the pact that the two leaders wished all the free nations to sign. [In a conference at the White House, December 1941.]

He who surpasses or subdues mankind
Must look down on the hate of those below.
Childe Harold's Pilgrimage, canto III, st. 45

All tenantless, save to the crannying wind. *Ib. st. 47*

History's purchased page to call them great. *Ib. st. 48*

The castled crag of Drachenfels
Frowns o'er the wide and winding Rhine. *Ib. st. 55*

To fly from, need not be to hate, mankind. *Ib. st. 69*

By the blue rushing of the arrowy Rhone. *Ib. st. 71*

I live not in myself, but I become
Portion of that around me: [1] and to me
High mountains are a feeling, but the hum
Of human cities torture. *Ib. st. 72*

Sapping a solemn creed with solemn sneer. *Ib. st. 107*

Fame is the thirst of youth. *Ib. st. 112*

I have not loved the world, nor the world me; [2]
I have not flatter'd its rank breath, nor bow'd
To its idolatries a patient knee. *Ib. st. 113*

I stood
Among them, but not of them; in a shroud
Of thoughts which were not their thoughts. *Ib.*

I stood in Venice on the Bridge of Sighs,
A palace and a prison on each hand.
Ib. canto IV [1818], *st. 1*

Where Venice sate in state, throned on her hundred isles. *Ib.*

[1] I am a part of all that I have met. — TENNYSON, *Ulysses* [1842]

[2] See Johnson, p. 433b, and Emerson, p. 601b.

She looks a sea Cybele, fresh from ocean,
Rising with her tiara of proud towers
At airy distance, with majestic motion,
A ruler of the waters and their powers.
Childe Harold's Pilgrimage, canto IV, st. 2

'Tis solitude should teach us how to die;
It hath no flatterers; vanity can give
No hollow aid; alone — man with his God must strive. *Ib. st. 33*

The Ariosto of the North.[1] *Ib. st. 40*

Italia! O Italia! thou who hast
The fatal gift of beauty.[2] *Ib. st. 42*

Let these describe the undescribable.
Ib. st. 53

The starry Galileo, with his woes.
Ib. st. 54

The poetry of speech. *Ib. st. 58*

Then farewell, Horace; whom I hated so,
Not for thy faults, but mine.
Ib. st. 77

O Rome! my country! city of the soul!
Ib. st. 78

The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe. *Ib. st. 79*

Yet, Freedom! yet thy banner, torn, but flying,
Streams like the thunderstorm against the wind. *Ib. st. 98*

Alas! our young affections run to waste,
Or water but the desert. *Ib. st. 120*

Of its own beauty is the mind diseased.
Ib. st. 122

Time, the avenger! unto thee I lift
My hands, and eyes, and heart, and crave of thee a gift. *Ib. st. 130*

Butcher'd to make a Roman holiday!
Ib. st. 141

"While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
And when Rome falls — the world." [1]
Childe Harold's Pilgrimage, canto IV, st. 145

Oh! that the desert were my dwelling-place.[2] *Ib. st. 177*

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar:
I love not man the less, but Nature more. *Ib. st. 178*

Roll on, thou deep and dark blue ocean — roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin — his control
Stops with the shore. *Ib. st. 179*

He sinks into thy depths with bubbling groan,
Without a grave, unknell'd, uncoffin'd, and unknown.[3] *Ib.*

Time writes no wrinkle on thine azure brow —
Such as creation's dawn beheld, thou rollest now.[4] *Ib. st. 182*

Thou glorious mirror, where the Almighty's form
Glasses itself in tempests.
Ib. st. 183

Dark-heaving — boundless, endless, and sublime —
The image of Eternity. *Ib.*

And I have loved thee, Ocean! and my joy

[1] Sir Walter Scott

[2] Based on the famous sonnet of VINCENZO DA FILICAJA [1642–1707]: Italia, Italia! O tu cui feo la sorte.

[1] The saying of the ancient pilgrims, quoted from BEDE by GIBBON, *The Decline and Fall of the Roman Empire* [1781], *ch. 71.*

[2] See *Jeremiah 9:2*, p. 34a, and Cowper, p. 457b.

[3] See Homer, p. 64b; Horace, p. 122b; and Scott, p. 519a.

[4] And thou vast ocean, on whose awful face
Time's iron feet can print no ruin-trace.
ROBERT MONTGOMERY, *The Omnipresence of the Deity* [1830]

Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward: from a boy
I wanton'd with thy breakers.
Childe Harold's Pilgrimage, canto IV, st. 184

And trusted to thy billows far and near,
And laid my hand upon thy mane,[1] — as I do here. *Ib.*

I awoke one morning and found myself famous.
Entry in Memoranda after publication of first two cantos of Childe Harold's Pilgrimage. From THOMAS MOORE, *Life of Byron* [1830], *ch. 14*

Clime of the unforgotten brave!
The Giaour [1813], *l. 103*

And lovelier things have mercy shown
To every failing but their own;
And every woe a tear can claim,
Except an erring sister's shame.
Ib. l. 418

I die — but first I have possess'd,
And come what may, I have been bless'd. *Ib. l. 1114*

Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime? [2]
Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime.
The Bride of Abydos [1813], *canto I, st. 1*

Where the virgins are soft as the roses they twine,
And all, save the spirit of man, is divine? *Ib.*

Mark! where his carnage and his conquests cease!
He makes a solitude, and calls it — peace! [1]
The Bride of Abydos, canto II, st. 20

The fatal facility of the octosyllabic verse.
The Corsair [1814]. *Dedication*

Such hath it been — shall be — beneath the sun
The many still must labor for the one.
Ib. canto I, st. 8

He left a corsair's name to other times,
Link'd with one virtue, and a thousand crimes. *Ib. canto III, st. 24*

The Cincinnatus of the West,
Whom envy dared not hate,
Bequeathed the name of Washington
To make man blush there was but one! [2]
Ode to Napoleon Bonaparte [1814], *II*

Lord of himself — that heritage of woe.
Lara [1814], *canto I, st. 2*

She walks in beauty, like the night
Of cloudless climes and starry skies;
And all that's best of dark and bright
Meet in her aspect and her eyes:
Thus mellow'd to that tender light
Which heaven to gaudy day denies.
Hebrew Melodies [1815]. *She Walks in Beauty, st. 1*

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.
Ib. The Destruction of Sennacherib,[3] *st. 1*

[1] He laid his hand upon "the Ocean's mane,"
And played familiar with his hoary locks.
ROBERT POLLOK [1798–1827], *The Course of Time, bk. IV, l. 689*

[2] See Goethe, p. 477a.

[1] See Tacitus, p. 140b.

[2] See *Don Juan,* p. 561b, and *The Age of Bronze,* p. 563a.

[3] And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. — *II Kings 19:35*

For the Angel of Death spread his wings on the blast.
Hebrew Melodies. The Destruction of Sennacherib, st. 3

And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord! *Ib. st. 6*

The Glory and the Nothing of a name. *Churchill's Grave, l. 43*

For years fleet away with the wings of the dove.
The First Kiss of Love, st. 7

Fare thee well! and if forever,
Still forever, fare thee well.
Fare Thee Well [1816], *st. 1*

Sighing that Nature form'd but one such man,
And broke the die, in molding Sheridan.[1]
Monody on the Death of Sheridan [1816], *l. 117*

My hair is gray, but not with years,
Nor grew it white
In a single night,
As men's have grown from sudden fears.
The Prisoner of Chillon [1816], *st. 1*

O God! it is a fearful thing
To see the human soul take wing
In any shape, in any mood. *Ib. st. 8*

A light broke in upon my brain —
It was the carol of a bird;
It ceased, and then it came again,
The sweetest song ear ever heard.
Ib. st. 10

There be none of Beauty's daughters
With a magic like thee;
And like music on the waters
Is thy sweet voice to me.
Stanzas for music [1816], *st. 1*

I had a dream which was not all a dream. *Darkness* [1816]

Though the day of my destiny's over,
And the star of my fate hath declined.
Stanzas to Augusta [1816], *st. 1*

[1] See Ariosto, p. 178a.

My boat is on the shore,
And my bark is on the sea;
But, before I go, Tom Moore,
Here's a double health to thee!

Here's a sigh to those who love me,
And a smile to those who hate;
And, whatever sky's above me,
Here's a heart for every fate.[1]
To Thomas Moore [1817], *st. 1, 2*

So we'll go no more a-roving
So late into the night,
Though the heart be still as loving,
And the moon be still as bright.

For the sword outwears its sheath,
And the soul wears out the breast,
And the heart must pause to breathe,
And love itself have rest.

Though the night was made for loving,
And the day returns too soon,
Yet we'll go no more a-roving
By the light of the moon.
So, We'll Go No More A-Roving [1817]

Mont Blanc is the monarch of mountains;
They crowned him long ago
On a throne of rocks, in a robe of clouds,
With a diadem of snow.
Manfred [1817], *act I, sc. 1*

His heart was one of those which most enamor us,
Wax to receive, and marble to retain.[2]
Beppo [1818], *st. 34*

Besides, they always smell of bread and butter. *Ib. st. 39*

I love the language, that soft bastard Latin,
Which melts like kisses from a female mouth. *Ib. st. 44*

I wish he[3] would explain his explanation.
Don Juan. Dedication [written 1818], *st. 2*

[1] See Longfellow, p. 620b.
[2] See Cervantes, p. 197b.
[3] Coleridge.

In virtues nothing earthly could surpass her,
Save thine "incomparable oil," Macassar!
Don Juan, canto I, st. 17

But — Oh! ye lords of ladies intellectual,
Inform us truly, have they not hen-peck'd you all? [1] *Ib. st. 22*

Her stature tall — I hate a dumpy woman. *Ib. st. 61*

What men call gallantry, and gods adultery,
Is much more common where the climate's sultry. *Ib. st. 63*

Christians have burnt each other, quite persuaded
That all the Apostles would have done as they did. *Ib. st. 83*

A little still she strove, and much repented,
And whispering "I will ne'er consent" — consented. *Ib. st. 117*

'Tis sweet to hear the watchdog's honest bark
Bay deep-mouth'd welcome as we draw near home;
'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come. *Ib. st. 123*

Sweet is revenge — especially to women.[2] *Ib. st. 124*

Pleasure's a sin, and sometimes sin's a pleasure. *Ib. st. 133*

Man's love is of man's life a thing apart,
'Tis woman's whole existence.
Ib. st. 194

There's nought, no doubt, so much the spirit calms
As rum and true religion.
Ib. canto II [1819], *st. 34*

A solitary shriek, the bubbling cry
Of some strong swimmer in his agony.
Don Juan, canto II, st. 53

If this be true, indeed,
Some Christians have a comfortable creed. *Ib. st. 86*

Let us have wine and women, mirth and laughter,
Sermons and soda water the day after.[1]
Ib. st. 178

In her first passion woman loves her lover,
In all the others, all she loves is love.[2]
Ib. canto III [1821], *st. 3*

Think you, if Laura had been Petrarch's wife,
He would have written sonnets all his life? *Ib. st. 7*

He was the mildest-manner'd man
That ever scuttled ship or cut a throat.
Ib. st. 41

Even good men like to make the public stare. *Ib. st. 81*

The isles of Greece, the isles of Greece! [3]
Where burning Sappho loved and sung. *Ib. st. 86* [*song, st. 1*]

Eternal summer gilds them yet,
But all, except their sun, is set. *Ib.*

The mountains look on Marathon,
And Marathon looks on the sea;
And musing there an hour alone,
I dreamed that Greece might still be free. *Ib.* [*st. 3*]

And where are they? and where art thou,
My country? On thy voiceless shore
The heroic lay is tuneless now —
The heroic bosom beats no more!
And must thy lyre, so long divine,
Degenerate into hands like mine?
Ib. [*st. 5*]

[1] See Addison, p. 395a.
[2] See Shakespeare, *Coriolanus V, iii, 44*, p. 290a.

[1] See Dickens, p. 670a, and George Ade, p. 886b.
[2] See La Rochefoucauld, p. 356b.
[3] From isles of Greece
The princes orgulous, their high blood chaf'd,
Have to the port of Athens sent their ships.
SHAKESPEARE, *Troilus and Cressida* [1601–1603], *Prologue*

Earth! render back from out thy breast
A remnant of our Spartan dead!
Of the three hundred grant but three,
To make a new Thermopylae.
Don Juan, canto III [*st.* 7]

You have the Pyrrhic dance as yet,
Where is the Pyrrhic phalanx gone?
Of two such lessons, why forget
The nobler and the manlier one?
You have the letters Cadmus gave —
Think ye he meant them for a slave?
Ib. [*st.* 10]

Fill high the bowl with Samian wine!
Ib. [*st.* 11]

Place me on Sunium's marble steep,
Where nothing save the waves and I
May hear our mutual murmurs sweep;
There, swan-like, let me sing and die.[1]
A land of slaves shall ne'er be mine —
Dash down yon cup of Samian wine!
Ib. [*st.* 16]

Milton's the prince of poets — so we say;
A little heavy, but no less divine.
Ib. st. 91

And if I laugh at any mortal thing,
'Tis that I may not weep.[2]
Ib. canto IV [1821], *st.* 4

These two hated with a hate
Found only on the stage. *Ib. st.* 93

"Arcades ambo" — *id est*, blackguards both. *Ib.*

I've stood upon Achilles' tomb,
And heard Troy doubted; time will doubt of Rome. *Ib. st.* 101

Oh! "darkly, deeply, beautifully blue," [3]
As someone somewhere sings about the sky. *Ib. st.* 110

There's not a sea the passenger e'er pukes in,
Turns up more dangerous breakers than the Euxine.
Ib. canto V [1821], *st.* 5

[1] See Plato, p. 93b, and note.
[2] See Beaumarchais, p. 460a, and Lincoln, p. 638a.
[3] See Southey, p. 532a.

And put himself upon his good behavior.
Don Juan, canto V, st. 47

That all-softening, overpowering knell,
The tocsin of the soul — the dinner bell. *Ib. st.* 49

The women pardon'd all except her face. *Ib. st.* 113

Polygamy may well be held in dread,
Not only as a sin, but as a bore.
Ib. canto VI [1823], *st.* 12

A lady of "a certain age," which means
Certainly aged. *Ib. st.* 69

The drying up a single tear has more
Of honest fame than shedding seas of gore.
Ib. canto VIII [1823], *st.* 3

Not so Leonidas and Washington,
Whose every battlefield is holy ground,
Which breathes of nations saved, not worlds undone.[1] *Ib. st.* 5

Half-pay for life makes mankind worth destroying. *Ib. st.* 14

George Washington had thanks and nought beside,
Except the all-cloudless glory (which few men's is)
To free his country.[1]
Ib. canto IX [1823], *st.* 8

"Gentlemen farmers" — a race worn out quite. *Ib. st.* 32

When Bishop Berkeley said "there was no matter,"
And proved it — 'twas no matter what he said.
Ib. canto XI [1823], *st.* 1

And, after all, what is a lie? 'Tis but
The truth in masquerade. *Ib. st.* 37

'Tis strange the mind, that very fiery particle,

[1] See *Ode to Napoleon*, p. 558b, and *The Age of Bronze*, p. 563a.

Should let itself be snuff'd out by an article.
Don Juan, canto XI, st. 60 [*of John Keats* [1]]

Ready money is Aladdin's lamp.
Ib. canto XII [1823], *st. 12*

Cervantes smil'd Spain's chivalry away.
Ib. canto XIII [1823], *st. 11*

The English winter — ending in July,
To recommence in August.
Ib. st. 42

Society is now one polish'd horde,
Formed of two mighty tribes, the Bores and Bored. *Ib. st. 95*

All human history attests
That happiness for man — the hungry sinner! —
Since Eve ate apples, much depends on dinner.[2] *Ib. st. 99*

Of all the horrid, hideous notes of woe,
Sadder than owl songs or the midnight blast,
Is that portentous phrase, "I told you so."
Ib. canto XIV [1823], *st. 50*

'Tis strange — but true; for truth is always strange;
Stranger than fiction.[3] *Ib. st. 101*

The Devil hath not, in all his quiver's choice,
An arrow for the heart like a sweet voice.
Ib. canto XV [1824], *st. 13*

A lovely being, scarcely form'd or molded,
A rose with all its sweetest leaves yet folded. *Ib. st. 43*

[1] See Byron, *John Keats*, p. 562b, and Shelley, p. 571a.

[2] For a man seldom thinks with more earnestness of anything than he does of his dinner. — JOHNSON, from MRS. PIOZZI, *Anecdotes of Samuel Johnson* [1786]
See Fanny Fern, p. 658a.

[3] Le vrai peut quelquefois n'être pas vraisemblable [Truth may sometimes be improbable]. — BOILEAU [1636–1711], *L'Art Poétique, III, l. 48*
See Daniel Webster, p. 547b.
Truth is stranger than fiction, but not so popular. — *Anonymous*

The antique Persians taught three useful things —
To draw the bow, to ride, and speak the truth.
Don Juan, canto XVI [1824], *st. 1*

In truth he was a noble steed.
Mazeppa [1819], *st. 9*

Oh, talk not to me of a name great in story;
The days of our youth are the days of our glory;
And the myrtle and ivy of sweet two-and-twenty
Are worth all your laurels, though ever so plenty.
Stanzas written on the Road Between Florence and Pisa [1821], *st. 1*

All farewells should be sudden.
Sardanapalus [1821], *act V*

The best of prophets of the future is the past. *Journal* [*January 28, 1821*]

The world is a bundle of hay,
Mankind are the asses that pull,
Each tugs in a different way —
And the greatest of all is John Bull!
Letter to Thomas Moore [*June 22, 1821*]

Because
He is all-powerful, must all-good, too, follow?
I judge but by the fruits — and they are bitter —
Which I must feed on for a fault not mine. *Cain* [1821], *act I, sc. 1*

Who killed John Keats?
"I," says the Quarterly,
So savage and Tartarly;
" 'Twas one of my feats." [1]
John Keats [*c. 1821*]

He seems
To have seen better days, as who has not
Who has seen yesterday?
Werner [1822], *act I, sc. 1*

[1] See *Don Juan*, p. 562a, and Shelley, p. 571a.

The "good old times" — all times when old are good —
Are gone.
The Age of Bronze [1823], *st.* 1

Whose [1] game was empires and whose stakes were thrones,
Whose table earth — whose dice were human bones. *Ib. st.* 3

While Franklin's quiet memory climbs to heaven,
Calming the lightning which he thence had riven,
Or drawing from the no less kindled earth
Freedom and peace to that which boasts his birth; [2]
While Washington's a watchword, such as ne'er
Shall sink while there's an echo left to air.[3] *Ib. st.* 5

Sublime tobacco! which from east to west
Cheers the tar's labor or the Turkman's rest.[4]
The Island [1823], *canto II, st.* 19

What's drinking?
A mere pause from thinking!
The Deformed Transformed [1824], *act III, sc.* 1

My days are in the yellow leaf; [5]
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!
On My Thirty-sixth Year [1824], *st.* 2

Seek out — less often sought than found —
A soldier's grave, for thee the best;
Then look around, and choose thy ground,
And take thy rest.
On My Thirty-sixth Year, st. 10

Now Barabbas was a publisher.
Alleged alteration in the Bible, John 18:40 [1]

SARAH JOSEPHA HALE
1788–1879

Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went,
The lamb was sure to go.

He followed her to school one day;
That was against the rule;
It made the children laugh and play,
To see a lamb at school.
Mary's Lamb [2] [*in The Juvenile Miscellany, September* 1830], *st.* 1, 2

"What makes the lamb love Mary so?"
The eager children cry.
"Oh, Mary loves the lamb, you know,"
The teacher did reply.
Ib. st. 5

ARTHUR SCHOPENHAUER
1788–1860

Hatred comes from the heart; contempt from the head; and neither feeling is quite within our control.
Studies in Pessimism.[3] *Psychological Observations*

Every man takes the limits of his own field of vision for the limits of the world. *Ib.*

Every parting gives a foretaste of death; [4] every coming together again a foretaste of the resurrection. *Ib.*

[1] Napoleon.
[2] See Franklin, p. 421a, note 1.
[3] See *Ode to Napoleon,* p. 558b, and *Don Juan,* p. 561b.
[4] Let Aristotle and all your philosophers say what they like, there is nothing to be compared with tobacco. — MOLIÈRE [1622–1673], *Don Juan; or, Le Festin de Pierre* [1665], act I, *sc.* 1. Translated by CURTIS HIDDEN PAGE.
See Anonymous, p. 1085b.
[5] See Shakespeare, pp. 286a and 292b.

[1] The publisher John Murray sent Byron a lavish copy of the Bible in acknowledgment of a favor, and the poet returned it with the word "robber" changed to "publisher."
[2] The first three stanzas are also attributed to John Roulstone [1805–1822], of Sterling, Mass.
[3] Translated by T. BAILEY SAUNDERS.
[4] Partir c'est mourir un peu [To part is to die a little]. — *French proverb*
See Haraucourt, p. 835a.

The fundamental fault of the female character is that it has no sense of justice.

Studies in Pessimism. On Women

Dissimulation is innate in woman, and almost as much a quality of the stupid as of the clever. *Ib.*

Noise is the most impertinent of all forms of interruption. It is not only an interruption, but also a disruption of thought. *Ib. On Noise*

The most general survey shows us that the two foes of human happiness are pain and boredom.

Essays. Personality; or, What a Man Is

A man who has no mental needs, because his intellect is of the narrow and normal amount, is, in the strict sense of the word, what is called a philistine.[1]

Ib.

Intellect is invisible to the man who has none.[2]

Ib. Our Relation to Others, sec. 23

There is no more mistaken path to happiness than worldliness, revelry, high life.

Ib. Our Relation to Ourselves, sec. 24

Do not shorten the morning by getting up late; look upon it as the quintessence of life, as to a certain extent sacred.

Counsels and Maxims, ch. 2

JAMES FENIMORE COOPER
1789–1851

Few men exhibit greater diversity, or, if we may so express it, greater antithesis of character than the native warrior of North America. In war, he is daring, boastful, cunning, ruthless, self-denying, and self-devoted; in peace, just, generous, hospitable, revengeful, superstitious, modest, and commonly chaste.

The Last of the Mohicans [1826]

'Tis grand! 'tis solemn! 'tis an education of itself to look upon!

The Deerslayer [1841], *ch. 2*

Those families, you know, are our upper crust — not upper ten thousand.[1]

The Ways of the Hour [1850], *ch. 6*

WILLIAM KNOX
1789–1825

Oh why should the spirit of mortal be proud?

Songs of Israel [1824]. *Mortality, st. 1*

PETER MERE LATHAM
1789–1875

The practice of physic is jostled by quacks on the one side, and by science on the other.

Collected Works, bk. I, ch. 25

There is nothing so captivating as *new* knowledge. *Ib. 51*

Truth in all its kinds is most difficult to win; and truth in medicine is the most difficult of all. *Ib. 60*

Beware of language, for it is often a great cheat. *Ib. 138*

The diagnosis of disease is often easy, often difficult, and often impossible.

Ib. 173

We should always presume the disease to be curable, until its own nature prove it otherwise. *Ib. 174*

Fortunate, indeed, is the man who takes exactly the right measure of himself, and holds a just balance between what he can acquire and what he can use, be it great or be it small!

Ib. II, 11

A bad book is generally a very easy book, having been composed by its au-

[1] See Matthew Arnold, p. 713b.
[2] See La Rochefoucauld, *Maxim 375*, p. 356a.

[1] See Sam Slick, p. 587b.

thor with no labor of mind whatever; whereas a good book, though it be not necessarily a hard one, yet, since it contains important facts, duly arranged, and reasoned upon with care, must require from the reader some portion of the same attention and study to comprehend and profit by it, as it required from the writer to compose it.

Collected Works, bk. II, ch. 43

The way of death is often smoother than the path of life; and great bodily anguish (there is reason to believe) does not often enter largely into the process of dissolution. *Ib.* 91

Common sense is in medicine the master workman. *Ib.* 389

It takes as much time and trouble to pull down a falsehood as to build up a truth. *Ib.* 398

Remedies are our great analyzers of disease. *Ib.* 406

Faith and knowledge lean largely upon each other in the practice of medicine. *Ib.* 408

It is no easy task to pick one's way from truth to truth through besetting errors. *Ib.* 415

Perfect health, like perfect beauty, is a rare thing; and so, it seems, is perfect disease. *Ib.* 443

It would be a great thing to understand pain in all its meanings.

Ib. 474

It is the great mystery of life itself which is at the bottom of all the mysterious language we are obliged to employ concerning it. *Ib.* 494

People in general have no notion of the sort and amount of evidence often needed to prove the simplest matter of fact. *Ib.* 525

FITZ-GREENE HALLECK
1790–1867

Green be the turf above thee,
Friend of my better days!
None knew thee but to love thee,[1]
Nor named thee but to praise.

On the Death of Joseph Rodman Drake [1820], *st.* 1

Strike — till the last armed foe expires,
Strike — for your altars and your fires;
Strike — for the green graves of your sires;
God — and your native land!

Marco Bozzaris[2] [1855], *st.* 3

But to the hero, when his sword
Has won the battle for the free,
Thy voice sounds like a prophet's word,
And in its hollow tones are heard
The thanks of millions yet to be.

Ib. st. 6

One of the few, the immortal names
That were not born to die. *Ib. st.* 7

ALPHONSE DE LAMARTINE
1790–1869

O time, arrest your flight! and you, propitious hours, arrest your course! Let us savor the fleeting delights of our most beautiful days![3]

The Lake [1820], *st.* 6

I say to this night: "Pass more slowly"; and the dawn will come to dispel the night.[4] *Ib. st.* 8

Limited in his nature, infinite in his desires, man is a fallen god[5] who remembers the heavens.

Méditations Poétiques [1820]. *Sermon* 2

[1] See Burns, p. 494a, and Tennyson, p. 647a.

[2] A Greek patriot, born about 1788, killed in a night attack against the Turks, near Missolonghi, Greece [August 20, 1823].

[3] O temps, suspends ton vol! et vous, heures propices,
Suspendez votre cours!
Laissez-nous savourer les rapides délices
Des plus beaux de nos jours!

[4] Je dis à cette nuit: "Sois plus lente"; et l'aurore
Va dissiper la nuit.

[5] See Emerson, p. 605a.

What is our life but a succession of preludes to that unknown song whose first solemn note is sounded by Death? [1]

Méditations Poétiques. 2nd series. Sermon 15

Experience is the only prophecy of wise men. *Speech at Mâcon* [1847]

To love for the sake of being loved is human, but to love for the sake of loving is angelic.

Graziella [1849], *pt. IV, ch. 5*

The more I see of the representatives of the people, the more I admire my dogs.

From COUNT D'ORSAY, *Letter to John Forster* [1850]

FERDINAND RAIMUND
1790–1836

No matter how fair the sun shines,
Still it must set.

Das Mädchen aus der Feenwelt (The Maiden from Fairyland) [1826]

SAMUEL GILMAN
1791–1858

Fair Harvard! Thy sons to thy Jubilee throng.

Ode, Bicentennial, Harvard University [*September 8, 1836*], *st. 1*

First flower of their wilderness, star of their night,
Calm rising through change and through storm. *Ib.*

HENRY HART MILMAN
1791–1868

And the cold marble leaped to life a god. *The Belvedere Apollo*

Ride on! ride on in majesty!
In lowly pomp ride on to die.

Hymns. Ride On!

[1] This passage was used by Liszt as a heading for his tone poem *Les Préludes.*

LYDIA HUNTLEY SIGOURNEY
1791–1865

Ye say they all have passed away,
That noble race and brave.

Indian Names, st. 1

But their name is on your waters [1] —
Ye may not wash it out. *Ib.*

To evil habit's earliest wile
Lend neither ear, nor glance, nor smile —
Choke the dark fountain ere it flows,
Nor e'en admit the camel's nose.

The Camel's Nose, st. 4

CHARLES SPRAGUE
1791–1875

Here lived and loved another race of beings. Beneath the same sun that rolls over your heads the Indian hunter pursued the panting deer. . . . The Indian of falcon glance and lion bearing, the theme of the touching ballad, the hero of the pathetic tale, is gone.

The American Indian

CHARLES WOLFE
1791–1823

Not a drum was heard, not a funeral note,
As his corse to the rampart we hurried.

The Burial of Sir John Moore at Corunna [1817], *st. 1*

But he lay like a warrior taking his rest,
With his martial cloak around him.

Ib. st. 3

We carved not a line, and we raised not a stone —
But we left him alone with his glory.

Ib. st. 8

[1] We will give the names of our fearless race
To each bright river whose course we trace.
FELICIA D. HEMANS [1793–1835], *Song of Emigration*

JOHN BOWRING
1792–1872

Watchman, tell us of the night,[1]
What its signs of promise are.
Hymn [1825]

VICTOR COUSIN
1792–1867

We need religion for religion's sake, morality for morality's sake, art for art's sake. *Cours de Philosophie* [1818]

JOHN FREDERICK WILLIAM HERSCHEL
1792–1871

Science is the knowledge of many, orderly and methodically digested and arranged, so as to become attainable by one. The knowledge of reasons and their conclusions constitutes *abstract*, that of causes and their effects, and of the laws of nature, *natural science*.
A Preliminary Discourse on the Study of Natural Philosophy [1830]

JOHN KEBLE
1792–1866

The trivial round, the common task,
Would furnish all we ought to ask.
The Christian Year [1827]. *Morning, st.* 10

Abide with me! Fast falls the eventide;
The darkness deepens: Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me! *Ib. Evening, st.* 1

Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die.
Ib. st. 4

[1] See *Isaiah* 21:11, p. 31b.

The voice that breath'd o'er Eden
That earliest wedding day.
Poems [1869]. *Holy Matrimony, st.* 1

FREDERICK MARRYAT
1792–1848

All zeal, Mr. Easy.
Midshipman Easy [1836], *ch.* 9

I haven't the gift of the gab, my sons — because I'm bred to the sea. *The Old Navy, st.* 1

It's just six of one and half-a-dozen of the other. *The Pirate, ch.* 4

Every man paddle his own canoe.
Settlers in Canada [1844], *ch.* 8

JOHN HOWARD PAYNE
1792–1852

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.[1]
Home, Sweet Home. From the opera Clari, the Maid of Milan [1823]

LORD JOHN RUSSELL
1792–1878

If peace cannot be maintained with honor, it is no longer peace.[2]
Speech, Greenock [*September 19, 1853*]

Among the defects of the bill, which were numerous, one provision was conspicuous by its presence and another by its absence.[3]
Speech to the electors of the City of London [*April 1859*]

PERCY BYSSHE SHELLEY
1792–1822

Once, early in the morning,
Beelzebub arose,

[1] Home is home, be it never so homely. — *English proverb* [c. 1300]
[2] See Disraeli, p. 613a, and Neville Chamberlain, p. 897a.
[3] See Tacitus, p. 140a.

With care his sweet person adorning,
He put on his Sunday clothes.[1]
The Devil's Walk [1812], *st.* 1

How wonderful is Death,
Death and his brother Sleep![2]
Queen Mab [1813], *I*

Power, like a desolating pestilence,
Pollutes whate'er it touches; and obedience,
Bane of all genius, virtue, freedom, truth,
Makes slaves of men, and, of the human frame,
A mechanized automation. *Ib. III*

The awful shadow of some unseen Power
Floats though unseen among us[3]—visiting
This various world with as inconstant wing
As summer winds that creep from flower to flower.
Hymn to Intellectual Beauty [1816], *st.* 1

Spirit of Beauty, that dost consecrate
With thine own hues all thou dost shine upon
Of human thought or form.
Ib. st. 2

Some say that gleams of a remoter world
Visit the soul in sleep — that death is slumber,
And that its shapes the busy thoughts outnumber
Of those who wake and live.
Mont Blanc [1816], *st.* 3

Man's yesterday may ne'er be like his morrow;
Nought may endure but Mutability.[4]
Mutability [1816], *I, st.* 4

I met a traveler from an antique land
Who said: "Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read." *Ozymandias* [1817]

"My name is Ozymandias, king of kings:
Look on my works, ye Mighty, and despair!"
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away. *Ib.*

With hue like that when some great painter dips
His pencil in the gloom of earthquake and eclipse.
The Revolt of Islam [1817], *canto* V, *st.* 23

Lift not the painted veil which those who live
Call Life. *Sonnet* [1818]

I could lie down like a tired child,
And weep away the life of care
Which I have borne and yet must bear,
Till death like sleep might steal on me.
Stanzas Written in Dejection near Naples [1818], *st.* 4

The good want power, but to weep barren tears.
The powerful goodness want: worse need for them.
The wise want love; and those who love want wisdom;
And all best things are thus confused with ill.
Prometheus Unbound [1818–1819], *act I, l.* 625

Peace is in the grave.
The grave hides all things beautiful and good:
I am a God and cannot find it there.
Ib. l. 638

From the dust of creeds outworn.
Ib. l. 697

[1] See Southey, p. 533a, and note.
[2] See Homer, p. 64a, and note.
[3] See Wordsworth, p. 509b.
[4] See Heraclitus, p. 77b.

Forms more real than living man,
Nurslings of immortality!
Prometheus Unbound, act I, l. 748

To know nor faith, nor love nor law; to be
Omnipotent but friendless is to reign.
Ib. act II, sc. iv, l. 47

All love is sweet,
Given or returned. Common as light is love,
And its familiar voice wearies not ever. . . .
They who inspire it most are fortunate,
As I am now; but those who feel it most
Are happier still.[1] *Ib. II, v, 39*

Death is the veil which those who live call life:
They sleep, and it is lifted.
Ib. III, iii, 113

Nor yet exempt, though ruling them like slaves,
From chance, and death, and mutability,
The clogs of that which else might overscar
The loftiest star of unascended heaven,
Pinnacled dim in the intense inane.
Ib. III, iv, 200

Familiar acts are beautiful through love. *Ib. act IV, l. 403*

Man, who wert once a despot and a slave;
A dupe and a deceiver; a decay;
A traveler from the cradle to the grave
Through the dim light of this immortal day. *Ib. l. 549*

Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory. *Ib. closing lines*

I love all waste
And solitary places; where we taste
The pleasure of believing what we see
Is boundless, as we wish our souls to be.
Julian and Maddalo [1819], *l. 14*

[1] See La Rochefoucauld, p. 356a.

Thou Paradise of exiles, Italy!
Julian and Maddalo, l. 57

It is our will
That thus enchains us to permitted ill —
We might be otherwise — we might be all
We dream of happy, high majestical.
Where is the love, beauty and truth we seek,
But in our mind? *Ib. l. 170*

Me — who am as a nerve o'er which do creep
The else unfelt oppressions of this earth. *Ib. l. 449*

Most wretched men
Are cradled into poetry by wrong;
They learn in suffering what they teach in song.[1] *Ib. l. 543*

Chameleons feed on light and air:
Poets' food is love and fame.
An Exhortation [1819], *st. 1*

O wild West Wind, thou breath of Autumn's being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing,
Yellow, and black, and pale, and hectic red,
Pestilence-stricken multitudes.
Ode to the West Wind [1819], *l. 1*

Wild Spirit, which art moving everywhere;
Destroyer and preserver; hear, oh, hear!
Ib. l. 13

Thou dirge
Of the dying year, to which this closing night
Will be the dome of a vast sepulcher.
Ib. l. 23

Oh, lift me as a wave, a leaf, a cloud!
I fall upon the thorns of life! I bleed!
Ib. l. 44

Make me thy lyre, even as the forest is:
What if my leaves are falling like its own!

[1] See Butler, p. 353b.

The tumult of thy mighty harmonies
Will take from both a deep, autumnal tone,
Sweet though in sadness. Be thou, Spirit fierce,
My spirit! Be thou me, impetuous one!
Ode to the West Wind, l. 57

The trumpet of a prophecy! O Wind,
If winter comes, can spring be far behind? *Ib. l. 69*

Men of England, wherefore plow
For the lords who lay ye low?
Song to the Men of England [1819], *st. 1*

Nothing in the world is single,
All things by a law divine
In one spirit meet and mingle.
Love's Philosophy [1819], *st. 1*

I arise from dreams of thee
In the first sweet sleep of night,
When the winds are breathing low,
And the stars are shining bright.
The Indian Serenade [1819], *st. 1*

Hell is a city much like London —
A populous and smoky city.
Peter Bell the Third [1819], *pt. III, st. 1*

Teas,
Where small talk dies in agonies.
Ib. st. 12

An old, mad, blind, despised and dying king.[1]
England in 1819 [*written* 1819], *l. 1*

I met Murder on the way —
He had a mask like Castlereagh.
The Mask of Anarchy [*written* 1819], *st. 2*

One by one, and two by two,
He toss'd them human hearts to chew.
Ib. st. 3

A lovely lady, garmented in light
From her own beauty.
The Witch of Atlas [1820], *st. 5*

A Sensitive Plant in a garden grew.
The Sensitive Plant [1820], *pt. I, st. 1*

[1] George III.

I bring fresh showers for the thirsting flowers,
From the seas and the streams.
The Cloud [1820], *st. 1*

I am the daughter of Earth and Water,
And the nursling of the Sky;
I pass through the pores of the ocean and shores,
I change, but I cannot die. *Ib. st. 6*

Hail to thee, blithe spirit!
Bird thou never wert,
That from Heaven, or near it,
Pourest thy full heart
In profuse strains of unpremeditated art. *To a Skylark* [1821], *st. 1*

And singing still dost soar, and soaring ever singest. *Ib. st. 2*

Thou art unseen — but yet I hear thy shrill delight. *Ib. st. 4*

We look before and after,
And pine for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that tell of saddest thought. *Ib. st. 18*

Teach me half the gladness
That thy brain must know,
Such harmonious madness
From my lips would flow,
The world should listen then, as I am listening now. *Ib. st. 21*

Kings are like stars — they rise and set, they have
The worship of the world, but no repose.[1] *Hellas* [1821], *l. 195*

The world's great age begins anew,
The golden years return,[2]
The earth doth like a snake renew
Her winter weeds outworn.
Ib. l. 1060

The world is weary of the past,
Oh, might it die or rest at last!
Ib. final chorus

[1] See Bacon, p. 208b.
[2] See Virgil, p. 116b.

What! alive, and so bold, O earth?
Written on Hearing the News of the Death of Napoleon [1821], *st.* 1

The fields of immortality.
Epipsychidion [1821], *l.* 133

I never was attached to that great sect,
Whose doctrine is, that each one should select
Out of the crowd a mistress or a friend,
And all the rest, though fair and wise, commend
To cold oblivion, though 'tis in the code
Of modern morals, and the beaten road
Which those poor slaves with weary footsteps tread
Who travel to their home among the dead
By the broad highway of the world, and so
With one chained friend, perhaps a jealous foe,
The dreariest and the longest journey go.
Ib. l. 149

I weep for Adonais [1] — he is dead!
Oh, weep for Adonais! though our tears
Thaw not the frost which binds so dear a head! *Adonais* [1821], *st.* 1

Till the Future dares
Forget the Past, his fate and fame shall be
An echo and a light unto eternity!
Ib.

Most musical of mourners, weep again! *Ib. st.* 4

To that high Capital, where kingly Death
Keeps his pale court in beauty and decay,
He came. *Ib. st.* 7

Lost Angel of a ruined Paradise!

[1] John Keats.
See Byron, p. 562a-b.

She knew not 't was her own; as with no stain
She faded, like a cloud which had outwept the rain.
Adonais, st. 10

Desires and Adorations,
Winged Persuasions and veiled Destinies,
Splendors, and Glooms, and glimmering Incarnations
Of hopes and fears, and twilight Fantasies;
And Sorrow, with her family of Sighs,
And Pleasure, blind with tears, led by the gleam
Of her own dying smile instead of eyes,
Came in slow pomp. *Ib. st.* 13

Ah woe is me! Winter is come and gone,
But grief returns with the revolving year. *Ib. st.* 18

The intense atom glows
A moment, then is quenched in a most cold repose. *Ib. st.* 20

Alas! that all we loved of him should be,
But for our grief, as if it had not been,
And grief itself be mortal! *Ib. st.* 21

As long as skies are blue, and fields are green,
Evening must usher night, night urge the morrow,
Month follow month with woe, and year wake year to sorrow. *Ib.*

Why didst thou leave the trodden paths of men
Too soon, and with weak hands though mighty heart
Dare the unpastured dragon in his den?
Defenseless as thou wert, oh, where was then
Wisdom the mirrored shield, or scorn the spear? *Ib. st.* 27

The Pilgrim of Eternity,[1] whose fame
Over his living head like Heaven is bent,
An early but enduring monument,

[1] Byron.

Came, veiling all the lightnings of his song
In sorrow. *Adonais, st.* 30

A pard-like spirit, beautiful and swift.
Ib. st. 32

In mockery of monumental stone.
Ib. st. 35

He wakes or sleeps with the enduring dead;
Thou canst not soar where he is sitting now —
Dust to the dust! but the pure spirit shall flow
Back to the burning fountain whence it came,
A portion of the Eternal. *Ib. st.* 38

He hath awakened from the dream of life. *Ib. st.* 39

He has outsoared the shadow of our night;
Envy and calumny and hate and pain,
And that unrest which men miscall delight
Can touch him not and torture not again;
From the contagion of the world's slow stain
He is secure, and now can never mourn
A heart grown cold, a head grown gray in vain. *Ib. st.* 40

He lives, he wakes — 'tis Death is dead, not he. *Ib. st.* 41

He is made one with Nature: there is heard
His voice in all her music, from the moan
Of thunder to the song of night's sweet bird. *Ib. st.* 42

He is a portion of the loveliness
Which once he made more lovely.
Ib. st. 43

The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadows fly;
Life, like a dome of many-colored glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments.
Ib. st. 52

The soul of Adonais, like a star,
Beacons from the abode where the Eternal are. *Adonais, st.* 55

Music, when soft voices die,
Vibrates in the memory;
Odors, when sweet violets sicken,
Live within the sense they quicken.

Rose leaves, when the rose is dead,
Are heaped for the beloved's bed;
And so thy thoughts, when thou art gone,
Love itself shall slumber on.
To ——: Music, When Soft Voices Die [1821]

One word is too often profaned
For me to profane it,
One feeling too falsely disdained
For thee to disdain it.
To ——: One Word Is Too Often Profaned [1821], *st.* 1

The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow.
Ib. st. 2

Swiftly walk o'er the western wave,
Spirit of Night!
To Night [1821], *st.* 1

I ask of thee, beloved Night —
Swift be thine approaching flight,
Come soon, soon! *Ib. st.* 5

Rarely, rarely, comest thou,
Spirit of Delight!
Song: Rarely, Rarely, Comest Thou [1821], *st.* 1

I love tranquil solitude
And such society
As is quiet, wise, and good. *Ib. st.* 7

There is no sport in hate when all the rage
Is on one side.
Lines to a Reviewer [1821]

When the lamp is shattered
The light in the dust lies dead —
When the cloud is scattered
The rainbow's glory is shed.
When the Lamp Is Shattered [1822], *st.* 1

Best and brightest, come away!
To Jane: An Invitation [1822]

Away, away, from men and towns,
To the wild wood and the downs. *Ib.*

I am gone into the fields
To take what this sweet hour yields —
Reflection, you may come tomorrow,
Sit by the fireside with Sorrow. —
You with the unpaid bill, Despair —
You, tiresome verse-reciter, Care —
I will pay you in the grave. *Ib.*

Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present.[1]
A Defense of Poetry [1821]

Poetry is the record of the best and happiest moments of the happiest and best minds. *Ib.*

Poets are the unacknowledged legislators of the world. *Ib.*

PETER VYAZEMSKY
1792–1878

He lives in haste and hurries to feel.[2]
First Snow

JOHN CLARE
1793–1864

I am! yet what I am who cares, or knows?
My friends forsake me like a memory lost. *I Am*

Untroubling and untroubled where I lie —
The grass below — above the vaulted sky. *Ib.*

The wind and clouds, now here, now there,
Hold no such strange dominion
As woman's cold, perverted will,
And soon estranged opinion.
When Lovers Part

[1] See Cicero, p. 111a; Shakespeare, p. 268a; and Campbell, p. 538a, and note.

[2] Quoted by Pushkin as epigraph to *Eugene Onegin.*

Till kicked and torn and beaten out he lies
And leaves his hold and cackles, groans, and dies. *Badger*

If life had a second edition, how I would correct the proofs.[1]
Letter to a friend. From J. W. AND ANNE TIBBLE, *John Clare: A Life* [1932]

FELICIA DOROTHEA HEMANS
1793–1835

The stately homes of England!
How beautiful they stand,
Amidst their tall ancestral trees,
O'er all the pleasant land! [2]
The Homes of England, st. 1

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods, against a stormy sky,
Their giant branches tossed.
The Landing of the Pilgrim Fathers, st. 1

A band of exiles moored their bark
On a wild New England shore.
Ib. st. 2

Ay, call it holy ground,
The soil where first they trod!
They have left unstained what there they found —
Freedom to worship God.
Ib. st. 10

The boy [3] stood on the burning deck,

[1] See Benjamin Franklin, p. 421a-b.

[2] Those comfortably padded lunatic asylums, which are known, euphemistically, as the stately homes of England. — VIRGINIA WOOLF [1882–1941], *The Common Reader: Lady Dorothy Nevill*

> The stately homes of England,
> How beautiful they stood
> Before their recent owners
> Relinquished them for good.
> E. V. KNOX [1881–], *The Stately Homes*

[3] Giacomo Casablanca, whose father, Louis, at the battle of the Nile, 1798, commanded the flagship *Orient.* It took fire and blew up, the commander was mortally wounded, and when most of the crew fled, Giacomo remained aboard, in an effort to help his gallant father.

Whence all but he had fled.
Casabianca, st. 1

The flames rolled on; he would not go
Without his father's word.
Ib. st. 3

There came a burst of thunder sound;
The boy — oh! where was he?
Ib. st. 9

Come to the sunset tree!
The day is past and gone.
Tyrolese Evening Song, st. 1

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set — but all,
Thou hast *all* seasons for thine own, O Death!
The Hour of Death, st. 1

In the busy haunts of men.
Tale of the Secret Tribunal, pt. I

Oh, call my brother back to me!
I cannot play alone:
The summer comes with flower and bee —
Where is my brother gone?
The Child's First Grief, st. 1

He never smiled again.
Title and refrain of poem

WILLIAM CULLEN BRYANT
1794–1878

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language.
Thanatopsis [1817–1821], *l. 1*

Go forth, under the open sky, and list
To Nature's teachings. *Ib. l. 14*

The hills,
Rock-ribbed, and ancient as the sun.
Ib. l. 37

Old ocean's gray and melancholy waste.
Ib. l. 43

So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams.[1] *Thanatopsis, l. 73*

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.
To a Waterfowl [1818], *st. 8*

The groves were God's first temples.
A Forest Hymn

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sere.
The Death of the Flowers [1832], *st. 1*

Loveliest of lovely things are they,
On earth, that soonest pass away.
The rose that lives its little hour
Is prized beyond the sculptured flower.
A Scene on the Banks of the Hudson, st. 3

These are the gardens of the Desert, these
The unshorn fields, boundless and beautiful,
For which the speech of England has no name —
The Prairies. *The Prairies*

Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.
The Battlefield, st. 9

[1] See Lucretius, p. 113b, and Horace, p. 120b.

EDWARD EVERETT[1]
1794–1865

The days of palmy prosperity are not those most favorable to the display of public virtue or the influence of wise and good men. In hard, doubtful, unprosperous, and dangerous times, the disinterested and patriotic find their way, by a species of public instinct, unopposed, joyfully welcomed, to the control of affairs.

Mount Vernon Papers, no. 14

WILLIAM WHEWELL
1794–1866

And so no force however great can stretch a cord however fine into an horizontal line which is accurately straight.[2]

Elementary Treatise on Mechanics [1819]. *The Equilibrium of Forces on a Point*

NARCISSE ACHILLE, COMTE DE SALVANDY
1795–1856

We are dancing on a volcano.

At a fête given by the Duc d'Orléans to the King of Naples [1830]

THOMAS CARLYLE
1795–1881

A well-written Life is almost as rare as a well-spent one.

Critical and Miscellaneous Essays. Richter [1827]

The great law of culture is: Let each become all that he was created capable of being. *Ib.*

The three great elements of modern civilization, gunpowder, printing, and the Protestant religion.

Critical and Miscellaneous Essays. The State of German Literature [1827]

Literary men are . . . a perpetual priesthood. *Ib.*

In every man's writings, the character of the writer must lie recorded.

Ib. Goethe [1828]

A poet without love were a physical and metaphysical impossibility.

Ib. Burns [1828]

There is no heroic poem in the world but is at bottom a biography, the life of a man; also, it may be said, there is no life of a man, faithfully recorded, but is a heroic poem of its sort, rhymed or unrhymed.

Ib. Sir Walter Scott [1838]

To the very last, he [Napoleon] had a kind of idea; that, namely, of *La carrière ouverte aux talents*, The tools to him that can handle them. *Ib.*

No man lives without jostling and being jostled; in all ways he has to elbow himself through the world, giving and receiving offense. *Ib.*

All greatness is unconscious, or it is little and naught. *Ib.*

The uttered part of a man's life, let us always repeat, bears to the unuttered, unconscious part a small unknown proportion. He himself never knows it, much less do others. *Ib.*

It can be said of him, when he departed he took a Man's life along with him. No sounder piece of British manhood was put together in that eighteenth century of Time. *Ib.*

Nothing that was worthy in the past departs; no truth or goodness realized by man ever dies, or can die. *Ib.*

The barrenest of all mortals is the sentimentalist. *Ib.*

Aesop's Fly, sitting on the axle of the

[1] His best-known wartime oration was delivered at the dedication of the national cemetery at Gettysburg [November 19, 1863], the same occasion on which Lincoln made his famous address.

[2] In a slightly altered form ("line that shall be absolutey straight"), this was reputed to be an example of unconscious but perfect rhyme.

chariot, has been much laughed at for exclaiming: What a dust I do raise!

On Boswell's Life of Johnson [1832]

Whoso belongs only to his own age, and reverences only its gilt Popinjays or soot-smeared Mumbojumbos, must needs die with it.[1] *Ib.*

The stupendous Fourth Estate, whose wide world-embracing influences what eye can take in? [2] *Ib.*

All work is as seed sown; it grows and spreads, and sows itself anew. *Ib.*

No man who has once heartily and wholly laughed can be altogether irreclaimably bad.[3]

Sartor Resartus [1833–1834], *bk. I, ch. 4*

He who first shortened the labor of copyists by device of movable types was disbanding hired armies, and cashiering most kings and senates, and creating a whole new democratic world: he had invented the art of printing. *Ib. 5*

Man is a tool-using animal. . . . Without tools he is nothing, with tools he is all. *Ib.*

The everlasting No.

Ib. 7 (*chapter title*)

Be not the slave of Words. *Ib. 8*

The everlasting Yea.

Ib. 9 (*chapter title*)

Man's unhappiness, as I construe, comes of his greatness; it is because there is an Infinite in him, which with all his cunning he cannot quite bury under the Finite. *Ib.*

Close thy Byron; open thy Goethe.

Ib.

Wonder is the basis of worship.

Ib. 10

What you see, yet can not see over, is as good as infinite. *Ib. II, 1*

Sarcasm I now see to be, in general, the language of the Devil; for which reason I have, long since, as good as renounced it.

Sartor Resartus, bk. II, ch. 4

To consume your own choler, as some chimneys consume their own smoke; [1] to keep a whole Satanic School spouting, if it must spout, inaudibly, is a negative yet no slight virtue, nor one of the commonest in these times. *Ib. 6*

Alas! the fearful Unbelief is unbelief in yourself. *Ib. 7*

As the Swiss inscription says: *Sprechen ist silbern, Schweigen ist golden* — "Speech is silvern, Silence is golden"; or, as I might rather express it, speech is of time, silence is of eternity.[2]

Ib. III, 3

Trust not the heart of that man for whom old clothes are not venerable.

Ib. 6

The Public is an old woman. Let her maunder and mumble.

Journal [1835]

It is now almost my sole rule of life to clear myself of cants [3] and formulas, as of poisonous Nessus shirts.

Letter to His Wife [1835]

No lie you can speak or act but it will come, after longer or shorter circulation, like a bill drawn on Nature's Reality, and be presented there for payment — with the answer, No effects.

The French Revolution [1837], *pt. I, bk. III, ch. 1*

To a shower of gold most things are penetrable. *Ib. 7*

[1] See Voltaire, p. 418a.

[2] See *Heroes and Hero-Worship*, p. 577b, and Thackeray, p. 660a.

[3] See W. C. Fields, p. 951b.

[1] See *Heroes and Hero-Worship*, p. 577b.

Consume your own smoke. — BROWNING, *Pacchiarotto* [1876], *25*

Would that he consumed his own smoke. — MELVILLE, *Moby Dick* [1851], *ch. 96*

See Osler, p. 817b.

[2] Silence is deep as Eternity; speech is shallow as Time. — CARLYLE, *Sir Walter Scott* [1838]

[3] See Johnson, p. 433b.

"The people may eat grass": [1] hasty words, which fly abroad irrevocable — and will send back tidings.

The French Revolution, pt. I, bk. III, ch. 9

A whiff of grapeshot. *Ib. V, 3*

O poor mortals, how ye make this earth bitter for each other. *Ib. 5*

Battles, in these ages, are transacted by mechanism; with the slightest possible development of human individuality or spontaneity; men now even die, and kill one another, in an artificial manner. *Ib. VII, 4*

The difference between Orthodoxy or My-doxy and Heterodoxy or Thy-doxy.[2]

Ib. pt. II, bk. IV, ch. 2

Aristocracy of the Moneybag.

Ib. VII, 7

Democracy is, by the nature of it, a self-canceling business; and gives in the long run a net result of zero.

Chartism [1839]. *Ch. 6, Laissez-Faire*

No sadder proof can be given by a man of his own littleness than disbelief in great men.

Heroes and Hero-Worship [1841]. *The Hero as Divinity*

The history of the world is but the biography of great men.[3] *Ib.*

We must get rid of fear. *Ib.*

A vein of poetry exists in the hearts of all men. *Ib. The Hero as Poet*

The Age of Miracles is forever here!

Ib. The Hero as Priest

In books lies the soul of the whole Past Time; the articulate audible voice of the Past, when the body and material substance of it has altogether vanished like a dream.

Heroes and Hero-Worship. The Hero as Man of Letters

All that mankind has done, thought, gained or been: it is lying as in magic preservation in the pages of books.

Ib.

The true university of these days is a collection of books. *Ib.*

Burke said there were Three Estates in Parliament; but, in the Reporters' Gallery yonder, there sat a Fourth Estate more important far than they all. It is not a figure of speech, or witty saying; it is a literal fact — very momentous to us in these times.[1] *Ib.*

The suffering man ought really to consume his own smoke; there is no good in emitting smoke till you have made it into fire.[2] *Ib.*

Adversity is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity.[3] *Ib.*

"A fair day's wages for a fair day's work": it is as just a demand as governed men ever made of governing. It is the everlasting right of man.

Past and Present [1843], *bk. I, ch. 3*

Fire is the best of servants; but what a master! [4] *Ib. II, 9*

All work, even cotton-spinning, is noble; work is alone noble. . . . A life of ease is not for any man, nor for any god. *Ib. III, 4*

Every noble crown is, and on earth will forever be, a crown of thorns.

Ib. 7

[1] The remark of Foullon, when his finance scheme raised the question: What will the people do?

[2] See William Warburton, p. 419a, note.

[3] History is the essence of innumerable biographies. — *On History* [1830]

See Emerson, p. 605b.

[1] The gallery in which the reporters sit has become a fourth estate of the realm. — MACAULAY, *On Hallam's Constitutional History* [1828]

See *On Boswell's Life of Johnson*, p. 576a.

[2] See *Sartor Resartus*, p. 576b.

[3] See Samuel Butler, p. 755b.

[4] Mammon is like fire: the usefulest of all servants, if the frightfulest of all masters! — *Ib. IV, 7*

Blessed is he who has found his work; let him ask no other blessedness.
Past and Present, bk. III, ch. 4

Captains of Industry.
Ib. IV, 4 (chapter title)

There is endless merit in a man's knowing when to have done.
Francia [1845]

He that works and *does* some Poem, not he that merely *says* one, is worthy of the name of Poet.
Introduction to Cromwell's Letters and Speeches [1845]

Respectable Professors of the Dismal Science.[1]
Latter Day Pamphlets, no. 1 [1850]

A Parliament speaking through reporters to Buncombe and the twenty-seven millions, mostly fools. *Ib. 6*

A healthy hatred of scoundrels.
Ib. 12

"Genius" (which means transcendent capacity of taking trouble, first of all).[2]
Life of Frederick the Great [1858–1865], *bk. IV, ch. 3*

Happy the people whose annals are blank in history books![3] *Ib. XVI, 1*

So here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away? *Today*

My whinstone house my castle is;
I have my own four walls.
My Own Four Walls

Lord Bacon could as easily have created the planets as he could have written Hamlet. *Remark in discussion*

[1] Referring to political economy and social science, Carlyle also in his *Occasional Discourse on the Negro Question* [1849] speaks of "What we might call, by way of Eminence, the Dismal Science."

[2] See Buffon, p. 423b, and note.

[3] Carlyle identifies this as "Montesquieu's aphorism."

See George Eliot, p. 689b.

JOSEPH RODMAN DRAKE
1795–1820

When Freedom from her mountain height,
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there;
She mingled with its gorgeous dyes
The milky baldric of the skies,
And striped its pure, celestial white
With streakings of the morning light.
Then from his mansion in the sun
She called her eagle bearer down,
And gave into his mighty hand
The symbol of her chosen land.
The American Flag [1819], *st. 1*

JOHN WOODCOCK GRAVES
1795–1886

D' ye ken John Peel with his coat so gay?
D' ye ken John Peel at the break of day?
D' ye ken John Peel when he's far far away
With his hounds and his horn in the morning?

'Twas the sound of his horn brought me from my bed,
And the cry of his hounds, has me oft-times led;
For Peel's view-hollo would waken the dead,
Or the fox from his lair in the morning. *John Peel* [1832]

ALEXANDER GRIBOYEDOV
1795–1829

The houses are new, but prejudices are old.
Wit Works Woe [1822–1824], *act II, sc. 5*

I'll seek me out a nook for the heart that's tried too sore. *Ib. IV, 15*

And what will Princess Marya Alekseyna say? [1]
Wit Works Woe, act II, sc. 15

JOHN KEATS
1795–1821

I stood tiptoe upon a little hill.
Poems [1817]. *I Stood Tiptoe, l. 1*

And then there crept
A little noiseless noise among the leaves,
Born of the very sigh that silence heaves. *Ib. l. 10*

Open afresh your round of starry folds,
Ye ardent marigolds! *Ib. l. 47*

Where swarms of minnows show their little heads,
Staying their wavy bodies 'gainst the streams. *Ib. l. 72*

Sometimes goldfinches one by one will drop
From low hung branches; little space they stop;
But sip, and twitter, and their feathers sleek;
Then off at once, as in a wanton freak:
Or perhaps, to show their black, and golden wings,
Pausing upon their yellow flutterings. *Ib. l. 87*

Woman! when I behold thee flippant, vain,
Inconstant, childish, proud, and full of fancies.
Ib. Woman! When I Behold Thee Flippant, Vain

To one who has been long in city pent,[2]
'Tis very sweet to look into the fair
And open face of heaven.
Sonnets [1816–1817]. *To One Who Has Been Long in City Pent*

E'en like the passage of an angel's tear
That falls through the clear ether silently. *Ib.*

Much have I travel'd in the realms of gold,
And many goodly states and kingdoms seen;
Round many western islands have I been
Which bards in fealty to Apollo hold.
Sonnets. On First Looking into Chapman's Homer

Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He star'd at the Pacific — and all his men
Look'd at each other with a wild surmise —
Silent, upon a peak in Darien. *Ib.*

Hear ye not the hum
Of mighty workings? —
Listen awhile ye nations, and be dumb.
Ib. Addressed to Haydon

The poetry of earth is never dead.
Ib. On the Grasshopper and the Cricket

My spirit is too weak — mortality
Weighs heavily on me like unwilling sleep,
And each imagin'd pinnacle and steep
Of godlike hardship, tells me I must die
Like a sick Eagle looking at the sky.
Ib. On Seeing the Elgin Marbles

It keeps eternal whisperings around
Desolate shores, and with its mighty swell
Gluts twice ten thousand caverns.
Ib. On the Sea

Life is but a day;
A fragile dewdrop on its perilous way
From a tree's summit.
Sleep and Poetry [1817], *l. 85*

O for ten years, that I may overwhelm
Myself in poesy; so I may do the deed
That my own soul has to itself decreed.
Ib. l. 96

[1] Name used as a symbol for idle gossip.
[2] See Milton, p. 347b.

A drainless shower
Of light is poesy; 'tis the supreme of power;
'Tis might half slumb'ring on its own right arm.
Sleep and Poetry, l. 235

But strength alone though of the Muses born
Is like a fallen angel: trees uptorn,
Darkness, and worms, and shrouds, and sepulchers
Delight it; for it feeds upon the burrs
And thorns of life; forgetting the great end
Of poesy, that it should be a friend
To soothe the cares, and lift the thoughts of man. *Ib. l. 241*

In a drear-nighted December
Too happy, happy tree,
Thy branches ne'er remember
Their green felicity.
Stanzas [written 1817]

But were there ever any
Writh'd not at passing joy? *Ib.*

Shed no tear — O shed no tear!
The flower will bloom another year.
Weep no more — O weep no more!
Young buds sleep in the root's white core.
Faery Songs, I [written 1818]

There is not a fiercer hell than the failure in a great object.
Endymion [1818], preface

The imagination of a boy is healthy, and the mature imagination of a man is healthy; but there is a space of life between, in which the soul is in a ferment, the character undecided, the way of life uncertain, the ambition thick-sighted: thence proceeds mawkishness, and the thousand bitters which those men I speak of must necessarily taste in going over the following pages. *Ib.*

A thing of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing. *Ib. bk. I, l. 1*

The grandeur of the dooms
We have imagined for the mighty dead. *Endymion, bk. I, l. 20*

O magic sleep! O comfortable bird,
That broodest o'er the troubled sea of the mind
Till it is hush'd and smooth!
Ib. l. 453

Time, that aged nurse,
Rock'd me to patience. *Ib. l. 705*

Wherein lies happiness? In that which becks
Our ready minds to fellowship divine,
A fellowship with essence; till we shine,
Full alchemiz'd, and free of space. Behold
The clear religion of heaven!
Ib. l. 777

The crown of these
Is made of love and friendship, and sits high
Upon the forehead of humanity.
Ib. l. 800

A hope beyond the shadow of a dream.
Ib. l. 857

Pleasure is oft a visitant; but pain
Clings cruelly to us. *Ib. l. 906*

'Tis the pest
Of love, that fairest joys give most unrest. *Ib. II, l. 365*

To sorrow,
I bade good-morrow,
And thought to leave her far away behind;
But cheerly, cheerly,
She loves me dearly;
She is so constant to me, and so kind.
Ib. IV, l. 173

"For cruel 'tis," said she,
"To steal my Basil-pot away from me."
Isabella; or, The Pot of Basil [1818], st. 62

Blue! Gentle cousin of the forest-green,
Married to green in all the sweetest flowers —

Forget-me-not — the blue bell — and that Queen
Of secrecy, the violet.
Sonnets [1818–1819]. *Blue*

When I have fears that I may cease to be
Before my pen has glean'd my teeming brain. *Ib. When I Have Fears*

When I behold, upon the night's starr'd face,
Huge cloudy symbols of a high romance. *Ib.*

Then on the shore
Of the wide world I stand alone, and think
Till love and fame to nothingness do sink. *Ib.*

Bright star, would I were steadfast as thou art —
Not in lone splendor hung aloft the night
And watching, with eternal lids apart,
Like nature's patient, sleepless Eremite,
The moving waters at their priest-like task
Of pure ablution round earth's human shores. *Ib. Bright Star*

The day is gone, and all its sweets are gone!
Sweet voice, sweet lips, soft hand, and softer breast.
Ib. The Day Is Gone

O what can ail thee, knight at arms,
Alone and palely loitering?
The sedge has withered from the lake,
And no birds sing!
La Belle Dame Sans Merci[1] [*first version, 1819*], *st. 1*

I met a lady in the meads
Full beautiful, a faery's child;
Her hair was long, her foot was light,
And her eyes were wild. *Ib. st. 4*

She looked at me as she did love,
And made sweet moan. *Ib. st. 5*

"La belle dame sans merci
Thee hath in thrall!" *Ib. st. 10*

[1] The title of a French poem by ALAIN CHARTIER [c. 1385 – c. 1433]

This living hand, now warm and capable
Of earnest grasping, would, if it were cold
And in the icy silence of the tomb,
So haunt thy days and chill thy dreaming nights
That thou would wish thine own heart dry of blood
So in my veins red life might stream again,
And thou be conscience-calm'd — see here it is —
I hold it towards you.
Lines Supposed to Have Been Addressed to Fanny Brawne [1819]

Love in a hut, with water and a crust,
Is — Love, forgive us! — cinders, ashes, dust.
Poems [1820]. *Lamia, pt. II, l. 1*

There was an awful rainbow once in heaven:
We know her woof, her texture; she is given
In the dull catalogue of common things.
Philosophy will clip an angel's wings.
Ib. l. 231

St. Agnes' Eve — Ah, bitter chill it was!
The owl, for all his feathers, was a-cold.
The hare limp'd trembling through the frozen grass,
And silent was the flock in wooly fold.
Ib. The Eve of St. Agnes, st. 1

The silver, snarling trumpets 'gan to chide. *Ib. st. 4*

The music, yearning like a God in pain.
Ib. st. 7

She sigh'd for Agnes' dreams, the sweetest of the year. *Ib.*

Asleep in lap of legends old.
Ib. st. 15

Sudden a thought came like a full-blown rose,
Flushing his brow, and in his pained heart
Made purple riot. *Ib. st. 16*

A poor, weak, palsy-stricken, churchyard thing.
Poems. The Eve of St. Agnes, st. 18

As though a tongueless nightingale should swell
Her throat in vain, and die, heart-stifled in her dell. *Ib. st. 23*

Full on this casement shone the wintry moon,
And threw warm gules on Madeline's fair breast. *Ib. st. 25*

Unclasps her warmed jewels one by one;
Loosens her fragrant bodice; by degrees
Her rich attire creeps rustling to her knees. *Ib. st. 26*

And still she slept an azure-lidded sleep. *Ib. st. 30*

And the long carpets rose along the gusty floor. *Ib. st. 40*

And they are gone: aye, ages long ago
These lovers fled away into the storm. *Ib. st. 42*

My heart aches, and a drowsy numbness pains
My sense, as though of hemlock I had drunk,
Or emptied some dull opiate to the drains
One minute past, and Lethe-wards had sunk.[1]
Ib. Ode to a Nightingale, st. 1

That thou, light-winged Dryad of the trees,
In some melodious plot
Of beechen green, and shadows numberless,
Singest of summer in full-throated ease. *Ib.*

O, for a draught of vintage! that hath been
Cool'd a long age in the deep-delved earth,
Tasting of Flora and the country green,
Dance, and Provençal song, and sunburnt mirth!

[1] See Horace, p. 120b.

O, for a beaker full of the warm South,
Full of the true, the blushful Hippocrene,
With beaded bubbles winking at the brim,
And purple-stained mouth.
Poems. Ode to a Nightingale, st. 2

Fade far away, dissolve, and quite forget
What thou among the leaves hast never known,
The weariness, the fever, and the fret
Here, where men sit and hear each other groan;
Where palsy shakes a few, sad, last gray hairs,
Where youth grows pale, and spectre-thin, and dies;
Where but to think is to be full of sorrow
And leaden-eyed despairs.
Ib. st. 3

Already with thee! tender is the night. *Ib. st. 4*

I cannot see what flowers are at my feet,
Nor what soft incense hangs upon the boughs,
But, in embalmed darkness, guess each sweet. *Ib. st. 5*

The murmurous haunt of flies on summer eves. *Ib.*

Darkling I listen; and, for many a time
I have been half in love with easeful Death,
Call'd him soft names in many a mused rhyme,
To take into the air my quiet breath;
Now more than ever seems it rich to die,
To cease upon the midnight with no pain,
While thou art pouring forth thy soul abroad
In such an ecstasy!
Still wouldst thou sing, and I have ears in vain —
To thy high requiem become a sod.
Ib. st. 6

Thou wast not born for death, immortal Bird!
No hungry generations tread thee down;
The voice I hear this passing night was heard
In ancient days by emperor and clown:
Perhaps the self-same song that found a path
Through the sad heart of Ruth, when, sick for home,
She stood in tears amid the alien corn;
The same that oft-times hath
Charm'd magic casements, opening on the foam
Of perilous seas, in faery lands forlorn.
Poems. Ode to a Nightingale, st. 7

Forlorn! the very word is like a bell
To toll me back from thee to my sole self! *Ib. st. 8*

Was it a vision, or a waking dream?
Fled is that music: — Do I wake or sleep? *Ib.*

Thou still unravish'd bride of quietness,
Thou foster-child of silence and slow time,
Sylvan historian, who canst thus express
A flowery tale more sweetly than our rhyme:
What leaf-fring'd legend haunts about thy shape?
Ib. Ode on a Grecian Urn, st. 1

What men or gods are these? What maidens loth?
What mad pursuit? What struggle to escape?
What pipes and timbrels? What wild ecstasy? *Ib.*

Heard melodies are sweet, but those unheard
Are sweeter. *Ib. st. 2*

Forever wilt thou love, and she be fair! *Ib.*

Forever piping songs forever new. *Ib. st. 3*

Who are these coming to the sacrifice?
To what green altar, O mysterious priest,
Lead'st thou that heifer lowing at the skies,
And all her silken flanks with garlands drest?
Poems. Ode on a Grecian Urn, st. 4

O Attic shape! Fair attitude! *Ib. st. 5*

"Beauty is truth, truth beauty," [1] — that is all
Ye know on earth, and all ye need to know. *Ib.*

To make delicious moan
Upon the midnight hours.
Ib. Ode to Psyche, st. 3

A bright torch, and a casement ope at night,
To let the warm Love in! *Ib. st. 5*

Ever let the fancy roam,
Pleasure never is at home.
Ib. Fancy, l. 1

Bards of Passion and of Mirth,
Ye have left your souls on earth!
Have ye souls in heaven too?
Ib. Ode written on the blank page before BEAUMONT AND FLETCHER, *The Fair Maid of the Inn*

Souls of Poets dead and gone,
What Elysium have ye known,
Happy field or mossy cavern,
Choicer than the Mermaid Tavern?
Have ye tippled drink more fine
Than mine host's Canary wine?
Ib. Lines on the Mermaid Tavern

Season of mists and mellow fruitfulness,

[1] See Herbert, p. 323a.

If asked who said "Beauty is truth, truth beauty!" a great many readers would answer "Keats." But Keats said nothing of the sort. It is what he said the Grecian Urn said, his description and criticism of a certain kind of work of art, the kind from which the evils and problems of this life, the "heart high sorrowful and cloyed," are deliberately excluded. The Urn, for example, depicts, among other beautiful sights, the citadel of a hill town; it does not depict warfare, the evil which makes the citadel necessary. — W. H. AUDEN, *The Dyer's Hand* [*1962*]. *Robert Frost*

Close bosom-friend of the maturing sun.

Poems. To Autumn, st. 1

Who hath not seen thee oft amid thy store?
Sometimes whoever seeks abroad may find
Thee sitting careless on a granary floor,
Thy hair soft-lifted by the winnowing wind;
Or on a half-reap'd furrow sound asleep,
Drows'd with the fume of poppies while thy hook
Spares the next swath and all its twined flowers. *Ib. st. 2*

Then in a wailful choir the small gnats mourn
Among the river sallows. *Ib. st. 3*

No, no, go not to Lethe, neither twist
Wolf's-bane, tight-rooted, for its poisonous wine.

Ib. Ode on Melancholy, st. 1

Nor let the beetle, nor the death-moth be
Your mournful Psyche. *Ib.*

Then glut thy sorrow on a morning rose. *Ib. st. 2*

She dwells with Beauty — Beauty that must die. *Ib. st. 3*

Ay, in the very temple of Delight
Veil'd Melancholy has her sovran shrine,
Though seen of none save him whose strenuous tongue
Can burst Joy's grape against his palate fine;
His soul shall taste the sadness of her might,
And be among her cloudy trophies hung. *Ib.*

Deep in the shady sadness of a vale
Far sunken from the healthy breath of morn,
Far from the fiery noon, and eve's one star,
Sat gray-hair'd Saturn, quiet as a stone.

Ib. Hyperion, bk. I, l. 1

That large utterance of the early Gods! *Ib. l. 51*

As when, upon a tranced summer-night,
Those green-rob'd senators of mighty woods,
Tall oaks, branch-charmed by the earnest stars,
Dream, and so dream all night without a stir.

Poems. Hyperion, bk I, l. 72

For to bear all naked truths,
And to envisage circumstance, all calm,
That is the top of sovereignty.

Ib. II, l. 203

Knowledge enormous makes a God of me. *Ib. III, l. 113*

I am certain of nothing but the holiness of the heart's affections and the truth of imagination — what the imagination seizes as beauty must be truth — whether it existed before or not.

Letter to Benjamin Bailey [November 22, 1817]

The imagination may be compared to Adam's dream — he awoke and found it truth. *Ib.*

O for a life of Sensations rather than of Thoughts! *Ib.*

I scarcely remember counting upon happiness — I look not for it if it be not in the present hour — nothing startles me beyond the moment. The setting sun will always set me to rights — or if a sparrow come before my window I take part in its existence and pick about the gravel. *Ib.*

At once it struck me what quality went to form a man of achievement, especially in literature, and which Shakespeare possessed so enormously — I mean *negative capability*, that is, when a man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason.

Letter to George and Thomas Keats [December 22, 1817]

We hate poetry that has a palpable design upon us — and if we do not agree, seems to put its hand in its breeches pocket. Poetry should be great

and unobtrusive, a thing which enters into one's soul, and does not startle or amaze with itself, but with its subject.

Letter to John Hamilton Reynolds [*February 3, 1818*]

Poetry should surprise by a fine excess, and not by singularity. It should strike the reader as a wording of his own highest thoughts, and appear almost as a remembrance.

Letter to John Taylor [*February 27, 1818*]

If poetry comes not as naturally as leaves to a tree it had better not come at all. *Ib.*

Scenery is fine — but human nature is finer.

Letter to Benjamin Bailey [*March 13, 1818*]

Axioms in philosophy are not axioms until they are proved upon our pulses: we read fine things but never feel them to the full until we have gone the same steps as the author.

Letter to John Hamilton Reynolds [*May 3, 1818*]

I compare human life to a large mansion of many apartments, two of which I can only describe, the doors of the rest being as yet shut upon me. *Ib.*

There is an awful warmth about my heart like a load of immortality.

Letter to John Hamilton Reynolds [*September 22, 1818*]

I begin to get a little acquainted with my own strength and weakness. Praise or blame has but a momentary effect on the man whose love of beauty in the abstract makes him a severe critic on his own works.

Letter to James Hessey [*October 9, 1818*]

The genius of poetry must work out its own salvation in a man; it cannot be matured by law and precept, but by sensation and watchfulness in itself. That which is creative must create itself —

In *Endymion*, I leaped headlong into the sea, and thereby have become better acquainted with the soundings, the quicksands, and the rocks, than if I had stayed upon the green shore, and piped a silly pipe, and took tea and comfortable advice.

Letter to James Hessey

I would sooner fail than not be among the greatest. *Ib.*

I think I shall be among the English Poets after my death.

Letter to George and Georgiana Keats [*October 14, 1818*]

The poetical character . . . is not itself — it has no self — it is everything and nothing. . . . It has as much delight in conceiving an Iago as an Imogen.

Letter to Richard Woodhouse [*October 27, 1818*]

A poet is the most unpoetical of anything in existence; because he has no identity — he is continually infor[ming] — and filling some other body. *Ib.*

A man's life of any worth is a continual allegory — and very few eyes can see the mystery of his life — a life like the Scriptures, figurative. . . . Lord Byron cuts a figure, but he is not figurative. Shakespeare led a life of allegory: his works are the comments on it.

Letter to George and Georgiana Keats [*February 14–May 3, 1819*]

Nothing ever becomes real till it is experienced — Even a proverb is no proverb to you till your Life has illustrated it. *Ib.*

I myself am pursuing the same instinctive course as the veriest human animal you can think of — I am, however young, writing at random — straining at particles of light in the midst of a great darkness — without knowing the bearing of any one assertion, of any one opinion. Yet may I not in this be free from sin?

Ib. [*March 19, 1819*]

Call the world if you please "The vale of soul-making."

Ib. [*April 21, 1819*]

I have two luxuries to brood over in my walks, your loveliness and the hour of my death. O that I could have possession of them both in the same minute.

To Fanny Brawne [*July 25, 1819*]

"If I should die," said I to myself, "I have left no immortal work behind me — nothing to make my friends proud of my memory — but I have lov'd the principle of beauty in all things, and if I had had time I would have made myself remember'd."

Ib. [*c. February 1820*]

You might curb your magnanimity, and be more of an artist, and load every rift of your subject with ore.

Letter to Shelley [*August 1820*]

I can scarcely bid you good-bye, even in a letter. I always made an awkward bow. God bless you!

Letter to Charles Armitage Brown; Keats's last letter [*November 30, 1820*]

Here lies one whose name was writ in water.[1] *Epitaph for himself* [1821]

LEOPOLD VON RANKE
1795–1886

You have reckoned that history ought to judge the past and to instruct the contemporary world as to the future. The present attempt does not yield to that high office. It will merely tell how it actually happened.[2]

Geschichten der Romanischen und Germanischen Volker (*History of the Romanic and Germanic Peoples*) *von 1492 bis 1535* [1824], *preface*

[1] Among the many things he has requested of me tonight, this is the principal — that on his gravestone shall be this inscription. — *Letter from Severn, in* RICHARD MONCKTON MILNES, *Life, Letters, and Literary Remains of John Keats* [1848]

See Sophocles, p. 83a, and note.

[2] Wie es eigentlich gewesen.

See Thucydides, p. 89a.

FRIEDRICH WILHELM IV
1795–1861

I love an opposition that has convictions. *Speech* [*April 11, 1847*]

Henceforth Prussia goes forward as part of Germany.

Proclamation: To My People, to the German Nation [*March 21, 1848*]

ALFRED BUNN
1796–1860

I dreamt that I dwelt in marble halls,
With vassals and serfs at my side.

The Bohemian Girl [1843], *act II, song*

HARTLEY COLERIDGE
1796–1849

The soul of man is larger than the sky,
Deeper than ocean, or the abysmal dark
Of the unfathomed center.

To Shakespeare

She is not fair to outward view
As many maidens be;
Her loveliness I never knew
Until she smiled on me:
Oh! then I saw her eye was bright,
A well of love, a spring of light.

Song, She Is Not Fair

Her very frowns are fairer far
Than smiles of other maidens are.

Ib.

HORACE MANN
1796–1859

Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever. *Aphorism*

Be ashamed to die until you have won some victory for humanity.

Commencement Address, Antioch College [1859]

JAMES ROBINSON PLANCHÉ
1796–1880

It would have made a cat laugh.
The Queen of the Frogs [1879], *act I, sc. 4*

WILLIAM HICKLING PRESCOTT
1796–1859

What, then, must have been the emotions of the Spaniards, when, after working their toilsome way into the upper air, the cloudy tabernacle parted before their eyes, and they beheld these fair scenes [the valley and city of Mexico] in all their pristine magnificence and beauty! It was like the spectacle which greeted the eyes of Moses from the summit of Pisgah, and, in the warm glow of their feelings, they cried out, "It is the promised land!"
The Conquest of Mexico [1843], *bk. III, ch. 8*

The surest test of the civilization of a people — at least, as sure as any — afforded by mechanical art is to be found in their architecture, which presents so noble a field for the display of the grand and the beautiful, and which, at the same time, is so intimately connected with the essential comforts of life.
The Conquest of Peru [1847], *bk. I, ch. 5*

Drawing his sword he [Pizarro] traced a line with it on the sand from East to West. Then, turning towards the South, "Friends and comrades!" he said, "on that side are toil, hunger, nakedness, the drenching storm, desertion, and death; on this side ease and pleasure.[1] There lies Peru with its riches here, Panama and its poverty. Choose, each man, what best becomes a brave Castilian. For my part, I go to the South." So saying, he stepped across the line. *Ib. II, 4*

[1] See Garibaldi, p. 620a, and Churchill, p. 920b.

SAM SLICK [THOMAS CHANDLER HALIBURTON]
1796–1865

I want you to see Peel, Stanley, Graham, Shiel, Russell, Macaulay, Old Joe, and so on. These men are all upper crust here.[1]
Sam Slick in England [1843 – 1844],[2] *ch. 24*

Circumstances alter cases.
The Old Judge [1849], *ch. 15*

JOSEPH AUGUSTINE WADE
1796–1845

Meet Me by Moonlight Alone.
Title of poem

THOMAS HAYNES BAYLY
1797–1839

I'd be a butterfly; living a rover,
Dying when fair things are fading away!
I'd Be a Butterfly, st. 3

Oh no! we never mention her —
Her name is never heard;
My lips are now forbid to speak
That once familiar word.
Oh No! We Never Mention Her

Why don't the men propose, Mamma?
Why don't the men propose?
Why Don't the Men Propose?

She wore a wreath of roses
The night that first we met.
She Wore a Wreath

Friends depart, and memory takes them
To her caverns, pure and deep.
Teach Me to Forget

[1] See James Fenimore Cooper, p. 564b.
[2] The "Sam Slick" papers first appeared in a weekly paper in Nova Scotia in 1836.

Tell me the tales that to me were so dear,
Long, long ago, long, long ago.
Long, Long Ago [1]

Oh pilot, 'tis a fearful night!
There's danger on the deep.
The Pilot

Absence makes the heart grow fonder: [2]
Isle of Beauty, fare thee well!
Isle of Beauty

I'm Saddest When I Sing.[3]
Title of poem

HEINRICH HEINE[4]
1797–1856

Toward France there journeyed two grenadiers.
Nach Frankreich Zogen Zwei Grenadier', st. 1

From grief too great to banish
Come songs, my lyric minions.[5]
Aus Meinen Grossen Schmerzen, st. 1

I know not why it should be that I am so sad; there is a fairy tale of olden days that I cannot get out of my head.[6]
Die Lorelei, st. 1

You are like a flower,
So sweet and pure and fair.[7]
Du Bist Wie eine Blume, st. 1

[1] A popular temperance song, *Where Are the Friends That to Me Were So Dear?* was set to the tune of *Long, Long Ago*.

[2] Distance sometimes endears friendship, and absence sweeteneth it. — JAMES HOWELL, *Familiar Letters* [1650], *bk. I, sec. 1, no. 6*

[3] See Artemus Ward, p. 750b.

[4] Therefore a secret unrest
Tortured thee, brilliant and bold.
MATTHEW ARNOLD, *Heine's Grave* [1867]

[5] Out of my own great woe
I make my little songs.
Translated by ELIZABETH BARRETT BROWNING

[6] Ich weiss nicht, was soll es bedeuten,
Dass ich so traurig bin;
Ein Märchen aus alten Zeiten,
Das kommt mir nicht aus dem Sinn.

[7] Du bist wie eine Blume,
So hold und schön und rein.

At first I was almost about to despair, I thought I never could bear it — but I *did* bear it. The question remains: how?
An Karl von U.

Don't make a fool of me, my pretty child, don't greet me under the lindens; after we get back home, everything will be learned.
Poem

A knight of the holy spirit.
Harzreise

Good Luck is a giddy maid,
Fickle and restless as a fawn;
She smooths your hair; and then the jade
Kisses you quickly, and is gone.[1]
Das Glück Ist eine Leichte Dirne, st. 1

But Madame Bad Luck scorns all this,
She shows no eagerness for flitting;
But with a long and fervent kiss
Sits by your bed — and brings her knitting.
Ib. st. 2

For Sleep is good, but Death is better still —
The best is never to be born at all.[2]
Gross Ist die Ähnlichkeit der beiden schönen

If one has no heart, one cannot write for the masses.
Letter to Julius Campe [*March 18, 1840*]

No talent, but a character.
Atta Troll [1843], *ch. 24*

Ordinarily he is insane, but he has lucid moments when he is only stupid.
Of Savoye, appointed ambassador to Frankfurt by Lamartine [1848]

[1] See Dryden, p. 369b.
Good Luck is the gayest of all gay girls,
Long in one place she will not stay,
Back from your brow she strokes the curls,
Kisses you quick and flies away.
But Madame Bad Luck soberly comes . . .
And sits by your bed, and brings her knitting.
JOHN HAY [1838–1905], *Good and Bad Luck (after Heine)*

[2] See Theognis, p. 77a, and note.

SAMUEL LOVER
1797–1868

Reproof on her lip, but a smile in her eye.
Rory O'More [1836], *st.* 1

For dhrames always go by contrairies, my dear. *Ib. st.* 2

"For there's luck in odd numbers," says Rory O'More.[1] *Ib. st.* 3

When first I saw sweet Peggy
'Twas on a market day;
A low-backed car she rode, and sat
Upon a tuft of hay.
The Low-Backed Car, st. 1

WILLIAM MOTHERWELL
1797–1835

I've wandered east, I've wandered west,
Through many a weary way;
But never, never can forget
The love o' life's young day!
Jeannie Morrison, st. 1

MARY WOLLSTONECRAFT SHELLEY
1797–1851

I beheld the wretch — the miserable monster whom I had created.
Frankenstein [1818], *ch.* 5

ALFRED DE VIGNY
1797–1863

I love the sound of the horn, at night, in the depth of the woods.[2]
Le Cor [1826]

God! how sad is the sound of the horn deep in the woods![3] *Ib.*

I [Nature] am called a mother, but I am a grave.
La Maison du Berger [1864]

[1] See Pliny, p. 133a, and Shakespeare, p. 267b.
[2] J'aime le son du cor, le soir, au fond des bois.
[3] Dieu! que le son du cor est triste au fond des bois!

Love that which will never be seen twice. *Ib.*

Silence alone is great; all else is weakness. *La Mort du Loup* [1864]

WILHELM I
1797–1888

In Germany, Prussia must make moral conquests through legislation.
Speech to the Cabinet [*November* 8, 1858]

The Prussian army is the people in arms. *As Prince Regent* [1860]

I now have no time to be tired.
On his deathbed [*March* 8, 1888]

AUGUSTE COMTE
1798–1857

Love our principle, order our foundation, progress our goal.
Système de Politique Positive [1851–1854]

Nothing at bottom is real except humanity.[1] *Ib.*

The dead govern the living.
Catéchisme Positiviste [1852]

HOFFMANN VON FALLERSLEBEN
1798–1874

Deutschland, Deutschland über alles.
Title of poem [*September* 1, 1841]

GEORGE LINLEY
1798–1865

Among our ancient mountains,
And from our lovely vales,
Oh, let the prayer re-echo:
"God bless the Prince of Wales!"
God Bless the Prince of Wales, st. 1

[1] Il n'y a, au fond, de réel que l'humanité.

Though lost to sight, to memory dear
Thou ever wilt remain.[1]
Song (attributed)

JULES MICHELET
1798–1874

England is an empire, Germany is a nation, a race, France is a person.
Histoire de France [1833–1867]

What is the first part of politics? Education. The second? Education. And the third? Education.
Le Peuple [1846]

DAVID MACBETH MOIR
1798–1851

From the lone sheiling of the misty island
Mountains divide us, and the waste of seas —
Yet still the blood is strong, the heart is Highland,
And we in dreams behold the Hebrides.[2]
Canadian Boat Song

ROBERT POLLOK
1798–1827

Sorrows remembered sweeten present joy.[3]
The Course of Time, bk. I, l. 464

[1] Absent or dead, still let a friend be dear. — Alexander Pope, *Epistle to Robert, Earl of Oxford and Mortimer* [1721]

[2] This poem, now generally called *The Lone Sheiling*, appeared anonymously in Blackwood's *Edinburgh Magazine* in September 1829, in a section called Noctes Ambrosianae, edited by John Wilson ("Christopher North"). The poem has been attributed to him, to John Galt, John Lockart, Scott, David Macbeth Moir, a Scottish physician and friend of Galt's, and others. Edward MacCurdy in *A Literary Enigma* [1935] and G. H. Needler in *The Lone Sheiling* [1941] produce convincing evidence that establish Moir as the author.

[3] See Virgil, *Aeneid I, 203*, p. 117b.

AMOS BRONSON ALCOTT
1799–1888

One must be a wise reader to quote wisely and well.
Table Talk. Quotation

To be ignorant of one's ignorance is the malady of the ignorant.
Ib. Discourse

Why are we not within?
Outside the Courthouse, Boston, during the abortive attempt to free Anthony Burns [May 26, 1854]. From Thomas Wentworth Higginson, *Cheerful Yesterdays* [1899]

The true teacher defends his pupils against his own personal influence. He inspires self-trust. He guides their eyes from himself to the spirit that quickens him. He will have no disciple.
Orphic Sayings [1840]. *The Teacher*

Who loves a garden still his Eden keeps,
Perennial pleasures plants, and wholesome harvests reaps.
Tablets [1868]

I press thee to my heart as Duty's faithful child.
Sonnet to Louisa May Alcott [1822]

HONORÉ DE BALZAC
1799–1850

It is easier to be a lover than a husband for the simple reason that it is more difficult to be witty every day than to say pretty things from time to time.
Physiologie du Mariage [1829]

I am a galley slave to pen and ink.
Lettres [1832]

Fame is the sun of the dead.
La Recherche de l'Absolu [1834]

I believe in the incomprehensibility of God.

Letter to Madame de Hanska [1837]

Those sweetly smiling angels with pensive looks, innocent faces, and cash-boxes for hearts.

Cousin Bette [1846], *ch. 15*

RUFUS CHOATE
1799–1859

The courage of New England was the "courage of conscience." It did not rise to that insane and awful passion, the love of war for itself.

Address at Ipswich Centennial [1834]

The final end of government is not to exert restraint but to do good.

Speech, U.S. Senate [*July 2, 1841*]

There was a state without king or nobles; there was a church without a bishop; [1] there was a people governed by grave magistrates which it had selected, and by equal laws which it had framed.

Speech before the New England Society [*December 22, 1843*]

We join ourselves to no party that does not carry the flag and keep step to the music of the Union.

Letter to the Whig Convention, Worcester [*October 1, 1855*]

Its constitution the glittering and sounding generalities [2] of natural right which make up the Declaration of Independence.

Letter to the Maine Whig Committee [1856]

EUGÈNE DELACROIX
1799–1863

O young artist, you search for a subject — everything is a subject. Your subject is yourself, your impressions, your emotions in the presence of nature.

Oeuvres Littéraires

The first virtue of a painting is to be a feast for the eyes.

Journal [1893–1895]

Painting is only a bridge linking the painter's mind with that of the viewer.

Ib.

THOMAS HOOD
1799–1845

Ben Battle was a soldier bold,
And used to war's alarms;
But a cannonball took off his legs,
So he laid down his arms.

Faithless Nellie Gray [1826], *st. 1*

His death, which happened in his berth,
At forty-odd befell:
They went and told the sexton, and
The sexton tolled the bell.

Faithless Sally Brown [1826], *st. 17*

There is a silence where hath been no sound,
There is a silence where no sound may be,
In the cold grave — under the deep, deep sea,
Or in wide desert where no life is found. *Silence* [1827]

I remember, I remember
The house where I was born,

[1] See Junius, p. 1091b.

It [Calvinism] established a religion without a prelate, a government without a king. — GEORGE BANCROFT, *History of the United States* [1834–1876], *vol. III, ch. 6*

Oh, we are weary pilgrims; to this wilderness we bring
A church without a bishop, a state without a king.

The Puritan's Mistake [1844]; *anonymous*

[2] Six years earlier, Choate gave a lecture in Providence, a review of which, by FRANKLIN J. DICKMAN, appeared in the *Journal* of December 14, 1849. Dickman wrote: "We fear that the glittering generalities of the speaker have left an impression more delightful than permanent." It would seem that Dickman must have the credit of inventing the phrase "glittering generalities," unless his report was merely echoing words used by Choate in the lecture.

The little window where the sun
Came peeping in at morn.
I Remember, I Remember [1827], *st.* 1

I remember, I remember
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky:
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy. *Ib. st.* 4

She stood breast-high amid the corn.[1]
Ruth [1827], *st.* 1

And there is even a happiness
That makes the heart afraid.
Ode to Melancholy [1827]

There's not a string attuned to mirth
But has its chord in melancholy. *Ib.*

But evil is wrought by want of thought,
As well as want of heart.
The Lady's Dream [1827], *st.* 16

I saw old Autumn in the misty morn
Stand shadowless like silence, listening
To silence. *Autumn* [1827], *st.* 1

Straight down the Crooked Lane,
And all round the Square.
A Plain Direction, st. 1

Two stern-faced men set out from Lynn
Through the cold and heavy mist,
And Eugene Aram walked between,
With gyves upon his wrist.
The Dream of Eugene Aram [1829], *st.* 36

Never go to France
Unless you know the lingo,
If you do, like me,
You will repent, by jingo.
French and English [1839], *st.* 1

No warmth, no cheerfulness, no healthful ease,
No comfortable feel in any member —
No shade, no shine, no butterflies, no bees,
No fruits, no flowers, no leaves, no birds,
November! *No*

[1] See Keats, p. 583a.

Seem'd washing his hands with invisible soap
In imperceptible water.
Miss Kilmansegg and Her Precious Leg [1841–1843]. *Her Christening, st.* 10

O bed! O bed! delicious bed!
That heaven upon earth to the weary head. *Ib. Her Dream, st.* 7

Homemade dishes that drive one from home. *Ib. Her Misery, st.* 1

Another tumble! — that's his precious nose!
Parental Ode to My Infant Son, st. 3

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags
Plying her needle and thread —
Stitch! stitch! stitch!
In poverty, hunger, and dirt.
The Song of the Shirt [1843], *st.* 1

She sang the Song of the Shirt. *Ib.*

Work! work! work! *Ib. st.* 2

O men, with sisters dear!
O men, with mothers and wives!
It is not linen you're wearing out,
But human creatures' lives! [1]
Ib. st. 4

O God! that bread should be so dear,
And flesh and blood so cheap!
Ib. st. 5

A wife who preaches in her gown,
And lectures in her nightdress.
The Surplice Question, st. 2

One more unfortunate,
Weary of breath,
Rashly importunate,
Gone to her death!

Take her up tenderly,
Lift her with care;
Fashioned so slenderly,
Young, and so fair!
The Bridge of Sighs [1844], *st.* 1, 2

[1] See Scott, p. 520b.

Alas for the rarity
Of Christian charity
Under the sun! [1]
The Bridge of Sighs, st. 9

O'er the earth there comes a bloom;
Sunny light for sullen gloom;
Warm perfume for vapor cold —
I smell the rose above the mold!
Farewell, Life [1845], *st. 2*

MARY HOWITT
1799–1888

"Will you walk into my parlor?" said
the spider to the fly;
"'Tis the prettiest little parlor that
ever you did spy."
The Spider and the Fly

Oh! poverty is a weary thing, 'tis full of
grief and pain;
It keepeth down the soul of man, as
with an iron chain;
It maketh even the little child with
heavy sighs complain.
The Pet Lamb

THOMAS NOEL
1799–1861

Rattle his bones over the stones!
He's only a pauper, whom nobody
owns!
The Pauper's Drive, st. 1

ALEXANDER PUSHKIN
1799–1837

The mind's dispassionate notations,
The heart's asides, inscribed in tears.
Eugene Onegin [2] [1823],
dedication

For he possessed the happy gift
Of unaffected conversation:
To skim one topic here, one there,
Keep silent with an expert's air
In too exacting disputation.
Ib. ch. 1, st. 5

Contented ever with his life,
Himself, his dinner, and his wife.
Ib. st. 12

Rousseau — please pardon this digres-
sion —
Could not conceive how solemn Grimm
Dared clean his nails in front of him.
Eugene Onegin, ch. 1, st. 24

Custom is lord of all mankind.
Ib. st. 25

A malady to whose causation
We have, alas, as yet no clues,
Known as the Spleen to Albion's na-
tion,
In our parlance just: The Blues.
Ib. st. 38

Habit is Heaven's own redress:
It takes the place of happiness.[1]
Ib. 2, st. 31

Pimen [*writing by lamplight*]: One
more, the final record, and my
annals
Are ended, and fulfilled the duty laid
By God on me, a sinner. Not in vain
Hath God appointed me for many years
A witness, teaching me the art of let-
ters;
A day will come when some laborious
monk
Will bring to light my zealous, name-
less toil,
Kindle, as I, his lamp, and from the
parchment
Shaking the dust of ages, will transcribe
My chronicles.
Boris Godunov [2]
[*written 1825*]

Like to some magistrate grown gray in
office
Calmly he contemplates alike the just
And unjust, with indifference he notes
Evil and good, and knows not wrath
nor pity. *Ib.*

Ah! heavy art thou, crown of Mo-
nomakh! *Ib.*

Mosalsky: Good folk! Maria Godu-
nov and her son Feodor have poisoned
themselves. We have seen their dead
bodies. [*The people are silent with hor-
ror.*] Why are you silent? Cry, Long live
Czar Dimitry Ivanovich! [*The people
are speechless.*] *Ib.*

[1] See Southey, p. 533a, and O'Reilly, p. 807a.
[2] Translated by WALTER AINDT.

[1] See Burke, p. 452a.
[2] Translated by ALFRED HAYES.

And thus he mused: "From here, indeed
Shall we strike terror in the Swede;
And here a city, by our labor
Founded, shall gall our haughty neighbor;
"Here cut" — so Nature gives command —
"Your window through on Europe: [1] stand
Firm-footed by the sea, unchanging!"
The Bronze Horseman [*written 1833*]

JOHN BROWN
1800–1859

Had I so interfered in behalf of the rich, the powerful, the intelligent, the so-called great, or in behalf of any of their friends . . . every man in this court would have deemed it an act worthy of reward rather than punishment.
Last Speech to the Court [*November 2, 1859*]

I am yet too young to understand that God is any respecter of persons. [2] I believe that to have interfered as I have done . . . in behalf of His despised poor, was not wrong, but right. Now, if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children, and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments, I submit: so let it be done! *Ib.*

[1] Algarotti has somewhere said: Pétersbourg est la fênetre, par laquelle la Russie regarde en Europe. — AUTHOR'S NOTE, *The Bronze Horseman*

I am at length going to give you some account of this new city, of the great window lately opened in the North, through which Russia looks into Europe. — FRANCESCO ALGAROTTI, *Letters About Russia* [*June 30, 1739*]

[2] See *Acts 10:34*, p. 50a.

The Father, who without respect of persons judgeth according to every man's work. — *I Peter 1:17*

This *is* a beautiful country.
Remark as he rode to the gallows, seated on his coffin [*December 2, 1859*]

JULIA CRAWFORD
1800–1885

Kathleen Mavourneen! the gray dawn is breaking,
The horn of the hunter is heard on the hill.
Kathleen Mavourneen [1835], *st. 1*

Oh! hast thou forgotten this day we must part?
It may be for years, and it may be forever;
Then why art thou silent, thou voice of my heart? *Ib.*

THOMAS BABINGTON, LORD MACAULAY
1800–1859

That is the best government which desires to make the people happy, and knows how to make them happy.
On Mitford's History of Greece [1824]

Free trade, one of the greatest blessings which a government can confer on a people, is in almost every country unpopular. *Ib.*

Press where ye see my white plume shine, amidst the ranks of war,
And be your oriflamme today the helmet of Navarre.
Ivry [1824], *l. 29*

Nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. *On Milton* [1825]

The dust and silence of the upper shelf. *Ib.*

As civilization advances, poetry almost necessarily declines. *Ib.*

Perhaps no person can be a poet, or even can enjoy poetry, without a certain unsoundness of mind. *Ib.*

Nothing is so useless as a general maxim.

On Niccolò de Machiavelli [1827]

The English Bible — a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.

On John Dryden [1828]

His imagination resembled the wings of an ostrich. It enabled him to run, though not to soar. *Ib.*

Ye diners-out from whom we guard our spoons.[1] *Political Georgics*

Men are never so likely to settle a question rightly as when they discuss it freely. *Southey's Colloquies* [1830]

A single breaker may recede; but the tide is evidently coming in.[2] *Ib.*

We know no spectacle so ridiculous as the British public in one of its periodical fits of morality.

On Moore's Life of Lord Byron [1831]

From the poetry of Lord Byron they drew a system of ethics compounded of misanthropy and voluptuousness — a system in which the two great commandments were to hate your neighbor and to love your neighbor's wife. *Ib.*

Boswell is the first of biographers.[3]

On Boswell's Life of Johnson [1831]

That wonderful book, while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it.

On Bunyan's Pilgrim's Progress [1831]

Reform, that you may preserve.

Debate on the First Reform Bill [*March 2, 1831*]

The conformation of his mind was such that whatever was little seemed to him great, and whatever was great seemed to him little.

On Horace Walpole [1833]

Such night in England ne'er had been,
nor ne'er again shall be.

The Armada [1833], *l.* 34

An acre in Middlesex is better than a principality in Utopia.[1]

On Lord Bacon [1837]

Every schoolboy knows who imprisoned Montezuma, and who strangled Atahualpa. *On Lord Clive* [1840]

She [the Roman Catholic Church] may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.[2]

On Ranke's History of the Popes [1840]

She [the Catholic Church] thoroughly understands what no other Church has ever understood, how to deal with enthusiasts. *Ib.*

[1] The louder he talked of his honor, the faster we counted our spoons. — EMERSON, *Conduct of Life* [1860], *Worship*

[2] See Arthur Hugh Clough, p. 688b.

[3] See p. 429b note 2.

[1] See Tennyson, p. 647b.

[2] Macaulay used a similar image in his review [1824] of MITFORD, *Greece,* and in his review [1829] of MILL, *Essay on Government.*

Who knows but that hereafter some traveler like myself will sit down upon the banks of the Seine, the Thames, or the Zuyder Zee, where now, in the tumult of enjoyment, the heart and the eyes are too slow to take in the multitude of sensations? Who knows but he will sit down solitary amid silent ruins, and weep a people inurned and their greatness changed into an empty name? — CONSTANTIN DE VOLNEY [1757–1820], *Ruins, ch. 11*

See Horace Walpole, p. 442a-b.

In the firm expectation that when London shall be a habitation of bitterns, when St. Paul and Westminster Abbey shall stand shapeless and nameless ruins in the midst of an unpeopled marsh, when the piers of Waterloo Bridge shall become the nuclei of islets of reeds and osiers, and cast the jagged shadows of their broken arches on the solitary stream, some transatlantic commentator will be weighing in the scales of some new and now unimagined system of criticism the respective merits of the Bells and the Fudges and their historians. — SHELLEY, *Peter Bell the Third* [1819], *dedication*

The Chief Justice was rich, quiet, and infamous.

On Warren Hastings [1841]

I shall not be satisfied unless I produce something which shall for a few days supersede the last fashionable novel on the tables of young ladies.

Letter to Macvey Napier [*November 5, 1841*]

In order that he might rob a neighbor whom he had promised to defend, black men fought on the coast of Coromandel and red men scalped each other by the great lakes of North America. *On Frederick the Great* [1842]

We hardly know an instance of the strength and weakness of human nature so striking and so grotesque as the character of this haughty, vigilant, resolute, sagacious blue-stocking, half Mithridates and half Trissotin, bearing up against a world in arms, with an ounce of poison in one pocket and a quire of bad verses in the other. *Ib.*

Lars Porsena of Clusium
By the Nine Gods he swore
That the great house of Tarquin
Should suffer wrong no more.
By the Nine Gods he swore it,
And named a trysting day,
And bade his messengers ride forth
East and west and south and north,
To summon his array.

Lays of Ancient Rome [1842]. *Horatius, st. 1*

To every man upon this earth
Death cometh soon or late;
And how can man die better
Than facing fearful odds
For the ashes of his fathers,
And the temples of his gods?

Ib. st. 27

Those behind cried "Forward!"
And those before cried "Back!"

Ib. st. 50

Oh, Tiber! father Tiber!
To whom the Romans pray,
A Roman's life, a Roman's arms,
Take thou in charge this day.

Ib. st. 59

And even the ranks of Tuscany
Could scarce forbear to cheer.

Horatius, st. 60

A man who has never looked on Niagara has but a faint idea of a cataract; and he who has not read Barère's *Memoirs* may be said not to know what it is to lie.

Review of Mémoires de Bertrand Barère [1843]

The highest proof of virtue is to possess boundless power without abusing it.

Review of Aikin, *Life of Addison* [1843]

He [Richard Steele] was a rake among scholars, and a scholar among rakes. *Ib.*

There you sit,[1] doing penance for the disingenuousness of years.

Speech, House of Commons [*April 14, 1845*]

Forget all feuds, and shed one English tear
O'er English dust. A broken heart lies here.

Epitaph on a Jacobite [1845]

Those who compare the age in which their lot has fallen with a golden age [2] which exists only in imagination, may talk of degeneracy and decay; but no man who is correctly informed as to the past will be disposed to take a morose or desponding view of the present.

History of England [1849–1861], *vol. I, ch. 1*

I shall cheerfully bear the reproach of having descended below the dignity of history if I can succeed in placing before the English of the nineteenth century a true picture of the life of their ancestors. *Ib.*

The Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators.[3] *Ib. 2*

[1] Sir Robert Peel.

[2] See Horace, p. 122b.

[3] Even bear-baiting was esteemed heathenish and unchristian: the sport of it, not the inhumanity, gave offense. — Hume, *History of England* [1754–1757], *vol. I, ch. 62*

There were gentlemen and there were seamen in the navy of Charles II. But the seamen were not gentlemen, and the gentlemen were not seamen.

History of England
vol. I, ch. 3

The ambassador [of Russia] and the grandees who accompanied him were so gorgeous that all London crowded to stare at them, and so filthy that nobody dared to touch them. They came to the court balls dropping pearls and vermin.

Ib. V, 23

Your Constitution is all sail and no anchor.

Letter to H. S. Randall, author of a Life of Thomas Jefferson [*May 23, 1857*]

Soon fades the spell, soon comes the night;
Say will it not be then the same,
Whether we played the black or white,
Whether we lost or won the game?

Sermon in a Churchyard, st. 8

HELMUTH VON MOLTKE
1800–1891

First ponder, then dare.[1]

Attributed aphorism

The fate of every nation rests in its own power.

To the German Reichstag [*March 1, 1880*]

A war, even the most victorious, is a national misfortune. *Letter* [1880]

RICHARD BETHELL, LORD WESTBURY
1800–1873

Take a note of that; his Lordship says he will turn it over in what he is pleased to call his mind.[2]

NASH, *Life of Lord Westbury* [1888], *vol. I, p. 158*

[1] Erst wägen, dann wagen.

[2] Reported to have been spoken in an audible whisper, from the barristers' table, in reference to a presiding judge. According to Nash, Lord Westbury always disclaimed invention of the mot.

DAVID GLASGOW FARRAGUT
1801–1870

Damn the torpedoes — full speed ahead![1]

At the Battle of Mobile Bay [*August 5, 1864*]

JOHN HENRY, CARDINAL NEWMAN
1801–1890

Time hath a taming hand.

Persecution [1832], *st. 3*

Lead, kindly Light, amid the encircling gloom;
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet: I do not ask to see
The distant scene; one step enough for me.

The Pillar of Cloud [1833]. *Lead Kindly Light, st. 1*

And with the morn, those angel faces smile
Which I have loved long since, and lost awhile. *Ib. st. 3*

Growth is the only evidence of life.

Apologia pro Vita Sua [1864]

It is thy very energy of thought
Which keeps thee from thy God.

Dream of Gerontius [1866], *pt. III*

Who lets his feelings run
In soft luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Flowers Without Fruit [1868]

Living Nature, not dull Art
Shall plan my ways and rule my heart.

Nature and Art [1868], *st. 12*

[1] This is the most famous version. The "torpedoes" were mines anchored by the Confederates in Mobile Bay.

O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last.

Sermon [1834]; *included in the Book of Common Prayer, p.* 571

It is almost a definition of a gentleman to say he is one who never inflicts pain.

Idea of a University [1873]. *The Man of the World*

A great memory does not make a philosopher, any more than a dictionary can be called a grammar.[1]

Ib. Knowledge in Relation to Learning

Ex umbris et imaginibus in veritatem [From shadows and symbols into the truth]!

His Own Epitaph at Edgbaston

BRIGHAM YOUNG
1801–1877

This is the place!

On first seeing the valley of the Great Salt Lake [2] [*July 24, 1847*]

LYDIA MARIA CHILD
1802–1880

Over the river and through the wood,
To grandfather's house we'll go;
The horse knows the way
To carry the sleigh,
Through the white and drifted snow.

Thanksgiving Day, st. 1

[1] See Confucius, p. 71a; Lao Tzu, p. 75b; and Heraclitus, p. 77b.

[2] Brigham Young and 142 men, three women and two children were the vanguard of Mormon pioneers who explored westward from Nebraska. Mahonri M. Young, noted sculptor and grandson of Brigham Young, designed the "This Is the Place Monument," dedicated July 24, 1947.

DAVID CHRISTY
1802 – c. 1868

Cotton is King; or, The Economical Relations of Slavery.

Title of book [1855] [1]

ALEXANDRE DUMAS THE ELDER
1802–1870

All for one, one for all, that is our device.[2]

The Three Musketeers [1844], *ch.* 9

Nothing succeeds like success.[3]

Ange Pitou [1854], *vol. I, p.* 72

Let us look for the woman.[4]

The Mohicans of Paris [1854–1855], *vol. III, ch.* 10, 11

VICTOR HUGO
1802–1885

These two halves of God, the Pope and the emperor.

Hernani [1830], *act IV, sc.* 2

God became a man, granted. The devil became a woman.[5]

Ruy Blas [1838], *act II, sc.* 5

Popularity? It is glory's small change. *Ib. III,* 5

Greater than the tread of mighty armies is an idea whose time has come.[6]

Histoire d'un Crime [*written* 1852], *conclusion*

[1] Take away *time is money,* and what is left of England? take away *cotton is king,* and what is left of America? — VICTOR HUGO, *Les Misérables* [1862]. *Marius, bk. IV, ch.* 4

[2] See Shakespeare, p. 220a.

[3] Rien ne réussit comme le succès. — *French proverb*

[4] The phrase "Cherchez la femme" is attributed to JOSEPH FOUCHÉ [1763–1820].

[5] Dieu s'est fait homme; soit. Le diable s'est fait femme.

[6] On résiste à l'invasion des armées; on ne résiste pas à l'invasion des idées. (Literally, one can resist the invasion of armies, but not the invasion of ideas.)

Waterloo! Waterloo! Waterloo! Dismal plain! [1]

Les Châtiments [1853], *L'Expiation*

The eye was in the tomb and stared at Cain. *La Conscience* [1859]

You have created a new thrill.[2]

Letter to Baudelaire [*October 6, 1859*]

The supreme happiness of life is the conviction that we are loved.

Les Misérables[3] [1862]. *Fantine, bk. V, ch. 4*

Great grief is a divine and terrible radiance which transfigures the wretched. *Ib. 13*

Napoleon . . . mighty somnambulist of a vanished dream.

Ib. Cosette, bk. I, ch. 13

Waterloo is a battle of the first rank won by a captain of the second.

Ib. 16

Would you realize what Revolution is, call it Progress; and would you realize what Progress is, call it Tomorrow. *Ib. 17*

What is that to the Infinite?

Ib. 18

Great blunders are often made, like large ropes, of a multitude of fibers.

Ib. V, 10

Upon the first goblet he read this inscription, *monkey wine;* upon the second, *lion wine;* upon the third, *sheep wine;* upon the fourth, *swine wine.* These four inscriptions expressed the four descending degrees of drunkenness: the first, that which enlivens; the second, that which irritates; the third, that which stupefies; finally the last, that which brutalizes.[4] *Ib. VI, 9*

A man is not idle because he is absorbed in thought. There is a visible labor and there is an invisible labor.

Le Misérables. Cosette, bk. VII, ch. 8

No one ever keeps a secret so well as a child. *Ib. VIII, 8*

The peculiarity of prudery is to multiply sentinels, in proportion as the fortress is less threatened.[1]

Ib. Marius, bk. II, ch. 8

He had the appearance of a caryatid on vacation; he was supporting nothing but his reverie. *Ib. IV, 2*

Social prosperity means man happy, the citizen free, the nation great.

Ib. Saint Denis, bk. I, ch. 4

Nothing is more dangerous than discontinued labor; it is habit lost. A habit easy to abandon, difficult to resume.

Ib. II, 1

Thought is the labor of the intellect, reverie is its pleasure. *Ib.*

Where the telescope ends, the microscope begins. Which of the two has the grander view? *Ib. III, 3*

A compliment is something like a kiss through a veil. *Ib. VIII, 1*

Great perils have this beauty, that they bring to light the fraternity of strangers. *Ib. XII, 4*

Philosophy is the microscope of thought.

Ib. Jean Valjean, bk. II, ch. 2

The sublimest song to be heard on earth is the lisping of the human soul on the lips of children.

Ninety-Three [1879], *pt. III, bk. III, ch. 1*

To rise at six, to dine at ten,
To sup at six, to sleep at ten,
Makes a man live for ten times ten.

Inscription over the door of Hugo's study

[1] Waterloo! Waterloo! Waterloo! Morne plaine!
[2] Vous créez un frisson nouveau.
[3] Translated by CHARLES E. WILBOUR.
[4] See George Herbert, p. 322b.

[1] That is the refuge of all old coquettes; it is hard for them to be deserted by the gallants, and from such a desertion, in their spite, they take refuge in the trade of a prude. — MOLIÈRE, *Tartuffe* [1667], *act I, sc. 1*

I represent a party which does not yet exist: the party of revolution, civilization.

This party will make the twentieth century.

There will issue from it first the United States of Europe, then the United States of the World.

On the wall of the room in which Hugo died, Place des Vosges, Paris

LETITIA ELIZABETH LANDON
1802–1838

Few, save the poor, feel for the poor.
The Poor

Were it not better to forget
Than but remember and regret?
Despondency

GEORGE POPE MORRIS
1802–1864

Woodman, spare that tree!
Touch not a single bough! [1]
In youth it sheltered me,
And I'll protect it now.
Woodman, Spare That Tree [1830], *st. 1*

The iron-armed soldier, the true-hearted soldier,
The gallant old soldier of Tippecanoe.[2]
Campaign song for William Henry Harrison [1840]

A song for our banner! The watchword recall
Which gave the Republic her station:
"United we stand, divided we fall!" [3]
It made and preserves us a nation! [4]
The Flag of Our Union

[1] See Campbell, p. 538a.

[2] Morris's words, sung to the tune of *The Old Oaken Bucket,* were immensely popular. — Ben Perley Poore, *Reminiscences* [1886]

[3] See John Dickinson, p. 460b.

[4] Bless'd with victory and peace, may our Heaven-rescued land
Praise the Power that hath made and preserved us a nation.
Francis Scott Key, *The Star-Spangled Banner* [1814], *st. 4*

WINTHROP MACKWORTH PRAED
1802–1839

His talk was like a stream, which runs
With rapid change from rocks to roses;
It slipped from politics to puns;
It passed from Mahomet to Moses.
The Vicar, st. 5

Dame Fortune is a fickle gipsy,
And always blind, and often tipsy;
Sometimes for years and years together,
She'll bless you with the sunniest weather,
Bestowing honor, pudding, pence,
You can't imagine why or whence;
Then in a moment — Presto, pass! —
Your joys are withered like the grass.
The Haunted Tree

FRIEDRICH JULIUS STAHL
1802–1861

Authority, not majority.
Speech before the Erfurt Parliament [*April 11, 1850*]

WILLIAM ALLEN
1803–1879

Fifty-four forty, or fight! [1]
Speech, U.S. Senate [1844]

THOMAS LOVELL BEDDOES
1803–1849

The anchor heaves, the ship swings free,
The sails swell full. To sea, to sea!
Sailor's Song, st. 2

If there were dreams to sell,
What would you buy?

[1] Phrase adopted as the slogan of the war party in the presidential election of 1844. At the time, war with England over the Oregon question seemed imminent. The Democratic convention of 1844 demanded the reoccupation of the whole of Oregon up to 54°40′, but the new President, James K. Polk, compomised with Great Britain on the forty-ninth parallel.

Some cost a passing-bell;
Some a light sigh.
Dream Pedlary

If thou wilt ease thine heart
Of love and all its smart,
Then sleep, dear, sleep.

But wilt thou cure thy heart
Of love and all its smart,
Then die, dear, die.
Death's Jest Book [1850]

GEORGE BORROW
1803–1881

There's night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother; who would wish to die?
Lavengro [1851], *ch.* 25

I learned . . . to fear God, and to take my own part. *Ib.* 86

Youth is the only season for enjoyment, and the first twenty-five years of one's life are worth all the rest of the longest life of man, even though those five-and-twenty be spent in penury and contempt, and the rest in the possession of wealth, honors, respectability.
The Romany Rye [1857], *ch.* 30

EDWARD BULWER-LYTTON
1803–1873

A good heart is better than all the heads in the world.
The Disowned [1828], *ch.* 33

The easiest person to deceive is one's own self. *Ib.* 42

Rank is a great beautifier.
The Lady of Lyons [1838], *act II, sc.* 1

Love, like Death,
Levels all ranks, and lays the shepherd's crook
Beside the scepter. *Ib. III, 2*

Beneath the rule of men entirely great,
The pen is mightier than the sword.[1]
Richelieu [1839], *act II, sc.* 2

In the lexicon of youth, which fate reserves
For a bright manhood, there is no such word
As — *fail.* *Ib.*

Out-babying Wordsworth and out-glittering Keats.[2]
The New Timon [1846], *pt. I*

In science, read, by preference, the newest works; in literature, the oldest. The classic literature is always modern.
Caxtonia. Hints on Mental Culture

In science, address the few, in literature the many. In science, the few must dictate opinion to the many; in literature, the many, sooner or later, force their judgment on the few.
Ib. Readers and Writers

WILLIAM DRIVER
1803–1886

I name thee Old Glory.
As the flag was hoisted to the masthead of his brig[3]

RALPH WALDO EMERSON
1803–1882

Good-bye, proud world! I'm going home;
Thou art not my friend and I'm not thine.[4]
Poems [1847]. *Good-bye, st.* 1

For what are they all in their high conceit,

[1] See Cervantes, p. 195b, and Burton, p. 311a. Eloquence a hundred times has turned the scale of war and peace at will. — EMERSON, *Progress of Culture* [1867]

[2] Tennyson.

[3] On August 10, 1831, a large American flag was presented to Driver, captain of the *Charles Doggett*, by a band of women in recognition of his bringing the British mutineers of the ship *Bounty* from Tahiti back to their former home, Pitcairn Island. The flag is now in the Smithsonian Institution, Washington, D.C.

[4] See Johnson, p. 433b, and Byron, p. 556b.

When man in the bush with God may meet? *Poems. Good-bye, st. 4*

Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.
Ib. Each and All, st. 1

I wiped away the weeds and foam,
I fetched my sea-born treasures home;
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun and the sand and the wild uproar. *Ib. st. 3*

I like a church; I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains or pensive smiles;
Yet not for all his faith can see
Would I that cowlèd churchman be.
Ib. The Problem, st. 1

Not from a vain or shallow thought
His awful Jove young Phidias brought.
Ib. st. 2

The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew; —
The conscious stone to beauty grew.
Ib.

Earth proudly wears the Parthenon
As the best gem upon her zone.
Ib. st. 3

The passive Master lent his hand
To the vast soul that o'er him planned.[1]
Ib.

Announced by all the trumpets of the sky,
Arrives the snow. *Ib. The Snowstorm*

Enclosed
In a tumultuous privacy of storm.
Ib.

[1] This couplet is inscibed on the boulder marking Emerson's grave in Sleepy Hollow Cemetery, Concord, Massachusetts.

The frolic architecture of the snow.
Poems. The Snowstorm

Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand:
'Twill soon be dark;
Up! mind thine own aim, and
God speed the mark! *Ib. To J.W.*

There's no rood has not a star above it. *Ib. Musketaquid*

All sorts of things and weather
Must be taken in together,
To make up a year
And a Sphere.
Ib. Fable, The Mountain and the Squirrel

In May, when sea winds pierced our solitudes,
I found the fresh Rhodora in the woods. *Ib. The Rhodora*

Rhodora! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for seeing,
Then Beauty is its own excuse for being. Ib.

For Nature beats in perfect tune,
And rounds with rhyme her every rune,
Whether she work in land or sea,
Or hide underground her alchemy.
Thou canst not wave thy staff in air,
Or dip thy paddle in the lake,
But it carves the bow of beauty there,
And the ripples in rhymes the oar forsake. *Ib. Woodnotes II*

Things are in the saddle,
And ride mankind.
Ib. Ode Inscribed to W. H. Channing

There are two laws discrete,
Not reconciled —
Law for man, and law for thing. *Ib.*

Olympian bards who sung
Divine ideas below,

Which always find us young,
And always keep us so.
Poems. Ode to Beauty

Give all to love;
Obey thy heart;
Friends, kindred, days,
Estate, good fame,
Plans, credit and the Muse,
Nothing refuse.
Ib. Give All to Love, st. 1

Heartily know,
When half-gods go,
The gods arrive. *Ib. st. 4*

Love not the flower they pluck, and know it not,
And all their botany is Latin names.
Ib. Blight

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.
Ib. Hymn Sung at the Completion of the Battle Monument, Concord [July 4, 1837], st. 1

Hast thou named all the birds without a gun? [1]
Loved the wood-rose, and left it on its stalk? [2] *Ib. Forbearance*

"Pass in, pass in," the angels say,
"In to the upper doors,
Nor count compartments of the floors,
But mount to paradise
By the stairway of surprise."
Ib. Merlin I

God said, I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.
May-Day and Other Pieces [1867]. Boston Hymn,[3] *st. 2*

Today unbind the captive,
So only are ye unbound;
Lift up a people from the dust,
Trump of their rescue, sound!
May-Day and Other Pieces. Boston Hymn, st. 17

Oh, tenderly the haughty day
Fills his blue urn with fire.
Ib. Ode, st. 1

Go put your creed into your deed,
Nor speak with double tongue.
Ib. st. 5

I think no virtue goes with size.
Ib. The Titmouse

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, *Thou must*,
The youth replies, *I can*.
Ib. Voluntaries, III

Nor sequent centuries could hit
Orbit and sum of Shakespeare's wit.
Ib. Solution

Born for success he seemed,
With grace to win, with heart to hold,
With shining gifts that took all eyes.
Ib. In Memoriam E.B.E.

Nor mourn the unalterable Days
That Genius goes and Folly stays.
Ib.

Fear not, then, thou child infirm,
There's no god dare wrong a worm.
Ib. Compensation, I

He thought it happier to be dead,
To die for Beauty, than live for bread.
Ib. Beauty

Wilt thou seal up the avenues of ill?
Pay every debt, as if God wrote the bill.
Ib. "Suum Cuique"

Too busied with the crowded hour to fear to live or die. *Ib. Nature*

Daughters of Time, the hypocritic Days,
Muffled and dumb like barefoot dervishes,
And marching single in an endless file,
Bring diadems and fagots in their hands. *Ib. Days*

[1] See S. W. Foss, p. 846a.
[2] See Lytton, p. 741b.
[3] Read at a celebration in Boston of Emancipation Day, January 1, 1863.

I, too late,
Under her solemn fillet saw the scorn.
May-Day and Other Pieces. Days

It is time to be old,
To take in sail. *Ib. Terminus*

Obey the voice at eve obeyed at prime.
Ib.

Though love repine, and reason chafe,
There came a voice without reply —
" 'Tis man's perdition to be safe,
When for the truth he ought to die." *Ib. Sacrifice*

For what avail the plow or sail,
Or land or life, if freedom fail?
Ib. Boston, st. 5

If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.[1]
Ib. Brahma

They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.
Ib.

That book is good
Which puts me in a working mood.
Unless to Thought is added Will,
Apollo is an imbecile.
Ib. Fragments on the Poetic Gift

In the vaunted works of Art
The master stroke is Nature's part.[2]
Ib. Art

I am the owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain. *Ib. History*

Ever from one who comes tomorrow
Men wait their good and truth to borrow. *Ib. Merlin's Song*

The music that can deepest reach,
And cure all ill, is cordial speech.
May-Day and Other Pieces. Merlin's Song

Some of your hurts you have cured,
And the sharpest you still have survived,
But what torments of grief you endured
From evils which never arrived! [1]
Ib. Borrowing [from the French]

A ruddy drop of manly blood
The surging sea outweighs,
The world uncertain comes and goes,
The lover rooted stays.
Ib. Friendship

To different minds, the same world is a hell, and a heaven.
Journal [December 20, 1822]

Four snakes gliding up and down a hollow for no purpose that I could see — not to eat, not for love, but only gliding. *Ib. [April 11, 1834]*

I wish to write such rhymes as shall not suggest a restraint, but contrariwise the wildest freedom.
Ib. [June 27, 1839]

You shall have joy, or you shall have power, said God; you shall not have both. *Ib. [October 1842]*

The sky is the daily bread of the eyes. *Ib. [May 25, 1843]*

Poetry must be as new as foam, and as old as the rock. *Ib. [March 1845]*

I hate quotations. Tell me what you know. *Ib. [May 1849]*

Blessed are those who have no talent!
Ib. [February 1850]

The word *liberty* in the mouth of Mr. Webster sounds like the word *love* in the mouth of a courtesan.
Ib. [February 12 (?), 1851]

[1] See *The Upanishads*, p. 62a.

[2] Nature paints the best part of a picture, carves the best part of the statue, builds the best part of the house, and speaks the best part of the oration. — *Society and Solitude* [1870], *Art*

[1] Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come. — JAMES RUSSELL LOWELL, *Democracy and Addresses* [1884]

I trust a good deal to common fame, as we all must. If a man has good corn, or wood, or boards, or pigs, to sell, or can make better chairs or knives, crucibles or church organs, than anybody else, you will find a broad hard-beaten road to his house, though it be in the woods.[1]

Journal [*February 1855*]

The blazing evidence of immortality is our dissatisfaction with any other solution. *Ib.* [*July 1855*]

Undoubtedly we have no questions to ask which are unanswerable. We must trust the perfection of the creation so far as to believe that whatever curiosity the order of things has awakened in our minds, the order of things can satisfy.

Nature [1836], *introduction*

Nature never wears a mean appearance. Neither does the wisest man extort her secret and lose his curiosity by finding out all her perfection. *Ib. sec. 1*

Give me health and a day and I will make the pomp of emperors ridiculous. *Ib. sec. 3*

Every natural fact is a symbol of some spiritual fact. *Ib. sec. 4*

We are like Nebuchadnezzar, dethroned, bereft of reason, and eating grass like an ox. *Ib. sec. 8*

A man is a god in ruins.[2] *Ib.*

He who has mastered any law in his private thoughts, is master to that extent of all men whose language he speaks, and of all into whose language his own can be translated.

The American Scholar [1837], *sec. 3*

Wherever Macdonald sits, there is the head of the table.[1] *Ib.*

What would we really know the meaning of? The meal in the firkin; the milk in the pan; the ballad in the street; the news of the boat. *Ib.*

If the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him.[2] *Ib.*

Men grind and grind in the mill of a truism, and nothing comes out but what was put in. But the moment they desert the tradition for a spontaneous thought, then poetry, wit, hope, virtue, learning, anecdote, all flock to their aid.

Literary Ethics [1838]

Time dissipates to shining ether the solid angularity of facts.

Essays: First Series [1841]. *History*

There is properly no history; only biography.[3] *Ib.*

Nature is a mutable cloud, which is always and never the same. *Ib.*

It is the fault of our rhetoric that we cannot strongly state one fact without seeming to belie some other. *Ib.*

To believe your own thought, to believe that what is true for you in your private heart is true for all men — that is genius. *Ib. Self-Reliance*

[1] The editors, E. W. EMERSON and W. E. FORBES, appended a footnote: "There has been much inquiry in the newspapers recently as to whether Mr. Emerson wrote a sentence very like the above which has been attributed to him in print. The Editors do not find the latter in his works, but there can be little doubt that it was a memory quotation by some hearer, or, quite probably, correctly reported from one of his lectures, the same image in differing words."

If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he builds his house in the woods the world will make a beaten path to his door. — SARAH S. B. YULE AND MARY S. KEENE, *Borrowings* [1889], *reported by Mrs. Yule as having been used by Emerson in an address*

[2] See Lamartine, p. 565b.

[1] Emerson's sentence is usually quoted with the substitution of "Macgregor" for "Macdonald."

[2] See Disraeli, p. 612a.

All things come round to him who will but wait. — LONGFELLOW, *Tales of a Wayside Inn, The Student's Tale* [1863]

[3] See Carlyle, p. 577a.

We but half express ourselves, and are ashamed of that divine idea which each of us represents.

Essays: First Series. Self Reliance

Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. *Ib.*

Society everywhere is in conspiracy against the manhood of every one of its members. . . . The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs. *Ib.*

Whoso would be a man must be a nonconformist. *Ib.*

The doctrine of hatred must be preached, as the counteraction of the doctrine of love, when that pules and whines. I shun father and mother and wife and brother when my genius calls me. *Ib.*

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. *Ib.*

A foolish consistency is the hobgoblin of little minds adored by little statesmen and philosophers and divines.[1] *Ib.*

To be great is to be misunderstood. *Ib.*

An institution is the lengthened shadow of one man. *Ib.*

I like the silent church before the service begins, better than any preaching. *Ib.*

Discontent is the want of self-reliance: it is infirmity of will. *Ib.*

Traveling is a fool's paradise. . . . My giant goes with me wherever I go. *Ib.*

[1] See William Allen White, p. 896b.

For every Stoic was a Stoic; but in Christendom where is the Christian? [1]

Essays: First Series. Self Reliance

Nothing can bring you peace but yourself. *Ib.*

Every sweet has its sour; every evil its good. *Ib. Compensation*

For every thing you have missed, you have gained something else; and for every thing you gain, you lose something else. *Ib.*

Everything in Nature contains all the powers of Nature. Everything is made of one hidden stuff. *Ib.*

It is as impossible for a man to be cheated by anyone but himself, as for a thing to be, and not to be, at the same time. *Ib.*

All mankind love a lover.

Ib. Love

Thou art to me a delicious torment.

Ib. Friendship

Almost all people descend to meet.[2] *Ib.*

Happy is the house that shelters a friend. *Ib.*

A friend is a person with whom I may be sincere. Before him, I may think aloud. *Ib.*

A friend may well be reckoned the masterpiece of Nature. *Ib.*

Two may talk and one may hear, but three cannot take part in a conversation of the most sincere and searching sort. *Ib.*

The only reward of virtue is virtue; the only way to have a friend is to be one. *Ib.*

I do then with my friends as I do with my books. I would have them where I can find them, but I seldom use them. *Ib.*

[1] See Melville, p. 695b.

[2] Men descend to meet. — EMERSON, *Essays. First Series. The Over-Soul*

In skating over thin ice our safety is in our speed.

Essays: First Series. Prudence

Heroism feels and never reasons and therefore is always right.

Ib. Heroism

Beware when the great God lets loose a thinker on this planet. *Ib. Circles*

One man's justice is another's injustice; one man's beauty another's ugliness; one man's wisdom another's folly. *Ib.*

Nature abhors the old, and old age seems the only disease; [1] all others run into this one. *Ib.*

Nothing great was ever achieved without enthusiasm. *Ib.*

Nothing astonishes men so much as common sense and plain dealing.

Ib. Art

Beauty will not come at the call of a legislature, nor will it repeat in England or America its history in Greece. It will come, as always, unannounced, and spring up between the feet of brave and earnest men. *Ib.*

I fancy I need more than another to speak (rather than write), with such a formidable tendency to the lapidary style. I build my house of boulders.

Letter to Carlyle [*October 30, 1841*]

A man may love a paradox without either losing his wit or his honesty.

Walter Savage Landor [*Dial, 1841*], XII

Literature is the effort of man to indemnify himself for the wrongs of his condition. *Ib.*

There is always a certain meanness in the argument of conservatism, joined with a certain superiority in its fact.

The Conservative [1842]

For it is not meters, but a meter-making argument that makes a poem — a thought so passionate and alive that like the spirit of a plant or an animal it has an architecture of its own, and adorns nature with a new thing.

Essays: Second Series [1844]. *The Poet*

Nature and books belong to the eyes that see them. *Ib. Experience*

Of what use is genius, if the organ is too convex or too concave and cannot find a focal distance within the actual horizon of human life? *Ib.*

The only gift is a portion of thyself.[1]

Ib. Gifts

The less government we have, the better — the fewer laws, and the less confided power. *Ib. Politics*

We think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy. *Ib.*

Money, which represents the prose of life, and which is hardly spoken of in parlors without an apology, is, in its effects and laws, as beautiful as roses.

Ib. Nominalist and Realist

Every man is wanted, and no man is wanted much. *Ib.*

The reward of a thing well done, is to have done it. *Ib.*

He is great who is what he is from Nature, and who never reminds us of others.

Representative Men [1850]. *Uses of Great Men*

When nature removes a great man, people explore the horizon for a successor; but none comes, and none will. His class is extinguished with him. In some other and quite different field, the next man will appear. *Ib.*

Every hero becomes a bore at last.

Ib.

[1] Old age is an incurable disease. — SENECA, *Epistulae ad Lucilium, no. 108*

[1] See Lowell, p. 692b, and Whitman, p. 700b.

Great geniuses have the shortest biographies.

Representative Men. Plato; or, The Philosopher

Things added to things, as statistics, civil history, are inventories. Things used as language are inexhaustibly attractive. *Ib.*

Keep cool: it will be all one a hundred years hence.[1]

Ib. Montaigne; or, The Skeptic

Is not marriage an open question, when it is alleged, from the beginning of the world, that such as are in the institution wish to get out, and such as are out wish to get in? [2] *Ib.*

The Pilgrims came to Plymouth in 1620. The plays of Shakespeare were not published until three years later. Had they been published earlier, our forefathers, or the most poetical among them, might have stayed at home to read them. *Ib. Shakespeare*

Self-reliance, the height and perfection of man, is reliance on God.

The Fugitive Slave Law [1854]

Classics which at home are drowsily read have a strange charm in a country inn, or in the transom of a merchant brig. *English Traits* [1856]

Men are what their mothers made them.

Conduct of Life [1860]. *Fate*

Coal is a portable climate.

Ib. Wealth

The world is his, who has money to go over it. *Ib.*

Art is a jealous mistress.[3] *Ib.*

All educated Americans, first or last, go to Europe. *Ib. Culture*

Solitude, the safeguard of mediocrity, is to genius the stern friend. *Ib.*

[1] What matters what anybody thinks? "It will be all the same a hundred years hence." That is the most sensible proverb ever invented. — GEORGE DU MAURIER, *Peter Ibbetson* [1891]

[2] See Montaigne, p. 190b, and note.

[3] See Story, p. 543b.

There is always a best way of doing everything, if it be to boil an egg. Manners are the happy ways of doing things.

Conduct of Life. Behavior

Fine manners need the support of fine manners in others. *Ib.*

The highest compact we can make with our fellow is — "Let there be truth between us two forevermore." *Ib.*

Shallow men believe in luck.[1]

Ib. Worship

Our chief want in life is somebody who shall make us do what we can.

Ib. Considerations by the Way

Make yourself necessary to somebody. *Ib.*

Beauty without grace is the hook without the bait. *Ib. Beauty*

Never read any book that is not a year old. *Ib. In Praise of Books*

The key to the period appeared to be that the mind had become aware of itself. . . . The young men were born with knives in their brain, a tendency to introversion, self-dissection, anatomizing of motives.

Life and Letters in New England [1867]

God may forgive sins, he said, but awkwardness has no forgiveness in heaven or earth.

Society and Solitude [1870], *Society and Solitude*

The most advanced nations are always those who navigate the most.

Ib. Civilization

Hitch your wagon to a star.[2] *Ib.*

The true test of civilization is, not the census, nor the size of cities, nor the crops — no, but the kind of man the country turns out. *Ib.*

[1] Luck is infatuated with the efficient. — *Persian proverb*

[2] See Carl Schurz, p. 733a.

Every genuine work of art has as much reason for being as the earth and the sun.

Society and Solitude. Art

A masterpiece of art has in the mind a fixed place in the chain of being, as much as a plant or a crystal. *Ib.*

We boil at different degrees.

Ib. Eloquence

The best university that can be recommended to a man of ideas is the gauntlet of the mobs. *Ib.*

The ornament of a house is the friends who frequent it.

Ib. Domestic Life

Can anybody remember when the times were not hard and money not scarce? *Ib. Works and Days*

'Tis the good reader that makes the good book; in every book he finds passages which seem confidences or asides hidden from all else and unmistakably meant for his ear; the profit of books is according to the sensibility of the reader; the profoundest thought or passion sleeps as in a mine, until it is discovered by an equal mind and heart. *Ib. Success*

We do not count a man's years until he has nothing else to count.

Ib. Old Age

A mollusk is a cheap edition [of man] with a suppression of the costlier illustrations, designed for dingy circulation, for shelving in an oyster-bank or among the seaweed.

Power and Laws of Thought [*c.* 1870]

Poetry teaches the enormous force of a few words, and, in proportion to the inspiration, checks loquacity.

Parnassus [1874]. *Preface*

There are two classes of poets — the poets by education and practice, these we respect; and poets by nature, these we love. *Ib.*

Life is not so short but that there is always time enough for courtesy.

Letters and Social Aims [1876]. *Social Aims*

I have heard with admiring submission the experience of the lady who declared that the sense of being perfectly well-dressed gives a feeling of inward tranquillity which religion is powerless to bestow. *Ib.*

Do not say things. What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary. *Ib.*

Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world.

Ib. Progress and Culture, Phi Beta Kappa Address [*July 18, 1876*]

Next to the originator of a good sentence is the first quoter of it.[1]

Ib. Quotation and Originality

When Shakespeare is charged with debts to his authors, Landor replies, "Yet he was more original than his originals. He breathed upon dead bodies and brought them into life." *Ib.*

By necessity, by proclivity, and by delight, we all quote. *Ib.*

A good symbol is the best argument, and is a missionary to persuade thousands. *Ib. Poetry and Imagination*

Wit makes its own welcome, and levels all distinctions.

Ib. The Comic

The perception of the comic is a tie of sympathy with other men. *Ib.*

[1] There is not less wit nor less invention in applying rightly a thought one finds in a book, than in being the first author of that thought. — BAYLE, *Dictionnaire Historique et Critique* [1697–1702]

Though old the thought and oft exprest,
'Tis his at last who says it best.

JAMES RUSSELL LOWELL, *For an Autograph* [1868]

What is a weed? A plant whose virtues have not yet been discovered.[1]
Fortune of the Republic [1878]

To live without duties is obscene.
Lectures and Biographical Sketches [1883]. *Aristocracy*

Speak the affirmative; emphasize your choice by utter ignoring of all that you reject. *Ib. The Preacher*

Genius has no taste for weaving sand. *Ib. The Scholar*

A poet in verse or prose must have a sensuous eye, but an intellectual coperception. *Ib. Plutarch*

All thoughts of a turtle are turtles, and of a rabbit, rabbits.
The Natural History of Intellect [1893]

When you strike at a king, you must kill him.
Recollected by OLIVER WENDELL HOLMES, JR. *From* MAX LERNER, *The Mind and Faith of Justice Holmes* [1943]

ROBERT STEPHEN HAWKER
1803–1875

And shall Trelawny die?
Here's twenty thousand Cornish men
Will know the reason why.
The Song of the Western Men [1825],[2] *st. 1*

[1] A weed is no more than a flower in disguise. — JAMES RUSSELL LOWELL, *A Fable for Critics* [1848]
A weed is but an unloved flower! — ELLA WHEELER WILCOX [1850–1919], *The Weed, st. 1*

[2] "And shall Trelawny die?" has been a popular phrase throughout Cornwall since the imprisonment in the Tower of London, in 1688, of Sir Jonathan Trelawny [1650–1721] with six other prelates for refusing to recognize the Declaration of Indulgence issued by James II.

RICHARD HENRY HENGIST HORNE
1803–1884

'Tis always morning somewhere in the world.[1]
Orion [1843], *bk. III, canto 2*

DOUGLAS JERROLD
1803–1857

He is one of those wise philanthropists who in a time of famine would vote for nothing but a supply of toothpicks.
Wit and Opinions of Douglas Jerrold [1859]

Dogmatism is puppyism come to its full growth. *Ib.*

That fellow would vulgarize the day of judgment. *Ib. A Comic Author*

The best thing I know between France and England is — the sea.
Ib. The Anglo-French Alliance

Some people are so fond of ill-luck that they run halfway to meet it.
Ib. Meeting Troubles Halfway

Earth is here [Australia] so kind, that just tickle her with a hoe and she laughs with a harvest.
Ib. A Land of Plenty

The ugliest of trades have their moments of pleasure. Now, if I were a gravedigger, or even a hangman, there are some people I could work for with a great deal of enjoyment.
Ib. Ugly Trades

He was so good he would pour rosewater on a toad.
Ib. A Charitable Man

Talk to him of Jacob's ladder, and he would ask the number of the steps.
Ib. A Matter-of-fact Man

[1] See Longfellow, p. 625a.

ROBERT SMITH SURTEES
1803–1864

Full o' beans and benevolence.
Handley Cross [1843], *ch.* 27

Three things I never lends — my 'oss, my wife, and my name.
Hillingdon Hall [1845], *ch.* 33

More people are flattered into virtue than bullied out of vice.
The Analysis of the Hunting Field [1846], *ch.* 1

Better be killed than frightened to death.
Mr. Facey Romford's Hounds [1864], *ch.* 32

FEDOR TIUTCHEV
1803–1873

A thought, once uttered, is a lie.
Silentium [1830]

Like first love, the heart of Russia will not forget you.
Tribute to Pushkin [*January* 29, 1837]

Homeland of patience, land of the Russian people.
These Poor Villages [1855]

BENJAMIN DISRAELI, EARL OF BEACONSFIELD
1804–1881

The microcosm of a public school.
Vivian Grey [1826], *bk. I, ch.* 2

I hate definitions. *Ib. II,* 6

Experience is the child of Thought, and Thought is the child of Action. We cannot learn men from books.
Ib. V, 1

Variety is the mother of Enjoyment.
Ib. 4

There is moderation even in excess.
Ib. VI, 1

I repeat . . . that all power is a trust; that we are accountable for its exercise; that, from the people, and for the people, all springs, and all must exist.[1] *Vivian Grey bk. VI, ch.* 7

Man is not the creature of circumstances. Circumstances are the creatures of men. *Ib.*

A *dark* horse, which had never been thought of, and which the careless St. James had never even observed in the list, rushed past the grandstand in sweeping triumph.
The Young Duke [1831], *bk. I, ch.* 5

Yes, I am a Jew, and when the ancestors of the right honorable gentleman were brutal savages in an unknown island, mine were priests in the temple of Solomon.[2]
Reply to a taunt by Daniel O'Connell

What we anticipate seldom occurs; what we least expected generally happens.
Henrietta Temple [1837], *bk. II, ch.* 4

Though I sit down now, the time will come when you will hear me.[3]
Maiden speech in the House of Commons [1837]

Free trade is not a principle, it is an expedient.[4]
Speech on import duties [*April* 25, 1843]

The noble lord[5] is the Rupert of Parliamentary discussion.
Speech [*April* 1844]

[1] See Wycliffe, p. 163b, and note.
[2] The gentleman will please remember that when his half-civilized ancestors were hunting the wild boar in the forests of Silesia, mine were the princes of the earth. — JUDAH P. BENJAMIN [1811–1884], *reply to a Senator; from* BEN PERLEY POORE, *Reminiscences of Sixty Years in the National Metropolis* [1886]
[3] See Garrison, p. 615b.
[4] See Grover Cleveland, p. 771a.
[5] Lord Stanley.

Youth is a blunder; manhood a struggle; old age a regret.
Coningsby [1844], *bk. III, ch. 1*

Property has its duties as well as its rights.[1] *Sybil* [1845], *bk. II, ch. 11*

Little things affect little minds.
Ib. III, 2

We all of us live too much in a circle.[2] *Ib. 7*

Mr. Kremlin was distinguished for ignorance; for he had only one idea — and that was wrong.[3] *Ib. IV, 5*

I was told that the privileged and the people formed two nations. *Ib. 8*

The right honorable gentleman[4] caught the Whigs bathing and walked away with their clothes.
Speech, House of Commons [*February 28, 1845*]

A conservative government is an organized hypocrisy.
Speech on Agricultural Interests [*March 17, 1845*]

He was fresh and full of faith that "something would turn up."[5]
Tancred [1847], *bk. III, ch. 6*

Everything comes if a man will only wait.[6] *Ib. IV, 8*

A precedent embalms a principle.
Speech on the expenditures of the country [*February 22, 1848*]

Justice is truth in action.
Speech [*February 11, 1851*]

This shows how much easier it is to be critical than to be correct.
Speech [*January 24, 1860*]

[1] Property has its duties as well as its rights. — CAPTAIN THOMAS DRUMMOND (inventor of the Drummond light), *Letter to the Landlords of Tipperary* [May 22, 1838]

[2] The life of man is a self-evolving circle. — EMERSON, *Essays* [*1st series*, 1841], *Circles*

[3] See Johnson, p. 431a.

[4] Sir Robert Peel.

[5] See Dickens, p. 671a.

[6] See Emerson, p. 605b.

The characteristic of the present age is craving credulity.
Speech at Oxford Diocesan Conference [*November 25, 1864*]

Is man an ape or an angel?[1] I, my lord, I am on the side of the angels. I repudiate with indignation and abhorrence those newfangled theories. *Ib.*

In the character of the victim [Lincoln], and even in the accessories of his last moments, there is something so homely and innocent that it takes the question, as it were, out of all the pomp of history and the ceremonial of diplomacy — it touches the heart of nations and appeals to the domestic sentiment of mankind.
Speech, House of Commons [*May 1, 1865*]

Ignorance never settles a question.
Ib. [*May 14, 1866*]

Individualities may form communities, but it is institutions alone that can create a nation.
Speech at Manchester [1866]

However gradual may be the growth of confidence, that of credit requires still more time to arrive at maturity.
Speech [*November 9, 1867*]

When a man fell into his anecdotage, it was a sign for him to retire.
Lothair [1870], *ch. 28*

Every woman should marry — and no man. *Ib. 30*

You know who the critics are? The men who have failed in literature and art.[2] *Ib. 35*

"My idea of an agreeable person," said Hugo Bohun, "is a person who agrees with me." *Ib.*

Increased means and increased leisure are the two civilizers of man.
Speech to the Conservatives of Manchester [*April 3, 1872*]

The secret of success is constancy to purpose. *Speech* [*June 24, 1872*]

[1] See Rascal, p. 363b, and Charles Darwin, p. 628a.

[2] See Coleridge, p. 528a, and Lowell, p. 692b.

A university should be a place of light, of liberty, and of learning.
Speech, House of Commons [*March 11, 1873*]

The author who speaks about his own books is almost as bad as a mother who talks about her own children.
Speech [*November 19, 1873*]

The health of the people is really the foundation upon which all their happiness and all their powers as a state depend. *Speech* [*July 24, 1877*]

Lord Salisbury and myself have brought you back peace — but a peace I hope with honor.[1]
Speech, House of Commons [*July 16, 1878*]

A series of congratulatory regrets.[2]
Speech, Knightsbridge [*July 27, 1878*]

A sophistical rhetorician [Gladstone], inebriated with the exuberance of his own verbosity, and gifted with an egotistical imagination that can at all times command an interminable and inconsistent series of arguments to malign an opponent and to glorify himself. *Ib.*

The harebrained chatter of irresponsible frivolity.
Speech, Guildhall, London [*November 9, 1878*]

His Christianity was muscular.
Endymion [*1880*], *ch. 14*

The Athanasian Creed is the most splendid ecclesiastical lyric ever poured forth by the genius of man. *Ib. 52*

"As for that," said Waldershare, "sensible men are all of the same religion." "And pray, what is that?" inquired the prince. "Sensible men never tell." *Ib. 81*

[1] See Russell, p. 567b, and Chamberlain, p. 897a.
[2] Lord Hartington's Resolution on the Berlin Treaty.

NATHANIEL HAWTHORNE
1804–1864

Amid the seeming confusion of our mysterious world, individuals are so nicely adjusted to a system, and systems to one another and to a whole, that, by stepping aside for a moment, a man exposes himself to a fearful risk of losing his place forever.
Wakefield [1835]

His hour is one of darkness, and adversity, and peril. But should domestic tyranny oppress us, or the invader's step pollute our soil, still may the Gray Champion come, for he is the type of New England's hereditary spirit; and his shadowy march, on the eve of danger, must ever be the pledge, that New England's sons will vindicate their ancestry.
The Gray Champion [1835]

By the sympathy of your human hearts for sin ye shall scent out all the places — whether in church, bedchamber, street, field, or forest — where crime has been committed, and shall exult to behold the whole earth one stain of guilt, one mighty blood spot.
Young Goodman Brown [1835]

As the moral gloom of the world overpowers all systematic gaiety, even so was their home of wild mirth made desolate amid the sad forest.
The Maypole of Merrymount [1836]

"What is the Unpardonable Sin?" asked the lime-burner. . . .
"It is a sin that grew within my own breast," replied Ethan Brand. . . . The sin of an intellect that triumphed over the sense of brotherhood with man and reverence for God."
Ethan Brand [1850]

On the breast of her gown, in red cloth, surrounded with an elaborate embroidery and fantastic flourishes of gold thread, appeared the letter A.
The Scarlet Letter [1850], *ch. 2*

There is a fatality, a feeling so irresistible and inevitable that it has the force of doom, which almost invariably compels human beings to linger around and haunt, ghostlike, the spot where some great and marked event has given the color to their lifetime; and still the more irresistibly, the darker the tinge that saddens it.

The Scarlet Letter, ch. 5

Wherever there is a heart and an intellect, the diseases of the physical frame are tinged with the peculiarities of these. *Ib. 9*

Let men tremble to win the hand of woman, unless they win along with it the utmost passion of her heart.

Ib. 15

"Never, never!" whispered she. "What we did had a consecration of its own." *Ib. 17*

The scarlet letter was her passport into regions where other women dared not tread. Shame, Despair, Solitude! These had been her teachers — stern and wild ones — and they had made her strong, but taught her much amiss.

Ib. 18

No man, for any considerable period, can wear one face to himself, and another to the multitude, without finally getting bewildered as to which may be the true. *Ib. 20*

Among many morals which press upon us from the poor minister's miserable experience, we put only this into a sentence: "Be true! Be true! Show freely to the world, if not your worst, yet some trait whereby the worst may be inferred." *Ib. 24*

The book, if you would see anything in it, requires to be read in the clear, brown, twilight atmosphere in which it was written; if opened in the sunshine, it is apt to look exceedingly like a volume of blank pages.

Twice-Told Tales [1851], *preface*

Not to be deficient in this particular, the author has provided himself with a moral — the truth, namely, that the wrongdoing of one generation lives into the successive ones.

The House of the Seven Gables [1851], *preface*

God will give him blood to drink!

Ib. ch. 1

Life is made up of marble and mud.

Ib. 2

What other dungeon is so dark as one's own heart! What jailer so inexorable as one's self! *Ib. 11*

Of all the events which constitute a person's biography, there is scarcely one . . . to which the world so easily reconciles itself as to his death.

Ib. 21

The greatest obstacle to being heroic is the doubt whether one may not be going to prove one's self a fool; the truest heroism is, to resist the doubt; and the profoundest wisdom, to know when it ought to be resisted, and when to be obeyed.

The Blithedale Romance [1852], *ch. 2*

I am a woman, with every fault, it may be, that a woman ever had — weak, vain, unprincipled (like most of my sex; for our virtues, when we have any, are merely impulsive and intuitive). *Ib. 25*

It is because the spirit is inestimable that the lifeless body is so little valued.

Ib. 28

In youth men are apt to write more wisely than they really know or feel; and the remainder of life may be not idly spent in realizing and convincing themselves of the wisdom they uttered long ago.

The Snow Image [1852], *preface*

No author, without a trial, can conceive of the difficulty of writing a romance about a country where there is no shadow, no antiquity, no mystery,

no picturesque and gloomy wrong, nor anything but a commonplace prosperity, in broad and simple daylight, as is happily the case with my dear native land. . . . Romance and poetry, ivy, lichens and wallflowers need ruin to make them grow.

The Marble Faun [1860], *preface*

This greatest mortal consolation, which we derive from the transitoriness of all things — from the right of saying, in every conjuncture, "This, too, will pass away." [1]

Ib. ch. 16

Nobody, I think, ought to read poetry, or look at pictures or statues, who cannot find a great deal more in them than the poet or artist has actually expressed.[2]

Ib. 41

Mountains are earth's undecaying monuments.

Sketches from Memory [1868]. *The Notch of the White Mountains*

CHARLES AUGUSTIN SAINTE-BEUVE
1804–1869

Vigny, more secret,
As if in his tower of ivory, retired before noon.[3]

Pensées d'Août, à M. Villemain [1837], *st. 3*

Silence is the sovereign contempt.[4]

Mes Poisons

[1] See Lincoln, p. 636b.

[2] Every book is written with a constant secret reference to the few intelligent persons whom the writer believes to exist in the million. . . . The artist has always the masters in his eye. — EMERSON, *Progress of Culture* [1867]

[3] Vigny, plus secret,
Comme en sa tour d'ivoire, avant midi, rentrait.

The poet, retired in his Tower of Ivory, isolated, according to his desire, from the world of man, resembles, whether he so wishes or not, another solitary figure, the watcher enclosed for months at a time in a lighthouse at the head of a cliff. — JULES DE GAULTIER [b. 1858], *La Guerre et les Destinées de l'Art*

[4] Le silence seul est le souverain mépris.

SARAH FLOWER ADAMS
1805–1848

Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee.

Nearer, My God, to Thee, st. 2

He sendeth sun, He sendeth shower.

Hymn, first line and title

WILLIAM LLOYD GARRISON
1805–1879

Our country is the world — our countrymen are all mankind.[1]

Motto of the Liberator [1831]

Let Southern oppressors tremble — let their secret abettors tremble — let their Northern apologists tremble — let all the enemies of the persecuted blacks tremble.

The Liberator, no. 1 [*January 1, 1831*]

I will be as harsh as truth and as uncompromising as justice. On this subject I do not wish to think, or speak, or write, with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen; but urge me not to use moderation.[2]

Ib.

I am in earnest — I will not equivocate — I will not excuse — I will not retreat a single inch; and I will be heard! [3]

Ib.

The compact which exists between the North and the South is a covenant with death and an agreement with hell.[4]

Resolution adopted by the Anti-Slavery Society [*January 27, 1843*]

[1] See Socrates, p. 87b, and note.

[2] See Paine, p. 467b.

[3] See Disraeli, p. 611b.

[4] See *Isaiah 28:15*, p. 32a.

With reasonable men, I will reason; with humane men I will plead; but to tyrants I will give no quarter, nor waste arguments where they will certainly be lost.

W. P. AND F. J. T. GARRISON, *William Lloyd Garrison* [1885–1889], *vol. I, p. 188*

Since the creation of the world there has been no tyrant like Intemperance, and no slaves so cruelly treated as his. *Ib. p. 268*

We may be personally defeated, but our principles never. *Ib. p. 402*

Wherever there is a human being, I see God-given rights inherent in that being, whatever may be the sex or complexion. *Ib. III, p. 390*

You cannot possibly have a broader basis for any government than that which includes all the people, with all their rights in their hands, and with an equal power to maintain their rights.[1] *Ib. IV, p. 224*

COLONEL SIDNEY SHERMAN
1805–1873

Remember the Alamo! [2]

Battle cry, San Jacinto [*April 21, 1836*]; *attributed*

ALEXIS DE TOCQUEVILLE
1805–1859

I know of no country, indeed, where the love of money has taken stronger hold on the affections of men and where a profounder contempt is expressed for the theory of the permanent equality of property.

Democracy in America,[1] *pt. I* [1835], *ch. 3*

Within these limits the power vested in the American courts of justice of pronouncing a statute to be unconstitutional forms one of the most powerful barriers that have ever been devised against the tyranny of political assemblies. *Ib. 6*

I have never been more struck by the good sense and the practical judgment of the Americans than in the manner in which they elude the numberless difficulties resulting from their Federal Constitution. *Ib. 8*

In this question, therefore, there is no medium between servitude and license; in order to enjoy the inestimable benefits that the liberty of the press ensures, it is necessary to submit to the inevitable evils that it creates. *Ib. 9*

They [the Americans] have all a lively faith in the perfectibility of man, they judge that the diffusion of knowledge must necessarily be advantageous, and the consequences of ignorance fatal; they all consider society as a body in a state of improvement, humanity as a changing scene, in which nothing is, or ought to be, permanent; and they admit that what appears to them today to be good, may be superseded by something better tomorrow. *Ib. 18*

America is a land of wonders, in which everything is in constant motion and every change seems an improvement. The idea of novelty is there indissolubly connected with the idea of amelioration. No natural boundary seems to be set to the efforts of man; and in his eyes what is not yet done is only what he has not yet attempted to do. *Ib.*

Democratic nations care but little for what has been, but they are haunted by

[1] See Wycliffe, p. 163b; Webster, p. 547a; Lincoln, p. 639a; and Parker, p. 657b.

[2] On March 6, 1836, five days after Texas declared her independence from Mexico, President Antonio López de Santa Anna attacked the Alamo, the fortified mission at San Antonio; captured it after every Texan had been killed or wounded; and put the wounded to death. He was defeated and captured at San Jacinto [April 21, 1836] by the Texas army under Commander in Chief Samuel Houston.

[1] The Henry Reeve text, as revised by Francis Bowen, corrected and edited by Phillips Bradley [1945].

visions of what will be; in this direction their unbounded imagination grows and dilates beyond all measure. . . . Democracy, which shuts the past against the poet, opens the future before him.

Democracy in America, pt. II [1840], *bk. I, ch. 17*

Thus not only does democracy make every man forget his ancestors, but it hides his descendants and separates his contemporaries from him; it throws him back forever upon himself alone and threatens in the end to confine him entirely within the solitude of his own heart. *Ib. bk. II, ch. 2*

If I were asked . . . to what the singular prosperity and growing strength of that people [the Americans] ought mainly to be attributed, I should reply: To the superiority of their women. *Ib. bk. III, ch. 12*

The love of wealth is therefore to be traced, as either a principal or accessory motive, at the bottom of all that the Americans do; this gives to all their passions a sort of family likeness. . . . It may be said that it is the vehemence of their desires that makes the Americans so methodical; it perturbs their minds, but it disciplines their lives.

Ib. 17

SAMUEL WILBERFORCE[1]
1805–1873

If I were a cassowary
On the plains of Timbuctoo,
I would eat a missionary,
Cassock, band,[2] and hymnbook, too.

Impromptu

ELIZABETH BARRETT BROWNING
1806–1861

Thou large-brained woman and large-hearted man.

To George Sand, A Desire [1844]

Or from Browning some "Pomegranate," which, if cut deep down the middle,
Shows a heart within blood-tinctured of a veined humanity.

Lady Geraldine's Courtship [1844], *st. 41*

Life treads on life, and heart on heart;
We press too close in church and mart
To keep a dream or grave apart.

A Vision of Poets [1844], *conclusion, l. 1*

Knowledge by suffering entereth,
And life is perfected by death.

Ib. last lines

And I smiled to think God's greatness flowed around our incompleteness —
Round our restlessness, His rest.

Rime of the Duchess May [1844], *conclusion, st. 11*

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?

The Cry of the Children [1844], *st. 1*

The child's sob in the silence curses deeper
Than the strong man in his wrath.

Ib. st. 13

I tell you hopeless grief is passionless.

Grief [1844], *l. 1*

Therefore to this dog will I,
Tenderly not scornfully,
Render praise and favor:
With my hand upon his head,
Is my benediction said
Therefore and forever.

To Flush, My Dog [1844], *st. 14*

And lips say "God be pitiful,"
Who ne'er said "God be praised."

The Cry of the Human [1844], *st. 1*

And kings crept out again to feel the sun.

Crowned and Buried [1844], *st. 11*

[1] Bishop of Oxford, and later of Winchester — nicknamed "Soapy Sam."
[2] Variant: Skin and bones.

"Yes," I answered you last night;
"No," this morning, sir, I say:
Colors seen by candlelight
Will not look the same by day.[1]
The Lady's "Yes" [1844], *st. 1*

By thunders of white silence overthrown.
Hiram Power's Greek Slave [1850], *last line*

Unless you can muse in a crowd all day
On the absent face that fixed you;
Unless you can love, as the angels may,
With the breadth of heaven betwixt you;
Unless you can dream that his faith is fast,
Through behoving and unbehoving;
Unless you can die when the dream is past —
Oh, never call it loving!
A Woman's Shortcomings [1850], *st. 5*

"Guess now who holds thee?" — "Death," I said. But there
The silver answer rang — "Not Death, but Love."
Sonnets from the Portuguese [1850], *no. 1*

Go from me. Yet I feel that I shall stand
Henceforward in thy shadow. *Ib. 6*

If thou must love me, let it be for naught
Except for love's sake only. *Ib. 14*

When our two souls stand up erect and strong,
Face to face, silent, drawing nigh and nigher. *Ib. 22*

[1] To say why gals acts so or so,
Or don't, 'ould be presumin';
Mebby to mean *yes* an' say *no*
Comes nateral to women.
JAMES RUSSELL LOWELL, *The Biglow Papers, series II* [1867], *st. 18*

And if I loved you Wednesday,
Well, what is that to you?
I do not love you Thursday —
So much is true.
EDNA ST. VINCENT MILLAY [1892–1950], *Thursday*

God only, who made us rich, can make us poor.
Sonnets from the Portuguese, no. 24

Because God's gifts put man's best dreams to shame. *Ib. 26*

How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and ideal Grace.
Ib. 43

I love thee with a love I seemed to lose
With my lost saints — I love thee with the breath,
Smiles, tears, of all my life! — and, if God choose,
I shall but love thee better after death.
Ib.

Life, struck sharp on death,
Makes awful lightning.
Aurora Leigh [1] [1857], *bk. I, l. 210*

As sings the lark when sucked up out of sight
In vortices of glory and blue air.
Ib. l. 1055

I should not dare to call my soul my own. *Ib. II, l. 786*

God answers sharp and sudden on some prayers,
And thrusts the thing we have prayed for in our face,
A gauntlet with a gift in 't.
Ib. l. 952

How many desolate creatures on the earth
Have learnt the simple dues of fellowship
And social comfort, in a hospital.
Ib. III, l. 1122

A little sunburnt by the glare of life.
Ib. IV, l. 1140

Since when was genius found respectable? *Ib. VI, l. 275*

[1] See Edward Fitzgerald, p. 631a.

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes;
The rest sit round it and pluck blackberries.
Aurora Leigh, bk. VII, l. 820

What was he doing, the great god Pan,
Down in the reeds by the river?
Spreading ruin and scattering ban,
Splashing and paddling with hoofs of a goat,
And breaking the golden lilies afloat
With the dragonfly on the river.
A Musical Instrument [1860]

Grief may be joy misunderstood;
Only the Good discerns the good.
De Profundis [1862], *st. 21*

FRIEDRICH HALM [ELIGIUS FRANZ JOSEF VON MÜNCH-BELLINGHAUSEN]
1806–1871

Two souls with but a single thought,
Two hearts that beat as one.[1]
Der Sohn der Wildness [1842], *act II*

JOHN STUART MILL
1806–1873

The sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number is self-protection.
Liberty [1859], *introduction*

If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind. *Ib. ch. 2*

We can never be sure that the opinion we are endeavoring to stifle is a false opinion; and if we were sure, stifling it would be an evil still. *Liberty, ch. 2*

The liberty of the individual must be thus far limited; he must not make himself a nuisance to other people.
Ib. 3

All good things which exist are the fruits of originality. *Ib.*

Liberty consists in doing what one desires. *Ib. 5*

The worth of a state, in the long run, is the worth of the individuals composing it. *Ib.*

Unearned increment.
Dissertations and Discussions [1859]

It is better to be Socrates dissatisfied than a pig satisfied.
Utilitarianism [1863]

Ask yourself whether you are happy, and you cease to be so.
Autobiography [1873], *ch. 5*

JOHANN BERNHARD GRAF VON RECHBERG
1806–1899

Guarantees which are not worth the paper they are written on.
In a dispatch concerning the recognition of Italy [1861]

NATHANIEL PARKER WILLIS
1806–1867

The sin forgiven by Christ in Heaven
By man is cursed alway.
Unseen Spirits, st. 5

CHARLES FRANCIS ADAMS
1807–1886

It would be superfluous in me to point out to your Lordship that this is war.
Dispatch to Earl Russell [*September 5, 1863*]

[1] Zwei Sellen und en Gedanke,
Zwei Herzen und ein Schlag!
Translated by MARIA LOVELL.

JEAN LOUIS RODOLPHE AGASSIZ
1807–1873

The world has arisen in some way or another. How it originated is the great question, and Darwin's theory, like all other attempts to explain the origin of life, is thus far merely conjectural. I believe he has not even made the best conjecture possible in the present state of our knowledge.

Evolution and Permanence of Type [1874]

GIUSEPPE GARIBALDI
1807–1882

I offer neither pay, nor quarters, nor provisions; I offer hunger, thirst, forced marches, battles and death. Let him who loves his country in his heart, and not with his lips only, follow me.[1]

From G. M. TREVELYAN, *Garibaldi's Defense of the Roman Republic* [1907–1911].

ROBERT EDWARD LEE
1807–1870

It is well that war is so terrible, or we should get too fond of it.[2]

On seeing a Federal charge repulsed at Fredericksburg [*December* 1862]

Duty is the sublimest word in our language. Do your duty in all things. You cannot do more. You should never wish to do less.

Inscribed beneath his bust in the Hall of Fame

Let the tent be struck.

Last words [*October* 12, 1870]

HENRY WADSWORTH LONGFELLOW
1807–1882

Music is the universal language of mankind — poetry their universal pastime and delight.

Outre-Mer [1833–1834]

I heard the trailing garments of the Night
Sweep through her marble halls.

Hymn to Night [1839], *st.* 1

Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.[1]
Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

A Psalm of Life [1839], *st.* 1, 2

Art is long, and Time is fleeting,[2]
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.[3]

Ib. st. 4

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead! [4]
Act — act in the living present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Ib. st. 6, 7

Let us, then, be up and doing,
With a heart for any fate; [5]
Still achieving, still pursuing,
Learn to labor and to wait. *Ib. st.* 9

There is a Reaper whose name is Death,
And, with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

The Reaper and the Flowers [1839], *st.* 1

The hooded clouds, like friars,
Tell their beads in drops of rain.

Midnight Mass for the Dying Year [1839], *st.* 4

[1] See Prescott, p. 587a, and Churchill, p. 920b.

[2] See William T. Sherman, p. 705a.

[1] See Phaedrus, p. 129b, and W. S. Gilbert, p. 766a.

[2] See Hippocrates, p. 88b, and Goethe, p. 477b.

[3] Our lives are but our marches to the grave. — BEAUMONT AND FLETCHER, *The Humorous Lieutenant* [1619], *act III, sc. 5*

[4] See *Matthew 8:22*, p. 41b.

[5] See Byron, p. 559b.

Who ne'er his bread in sorrow ate,
Who ne'er the mournful midnight hours
Weeping upon his bed has sate,
He knows you not, ye Heavenly Powers.[1]

Hyperion [1839], *bk. I, motto*

Look not mournfully into the Past. It comes not back again. Wisely improve the Present. It is thine. Go forth to meet the shadowy Future, without fear, and with a manly heart.[2] *Ib. IV, ch. 8*

Skoal! to the Northland! skoal!
Thus the tale ended.

The Skeleton in Armor [1841], *st. 20*

It was the schooner Hesperus,
That sailed the wintry sea;
And the skipper had taken his little daughter,
To bear him company.

The Wreck of the Hesperus [1842], *st. 1*

But the father answered never a word,
A frozen corpse was he. *Ib. st. 12*

Christ save us all from a death like this,
On the reef of Norman's Woe!

Ib. st. 22

Under the spreading chestnut tree
The village smithy stands;
The smith a mighty man is he
With large and sinewy hands.
And the muscles of his brawny arms
Are strong as iron bands.

The Village Blacksmith [1842], *st. 1*

His brow is wet with honest sweat,
He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man.

The Village Blacksmith, st. 2

Something attempted, something done,
Has earned a night's repose. *Ib. st. 7*

No one is so accursed by fate,
No one so utterly desolate,
But some heart, though unknown,
Responds unto his own.

Endymion [1842], *st. 8*

Into each life some rain must fall,
Some days must be dark and dreary.

The Rainy Day [1842], *st. 3*

I like that ancient Saxon phrase, which calls
The burial ground God's Acre!

God's Acre [1842], *st. 1*

Standing with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet!

Maidenhood [1842], *st. 3*

A banner with the strange device,
Excelsior! *Excelsior* [1842], *st. 1*

Stars of the summer night!
Far in yon azure deeps,
Hide, hide your golden light!
She sleeps!
My lady sleeps!
Sleeps!

The Spanish Student [1843], *act I, sc. 3* [*serenade*]

She floats upon the river of his thoughts. *Ib. II, 3*

I stood on the bridge at midnight,
As the clocks were striking the hour.

The Bridge [1845]

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.

The Day Is Done [1845], *st. 1*

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Ib. st. 3

[1] Wer nie sein Brod mit Tränen ass,
Wer nie die kummervollen Nächte
Auf seinem Bette weinend sass,
Der kennt euch nicht, ihr himmlischen Mächte.

GOETHE, *Wilhelm Meister's Apprenticeship* [1786–1830], *bk. II, ch. 13*

See Goethe, p. 477a.

[2] Blicke nicht trauernd in die Vergangenheit,
Sie kommt nicht wieder, nutze weise die Gegenwart,
Sie ist dein, der düsteren Zukunft geh ohne
Furcht mit männliche Sinne entgegen.

Inscription, Chapel of St. Gilgen, near Salzburg

Some simple and heartfelt lay.
The Day Is Done, st. 4

The bards sublime,
Whose distant footsteps echo
Through the corridors of Time.
Ib. st. 5

And the night shall be filled with music,
And the cares, that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away. *Ib. st. 11*

The horologe of Eternity
Sayeth this incessantly —
"Forever — never!
Never — forever!"
The Old Clock on the Stairs [1845], st. 9

I shot an arrow into the air,
It fell to earth, I knew not where.
The Arrow and the Song [1845], st. 1

And the song, from beginning to end,
I found in the heart of a friend.
Ib. st. 3

This is the forest primeval. The murmuring pines and the hemlocks . . .
Stand like Druids of old.
Evangeline [1847], l. 1

Alike were they free from
Fear, that reigns with the tyrant, and envy, the vice of republics.
Ib. pt. I, sec. 1

When she had passed, it seemed like the ceasing of exquisite music.
Ib.

Silently one by one, in the infinite meadows of heaven
Blossomed the lovely stars, the forget-me-nots of the angels. *Ib. 3*

Talk not of wasted affection! affection never was wasted;
If it enrich not the heart of another, its waters, returning
Back to their springs, like the rain, shall fill them full of refreshment:
That which the fountain sends forth returns again to the fountain.
Evangeline, pt. II, sec. 1

Give what you have. To someone, it may be better than you dare to think.
Kavanagh [1849]

Build me straight, O worthy Master!
Staunch and strong, a goodly vessel,
That shall laugh at all disaster,
And with wave and whirlwind wrestle!
The Building of the Ship [1849], l. 1

And see! she stirs!
She starts — she moves — she seems to feel
The thrill of life along her keel.
Ib. l. 349

Sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
Ib. l. 378

Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee — are all with thee!
Ib. l. 396

There is no fireside, howsoe'er defended,
But has one vacant chair!
Resignation [1849], st. 1

There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.
Ib. st. 5

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.
The Builders [1849], st. 2

God sent his Singers upon earth
With songs of sadness and of mirth.
The Singers [1849], st. 1

But the great Master said, "I see
No best in kind, but in degree;
I gave a various gift to each,
To charm, to strengthen, and to teach."
The Singers, st. 6

All your strength is in your union.
All your danger is in discord;
Therefore be at peace henceforward,
And as brothers live together.
The Song of Hiawatha [1855], *pt. I*

By the shores of Gitche Gumee,
By the shining Big-Sea-Water,
Stood the wigwam of Nokomis,
Daughter of the Moon, Nokomis.
Ib. III

From the waterfall he named her,
Minnehaha, Laughing Water.
Ib. IV

As unto the bow the cord is,
So unto the man is woman,
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other!
Ib. X

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.
Driftwood [1857]

If I am not worth the wooing, I surely am not worth the winning.
The Courtship of Miles Standish [1858], *pt. III*

"Why don't you speak for yourself, John?" [1]
Ib.

Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame.[2]
The Ladder of St. Augustine [1858], *st. 1*

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.
The Ladder of St. Augustine, st. 10

The long mysterious Exodus of death.
The Jewish Cemetery at Newport [1858], *st. 1*

A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts.
My Lost Youth [1858], *refrain*

A Lady with a Lamp [1] shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.
Santa Filomena [1858], *st. 10*

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.
Children [1858], *st. 9*

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.
The Children's Hour [1860], *st. 1*

I hear in the chamber above me
The patter of little feet. *Ib. st. 2*

Grave Alice, and laughing Allegra,
And Edith with golden hair.
Ib. st. 3

Listen, my children, and you shall hear,
Of the midnight ride of Paul Revere,
On the eighteenth of April, in Seventy-five;
Hardly a man is now alive
Who remembers that famous day and year.
Tales of a Wayside Inn [1863–1874], *pt. I, The Landlord's Tale: Paul Revere's Ride, st. 1*

[1] See Shakespeare, p. 246a.

[2] See St. Augustine, p. 147a, and Tennyson, p. 649b.

[1] Florence Nightingale [1820–1910].

One if by land, and two if by sea;[1]
And I on the opposite shore will be,
Ready to ride and spread the alarm
Through every Middlesex village and farm.
Tales of a Wayside Inn, pt. I, Paul Revere's Ride, st. 2

The fate of a nation was riding that night. *Ib. st. 8*

He seemed the incarnate "Well, I told you so!"
Ib. The Poet's Tale: The Birds of Killingworth, st. 9

Ships that pass in the night, and speak each other in passing,
Only a signal shown and a distant voice in the darkness;
So on the ocean of life we pass and speak one another,[2]
Only a look and a voice; then darkness again and a silence.
Ib. pt. III, The Theologian's Tale: Elizabeth, IV

Time has laid his hand
Upon my heart, gently, not smiting it,
But as a harper lays his open palm
Upon his harp to deaden its vibrations.
The Golden Legend [1872], *pt. IV, The Cloisters*

The grave itself is but a covered bridge
Leading from light to light, through a brief darkness.[3]
Ib. V, A Covered Bridge at Lucerne

Don't cross the bridge till you come to it,
Is a proverb old, and of excellent wit.
The Golden Legend, pt. VI, The School of Salerno

Let him not boast who puts his armor on
As he who puts if off, the battle done.
Morituri Salutamus [1875], *st. 9*

Ye, against whose familiar names not yet
The fatal asterisk of death is set.
Ib. st. 11

The love of learning, the sequestered nooks,
And all the sweet serenity of books.
Ib. st. 21

Ah, nothing is too late,
Till the tired heart shall cease to palpitate. *Ib. st. 22*

For age is opportunity no less
Than youth itself. *Ib. st. 24*

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat. *The Poets*

Nothing that is can pause or stay;
The moon will wax, the moon will wane,
The mist and cloud will turn to rain,
The rain to mist and cloud again,
Tomorrow be today.
Kéramos [1878]

Three silences there are: the first of speech,
The second of desire, the third of thought;
This is the lore a Spanish monk, distraught
With dreams and visions, was the first to teach.
The Three Silences of Molinos[1]

In the long, sleepless watches of the night.
The Cross of Snow [1879]

[1] See Paul Revere, p. 464b.

[2] And soon, too soon, we part with pain,
To sail o'er silent seas again.
THOMAS MOORE [1779–1852], *Meeting of the Ships*

Two lives that once part are as ships that divide. — EDWARD BULWER-LYTTON [1803–1873], *A Lament*

As vessels starting from ports thousands of miles apart pass close to each other in the naked breadths of the ocean, nay, sometimes even touch in the dark. — OLIVER WENDELL HOLMES, *Professor at the Breakfast Table* [1860]

[3] Death seems but a covered way
Which opens into light.
WHITTIER [1807–1892], *My Psalm, st. 14*

[1] Miguel Molinos [1640–1696], Spanish mystic, one of the early Quietists.

The holiest of all holidays are those
Kept by ourselves in silence and apart;
The secret anniversaries of the heart.
Holidays

Your silent tents of green [1]
We deck with fragrant flowers;
Yours has the suffering been,
The memory shall be ours.
Decoration Day, st. 6

Great is the art of beginning, but greater the art is of ending;
Many a poem is marred by a superfluous verse.
Elegiac Verse, st. 14

There was a little girl
Who had a little curl
Right in the middle of her forehead;
And when she was good
She was very, very good,
But when she was bad she was horrid.
There Was a Little Girl [2]

Out of the shadows of night
The world rolls into light;
It is daybreak everywhere.[3]
The Bells of San Blas,[4] *st. 11*

ROBERT MONTGOMERY
1807–1855

The soul aspiring pants its source to mount,
As streams meander level with their fount.[5]
The Omnipresence of the Deity [1828], *pt. I*

[1] The low green tent
Whose curtain never outward swings.
WHITTIER, *Snowbound* [1866]

[2] BLANCHE ROOSEVELT TUCKER, in *The Home Life of Henry W. Longfellow* [1882], states that these lines were written by the poet for his children on a day when Edith did not want to have her hair curled.

[3] See Horne, p. 610b.

[4] The last poem written by Longfellow, dated March 15, 1882. He died March 24.

[5] We take this to be, on the whole, the worst similitude in the world. In the first place, no stream meanders or can possibly meander level with the fount. In the next place, if streams did meander level with their founts, no two motions can be less like each other than that of meandering level and that of mounting upwards. — MACAULAY, *Review of Montgomery's Poems* [1830]
These lines were omitted in the subsequent edition of the poem.

JOHN GREENLEAF WHITTIER
1807–1892

No fetters in the Bay State — no slave upon our land!
Massachusetts to Virginia [1843], *st. 24*

What calls back the past, like the rich pumpkin pie?
The Pumpkin [1844], *st. 3*

The Present, the Present is all thou hast
For thy sure possessing;
Like the patriarch's angel hold it fast
Till it gives its blessing.[1]
My Soul and I [1847], *st. 34*

The Night is mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
A Dream of Summer [1847], *st. 4*

So fallen! so lost! the light withdrawn
Which once he wore!
The glory from his gray hairs gone
Forevermore!
Ichabod [2] [1850], *st. 1*

From those great eyes
The soul has fled:
When faith is lost, when honor dies,
The man is dead! *Ib. st. 8*

[1] See *Genesis 32:26*, p. 7b, and Cotton, p. 421a.

[2] This poem was the outcome of the surprise and grief and forecast of evil consequences which I felt on reading the seventh of March speech of Daniel Webster in support of the "compromise," and the Fugitive Slave Law. No partisan or personal enmity dictated it. On the contrary my admiration of the splendid personality and intellectual power of the great senator was never stronger than when I laid down his speech, and, in one of the saddest moments of my life, penned my protest. — WHITTIER'S *Note*
And she named the child Ichabod, saying, The glory is departed from Israel. — *I Samuel 4:21*

Search thine own heart. What paineth thee
In others in thyself may be.
The Chapel of the Hermits [1853], *st.* 85

Blessings on thee, little man,
Barefoot boy, with cheek of tan!
The Barefoot Boy [1856], *st.* 1

Health that mocks the doctor's rules,
Knowledge never learned of schools.
Ib. st. 2

The age is dull and mean. Men creep,
Not walk.
Lines Inscribed to Friends under Arrest for Treason Against the Slave Power [1856], *st.* 1

Nature speaks in symbols and in signs.
To Charles Sumner

For of all sad words of tongue or pen,
The saddest are these: "It might have been!"
Maud Muller [1856], *st.* 53

Old Floyd Ireson, for his hard heart,
Tarred and feathered and carried in a cart
By the women of Marblehead.
Skipper Ireson's Ride [1860], *st.* 1

Round the silver domes of Lucknow,
Moslem mosque and Pagan shrine,
Breathed the air to Britons dearest,
The air of Auld Lang Syne.[1]
The Pipes at Lucknow, st. 9

The windows of my soul I throw
Wide open to the sun.
My Psalm, st. 2

Up from the meadows rich with corn,
Clear in the cool September morn.
Barbara Frietchie [1864], *st.* 1

The clustered spires of Frederick stand
Green-walled by the hills of Maryland.
Ib. st. 2

"Shoot, if you must, this old gray head,
But spare your country's flag," she said.
Barbara Frietchie, st. 18

"Who touches a hair of yon gray head
Dies like a dog! March on!" he said.
Ib. st. 21

The sun that brief December day
Rose cheerless over hills of gray,
And, darkly circled, gave at noon
A sadder light than waning moon.
Snowbound [1866], *l.* 1

Shut in from all the world without,
We sat the clean-winged hearth about.
Ib. l. 155

Angel of the backward look.
Ib. l. 714

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.
The Eternal Goodness [1867], *st.* 20

Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.
The Brewing of Soma [1872]

God is and all is well.[1]
My Birthday, st. 2

He brings cool dew in his little bill,
And lets it fall on the souls of sin:
You can see the mark on his red breast still
Of fires that scorch as he drops it in.[2]
The Robin, st. 4

[1] See Browning, p. 661b.

[2] Far, far away, is a land of woe and darkness, spirits of evil and fire. Day after day a little bird flies there, bearing in his bill a drop of water to quench the flame. So near the burning stream does he fly that his feathers are scorched by it, and hence he is named "Bron-rhuddyn" — breast-burned. — *Carmarthenshire legend of the robin*

Sweet Robin, I have heard them say
That thou wert there upon the day
That Christ was crowned in cruel scorn,
And bore away one bleeding thorn;
That so the blush upon thy breast

[1] See Burns, p. 494b.

It was the pipes of the Highlanders,
And now they played "Auld Lang Syne."
ROBERT TRAILL SPENCE LOWELL [1816–1891], *The Relief of Lucknow* [September 25, 1857]

SALMON PORTLAND CHASE
1808–1873

The only way to resumption is to resume.
Letter to Horace Greeley [*March 17, 1866*]

The Constitution, in all its provisions, looks to an indestructible Union composed of indestructible States.
Decision in Texas v. White, 7 *Wallace* 725 [1868]

ANDREW JOHNSON
1808–1875

We are swinging round the circle.
On the Presidential Reconstruction Tour [*August 1866*]

ALPHONSE KARR
1808–1890

The more things change, the more they remain the same.[1]
Les Guêpes [*Janvier, 1849*]

MAURICE DE MACMAHON
1808–1893

Here I am, and here I stay.[2]
At Sevastopol [*September 1855*]

THOMAS MILLER
1808–1874

Christmas comes but once a year.
Title of poem

In shameful sorrow was imprest,
And thence thy genial sympathy
With our redeemed humanity.
WILLIAM CROSWELL DOANE [1832–1913], *Robin Redbreast*

[1] Plus ça change, plus c'est la même chose.
[2] J'y suis, j'y reste.
Reply to the commander in chief, from the trenches before Malakoff, in the siege of Sevastopol, when warned to beware of an explosion which might follow the retreat of the Russians.

CAROLINE SHERIDAN NORTON
1808–1877

Love not! love not! ye hapless sons of clay;
Hope's gayest wreaths are made of earthly flowers.
Love Not, st. 1

A soldier of the Legion lay dying in Algiers;
There was lack of woman's nursing, there was dearth of woman's tears.
Bingen on the Rhine, st. 1

GEORGE WASHINGTON PATTEN
1808–1882

If we must perish in the fight,
Oh! let us die like men.
Oh! Let Us Die Like Men, st. 4

SAMUEL FRANCIS SMITH
1808–1895

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims' pride,
From every mountainside
Let freedom ring.
America [1831], *st. 1*

Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King! *Ib. st. 4*

CHARLES ROBERT DARWIN
1809–1882

I have called this principle, by which each slight variation, if useful, is preserved, by the term Natural Selection.
The Origin of Species [1859], *ch. 3*

The expression often used by Mr. Herbert Spencer, of the Survival of the

Fittest, is more accurate, and is sometimes equally convenient.[1]

The Origin of Species, ch. 3

We will now discuss in a little more detail the Struggle for Existence.[2]

Ib.

It is interesting to contemplate an entangled bank, clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other, and dependent on each other in so complex a manner, have all been produced by laws acting around us. *Ib.*

The highest possible stage in moral culture is when we recognize that we ought to control our thoughts.

The Descent of Man [1871], *ch. 4*

The presence of a body of well-instructed men, who have not to labor for their daily bread, is important to a degree which cannot be overestimated; as all high intellectual work is carried on by them, and on such work material progress of all kinds mainly depends, not to mention other and higher advantages. *Ib. 5*

Progress has been much more general than retrogression. *Ib.*

The Simiadae then branched off into two great stems, the New World and Old World monkeys; and from the latter at a remote period, Man, the wonder and the glory of the universe, proceeded.[3] *Ib. 6*

Man scans with scrupulous care the character and pedigree of his horses, cattle, and dogs before he matches them; but when he comes to his own marriage he rarely, or never, takes any such care.

The Descent of Man, ch. 21

For my own part I would as soon be descended from that heroic little monkey, who braved his dreaded enemy in order to save the life of his keeper; or from that old baboon, who, descending from the mountains, carried away in triumph his young comrade from a crowd of astonished dogs — as from a savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstitions. *Ib.*

The plow is one of the most ancient and most valuable of man's inventions; but long before he existed the land was in fact regularly plowed, and still continues to be thus plowed by earthworms. It may be doubted whether there are many other animals which have played so important a part in the history of the world, as have these lowly organized creatures.

The Formation of Vegetable Mold Through the Action of Worms [1881], *ch. 7*

Physiological experiment on animals is justifiable for real investigation, but not for mere damnable and detestable curiosity.

Letter to E. Ray Lankester

As for a future life, every man must judge for himself between conflicting vague probabilities.

From Life and Letters of Charles Darwin, edited by Francis Darwin [1887]

I love fools' experiments. I am always making them. *Ib.*

Believing as I do that man in the distant future will be a far more perfect

[1] This survival of the fittest which I have here sought to express in mechanical terms, is that which Mr. Darwin has called "natural selection, or the preservation of favored races in the struggle for life." — Herbert Spencer, *Principles of Biology* [1864–1867], *Indirect Equilibration*

[2] The perpetual struggle for room and food. — Malthus, *On Population* [1798], *ch. 3*

[3] I confess freely to you, I could never look long upon a monkey, without very mortifying reflections. — Congreve, *Letter to Dennis* [1695]

See Disraeli, p. 612b.

creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful.

From Life and Letters of Charles Darwin

EDWARD FITZGERALD
1809–1883

Wake! For the Sun who scatter'd into flight
The Stars before him from the Field of night,
Drives Night along with them from Heav'n and strikes
The Sultan's Turret with a Shaft of Light.

The Rubáiyát of Omar Khayyám,[1] *st.* 1

Awake! for Morning in the Bowl of Night
Has flung the Stone that puts the Stars to flight:
And Lo! the Hunter of the East has caught
The Sultan's Turret in a Noose of Light. *Ib.* [*first ed.*]

Now the New Year reviving old Desires,
The thoughtful Soul to Solitude retires. *Ib. st.* 4

Iram indeed is gone with all his Rose. *Ib. st.* 5

Come, fill the Cup, and in the fire of Spring
The Winter garment of Repentance fling:
The Bird of Time has but a little way
To fly — and Lo! the Bird is on the Wing. *Ib. st.* 7 [*first ed.*]

The Leaves of Life keep falling one by one. *Ib. st.* 8

Each Morn a thousand Roses brings, you say:
Yes, but where leaves the Rose of Yesterday?

The Rubáiyát of Omar Khayyám, st. 9

A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread — and Thou
Beside me singing in the Wilderness —
Oh, Wilderness were Paradise enow!

Ib. st. 12

Ah, take the Cash, and let the Credit go,
Nor heed the rumble of a distant Drum! *Ib. st.* 13

The Worldly Hope men set their Hearts upon
Turns Ashes — or it prospers; and anon,
Like Snow upon the Desert's dusty Face,
Lighting a little hour or two — is gone. *Ib. st.* 16

Think, in this batter'd Caravanserai
Whose Portals are alternate Night and Day,
How Sultan after Sultan with his Pomp
Abode his destin'd Hour, and went his way. *Ib. st.* 17

They say the Lion and the Lizard keep
The Courts where Jamshyd gloried and drank deep:
And Bahram, that great Hunter — the Wild Ass
Stamps o'er his Head, but cannot break his sleep. *Ib. st.* 18

I sometimes think that never blows so red
The Rose as where some buried Caesar bled;
That every Hyacinth the Garden wears
Dropt in her Lap from some once lovely Head.[1] *Ib. st.* 19

[1] Translated in four editions, 1859, 1868, 1872, and 1879. The fourth edition is used here, unless otherwise stated.

[1] See Shakespeare, p. 266a, and Tennyson, p. 650a.

Ah, my Belovèd, fill the Cup that clears
Today of past Regrets and future Fears:
Tomorrow! — Why, Tomorrow I may be
Myself with Yesterday's Sev'n thousand Years.[1]
The Rubáiyát of Omar Khayyám, st. 21

For some we loved, the loveliest and the best
That from his Vintage rolling Time hath prest. *Ib. st. 22*

Ah, make the most of what we yet may spend,
Before we too into the Dust descend;
Dust into Dust, and under Dust, to lie,
Sans Wine, sans Song, sans Singer, and — sans End! *Ib. st. 24*

Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about: but evermore
Came out by the same door wherein I went. *Ib. st. 27*

And this was all the Harvest that I reap'd —
"I came like Water, and like Wind I go." *Ib. st. 28*

There was the Door to which I found no Key;
There was the Veil through which I might not see.
Some little talk awhile of Me and Thee
There was — and then no more of Thee and Me. *Ib. st. 32*

"While you live,
Drink! — for, once dead, you never shall return." *Ib. st. 35*

And fear not lest Existence closing your
Account, and mine, should know the like no more;
The Eternal Saki from that Bowl has pour'd
Millions of Bubbles like us, and will pour.[1]
The Rubáiyát of Omar Khayyám, st. 46

'Tis all a Checkerboard of Nights and Days
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates, and slays,
And one by one back in the Closet lays. *Ib. st. 49 [first ed.]*

Striking from the Calendar
Unborn Tomorrow and dead Yesterday. *Ib. st. 57*

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it. *Ib. st. 71*

That inverted Bowl we call The Sky,
Whereunder crawling coop'd we live and die. *Ib. st. 72 [first ed.]*

Ah, Moon of my Delight who know'st no wane. *Ib. st. 74 [first ed.]*

One Flash of it within the Tavern caught
Better than in the Temple lost outright. *Ib. st. 77*

And He that with his hand the Vessel made
Will surely not in after Wrath destroy. *Ib. st. 85*

After a momentary silence spake
Some Vessel of a more ungainly Make;
"They sneer at me for leaning all awry:
What! did the Hand then of the Potter shake?" *Ib. st. 86*

Who *is* the Potter, pray, and who the Pot? *Ib. st. 87*

Indeed the Idols I have loved so long
Have done my credit in this World much wrong:
Have drown'd my Glory in a shallow Cup,

[1] See Euripides, p. 84a.

[1] See Tennyson, p. 644b.

And sold my Reputation for a Song.
The Rubáiyát of Omar Khayyám, st. 93

I wonder often what the Vintners buy
One half so precious as the stuff they sell. *Ib. st. 95*

Yet Ah, that Spring should vanish with the Rose!
That Youth's sweet-scented manuscript should close! *Ib. st. 96*

Ah Love! could you and I with Him conspire
To grasp this Sorry Scheme of Things entire,
Would not we shatter it to bits — and then
Remold it nearer to the Heart's Desire! *Ib. st. 99*

And when like her, O Saki, you shall pass
Among the Guests Star-scatter'd on the Grass,
And in your joyous errand reach the spot
Where I made One — turn down an empty Glass! *Ib. st. 101*

The King in a carriage may ride,
And the Beggar may crawl at his side;
But in the general race,
They are traveling all the same pace.
Chronomoros

Mrs. Browning's death was rather a relief to me, I must say; no more Aurora Leighs, thank God!
Letter [July 15, 1861] [1]

Taste is the feminine of genius.
Letter to James Russell Lowell [October 1877]

[1] Aye, dead! and were yourself alive, good Fitz,
How to return your thanks would pass my wits.
Kicking you seems the common lot of curs,
While more appropriate greeting lends you grace.
Surely to spit there glorifies your face,
Spitting with lips once sanctified by Hers.
ROBERT BROWNING in *The Athenaeum* [July 13, 1889]

WILLIAM EWART GLADSTONE
1809–1898

Decision by majorities is as much an expedient as lighting by gas.
Speech, House of Commons [1858]

You cannot fight against the future. Time is on our side.
Speech on the Reform Bill [1866]

[The Turks] one and all, bag and baggage, shall, I hope, clear out from the province they have desolated and profaned.
Speech, House of Commons [May 7, 1877]

The disease of an evil conscience is beyond the practice of all the physicians of all the countries in the world.
Speech, Plumstead [1878]

National injustice is the surest road to national downfall. *Ib.*

Out of the range of practical politics.
Speech, Dalkeith [November 26, 1879]

The resources of civilization are not yet exhausted.
Speech, Leeds [October 7, 1881]

All the world over, I will back the masses against the classes.
Speech, Liverpool [June 28, 1886]

I have always regarded that Constitution as the most remarkable work known to me in modern times to have been produced by the human intellect, at a single stroke (so to speak), in its application to political affairs.[1]
Letter to the committee in charge of the celebration of the centennial anniversary of the American Constitution [July 20, 1887]

[1] As the British Constitution is the most subtle organism which has proceeded from progressive history, so the American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man. — GLADSTONE, *Kin Beyond the Sea [North American Review*, September, 1878]

Selfishness is the greatest curse of the human race.

Speech, Hawarden [*May 28, 1890*]

NIKOLAI GOGOL
1809–1852

It is dreary to live in this world, gentlemen!

The Tale of How Ivan Ivanovich Quarreled with Ivan Nikiforovich [*1835*]

It is no use to blame the looking glass if your face is awry.

The Inspector-General [*1836*], *epigraph*

Of course, Alexander the Great was a hero, but why smash the chairs? *Ib.*

The more destruction there is everywhere, the more it shows the activity of town authorities. *Ib. act I, sc. 1*

I tell everyone very plainly that I take bribes, but what kind of bribes? Why, greyhound puppies. That's a totally different matter. *Ib.*

The sergeant's widow told you a lie when she said I flogged her. I never flogged her. She flogged herself.

Ib. IV, 15

What are you laughing at? You are laughing at yourselves! *Ib. V, 8*

And for a long time yet, led by some wondrous power, I am fated to journey hand in hand with my strange heroes and to survey the surging immensity of life, to survey it through the laughter that all can see and through the tears unseen and unknown by anyone.

Dead Souls [*1842*], *vol. I, ch. 11*

Rus! Rus! I see you, from my lovely enchanted remoteness I see you: a country of dinginess, and bleakness and dispersal; no arrogant wonders of nature crowned by the arrogant wonders of art appear within you to delight or terrify the eyes. . . . So what is the incomprehensible secret force driving me towards you? Why do I constantly hear the echo of your mournful song as it is carried from sea to sea through your entire expanse? . . . And since you are without end yourself, is it not within you that a boundless thought will be born? [1]

Dead Souls, vol. I, ch. 12

Oh troika, winged troika, tell me who invented you? Surely, nowhere but among a nimble nation could you have been born: in a country which has taken itself in earnest and has evenly spread far and wide over half of the globe, so that once you start counting the milestones you may count on till a speckled haze dances before your eyes. . . .

Rus, are you not similar in your headlong motion to one of those nimble troikas that none can overtake? The flying road turns into smoke under you, bridges thunder and pass, all falls back and is left behind! . . . And what does this awesome motion mean? What is the passing strange force contained in these passing strange steeds? Steeds, steeds, what steeds! Has the whirlwind a home in your manes? . . . Rus, whither are you speeding so? Answer me. No answer. The middle bell trills out in a dream its liquid soliloquy; the roaring air is torn to pieces and becomes wind; all things on earth fly by and other nations and states gaze askance as they step aside and give her the right of way.[1]

Ib. vol. I, concluding paragraphs

In the course of the reading he [Pushkin] became more and more melancholy and finally became completely gloomy. When the reading was over he uttered in a voice full of sorrow: "Goodness, how sad is our Russia!"

Four Letters Concerning Dead Souls [*1843*]

I shall laugh my bitter laugh.

Epitaph on Gogol's tombstone

[1] Translated by VLADIMIR NABOKOV in *Nikolai Gogol* [1944].

OLIVER WENDELL HOLMES[1]
1809–1894

Ay, tear her tattered ensign down!
Long has it waved on high,
And many an eye has danced to see
That banner in the sky;
Beneath it rung the battle shout,
And burst the cannon's roar —
The meteor of the ocean air
Shall sweep the clouds no more.
Old Ironsides[2] [1830], *st.* 1

One sad, ungathered rose
On my ancestral tree.
My Aunt, st. 6

And silence, like a poultice, comes
To heal the blows of sound.
The Music Grinders, st. 10

And since, I never dare to write
As funny as I can.
The Height of the Ridiculous, st. 8

When the last reader reads no more.
The Last Reader

Age, like distance, lends a double charm.[3]
A Rhymed Lesson. Urania

And when you stick on conversation's burrs,
Don't strew your pathway with those dreadful *urs*. *Ib.*

Learn the sweet magic of a cheerful face;
Not always smiling, but at least serene.
The Morning Visit

One flag, one land, one heart, one hand,
One Nation, evermore!
Voyage of the Good Ship Union, st. 12

[1] The most successful combination the world has ever seen, of physician and man of letters. — Sir William Osler. *From* Harvey Cushing, *Life of Sir William Osler* [1925], *vol. I, ch. 15*

[2] This poem roused such popular feeling that it is generally credited with saving the frigate *Constitution* from being destroyed as unfit for service.

[3] See Campbell, p. 537a, and note.

Where we love is home,
Home that our feet may leave, but not our hearts.
Homesick in Heaven, st. 5

There is no time like the old time, when you and I were young.[1]
No Time Like the Old Time. st. 1

Lean, hungry, savage, anti-everythings.
A Modest Request. The Speech

A thought is often original, though you have uttered it a hundred times.
The Autocrat of the Breakfast Table [1858], *ch.* 1

Everybody likes and respects self-made men. It is a great deal better to be made in that way than not to be made at all. *Ib.*

Insanity is often the logic of an accurate mind overtaxed. *Ib.* 2

Man has his will — but woman has her way! *Ib.*

Put not your trust in money, but put your money in trust. *Ib.*

I find the great thing in this world is not so much where we stand, as in what direction we are moving: To reach the port of heaven, we must sail sometimes with the wind and sometimes against it — but we must sail, and not drift, nor lie at anchor. *Ib.* 4

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,

[1] The good old times, the grand old times, the great old times! — Dickens, *The Chimes* [1844], *First Quarter*

There are no days like the good old days,
The days when we were youthful!
Eugene Field [1850–1895], *Old Times, Old Friends, Old Love*

Leaving thine outgrown shell by life's
unresting sea!
The Autocrat of the Breakfast Table, [*The Chambered Nautilus, st. 5*]

Sin has many tools, but a lie is the handle which fits them all. *Ib. 6*

There is that glorious Epicurean paradox uttered by my friend the Historian,[1] in one of his flashing moments: "Give us the luxuries of life, and we will dispense with its necessaries." [2]
Ib.

Boston State-House is the hub of the solar system. You couldn't pry that out of a Boston man, if you had the tire of all creation straightened out for a crowbar. *Ib.*

The axis of the earth sticks out visibly through the center of each and every town or city. *Ib.*

The world's great men have not commonly been great scholars, nor its great scholars great men. *Ib.*

Knowledge and timber shouldn't be much used till they are seasoned.
Ib.

The hat is the *ultimum moriens* of respectability. *Ib. 8*

Have you heard of the wonderful one-
hoss shay,
That was built in such a logical way
It ran a hundred years to a day?
Ib. 11. [*The Deacon's Masterpiece, st. 1*]

End of the wonderful one-hoss shay.
Logic is logic. That's all I say.
Ib. [*st. 12*]

Little I ask; my wants are few,
I only wish a hut of stone,
(A *very plain* brown stone will do,)
That I may call my own.[3]
Ib. [*Contentment, st. 1*]

[1] John Lothrop Motley [1814–1877].

[2] Said Scopas of Thessaly, "We rich men count our felicity and happiness to lie in these superfluities, and not in those necessary things." — PLUTARCH [A.D. 46–120], *On the Love of Wealth*

[3] See Edward Young, p. 339a, and Goldsmith, p. 448a.

He comes of the Brahmin caste of New England. This is the harmless, inoffensive, untitled aristocracy.
The Brahmin Caste of New England [1860]

Science is a first-rate piece of furniture for a man's upper chamber, if he has common sense on the ground floor.
The Poet at the Breakfast Table [1872], *ch. 5*

And if I should live to be
The last leaf upon the tree
In the spring,
Let them smile, as I do now,
At the old forsaken bough
Where I cling.
The Last Leaf, st. 8

RICHARD MONCKTON MILNES, BARON HOUGHTON
1809–1885

But the beating of my own heart
Was all the sound I heard.
The Brookside, st. 1

A fair little girl sat under a tree,
Sewing as long as her eyes could see;
Then smoothed her work, and folded it
right,
And said, "Dear work, good night,
good night."
Good Night and Good Morning, st. 1

Lady Moon, Lady Moon, where are you
roving?
Over the sea.
Lady Moon, Lady Moon, whom are
you loving?
All that love me! *A Child's Song*

ABRAHAM LINCOLN
1809–1865

If the good people, in their wisdom, shall see fit to keep me in the background, I have been too familiar with disappointments to be very much chagrined.
Address, New Salem, Illinois [*March 9, 1832*]

I go for all sharing the privileges of the government who assist in bearing its burdens.

Letter to Editor, Sangamon Journal, New Salem, Illinois [*June 13, 1836*]

If destruction be our lot we must ourselves be its author and finisher. As a nation of freemen we must live through all time, or die by suicide.

Address, Young Men's Lyceum, Springfield, Illinois [*January 27, 1838*]

There is no grievance that is a fit object of redress by mob law. *Ib.*

Towering genius disdains a beaten path. It seeks regions hitherto unexplored. *Ib.*

No man is good enough to govern another man without that other's consent.

Speech, Peoria, Illinois [*October 16, 1854*]

I am not a Know-Nothing; that is certain. How could I be? How can anyone who abhors the oppression of Negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that "all men are created equal." We now practically read it "all men are created equal, except Negroes." When the Know-Nothings get control, it will read "all men are created equal, except Negroes and foreigners and Catholics." When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty — to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy.

Letter to Joshua F. Speed [*August 24, 1855*]

The ballot is stronger than the bullet.

Speech, Bloomington, Illinois [*May 19, 1856*]

"A house divided against itself cannot stand." [1] I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved — I do not expect the house to fall — but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all the states, old as well as new, North as well as South.

Speech, Republican State Convention, Springfield, Illinois [*June 16, 1858*]

Nobody has ever expected me to be President. In my poor, lean, lank face nobody has ever seen that any cabbages were sprouting out.

Second campaign speech against Douglas,[2] *Springfield, Illinois* [*July 17, 1858*]

As I would not be a *slave*, so I would not be a *master*. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy.[3]

Fragment [*August 1, 1858?*]. *From* Roy P. Basler, *The Collected Works of Abraham Lincoln* [*1953*], *vol. II, p. 532*

When . . . you have succeeded in dehumanizing the Negro; when you have put him down and made it impossible for him to be but as the beasts of the field; when you have extinguished his soul in this world and placed him where the ray of hope is blown out as in the darkness of the damned, are you quite sure that the demon you have

[1] See *Mark 3:25*, p. 45a.

[2] They have seen in his [Douglas's] round, jolly, fruitful face, post offices, land offices, marshalships and cabinet appointments, chargéships and foreign missions, bursting and sprouting out in wonderful exuberance, ready to be laid hold of by their greedy hands. — *Ib.*

[3] See *Address to Indiana Regiment*, p. 640b.

roused will not turn and rend you? What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling sea coasts, our army and our navy. These are not our reliance against tyranny. All of those may be turned against us without making us weaker for the struggle. Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prized liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourselves with the chains of bondage and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you.[1]

Speech, Edwardsville, Illinois [*September 11, 1858*]

That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles — right and wrong — throughout the world. They are the two principles that have stood face to face from the beginning of time; and will ever continue to struggle. The one is the common right of humanity, and the other the divine right of kings. It is the same principle in whatever shape it develops itself. It is the same spirit that says, "You toil and work and earn bread, and I'll eat it." No matter in what shape it comes, whether from the mouth of a king who seeks to bestride the people of his own nation and live by the fruit of their labor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle.

Reply, seventh and last joint debate, Alton, Illinois [*October 15, 1858*]

This is a world of compensation; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it.

Letter to H. L. Pierce and others [*April 6, 1859*]

It is said an Eastern monarch once charged his wise men to invent him a sentence to be ever in view, and which should be true and appropriate in all times and situations. They presented him the words: "And this, too, shall pass away."[1] How much it expresses! How chastening in the hour of pride! How consoling in the depths of affliction!

Address, Wisconsin State Agricultural Society, Milwaukee [*September 30, 1859*]

What is conservatism? Is it not adherence to the old and tried, against the new and untried?

Address, Cooper Union, New York [*February 27, 1860*]

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it. *Ib.*

No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well.

Farewell Address, Springfield, Illinois [*February 11, 1861*]

[1] See Einstein, p. 951a.

[1] See Hawthorne, p. 615a.

If we do not make common cause to save the good old ship of the Union on this voyage, nobody will have a chance to pilot her on another voyage.

Address, Cleveland, Ohio [*February 15, 1861*]

I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence. . . . I have often inquired of myself what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of separation of the colonies from the motherland, but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence. . . . I would rather be assassinated on this spot than surrender it.

Speech, Independence Hall, Philadelphia [*February 22, 1861*]

It is safe to assert that no government proper ever had a provision in its organic law for its own termination.

First Inaugural Address [*March 4, 1861*]

If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might, in a moral point of view, justify revolution — certainly would if such a right were a vital one. *Ib.*

This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it. *Ib.*

Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?

First Inaugural Address

While the people retain their virtue and vigilance, no administration, by any extreme of wickedness or folly, can very seriously injure the government in the short space of four years. *Ib.*

We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break, our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature. *Ib.*

I think the necessity of being *ready* increases. Look to it.

Letter (this is the whole message) to Governor Andrew G. Curtin of Pennsylvania [*April 8, 1861*]

Labor is prior to, and independent of, capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. Capital has its rights, which are as worthy of protection as any other rights.[1]

First Annual Message to Congress [*December 3, 1861*]

It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him.

Address on colonization to a Negro deputation at Washington [*August 14, 1862*]

My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do

[1] See Webster, p. 546b.

it; and if I could do it by freeing some and leaving others alone, I would also do that.

Letter to Horace Greeley [*August 22, 1862*]

I shall try to correct errors when shown to be errors; and I shall adopt new views so fast as they shall appear to be true views. . . . I intend no modification of my oft-expressed personal wish that all men, everywhere, could be free. *Ib.*

On the first day of January in the year of our Lord, one thousand eight hundred and sixty-three, all persons held as slaves within any state, or designated part of a state, the people whereof shall then be in rebellion against the United States shall be then, thenceforward, and forever free.

Preliminary[1] *Emancipation Proclamation* [*September 22, 1862*]

The President takes the result of the New York elections[2] philosophically, and will, doubtless, profit by the lesson. When Colonel Forney inquired of him how he felt about New York, he replied: "Somewhat like the boy in Kentucky, who stubbed his toe while running to see his sweetheart. The boy said he was too big to cry, and far too badly hurt to laugh."

Frank Leslie's Illustrated Weekly [*November 22, 1862*]

A nation may be said to consist of its territory, its people, and its laws. The territory is the only part which is of certain durability.

Second Annual Message to Congress [*December 1, 1862*]

If there ever could be a proper time for mere catch arguments, that time surely is not now. In times like the present, men should utter nothing for which they would not willingly be responsible through time and in eternity.

Second Annual Message to Congress

The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves, and then we shall save our country.

Fellow citizens, we cannot escape history. We of this Congress and this administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the last generation. We say we are for the Union. The world will not forget that we say this. We know how to save the Union. The world knows we do know how to save it. We, even we here, hold the power and bear the responsibility. In giving freedom to the slave, we assure freedom to the free — honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last, best hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous, just — a way which if followed the world will forever applaud and God must forever bless.

Ib.

Beware of rashness, but with energy and sleepless vigilance go forward and give us victories.

Letter to Major General Joseph Hooker [*January 26, 1863*]

The Father of Waters again goes unvexed to the sea.

Letter to James C. Conkling [*August 26, 1863*]

I have endured a great deal of ridicule without much malice; and have received a great deal of kindness, not

[1] The Emancipation Proclamation was issued one hundred days later, on January 1, 1863.

[2] The election was a victory for Horatio Seymour, Democratic candidate for governor of New York. Moreover, throughout the North the Democrats picked up a number of congressional seats and won a number of state elections.

quite free from ridicule. I am used to it.

Letter to James H. Hackett [*November 2, 1863*]

Fourscore and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate — we cannot consecrate — we cannot hallow — this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.[1]

Address at Gettysburg [*November 19, 1863*]

The President last night had a dream. He was in a party of plain people and as it became known who he was they began to comment on his appearance. One of them said, "He is a common-looking man." The President replied, "Common-looking people are the best in the world: that is the reason the Lord makes so many of them."

From Letters of John Hay and Extracts from His Diary, edited by C. L. Hay [*December 23, 1863*]

I claim not to have controlled events, but confess plainly that events have controlled me.

Letter to A. G. Hodges [*April 4, 1864*]

The world has never had a good definition of the word liberty. And the American people just now are much in want of one. We all declare for liberty; but in using the same word we do not mean the same thing. With some, the word liberty may mean for each man to do as he pleases with himself and the product of his labor; while with others the same word may mean for some men to do as they please with other men and the product of other men's labor. Here are two, not only different, but incompatible things, called by the same name, liberty. And it follows that each of the things is by the respective parties called by two different and incompatible names, liberty and tyranny.

The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act. . . . Plainly the sheep and the wolf are not agreed upon a definition of liberty.

Address, Sanitary Fair, Baltimore [*April 18, 1864*]

I do not allow myself to suppose that either the convention or the League have concluded to decide that I am either the greatest or best man in America, but rather they have concluded that it is not best to swap horses while crossing the river, and have further concluded that I am not so poor a horse

[1] See Wycliffe, p. 163b; Webster, p. 547a; Garrison, p. 616a; and Theodore Parker, p. 657b.

that they might not make a botch of it in trying to swap.

Reply to the National Union League [*June 9, 1864*]

Truth is generally the best vindication against slander.

Letter to Secretary Stanton, refusing to dismiss Postmaster-General Montgomery Blair [*July 18, 1864*]

It has long been a grave question whether any government, not too strong for the liberties of its people, can be strong enough to maintain its existence in great emergencies.

Response to a serenade [*November 10, 1864*]

Human nature will not change. In any future great national trial, compared with the men of this, we shall have as weak and as strong, as silly and as wise, as bad and as good. *Ib.*

I desire so to conduct the affairs of this administration that if at the end, when I come to lay down the reins of power, I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be down inside me.

Reply to Missouri Committee of Seventy [*1864*]

Dear Madam, I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five [1] sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Letter to Mrs. Bixby [*November 21, 1864*]

It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces,[1] but let us judge not, that we be not judged.[2]

Second Inaugural Address [*March 4, 1865*]

The Almighty has His own purposes. *Ib.*

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether." [3]

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right,[4] let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations. *Ib.*

I have always thought that all men should be free; but if any should be slaves, it should be first those who desire it for themselves, and secondly those who desire it for others. Whenever I hear anyone arguing for slavery, I feel a strong impulse to see it tried on him personally.[5]

Address to an Indiana Regiment [*March 17, 1865*]

[1] Later, the records were revised; the correct number was two.

[1] See *Genesis 3:19*, p. 6a.
[2] See *Matthew 7:1*, p. 41a.
[3] See *Psalms 19:9*, p. 17b.
[4] See John Quincy Adams, p. 503a.
[5] See *Fragment*, p. 635b.

Important principles may and must be inflexible.

Last public address, Washington [*April 11, 1865*]

If you once forfeit the confidence of your fellow citizens, you can never regain their respect and esteem. It is true that you may fool all the people some of the time; you can even fool some of the people all the time; but you can't fool all of the people all the time.

To a caller at the White House. From ALEXANDER K. MCCLURE, *Lincoln's Yarns and Stories* [1904], *p.* 124

If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how — the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

Conversation at the White House. From FRANCIS B. CARPENTER, *Six Months at the White House with Abraham Lincoln* [1866]

EDGAR ALLAN POE[1]
1809–1849

O, human love! thou spirit given,
On Earth, of all we hope in Heaven!

Tamerlane [1827]

All that we see or seem
Is but a dream within a dream.

A Dream Within a Dream [1827]

The happiest day — the happiest hour
My sear'd and blighted heart hath known,
The highest hope of pride and power,
I feel hath flown.

The Happiest Day — The Happiest Hour [1827]

From childhood's hour I have not been
As others were — I have not seen
As others saw.

Alone [1827]

And the cloud that took the form
When the rest of Heaven was blue
Of a demon in my view.

Ib.

Hast thou not torn the Naiad from her flood,
The Elfin from the green grass, and from me
The summer dream beneath the tamarind tree?

Sonnet: To Science [1827]

Sound loves to revel in a summer night. *Al Aaraaf* [1829], *pt. II*

It is with literature as with law or empire — an established name is an estate in tenure, or a throne in possession.

Poems [1831]. *Preface, Letter to Mr. B——*

Helen, thy beauty is to me
Like those Nicean barks of yore,
That gently, o'er a perfumed sea,
The weary, wayworn wanderer bore
To his own native shore.

On desperate seas long wont to roam,
Thy hyacinth hair, thy classic face,
Thy Naiad airs have brought me home
To the glory that was Greece,
And the grandeur that was Rome.

To Helen [1831], *st. 1, 2*

If I could dwell
Where Israfel
Hath dwelt, and he where I,
He might not sing so wildly well
A mortal melody,
While a bolder note than this might swell
From my lyre within the sky.

Israfel[1] [1831], *st. 8*

Lo! Death has reared himself a throne
In a strange city.

The City in the Sea [1831], *st. 1*

[1] See James Russell Lowell, p. 692b.

[1] And the angel Israfel, whose heartstrings are a lute, and who has the sweetest voice of all God's creatures. — *The Koran*

The viol, the violet, and the vine.
The City in the Sea, st. 2

While from a proud tower in the town
Death looks gigantically down.[1]
Ib. st. 3

And, Guy De Vere, hast *thou* no tear? — weep now or never more!
Lenore [1831], *st. 1*

A dirge for her the doubly dead in that she died so young. *Ib.*

Vastness! and Age! and Memories of Eld!
Silence! and Desolation! and dim Night!
The Coliseum [1833], *st. 1*

Thou wast that all to me, love,
For which my soul did pine —
A green isle in the sea, love,
A fountain and a shrine,
All wreathed with fairy fruits and flowers,
And all the flowers were mine.
To One in Paradise [1834], *st. 1*

And all my days are trances,
And all my nightly dreams
Are where thy gray eye glances,
And where thy footstep gleams —
In what ethereal dances,
By what eternal streams. *Ib. st. 4*

During the whole of a dull, dark, and soundless day in the autumn of the year, when the clouds hung oppressively low in the heavens, I had been passing alone, on horseback, through a singularly dreary tract of country, and at length found myself, as the shades of evening drew on, within view of the melancholy House of Usher.
The Fall of the House of Usher [1838]

Those who dream by day are cognizant of many things which escape those who dream only by night.
Eleonora [1841]

[1] See Hart Crane, p. 1043b.

And much of Madness, and more of Sin,
And Horror the soul of the plot.
The Conqueror Worm [1843], *st. 3*

While the angels, all pallid and wan,
Uprising, unveiling, affirm
That the play is the tragedy, "Man,"
And its hero, the Conqueror Worm.
Ib. st. 5

There is something in the unselfish and self-sacrificing love of a brute, which goes directly to the heart of him who has had frequent occasion to test the paltry friendship and gossamer fidelity of mere Man.
The Black Cat [1843]

Perverseness is one of the primitive impulses of the human heart. *Ib.*

The boundaries which divide Life from Death are at best shadowy and vague. Who shall say where the one ends, and where the other begins?
The Premature Burial [1844]

With me poetry has been not a purpose, but a passion; and the passions should be held in reverence: they must not — they cannot at will be excited, with an eye to the paltry compensations, or the more paltry commendations, of mankind.
The Raven and Other Poems [1845], *preface*

Once upon a midnight dreary, while I pondered, weak and weary,
Over many a quaint and curious volume of forgotten lore —
While I nodded, nearly napping, suddenly there came a tapping,
As of some one gently rapping, rapping at my chamber door.
The Raven [1845], *st. 1*

Ah, distinctly I remember it was in the bleak December;
And each separate dying ember wrought its ghost upon the floor.
Eagerly I wished the morrow; vainly I had sought to borrow

From my books surcease of sorrow — sorrow for the lost Lenore —
For the rare and radiant maiden whom the angels name Lenore —
Nameless *here* for evermore.
The Raven, st. 2

The silken sad uncertain rustling of each purple curtain. *Ib. st. 3*

Deep into that darkness peering, long I stood there, wondering, fearing,
Doubting, dreaming dreams no mortal ever dared to dream before.
Ib. st. 5

"Ghastly grim and ancient Raven wandering from the Nightly shore —
Tell me what thy lordly name is on the Night's Plutonian shore!"
Quoth the Raven, "Nevermore."
Ib. st. 8

Whom unmerciful Disaster
Followed fast and followed faster.
Ib. st. 11

"Prophet!" said I, "thing of evil! — prophet still, if bird or devil!"
Ib. st. 16

"Take thy beak from out my heart, and take thy form from off my door!"
Quoth the Raven, "Nevermore."
Ib. st. 17

And the Raven, never flitting, still is sitting, *still* is sitting
On the pallid bust of Pallas just above my chamber door;
And his eyes have all the seeming of a demon's that is dreaming,
And the lamplight o'er him streaming throws his shadow on the floor;
And my soul from out that shadow that lies floating on the floor
Shall be lifted — nevermore!
Ib. st. 18

From a wild weird clime that lieth, sublime,
Out of Space — out of Time.
Dreamland [1845], *st. 1*

The Imp of the Perverse.
Title of story [1845]

The object Truth, or the satisfaction of the intellect, and the object Passion, or the excitement of the heart, are, although attainable, to a certain extent, in poetry, far more readily attainable in prose.
The Philosophy of Composition [1846]

I asked myself — "Of all melancholy topics, what, according to the universal understanding of mankind, is the most melancholy?" Death — was the obvious reply. "And when," I said, "is this most melancholy of topics most poetical?" . . . The answer . . . is obvious — "When it most closely allies itself to Beauty: the death, then, of a beautiful woman is, unquestionably, the most poetical topic in the world — and equally is it beyond doubt that the lips best suited for such topic are those of a bereaved lover." *Ib.*

The skies they were ashen and sober;
The leaves they were crispèd and sere —
The leaves they were withering and sere;
It was night in the lonesome October
Of my most immemorial year.
Ulalume [1847], *st. 1*

It was down by the dank tarn of Auber,
In the ghoul-haunted woodland of Weir. *Ib.*

Here once, through an alley Titanic,
Of cypress, I roamed with my soul —
Of cypress, with Psyche, my soul.
Ib. st. 2

Thus I pacified Psyche and kissed her,
And tempted her out of her gloom.
Ib. st. 8

Can it be fancied that Deity ever vindictively
Made in his image a mannikin merely to madden it? [1]
The Rationale of Verse [1848]

[1] What! out of senseless Nothing to provoke
A conscious Something to resent the yoke.
FITZGERALD, *The Rubdiydt of Omar Khayydm* [1859–1879], *st. 78*

A Quixotic sense of the honorable — of the chivalrous.
Letter to Mrs. Whitman [*October 18, 1848*]

"Over the Mountains
Of the Moon,
Down the Valley of the Shadow,
Ride, boldly ride,"
The shade replied —
"If you seek for Eldorado!"
Eldorado [1849], *st. 4*

And the fever called "Living"
Is conquered at last.
For Annie [1849]

And this maiden she lived with no other thought
Than to love and be loved by me.

She was a child and *I* was a child,
In this kingdom by the sea,
But we loved with a love that was more than love —
I and my Annabel Lee —
With a love that the wingèd seraphs of Heaven
Coveted her and me.
Annabel Lee [1849], *st. 1, 2*

And neither the angels in Heaven above
Nor the demons down under the sea,
Can ever dissever my soul from the soul
Of the beautiful Annabel Lee.
Ib. st. 5

In her sepulcher there by the sea —
In her tomb by the side of the sea.
Ib. st. 6

Keeping time, time, time,
In sort of Runic rhyme,
To the tintinnabulation that so musically wells
From the bells, bells, bells, bells,
Bells, bells, bells.
The Bells [1849], *st. 1*

Hear the loud alarum bells —
Brazen bells!
What a tale of terror, now, their turbulency tells!
Ib. st. 3

I would define, in brief, the Poetry of words as the Rhythmical Creation of Beauty. Its sole arbiter is Taste.
The Poetic Principle [1850]

PIERRE JOSEPH PROUDHON
1809–1865

Property is theft.
Qu'est-ce que la Propriété?

ALFRED, LORD TENNYSON
1809–1892

Dower'd with the hate of hate, the scorn of scorn,
The love of love.
The Poet [1830], *st. 1*

For it was in the golden prime
Of good Haroun Alraschid.
Recollections of the Arabian Nights [1830], *st. 2*

She said, "I am aweary, aweary,
I would that I were dead!"
Mariana[1] [1830], *refrain*

A still small voice[2] spake unto me,
"Thou art so full of misery,
Were it not better not to be?"
The Two Voices [1832], *st. 1*

This truth within thy mind rehearse,
That in a boundless universe
Is boundless better, boundless worse.
Ib. st. 9

Though thou wert scattered to the wind,
Yet is there plenty of the kind.[3]
Ib. st. 11

I know that age to age succeeds,
Blowing a noise of tongues and deeds,
A dust of systems and of creeds.
Ib. st. 69

Like glimpses of forgotten dreams.
Ib. st. 127

No life that breathes with human breath

[1] See Shakespeare, p. 271b.
[2] See *I Kings 19:12*, p. 13b.
[3] See Fitzgerald, p. 630b.

Has ever truly longed for death.
The Two Voices, st. 132

In after-dinner talk,
Across the walnuts and the wine.
The Miller's Daughter [1832], *st. 4*

O mother Ida, many-fountained Ida,
Dear mother Ida, hearken ere I die.
Oenone [1832], *l. 22*

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power. *Ib. l. 142*

I built my soul a lordly pleasure-house,
Wherein at ease for aye to dwell.
The Palace of Art [1832], *st. 1*

The daughter of a hundred Earls,
You are not one to be desired.
Lady Clara Vere de Vere [1832], *st. 1*

A simple maiden in her flower
Is worth a hundred coats-of-arms.
Ib. st. 2

The lion on your old stone gates
Is not more cold to you than I.
Ib. st. 3

The gardener Adam and his wife
Smile at the claims of long descent.
Ib. st. 7

'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.
Ib.

Oh! teach the orphan boy to read,
Or teach the orphan girl to sew.
Ib. st. 9

You must wake and call me early, call me early, mother dear;
Tomorrow 'ill be the happiest time of all the glad New Year;
Of all the glad New Year, mother, the maddest, merriest day;
For I'm to be Queen o' the May, mother, I'm to be Queen o' the May.
The May Queen [1832], *st. 1*

Music that gentlier on the spirit lies,
Than tir'd eyelids upon tir'd eyes.
The Lotos-Eaters [1832]. *Choric Song, st. 1*

There is no joy but calm! *Ib. st. 2*

Ah, why
Should life all labor be? *Ib. st. 4*

Let us alone. Time driveth onward fast,
And in a little while our lips are dumb.
Let us alone. What is it that will last?
All things are taken from us, and become
Portions and parcels of the dreadful Past. *Ib.*

Give us long rest or death, dark death or dreamful ease. *Ib.*

Live and lie reclined
On the hills like Gods together, careless of mankind. *Ib. st. 8*

Dan Chaucer, the first warbler, whose sweet breath
Preluded those melodious bursts that fill
The spacious times of great Elizabeth
With sounds that echo still.
A Dream of Fair Women [1832]

A daughter of the gods, divinely tall,
And most divinely fair. *Ib. st. 22*

Willows whiten, aspens quiver,
Little breezes dusk and shiver.
The Lady of Shalott [1832], *pt. I, st. 2*

But who hath seen her wave her hand?
Or at the casement seen her stand?
Or is she known in all the land,
The Lady of Shalott? *Ib. st. 3*

All in the blue unclouded weather.
Ib. III, st. 3

"Tirra lirra," by the river
Sang Sir Lancelot. *Ib. st. 4*

She left the web, she left the loom,
She made three paces thro' the room,
She saw the water lily bloom,
She saw the helmet and the plume,
She look'd down to Camelot.

Out flew the web and floated wide;
The mirror cracked from side to side.
"The curse has come upon me," cried
The Lady of Shalott.
The Lady of Shalott, pt. III, st. 5

But Lancelot mused a little space;
He said, "She has a lovely face;
God in his mercy lend her grace,
The Lady of Shalott."
Ib. IV, st. 6

God gives us love. Something to love
He lends us; but when love is grown
To ripeness, that on which it throve
Falls off, and love is left alone.
To J.S. [1842], st. 4

More black than ashbuds in the front of March.
The Gardener's Daughter [1842], l. 28

Half light, half shade,
She stood, a sight to make an old man young. *Ib. l. 139*

The long mechanic pacings to and fro,
The set gray life, and apathetic end.
Love and Duty [1842], l. 17

Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year?
The Golden Year [1842], l. 47

It little profits that an idle king,
By this still hearth, among these barren crags,
Match'd with an aged wife, I mete and dole
Unequal laws unto a savage race.
Ulysses [1842], l. 1

I will drink
Life to the lees. *Ib. l. 6*

Much have I seen and known; cities of men
And manners, climates, councils, governments,
Myself not least, but honor'd of them all;
And drunk delight of battle with my peers,
Far on the ringing plains of windy Troy.
I am a part of all that I have met;
Yet all experience is an arch wherethrough
Gleams that untravel'd world.[1]
Ulysses, l. 13

How dull it is to pause, to make an end,
To rust unburnished, not to shine in use,
As though to breathe were life!
Ib. l. 22

And this gray spirit yearning in desire
To follow knowledge like a sinking star,
Beyond the utmost bound of human thought. *Ib. l. 30*

This is my son, mine own Telemachus.
Ib. l. 33

Death closes all: but something ere the end,
Some work of noble note, may yet be done,
Not unbecoming men that strove with gods. *Ib. l. 51*

The deep
Moans round with many voices. Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows, for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.
It may be that the gulfs will wash us down;
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew. *Ib. l. 55*

[1] See Henry Adams, p. 776b.

To strive, to seek, to find, and not to yield.[1] *Ulysses, l. 70*

Comrades, leave me here a little, while as yet 'tis early morn:
Leave me here, and when you want me, sound upon the bugle horn.
Locksley Hall [1842], *l. 1*

In the spring a young man's fancy lightly turns to thoughts of love.
Ib. l. 19

He will hold thee, when his passion shall have spent its novel force,
Something better than his dog, a little dearer than his horse. *Ib. l. 49*

The many-winter'd crow that leads the clanging rookery home.
Ib. l. 68

Such a one do I remember, whom to look at was to love.[2] *Ib. l. 72*

This is the truth the poet sings,
That a sorrow's crown of sorrow is remembering happier things.[3]
Ib. l. 75

Like a dog, he hunts in dreams.
Ib. l. 79

With a little hoard of maxims preaching down a daughter's heart.
Ib. l. 94

But the jingling of the guinea helps the hurt that Honor feels.
Ib. l. 105

For I dipp'd into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue. *Ib. l. 119*

Till the war drum throbbed no longer and the battle flags were furled
In the Parliament of Man, the Federation of the world.
Locksley Hall, l. 127

And the kindly earth shall slumber, lapp'd in universal law.
Ib. l. 130

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.
Ib. l. 137

Knowledge comes, but wisdom lingers.
Ib. l. 141

Woman is the lesser man, and all thy passions, match'd with mine,
Are as moonlight unto sunlight, and as water unto wine. *Ib. l. 151*

I will take some savage woman, she shall rear my dusky race.
Ib. l. 168

I the heir of all the ages, in the foremost files of time. *Ib. l. 178*

Let the great world spin forever down the ringing grooves of change.
Ib. l. 182

Better fifty years of Europe than a cycle of Cathay. *Ib. l. 184*

This proverb flashes through his head, "The many fail, the one suceeds."
The Day Dream [1842]. *The Arrival, st. 2*

And on her lover's arm she leant,
And round her waist she felt it fold,
And far across the hills they went
In that new world which is the old.
Ib. The Departure, st. 1

And is there any moral shut
Within the bosom of the rose?
Ib. Moral, st. 1

My strength is as the strength of ten,
Because my heart is pure.
Sir Galahad [1842], *st. 1*

Or that eternal lack of pence,
Which vexes public men.
Will Waterproof's Lyrical Monologue, st. 6

[1] Inscribed on the memorial cross erected to the memory of Captain Robert Falcon Scott [1868–1912] and his men at Hut Point in the Antarctic.

[2] See Burns, p. 494a, and Halleck, p. 565b.

[3] See Pindar, p. 79b, and note.

Cophetua sware a royal oath;
"This beggar maid shall be my queen!" [1]
The Beggar Maid [1842], *st.* 2

Break, break, break,
On thy cold gray stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me.

O well for the fisherman's boy,
That he shouts with his sister at play!
O well for the sailor lad,
That he sings in his boat on the bay!

And the stately ships go on
To their haven under the hill;
But O for the touch of a vanish'd hand,
And the sound of a voice that is still!
Break, Break, Break [1842], *st.* 1–3

But the tender grace of a day that is dead
Will never come back to me.
Ib. st. 4

With prudes for proctors, dowagers for deans,
And sweet girl-graduates in their golden hair.
The Princess [1847]. *Prologue, l.* 141

A rosebud set with little willful thorns,
And sweet as English air could make her, she. *Ib. l.* 153

When we fall out with those we love
And kiss again with tears!
Ib. pt. II [*song, As Through the Land, l.* 8]

And quoted odes, and jewels five-words-long
That on the stretched forefinger of all Time
Sparkle forever. *Ib. l.* 355

Sweet and low, sweet and low,
Wind of the western sea,
Low, low, breathe and blow,
Wind of the western sea!
Over the rolling waters go,
Come from the dying moon, and blow,
Blow him again to me;
While my little one, while my pretty one, sleeps.
The Princess, pt. III [*song, Sweet and Low, st.* 1]

The splendor falls on castle walls
And snowy summits old in story:
The long light shakes across the lakes,
And the wild cataract leaps in glory.
Blow, bugle, blow, set the wild echoes flying,
Blow, bugle; answer, echoes, dying, dying, dying.
Ib. IV [*song, The Splendor Falls, st.* 1]

The horns of Elfland faintly blowing.
Ib. [*st.* 2]

O Love, they die in yon rich sky,
They faint on hill or field or river:
Our echoes roll from soul to soul,
And grow forever and forever.
Ib. [*st.* 3]

Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair
Rise in the heart, and gather to the eyes,
In looking on the happy autumn fields,
And thinking of the days that are no more.
Ib. [*song, Tears, Idle Tears, st.* 1]

Dear as remember'd kisses after death,
And sweet as those by hopeless fancy feign'd
On lips that are for others; deep as love,
Deep as first love, and wild with all regret;
O Death in Life, the days that are no more. *Ib.* [*st.* 4]

O Swallow, Swallow, flying, flying South,
Fly to her, and fall upon her gilded eaves,
And tell her, tell her, what I tell to thee.
Ib. [*song, O Swallow, st.* 1]

[1] See Shakespeare, p. 223a, and *Ballads*, p. 1087b.

Man is the hunter; woman is his game.
The Princess, pt. V, l. 147

Man for the field and woman for the hearth:
Man for the sword and for the needle she:
Man with the head and woman with the heart:
Man to command and woman to obey;
All else confusion. *Ib. l. 427*

Home they brought her warrior dead.
She nor swoon'd nor utter'd cry:
All her maidens, watching, said,
"She must weep or she will die."
Ib. VI [song, Home They Brought Her Warrior, st. 1]

The woman is so hard
Upon the woman. *Ib. l. 205*

Ask me no more: thy fate and mine are seal'd:
I strove against the stream and all in vain:
Let the great river take me to the main:
No more, dear love, for at a touch I yield;
Ask me no more.
Ib. VII [song, Ask Me No More, st. 3]

Now sleeps the crimson petal, now the white;
Nor waves the cypress in the palace walk;
Nor winks the gold fin in the porphyry font:
The firefly wakens: waken thou with me.
Ib. [song, Now Sleeps the Crimson Petal, st. 1]

Now lies the Earth all Danaë to the stars,
And all thy heart lies open unto me.
Ib. [st. 3]

Sweet is every sound,
Sweeter thy voice, but every sound is sweet;
Myriads of rivulets hurrying through the lawn,
The moan of doves in immemorial elms,
And murmuring of innumerable bees.
The Princess, pt. VII, l. 203

Happy he
With such a mother! faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him; and though he trip and fall,
He shall not blind his soul with clay.
Ib. l. 308

Some sense of duty, something of a faith,
Some reverence for the laws ourselves have made,
Some patient force to change them when we will,
Some civic manhood firm against the crowd. *Ib. Conclusion, l. 54*

Believing where we cannot prove.
In Memoriam [1850]. Prologue, st. 1

Our little systems have their day.
Ib. st. 5

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.
Ib. st. 7

I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.[1]
Ib. 1, st. 1

I sometimes hold it half a sin
To put in words the grief I feel;
For words, like Nature, half reveal
And half conceal the Soul within.
Ib. 5, st. 2

But, for the unquiet heart and brain
A use in measured language lies;
The sad mechanic exercise,

[1] See St. Augustine, p. 147a, and Longfellow, p. 623a.

Like dull narcotics numbing pain.
In Memoriam, 5, st. 2

Never morning wore
To evening, but some heart did break.
Ib. 6, st. 2

And from his ashes may be made
The violet of his native land.[1]
Ib. 18, st. 1

I do but sing because I must,
And pipe but as the linnets sing.[2]
Ib. 21, st. 6

Who keeps the keys of all the creeds.
Ib. 23, st. 2

And Thought leap'd out to wed with Thought
Ere Thought could wed itself with Speech.
Ib. st. 4

'Tis better to have loved and lost
Than never to have loved at all.[3]
Ib. 27, st. 4

Her eyes are homes of silent prayer.
Ib. 32, st. 1

Short swallow-flights of song, that dip
Their wings in tears, and skim away.
Ib. 48, st. 4

Be near me when my light is low.
Ib. 50, st. 1

And Time, a maniac scattering dust,
And Life, a Fury slinging flame.
Ib. st. 2

Do we indeed desire the dead
Should still be near us at our side?
Ib. 51, st. 1

[1] See Shakespeare, p. 266a, and Fitzgerald, p. 629b.

[2] Ich singe, wie der Vogel singt
Der in den Zweigen wohnet.
GOETHE, *Wilhelm Meister's Apprenticeship* [1786–1830], *bk. II, ch. 11*

[3] Say what you will, 'tis better to be left than never to have been loved. — CONGREVE, *The Way of the World* [1700], *act II, sc. 6*

Better to love amiss than nothing to have loved. — CRABBE, *Tales* [1812], *XIV, The Struggles of Conscience*

What voice did on my spirit fall,
Peschiera, when thy bridge I crost?
'Tis better to have fought and lost
Than never to have fought at all.
ARTHUR HUGH CLOUGH [1819–1861], *Peschiera*

Hold thou the good; define it well;
For fear divine Philosophy
Should push beyond her mark, and be
Procuress to the Lords of Hell.
In Memoriam, 53, st. 4

Oh yet we trust that somehow good
Will be the final goal of ill.
Ib. 54, st. 1

But what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry.[1]
Ib. st. 5

So careful of the type she seems,
So careless of the single life.
Ib. 55, st. 2

The great world's altar-stairs,
That slope through darkness up to God.
Ib. st. 4

Nature, red in tooth and claw.
Ib. 56, st. 4

The sweetest soul
That ever look'd with human eyes.
Ib. 57, st. 3

Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breasts the blows of circumstance.
Ib. 64, st. 2

So many worlds, so much to do,
So little done, such things to be.[2]
Ib. 73, st. 1

O last regret, regret can die!
Ib. 78, st. 5

God's finger touch'd him, and he slept.
Ib. 85, st. 5

Fresh from brawling courts
And dusty purlieus of the law.
Ib. 89, st. 3

[1] See Pliny, p. 132a–b.

[2] How little I have gained,
How vast the unattained.
WHITTIER [1807–1892], *My Triumph, st. 7*

There lives more faith in honest doubt,[1]
Believe me, than in half the creeds.
In Memoriam, 96, *st.* 3

He seems so near, and yet so far.
Ib. 97, *st.* 6

Ring out, wild bells, to the wild sky!
Ib. 106, *st.* 1

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.
Ib. st. 2

Ring in the nobler modes of life,
With sweeter manners, purer laws.
Ib. st. 4

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.
Ib. st. 7, 8

The blind hysterics of the Celt.
Ib. 109, *st.* 4

And thus he bore without abuse
The grand old name of gentleman,
Defamed by every charlatan,
And soiled with all ignoble use.
Ib. 111, *st.* 6

Wearing all that weight
Of learning lightly like a flower.
Ib. Conclusion, st. 10

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.
Ib. st. 36

He clasps the crag with crooked hands;
Close to the sun in lonely lands,
Ring'd with the azure world he stands.

[1] Who never doubted never half believed.
Where doubt there truth is — 'tis her shadow.
P. J. Bailey [1816–1902], *Festus: A Country Town*

The wrinkled sea beneath him crawls;
He watches from his mountain walls,
And like a thunderbolt he falls.
The Eagle [1851]

This laurel greener from the brows
Of him that utter'd nothing base.[1]
To the Queen [1851], *st.* 2

Broad-based upon her people's will,
And compass'd by the inviolate sea.
Ib. st. 9

Bury the Great Duke
With an empire's lamentation.
Ode on the Death of the Duke of Wellington [1852], *st.* 1

The last great Englishman is low.
Ib. st. 3

Rich in saving common sense,
And, as the greatest only are,
In his simplicity sublime.
O good gray head which all men knew!
Ib. st. 4

O iron nerve to true occasion true,
O fall'n at length, that tower of strength
Which stood four-square to all the winds that blew. *Ib.*

Not once or twice in our rough island story
The path of duty was the way to glory. *Ib. st.* 8

Speak no more of his renown.
Lay your earthly fancies down,
And in the vast cathedral leave him.
God accept him, Christ receive him.
Ib. st. 9

And yet, my Lords, not well: there is a higher law.
The Third of February, 1852, st. 2

We are not cotton-spinners all.
Ib. st. 8

Half a league, half a league,
Half a league onward,

[1] Wordsworth, Tennyson's predecessor as poet laureate.

All in the valley of death
Rode the six hundred.
The Charge of the Light Brigade [1854],[1] *st. 1*

"Forward, the Light Brigade!"
Was there a man dismay'd?
Ib. st. 2

Someone had blundered:
Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die. *Ib.*

Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volley'd and thunder'd. *Ib. st. 3*

Into the jaws of death,
Into the mouth of hell
Rode the six hundred. *Ib.*

I come from haunts of coot and hern,
I make a sudden sally
And sparkle out among the fern,
To bicker down a valley.
The Brook [1855], *song, st. 1*

For men may come and men may go,
But I go on forever. *Ib. st. 6*

Faultily faultless, icily regular, splendidly null,
Dead perfection, no more.
Maud [1855], *pt. I, sec. ii*

That jeweled mass of millinery,
That oiled and curled Assyrian Bull.
Ib. vi, st. 6

One still strong man in a blatant land.
Ib. x, st. 5

And ah for a man to arise in me,
That the man I am may cease to be!
Ib. st. 6

Gorgonized me from head to foot,
With a stony British stare.
Ib. xiii, st. 2

Come into the garden, Maud,
For the black bat, night, has flown,
Come into the garden, Maud,
I am here at the gate alone.
Ib. xxii, st. 1

[1] See Bosquet, p. 655b.

For a breeze of morning moves,
And the planet of Love is on high,
Beginning to faint in the light that she loves
On a bed of daffodil sky.
Maud, pt. I, sec. xxii, st. 2

All night have the roses heard
The flute, violin, bassoon;
All night has the casement jessamine stirr'd
To the dancers dancing in tune;
Till a silence fell with the waking bird,
And a hush with the setting moon.
Ib. st. 3

Queen rose of the rosebud garden of girls. *Ib. st. 9*

There has fallen a splendid tear
From the passion-flower at the gate.
She is coming, my dove, my dear;
She is coming, my life, my fate;
The red rose cries, "She is near, she is near";
And the white rose weeps, "She is late";
The larkspur listens, "I hear, I hear";
And the lily whispers, "I wait."

She is coming, my own, my sweet;
Were it ever so airy a tread,
My heart would hear her and beat,
Were it earth in an earthy bed;
My dust would hear her and beat,
Had I lain for a century dead;
Would start and tremble under her feet,
And blossom in purple and red.
Ib. st. 10, 11

Ah Christ, that it were possible
For one short hour to see
The souls we loved, that they might tell us
What and where they be.
Ib. II, iv, st. 3

And after many a summer dies the swan. *Tithonus* [1860], *l. 4*

Here at the quiet limit of the world.
Ib. l. 7

Wearing the white flower of a blameless life,

Before a thousand peering littlenesses,
In that fierce light which beats upon a throne,
And blackens every blot.
Idylls of the King [1859–1885], *dedication, l. 24*

Man's word is God in man.
Ib. The Coming of Arthur, l. 132

Large divine and comfortable words.[1]
Ib. l. 267

Clothed in white samite, mystic, wonderful.[2] *Ib. l. 284*

Live pure, speak true, right wrong, follow the King —
Else, wherefore born?
Ib. Gareth and Lynette, l. 117

Lightly was her slender nose
Tip-tilted like the petal of a flower.
Ib. l. 574

Our hoard is little, but our hearts are great.
Ib. The Marriage of Geraint, l. 352

For man is man and master of his fate.[3] *Ib. l. 355*

The useful trouble of the rain.
Ib. Geraint and Enid, l. 770

It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all.
Ib. Merlin and Vivien, l. 386

Blind and naked Ignorance
Delivers brawling judgments, unashamed,
On all things all day long. *Ib. l. 662*

For men at most differ as Heaven and Earth,
But women, worst and best, as Heaven and Hell. *Ib. l. 812*

Elaine the fair, Elaine the lovable,
Elaine, the lily maid of Astolat.
Ib. Lancelot and Elaine, l. 1

But, friend, to me
He is all fault who hath no fault at all.
For who loves me must have a touch of earth.
Idylls of the King, Lancelot and Elaine, l. 131

In me there dwells
No greatness, save it be some far-off touch
Of greatness to know well I am not great. *Ib. l. 447*

The shackles of an old love straitened him,
His honor rooted in dishonor stood,
And faith unfaithful kept him falsely true. *Ib. l. 870*

Sweet is true love though given in vain, in vain;
And sweet is death who puts an end to pain. *Ib. l. 1000*

He makes no friend who never made a foe. *Ib. l. 1082*

Figs out of thistles.[1]
Ib. The Last Tournament, l. 356

The greater man the greater courtesy.
Ib. l. 628

The vow that binds too strictly snaps itself. *Ib. l. 652*

For courtesy wins woman all as well
As valor may. *Ib. l. 702*

For manners are not idle, but the fruit
Of loyal nature and of noble mind.
Ib. Guinevere, l. 333

To love one maiden only, cleave to her,
And worship her by years of golden deeds. *Ib. l. 472*

No more subtle master under Heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thought, and amiable words
And courtliness, and the desire of fame,

[1] Hear what comfortable words our Saviour Christ saith unto all who truly turn to him. — *Book of Common Prayer, Holy Communion*

[2] Also *The Passing of Arthur, l. 199.*

[3] See Sallust, p. 116a, and note.

[1] Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? — *Matthew 7:16*

And love of truth, and all that makes a man.
Idylls of the King, Guinevere, l. 475

Let no man dream but that I love thee still. *Ib. l. 557*

The days will grow to weeks, the weeks to months,
The months will add themselves and make the years,
The years will roll into the centuries,
And mine will ever be a name of scorn.
Ib. l. 619

To where beyond these voices there is peace. *Ib. l. 692*

I found Him in the shining of the stars,
I mark'd Him in the flowering of His fields,
But in His ways with men I find Him not.
Ib. The Passing of Arthur, l. 9

For why is all around us here
As if some lesser god had made the world,
But had not force to shape it as he would? *Ib. l. 13*

And slowly answer'd Arthur from the barge:
The old order changeth, yielding place to new;
And God fulfills himself in many ways,
Lest one good custom should corrupt the world.[1] *Ib. l. 407*

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.[1] *Ib. l. 414*

From the great deep to the great deep he goes. *Ib. l. 445*

Cast all your cares on God; that anchor holds.
Enoch Arden [1864], *l. 222*

Insipid as the queen upon a card.
Aylmer's Field [1864], *l. 28*

The worst is yet to come.[2]
Sea Dreams [1864], *l. 301*

[1] Also in *Morte d'Arthur* [*1842*].
[2] See Browning, p. 666a.

He said likewise
That a lie which is half a truth is ever the blackest of lies,
That a lie which is all a lie may be met and fought with outright,
But a lie which is part a truth is a harder matter to fight.
The Grandmother [1864], *st. 8*

Dosn't thou 'ear my 'erse's legs, as they canters awaäy?
Proputty, proputty, proputty — that's what I 'ears 'em saäy.
Northern Farmer: New Style [1869], *st. 1*

Doänt thou marry for munny, but goä wheer munny is! *Ib. st. 5*

Speak to Him thou for He hears, and Spirit with Spirit can meet —
Closer is He than breathing, and nearer than hands and feet.
The Higher Pantheism [1869], *st. 6*

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower — but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.
Flower in the Crannied Wall [1869]

At Flores in the Azores Sir Richard Grenville lay,
And a pinnace, like a flutter'd bird, came flying from far away;
"Spanish ships of war at sea! we have sighted fifty-three!"
The Revenge [1878], *st. 1*

I should count myself the coward if I left them, my Lord Howard,
To these Inquisition dogs and the devildoms of Spain. *Ib. st. 2*

The little *Revenge* ran on sheer into the heart of the foe. *Ib. st. 5*

All the charm of all the Muses often flowering in a lonely word.
To Virgil [1882], *st. 3*

Cleave ever to the sunnier side of doubt.
The Ancient Sage [1885], *l.* 68

That man's the best Cosmopolite
Who loves his native country best.
Hands All Round [1885], *l.* 3

After it, follow it,
Follow the Gleam.[1]
Merlin and the Gleam [1889], *st.* 9

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,[2]

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.
Crossing the Bar [1889], *st.* 1, 2

Twilight and evening bell,
And after that the dark. *Ib. st.* 3

I hope to see my Pilot face to face
When I have crossed the bar.
Ib. st. 4

ROBERT CHARLES WINTHROP
1809–1894

Our Country — whether bounded by the St. John's and the Sabine, or however otherwise bounded[3] or described, and be the measurements more or less — still our Country, to be cherished in all our hearts, to be defended by all our hands.
Toast at Faneuil Hall [*Fourth of July*, 1845]

A star for every State, and a State for every star.
Address on Boston Common [1862]

SAMUEL DODGE
fl. 1868

People Will Talk. *Title of poem*

HENRY ALFORD
1810–1871

Come, ye thankful people, come,
Raise the song of Harvest-home;
All is safely gathered in,
Ere the winter storms begin.
Come, Ye Thankful People, Come [1844]

PHINEAS TAYLOR BARNUM
1810–1891

There's a sucker born every minute.
Attributed

PIERRE BOSQUET
1810–1861

It is magnificent, but it is not war.[1]
On the charge of the Light Brigade at Balaklava [*October 25, 1854*]

WILLIAM HENRY CHANNING
1810–1884

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars

[1] The Gleam . . . signifies in my poem the higher poetic imagination. — *From* HALLAM TENNYSON, *Alfred, Lord Tennyson, A Memoir* [1897], *vol. II, p. 366*

Follow, follow, follow the gleam,
Banners unfurled o'er all the world.
Follow, follow, follow the gleam
Of the chalice that is the Grail.
SALLIE HUME DOUGLAS [1923], *Follow the Gleam, refrain*

[2] See Ennius, p. 106b.

[3] The United States — bounded on the north by the Aurora Borealis, on the south by the precession of the equinoxes, on the east by the primeval chaos, and on the west by the Day of Judgment. — JOHN FISKE [1842–1901], *Bounding the United States*

[1] C'est magnifique, mais ce n'est pas la guerre. See Tennyson, p. 652a.

and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.

My Symphony

SIR FRANCIS HASTINGS DOYLE
1810–1888

Last night, among his fellow roughs,
He jested, quaffed, and swore;
A drunken private of the Buffs,
Who never looked before.
Today, beneath the foeman's frown,
He stands in Elgin's place,
Ambassador from Britain's crown,
And type of all her race.

The Private of the Buffs, st. 1

Ay, tear his body limb from limb,
Bring cord, or axe, or flame,
He only knows that not through him
Shall England come to shame.

Ib. st. 2

FERDINAND FREILIGRATH
1810–1876

Oh love, as long as you can love.[1]

Der Liebe Dauer [1830]

MARGARET FULLER
1810–1850

I myself am more divine than any I see.

Letter to Emerson [*March 1, 1838*]

It does not follow because many books are written by persons born in America that there exists an American literature. Books which imitate or represent the thoughts and life of Europe do not constitute an American literature. Before such can exist, an original idea must animate this nation and fresh currents of life must call into life fresh thoughts along its shores.

In the New York Tribune [1846]

For precocity some great price is always demanded sooner or later in life.

Diary. From THOMAS WENTWORTH HIGGINSON, *Life of Margaret Fuller Ossoli* [1884], *ch. 18*

Genius will live and thrive without training, but it does not the less reward the watering pot and pruning knife.

Ib.

I accept the universe.[1] *Attributed*

ELIZABETH CLEGHORN GASKELL
1810–1865

A man is *so* in the way in the house.

Cranford [1851–1853], *ch. 1*

A little credulity helps one on through life very smoothly.

Ib. ch. 11

I'll not listen to reason. . . . Reason always means what someone else has got to say. *Ib. ch. 14*

JAMES SLOAN GIBBONS
1810–1892

We are coming, Father Abraham, three hundred thousand more.

Three Hundred Thousand More [1862],[2] *st. 1*

POPE LEO XIII [GIOACCHINO PECCI]
1810–1903

Every man has by nature the right to possess property as his own.

Rerum Novarum [*encyclical letter on the condition of labor, May 15, 1891*]

[1] See Anonymous, *Pervigilium Veneris*, p. 150a.

[1] By God! she'd better. — CARLYLE's *reported comment*

[2] Song to help raise volunteers for the Union Army.

It is impossible to reduce human society to one level.

Rerum Novarum

It is one thing to have a right to the possession of money, and another to have a right to use money as one pleases. *Ib.*

WILLIAM MILLER
1810–1872

Wee Willie Winkie rins through the town,
Upstairs and downstairs, in his nicht-gown,
Tirlin' at the window, cryin' at the lock,
"Are the weans in their bed? for it's now ten o'clock."

Willie Winkie

ALFRED DE MUSSET
1810–1857

Doubt, if you will, the being who loves you,
Woman or dog, but never doubt love itself.

Premières Poésies [1829–1835], *La Coupe et les Lèvres*

I have come too late into a century too old.

Poésies Nouvelles [1835–1852], *Rolla*

The most despairing songs are the loveliest of all,
I know immortal ones composed only of tears. *Ib. La Nuit de Mai*

Do not trifle with love.[1]

Title of a comedy [1834]

How glorious it is — and also how painful — to be an exception.

Le Merle Blanc. I

THEODORE PARKER
1810–1860

Truth never yet fell dead in the streets; it has such affinity with the soul of man, the seed however broadcast will catch somewhere and produce its hundredfold.

A Discourse of Matters Pertaining to Religion [1842]

Truth stood on one side and Ease on the other; it has often been so. *Ib.*

Man never falls so low that he can see nothing higher than himself.

Essay, A Lesson for the Day

All men desire to be immortal.

A Sermon on the Immortal Life [*September 20, 1846*]

A democracy — that is a government of all the people, by all the people, for all the people;[1] of course, a government of the principles of eternal justice, the unchanging law of God; for shortness' sake I will call it the idea of Freedom. *The American Idea*[2] [1850]

EDMUND HAMILTON SEARS
1810–1876

It came upon the midnight clear,
That glorious song of old,
From Angels bending near the earth
To touch their harps of gold;
"Peace on the earth, good will to men
From Heaven's all gracious King."
The world in solemn stillness lay
To hear the angels sing.

The Angel's Song [1850], *st. 1*

[1] On ne badine pas avec l'amour.

[1] See Wycliffe, p. 163b; Webster, p. 547a; Garrison, p. 616a; and Lincoln, p. 639a.

Parker used the same phrase in a speech delivered in Boston [May 31, 1854] and in a sermon in Music Hall, Boston [July 4, 1858]. William H. Herndon visited Boston and on his return to Springfield, Illinois, took with him some of Parker's sermons and addresses. In his *Abraham Lincoln, vol. II, p. 65,* Herndon says that Lincoln marked with pencil the portion of the Music Hall address, "Democracy is direct self-government, over all the people, by all the people, for all the people."

[2] Speech at the New England Anti-Slavery Convention, Boston [May 29, 1850].

MARTIN FARQUHAR TUPPER
1810–1889

Error is a hardy plant: it flourisheth in every soil.
Proverbial Philosophy [1838–1842]. *Of Truth in Things False*

Well-timed silence hath more eloquence than speech.
Ib. Of Discretion

A good book is the best of friends, the same today and forever.
Ib. Of Reading

Nature's own Nobleman, friendly and frank,
Is a man with his heart in his hand!
Nature's Nobleman [1844], *st.* 1

JOHN BRIGHT
1811–1889

The Angel of Death has been abroad throughout the land; you may almost hear the beating of his wings.
Speech, House of Commons [*February* 23, 1855]

Force is not a remedy.
Speech, Birmingham [*November* 16, 1880]

My opinion is that the Northern States will manage somehow to muddle through.
Said during the American Civil War. From JUSTIN MCCARTHY, *Reminiscences* [1899]

FANNY FERN [SARA PAYSON PARTON]
1811–1872

The way to a man's heart is through his stomach.[1]
Willis Parton

THÉOPHILE GAUTIER
1811–1872

Everything passes. Robust art alone is eternal. The bust outlasts the citadel.[2]
L'Art [1832]

[1] See Byron, p. 562a.
[2] Tout passe. L'art robuste
Seul a l'éternité;
Le buste
Survit à la cité.
See Dobson, p. 782b.

HORACE GREELEY
1811–1872

A widow of doubtful age will marry almost any sort of a white man.
Letter to Dr. Rufus Wilmot Griswold

If, on a full and final review, my life and practice shall be found unworthy of my principles, let due infamy be heaped on my memory; but let none be thereby led to distrust the principles to which I proved recreant, nor yet the ability of some to adorn them by a suitable life and conversation. To unerring time be all this committed.
Statement [1846]. *From* JAMES PARTON, *Life of Horace Greeley* [1855]

The best business you can go into you will find on your father's farm or in his workshop. If you have no family or friends to aid you, and no prospect opened to you there, turn your face to the great West,[1] and there build up a home and fortune.
To Aspiring Young Men. Ib.

The illusion that times that were are better than those that are, has probably pervaded all ages.
The American Conflict [1864–1866]

Wisdom is never dear, provided the article be genuine.
Address on Agriculture, Houston, Texas [*May* 23, 1871]

WENDELL PHILLIPS
1811–1884

We live under a government of men and morning newspapers.
Speech [*January* 28, 1852]

Revolutions are not made; they come. A revolution is as natural a

[1] See J. B. L. Soule, p. 678b.

growth as an oak. It comes out of the past. Its foundations are laid far back.
Speech [*January 8, 1852*]

The best use of laws is to teach men to trample bad laws under their feet.
Speech [*April 12, 1852*]

What the Puritans gave the world was not thought, but action.
Speech [*December 21, 1855*]

The rock underlies all America; it only crops out here. *Ib.*

One on God's side is a majority.[1]
Speech [*November 1, 1859*]

Every man meets his Waterloo at last. *Ib.*

Truth is one forever absolute, but opinion is truth filtered through the moods, the blood, the disposition of the spectator. *Idols* [*October 4, 1859*]

Difference of religion breeds more quarrels than difference of politics.
Speech [*November 7, 1860*]

Revolutions never go backward.[2]
Speech [*February 17, 1861*]

Aristocracy is always cruel.
Address on Toussaint L'Ouverture [*1861*]

HARRIET BEECHER STOWE[3]
1811–1896

Eliza made her desperate retreat across the river just in the dusk of twilight. The gray mist of evening, rising slowly from the river, enveloped her as she disappeared up the bank, and the swollen current and floundering masses of ice presented a hopeless barrier between her and her pursuer.
Uncle Tom's Cabin [*1852*], *ch. 8*

I [Topsy] 'spect I growed. Don't think nobody never made me.
Ib. ch. 20

I's wicked — I is. I's mighty wicked, anyhow. I can't help it. *Ib.*

CHARLES SUMNER
1811–1874

There is the National flag. He must be cold, indeed, who can look upon its folds rippling in the breeze without pride of country. If in a foreign land, the flag is companionship, and country itself, with all its endearments.
Are We a Nation? [*November 19, 1867*]

The phrase, "public office is a public trust," has of late become common property.[1]
Speech, U.S. Senate [*May 31, 1872*]

WILLIAM MAKEPEACE THACKERAY
1811–1863

This I set down as a positive truth. A woman with fair opportunities, and without a positive hump, may marry whom she likes.[2]
Vanity Fair [*1847–1848*], *vol. I, ch. 4*

Them's my sentiments. *Ib. 21*

Everybody in Vanity Fair must have remarked how well those live who are comfortably and thoroughly in debt;

[1] See Knox, p. 186b.

[2] I know, and all the world knows, that revolutions never go backward. — WILLIAM HENRY SEWARD, *Speech at Rochester on the Irrepressible Conflict* [October 1858]

[3] We have seen an American woman write a novel of which a million copies were sold in all languages, and which had one merit, of speaking to the universal heart, and was read with equal interest to three audiences, namely, in the parlor, in the kitchen, and in the nursery of every house. — EMERSON, *Society and Solitude* [1870]. *Success*

[1] See Matthew Henry, p. 386b, and note.

[2] I should like to see any kind of a man, distinguishable from a gorilla, that some good and even pretty woman could not shape a husband out of. — OLIVER WENDELL HOLMES, *The Professor at the Breakfast-Table* [1860]

The whole world is strewn with snares, traps, gins and pitfalls for the capture of men by women. — BERNARD SHAW, *Man and Superman* [1903], *Epistle Dedicatory*

how they deny themselves nothing; how jolly and easy they are in their minds.
Vanity Fair, vol. I, ch. 22

How to Live Well on Nothing a Year. *Ib. 36 [title]*

I think I could be a good woman if I had five thousand a year.[1] *Ib. II, 1*

Ah! *Vanitas vanitatum!* Which of us is happy in this world? Which of us has his desire? or, having it, is satisfied? — Come, children, let us shut up the box and the puppets, for our play is played out. *Ib. 27*

He who meanly admires mean things is a Snob.
The Book of Snobs [1848], ch. 2

Rake's Progress.[2]
Pendennis [1848–1850], ch. 19 [title]

Yes, I am a fatal man, Madame Fribsbi. To inspire hopeless passion is my destiny. *Ib. 23*

Remember, it's as easy to marry a rich woman as a poor woman. *Ib. 28*

Of the Corporation of the Goose-quill — of the Press . . . of the fourth estate.[3] . . . There she is — the great engine — she never sleeps. She has her ambassadors in every quarter of the world — her courtiers upon every road. Her officers march along with armies, and her envoys walk into statesmen's cabinets. They are ubiquitous. *Ib. 30*

'Tis not the dying for a faith that's so hard, Master Harry — every man of every nation has done that — 'tis the living up to it that's difficult.[4]
Henry Esmond [1852], bk. I, ch. 6

'Tis strange what a man may do, and a woman yet think him an angel.
Ib. 7

The wicked are wicked, no doubt, and they go astray and they fall, and they come by their deserts; but who can tell the mischief which the very virtuous do?
The Newcomes [1853–1855], ch. 20

This Bouillabaisse a noble dish is —
A sort of soup, or broth, or brew.
Ballads [1855]. The Ballad of Bouillabaisse, st. 2

Christmas is here:
Winds whistle shrill,
Icy and chill.
Little care we;
Little we fear
Weather without,
Sheltered about
The Mahogany Tree.
Ib. The Mahogany Tree, st. 1

Away from the world and its toils and its cares,
I've a snug little kingdom up four pair of stairs.
Ib. The Cane-Bottom'd Chair, st. 1

I sit here,
Alone and merry at forty year,
Dipping my nose in the Gascon wine.
Ib. The Age of Wisdom, st. 6

Werther had a love for Charlotte
Such as words could never utter;
Would you know how first he met her?
She was cutting bread and butter.[1]
Ib. Sorrows of Werther, st. 1

There lived a sage in days of yore,
And he a handsome pigtail wore;
But wondered much and sorrowed more
Because it hung behind him.
Ib. A Tragic Story (from Adelbert von Chamisso), st. 1

There were three sailors of Bristol City
Who took a boat and went to sea.
But first with beef and captain's bis-cuits
And pickled pork they loaded she.
Ib. Little Billee, st. 1

[1] See Huxley, p. 725a.

[2] *The Rake's Progress* is the title of one of the famous series of paintings and engravings by William Hogarth [1697–1764].

[3] See Carlyle, p. 576a.

[4] See Adlai E. Stevenson, p. 1048b.

[1] Charlotte held a brown loaf in her hand, and was cutting slices for the little ones all round in proportion to their age and appetite. — GOETHE, *The Sorrows of Werther* [1774]

And the youngest he was little Billee.
Ballads. Little Billee, st. 2

To gorging Jack says guzzling Jimmy,
"We've nothing left, us must eat we."
Ib. st. 3

A pedigree reaching as far back as the Deluge.
The Rose and the Ring [1855], *ch. 2*

The book of female logic is blotted all over with tears, and Justice in their courts is forever in a passion.
The Virginians [1857–1859], *ch. 4*

Women like not only to conquer, but to be conquered. *Ib.*

Next to the very young, I suppose the very old are the most selfish.
Ib. 61

Through all the doubt and darkness, the danger and long tempest of the war, I think it was only the American leader's [1] indomitable soul that remained entirely steady. *Ib. 90*

To endure is greater than to dare; to tire out hostile fortune; to be daunted by no difficulty; to keep heart when all have lost it; to go through intrigue spotless; to forego even ambition when the end is gained — who can say this is not greatness? *Ib. 92*

Bravery never goes out of fashion.
The Four Georges [1860], *George II*

ROBERT BROWNING
1812–1889

Sun-treader,[2] life and light be thine forever! *Pauline* [1833]

I go to prove my soul!
I see my way as birds their trackless way. *Paracelsus* [1835], *pt. I*

In some time, his good time, I shall arrive:
He guides me and the bird. In his good time! *Ib.*

Measure your mind's height by the shade it casts! *Paracelsus, pt. III*

Every joy is gain
And gain is gain, however small.
Ib. IV

Over the sea our galleys went. *Ib.*

I give the fight up: let there be an end,
A privacy, an obscure nook for me.
I want to be forgotten even by God.
Ib. V

Sidney's self, the starry paladin.
Sordello [1] [1840], *pt. I*

Would you have your songs endure?
Build on the human heart. *Ib. II*

Any nose
May ravage with impunity a rose.
Ib. VI

Day!
Faster and more fast,
O'er night's brim, day boils at last.
Pippa Passes [1841], *introduction*

The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn:
God's in his heaven —
All's right with the world.[2] *Ib. pt. I*

Some unsuspected isle in far-off seas.
Ib. II

In the morning of the world,
When earth was nigher heaven than now. *Ib. III*

All service ranks the same with God:
With God, whose puppets, best and worst,
Are we; there is no last nor first.
Ib. IV

There's a woman like a dewdrop, she's so purer than the purest.
A Blot in the 'Scutcheon [1842], *act I, st. 3*

[1] George Washington.
[2] Shelley.

[1] See Lombroso, p. 770a, note.
[2] See Voltaire, p. 417a, and Whittier, p. 626b.

When is man strong until he feels alone? [1]
Colombe's Birthday [1842], *act III*

You know, we French stormed Ratisbon.
Incident of the French Camp [1842], *st. 1*

"You're wounded!" "Nay," the soldier's pride
Touched to the quick, he said:
"I'm killed, Sire!" And his chief beside,
Smiling the boy fell dead.
Ib. st. 5

That's my last Duchess painted on the wall.
My Last Duchess [1842], *l. 1*

She had
A heart — how shall I say? — too soon made glad. *Ib. l. 21*

The lie was dead,
And damned, and truth stood up instead.
Count Gismond [1842], *st. 13*

Marching along, fifty-score strong,
Great-hearted gentlemen, singing this song.
Cavalier Tunes [1842], *Marching Along, st. 1*

Boot, saddle, to horse, and away!
Ib. Boot and Saddle, refrain

Morning, evening, noon and night,
"Praise God!" sang Theocrite.
The Boy and the Angel [1845], *st. 1*

Just my vengeance complete,
The man sprang to his feet,
Stood erect, caught at God's skirts, and prayed!
— So, *I* was afraid!
Instans Tyrannus [1845], *st. 7*

Hamelin Town's in Brunswick,
By famous Hanover city.
The Pied Piper of Hamelin [1845], *st. 1*

[1] See Ibsen, p. 729b.

Rats!
They fought the dogs and killed the cats,
And bit the babies in the cradles,
And ate the cheeses out of the vats,
And licked the soup from the cooks' own ladles.
The Pied Piper of Hamelin, st. 2

With shrieking and squeaking
In fifty different sharps and flats.
Ib.

When the liquor's out, why clink the cannikin?
The Flight of the Duchess [1845], *st. 16*

It's a long lane that knows no turnings.
Ib. st. 17

Just for a handful of silver he left us,
Just for a riband to stick in his coat.
The Lost Leader [1] [1845], *st. 1*

We that had loved him so, followed him, honored him,
Lived in his mild and magnificent eye,
Learned his great language, caught his clear accents,
Made him our pattern to live and to die! *Ib.*

Shakespeare was of us, Milton was for us,
Burns, Shelley, were with us — they watch from their graves! *Ib.*

One more devils'-triumph and sorrow for angels,
One more wrong to man, one more insult to God! *Ib. st. 2*

Let him never come back to us!
There would be doubt, hesitation and pain,
Forced praise on our part — the glimmer of twilight,
Never glad confident morning again!
Ib.

It was roses, roses all the way.
The Patriot [1845], *st. 1*

I sprang to the stirrup, and Joris, and he;

[1] Often assumed to refer to Wordsworth.

I galloped, Dirck galloped, we galloped all three.
How They Brought the Good News from Ghent to Aix [1845], *st.* 1

And into the midnight we galloped abreast. *Ib.*

The gray sea and the long black land;
And the yellow half-moon large and low.
Meeting at Night [1845], *st.* 1

Then a mile of warm, sea-scented beach. *Ib. st.* 2

Round the cape of a sudden came the sea,
And the sun looked over the mountain's rim:
And straight was a path of gold for him,
And the need of a world of men for me. *Parting at Morning* [1845]

Oh, to be in England now that April's there,
And whoever wakes in England sees, some morning, unaware,
That the lowest boughs and the brushwood sheaf
Round the elm-tree bole are in tiny leaf,
While the chaffinch sings on the orchard bough
In England — now!
Home Thoughts, from Abroad [1845], *l.* 1

That's the wise thrush; he sings each song twice over,
Lest you should think he never could recapture
The first fine careless rapture!
Ib. l. 12

Nobly, nobly Cape St. Vincent to the northwest died away;
Sunset ran, one glorious blood-red, reeking into Cadiz Bay.
Home Thoughts, from the Sea [1845], *l.* 1

Let's contend no more, Love,
Strive nor weep:
All be as before, Love,
— Only sleep!
A Woman's Last Word [1855], *st.* 1

Where the apple reddens
Never pry —
Lest we lose our Edens,
Eve and I. *Ib. st.* 5

Beautiful Evelyn Hope is dead!
Evelyn Hope [1855], *st.* 1

You will wake, and remember, and understand. *Ib. st.* 7

Where the quiet-colored end of evening smiles.
Love Among the Ruins [1855], *st.* 1

Earth's returns
For whole centuries of folly, noise and sin! *Ib. st.* 7

This world, and the wrong it does.
Old Pictures in Florence [1855], *st.* 7

What's come to perfection perishes.
Things learned on earth, we shall practice in heaven:
Works done least rapidly, Art most cherishes. *Ib. st.* 17

Your ghost will walk, you lover of trees,
(If our loves remain)
In an English lane.
De Gustibus [1855], *st.* 1

Open my heart, and you will see
Graved inside of it, "Italy." [1]
Ib. st. 2

How well I know what I mean to do
When the long dark autumn evenings come.
By the Fireside [1855], *st.* 1

O woman-country! [2] wooed not wed.
Ib. st. 6

Oh, the little more, and how much it is!
And the little less, and what worlds away! *Ib. st.* 39

[1] See Mary Tudor, p. 187b.
[2] Italy.

If two lives join, there is oft a scar.
They are one and one, with a shadowy third;
One near one is too far.
By the Fireside, *st.* 46

Only I discern
Infinite passion, and the pain
Of finite hearts that yearn.
Two in the Campagna [1855], *st.* 12

This is a spray the Bird clung to,
Making it blossom with pleasure.
Misconceptions [1855], *st.* 1

Escape me?
Never —
Beloved!
While I am I, and you are you.
Life in a Love [1855], *st.* 1

To dry one's eyes and laugh at a fall,
And baffled, get up and begin again.
Ib. st. 2

Ah, did you once see Shelley plain,
And did he stop and speak to you,
And did you speak to him again?
How strange it seems, and new! [1]
Memorabilia [1855], *st.* 1

Who knows but the world may end to-night?
The Last Ride Together [1855], *st.* 2

Fail I alone, in words and deeds?
Why, all men strive, and who succeeds?
Ib. st. 5

Sing, riding's a joy! For me I ride.
Ib. st. 7

The instant made eternity —
And heaven just prove that I and she
Ride, ride together, forever ride?
Ib. st. 10

That low man seeks a little thing to do,
Sees it and does it;
This high man, with a great thing to pursue,
Dies ere he knows it.
That low man goes on adding one to one,
His hundred's soon hit;
This high man, aiming at a million,
Misses an unit.
That, has the world here — should he need the next,
Let the world mind him!
This, throws himself on God, and unperplexed
Seeking shall find Him.
A Grammarian's Funeral [1855], *l.* 113

And inasmuch as feeling, the East's gift,
Is quick and transient — comes, and lo, is gone —
While Northern thought is slow and durable. *Luria* [1855], *act* V

Less is more.[1]
Andrea del Sarto [1855], *l.* 78

Ah, but a man's reach should exceed his grasp,
Or what's a heaven for? *Ib. l.* 97

Again the cousin's whistle! Go, my love. *Ib. last line*

How I shall lie through centuries,
And hear the blessed mutter of the mass,
And see God made and eaten all day long,
And feel the steady candle-flame, and taste
Good strong thick stupefying incense smoke!
The Bishop Orders His Tomb at Saint Praxed's Church [1855], *l.* 80

Truth that peeps
Over the glass's edge when dinner's done,

[1] And did you once find Browning plain?
And did he really seem quite clear?
And did you read the book again?
How strange it seems, and queer.
CHARLES WILLIAM STUBBS [1845–1912], *Parody*

[1] See Hesiod, p. 67b.
Not so honest would be more honest. — G. E. LESSING, *Emilia Galotti* [1722], *act I, sc. 4*
A popular aphorism with the architect Ludwig Mies van der Rohe.

And body gets its sop and holds its noise
And leaves soul free a little.
Bishop Blougram's Apology [1855], *l.* 17

Just when we are safest, there's a sunset-touch,
A fancy from a flower-bell, someone's death,
A chorus-ending from Euripides.
Ib. l. 183

One wise man's verdict outweighs all the fools'. *Ib. l.* 373

Our interest's on the dangerous edge of things.
The honest thief, the tender murderer,
The superstitious atheist, demirep
That loves and saves her soul in new French books. *Ib. l.* 396

You call for faith:
I show you doubt, to prove that faith exists.
The more of doubt, the stronger faith, I say,
If faith o'ercomes doubt. *Ib. l.* 601

When the fight begins within himself,
A man's worth something.
Ib. l. 793

What of soul was left, I wonder, when the kissing had to stop?
A Toccata of Galuppi's [1855], *st.* 14

Dear dead women, with such hair, too — what's become of all the gold
Used to hang and brush their bosoms? I feel chilly and grown old.
Ib. st. 15

The sin I impute to each frustrate ghost
Is — the unlit lamp and the ungirt loin.
The Statue and the Bust [1855], *st.* 82, 83

How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses forever in joy!
Saul [1855], *st.* 9

All's love, yet all's law. *Ib. st.* 17

'Tis not what man does which exalts him, but what man would do!
Saul, st. 18

The sprinkled isles,
Lily on lily, that o'erlace the sea.
Cleon [1855], *l.* 1

And I have written three books on the soul,
Proving absurd all written hitherto,
And putting us to ignorance again.
Ib. l. 57

Rafael made a century of sonnets.
One Word More [1855], 2

Does he paint? he fain would write a poem —
Does he write? he fain would paint a picture. *Ib.* 8

Where my heart lies, let my brain lie also. *Ib.* 14

God be thanked, the meanest of his creatures
Boasts two soul-sides, one to face the world with,
One to show a woman when he loves her.[1] *Ib.* 17

Oh, their Rafael of the dear Madonnas,
Oh, their Dante of the dread Inferno,
Wrote one song — and in my brain I sing it,
Drew one angel — borne, see, on my bosom! *Ib.* 19

That out of three sounds he frame, not a fourth sound, but a star.
Abt Vogler [1864],[2] *st.* 7

On the earth the broken arcs; in the heaven, a perfect round.
Ib. st. 9

The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky. *Ib. st.* 10

Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal and woe:

[1] See Mark Twain, p. 763a.

[2] The Abt or Abbé George Joseph Vogler [1749–1824] was a composer, professor, Kapellmeister, and writer on music.

But God has a few of us whom he whispers in the ear;
The rest may reason and welcome; 'tis we musicians know.
Abt Vogler, *st.* 11

The C Major of this life. *Ib. st.* 12

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.
Our times are in his hand.
Rabbi Ben Ezra [1864], *st.* 1

Irks care the crop-full bird? Frets doubt the maw-crammed beast?
Ib. st. 4

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe! *Ib. st.* 6

What I aspired to be,
And was not, comforts me. *Ib. st.* 7

Therefore I summon age
To grant youth's heritage. *Ib. st.* 13

Look not thou down but up!
Ib. st. 30

Such ever was love's way; to rise, it stoops.
A Death in the Desert [1864], *l.* 134

Progress, man's distinctive mark alone,
Not God's, and not the beasts': God is, they are;
Man partly is, and wholly hopes to be.
Ib. l. 586

Letting the rank tongue blossom into speech.
Caliban upon Setebos [1864], *l.* 23

How sad and bad and mad it was [1] —
But then, how it was sweet!
Confessions [1864], *st.* 9

[1] See Swinburne, p. 776a.

Fear death? — to feel the fog in my throat,
The mist in my face.
Prospice [1864], *l.* 1

No! let me taste the whole of it, fare like my peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold.
Ib. l. 17

Hold me but safe again within the bond
Of one immortal look.
Eurydice to Orpheus [1864], *l.* 5

This could but have happened once —
And we missed it, lost it forever.
Youth and Art [1864], *st.* 17

All that I own is a print,
An etching, a mezzotint.
A Likeness [1864], *st.* 4

He never saw, never before today,
What was able to take his breath away.
A face to lose youth for, to occupy age
With the dream of, meet death with.[1]
Ib. st. 6

We find great things are made of little things,
And little things go lessening till at last
Comes God behind them.
Mr. Sludge, "The Medium" [1864], *l.* 1112

'Tis because stiffish cock-tail, taken in time,
Is better for a bruise than arnica.[2]
Ib. l. 1478

Boston's a hole, the herring-pond is wide,
V-notes are something, liberty still more.
Beside, is he the only fool in the world?
Ib. l. 1523

It's wiser being good than bad;
It's safer being meek than fierce;
It's fitter being sane than mad.

[1] A face that a man might die for. — Sir Arthur Conan Doyle, *The Adventures of Sherlock Holmes: A Scandal in Bohemia* [1892]

[2] See Irving, p. 549b.

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once, prove accurs'd.
Apparent Failure [1864], *st.* 7

O Lyric Love, half angel and half bird,
And all a wonder and a wild desire.
The Ring and the Book [1868–1869], *pt. I*

The truth was felt by instinct here,
— Process which saves a world of trouble and time.
Ib. IV, Tertium Quid

'Twas a thief said the last kind word to Christ:
Christ took the kindness and forgave the theft.
Ib. VI, Giuseppe Caponsacchi

All poetry is difficult to read,
— The sense of it is, anyhow.
Ib. VII, Pompilia

No work begun shall ever pause for death! *Ib.*

Faultless to a fault.
Ib. IX, Juris Doctor Johannes-Baptista Bottinius

The curious crime, the fine
Felicity and flower of wickedness.
Ib. X, The Pope

What I call God,
And fools call Nature.[1] *Ib.*

Why comes temptation, but for man to meet
And master and make crouch beneath his foot,
And so be pedestaled in triumph?
Ib.

White shall not neutralize the black, nor good
Compensate bad in man, absolve him so:
Life's business being just the terrible choice.
The Ring and the Book, pt. X, The Pope

You never know what life means till you die:
Even throughout life, 'tis death that makes life live,
Gives it whatever the significance.
Ib. XI, Guido

Save the squadron, honor France, love thy wife the Belle Aurore!
Hervé Riel [1871], *st.* 11

A man in armor is his armor's slave.
Herakles [1871]

In God's good time,
Which does not always fall on Saturday
When the world looks for wages.[1]
Ib.

So absolutely good is truth, truth never hurts
The teller.
Fifine at the Fair [1872], *st.* 32

That far land we dream about,
Where every man is his own architect.
Red Cotton Nightcap Country [1873], *II*

A secret's safe
'Twixt you, me, and the gatepost!
The Inn Album [1875], *II*

Ignorance is not innocence but sin.
Ib. V

Have you found your life distasteful?
My life did and does smack sweet.
Was your youth of pleasure wasteful?
Mine I saved and hold complete.
Do your joys with age diminish?
When mine fail me, I'll complain.
Must in death your daylight finish?
My sun sets to rise again.
At the "Mermaid" [1876], *st.* 10

[1] Some call it Evolution,
And others call it God. . . .
Some of us call it Autumn,
And others call it God.
W. H. Carruth [1859–1924], *Each in His Own Tongue*

[1] The old Tuscan proverb, *Iddio non paga sabato* [God does not pay Saturdays]. — *Life in Letters of William Dean Howells* [1928], *vol. II, p. 169, letter to Mrs. James T. Fields* [February 23, 1903]

I find earth not gray but rosy,
Heaven not grim but fair of hue.
Do I stoop? I pluck a posy.
Do I stand and stare? [1] All's blue.
At the "Mermaid," st. 12

"With this same key
Shakespeare unlocked his heart" [2] once more!
Did Shakespeare? If so, the less Shakespeare he!
House [1876], *st. 10*

Because a man has shop to mind
In time and place, since flesh must live,
Needs spirit lack all life behind,
All stray thoughts, fancies fugitive,
All loves except what trade can give?
Shop [1876], *st. 20*

Good, to forgive;
Best, to forget!
Living, we fret;
Dying, we live.
La Saisiaz [1877]. *Introduction, st. 1*

Sky — what a scowl of cloud
Till, near and far,
Ray on ray split the shroud:
Splendid, a star!
The Two Poets of Croisic [1878]. *Introduction, st. 2*

As if true pride
Were not also humble!
Lines written in an album [1882]

Wanting is — what?
Summer redundant,
Blueness abundant,
— Where is the blot?
Wanting Is — What? [3] [1883]

Out of the wreck I rise.
Ixion [1883]

[1] What is this life if, full of care,
We have no time to stand and stare?
WILLIAM HENRY DAVIES [1871–1940], *Leisure*

[2] See Wordsworth, p. 517a.

[3] Browning is — what?
Riddle redundant,
Baldness abundant,
Sense, who can spot?
ANONYMOUS, in *Punch* [April 21, 1883]

Never the time and the place
And the loved one all together!
Never the Time and the Place [1883]

Help me with knowledge — for Life's Old — Death's New!
Epitaph on Levi Lincoln Thaxter, 1824–1884

A minute's success pays the failure of years.
Apollo and the Fates [1886], *st. 42*

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.
Asolando [1889]. *Epilogue, st. 3*

SAMUEL DICKINSON BURCHARD
1812–1891

We are Republicans, and don't propose to leave our party and identify ourselves with the party whose antecedents have been Rum, Romanism, and Rebellion.
Speaking for a deputation of clergymen calling upon James G. Blaine, the Republican Presidential candidate, New York [October 29, 1884]

CHARLES DICKENS
1812–1870

A smattering of everything, and a knowledge of nothing.
Sketches by Boz [1836–1837]. *Tales, ch. 3*

He had used the word in its Pickwickian sense.
Pickwick Papers [1836–1837], *ch. 1*

"An observer of human nature, sir," said Mr. Pickwick. *Ib. 2*

"It wasn't the wine," murmured Mr. Snodgrass, in a broken voice. "It was the salmon."

Pickwick Papers, ch. 8

I wants to make your flesh creep.

Ib.

Can I unmoved see thee dying
On a log
Expiring frog! *Ib. 15*

Tongue; well that's a wery good thing when it an't a woman's. *Ib. 19*

Mr. Weller's knowledge of London was extensive and peculiar. *Ib. 20*

Be wery careful o' vidders all your life. *Ib.*

The wictim o' connubiality, as Blue Beard's domestic chaplain said, with a tear of pity, ven he buried him. *Ib.*

Dumb as a drum vith a hole in it, sir. *Ib. 25*

Eccentricities of genius. *Ib. 30*

Keep yourself *to* yourself. *Ib. 32*

Poetry's unnat'ral; no man ever talked poetry 'cept a beadle on Boxin' Day. *Ib. 33*

She knows wot's wot, she does.

Ib. 37

They don't mind it; it's a regular holiday to them — all porter and skittles.[1] *Ib. 41*

Anythin' for a quiet life, as the man said wen he took the sitivation at the lighthouse. *Ib. 43*

Oliver Twist has asked for more!

Oliver Twist [1837–1838], ch. 2

"The artful Dodger." *Ib. 8*

"Hard," replied the Dodger. "As nails," added Charley Bates. *Ib. 9*

There is a passion for hunting something deeply implanted in the human breast. *Ib. 10*

I'll eat my head. *Ib.*

[1] Life ain't all beer and skittles, and more's the pity. — GEORGE DU MAURIER, *Trilby* [1894], *pt. I*

I only know two sorts of boys. Mealy boys, and beef-faced boys.

Oliver Twist, ch. 10

There's light enough for wot I've got to do. *Ib. 47*

"If the law supposes that," said Mr. Bumble . . . "the law is a ass, a idiot." *Ib. 51*

He had but one eye, and the popular prejudice runs in favor of two.

Nicholas Nickleby [1838–1839], ch. 4

Subdue your appetites, my dears, and you've conquered human natur.

Ib. 5

There are only two styles of portrait painting; the serious and the smirk.

Ib. 10

Oh! they're too beautiful to live, much too beautiful! *Ib. 14*

I pity his ignorance and despise him.

Ib. 15

The unities, sir . . . are a completeness — a kind of universal dovetailedness with regard to place and time. *Ib. 24*

The two countesses had no outlines at all, and the dowager's was a demd outline. *Ib. 34*

A demd, damp, moist, unpleasant body! *Ib.*

Bring in the bottled lightning, a clean tumbler, and a corkscrew.

Ib. 49

All is gas and gaiters. *Ib.*

My life is one demd horrid grind.

Ib. 64

He has gone to the demnition bowwows. *Ib.*

What is the odds so long as the fire of soul is kindled at the taper of conwiviality, and the wing of friendship never moults a feather!

The Old Curiosity Shop [1841], ch. 2

She's the ornament of her sex.
The Old Curiosity Shop, ch. 5

In love of home, the love of country has its rise. *Ib. 38*

That vague kind of penitence which holidays awaken next morning.
Ib. 40

"Did you ever taste beer?" "I had a sip of it once," said the small servant. "Here's a state of things!" cried Mr. Swiveller. . . . "She *never* tasted it — it can't be tasted in a sip!"
Ib. 57

It was a maxim with Foxey — our revered father, gentlemen — "Always suspect everybody." *Ib. 66*

Rather a tough customer in argyment.
Barnaby Rudge [1841], *ch. 1*

"There are strings," said Mr. Tappertit, ". . . in the human heart that had better not be wibrated."
Ib. 22

Oh gracious, why wasn't I born old and ugly? *Ib. 70*

Any man may be in good spirits and good temper when he's well dressed. There an't much credit in that.
Martin Chuzzlewit [1843–1844], *ch. 5*

With affection beaming in one eye, and calculation shining out of the other. *Ib. 8*

"Do not repine, my friends," said Mr. Pecksniff, tenderly. "Do not weep for me. It is chronic." *Ib. 9*

Keep up appearances whatever you do. *Ib. 11*

"Do other men for they would do you." That's the true business precept.
Ib.

Buy an annuity cheap, and make your life interesting to yourself and everybody else that watches the speculation. *Ib. 18*

Leave the bottle on the chimleypiece, and don't ask me to take none, but let me put my lips to it when I am so dispoged.
Martin Chuzzlewit, ch. 19

"She's the sort of woman now," said Mould . . . "one would almost feel disposed to bury for nothing: and do it neatly, too!" *Ib. 25*

He'd make a lovely corpse. *Ib.*

Our fellow-countryman is a model of a man, quite fresh from Natur's mold!
Ib. 34

Oh Sairey, Sairey, little do we know wot lays afore us! *Ib. 40*

I don't believe there's no sich a person! *Ib. 49*

The words she spoke of Mrs. Harris, lambs could not forgive . . . nor worms forget. *Ib.*

Marley was dead, to begin with. There is no doubt whatever about that. The register of his burial was signed by the clergyman, the clerk, the undertaker, and the chief mourner. Scrooge signed it. And Scrooge's name was good upon 'Change for anything he chose to put his hand to.

Old Marley was as dead as a doornail.
A Christmas Carol [1843], *stave I*

Secret, and self-contained, and solitary as an oyster. *Ib.*

I wear the chain I forged in life.
Ib.

In came a fiddler — and tuned like fifty stomachaches. In came Mrs. Fezziwig, one vast substantial smile.
Ib. stave II

Let's have the shutters up . . . before a man can say Jack Robinson.[1]
Ib.

As good as gold. *Ib. stave III*

[1] I'd do it as soon as say Jack Robinson. — FANNY BURNEY, *Evelina* [1778], *letter 82*
I'd get her off before you could say Jack Robinson. — MARIA EDGEWORTH, *The Absentee* [1812], *ch. 2*

"God bless us every one!" said Tiny Tim, the last of all.
A Christmas Carol, stave III

It *was* a turkey! He could never have stood upon his legs, that bird! He would have snapped 'em off short in a minute, like sticks of sealing wax.
Ib. stave V

O let us love our occupations,
Bless the squire and his relations,
Live upon our daily rations,
And always know our proper stations.
The Chimes [1844], *second quarter*

He's tough, ma'am, tough, is J.B. Tough and devilish sly!
Dombey and Son [1848], *ch. 7*

I want to know what it says. . . . The sea, Floy, what it is that it keeps on saying.[1] *Ib. 8*

"Wal'r, my boy," replied the Captain, "in the Proverbs of Solomon you will find the following words, 'May we never want a friend in need, nor a bottle to give him!' When found, make a note of." *Ib. 15*

Cows are my passion. *Ib. 21*

The bearings of this observation lays in the application on it. *Ib. 23*

You'll find us rough, sir, but you'll find us ready.
David Copperfield [1849–1850], *ch. 3*

I am a lone lorn creetur . . . and everythink goes contrairy with me.
Ib.

Barkis is willin'. *Ib. 5*

Experientia does it[2] — as Papa used to say. *Ib. 11*

"In case anything turned up," which was his [Mr. Micawber's] favorite expression.[3] *Ib.*

I never will desert Mr. Micawber.
David Copperfield, ch. 12

Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery. *Ib.*

It's a mad world. Mad as Bedlam.
Ib. 14

I'm a very umble person.[1] *Ib. 16*

The mistake was made of putting some of the trouble out of King Charles's head into my head.[2]
Ib. 17

I only ask for information. *Ib. 20*

It was as true . . . as turnips is. It was as true . . . as taxes is. And nothing's truer than them. *Ib. 21*

What a world of gammon and spinach it is, though, ain't it!
Ib. 22

Nobody's enemy but his own.
Ib. 25

Accidents will occur in the best-regulated families. *Ib. 28*

Ride on! Rough-shod if need be, smooth-shod if that will do, but ride on! Ride on over all obstacles, and win the race! *Ib.*

A long pull, and a strong pull, and a pull all together. *Ib. 30*

He's a-going out with the tide.[3]
Ib.

There wasn't room to swing a cat there. *Ib. 35*

I ate umble pie with an appetite.
Ib. 39

[1] See Carpenter, p. 675b.

[2] A pun on Experientia docet [Experience teaches] — TACITUS [c. 55–c. 117], *History, bk. V, ch. 6*

[3] See Disraeli, p. 612a.

[1] Not only humble but umble, which I look upon to be the comparative, or, indeed, superlative degree. — ANTHONY TROLLOPE, *Doctor Thorne* [1858], *ch. 4*

[2] "King Charles's head" has passed into common use in the English language as a phrase meaning some whimsical obsession. — G. B. STERN [1890–], *Monogram*

[3] See Sir James Frazer, p. 829a.

Let sleeping dogs lie — who wants to rouse 'em?
David Copperfield, ch. 39

Skewered through and through with office pens, and bound hand and foot with red tape. *Ib. 43*

It's only my child-wife. *Ib. 44*

A man must take the fat with the lean. *Ib. 51*

Trifles make the sum of life. *Ib. 53*

The seamen said it blew great guns. *Ib. 55*

This is a London particular. . . . A fog, miss.
Bleak House [1852–1853], ch. 3

Not to put too fine a point upon it. *Ib. 11*

Whatever was required to be done, the Circumlocution Office was beforehand with all the public departments in the art of perceiving — HOW NOT TO DO IT.
Little Dorrit [1857–1858], bk. I, ch. 10

Papa, potatoes, poultry, prunes, and prism, are all very good words for the lips: especially prunes and prism. *Ib. II, 5*

Once a gentleman, and always a gentleman. *Ib. 28*

It was the best of times, it was the worst of times.
A Tale of Two Cities [1859], bk. I, ch. 1

A wonderful fact to reflect upon, that every human creature is constituted to be that profound secret and mystery to every other. *Ib. 3*

It is a far, far better thing that I do, than I have ever done; it is a far, far better rest that I go to, than I have ever known. *Ib. III, 15*

In the little world in which children have their existence, whosoever brings them up, there is nothing so finely perceived and so finely felt, as injustice.
Great Expectations [1860–1861], ch. 9

Professionally he declines and falls, and as a friend he drops into poetry [Mr. Boffin on Silas Wegg].
Our Mutual Friend [1864–1865], bk. I, ch. 5

My best of wishes for your merry Christmases and your happy New Years, your long lives and your true prosperities. Worth twenty pound good if they are delivered as I send them. Remember? Here's a final prescription added, "To be taken for life."
Doctor Marigold's Prescriptions [1865], ch. 1

IVAN GONCHAROV
1812–1891

"And he was as intelligent as other people, his soul was pure and clear as crystal; he was noble and affectionate — and yet he did nothing!"
"But why? What was the reason?"
"The reason . . . what reason was there? Oblomovism!" [1]
Oblomov [1859], pt. IV, ch. 12

EDWARD LEAR
1812–1888

There was an Old Man with a beard,
Who said: "It is just as I feared!
Two owls and a hen,
Four larks and a wren
Have all built their nests in my beard."
Book of Nonsense [1846]. Limerick

How pleasant to know Mr. Lear!
Who has written such volumes of stuff!

[1] That word is Oblomovism.
Now, when I hear a country squire talking about the rights of man and urging the necessity of developing personality, I know from the first word he utters that he is an Oblomov.
When I hear a government official complaining that the system of administration is too complicated and cumbersome, I know that he is an Oblomov. — NIKOLAI DOBROLIUBOV, *What Is Oblomovism?* [1859]

Some think him ill-tempered and queer,
But a few think him pleasant enough.
Nonsense Songs [1871]. *Preface*, *st.* 1

His body is perfectly spherical,
He weareth a runcible hat. *Ib. st.* 5

The Owl and the Pussycat went to sea
In a beautiful pea-green boat,
They took some honey, and plenty of money,
Wrapped up in a five-pound note.
The Owl looked up to the stars above,
And sang to a small guitar,
"O lovely Pussy! O Pussy, my love,
What a beautiful Pussy you are."
The Owl and the Pussycat [1871], *st.* 1

Pussy said to the Owl, "You elegant fowl!
How charmingly sweet you sing!
O let us be married! too long we have tarried:
But what shall we do for a ring?"
They sailed away, for a year and a day,
To the land where the Bong-tree grows
And there in a wood a Piggy-wig stood
With a ring at the end of his nose.
Ib. st. 2

"Dear Pig, are you willing to sell for one shilling
Your ring?" Said the Piggy, "I will."
Ib. st. 3

They dined on mince, and slices of quince,
Which they ate with a runcible spoon;
And hand in hand, on the edge of the sand,
They danced by the light of the moon. *Ib.*

Far and few, far and few,
Are the lands where the Jumblies live;
Their heads are green, and their hands are blue,
And they went to sea in a sieve.
The Jumblies [1871], *st.* 1

Calico Pie,
The little Birds fly
Down to the calico tree,
Their wings were blue,
And they sang "Tilly-loo!"
Till away they flew —
And they never came back to me!
Calico Pie [1871], *st.* 1

Calico Jam,
The little Fish swam,
Over the syllabub sea. *Ib. st.* 2

Who, or why, or which, or what,
Is the Akond of Swat?
The Akond of Swat[1] [1873], *l.* 1

She sate upon her Dobie,
To watch the Evening Star,
And all the Punkahs as they passed,
Cried, "My! how fair you are!"
The Cummerbund [1874], *st.* 1

On the top of the Crumpetty Tree
The Quangle Wangle sat,
But his face you could not see,
On account of his Beaver Hat.
The Quangle Wangle's Hat [1877], *st.* 1

On the coast of Coromandel
Where the early pumpkins blow,
In the middle of the woods
Lived the Yonghy-Bonghy-Bò.
Two old chairs, and half a candle,
One old jug without a handle —
These were all his worldly goods.
The Courtship of the Yonghy-Bongy-Bò [1877], *st.* 1

There he heard a Lady talking,
To some milk-white Hens of Dorking —
'Tis the Lady Jingly Jones!
Ib. st. 2

"I would be your wife most gladly!"
(Here she twirled her fingers madly),
"But in England I've a mate!"
Ib. st. 5

[1] Now the Ahkoond of Swat is a vague sort of man
Who lives in a country far over the sea;
Pray tell me, good reader, if tell me you can,
What's the Ahkoond of Swat to you folks or to me?
EUGENE FIELD, *The Ahkoond of Swat* [1884]

When awful darkness and silence reign
Over the great Gromboolian plain,
Through the long, long wintry nights.
The Dong with the Luminous Nose [1877], *st.* 1

When storm-clouds brood on the towering heights
Of the hills of the Chankly Bore.
Ib.

The Pobble who has no toes
Had once as many as we;
When they said, "Some day you may lose them all" —
He replied, "Fish fiddle de-dee!"
The Pobble Who Has No Toes [1877], *st.* 1

Ploffskin, Pluffskin, Pelican jee!
We think no Birds so happy as we!
Plumpskin, Ploshkin, Pelican jill!
We think so then, and we thought so still.
The Pelican Chorus [1877], *chorus*

SAMUEL SMILES
1812–1904

The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates.
Self-Help [1859]

WILLIAM EDMONDSTOUNE AYTOUN
1813–1865

News of battle! — news of battle!
Hark! 'tis ringing down the street;
And the archways and the pavement
Bear the clang of hurrying feet.
Edinburgh after Flodden [1849], *st.* 1

Nowhere beats the heart so kindly
As beneath the tartan plaid!
Charles Edward at Versailles on the Anniversary of Culloden [1849], *l.* 219

They bore within their breasts the grief
That fame can never heal —
The deep, unutterable woe
Which none save exiles feel.
The Island of the Scots [1849], *st.* 12

HENRY WARD BEECHER
1813–1887

A thoughtful mind, when it sees a nation's flag, sees not the flag only, but the nation itself; and whatever may be its symbols, its insignia, he reads chiefly in the flag the government, the principles, the truths, the history which belongs to the nation that sets it forth.
The American Flag

Where is human nature so weak as in the bookstore!
Star Papers [1855]. *Subtleties of Book Buyers*

Now comes the mystery.
Last words [*March* 8, 1887]

CLAUDE BERNARD
1813–1878

Great men may be compared to torches shining at long intervals, to guide the advance of science. They light up their time, either by discovering unexpected and fertile phenomena which open up new paths and reveal unknown horizons, or by generalizing acquired scientific facts and disclosing truths which their predecessors had not perceived.
Introduction à l'Étude de la Médecine Expérimentale [1865] [1]

[1] *An Introduction to the Study of Experimental Medicine*, translated by HENRY COPLEY GREENE [1926].

We may, of course, strike a balance between what a living organism takes in as nourishment and what it gives out in excretions; but the results would be mere statistics incapable of throwing light on the inmost phenomena of nutrition in living beings. According to a Dutch chemist's phrase, this would be like trying to tell what happens inside a house by watching what goes in by the door and what comes out by the chimney.

Introduction à l'Étude de la Médecine Expérimentale

Observation is a passive science, experimentation an active science.

Ib.

The science of life is a superb and dazzlingly lighted hall which may be reached only by passing through a long and ghastly kitchen. *Ib.*

Science repulses the indefinite.

Ib.

The stability of the *internal medium* is a primary condition for the freedom and independence of certain living bodies in relation to the environment surrounding them.

Leçons sur les Phénomènes de la Vie Communs aux Animaux et aux Végétaux [1878–1879] [1]

All the vital mechanisms, varied as they are, have only one object, that of preserving constant the conditions of life in the internal environment. *Ib.*

True science teaches us to doubt and to abstain from ignorance.

From Bulletin of New York Academy of Medicine, vol. IV [1928], *p.* 997

Science increases our power in proportion as it lowers our pride. *Ib.*

If I had to define life in a word, it would be: Life is creation. *Ib.*

A modern poet has characterized the personality of art and the impersonality of science as follows: Art is I: Science is We. *Ib.*

[1] *Lessons on Reactions Common to Animals and Plants,* translated by J. M. D. Olmstead.

Man can learn nothing unless he proceeds from the known to the unknown.

From Bulletin of New York Academy of Medicine, vol. IV, p. 997

We must never make experiments to confirm our ideas, but simply to control them. *Ib.*

GEORG BÜCHNER
1813–1837

The Revolution is like Saturn — it eats its own children.

Danton's Death [1835]

The people are like children; they must smash everything to see what is inside. *Ib.*

JOHN WILLIAM BURGON
1813–1860

A rose-red city half as old as time.[1]

Petra [*Newdigate Prize Poem, 1845*]

JOSEPH EDWARDS CARPENTER
1813–1885

What are the wild waves saying,[2]
Sister, the whole day long?

What Are the Wild Waves Saying? st. 1

JOHN SULLIVAN DWIGHT
1813–1893

Work, and thou wilt bless the day
  Ere the toil be done;
They that work not, cannot pray,
  Cannot feel the sun.
God is living, working still,
  All things work and move;
Work, or lose the power to will,
  Lose the power to love. *Working*

[1] By many a temple half as old as Time. — Samuel Rogers [1763–1855], *Italy* [1822–1828], *A Farewell*

[2] See Dickens, p. 671a.

SÖREN KIERKEGAARD
1813–1855

Life can only be understood backwards; but it must be lived forwards.
Life

All essential knowledge relates to existence, or only such knowledge as has an essential relationship to existence is essential knowledge.
Concluding Unscientific Postscript

The absurd . . . the fact that with God all things are possible. The absurd is not one of the factors which can be discriminated within the proper compass of the understanding: it is not identical with the improbable, the unexpected, the unforeseen.
Fear and Trembling [1843]. *Problemata: Preliminary Expectoration*

JOHN LOUIS O'SULLIVAN
1813–1895

Our manifest destiny is to overspread the continent allotted by Providence for the free development of our yearly multiplying millions.[1]
United States Magazine and Democratic Review [July–August 1845]

EPES SARGENT
1813–1880

A life on the ocean wave,
A home on the rolling deep;
Where the scattered waters rave,
And the winds their revels keep!
A Life on the Ocean Wave [1847], *st. 1*

RICHARD WAGNER
1813–1883

Say, where didst thou tarry so long?
Tannhäuser [1845]

O thou, my gracious evening star.
Tannhäuser

To be German means to carry on a matter for its own sake.
Deutsche Kunst und Deutsche Politik[1] [1867]

Ride of the Valkyries.
Die Walküre [1876]

The pure fool. *Parsifal* [1882]

HENRY STEVENSON WASHBURN
1813–1903

We shall meet, but we shall miss him,
There will be one vacant chair.
The Vacant Chair, st. 1

THOMAS OSBORNE DAVIS
1814–1845

Come in the evening, or come in the morning,
Come when you're looked for, or come without warning.
The Welcome, st. 1

Sheep without a Shepherd, when the snow shuts out the sky —
Oh, why did you leave us, Owen? Why did you die?
Lament for the Death of Eoghan Ruadh O'Neill, st. 7

FREDERICK WILLIAM FABER
1814–1863

Hark! Hark! my soul, angelic songs are swelling
O'er earth's green fields, and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more!
Oratory Hymns. Pilgrims of the Night

[1] See Josh Billings, p. 685a.

[1] *German Art and German Politics*

O Paradise! O Paradise!
Who doth not crave for rest?
Oratory Hymns. Paradise

Faith of our fathers! holy faith!
We will be true to thee till death.
Ib. A Pledge of Faithfulness

MIKHAIL LERMONTOV
1814–1841

A Hero of Our Time, gentlemen, is indeed a portrait, but not of a single individual; it is a portrait composed of all the vices of our generation in the fullness of their development.
A Hero of Our Time [1840], *Author's Introduction*

CHARLES MACKAY
1814–1889

There's a good time coming, boys!
A good time coming.
The Good Time Coming, st. 1

Old Tubal Cain was a man of might,
In the days when earth was young.
Tubal Cain, st. 1

Not alone for the blade was the bright steel made,
And he fashioned the first plowshare.[1]
Ib. st. 4

EDWIN McMASTERS STANTON
1814–1869

Now he [Lincoln] belongs to the ages.
On the death of Lincoln [*April 15, 1865*]

OTTO VON BISMARCK
1815–1898

The great questions of the time are not decided by speeches and majority decisions — that was the error of 1848 and 1849 — but by iron and blood.[1]
Speech to the Prussian Diet [*September 30, 1862*]

A newspaper writer is one who has failed in his calling.
Derived from speech [*November 10, 1862*]

Politics is not an exact science.[2]
Speech to the Herrenhaus [*December 13, 1863*]

The glass house of German statecraft.
Concerning Austro-German power, to a commission of the Prussian Landtag [1864]

Only a completely ready state can permit the luxury of a liberal government. *Speech* [1866]

Let us put Germany in the saddle, so to speak — it already knows how to ride.
Speech to the North German Reichstag [*March 11, 1867*]

A conquering army on the border will not be halted by the power of eloquence. *Ib.* [*September 24, 1867*]

He who has his thumb on the purse has the power. *Ib.* [*May 21, 1869*]

The luxury of one's own opinion.
Speech to the Prussian Diet [*December 17, 1873*]

The right people in the right jobs.
Speech to the North German Reichstag [1875]

Politics ruins the character.
Reported by Bernhard Brigl in the Berlin Tägliche Rundschau [1881]

We Germans fear God, but nothing else in the world.
Speech to the Reichstag [*February 6, 1888*]

[1] See *Isaiah 2:4*, p. 30a.
Tubal fashioned the hand-flung spears
And showed his neighbors peace.
KIPLING [1865–1936], *Jubal and Tubal Cain, st. 3*

[1] Eisen und Blut.

[2] Politics is not a science . . . but an art. — *Speech* [March 15, 1884]

RICHARD HENRY DANA
1815–1882

Six days shalt thou labor and do all thou art able,
And on the seventh — holystone the decks and scrape the cable.

Two Years Before the Mast [1840], *ch.* 3

He seldom went up to town without coming down "three sheets in the wind." *Ib.* 20

Everything was "shipshape and Bristol fashion." *Ib.* 22

DAVID DAVIS
1815–1886

The Constitution of the United States is a law for rulers and people, equally in war and in peace, and covers with the shield of its protection all classes of men, at all times, and under all circumstances. No doctrine, involving more pernicious consequences, was ever invented by the wit of man than that any of its provisions can be suspended during any of the great exigencies of government.

Ex Parte Milligan, 4 *Wallace* 2, 120–121 [1866]

DANIEL DECATUR EMMETT
1815–1904

I wish I was in de land ob cotton,
Old times dar am not forgotten.
Look away, look away,
Look away, Dixie Land.

Dixie[1] [1859], *st.* 1

In Dixie's land, we'll took our stand,
To lib an' die in Dixie!

Dixie, st. 3

JOHN BABSONE LANE SOULE
1815–1891

Go west, young man.[1]

Article in the Terre Haute, Indiana, Express [1851]

ANTHONY TROLLOPE
1815–1882

The tenth Muse who now governs the periodical press.

The Warden [1855], *ch.* 14

In these days a man is nobody unless his biography is kept so far posted up that it may be ready for the national breakfast table on the morning after his demise.

Doctor Thorne [1858], *ch.* 25

Those who offend us are generally punished for the offense they give; but we so frequently miss the satisfaction of knowing that we are avenged!

The Small House at Allington [1864], *ch.* 50

She understood how much louder a cock can crow in its own farmyard than elsewhere.

The Last Chronicle of Barset [1867], *vol. I, ch.* 17

Always remember that when you go into an attorney's office door, you will have to pay for it, first or last.

Ib. 20

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[1] Originally this word [Dixie] applied only to New Orleans; not until the Civil War, when D. D. Emmett's famous song . . . became the favorite battle song of the Confederacy, was it in general use to designate the entire South. It came about in this fashion:

A few years after Louisiana became a part of the United States . . . one of the New Orleans banks began issuing ten-dollar notes, one side of which was printed in English and the other in French. On the latter, in large letters, was the French word for ten, *dix*. . . . One of these notes was known simply as a dix; collectively they were dixies, a name which was soon applied to the city of issue as well. — HERBERT ASBURY, *The French Quarter* [1936], *ch.* 3

[1] Horace Greeley [1811–1872] used the expression in an editorial in *The New York Tribune* (see Greeley, p. 658b). As the saying "Go west, young man, and grow up with the country" gained popularity, Greeley printed Soule's article, to show the source of his inspiration.

Many men have stated that the advice was given to them by Greeley, among them William S. Verity [1837–1930], who said Greeley had given it to him in 1859.

It is a comfortable feeling to know that you stand on your own ground. Land is about the only thing that can't fly away.

The Last Chronicle of Barset, vol. II, ch. 58

It's dogged as does it. *Ib. 61*

Nothing reopens the springs of love so fully as absence, and no absence so thoroughly as that which must needs be endless. *Ib. 67*

PHILIP JAMES BAILEY
1816–1902

Let each man think himself an act of God,
His mind a thought, his life a breath of God;
And let each try, by great thoughts and good deeds,
To show the most of Heaven he hath in him. *Festus* [1839]. *Proem*

It matters not how long we live, but how. *Ib. Wood and Water*

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most — feels the noblest — acts the best.

Ib. A Country Town

Envy's a coal comes hissing hot from hell. *Ib.*

The sole equality on earth is death. *Ib.*

America, thou half-brother of the world;
With something good and bad of every land. *Ib. The Surface*

There is no disappointment we endure
One half so great as that we are to ourselves.[1] *Ib. The Sun*

[1] Every really able man, if you talk sincerely with him, considers his work, however much admired, as far short of what it should be. — EMERSON, *Immortality* [1875]

CHARLOTTE BRONTË
1816–1855

Life, believe, is not a dream
So dark as sages say; [1]
Oft a little morning rain
Foretells a pleasant day.

Life [1846], *st. 1*

The human heart has hidden treasures,
In secret kept, in silence sealed.

Evening Solace [1846], *st. 1*

Reader, I married him.

Jane Eyre [1847], *ch. 38*

An abundant shower of curates has fallen upon the north of England.

Shirley [1849], *ch. 1*

JAMES THOMAS FIELDS
1816–1881

"We are lost!" the captain shouted,
As he staggered down the stairs.

The Captain's Daughter; or, The Ballad of the Tempest [1858], *st. 4*

But his little daughter whispered,
As she took his icy hand,
"Isn't God upon the ocean,
Just the same as on the land?" [2]

Ib. st. 5

How sweet and gracious, even in common speech,
Is that fine sense which men call Courtesy! *Courtesy*

"I'm an owl; you're another. Sir Critic, good day!"
And the barber kept on shaving.

The Owl-Critic, last lines and refrain

GUSTAV FREYTAG
1816–1895

Madness of the Caesars.

Die Verlorene Handschrift [1864], *concerning the proposition that power is evil per se*

[1] See Longfellow, p. 620b.
[2] See Sir Humphrey Gilbert, p. 192a.

ELLEN STURGIS HOOPER
1816–1841

I slept and dreamed that life was beauty.
I woke — and found that life was duty.
Beauty and Duty

EUGÈNE POTTIER
1816–1887

Arise, ye prisoners of starvation,
Arise, ye wretched of the earth,
For justice thunders condemnation —
A better world's in birth.
L'Internationale [1871] [1]

JOHN GODFREY SAXE
1816–1887

In battle or business, whatever the game,
In law or in love, it is ever the same;
In the struggle for power, or the scramble for pelf,
Let this be your motto — Rely on yourself!
For, whether the prize be a ribbon or throne,
The victor is he who can go it alone! [2]
The Game of Life, st. 7

"God bless the man who first invented sleep!"
So Sancho Panza said, and so say I.
Early Rising, st. 1

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.
The Blind Men and the Elephant, st. 1

'Tis wise to learn; 'tis God-like to create.
The Library

[1] Adolphe Degeyter wrote the music for the *International,* which was adopted as the rallying song of Communism.

[2] He travels the fastest who travels alone. — KIPLING [1865–1936], *The Winners*

GEORG HERWEGH
1817–1875

The poor human heart must break piecemeal.
Strophen aus der Fremde [1840], *in Rückert's Musenalmanach*

TOM TAYLOR
1817–1880

You lay a wreath on murdered Lincoln's bier,
You, who with mocking pencil wont to trace,
Broad for the self-complacent British sneer,
His length of shambling limb, his furrowed face.
Abraham Lincoln Foully Assassinated,[1] *st. 1*

HENRY DAVID THOREAU
1817–1862

I am a parcel of vain strivings tied
By a chance bond together.
Sic Vita [1841], *st. 1*

Great God, I ask thee for no meaner pelf
Than that I may not disappoint myself,
That in my action I may soar as high
As I can now discern with this clear eye.
A Prayer [1842], *st. 1*

Talk of mysteries! Think of our life in nature — daily to be shown matter, to come in contact with it — rocks, trees, wind on our cheeks! the *solid* earth! the *actual* world! the *common sense! Contact! Contact! Who* are we? *where* are we?
The Maine Woods, Ktaadn [1848]

I think that we should be men first, and subjects afterward. It is not desir-

[1] Printed in *Punch,* London [May 6, 1865]. Taylor became editor of *Punch* in 1874. It was at a performance of Taylor's play, *Our American Cousin,* that Lincoln was shot.

able to cultivate a respect for the law, so much as for the right.
Civil Disobedience [1849]

How does it become a man to behave toward this American government today? I answered that he cannot without disgrace be associated with it. *Ib.*

When a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country [1] is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize. What makes this duty the more urgent is the fact that the country so overrun is not our own, but ours is the invading army. *Ib.*

A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority. There is but little virtue in the action of masses of men. *Ib.*

I came into this world, not chiefly to make this a good place to live in, but to live in it, be it good or bad. *Ib.*

Any man more right than his neighbors constitutes a majority of one.
Ib.

Under a government which imprisons any unjustly, the true place for a just man is also a prison . . . the only house in a slave State in which a free man can abide with honor. *Ib.*

I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it. *Ib.*

My life is like a stroll upon the beach,
As near the ocean's edge as I can go.
My Life Is Like a Stroll Upon the Beach [1849], *st.* 1

[1] Mexico.

Methinks my own soul must be a bright invisible green.
A Week on the Concord and Merrimack Rivers [1849]. *Wednesday*

It takes two to speak the truth — one to speak, and another to hear.
Ib.

This world is but canvas to our imaginations. *Ib.*

Dreams are the touchstones of our characters. *Ib.*

Go where we will on the *surface* of things, men have been there before us.
Ib. Thursday

The frontiers are not east or west, north or south, but wherever a man *fronts* a fact. *Ib.*

A true account of the actual is the rarest poetry, for common sense always takes a hasty and superficial view.
Ib.

As if our birth had at first sundered things, and we had been thrust up through into nature like a wedge, and not till the wound heals and the scar disappears, do we begin to discover where we are, and that nature is one and continuous everywhere.
Ib. Friday

What are the earth and all its interests beside the deep surmise which pierces and scatters them? *Ib.*

It is so rare to meet with a man outdoors who cherishes a worthy thought in his mind, which is independent of the labor of his hands. *Ib.*

The eye may see for the hand, but not for the mind. *Ib.*

Nothing is so much to be feared as fear.[1] *Journal* [*September 7, 1851*]

The bluebird carries the sky on his back. *Ib.* [*April 3, 1852*]

The perception of beauty is a moral test. *Ib.* [*June 21, 1852*]

[1] See Montaigne, p. 189b, and note.

The youth gets together his materials to build a bridge to the moon, or, perchance, a palace or temple on the earth, and, at length, the middle-aged man concludes to build a woodshed with them.

Journal [*July 14, 1852*]

Fire is the most tolerable third party.

Ib. [*January 2, 1853*]

Some circumstantial evidence is very strong, as when you find a trout in the milk. *Ib.* [*November 11, 1854*]

That man is the richest whose pleasures are the cheapest.

Ib. [*March 11, 1856*]

The savage in man is never quite eradicated.

Ib. [*September 26, 1859*]

The fate of the country . . . does not depend on what kind of paper you drop into the ballot box once a year, but on what kind of man you drop from your chamber into the street every morning.

Slavery in Massachusetts [*1854*]

I should not talk so much about myself if there were anybody else whom I knew as well.

Walden [*1854*],[1] *1, Economy*

I have traveled a good deal in Concord. *Ib.*

Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that is which determines, or rather, indicates, his fate. *Ib.*

As if you could kill time without injuring eternity. *Ib.*

The mass of men lead lives of quiet desperation. *Ib.*

[1] *Walden* is the only book I own, although there are some others unclaimed on my shelves. Every man, I think, reads one book in his life, and this one is mine. It is not the best book I ever encountered, perhaps, but it is for me the handiest, and I keep it about me in much the same way one carries a handkerchief — for relief in moments of defluxion or despair. — E. B. White, *The New Yorker* [*May 23, 1953*]

It is characteristic of wisdom not to do desperate things.

Walden, 1, Economy

Age is no better, hardly so well, qualified for an instructor as youth, for it has not profited so much as it has lost. *Ib.*

Most of the luxuries, and many of the so-called comforts, of life are not only not indispensable, but positive hindrances to the elevation of mankind. *Ib.*

To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live accordingly to its dictates, a life of simplicity, independence, magnanimity, and trust. *Ib.*

Beware of all enterprises that require new clothes. *Ib.*

Our moulting season, like that of the fowls, must be a crisis in our lives. *Ib.*

In the long run men hit only what they aim at. *Ib.*

The swiftest traveler is he that goes afoot. *Ib.*

It is not necessary that a man should earn his living by the sweat of his brow [1] unless he sweats easier than I do. *Ib.*

The man who goes alone can start today; but he who travels with another must wait till that other is ready. *Ib.*

When a man dies he kicks the dust. *Ib.*

As for doing good, that is one of the professions which are full. *Ib.*

There is no odor so bad as that which arises from goodness tainted.[2] *Ib.*

There are a thousand hacking at the branches of evil to one who is striking at the root. *Ib.*

[1] See *Genesis 3:19*, p. 6a.

[2] See Shakespeare, p. 293a.

Philanthropy is almost the only virtue which is sufficiently appreciated by mankind. *Walden, 1, Economy*

A man is rich in proportion to the number of things which he can afford to let alone.
Ib. 2, Where I Lived, and What I Lived For

To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. *Ib.*

To be awake is to be alive. *Ib.*

I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. *Ib.*

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. *Ib.*

Our life is frittered away by detail . . . Simplify, simplify. *Ib.*

We do not ride on the railroad; it rides upon us. *Ib.*

Time is but the stream I go a-fishing in. *Ib.*

Books must be read as deliberately and reservedly as they are written.
Ib. 3, Reading

What is called eloquence in the forum is commonly found to be rhetoric in the study. *Ib.*

The works of the great poets have never yet been read by mankind, for only great poets can read them. *Ib.*

It is not all books that are as dull as their readers. *Ib.*

How many a man has dated a new era in his life from the reading of a book. *Ib.*

I love a broad margin to my life.
Ib. 4, Sounds

Our horizon is never quite at our elbows. *Ib. 5, Solitude*

I never found the companion that was so companionable as solitude. We are for the most part more lonely when we go abroad among men than when we stay in our chambers. A man thinking or working is always alone, let him be where he will.
Walden 5, Solitude

I had three chairs in my house: one for solitude, two for friendship, three for society. *Ib. 6, Visitors*

Ministers who spoke of God as if they enjoyed a monopoly of the subject.
Ib.

I was determined to know beans.
Ib. 7, The Beanfield

Through want of enterprise and faith men are where they are, buying and selling, and spending their lives like serfs. *Ib. 10, Baker Farm*

There is never an instant's truce between virtue and vice. Goodness is the only investment that never fails.
Ib. 11, Higher Laws

Heaven is under our feet as well as over our heads.
Ib. 16, The Pond in Winter

While men believe in the infinite, some ponds will be thought to be bottomless. *Ib.*

What is man but a mass of thawing clay? *Ib. 17, Spring*

Through our own recovered innocence we discern the innocence of our neighbors. *Ib.*

As if there were safety in stupidity alone. *Ib. 18, Conclusion*

If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. *Ib.*

If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away. *Ib.*

Love your life, poor as it is. You may perhaps have some pleasant, thrilling, glorious hours, even in a poorhouse. The setting sun is reflected from the windows of the almshouse as brightly as from the rich man's abode,

Walden 18, Conclusion

It is life near the bone where it is sweetest. *Ib.*

Rather than love, than money, than fame, give me truth. *Ib.*

He would have left a Greek accent slanting the wrong way, and righted up a falling man.

A Plea for Captain John Brown [1859]

I hear many condemn these men because they were so few. When were the good and the brave ever in a majority? *Ib.*

It was his peculiar doctrine that a man has a perfect right to interfere by force with the slaveholder, in order to rescue the slave. I agree with him. They who are continually shocked by slavery have some right to be shocked by the violent death of the slaveholder, but no others. *Ib.*

I speak for the slave when I say that I prefer the philanthropy of Captain Brown to that philanthropy which neither shoots me nor liberates me. *Ib.*

So we defend ourselves and our henroosts, and maintain slavery. *Ib.*

He is not Old Brown any longer; he is an angel of light. *Ib.*

Men will lie on their backs, talking about the fall of man, and never make an effort to get up.

Life Without Principle [1863]

ALEXEI KONSTANTINOVICH TOLSTOI
1817–1875

His pen is breathing revenge.

Vaska Shibanov [1855–1865]

No one can encompass the unencompassable.

Kosma Prutkov [1884] [1]

If thou hast a fountain, shut it up: let even a fountain have a rest. *Ib.*

Many men are like unto sausages: whatever you stuff them with, that they will bear in them. *Ib.*

Should you read, upon an enclosure with an elephant, a sign saying *Buffalo*, believe not your eyes. *Ib.*

If you want to be happy, be. *Ib.*

CECIL FRANCES ALEXANDER
1818–1895

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.[2]

All Things Bright and Beautiful [1848], *st.* 1

The rich man in his castle,
The poor man at his gate,
God made them, high or lowly,
And ordered their estate. *Ib. st.* 3

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

There Is a Green Hill [1848], *st.* 1

Once in royal David's city
Stood a lowly cattle shed,
Where a Mother laid her Baby
In a manger for his bed:
Mary was that Mother mild,
Jesus Christ her little Child.

Once in Royal David's City [1848], *st.* 1

[1] Kosma Prutkov, a pompous and platitudinous clerk who dabbled in the muses, was invented by Tolstoi and the brothers Zhemchuzhnikov, who supplied him with a biography, a portrait, and *Collected Works*, published in 1884. Individual satirical pieces had been appearing under his name since 1851. He became a classic of Russian satirical humor.

Translated by B. G. Gurney.

[2] See Coleridge, p. 526a.

JOSH BILLINGS [HENRY WHEELER SHAW]
1818–1885

A sekret ceases tew be a sekret if it iz once confided — it iz like a dollar bill, once broken, it iz never a dollar agin.
Affurisms[1] [1865]

Love iz like the meazles; we kant have it bad but onst, and the later in life we have it the tuffer it goes with us. *Ib.*

Put an Englishman into the garden of Eden, and he would find fault with the whole blarsted consarn; put a Yankee in, and he would see where he could alter it to advantage; put an Irishman in, and he would want tew boss the thing; put a Dutchman in, and he would proceed tew plant it. *Ib.*

Better make a weak man your enemy than your friend. *Ib.*

Nature never makes any blunders; when she makes a fool she means it. *Ib.*

I don't care how much a man talks, if he only says it in a few words. *Ib.*

As scarce as truth is, the supply has always been in excess of the demand. *Ib.*

I never knu a man trubbled with melankolly, who had plenty to dew, and did it. *Ib.*

Poverty iz the stepmother ov genius. *Ib.*

Manifest destiny iz the science ov going tew bust, or enny other place before yu git thare.[2] *Manifest Destiny*

The wheel that squeaks the loudest
Is the one that gets the grease.
The Kicker

[1] From *Josh Billings: His Sayings.*
[2] See O'Sullivan, p. 676a.

It is better to know nothing than to know what ain't so.[1] *Proverb* [1874]

EMILY BRONTË
1818–1848

Sleep not, dream not; this bright day
Will not, cannot last for aye;
Bliss like thine is bought by years
Dark with torment and with tears.
Sleep Not [1846], *st.* 1

Cold in the earth — and fifteen wild Decembers
From those brown hills have melted into spring.
Remembrance [1846], *st.* 3

Once drinking deep of that divinest anguish,
How could I seek the empty world again? *Ib. st.* 8

No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming me from fear. *Last Lines* [1846], *st.* 1

There is not room for Death.[2]
Ib. st. 7

I lingered round them, under that benign sky: watched the moths fluttering among the heath and harebells; listened to the soft wind breathing through the grass; and wondered how anyone could ever imagine unquiet slumbers for the sleepers in that quiet earth.
Wuthering Heights [1847], *last words*

WILLIAM ELLERY CHANNING
1818–1901

Habitant of castle gray,
Creeping thing in sober way,

[1] Better know nothing than half-know many things. — NIETZSCHE, *Thus Spake Zarathustra* [1883–1891], *pt. IV, 64*
[2] See Dylan Thomas, p. 1070a.

Visible sage mechanician,
Skillfulest arithmetician.
The Spider

I laugh, for hope hath happy place with me —
If my bark sinks, 'tis to another sea.
A Poet's Hope

Most joyful let the Poet be;
It is through him that all men see.
The Poet of the Old and New Times

The hills are reared, the seas are scooped in vain
If learning's altar vanish from the plain.
Inscription for the Alcott house [1]

ELIZA COOK
1818–1889

I love it, I love it; and who shall dare
To chide me for loving that old arm-chair? *The Old Armchair*

Better build schoolrooms for "the boy"
Than cells and gibbets for "the man." [2]
A Song for the Ragged Schools, st. 12

How busy we are on Tom Tiddler's ground
Looking for gold and silver.[3]
Tom Tiddler's Ground, st. 1

GEORGE DUFFIELD
1818–1888

Stand up! — stand up for Jesus!
Hymn

WILLIAM MAXWELL EVARTS
1818–1901

The pious ones of Plymouth, who, reaching the Rock, first fell upon their own knees and then upon the aborigines.[1]
From HENRY WATTERSON *in The Louisville Courier-Journal* [*July 4, 1913*]

JOHN JAMES ROBERT MANNERS, DUKE OF RUTLAND
1818–1906

Let wealth and commerce, laws and learning die,
But leave us still our old nobility.
England's Trust, pt. III, l. 231

KARL MARX
1818–1883

Religion . . . is the opium of the people.
Critique of the Hegelian Philosophy of Right [1844], *introduction*

It is not the consciousness of men that determines their existence, but on the contrary their social existence determines their consciousness.
Critique of Political Economy [1859], *preface*

The history of all hitherto existing society is the history of class struggles.
Manifesto of the Communist Party [2] [1848], *sec. 1*

Of all the classes that stand face to face with the bourgeoisie today the proletariat alone is a really revolutionary class. The other classes decay and finally disappear in the race of modern industry; the proletariat is its special and essential product.[3] *Ib.*

[1] This couplet is painted over the mantel of the Alcott house, Concord, Massachusetts.

[2] Give them a chance — if you stint them now, tomorrow you'll have to pay
A larger bill for a darker ill.
DENIS A. MCCARTHY [1870–1931], *Give Them a Place to Play, st. 4*

[3] Here we are on Tom Tiddler's ground, picking up gold and silver. — *Children's game*

[1] This pun has also been attributed to Oliver Wendell Holmes, Bill Nye, and George Frisbie Hoar.

[2] Written in collaboration with FRIEDRICH ENGELS. Translated by SAMUEL MOORE.

[3] By bourgeoisie is meant the class of modern capitalists, owners of the means of social production and employers of wage labor. By proletariat, the class of modern wage laborers who, having no means of production of their own, are reduced to selling their labor power in order to live. — FRIEDRICH ENGELS [1820–1895], *footnote to Manifesto of the Communist Party*

In proportion as the antagonism between classes within the nation vanishes, the hostility of one nation to another will come to an end.

Manifesto of the Communist Party, sec. 2

The ruling ideas of each age have ever been the ideas of its ruling class.

Ib.

The workers have nothing to lose but their chains. They have a world to win. Workers of the world, unite! *Ib. 4*

Nothing can have value without being an object of utility. If it be useless, the labor contained in it is useless, cannot be reckoned as labor, and cannot therefore create value.

Capital[1] *[1867–1883], pt. II, ch. 3*

The intellectual desolation, artificially produced by converting immature human beings into mere machines.

Ib. 10

Capitalist production begets, with the inexorability of a law of nature, its own negation. *Ib. 15*

When commercial capital occupies a position of unquestioned ascendancy, it everywhere constitutes a system of plunder. *Ib. 21*

From each according to his abilities, to each according to his needs.

Critique of the Gotha Program[2] *[1875]*

[1] Abridged edition prepared by JULIAN BORCHARDT, translated by STEPHEN L. TRASK.

[2] This phrase is in quotation marks, and it is believed that Marx is quoting or paraphrasing either Louis Blanc, or the obscure tutor Morelly.

Let each produce according to his aptitudes and his force; let each consume according to his need. — LOUIS BLANC, *Organisation du Travail [1840]*

Nothing in society will belong to anyone, either as a personal possession or as capital goods, except the things for which the person has immediate use, for either his needs, his pleasures, or his daily work. Every citizen will make his particular contribution according to the activities of the community according to his capacity, his talent and his age; it is on this basis that his duties will be determined, in conformity with the distributive laws. — MORELLY, *Code de Nature [c. 1773]*

And distribution was made unto every man according as he had need. — *Acts 4:35*

JOHN MASON NEALE
1818–1866

Good King Wenceslas looked out
On the feast of Stephen,
When the snow lay round about,
Deep and crisp and even.

Good King Wenceslas, st. 1

In his master's steps he trod,
Where the snow lay dinted;
Heat was in the very sod
Which the Saint had printed.
Wherefore, Christian men, be sure,
Wealth or rank possessing,
Ye who now do bless the poor
Shall yourselves find blessing.

Ib. st. 5

O come, O come, Emmanuel,
And ransom captive Israel.

O Come, O Come, Emmanuel; translated from the Latin, Veni, Veni, Emmanuel

Jerusalem the golden, with milk and honey blest,
Beneath thy contemplation sink heart and voice oppressed.

Hymn; translated from the Latin of ST. BERNARD OF CLUNY *[c. 1145]*

Brief life is here our portion. *Ib.*

FRANCIS EDWARD SMEDLEY
1818–1864

You are looking as fresh as paint.

Frank Fairlegh [1850]

IVAN SERGEYEVICH TURGENEV
1818–1883

The Diary of a Superfluous Man.[1]

Title of a story [1851]

[1] The phrase is from Pushkin's *Eugene Onegin.*

A nihilist [1] is a man who does not bow to any authorities, who does not take any principle on trust, no matter with what respect that principle is surrounded.

Fathers and Sons [2] [1862], *ch.* 5

That vague, crepuscular time, the time of regrets that resemble hopes, of hopes that resemble regrets, when youth has passed, but old age has not yet arrived. *Ib.* 7

I share no man's opinions; I have my own. *Ib.* 13

The courage not to believe in anything. *Ib.* 14

A picture shows me at a glance what it takes dozens of pages of a book to expound.[3] *Ib.* 16

Whatever a man prays for, he prays for a miracle. Every prayer reduces itself to this: "Great God, grant that twice two be not four." *Prayer*

In days of doubt, in days of sad brooding on my country's fate, thou alone art my rod and my staff — mighty, true, free Russian speech! But for thee, how not to fall into despair, seeing all that happens at home? Yet who can think that such a tongue is not given to a great people?

Senilia [1882]

ARTHUR HUGH CLOUGH
1819–1861

Grace is given of God, but knowledge is bought in the market.

The Bothie of Tober-na-Vuolich [1848], *pt.* IV

A world where nothing is had for nothing.

The Bothie of Tobernа-Vuolich, pt. VIII

As ships, becalmed at eve, that lay
With canvas drooping, side by side,
Two towers of sail, at dawn of day
Are scarce long leagues apart descried.

Qua Cursum Ventus [1849], *st.* 1

It fortifies my soul to know
That, though I perish, Truth is so:
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall.

"With Whom Is No Variableness" [1] [1862]

And almost everyone when age,
Disease, or sorrows strike him,
Inclines to think there is a God,
Or something very like Him.

Dipsychus [1862], *pt. I, sc.* 5

How pleasant it is to have money!

Ib.

That out of sight is out of mind [2]
Is true of most we leave behind.

Songs of Absence [1862]

Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

Say Not the Struggle Naught Availeth [1862], *st.* 1

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent flooding in, the main.[3]

And not by eastern windows only,
When daylight comes, comes in the light;

[1] Nihilism was first encountered in 1829 in Nadazhdin's article against Pushkin. It was used throughout the 1830's with a variety of meanings, but the meaning which became central was applied by Turgenev to the psychology of the men of the 1860's in *Fathers and Sons*. It was also used by Katknov in the magazine which published *Fathers and Sons* four months before the book appeared.

[2] Translated by HARRY STEVENS.

[3] See Anonymous, p. 149b.

[1] See *James 1:17*, p. 56a.

[2] See Thomas à Kempis, p. 170b, and note.

[3] See Macaulay, p. 595a.

In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.[1]
Say Not the Struggle Naught Availeth, st. 3, 4

Thou shalt not kill; but needst not strive
Officiously to keep alive.
The Latest Decalogue

GEORGE ELIOT [MARIAN EVANS CROSS]
1819–1880

'Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio. *Stradivarius*

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence.
O May I Join the Choir Invisible

Any coward can fight a battle when he's sure of winning; but give me the man who has pluck to fight when he's sure of losing. That's my way, sir; and there are many victories worse than a defeat.
Janet's Repentance [1857], *ch. 6*

Opposition may become sweet to a man when he has christened it persecution. *Ib. 8*

It's but little good you'll do a-watering the last year's crops.
Adam Bede [1859], *ch. 18*

It was a pity he couldna be hatched o'er again, an' hatched different.
Ib.

A patronizing disposition always has its meaner side. *Ib. 28*

It's them that take advantage that get advantage i' this world. *Ib. 32*

He was like a cock who thought the sun had risen to hear him crow.
Ib. 33

[1] Both Sir Winston Churchill and John F. Kennedy liked to quote this line.

We hand folks over to God's mercy, and show none ourselves.
Adam Bede, ch. 42

I'm not denyin' the women are foolish; God Almighty made 'em to match the men. *Ib. 53*

The law's made to take care o' raskills.
The Mill on the Floss [1860], *bk. III, ch. 4*

In natural science, I have understood, there is nothing petty to the mind that has a large vision of relations, and to which every single object suggests a vast sum of conditions. It is surely the same with the observation of human life. *Ib. IV, 1*

I've never any pity for conceited people, because I think they carry their comfort about with them.[1] *Ib. V, 4*

The happiest women, like the happiest nations, have no history.[2]
Ib. VI, 3

Nothing is so good as it seems beforehand.
Silas Marner [1861], *ch. 18*

In our springtime every day has its hidden growth in the mind, as it has in the earth when the little folded blades are getting ready to pierce the ground.
Felix Holt, the Radical [1866], *ch. 18*

One way of getting an idea of our fellow-countrymen's miseries is to go and look at their pleasures. *Ib. 28*

Prophecy is the most gratuitous form of error.
Middlemarch [1871–1872], *ch. 10*

If we had a keen vision of all that is ordinary in human life, it would be like hearing the grass grow or the squirrel's

[1] There is not enough of love and goodness in the world to throw any of it away on conceited people. — NIETZSCHE [1844–1900], *Human, All Too Human, 129*

[2] See Carlyle, p. 578a, and note.

heart beat, and we should die of that roar which is the other side of silence.
Middlemarch, ch. 22

Hostesses who entertain much must make up their parties as ministers make up their cabinets, on grounds other than personal liking.
Daniel Deronda [1876], *bk. I, ch. 5*

A difference of taste in jokes is a great strain on the affections.
Ib. II, 15

Men's men: gentle or simple, they're much of a muchness. *Ib. IV, 31*

Blessed is the man who, having nothing to say, abstains from giving in words evidence of the fact.
Impressions of Theophrastus Such [1879]

THOMAS DUNN ENGLISH
1819–1902

Oh! don't you remember sweet Alice, Ben Bolt?
Sweet Alice, whose hair was so brown,
Who wept with delight when you gave her a smile,
And trembled with fear at your frown?
Ben Bolt [1]

JOSIAH GILBERT HOLLAND
1819–1881

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.[2] *Gradatim* [1872], *st. 1*

[1] First published in the *New York Mirror*, September 2, 1843. It was set to music, an adaptation of an old German melody, by NELSON KNEASS, and sung in the play *The Battle of Buena Vista*. In 1894 GEORGE DU MAURIER used the song in his novel *Trilby* and it at once became popular.

[2] Step after step the ladder is ascended. — GEORGE HERBERT, *Jacula Prudentum* [1640]

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie. *Wanted* [1872], *l. 1*

JULIA WARD HOWE
1819–1910

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored; [1]
He hath loosed the fateful lightning of His terrible, swift sword;
His truth is marching on.
Battle Hymn of the Republic [1862], *st. 1*

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free. *Ib. st. 5*

CHARLES KINGSLEY
1819–1875

Oh! that we two were Maying.
The Saint's Tragedy [1848], *act II, sc. 9*

Oh Mary, go and call the cattle home . . .
Across the sands of Dee.
The Sands of Dee, st. 1

The cruel crawling foam. *Ib. st. 4*

For men must work, and women must weep,
And there's little to earn and many to keep,
Though the harbor bar be moaning.
The Three Fishers, st. 1

[1] See *Isaiah 63:3*, p. 33b.
He treadeth the winepress of the fierceness and wrath of Almighty God. — *Revelation 19:15*

And the sooner it's over, the sooner to sleep;
And good-bye to the bar and its moaning. *The Three Fishers, st. 3*

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make Life, and Death, and that For Ever
One grand sweet song.
A Farewell, st. 3

In the light of fuller day,
Of purer science, holier laws.
On the Death of a Certain Journal[1] *[1848–1849], st. 5*

More ways of killing a cat than choking her with cream.
Westward Ho [1855], ch. 20

Clear and cool, clear and cool,
By laughing shallow, and dreaming pool.
Water Babies [1863]. Song I, st. 1

When all the world is young, lad,
And all the trees are green;
And every goose a swan, lad,
And every lass a queen;
Then hey for boot and horse, lad,
And round the world away:
Young blood must have its course, lad,
And every dog his day.[2]
Ib. Song II, st. 1

When all the world is old, lad,
And all the trees are brown;
And all the sport is stale, lad,
And all the wheels run down.
Ib. st. 2

God grant you find one face there
You loved when all was young! *Ib.*

I once had a sweet little doll, dears,
The prettiest doll in the world;
Her cheeks were so red and so white, dears,
And her hair was so charmingly curled.
Ib. Song IV, st. 1

[1] *The Christian Socialist.*
[2] See Shakespeare, *Hamlet V, i, 313*, p. 266a.

The loveliest fairy in the world; and her name is Mrs. Doasyouwouldbedoneby. *Water Babies, ch. 5*

To be discontented with the divine discontent, and to be ashamed with the noble shame, is the very germ and first upgrowth of all virtue.
Health and Education [1874]. The Science of Health

Some say that the age of chivalry is past, that the spirit of romance is dead. The age of chivalry is never past, so long as there is a wrong left unredressed on earth. *Life [1879], vol. II, ch. 28*

JAMES RUSSELL LOWELL
1819–1891

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.
Sonnet IV [1840]

No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessèd are the horny hands of toil!
A Glance Behind the Curtain [1843]

They are slaves who fear to speak
For the fallen and the weak.
Stanzas on Freedom [1843], st. 4

They are slaves who dare not be
In the right with two or three. *Ib.*

The nurse of full-grown souls is solitude. *Columbus [1844]*

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side.
The Present Crisis [1844], st. 5

Truth forever on the scaffold, Wrong forever on the throne.[1] —
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.
The Present Crisis, st. 8

Then to side with Truth is noble when we share her wretched crust.
Ib. st. 11

New occasions teach new duties; time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth.
Ib. st. 18

I first drew in New England's air, and from her hardy breast
Sucked in the tyrant-hating milk that will not let me rest;
And if my words seem treason to the dullard and the tame,
'Tis but my Bay State dialect — our fathers spake the same.
On the Capture of Fugitive Slaves Near Washington [1845], *st. 2*

The birch, most shy and ladylike of trees.
An Indian Summer Reverie [1846], *st. 8*

Not only around our infancy
Doth heaven with all its splendors lie;
Daily, with souls that cringe and plot,
We Sinais climb and know it not.[2]
The Vision of Sir Launfal [1848], *prelude to pt. I, st. 2*

For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking. *Ib. st. 4*

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays.
The Vision of Sir Launfal, prelude to pt. I, st. 5

He gives only the worthless gold
Who gives from a sense of duty.
Ib. pt. I, st. 6

Not what we give, but what we share —
For the gift without the giver is bare;[1]
Who gives himself with his alms feeds three —
Himself, his hungering neighbor, and me. *Ib. pt. II, st. 8*

In creating, the only hard thing's to begin;
A grass-blade's no easier to make than an oak.
A Fable for Critics [1848]

For though he builds glorious temples, 'tis odd
He leaves never a doorway to get in a god. *Ib.* [*of Emerson*]

And I honor the man who is willing to sink
Half his present repute for the freedom to think,
And, when he has thought, be his cause strong or weak,
Will risk t' other half for the freedom to speak. *Ib.*

There comes Poe, with his raven, like Barnaby Rudge,
Three fifths of him genius and two fifths sheer fudge. *Ib.*

Nature fits all her children with something to do,
He who would write and can't write, can surely review.[2] *Ib.*

Ez fer war, I call it murder —
There you hev it plain an' flat;
I don't want to go no furder
Than my Testyment fer that.
The Biglow Papers. Series I [1848], *no. 1, st. 5*

[1] Worth on foot, and rascals in the coach. — DRYDEN, *Art of Poetry* [1685], *l. 376*

Wrong rules the land, and waiting Justice sleeps! — J. G. HOLLAND [1819–1881], *Wanted*

[2] See Wordsworth, p. 513b.

[1] See Emerson, p. 607b, and Whitman, p. 700b.

[2] See Coleridge, p. 528a, and Disraeli, p. 612b.

You've gut to git up airly
Ef you want to take in God.
The Bigelow Papers. Series I, no. 1, st. 5

This goin' ware glory waits ye haint one agreeable feetur.[1] *Ib. 2, st. 6*

But John P.
Robinson, he
Sez they didn't know everythin' down in Judee. *Ib. 3, st. 8*

A marciful Providunce fashioned us holler
O' purpose thet we might our principles swaller. *Ib. 4, st. 2*

I should like to shoot
The holl gang, by the gret horn spoon!
Ib. 5, st. 2

I du believe with all my soul
In the gret Press's freedom,
To pint the people to the goal
An' in the traces lead 'em.
Ib. 6, st. 7

I *don't* believe in princerple,
But oh I *du* in interest. *Ib. st. 9*

It ain't by princerples nor men
My preudunt course is steadied —
I scent wich pays the best, an' then
Go into it baldheaded. *Ib. st. 10*

Of my merit
On thet pint you yourself may jedge;
All is, I never drink no sperit,
Nor I haint never signed no pledge.
Ib. 7, st. 9

Ez to my princerples, I glory
In hevin' nothin' o' the sort.
Ib. st. 10

God makes sech nights, all white an' still,
Fur'z you can look or listen,
Moonshine an' snow on field an' hill,
All silence an' all glisten.
Ib. Series II [1866]. *The Courtin', st. 1*

His heart kep' goin' pity-pat,
But hern went pity-Zekle. *Ib. st. 15*

My gran'ther's rule was safer 'n 'tis to crow:

[1] See Thomas Moore, p. 541b.

Don't never prophesy — onless ye know.
The Biglow Papers. Series II. The Courtin', No. 2

It's 'most enough to make a deacon swear. *Ib.*

Folks never understand the folks they hate. *Ib.*

Ef you want peace, the thing you've gut tu du
Is jes' to show you're up to fightin', tu.[1] *Ib.*

Bad work follers ye ez long's ye live.
Ib.

The surest plan to make a Man
Is, think him so. *Ib.*

Our papers don't purtend to print on'y wut Guv'ment choose,
An' thet insures us all to git the very best o' noose. *Ib. 3*

No, never say nothin' without you're compelled tu,
An' then don't say nothin' thet you can be held tu. *Ib. 5*

They came three thousand miles, and died,
To keep the Past upon its throne;
Unheard, beyond the ocean tide,
Their English mother made her moan.[2]
Graves of Two English Soldiers on Concord Battle-ground [1849], *st. 3*

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.
The First Snowfall [1849], *st. 1*

There is nothing so desperately monotonous as the sea, and I no longer wonder at the cruelty of pirates.
Fireside Travels [1864]. *At Sea*

It is by presence of mind in untried emergencies that the native metal of a man is tested.
Abraham Lincoln [1864]

[1] See Vegetius, p. 146b, and note.

[2] Inscribed on the memorial to the two British soldiers, Concord, Massachusetts.

What men call treasure and the gods call dross.

Ode Recited at the Harvard Commemoration [1865], 4

They come transfigured back,
Secure from change in their high-hearted ways,
Beautiful evermore, and with the rays
Of morn on their white Shields of Expectation! [1] *Ib.* 8

When I was a beggarly boy,
And lived in a cellar damp,
I had not a friend nor a toy,
But I had Aladdin's lamp.

Aladdin [1868], *st.* 1

Safe in the hallowed quiets of the past.

The Cathedral [2] [1869], *st.* 9

The wisest man could ask no more of Fate
Than to be simple, modest, manly, true,
Safe from the many, honored by the few;
To count as naught in world, or church, or state;
But inwardly in secret to be great.

Sonnet, Jeffries Wyman [1874]

For me Fate gave, whate'er she else denied,
A nature sloping to the southern side;
I thank her for it, though when clouds arise
Such natures double-darken gloomy skies.

Epistle to George William Curtis [1874]. *Postscript*

The maple puts her corals on in May.

The Maple [1875]

The soil out of which such men as he are made is good to be born on, good to live on, good to die for and to be buried in.

Garfield [*September 24, 1881*]

There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.

Democracy [*October 6, 1884*]

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing *will* continue stealing.[1]

International Copyright [*November 20, 1885*]

These pearls of thought in Persian gulfs were bred,
Each softly lucent as a rounded moon;
The diver Omar plucked them from their bed,
Fitzgerald strung them on an English thread.

In a Copy of Omar Khayyám [1888], *st.* 1

As life runs on, the road grows strange
With faces new, and near the end
The milestones into headstones change,
'Neath every one a friend.

Sixty-eighth Birthday [1889]

Things always seem fairer when we look back at them, and it is out of that inaccessible tower of the past that Longing leans and beckons.

Literary Essays, vol. I [1864–1890], *A Few Bits of Roman Mosaic*

Mishaps are like knives, that either serve us or cut us, as we grasp them by the blade or the handle.

Ib. Cambridge Thirty Years Ago

What a sense of security in an old book which Time has criticized for us!

Ib. A Library of Old Authors

It is curious how tyrannical the habit of reading is, and what shifts we make to escape thinking.[2] There is no bore we dread being left alone with so much as our own minds.

Ib. A Moosehead Journal

[1] See Masefield, p. 947b–948a.
[2] Chartres.

[1] Motto of the American Copyright League.
[2] See Sheridan, p. 481b, and Bryce, p. 778a.

Truly there is a tide in the affairs of men,[1] but there is no gulf stream setting forever in one direction.

Literary Essays, vol. II [1870–1890], *New England Two Centuries Ago*

There is no better ballast for keeping the mind steady on its keel, and saving it from all risk of crankiness, than business. *Ib.*

Puritanism, believing itself quick with the seed of religious liberty, laid, without knowing it, the egg of democracy. *Ib.*

It was in making education not only common to all, but in some sense compulsory on all, that the destiny of the free republics of America was practically settled. *Ib.*

Talent is that which is in a man's power; genius is that in whose power a man is.

Ib. Rousseau and the Sentimentalists

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action. *Ib.*

An umbrella is of no avail against a Scotch mist.

Ib. III [1870–1890], *On a Certain Condescension in Foreigners*

Solitude is as needful to the imagination as society is wholesome for the character. *Ib. Dryden*

A wise skepticism is the first attribute of a good critic.

Ib. Shakespeare Once More

HERMAN MELVILLE
1819–1891

You must have plenty of sea-room to tell the Truth in.

Hawthorne and His Mosses [1850]

[1] See Shakespeare, *Julius Caesar IV, iii, 217*, p. 256a.

Genius all over the world stands hand in hand, and one shock of recognition runs the whole circle round.

Hawthorne and His Mosses

Many sensible things banished from high life find an asylum among the mob. *White Jacket* [1850], *ch. 7*

Oh, give me again the rover's life — the joy, the thrill, the whirl! Let me feel thee again, old sea! let me leap into thy saddle once more. I am sick of these terra-firma toils and cares; sick of the dust and reek of towns. Let me hear the clatter of hailstones on icebergs, and not the dull tramp of these plodders, plodding their dull way from their cradles to their graves. Let me snuff thee up, sea breeze! and whinny in thy spray. Forbid it, sea gods! intercede for me with Neptune, O sweet Amphitrite,[1] that no dull clod may fall on my coffin! Be mine the tomb that swallowed up Pharaoh and all his hosts; let me lie down with Drake where he sleeps in the sea. *Ib. 19*

Familiarity with danger makes a brave man braver, but less daring. Thus with seamen: he who goes the oftenest round Cape Horn goes the most circumspectly. *Ib. 23*

In time of peril, like the needle to the lodestone, obedience, irrespective of rank, generally flies to him who is best fitted to command. *Ib. 27*

Are there no Moravians in the Moon, that not a missionary has yet visited this poor pagan planet of ours, to civilize civilization and christianize Christendom? [2] *Ib. 64*

Call me Ishmael.

Moby-Dick [1851], *ch. 1*

Yes, as everyone knows, meditation and water are wedded forever . . . Why did the old Persians hold the sea holy? Why did the Greeks give it a separate deity, and own brother of Jove? Surely all this is not without meaning.

[1] Wife of Neptune.
[2] See Emerson, p. 606b.

And still deeper the meaning of that story of Narcissus, who because he could not grasp the tormenting, mild image he saw in the fountain, plunged into it and was drowned. But that same image, we ourselves see in all rivers and oceans. It is the image of the ungraspable phantom of life; and this is the key to it all. *Moby-Dick, ch. 1*

But oh! shipmates! on the starboard hand of every woe, there is a sure delight; and higher the top of that delight, than the bottom of the woe is deep. Is not the main-truck higher than the kelson is low? Delight is to him — a far, far upward, and inward delight — who against the proud gods and commodores of this earth, ever stands forth his own inexorable self. *Ib. 9*

And eternal delight and deliciousness will be his, who coming to lay him down, can say with his final breath — O Father! — chiefly known to me by Thy rod — mortal or immortal, here I die. I have striven to be Thine, more than to be this world's, or mine own. Yet this is nothing; I leave eternity to Thee; for what is man that he should live out the lifetime of his God? *Ib.*

With the landless gull, that at sunset folds her wings and is rocked to sleep between billows; so at nightfall, the Nantucketer, out of sight of land, furls his sails, and lays him to his rest, while under his very pillow rush herds of walruses and whales. *Ib. 14*

But when a man's religion becomes really frantic; when it is a positive torment to him; and, in fine, makes this earth of ours an uncomfortable inn to lodge in; then I think it high time to take that individual aside and argue the point with him. *Ib. 17*

In one word, Queequeg, said I, rather digressively; hell is an idea first born on an undigested apple dumpling; and since then perpetuated through the hereditary dyspepsias nurtured by Ramadans. *Moby-Dick, ch. 17*

If, at my death, my executors, or more properly my creditors, find any precious MSS. in my desk, then here I prospectively ascribe all the honor and the glory to whaling; for a whale-ship was my Yale College and my Harvard. *Ib. 24*

That immaculate manliness we feel within ourselves, so far within us, that it remains intact though all the outer character seem gone; bleeds with keenest anguish at the undraped spectacle of a valor-ruined man. *Ib. 26*

Thou great democratic God! who didst not refuse to the swart convict, Bunyan, the pale poetic pearl; Thou who didst clothe with doubly hammered leaves of finest gold, the stumped and paupered arm of old Cervantes; Thou who didst pick up Andrew Jackson from the pebbles; who didst hurl him upon a warhorse; who didst thunder him higher than a throne! Thou who, in all Thy mighty, earthly marchings, ever cullest thy selectest champions from the kingly commons! *Ib.*

This it is, that forever keeps God's true princes of the Empire from the world's hustings; and leaves the highest honors that this air can give, to those men who become famous more through their infinite inferiority to the choice hidden handful of the Divine Inert, than through their undoubted superiority over the dead level of the mass. *Ib. 33*

All that most maddens and torments; all that stirs up the lees of things; all truth with malice in it; all that cracks the sinews and cakes the brain; all the subtle demonisms of life and thought; all evil, to crazy Ahab, were visibly personified, and made practically assailable in Moby Dick. He piled upon the whale's white hump the sum of all the general rage and hate felt by his whole race from Adam down; and then, as if

his chest had been a mortar, he burst his hot heart's shell upon it.

Moby-Dick, ch. 41

For as this appalling ocean surrounds the verdant land, so in the soul of man there lies one insular Tahiti, full of peace and joy, but encompassed by all the horrors of the half known life.

Ib. 58

O Nature, and O soul of man! how far beyond all utterance are your linked analogies! not the smallest atom stirs or lives on matter, but has its cunning duplicate in mind. *Ib. 70*

So, therefore, that mortal man who hath more of joy than sorrow in him, that mortal man cannot be true — not true, or undeveloped. With books the same. The truest of all men was the Man of Sorrows, and the truest of all books is Solomon's and Ecclesiastes is the fine hammered steel of woe.

Ib. 96

Give me a condor's quill! Give me Vesuvius' crater for an inkstand! . . . To produce a mighty book, you must choose a mighty theme. *Ib. 104*

Seat thyself sultanically among the moons of Saturn, and take high abstracted man alone; and he seems a wonder, a grandeur, and a woe. But from the same point, take mankind in mass, and for the most part, they seem a mob of unnecessary duplicates, both contemporary and hereditary.

Ib. 107

There is, one knows not what sweet mystery about this sea, whose gently awful stirrings seem to speak of some hidden soul beneath; like those fabled undulations of the Ephesian sod over the buried Evangelist St. John. And meet it is, that over these sea pastures, wide-rolling watery prairies and Potters' Fields of all four continents, the waves should rise and fall, and ebb and flow unceasingly; for here, millions of mixed shades and shadows, drowned dreams, somnambulisms, reveries; all that we call lives and souls, lie dreaming, dreaming, still; tossing like slumberers in their beds; the ever-rolling waves but made so by their restlessness.

Moby-Dick, ch. 111

There is no steady unretracing progress in this life; we do not advance through fixed gradations, and at the last one pause: through infancy's unconscious spell, boyhood's thoughtless faith, adolescence' doubt (the common doom), then skepticism, then disbelief, resting at last in manhood's pondering repose of If. But once gone through, we trace the round again; and are infants, boys, and men, and Ifs eternally. Where lies the final harbor, whence we unmoor no more?

Ib. 114

But if the great sun move not of himself; but is as an errand boy in heaven; nor one single star can revolve, but by some invisible power; how then can this one small heart beat; this one small brain think thoughts; unless God does that beating, does that thinking, does that living, and not I. By heaven, man, we are turned round and round in this world, like yonder windlass, and Fate is the handspike. *Ib. 132*

An old, old sight, and yet somehow so young; aye, and not changed a wink since I first saw it, a boy, from the sandhills of Nantucket! The same! — the same! — the same to Noah as to me. There's a soft shower to leeward. Such lovely leewardings! They must lead somewhere — to something else than common land, more palmy than the palms. *Ib.*

Now small fowls flew screaming over the yet yawning gulf; a sullen white surf beat against its steep sides; then all collapsed, and the great shroud of the sea rolled on as it rolled five thousand years ago. *Ib.*

What we take to be our strongest tower of delight, only stands at the caprice of the minutest event — the falling of a leaf, the hearing of a voice, or the receipt of one little bit of paper

scratched over with a few small characters by a sharpened feather.

Pierre [1852], *bk. IV*

One trembles to think of that mysterious thing in the soul, which seems to acknowledge no human jurisdiction, but in spite of the individual's own innocent self, will still dream horrid dreams, and mutter unmentionable thoughts. *Ib.*

A smile is the chosen vehicle for all ambiguities. *Ib.*

Say what some poets will, Nature is not so much her own ever-sweet interpreter, as the mere supplier of that cunning alphabet, whereby selecting and combining as he pleases, each man reads his own peculiar lesson according to his own peculiar mind and mood.

Ib. XXV

But me they'll lash in hammock, drop me deep.
Fathoms down, fathoms down, how I'll dream fast asleep.
I feel it stealing now. Sentry, are you there?
Just ease these darbies [1] at the wrist,
And roll me over fair.
I am sleepy, and the oozy weeds about me twist.

Billy Budd, Foretopman [*published 1924*], *Billy in the Darbies* [1]

THOMAS WILLIAM PARSONS
1819–1892

Sorrow and the scarlet leaf,
Sad thoughts and sunny weather;
Ah me, this glory and this grief
Agree not well together!

A Song for September

JOHN RUSKIN
1819–1900

He is the greatest artist who has embodied, in the sum of his works, the greatest number of the greatest ideas.

Modern Painters, vol. I [1843], *pt. I, ch. 2*

A falseness in all our impressions of external things, which I would generally characterize as the "Pathetic Fallacy."

Modern Painters, vol. III [1856], *pt. IV, ch. 12*

In order that people may be happy in their work, these three things are needed: They must be fit for it. They must not do too much of it. And they must have a sense of success in it.

Pre-Raphaelitism [1851]

Remember that the most beautiful things in the world are the most useless; peacocks and lilies for instance.

The Stones of Venice [1851–1853], *vol. I, ch. 2*

Blue color is everlastingly appointed by the Deity to be a source of delight.

Lectures on Architecture and Painting [1853], *I*

There is no wealth but life.

Unto This Last [1862], *sec. 77*

That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, over the lives of others. *Ib.*

Life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books.

Sesame and Lilies [1865], *preface*

All books are divisible into two classes: the books of the hour, and the books of all time.

Ib. Of Kings' Treasuries, sec. 8

Borrowers are nearly always ill-spenders, and it is with lent money that all evil is mainly done, and all unjust war protracted.

The Crown of Wild Olive [1866]. *Work, sec. 34*

Give a little love to a child, and you get a great deal back. *Ib. 49*

There's no music in a "rest," Katie, that I know of: but there's the making

[1] Manacles.

of music in it. And people are always missing that part of the life-melody.
Ethics of the Dust [1866]. *Lecture 4, The Crystal Orders*

Life without industry is guilt, industry without art is brutality.
Lectures on Art [1870]. *III, The Relation of Art to Morals*

Trust thou thy Love: if she be proud, is she not sweet?
Trust thou thy Love: if she be mute, is she not pure?
Lay thou thy soul full in her hands, low at her feet;
Fail, Sun and Breath! — yet, for thy peace, she shall endure.
Trust Thou Thy Love

MAX SCHNECKENBURGER
1819–1849

Dear Fatherland, no fear be thine,
Firm stands thy guard along the Rhine.
The Watch on the Rhine,[1] *st. 4*

WILLIAM WETMORE STORY
1819–1895

Of every noble work the silent part is best,
Of all expression that which cannot be expressed. *The Unexpressed*

QUEEN VICTORIA
1819–1901

We are not interested in the possibilities of defeat.
To A. J. Balfour [*December 1899*]

We are not amused.
Upon seeing an imitation of herself by the Honorable Alexander Grantham Yorke, groom-in-waiting to the Queen. From Notebooks of a Spinster Lady [*January 2, 1900*]

[1] Die Wacht am Rhein.

WILLIAM ROSS WALLACE
1819–1881

The hand that rocks the cradle is the hand that rules the world.
The Hand That Rules the World, st. 1

WALT WHITMAN
1819–1892

The United States themselves are essentially the greatest poem. . . . Here at last is something in the doings of man that corresponds with the broadcast doings of the day and night.
Preface to first edition of Leaves of Grass [1855]

The proof of a poet is that his country absorbs him as affectionately as he has absorbed it. *Ib.*

Me imperturbe, standing at ease in nature.
Leaves of Grass [1855–1892] [1]

I hear America singing, the varied carols I hear.
Ib. I Hear America Singing

I will put in my poems that with you is heroism upon land and sea,
And I will report all heroism from an American point of view.
Ib. Starting from Paumanok, 7

I say the whole earth and all the stars in the sky are for religion's sake.
Ib. 8

I say the real and permanent grandeur of these States must be their religion. *Ib.*

[1] The first edition of *Leaves of Grass* consisted of 94 quarto pages and included the preface which set forth Whitman's faith and his poetic theory. Enlarged and revised editions followed. The tenth edition (from which the text used here is taken) was the last edition supervised by Whitman himself, literally from his deathbed, and hence it is sometimes called the "Deathbed Edition." Whitman wrote of it, "as there are now several editions of *Leaves of Grass*, different texts and dates, I wish to say that I prefer and recommend this present one."

Nothing can happen more beautiful than death.[1]
Leaves of Grass. Starting from Paumanok, 12

I celebrate myself and sing myself,
And what I assume you shall assume.
Ib. Song of Myself, 1

I loafe and invite my soul. *Ib.*

Urge and urge and urge,
Always the procreant urge of the world.
Ib. 3

A kelson of the creation is love.
Ib. 5

A child said *What is the grass?* fetching it to me with full hands. *Ib. 6*

Or I guess it is the handkerchief of the Lord. *Ib.*

And now it seems to me the beautiful uncut hair of graves. *Ib.*

Has anyone supposed it lucky to be born?
I hasten to inform him or her, it is just as lucky to die, and I know it.
Ib. 7

I am he that walks with the tender and growing night,
I call to the earth and sea half-held by the night.
Press close bare-bosom'd night — press close magnetic nourishing night!
Night of south winds! night of the large few stars!
Still nodding night! mad naked summer night. *Ib. 21*

Walt Whitman am I, a Kosmos, of mighty Manhattan the son,
Turbulent, fleshy and sensual, eating, drinking and breeding;
No sentimentalist — no stander above men and women, or apart from them;
No more modest than immodest.
Leaves of Grass. Song of Myself, 24

I dote on myself, there is that lot of me and all so luscious. *Ib.*

I hear the violoncello, ('tis the young man's heart's complaint).
Ib. 26

I believe a leaf of grass is no less than the journey-work of the stars.
Ib. 31

I think I could turn and live with animals, they are so placid and self-contain'd,
I stand and look at them long and long.
They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania of owning things,
Not one kneels to another, nor to his kind that lived thousands of years ago,
Not one is respectable or unhappy over the whole earth. *Ib. 32*

Behold! I do not give lectures or a little charity,
When I give I give myself.[1] *Ib. 40*

I have said that the soul is not more than the body,
And I have said that the body is not more than the soul,
And nothing, not God, is greater to one than one's self is. *Ib. 48*

In the faces of men and women I see God. *Ib.*

Do I contradict myself?
Very well then I contradict myself,
(I am large, I contain multitudes.)
Ib. 51

[1] Why fear death? Death is only a beautiful adventure. — CHARLES FROHMAN [1860–1915], last words to a group of friends as the *Lusitania* was sinking [May 7, 1915]

Why should I fear Death's call? Can there e'er be
In life more beautiful adventure than
To re-embark upon that unknown sea?
JAMES TERRY WHITE [1845–1920], *Why Fear? st. 1*

[1] See Emerson, p. 607b, and Lowell, p. 692b.

I sound my barbaric yawp over the roofs of the world.
Leaves of Grass. Song of Myself, 52

I bequeathe myself to the dirt, to grow from the grass I love;
If you want me again, look for me under your boot-soles. *Ib.*

A woman waits for me, she contains all, nothing is lacking.
Ib. A Woman Waits For Me

If anything is sacred the human body is sacred.
Ib. I Sing the Body Electric, 8

I hear it was charged against me that I sought to destroy institutions,
But really I am neither for nor against institutions.
Ib. I Hear It Was Charged Against Me

When I peruse the conquer'd fame of heroes and the victories of mighty generals, I do not envy the generals.
Ib. When I Peruse the Conquer'd Fame

Afoot and light-hearted I take to the open road,
Healthy, free, the world before me,
The long brown path before me, leading wherever I choose.
Ib. Song of the Open Road, 1

Henceforth I ask not good-fortune, I myself am good-fortune. *Ib.*

The earth, that is sufficient,
I do not want the constellations any nearer,
I know they are very well where they are,
I know they suffice for those who belong to them. *Ib.*

A great city is that which has the greatest men and women.
Ib. Song of the Broad-Axe, 4

Youth, large, lusty, loving — Youth, full of grace, force, fascination,
Do you know that Old Age may come after you, with equal grace, force, fascination?
Leaves of Grass. Youth, Day, Old Age and Night

Come, my tan-faced children,
Follow well in order, get your weapons ready;
Have you your pistols? have you your sharp-edged axes?
Ib. Pioneers! O Pioneers! 1

Through the battle, through defeat, moving yet and never stopping,
Pioneers! O pioneers! *Ib. 13*

Out of the cradle endlessly rocking,
Out of the mocking-bird's throat, the musical shuttle,
Out of the Ninth-month midnight.
Ib. Out of the Cradle Endlessly Rocking

Whereto answering, the sea,
Delaying not, hurrying not,
Whisper'd me through the night, and very plainly before daybreak,
Lisp'd to me the low and delicious word death. *Ib.*

Aboard, at a ship's helm,
A young steersman, steering with care.
Ib. Aboard, at a Ship's Helm

But O the ship, the immortal ship! O ship aboard the ship!
O ship of the body — ship of the soul — voyaging, voyaging, voyaging.
Ib.

Silent and amazed, even when a little boy,
I remember I heard the preacher every Sunday put God in his statements,
As contending against some being or influence. *Ib. A Child's Amaze*

Give me the splendid silent sun, with all his beams full-dazzling!
Ib. Give Me the Splendid Silent Sun, 1

Word over all, beautiful as the sky!
Beautiful that war and all its deeds of carnage must in time be utterly lost,

That the hands of the sisters Death and Night incessantly softly wash again, and ever again, this soil'd world;
For my enemy is dead, a man divine as myself is dead.
Leaves of Grass. Reconciliation

When lilacs last in the dooryard bloom'd,
And the great star early droop'd in the western sky in the night,
I mourn'd — and yet shall mourn with ever-returning spring.
Ib. When Lilacs Last in the Dooryard Bloom'd, 1

O sane and sacred death. *Ib. 7*

Come lovely and soothing death,[1]
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later, delicate death.
Ib. 14

Prais'd be the fathomless universe,
For life and joy, and for objects and knowledge curious,
And for love, sweet love — But praise! praise! praise!
For the sure-enwinding arms of cool-enfolding death. *Ib.*

O Captain! my Captain! our fearful trip is done!
The ship has weather'd every rack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting.
Ib. O Captain! My Captain! 1

Exult O shores, and ring O bells!
But I with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead. *Ib. 3*

This dust was once the man,
Gentle, plain, just and resolute, under whose cautious hand,
Against the foulest crime in history known in any land or age,
Was saved the Union of these States.
Ib. This Dust Was Once the Man

[1] See Shakespeare, p. 236b.

The whole theory of the universe is directed unerringly to one single individual — namely to You.
Leaves of Grass. By Blue Ontario's Shore, 15

Liberty is to be subserved whatever occurs.
Ib. To a Foil'd European Revolutionaire, 1

What do you suppose will satisfy the soul, except to walk free and own no superior?
Ib. Laws for Creations, 3

Not till the sun excludes you do I exclude you.
Ib. To a Common Prostitute

O we can wait no longer,
We too take ship O soul,
Joyous we too launch out on trackless seas,
Fearless for unknown shores.
Ib. Passage to India, 8

Passage, immediate passage! the blood burns in my veins!
Away, O soul! hoist instantly the anchor!
Cut the hawsers — haul out — shake out every sail!
Have we not stood here like trees in the ground long enough?
Have we not grovel'd here long enough, eating and drinking like mere brutes? *Ib. 9*

Darest thou now O soul,
Walk out with me toward the unknown region
Where neither ground is for the feet nor any path to follow?
Ib. Darest Thou Now O Soul

To me every hour of the light and dark is a miracle,
Every cubic inch of space is a miracle.
Ib. Miracles, 2

Today a rude brief recitative,
Of ships sailing the seas, each with its special flag or ship-signal.
Ib. Song for All Seas, All Ships, 1

Of sea captains young or old, and the mates — and of all intrepid sailors . . .

Pick'd sparingly, without noise, by thee,
old Ocean — chosen by thee,
Thou Sea, that pickest and cullest the
race, in time, and unitest nations!
Suckled by thee, old husky nurse —
embodying thee!
Indomitable, untamed as thee.
Leaves of Grass. Song for All Seas, All Ships, 1

Our life is closed — our life begins,
The long, long anchorage we leave,
The ship is clear at last — she leaps!
She swiftly courses from the shore,
Joy! shipmate — joy.
Ib. Joy, Shipmate, Joy!

Camerado, this is no book,
Who touches this touches a man.
Ib. So Long!

The world, the race, the soul — in
space and time the universes,
All bound as is befitting each — all
surely going somewhere.
Ib. Going Somewhere

Political democracy, as it exists and practically works in America, with all its threatening evils, supplies a training school for making first-class men. It is life's gymnasium, not of good only, but of all. *Democratic Vistas* [*1871*]

It is native personality, and that alone, that endows a man to stand before presidents or generals, or in any distinguish'd collection, with *aplomb* — and *not* culture, or any knowledge or intellect whatever. *Ib.*

I never see that man [Lincoln] without feeling that he is one to become personally attach'd to, for his combination of purest, heartiest tenderness, and native western form of manliness.
Specimen Days [*1882*]. *The Inauguration* [*March 4, 1865*]

He leaves for America's history and biography, so far, not only its most dramatic reminiscence — he leaves, in my opinion, the greatest, best, most characteristic, artistic, moral personality.
Ib. Death of President Lincoln [*April 16, 1865*]

The real war will never get in the books. *Ib. The Real War*

After you have exhausted what there is in business, politics, conviviality, and so on — have found that none of these finally satisfy, or permanently wear — what remains? Nature remains.
Specimen Days. New Themes Entered Upon

Hast Thou, pellucid, in Thy azure depths, medicine for case like mine?
Ib. The Sky [*October 20, 1876*]

You must not know too much, or be too precise or scientific about birds and trees and flowers and watercraft; a certain free margin, and even vagueness — perhaps ignorance, credulity — helps your enjoyment of these things.
Ib. Birds [*May 14, 1881*]

To have great poets, there must be great audiences, too.
Notes Left Over. Ventures on an Old Theme

No really great song can ever attain full purport till long after the death of its singer — till it has accrued and incorporated the many passions, many joys and sorrows, it has itself aroused.
November Boughs [*1888*]. *The Bible as Poetry*

No one will ever get at my verses who insists upon viewing them as a literary performance.
A Backward Glance O'er Travel'd Roads [*1888*]

Concluding with two items for the imaginative genius of the West, when it worthily rises — First, what Herder taught to the young Goethe, that really great poetry is always (like the Homeric or Biblical canticles) the result of a national spirit, and not the privilege of a polish'd and select few; Second, that the strongest and sweetest songs yet remain to be sung. *Ib.*

There is no week nor day nor hour, when tyranny may not enter upon this country, if the people lose their roughness and spirit of defiance — Tyranny may always enter — there is no charm,

no bar against it — the only bar against it is a large resolute breed of men.

Notes for Lecturers on Democracy and "Adhesiveness." From C. J. Furness, *Walt Whitman's Workshop* [1928]

ALICE CARY
1820–1871

Work, and your house shall be duly fed:
Work, and rest shall be won;
I hold that a man had better be dead
Than alive when his work is done.

Work

LUCRETIA PEABODY HALE
1820–1900

At last Elizabeth Eliza said, "They say that the lady from Philadelphia, who is staying in town, is very wise. Suppose I go and ask her what is best to be done."

The Peterkin Papers [1880]

JEAN INGELOW
1820–1897

But two are walking apart forever,
And wave their hands for a mute farewell.

Divided. VI, *st.* 5

A sweeter woman ne'er drew breath
Than my son's wife, Elizabeth.

High Tide on the Coast of Lincolnshire, 1571, st. 11

There's no dew left on the daisies and clover,
There's no rain left in heaven:
I've said my "seven times" over and over,
Seven times one are seven.

Songs of Seven. Seven Times One, st. 1

O columbine, open your folded wrapper,
Where two twin turtledoves dwell!
O cuckoopint, toll me the purple clapper
That hangs in your clear green bell!

Ib. st. 6

O land where all the men are stones,
Or all the stones are men.

A Land That Living Warmth Disowns

THEODORE O'HARA
1820–1867

On Fame's eternal camping ground
Their silent tents are spread,
And Glory guards, with solemn round,
The bivouac of the dead.

The Bivouac of the Dead[1] [1847], *st.* 1

Sons of the Dark and Bloody ground.[2]

Ib. st. 9

GEORGE FREDERICK ROOT
1820–1895

Tramp! Tramp! Tramp! the boys are marching,
Cheer up, comrades, they will come,
And beneath the starry flag
We shall breathe the air again
Of the free land in our own beloved home.

Tramp! Tramp! Tramp! [1862]

Yes, we'll rally round the flag, boys, we'll rally once again,
Shouting the battle cry of Freedom,
We will rally from the hillside, we'll gather from the plain,
Shouting the battle cry of Freedom.

The Battle Cry of Freedom [1863]

SIR WILLIAM HOWARD RUSSELL
1820–1907

The Russians dashed on towards that thin red-line streak tipped with a line of steel.[3]

To The Times of London from the Crimea, describing the British infantry at Balaklava [*October 25, 1854*]

[1] Written to commemorate Americans slain in the battle of Buena Vista, February 22–23, 1847.
[2] Translation of the Indian name Kentucky.
[3] Soon the men of the column began to see that though the scarlet line was slender, it was

WILLIAM TECUMSEH SHERMAN
1820–1891

You cannot qualify war in harsher terms than I will. War is cruelty, and you cannot refine it.

Letter [September 12, 1864] to James M. Calhoun, Mayor of Atlanta, and others

Hold the fort! I am coming! [1]

Signal from Kenesaw Mountain to General John Murray Corse in Altoona [October 5, 1864]

The legitimate object of war is a more perfect peace.

Speech [St. Louis, July 20, 1865]

I am tired and sick of war. Its glory is all moonshine. It is only those who have neither fired a shot nor heard the shrieks and groans of the wounded who cry aloud for blood, more vengeance, more desolation. War is hell.[2]

Attributed to a graduation address at Michigan Military Academy [June 19, 1879]; from the National Tribune, Washington, D.C. [November 26, 1914]

I will not accept if nominated and will not serve if elected.[3]

Message to Republican National Convention [June 5, 1884]

JOHN TYNDALL
1820–1893

Heat Considered as a Mode of Motion. *Title of treatise [1863]*

Life is a wave, which in no two consecutive moments of its existence is composed of the same particles.[1]

Fragments of Science, vol. II, Vitality

The mind of man may be compared to a musical instrument with a certain range of notes, beyond which in both directions we have an infinitude of silence. *Ib. Matter and Force*

The brightest flashes in the world of thought are incomplete until they have been proved to have their counterparts in the world of fact.

Ib. Scientific Materialism

It is as fatal as it is cowardly to blink facts because they are not to our taste. *Ib. Science and Man*

Charles Darwin, the Abraham of scientific men — a searcher as obedient to the command of truth as was the patriarch to the command of God. *Ib.*

Superstition may be defined as constructive religion which has grown incongruous with intelligence. *Ib.*

Religious feeling is as much a verity as any other part of human consciousness; and against it, on the subjective side, the waves of science beat in vain.

Ib. Professor Virchow and Evolution

HERBERT SPENCER
1820–1903

Progress, therefore, is not an accident, but a necessity. . . . It is a part of nature.

Social Statics [1851], pt. I, ch. 2

Education has for its object the formation of character. *Ib. 17*

Opinion is ultimately determined by the feelings, and not by the intellect.

Ib. IV, 30

Morality knows nothing of geographical boundaries or distinctions of race.

Ib.

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very rigid and exact. — A. W. KINGLAKE [1809–1891], *Invasion of the Crimea, vol. III, p. 455*

It's "Thin red line of 'eroes" when the drums begin to roll. — KIPLING [1865–1936], *Tommy, st. 3*

[1] He actually said: Hold out. Relief is coming. General Corse replied: I am short a cheekbone and an ear, but am able to whip all hell yet. See Philip Bliss, p. 777b.

[2] See Robert E. Lee, p. 620a.

[3] The familiar version is: If nominated I will not run; if elected I will not serve.

[1] See Heraclitus, p. 77a.

No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy.

Social Statics, pt. IV, ch. 30

Architecture, sculpture, painting, music, and poetry, may truly be called the efflorescence of civilized life.

Essays on Education [1861]. *Education: What Knowledge Is of Most Worth?*

Every cause produces more than one effect.

Ib. On Progress: Its Law and Cause

The tyranny of Mrs. Grundy[1] is worse than any other tyranny we suffer under.

Ib. On Manners and Fashion

Old forms of government finally grow so oppressive that they must be thrown off even at the risk of reigns of terror. *Ib.*

Music must take rank as the highest of the fine arts — as the one which, more than any other, ministers to human welfare.

Ib. On the Origin and Function of Music

We too often forget that not only is there "a soul of goodness in things evil," [2] but very generally a soul of truth in things erroneous.

First Principles [1861]

The fact disclosed by a survey of the past that majorities have been wrong must not blind us to the complementary fact that majorities have usually not been entirely wrong. *Ib.*

Volumes might be written upon the impiety of the pious. *Ib.*

We have unmistakable proof that throughout all past time, there has been a ceaseless devouring of the weak by the strong. *Ib.*

[1] See Thomas Morton, p. 501a, and Locker-Hampson, p. 710a.

[2] See Shakespeare, *Henry V, IV, i, 4*, p. 244b.

This survival of the fittest.

Principles of Biology [1864–1867], *pt. III, ch. 12*

The Republican form of government is the highest form of government: but because of this it requires the highest type of human nature — a type nowhere at present existing.

Essays [1891]. *The Americans*

The ultimate result of shielding men from the effects of folly is to fill the world with fools.

Ib. State Tamperings with Money Banks

HENRI-FRÉDÉRIC AMIEL
1821–1881

Truth is the secret of eloquence and of virtue, the basis of moral authority; it is the highest summit of art and of life. *Journal* [1883]

An error is the more dangerous the more truth it contains. *Ib.*

Doing easily what others find difficult is talent; doing what is impossible for talent is genius. *Ib.*

If ignorance and passion are the foes of popular morality, it must be confessed that moral indifference is the malady of the cultivated classes. *Ib.*

Pure truth cannot be assimilated by the crowd; it must be communicated by contagion. *Ib.*

CHARLES BAUDELAIRE[1]
1821–1867

Hypocrite reader — my fellow man — my brother! [2]

Les Fleurs du Mal [1861]

[1] Baudelaire is the foremost seer, king of poets, a *true God*. Even so, he lived in too artistic a milieu; his so highly praised form is meager. Ventures into the unknown demand new forms. — ARTHUR RIMBAUD [1854–1891], *Lettre à Paul Demeny* [*May 15, 1871*]

[2] Hypocrite lecteur — mon semblable — mon frère! (Quoted by T. S. ELIOT in *The Waste Land*.)

The poet is like the prince of the clouds who haunts the tempest and laughs at the archer; exiled on the ground in the midst of jeers, his giant wings prevent him from walking.[1]

Les Fleurs du Mal. L'Albatros, st. 4

Perfumes, colors and sounds echo one another. *Ib. Correspondances*

Mother of memories, mistress of mistresses.[2] *Ib. Le Balcon, st. 1*

There, everything is order and beauty, richness, quiet and pleasure.[3]

Ib. L'Invitation au Voyage, refrain

I have more memories than if I were a thousand years old.[4]

Ib. Spleen, l. 1

I am the wound and the knife!
I am the blow and the cheek!
I am the limbs and the wheel —
The victim and the executioner! [5]

Ib. L'Héautontimoroumenos

O Death, old captain, it is time! raise the anchor!

Ib. Le Voyage, VIII

What do I care that you are good? Be beautiful! and be sad! [6]

Nouvelles Fleurs du Mal [1866–1868]. *Madrigal Triste, st. 1*

There can be no progress (real, that is, moral) except in the individual and by the individual himself.

Mon Coeur Mis à Nu [1887], XV

There are in every man, at every hour, two simultaneous postulations, one towards God, the other towards Satan. *Ib. XIX*

There exist only three beings worthy of respect: the priest, the soldier, the poet. To know, to kill, to create.

Mon Coeur Mis à Nu XXII

To be a great man and a saint for oneself, that is the one important thing. *Ib. LII*

Theory of the true civilization. It is not to be found in gas or steam or table turning. It consists in the diminution of the traces of original sin. *Ib. LIX*

SIR RICHARD FRANCIS BURTON
1821–1890

Why meet we on the bridge of Time to 'change one greeting and to part?

The Kasidah of Haji Abdu El-Yazdi, I, 11

Indeed he knows not how to know who knows not also how to un-know.

Ib. VI, 18

Do what thy manhood bids thee do, from none but self expect applause;
He noblest lives and noblest dies who makes and keeps his self-made laws. *Ib. VIII, 37*

FËDOR MIKHAILOVICH DOSTOEVSKI
1821–1881

Man is a pliable animal, a being who gets accustomed to everything!

The House of the Dead (*Prison Life in Siberia*) [1861–1862], *pt. I, ch. 2*

He [Turgenev] said that he was writing a long article against the Russophiles and Slavophiles. I advised him to order a telescope from Paris for his better convenience. "What do you mean?" he asked. "The distance is somewhat great," I replied; "direct the telescope on Russia, and then you will be able to observe us; otherwise you can't really see anything at all."

Letter to Apollon Maikov [*August 16 (28), 1867*]

[1] Le Poète est semblable au prince des nuées
Qui hante la tempête et se rit de l'archer;
Exilé sur le sol au milieu des huées,
Ses ailes de géant l'empêchent de marcher.

[2] Mère des souvenirs, maîtresse des maîtresses.

[3] Là, tout n'est qu'ordre et beauté,
Luxe, calme et volupté.

[4] J'ai plus de souvenirs que si j'avais mille ans.

[5] Je suis la plaie et le couteau!
Je suis le soufflet et la joute!
Je suis les membres et la roue,
Et la victime et le bourreau!

[6] Que m'importe que tu sois sage?
Sois belle! et sois triste!

I want to tell you now about the insects to whom God gave "sensual lust." . . . I am that insect, brother, and it is said of me especially. All we Karamazovs are such insects, and, angel as you are, that insect lives in you too, and will stir a tempest in your blood. Tempests, because sensual lust is a tempest — worse than a tempest! Beauty is a terrible and awful thing! It is terrible because it has not been fathomed, for God sets us nothing but riddles.[1] Here the boundaries meet and all contradictions exist side by side. . . .

Yes, man is broad, too broad, indeed. I'd have him narrower. The devil only knows what to make of it! What to the mind is shameful is beauty and nothing else to the heart. Is there beauty in Sodom? Believe me, that for the immense mass of mankind beauty is found in Sodom. Did you know that secret? The awful thing is that beauty is mysterious as well as terrible. God and devil are fighting there, and the battlefield is the heart of man.

The Brothers Karamazov[2] *[1879–1880], bk. III, ch. 3*

And if that is so, if they dare not forgive, what becomes of harmony? Is there in the whole world a being who would have the right to forgive and could forgive? I don't want harmony. From love of humanity I don't want it. I would rather be left with unavenged suffering. I would rather remain with my unavenged suffering and unsatisfied indignation, *even if I were wrong*. Besides, too high a price is asked for harmony; it's beyond our means to pay so much to enter on it. And so I hasten to give back my entrance ticket, and if I am an honest man I am bound to give it back as soon as possible. And that I am doing. It's not God that I don't accept, Alyosha, only I most respectfully return Him the ticket. *Ib. V, 4*

We have corrected Thy work and have founded it upon *miracle, mystery* and *authority*. And men rejoiced that they were again led like sheep, and that the terrible gift that brought them such suffering, was, at last, lifted from their hearts.

The Brothers Karamazov, bk. V, ch. 5

"How will you escape it? By what will you escape it? That's impossible with your ideas."

"In the Karamazov way, again."

" 'Everything is lawful,' you mean?"

Ib.

Men reject their prophets and slay them, but they love their martyrs and honor those whom they have slain.

Ib. VI, 3

That was a sign to me at that moment. It's for the babe I'm going. Because we are responsible for all.

Ib. XI, 4

Who doesn't desire his father's death? *Ib. XII, 5*

Our fatal troika dashes on in her headlong flight perhaps to destruction, and in all Russia for long past men have stretched out imploring hands and called a halt to its furious reckless course. And if other nations stand aside from that troika that may be not from respect, as the poet would fain believe, but simply from horror. And well it is that they stand aside, but maybe they will cease one day to do so and will form a firm wall confronting the hurrying apparition and will check the frenzied rush of our lawlessness, for the sake of their own safety, enlightenment and civilization. *Ib. 9*

They have their Hamlets, but we still have our Karamazovs! *Ib.*

But profound as psychology is, it's a knife that cuts both ways.

Ib. 10

For a moment the lie becomes truth. *Ib. Epilogue, ch. 2*

We have all come out of Gogol's *Overcoat*.[1]

Attributed to Dostoevski

[1] See Einstein, p. 951a.

[2] Translated by CONSTANCE GARNETT.

[1] This statement, traditionally attributed to Dostoevski, and quoted by most writers on Dostoevski and on Russian realism, appears in

MARY BAKER EDDY
1821–1910

Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause.

Science and Health with Key to the Scriptures [1875], *p.* 313

Spirit is the real and eternal; matter is the unreal and temporal.

Ib. p. 468

Sickness, sin and death, being inharmonious, do not originate in God nor belong to His government.

Ib. p. 472

How would you define Christian Science?

As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony.

Rudimental Divine Science [1891], *p.* 1

GUSTAVE FLAUBERT
1821–1880

One must not always think that feeling is everything. Art is nothing without form.

Letter to Madame Louise Colet [*August* 12, 1846]

What a horrible invention, the bourgeois, don't you think? [1]

Ib. [*September* 22, 1846]

One becomes a critic when one cannot be an artist, just as a man becomes a stool pigeon when he cannot be a soldier.

Letter to Madame Louise Colet [*October* 22, 1846]

Axiom: hatred of the bourgeois is the beginning of wisdom.[1]

Letter to Georges Sand, May 10, 1867

I call a bourgeois anyone whose thinking is vulgar.[1]

Quoted by Maupassant

What is beautiful is moral, that is all there is to it.

Letter to Maupassant [*October* 26, 1880]

NATHAN BEDFORD FORREST
1821–1872

Get there first with the most men.[2]

Statement reported by General Basil Duke and General Richard Taylor

HERMANN LUDWIG FERDINAND VON HELMHOLTZ
1821–1894

Nature as a whole possesses a store of force which cannot in any way be either increased or diminished . . . therefore, the quantity of force in Nature is just as eternal and unalterable as the quantity of matter. . . . I have named [this] general law "The Principle of the Conservation of Force." [3]

Über die Erhaltung der Kraft [1847]

Whoever, in the pursuit of science, seeks after immediate practical utility, may generally rest assured that he will

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Eugène Melchior, vicomte de Vogüé [*1848–1910*], *Le Roman Russe* [*1886*], ch. 3: The more I read the Russians, the more I understand the observation one of them made to me . . . "We have all come out of Gogol's *Overcoat*." We see further how evident the connection is with Dostoevski: the formidable novelist is all in his first book, *Poor People*, and *Poor People* has its origin in the *Overcoat*.

De Vogüé reiterated this statement in the speech he made on the occasion of unveiling a centennial monument to Gogol in Moscow in 1909.

[1] Il faut épater le bourgeois [You must shock the bourgeois]. — BAUDELAIRE

[1] See note 1 in left column.

[2] Erroneous version usually rendered: Git thar fustest with the mostest.

[3] Translated by E. ATKINSON.

Helmholtz's "force" is equivalent to the modern physicist's "energy."

seek in vain. All that science can achieve is a perfect knowledge and a perfect understanding of the action of natural and moral forces.

Academic discourse, Heidelberg [1862]

FREDERICK LOCKER-LAMPSON
1821–1895

The world's as ugly, ay, as Sin —
And almost as delightful.

The Jester's Plea

And many are afraid of God —
And more of Mrs. Grundy.[1] *Ib.*

GEORGE JOHN WHYTE-MELVILLE
1821–1878

In the choice of a horse and a wife, a man must please himself, ignoring the opinion and advice of friends.

Riding Recollections [1878]

NIKOLAI NEKRASOV
1821–1877

You do not have to be a poet, but you are obliged to be a citizen.

Poet and Citizen

Wretched and abundant,
Oppressed and powerful,
Weak and mighty,
Mother Russia!

Who Is Happy in Russia? [1873–1876]

WILLIAM HENRY VANDERBILT
1821–1885

The public be damned.

Reply to a newspaper reporter [*October 2, 1882*]

[1] See Thomas Morton, p. 501a, and Herbert Spencer, p. 706a.

RUDOLF VIRCHOW
1821–1902

I formulate the doctrine of pathological generation . . . in simple terms: *omnis cellula a cellula.*[1]

Cellular Pathology [1858].[2] *Disease, Life and Man*

MATTHEW ARNOLD
1822–1888

Be his[3]
My special thanks, whose even-balanced soul,
From first youth tested up to extreme old age,
Business could not make dull, nor passion wild:
Who saw life steadily and saw it whole.

To a Friend [1849]

Others abide our question. Thou art free.
We ask and ask: Thou smilest and art still,
Out-topping knowledge.

Shakespeare [1849]

Strong is the soul, and wise, and beautiful:
The seeds of godlike power are in us still:
Gods are we, bards, saints, heroes, if we will.

Written in Emerson's Essays [1849]

Come, dear children, let us away;
Down and away below!
Now my brothers call from the bay,
Now the great winds shorewards blow,
Now the salt tides seawards flow;
Now the wild white horses play,
Champ and chafe and toss in the spray.

The Forsaken Merman [1849], *st. 1*

Sand-strewn caverns, cool and deep,
Where the winds are all asleep.

Ib. st. 4

[1] All cells come from [pre-existing] cells.
[2] Essays translated by LELLAND J. RATHER [1958].
[3] Sophocles.

Where great whales come sailing by,
Sail and sail, with unshut eye,
Round the world forever and aye.
The Forsaken Merman, st. 4

Down, down, down!
Down to the depth of the sea!
She sits at her wheel in the humming town,
Singing most joyfully. *Ib. st. 7*

Fate gave, what Chance shall not control,
His sad lucidity of soul.
Resignation [1849]

We cannot kindle when we will
The fire that in the heart resides,
The spirit bloweth and is still,
In mystery our soul abides.
Morality [1852], *st. 1*

Calm Soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine,
Man did not make, and can not mar.
Lines Written in Kensington Gardens [1852], *st. 10*

Goethe in Weimar sleeps, and Greece,
Long since, saw Byron's struggle cease,
But one such death remained to come;
The last poetic voice is dumb —
We stand today by Wordsworth's tomb.

When Byron's eyes were shut in death,
We bowed our head and held our breath.
He taught us little; but our soul
Had *felt* him like the thunder's roll.
Memorial Verses, April 1850 [1852], *st. 1, 2*

Physician of the Iron Age,
Goethe has done his pilgrimage.
He took the suffering human race,
He read each wound, each weakness clear;
And struck his finger on the place,
And said: Thou ailest here, and here!
Ib. st. 3

But where will Europe's latter hour
Again find Wordsworth's healing power?
Others will teach us how to dare,
And against fear our breast to steel:
Others will strengthen us to bear —
But who, ah! who will make us feel?
The cloud of mortal destiny,
Others will front it fearlessly —
But who, like him, will put it by?
Memorial Verses, st. 5

Hither and thither spins
The windborne, mirroring soul;
A thousand glimpses wins,
And never sees a whole.
Empedocles on Etna [1852], *act I, sc. ii, l. 82*

Be neither saint- nor sophist-led, but be a man! *Ib. l. 136*

We do not what we ought;
What we ought not, we do; [1]
And lean upon the thought
That chance will bring us through.
Ib. l. 237

Nature, with equal mind,
Sees all her sons at play;
Sees man control the wind,
The wind sweep man away.
Ib. l. 257

Is it so small a thing
To have enjoyed the sun,
To have lived light in the spring,
To have loved, to have thought, to have done;
To have advanced true friends, and beat down baffling foes?
Ib. II, l. 397

The day in its hotness,
The strife with the palm;
The night in her silence,
The stars in their calm. *Ib. l. 465*

The same heart beats in every human breast.
The Buried Life [1852], *st. 2*

But often in the world's most crowded streets,
But often, in the din of strife,

[1] See *Book of Common Prayer*, p. 59b.

There rises an unspeakable desire
After the knowledge of our buried life.
The Buried Life, st. 6

What actions are the most excellent? Those, certainly, which most powerfully appeal to the great primary human affections: to those elementary feelings which subsist permanently in the race, and which are independent of time. These feelings are permanent and the same; that which interests them is permanent and the same also.
Preface to Poems [1853]

Go, for they call you, Shepherd, from the hill.
The Scholar Gypsy [1853], *st. 1*

Crossing the stripling Thames at Bablock-hithe,
Trailing in the cool stream thy fingers wet,
As the slow punt swings round.
Ib. st. 8

Thou waitest for the spark from heaven: and we,
Light half-believers of our casual creeds,
Who never deeply felt, nor clearly willed . . .
Who hesitate and falter life away,
And lose tomorrow the ground won today —
Ah! do not we, wanderer! await it too?
Ib. st. 18

And amongst us one
Who most has suffered, takes dejectedly
His seat upon the intellectual throne.
Ib. st. 19

This strange disease of modern life.
Ib. st. 21

Still nursing the unconquerable hope,
Still clutching the inviolable shade.
Ib. st. 22

Strew on her roses, roses,
And never a spray of yew!
In quiet she reposes;
Ah, would that I did too!
Requiescat [1853], *st. 1*

Her cabined, ample spirit,
It fluttered and failed for breath.
Tonight it doth inherit
The vasty hall of death.
Requiescat, st. 4

Hark! ah, the nightingale —
The tawny-throated!
Philomela [1853], *st. 1*

Eternal passion!
Eternal pain! *Ib. st. 3*

What shelter to grow ripe is ours?
What leisure to grow wise?
Stanzas in Memory of the Author of "Obermann" [1] [1853], *st. 18*

Truth sits upon the lips of dying men.
Sohrab and Rustum [1853], *l. 656*

Sanity — that is the great virtue of the ancient literature; the want of that is the great defect of the modern, in spite of its variety and power.
Preface to Poems [1854]

Wandering between two worlds, one dead,
The other powerless to be born.
Stanzas from the Grande Chartreuse [1855], *st. 15*

And we forget because we must
And not because we will.
Absence [1857], *st. 3*

Peace, peace is what I seek, and public calm;
Endless extinction of unhappy hates.
Merope [1858], *l. 100*

With women the heart argues, not the mind. *Ib. l. 341*

The translator of Homer should above all be penetrated by a sense of four qualities of his author: that he is eminently rapid; that he is eminently plain and direct, both in the evolution of his thought and in the expression of it, that is, both in his syntax and in his words; that he is eminently plain and

[1] Étienne Pivert de Sénancour [1770–1846], French author. His most notable work, *Obermann*, was published in 1804.

direct in the substance of his thought, that is, in his matter and ideas; and, finally, that he is eminently noble.

On Translating Homer [1861]

The Iliad has a great master's genuine stamp, and that stamp is *the grand style*. *Ib.*

Of these two literatures [France and Germany], as of the intellect of Europe in general, the main effort, for now many years, has been a *critical* effort; the endeavor, in all branches of knowledge — theology, philosophy, history, art, science — to see the object as in itself it really is. *Ib.*

The grand style arises in poetry, when a noble nature, poetically gifted, treats with simplicity or with severity a serious subject. *Ib.*

Nations are not truly great solely because the individuals composing them are numerous, free, and active; but they are great when these numbers, this freedom, and this activity are employed in the service of an ideal higher than that of an ordinary man, taken by himself. *Democracy* [1861]

It is a very great thing to be able to think as you like; but, after all, an important question remains: *what* you think. *Ib.*

The critical power . . . tends to make an intellectual situation of which the creative power can profitably avail itself . . . to make the best ideas prevail.

The Function of Criticism at the Present Time [1864]

Ideas cannot be too much prized in and for themselves, cannot be too much lived with. *Ib.*

There is the world of ideas and the world of practice; the French are often for suppressing the one and the English the other; but neither is to be suppressed. *Ib.*

Burke is so great because, almost alone in England, he brings thought to bear upon politics, he saturates politics with thought.

The Function of Criticism at the Present Time

His [Burke's] greatness is that he lived in a world which neither English Liberalism nor English Toryism is apt to enter — the world of ideas. *Ib.*

The notion of the free play of the mind upon all subjects being a pleasure in itself, being an object of desire, being an essential provider of elements without which a nation's spirit, whatever compensations it may have for them, must, in the long run, die of inanition, hardly enters into an Englishman's thoughts. *Ib.*

I am bound by my own definition of criticism: a disinterested endeavor to learn and propagate the best that is known and thought in the world.

Ib.

Whispering from her[1] towers the last enchantments of the Middle Age . . . Home of lost causes, and forsaken beliefs, and unpopular names, and impossible loyalties!

Essays in Criticism, first series [1865], *preface*

Poetry is simply the most beautiful, impressive and wisely effective mode of saying things, and hence its importance. *Ib. Heinrich Heine*

Philistine must have originally meant, in the mind of those who invented the nickname, a strong, dogged, unenlightened opponent of the children of the light. *Ib.*

On the breast of that huge Mississippi of falsehood called *History*, a foam-bell more or less is no consequence.[2]

Ib. Literary Influence of Academies [1864]

[1] Oxford.

[2] This passage appeared only in the first appearance of the essay in *Cornhill Magazine* [August 1864].

History never embraces more than a small

The great apostle of the Philistines, Lord Macaulay.
Essays in Criticism, first series, Joubert

Are ye too changed, ye hills?
See, 'tis no foot of unfamiliar men
Tonight from Oxford up your pathway strays!
Here came I often, often, in old days —
Thyrsis [1] and I; we still had Thyrsis then. *Thyrsis* [1866], *st. 1*

That sweet city [2] with her dreaming spires. *Ib. st. 2*

He went; his piping took a troubled sound
Of storms that rage outside our happy ground;
He could not wait their passing; he is dead. *Ib. st. 5*

The bloom is gone, and with the bloom go I. *Ib. st. 6*

Yes, thou art gone! and round me too the night
In ever-nearing circle weaves her shade.
I see her veil draw soft across the day,
I feel her slowly chilling breath invade
The cheek grown thin, the brown hair sprent with gray;
I feel her finger light
Laid pausefully upon life's headlong train —
The foot less prompt to meet the morning dew,
The heart less bounding at emotion new,
And hope, once crushed, less quick to spring again. *Ib. st. 14*

Hear it, O Thyrsis, still our tree is there! —
Ah, vain! These English fields, this upland dim,
These brambles pale with mist engarlanded,
That lone, sky-pointing tree, are not for him;
To a boon southern country he is fled,
And now in happier air,
Wandering with the great Mother's train divine . . .
Within a folding of the Apennine.
Thyrsis, st. 18

Why faintest thou? I wandered till I died.
Roam on! The light we sought is shining still,
Dost thou ask proof? Our tree yet crowns the hill,
Our scholar travels yet the loved hillside. *Ib. st. 24*

The sea is calm tonight.
The tide is full, the moon lies fair
Upon the straits.
Dover Beach [1867], *st. 1*

Begin, and cease, and then again begin,
With tremulous cadence slow, and bring
The eternal note of sadness in. *Ib.*

Sophocles long ago
Heard it on the Aegean. *Ib. st. 2*

The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled;
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night wind down the vast edges drear
And naked shingles of the world.

Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a land of dreams,

part of reality. — La Rochefoucauld [1613–1680], *Paul Sabatier*

How oft we sigh
When histories charm to think
that histories lie!
Thomas Moore [1780–1852], *The Skeptic*

History is nothing more than the belief in the senses, the belief in falsehood. — Nietzsche [1844–1900], *The Twilight of the Idols, "Reason" in Philosophy, I*

History is more or less bunk. — Henry Ford [1863–1947], interview with Charles N. Wheeler, *Chicago Tribune* [May 25, 1916]

[1] Arthur Hugh Clough [1819–1861].
[2] Oxford.

So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.
Dover Beach, st. 3, 4

It is — last stage of all —
When we are frozen up within, and quite
The phantom of ourselves,
To hear the world applaud the hollow ghost
Which blamed the living man.
Growing Old [1867], *st. 7*

Creep into thy narrow bed,
Creep, and let no more be said!
The Last Word [1867], *st. 1*

Let the long contention cease!
Geese are swans, and swans are geese.[1]
Ib. st. 2

Charge once more, then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall.
Ib. st. 4

Cruel, but composed and bland,
Dumb, inscrutable and grand,
So Tiberius might have sat,
Had Tiberius been a cat.
Poor Matthias [1867]

Coldly, sadly descends
The autumn evening. The field
Strewn with its dank yellow drifts
Of withered leaves, and the elms,
Fade into dimness apace,
Silent; hardly a shout
From a few bovs late at their play!
Rugby Chapel[2] [1867], *st. 1*

O strong soul, by what shore
Tarriest thou now? For that force,
Surely, has not been left vain!
Somewhere, surely, afar,
In the sounding labor-house vast
Of being, is practiced that strength,
Zealous, beneficent, firm!
Rugby Chapel, st. 4

Most men eddy about
Here and there, eat and drink,
Chatter and love and hate,
Gather and squander, are raised
Aloft, are hurled in the dust,
Striving blindly, achieving
Nothing; and then they die.
Ib. st. 6

Friends who set forth at our side
Falter, are lost in the storm!
We, we only, are left! *Ib. st. 8*

Then, in such hour of need
Of your fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardor divine.
Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ib. st. 13

Herein lies the reason for giving boys more of Latin composition than of Greek, superior though the Greek literature be to the Latin; but the power of the Latin classic is in *character*, that of the Greek is in *beauty*. Now character is capable of being taught, learnt, and assimilated; beauty hardly.
Schools and Universities on the Continent [1868]

Our society distributes itself into Barbarians, Philistines, and Populace; and America is just ourselves, with the Barbarians quite left out, and the Populace nearly.
Culture and Anarchy [1869], *preface*

America, that chosen home of newspapers. *Ib.*

I am a Liberal, yet I am a Liberal tempered by experience, reflection, and renouncement, and I am, above all, a believer in culture. *Ib. Introduction*

[1] See Burton, p. 311a.

[2] Arnold's father, Thomas Arnold, the great headmaster of Rugby, is buried in Rugby Chapel.

Culture is then properly described not as having its origin in curiosity, but as having its origin in the love of perfection; it is *a study of perfection.*

Culture and Anarchy, Sweetness and Light

Not a having and a resting, but a growing and a becoming is the character of perfection as culture conceives it. *Ib.*

The pursuit of perfection, then, is the pursuit of sweetness and light.[1] . . . He who works for sweetness and light united, works to make reason and the will of God prevail. *Ib.*

The men of culture are the true apostles of equality. *Ib.*

The governing idea of Hellenism is spirit of consciousness, that of Hebraism, strictness of conscience.

Ib. Hebraism and Hellenism

Below the surface stream, shallow and light,
Of what we say and feel — below the stream,
As light, of what we think we feel, there flows
With noiseless current, strong, obscure and deep,
The central stream of what we feel indeed.

St. Paul and Protestantism [1870]

Culture, the acquainting ourselves with the best that has been known and said in the world.

Literature and Dogma [1873], *preface*

Conduct is three-fourths of our life and its largest concern. *Ib. ch. 1*

Choose equality.

Mixed Essays [1879]. *Equality*

We have the religion of inequality.

Ib.

To be humanized is to comply with the true law of our human nature; *servare modum, finemque tenere, Naturamque sequi,* says Lucan; "to keep our measure, and to hold fast our end, and to follow Nature."

Mixed Essays. Equality

Inequality has the natural and necessary effect, under the present circumstances, of materializing our upper class, vulgarizing our middle class, and brutalizing our lower class. *Ib.*

For poetry the idea is everything; the rest is a world of illusion, of divine illusion. Poetry attaches its emotion to the idea; the idea *is* the fact. The strongest part of our religion today is its unconscious poetry.

Introduction to WARD, *English Poets* [1880]

Eutrapelia. "A happy and gracious flexibility," Pericles calls this quality of the Athenians . . . lucidity of thought, clearness and propriety of language, freedom from prejudice and freedom from stiffness, openness of mind, amiability of manners, all these seem to go along with a certain happy flexibility of nature, and to depend upon it.

Irish Essays [1882]. *A Speech at Eton*

English civilization — the humanizing, the bringing into one harmonious and truly humane life, of the whole body of English society — that is what interests me.

Ib. Ecce, Convertimur ad Gentes

That which in England we call the middle class is in America virtually the nation.

A Word About America [1882]

The American Philistine was a livelier sort of Philistine than ours.

A Word More About America [1885]

What really dissatisfies in American civilization is the want of the *interesting,* a want due chiefly to the want of those two great elements of the interesting, which are elevation and beauty.

Civilization in the United States [1888]

[1] See Swift, p. 388b.

Coleridge, poet and philosopher wrecked in a mist of opium.

Essays in Criticism, second series [1888]. *Byron*

A beautiful and ineffectual angel,[1] beating in the void his luminous wings in vain. *Ib.*

ULYSSES S. GRANT
1822–1885

The art of war is simple enough. Find out where your enemy is. Get at him as soon as you can. Strike at him as hard as you can and as often as you can, and keep moving on.[2]

On the art of war

No terms except an unconditional and immediate surrender can be accepted. I propose to move immediately upon your works.

To General S. B. Buckner, Fort Donelson [*February 16, 1862*]

I propose to fight it out on this line, if it takes all summer.

Dispatch to Washington, before Spottsylvania Court House [*May 11, 1864*]

Wherever the enemy goes let our troops go also.

Dispatch to General Henry W. Halleck from City Point, Virginia [*August 1, 1864*]

The war is over — the rebels are our countrymen again.

Upon stopping his men from cheering after Lee's surrender at Appomattox Court House [*April 9, 1865*]

Let us have peace.

Accepting nomination for the Presidency [*May 29, 1868*]

I know no method to secure the repeal of bad or obnoxious laws so effective as their stringent execution.

Inaugural Address [*March 4, 1869*]

Let no guilty man escape, if it can be avoided. No personal considerations should stand in the way of performing a public duty.

Indorsement of a letter relating to the Whiskey Ring [*July 29, 1875*]

Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and the State forever separate.

Speech at Des Moines, Iowa [1875]

Labor disgraces no man; unfortunately you occasionally find men disgrace labor.

Speech at Midland International Arbitration Union, Birmingham, England [1877]

They [the Pilgrim Fathers] fell upon an ungenial climate, where there were nine months of winter and three months of cold weather, and that called out the best energies of the men, and of the women too, to get a mere subsistence out of the soil, with such a climate. In their efforts to do that they cultivated industry and frugality at the same time — which is the real foundation of the greatness of the Pilgrims.

Speech at New England Society Dinner [*December 22, 1880*]

EDWARD EVERETT HALE
1822–1909

I am only one,
But still I am one.
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something that I can do.

For the Lend-a-Hand Society

Behind all these men you have to do with, behind officers, and government, and people even, there is the country herself, your country, and . . . you be-

[1] Shelley.
[2] See Halsey, p. 968a.

long to her as you belong to your own mother. Stand by her, boy, as you would stand by your mother.

The Man Without a Country [1863]

He loved his country as no other man has loved her, but no man deserved less at her hands.

Ib. Epitaph of Philip Nolan

It is not necessary to finish your sentences in a crowd, but by a sort of mumble, omitting sibilants and dentals. This, indeed, if your words fail you, answers even in public extempore speech, but better where other talking is going on.

My Double and How He Undid Me [1868]

To look up and not down,
To look forward and not back,
To look out and not in, and
To lend a hand.[1]

Ten Times One Is Ten [1870]

RUTHERFORD BIRCHARD HAYES
1822–1893

He serves his party best who serves the country best.

Inaugural Address [*March 5, 1877*]

THOMAS HUGHES
1822–1896

Life isn't all beer and skittles;[2] but beer and skittles, or something better of the same sort, must form a good part of every Englishman's education.

Tom Brown's Schooldays [1857], *pt. I, ch. 2*

He never wants anything but what's right and fair; only when you come to settle what's right and fair, it's everything that he wants and nothing that you want. *Ib. II, 2*

[1] Rule of the Harry Wadsworth Club.
[2] See Dickens, p. 66a.

WILLIAM PORCHER MILES
1822–1899

"Vote early and vote often," the advice openly displayed on the election banners in one of our northern cities.

Speech, House of Representatives [*March 31, 1858*]

LOUIS PASTEUR
1822–1895

No, a thousand times no; there does not exist a category of science to which one can give the name applied science. There are science and the applications of science, bound together as the fruit to the tree which bears it.[1]

Pourquoi la France n'a pas trouvé d'hommes supérieurs au moment du péril [*Revue Scientifique, 1871*]

In the fields of observation, chance favors only the mind that is prepared.

Quoted by René Vallery-Radot *in The Life of Pasteur* [1927]

THOMAS BUCHANAN READ
1822–1872

The terrible grumble, and rumble, and roar,
Telling the battle was on once more,
And Sheridan twenty miles away.

Sheridan's Ride, st. 1

HEINRICH SCHLIEMANN
1822–1890

I have gazed on the face of Agamemnon.

Telegram to the King of Greece, upon excavating the fifth and last grave at Mycenae [*August 1876*]

[1] Translated by I. Bernard Cohen

THEODORE DE BANVILLE
1823–1891

We'll to the woods no more,
The laurels all are cut.[1]
Nous n'irons plus aux bois

BERNARD ELLIOTT BEE
1823–1861

There is Jackson, standing like a stone wall!
Of General T. J. Jackson at the Battle of Bull Run[2] *[July 21, 1861]*

GEORGE HENRY BOKER
1823–1890

Lay him low, lay him low,
In the clover or the snow!
What cares he? he cannot know:
Lay him low.
Dirge for a Soldier,[3] *st. 1*

MATTHEW BROWNE [WILLIAM BRIGHTY RANDS]
1823–1882

Never do today what you can
Put off till tomorrow.[4]
Lilliput Levee

Great wide, beautiful, wonderful world,
With the wonderful waters round you curled,
And the wonderful grass upon your breast,
World, you are beautifully dressed.
The Child's World, st. 1

[1] Nous n'irons plus aux bois, les lauriers sont coupés.
From an old nursery rhyme. Translated by A. E. Housman, *Last Poems* [*1922*], *epigraph*

[2] Bee was killed in this battle.

[3] General Philip Kearny, killed near Chantilly, Virginia [September 1, 1862].

[4] No idleness, no laziness, no procrastination; never put off till tomorrow what you can do today. — Lord Chesterfield, *Letters* [December 26, 1749]

JULIA A. FLETCHER CARNEY
1823–1908

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.
Little Things [1845], *st. 1*

Little deeds of kindness,
Little words of love,
Help to make earth happy
Like the heaven above. *Ib. st. 4*

WILLIAM JOHNSON CORY
1823–1892

All beauteous things for which we live
By laws of time and space decay.
But oh, the very reason why
I clasp them, is because they die.
Mimnermus in Church, st. 4

They told me, Heraclitus, they told me you were dead;
They brought me bitter news to hear and bitter tears to shed.
I wept, as I remembered how often you and I
Had tired the sun with talking and sent him down the sky.
And now that thou art lying, my dear old Carian guest,
A handful of gray ashes, long long ago at rest,
Still are thy pleasant voices, thy Nightingales,[1] awake,
For Death, he taketh all away, but them he cannot take.
Heraclitus. Paraphrase from Callimachus[2]

BARTHOLOMEW DOWLING
1823–1863

Then stand to your glasses steady!
We drink in our comrades' eyes:

[1] *The Nightingales* was the title of the poems left by Heraclitus. See p. 77a–b.

[2] See Callimachus, p. 104b.

One cup to the dead already —
Hurrah for the next that dies!
The Revel,[1] *st.* 1

THOMAS WENTWORTH HIGGINSON
1823–1911

When a thought takes one's breath away, a lesson on grammar seems an impertinence.
Preface to EMILY DICKINSON'S *Poems, first series* [1890]

An easy thing, O Power Divine,
To thank Thee for these gifts of Thine,
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow;
But when shall I attain to this —
To thank Thee for the things I miss?
The Things I Miss

JOHN KELLS INGRAM
1823–1907

Who fears to speak of Ninety-eight? [2]
Who blushes at the name?
When cowards mock the patriot's fate,
Who hangs his head for shame?
The Memory of the Dead,[3] *st.* 1

LEOPOLD KRONECKER
1823–1891

God made integers, all else is the work of man.
Jahresberichte der Deutschen Mathematiker Vereinigung, bk. 2

[1] Commemorating the victims of a cholera epidemic in India.
[2] Struggle for Irish independence led by Wolfe Tone, Napper Tandy and others.
[3] First published anonymously in the *Dublin Nation* [April 1, 1843].

GEORGE MARTIN LANE
1823–1897

The waiter roars it through the hall:
"We don't give bread with one fish ball!"
Lay of the Lone Fish Ball[1] [1855], *st.* 10

CAROLINE ATHERTON BRIGGS MASON
1823–1890

Do they miss me at home — do they miss me?
'Twould be an assurance most dear,
To know that this moment some loved one
Were saying, "I wish he were here."
Do They Miss Me at Home? st. 1

FRANCIS PARKMAN
1823–1893

The growth of New England was a result of the aggregate efforts of a busy multitude, each in his narrow circle toiling for himself, to gather competence or wealth. The expansion of New France was the achievement of a gigantic ambition striving to grasp a continent. It was a vain attempt.
Pioneers of France in the New World [1865], *introduction*

A boundless vision grows upon us; an untamed continent; vast wastes of forest verdure; mountains silent in primeval sleep; river, lake, and glimmering pool; wilderness oceans mingling with the sky. Such was the domain which France conquered for civilization. Plumed helmets gleamed in the shade of its forests, priestly vestments in its dens and fastnesses of ancient barbarism. Men steeped in antique learning, pale with the close breath of the cloister, here spent the noon and evening of their lives, ruled savage hordes with a mild,

[1] Lane was professor of Latin at Harvard; the embarrassment of the "lone fish ball" was an actual experience.

parental sway, and stood serene before the direst shapes of death. Men of courtly nurture, heirs to the polish of a far-reaching ancestry, here, with their dauntless hardihood, put to shame the boldest sons of toil.

Pioneers of France in the New World, introduction

Faithfulness to the truth of history involves far more than a research, however patient and scrupulous, into special facts. Such facts may be detailed with the most minute exactness, and yet the narrative, taken as a whole, may be unmeaning or untrue. The narrator must seek to imbue himself with the life and spirit of the time. He must study events in their bearings near and remote; in the character, habits, and manners of those who took part in them. He must himself be, as it were, a sharer or a spectator of the action he describes.

Ib.

If any pale student, glued to his desk, here seek an apology for a way of life whose natural fruit is that pallid and emasculate scholarship of which New England has had too many examples, it will be far better that this sketch had not been written. For the student there is, in its season, no better place than the saddle, and no better companion than the rifle or the oar.

Autobiography [*1868*] [1]

The most momentous and far-reaching question ever brought to issue on this continent was: Shall France remain here or shall she not?

Montcalm and Wolfe [*1884*], *introduction*

Versailles was a gulf into which the labor of France poured its earnings, and it was never full. *Ib. ch. 1*

The [French] Revolution began at the top — in the world of fashion, birth, and intellect — and propagated itself downwards. *Ib.*

[1] Published in *Proceedings of the Massachusetts Historical Society, vol. VIII, p. 353.*

France built its best colony on a principle of exclusion, and failed: England reversed the system, and succeeded.

Montcalm and Wolfe, ch. 1

COVENTRY PATMORE
1823–1896

Ah, wasteful woman! she who may
On her sweet self set her own price,
Knowing man cannot choose but pay,
How has she cheapened Paradise!
How given for nought her priceless gift,
How spoiled the bread and spilled the wine,
Which, spent with due respective thrift,
Had made brutes men and men divine!

The Angel in the House [*1854–1856*], *bk. I, canto 3. Prelude 3, Unthrift*

A Woman is a foreign land,
Of which, though there he settle young,
A man will ne'er quite understand
The customs, politics, and tongue.

Ib. canto 9. Prelude 2, Woman

Why, having won her, do I woo?
Because her spirit's vestal grace
Provokes me always to pursue,
But, spirit-like, eludes embrace.

Ib. II, canto 12. Prelude 1, The Married Lover

His mother, who was patient, being dead.

The Unknown Eros [*1877*], *bk. I, canto 10. The Toys, l. 6*

He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with careful art,
To comfort his sad heart. *Ib. l. 15*

For want of me the world's course will not fail:
When all its work is done, the lie shall rot;
The truth is great, and shall prevail,[1]
When none cares whether it prevail or not.

The Unknown Eros, bk. I, canto 12. Magna est Veritas

If I were dead, you'd sometimes say, "Poor child!"

Ib. canto 14. If I Were Dead

EDWARD POLLOCK
1823–1858

The one who goes is happier
Than those he leaves behind.

The Parting Hour

ERNEST RENAN
1823–1892

The whole of history is incomprehensible without the Christ.

La Vie de Jésus [1863]

O Lord, if there is a Lord, save my soul, if I have a soul.

Prière d'un Sceptique

Religion is not a popular error; it is a great instinctive truth, sensed by the people, expressed by the people.

Les Apôtres [1866]

An immense river of oblivion is sweeping us away into a nameless abyss.

Souvenirs d'Enfance et de Jeunesse [1883]

Immortality is to labor at an eternal task.

L'Avenir de la Science [1890], *preface*

Nothing great is achieved without chimeras. *Ib. ch. 19*

[1] See *I Esdras 4:14*, p. 36b.
For great is truth, and shall prevail [Magna est Veritas et praevalebit]. — THOMAS BROOKS, *The Crown and Glory of Christianity* [1662]

JOHN SHERMAN
1823–1900

I have come home to look after my fences.[1]

Speech to his neighbors, Mansfield, Ohio

WILLIAM MARCY TWEED
1823–1878

As long as I count the votes, what are you going to do about it?

Statement by the "Boss" of Tammany Hall on the ballot in New York City [November 1871]

PHOEBE CARY
1824–1871

Sometimes, I think, the things we see
Are shadows of the things to be;
That what we plan we build;
That every hope that hath been crossed,
And every dream we thought was lost,
In heaven shall be fulfilled.

Dreams and Realities, st. 7

And though hard be the task,
"Keep a stiff upper lip."

Keep a Stiff Upper Lip

One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home today
Than I ever have been before.

Nearer Home, st. 1

For of all the hard things to bear and grin,
The hardest is being taken in.

Kate Ketcham (parody of WHITTIER'S *Maud Muller*

GEORGE WILLIAM CURTIS
1824–1892

While we read history we make history. *The Call of Freedom*

[1] Senator Sherman referred to the fences around his farm. Said to be the origin of the political phrase often rendered "to mend fences."

Every great crisis of human history is a pass of Thermopylae, and there is always a Leonidas and his three hundred to die in it, if they cannot conquer.

The Call of Freedom

ALEXANDRE DUMAS THE YOUNGER
1824–1895

Business? It's quite simple. It's other people's money.

La Question d'Argent [1857], *act II, sc. vii*

THOMAS JONATHAN [STONEWALL] JACKSON[1]
1824–1863

My duty is to obey orders.

A favorite aphorism

Let us cross over the river, and rest under the trees.

Last words [*May 10, 1863*]

WILLIAM THOMSON, LORD KELVIN
1824–1907

When you can measure what you are speaking about, and express it in numbers, you know something about it; but when you cannot measure it, when you cannot express it in numbers, your knowledge is of a meager and unsatisfactory kind: it may be the beginning of knowledge, but you have scarcely, in your thoughts, advanced to the stage of *science*.

Popular Lectures and Addresses [1891–1894]

GUSTAV ROBERT KIRCHOFF
1824–1887

The highest object at which the natural sciences are constrained to aim, but which they will never reach, is the determination of the forces which are present in nature, and of the state of matter at any given moment — in one word, the reduction of all the phenomena of nature to mechanics.[1]

Über das Ziel der Naturwissenschaften [1865]

CHARLES GODFREY LELAND
1824–1903

Hans Breitmann gife a barty —
Where ish dat barty now?

Hans Breitmann's Barty [1857], *st. 6*

GEORGE MACDONALD
1824–1905

Corage. God mend al.

His anagram motto

Alas! how easily things go wrong!
A sigh too much or a kiss too long,
And there follows a mist and a weeping rain,
And life is never the same again.

Phantastes [1858]. *Song*

Where did you come from, baby dear?
Out of the everywhere into the here.

At the Back of the North Wind. Baby, st. 1, 2

They were all looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.

That Holy Thing, st. 1

Said the Wind to the Moon, "I will blow you out!"

The Wind and the Moon, st. 1

There is no feeling in a human heart which exists in that heart alone — which is not, in some form or degree, in every heart.

Unspoken Sermons, second series [1885]

You will be dead so long as you refuse to die.

What's Mine's Mine [1886], *ch. 31*

[1] See Bee, p. 719a.

[1] Translated by J. B. STALLO.

The world and my being, its life and mine, were one. The microcosm and macrocosm were at length atoned, at length in harmony. I lived in everything; everything entered and lived in me.

Lilith [1895], *ch.* 45

JOHN WHITTAKER WATSON
1824–1890

Oh! the snow, the beautiful snow,
Filling the sky and the earth below.

Beautiful Snow [1869], *st.* 1

HENRY DE LAFAYETTE WEBSTER
1824–1896

The years creep slowly by, Lorena,
The snow is on the grass again.

Lorena, st. 1

WILLIAM ALLEN BUTLER
1825–1902

This same Miss McFlimsey of Madison Square,
The last time we met was in utter despair,
Because she had nothing whatever to wear!

Nothing to Wear [1857], *st.* 3

THOMAS HENRY HUXLEY
1825–1895

I cannot but think that he who finds a certain proportion of pain and evil inseparably woven up in the life of the very worms, will bear his own share with more courage and submission.

On the Educational Value of the Natural History Sciences [1854]

To a person uninstructed in natural history, his country or seaside stroll is a walk through a gallery filled with wonderful works of art, nine-tenths of which have their faces turned to the wall.

On the Educational Value of the Natural History Sciences

Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules.

Darwiniana. The Origin of Species [1860]

The method of scientific investigation is nothing but the expression of the necessary mode of working of the human mind.

Our Knowledge of the Causes of the Phenomena of Organic Nature [1863]

Let us have "sweet girl graduates" by all means. They will be none the less sweet for a little wisdom; and the "golden hair" will not curl less gracefully outside the head by reason of there being brains within.

Emancipation — Black and White [1865]

For every man the world is as fresh as it was at the first day, and as full of untold novelties for him who has the eyes to see them.

A Liberal Education [1868]

The chess board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But also we know, to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance. *Ib.*

M. Comte's philosophy in practice might be compendiously described as Catholicism *minus* Christianity.

On the Physical Basis of Life [1868]

If some great Power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning before I got out of

bed, I should instantly close with the offer.

On Descartes' Discourse on Method [1870]. *Method and Results*

There is the greatest practical benefit in making a few failures early in life.

On Medical Education [1870]

That mysterious independent variable of political calculation, Public Opinion.

Universities, Actual and Ideal [1874]

Veracity is the heart of morality.

Ib.

Becky Sharp's acute remark that it is not difficult to be virtuous on ten thousand a year [1] has its application to nations; and it is futile to expect a hungry and squalid population to be anything but violent and gross.

Joseph Priestley [1874]

Logical consequences are the scarecrows of fools and the beacons of wise men. *Animal Automatism* [1874]

Size is not grandeur, and territory does not make a nation.

On University Education [1876]

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly.

Technical Education [1877]

The great end of life is not knowledge but action. *Ib.*

If a little knowledge is dangerous, where is the man who has so much as to be out of danger?

On Elemental Instruction in Physiology [1877]

[1] See Thackeray, p. 660a.

Irrationally held truths may be more harmful than reasoned errors.

The Coming of Age of The Origin of Species [1880]

It is the customary fate of new truths to begin as heresies and to end as superstitions. *Ib.*

I asserted — and I repeat — that a man has no reason to be ashamed of having an ape for his grandfather. If there were an ancestor whom I should feel shame in recalling it would rather be a man — a man of restless and versatile intellect — who, not content with an equivocal success in his own sphere of activity, plunges into scientific questions with which he has no real acquaintance, only to obscure them by an aimless rhetoric, and distract the attention of his hearers from the real point at issue by eloquent digressions and skilled appeals to religious prejudice.

Reply to Wilberforces's question.[1] *From* LEONARD HUXLEY, *Life and Letters of Thomas Henry Huxley* [1900], *vol. I*

GEORGE EDWARD PICKETT
1825–1875

Up, men, and to your posts! Don't forget today that you are from Old Virginia.

Command at the beginning of his division's charge at Gettysburg [*July 3, 1863*]

ADELAIDE ANNE PROCTER
1825–1864

Seated one day at the organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys.

A Lost Chord, st. 1

[1] If anyone were to be willing to trace his descent through an ape as his *grandfather*, would he be willing to trace his descent similarly on the side of his *grandmother*? — BISHOP SAMUEL WILBERFORCE [1805–1873], at the British Association for the Advancement of Science [1860]

But I struck one chord of music
Like the sound of a great Amen.
A Lost Chord, st. 2

BAYARD TAYLOR
1825–1878

Till the sun grows cold,
And the stars are old,
And the leaves of the Judgment Book unfold.
Bedouin Song, refrain

They sang of love, and not of fame;
Forgot was Britain's glory;
Each heart recalled a different name,
But all sang "Annie Laurie."
The Song of the Camp, st. 5

WILLIAM WHITING
1825–1878

Eternal Father, strong to save,
Whose arm doth bind the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep,
O, hear us when we cry to Thee
For those in peril on the sea!
The Hymn of the U.S. Navy [1860], *Eternal Father, Strong to Save, st. 1*

CHARLES HAMILTON AÏDÉ
1826–1906

I sit beside my lonely fire
And pray for wisdom yet:
For calmness to remember
Or courage to forget.
Remember or Forget

GROSS HERZOG FRIEDRICH VON BADEN
1826–1907

Unity makes strength, and, since we must be strong, we must also be one.
On German unity under Prussian hegemony, Versailles [January 18, 1871]

WALTER BAGEHOT
1826–1877

To a great experience one thing is essential — an experiencing nature.
Literary Studies. Shakespeare [1853]

The reason why so few good books are written is, that so few people that can write know anything. In general an author has always lived in a room, has read books, has cultivated science, is acquainted with the style and sentiments of the best authors, but he is out of the way of employing his own eyes and ears. He has nothing to hear and nothing to see. His life is a vacuum. *Ib.*

A constitutional statesman is in general a man of common opinions and uncommon abilities.
Biographical Studies. The Character of Sir Robert Peel [1856]

It is good to be without vices, but it is not good to be without temptations.
Ib. Sir George Cornewall Lewis [1863]

[Of Guizot] A Puritan born in France by mistake.
Ib. M. Guizot [1874]

One of the greatest pains to human nature is the pain of a new idea.
Physics and Politics [1869], *ch. 5*

An inability to stay quiet . . . is one of the most conspicuous failings of mankind.[1] *Ib.*

The most melancholy of human reflections, perhaps, is that on the whole it is a question whether the benevolence of mankind does most good or harm. *Ib.*

The best reason why monarchy is a strong government is, that it is an intelligible government: the mass of mankind understand it, and they hardly anywhere in the world understand any other.
The English Constitution [1872]. *The Monarchy*

[1] See Pascal, p. 363b; quoted by Bagehot in the same chapter.

But of all nations in the world, the English are perhaps the least a nation of pure philosophers.

The English Constitution. The Monarchy

G. W. HUNT
fl. 1878

We don't want to fight, but, by jingo, if we do,
We've got the ships, we've got the men, we've got the money, too.
We've fought the Bear before, and while Britons shall be true,
The Russians shall not have Constantinople. *Song*[1] [1878]

DINAH MARIA MULOCK CRAIK
1826–1887

Douglas, Douglas, tender and true!

Douglas, Tender and True,[2] *refrain*

Oh, my son's my son till he gets him a wife,
But my daughter's my daughter all her life. *Young and Old*

JOHN ELLERTON
1826–1893

Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.

Hymn, st. 1

Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

Ib. refrain

[1] Sung by Gilbert Hastings Macdermott (Farrell) [1845–1901], "the great Macdermott." The song gave the terms "jingo" and "jingoism" to the political vocabulary, though the phrase "by jingo" had been used earlier by Goldsmith and Thomas Hood.

[2] O Douglas, O Douglas!
Tendir and trewe.

SIR RICHARD HOLLAND, *The Buke of the Howlat* [c. 1450], *st. 31*

STEPHEN COLLINS FOSTER
1826–1864

Weep no more, my lady,
Oh! weep no more today!
We will sing one song for the old Kentucky home,
For the old Kentucky home far away.

My Old Kentucky Home, chorus

Way down upon the Swanee River,
Far, far away,
There's where my heart is turning ever;
There's where the old folks stay.

The Old Folks at Home, st. 1

All the world is sad and dreary
Ev'rywhere I roam,
Oh! darkies, how my heart grows weary,
Far from the old folks at home.

Ib. chorus

Down in de cornfield
Hear dat mournful sound:
All de darkies am a-weeping —
Massa's in de cold, cold ground.

Massa's in de Cold, Cold Ground, st. 1

He's gone whar de good niggers go.

Uncle Ned, last stanza

I'm coming, I'm coming, for my head is bending low;
I hear those gentle voices calling, "Old Black Joe."

Old Black Joe, st. 3

O, Susanna! O, don't you cry for me,
I've come from Alabama, wid my banjo on my knee.

O, Susanna,[1] *chorus*

Gwine to run all night!
Gwine to run all day!
I'll bet my money on de bobtail nag —
Somebody bet on de bay.

Camptown Races, chorus

I dream of Jeanie with the light brown hair,

[1] Sung for the first time by Nelson Kneass in Andrews' Eagle Ice Cream Saloon, Pittsburgh, Pennsylvania [September 11, 1847]. It shortly became a world-wide hit.

Floating, like a vapor, on the soft summer air.
Jeanie with the Light Brown Hair, st. 1

Beautiful dreamer, wake unto me,
Starlight and dewdrop are waiting for thee.
Beautiful Dreamer, st. 1

GEORGE BRINTON McCLELLAN
1826–1885

All quiet along the Potomac.[1]
Frequent report from his Union headquarters [1861]

EDWARD STUYVESANT BRAGG
1827–1912

They love him most for the enemies he has made.[2]
Speech seconding presidential nomination of Grover Cleveland [*July 9, 1884*]

MORTIMER COLLINS
1827–1876

A man is as old as he's feeling,
A woman as old as she looks.
The Unknown Quantity

ALICE HAWTHORNE [SEPTIMUS WINNER]
1827–1902

Listen to the mockingbird, listen to the mockingbird,
Still singing where the weeping willows wave.
Listen to the Mockingbird [1855]

[1] All quiet along the Potomac tonight,
No sound save the rush of the river,
While soft falls the dew on the face of the dead —
The picket's off duty forever.
ETHEL LYNN BEERS [1827–1879], *The Picket Guard* [1861], *st. 6*

[2] An adaptation of Governor Bragg's expression became a Cleveland campaign slogan: "We love him for the enemies he has made."

CHARLES ELIOT NORTON
1827–1908

I think that a knowledge of Greek thought and life, and of the arts in which the Greeks expressed their thought and sentiment, is essential to high culture. A man may know everything else, but without this knowledge he remains ignorant of the best intellectual and moral achievements of his own race. *Letter to F. A. Tupper* [1885]

Whatever your occupation may be and however crowded your hours with affairs, do not fail to secure at least a few minutes every day for refreshment of your inner life with a bit of poetry.
Used by a Boston newspaper as a heading for a column of reprinted poems

The voice of protest, of warning, of appeal is never more needed than when the clamor of fife and drum, echoed by the press and too often by the pulpit, is bidding all men fall in and keep step and obey in silence the tyrannous word of command. Then, more than ever, it is the duty of the good citizen not to be silent. *True Patriotism* [1898]

The old America, the America of our hopes and our dreams, has come to an end, and a new America is entering on the false course which has been tried so often and which has often led to calamity. This war will in the long run result in far more evil to the United States than to Spain. We shall nominally win, but at the cost of what infinite loss!
Letter to Edward Lee-Childe [1898]

LEW [LEWIS] WALLACE
1827–1905

A man is never so on trial as in the moment of excessive good fortune.
Ben Hur: A Tale of the Christ [1880], *bk. V, ch. 7*

Would you hurt a man keenest, strike at his self-love. *Ib. VI, 2*

Beauty is altogether in the eye of the beholder.[1]

The Prince of India [1893], *bk. III, ch. 6*

WILLIAM ALLINGHAM
1828–1889

Up the airy mountain,
Down the rushy glen,
We daren't go a-hunting
For fear of little men.

The Fairies, st. 1

Four ducks on a pond,
A grass bank beyond,
A blue sky of spring,
White clouds on the wing;
What a little thing
To remember for years —
To remember with tears!

Four Ducks on a Pond

HENRIK IBSEN
1828–1906

All or nothing. *Brand* [1866]

Out yonder under the skies, men have a common saying: "Man, to thyself be true!" But here, 'mongst Trolls, "Troll, to thyself be — enough!" it runs.

Peer Gynt [1867], *act I*

Go round about, Peer! Room enough on the mountain. *Ib.*

Look into any man's heart you please, and you will always find, in every one, at least one black spot which he has to keep concealed.

Pillars of Society [1877], *act III*

The spirit of truth and the spirit of freedom — they are the pillars of society. *Ib. IV*

There can be no freedom or beauty about a home life that depends on borrowing and debt.

A Doll's House [1879], *act I*

To crave for happiness in this world is simply to be possessed by a spirit of revolt. What right have we to happiness? *Ghosts* [1881], *act I*

I am half inclined to think we are all ghosts, Mr. Manders. It is not only what we have inherited from our fathers that exists again in us, but all sorts of old dead ideas and all kinds of old dead beliefs and things of that kind. They are not actually alive in us; but there they are dormant, all the same, and we can never be rid of them. Whenever I take up a newspaper and read it, I fancy I see ghosts creeping between the lines. There must be ghosts all over the world. They must be as countless as grains of the sands, it seems to me. And we are so miserably afraid of the light, all of us. *Ib. II*

Mother, give me the sun. *Ib. III*

I hold that man is in the right who is most closely in league with the future.

Letter to Georg Brandes [*January 3, 1882*]

A community is like a ship; everyone ought to be prepared to take the helm.

An Enemy of the People [1882], *act I*

The minority is always right.

Ib. IV

You should never wear your best trousers when you go out to fight for freedom and truth. *Ib. V*

The strongest man in the world is he who stands most alone.[1] *Ib.*

Rob the average man of his life illusion, and you rob him of his happiness at the same stroke.

The Wild Duck [1884], *act V*

Vine leaves in his hair.

Hedda Gabler [1890], *act II*

The younger generation will come knocking at my door.

The Master Builder [1892], *act I*

[1] See Hume, p. 434b, and Hungerford, p. 831b.

[1] See Browning, p. 662a.

GEORGE MEREDITH
1828–1909

I expect that Woman will be the last thing civilized by Man.
The Ordeal of Richard Feverel [1859], *ch.* 1

Who rises from prayer a better man, his prayer is answered. *Ib.* 12

The sun is coming down to earth, and the fields and the waters shout to him golden shouts. *Ib.* 19

Kissing don't last; cookery do!
Ib. 28

See ye not, courtesy
Is the true alchemy,
Turning to gold all it touches and tries?
The Song of Courtesy [1859], *IV*

I've studied men from my topsy-turvy
Close, and, I reckon, rather true.
Some are fine fellows: some, right scurvy:
Most, a dash between the two.
Juggling Jerry [1859], *VII*

Two of a trade, lass, never agree.[1]
Ib. IX

Not till the fire is dying in the grate,
Look we for any kinship with the stars.
Oh, wisdom never comes when it is gold,
And the great price we pay for it full worth;
We have it only when we are half earth.
Modern Love [1862], *IV*

And if I drink oblivion of a day,
So shorten I the stature of my soul.
Ib. XII

That rarest gift
To Beauty, common sense.
Ib. XXXII

In tragic life, God wot,
No villain need be! Passions spin the plot:
We are betrayed by what is false within. *Ib. XLIII*

Their sense is with their senses all mixed in,
Destroyed by subtleties these women are! *Modern Love, XLVIII*

Ah, what a dusty answer gets the soul
When hot for certainties in this our life! *Ib. L*

Into the breast that gives the rose
Shall I with shuddering fall?
The Spirit of Earth in Autumn [1862], *st.* 1

Cynicism is intellectual dandyism.
The Egoist [1879], *ch.* 7

In . . . the book of Egoism, it is written, possession without obligation to the object possessed approaches felicity. *Ib.* 14

On a starred night Prince Lucifer uprose.
Tired of his dark dominion swung the fiend.
Lucifer in Starlight [1883]

Around the ancient track marched, rank on rank,
The army of unalterable law. *Ib.*

Enter these enchanted woods,
You who dare.
The Woods of Westermain [1883], *st.* 1

She whom I love is hard to catch and conquer,
Hard, but O the glory of the winning were she won!
Love in the Valley [1883], *st.* 2

Darker grows the valley, more and more forgetting:
So were it with me if forgetting could be willed.
Tell the grassy hollow that holds the bubbling well-spring,
Tell it to forget the source that keeps it filled. *Ib. st.* 5

Love that so desires would fain keep her changeless;
Fain would fling the net, and fain have her free. *Ib. st.* 6

[1] See Hesiod, p. 67b.

Thence had he the laugh . . .
Broad as ten thousand beeves
At pasture.
The Spirit of Shakespeare [1883]

Civil limitation daunts
His utterance never; the nymphs blush, not he.
An Orson of the Muse [*Walt Whitman*] [1883]

A witty woman is a treasure; a witty beauty is a power.
Diana of the Crossways [1885], *ch.* 1

The well of true wit is truth itself.
Ib.

Ireland gives England her soldiers, her generals too. *Ib.* 2

With patient inattention hear him prate.
Bellerophon [1887], *st.* 4

Full lasting is the song, though he,
The singer, passes.
The Thrush in February [1888], *st.* 17

Cannon his name,
Cannon his voice, he came.
Napoléon [1891], *I*

DANTE GABRIEL ROSSETTI
1828–1882

The blessed damozel leaned out
From the gold bar of Heaven;
Her eyes were deeper than the depth
Of waters stilled at even;
She had three lilies in her hand,
And the stars in her hair were seven.
The Blessed Damozel [1850], *st.* 1

And the souls mounting up to God
Went by her like thin flames.
Ib. st. 7

The Stealthy School of Criticism.
Letter to the Athenaeum [1871]

I have been here before,
But when or how I cannot tell;
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the lights around the shore.
Sudden Light [1881], *st.* 1

Still we say as we go —
"Strange to think by the way,
Whatever there is to know,
That shall we know one day."
The Cloud Confines [1881], *st.* 1

Was it a friend or foe that spread these lies?
Nay, who but infants question in such wise?
'Twas one of my most intimate enemies. *Fragment* [1881]

A sonnet is a moment's monument —
Memorial from the soul's eternity
To one dead deathless hour.
Sonnets from the House of Life [1881]. *Proem*

And though thy soul sail leagues and leagues beyond —
Still, leagues beyond those leagues, there is more sea.
Ib. no. 73. *The Choice — III*

My name is Might-have-been;
I am also called No-more, Too-late, Farewell.
Ib. no. 97. *A Superscription*

LEO NIKOLAEVICH TOLSTOI[1]
1828–1910

"What's this? am I falling? my legs are giving way under me," he thought, and fell on his back. He opened his eyes, hoping to see how the struggle of the French soldiers with the artilleryman was ending, and eager to know

[1] Of course you have read Tolstoi's *War and Peace* and *Anna Karenina*. I never had that exquisite felicity before the summer, and now I feel as if I knew the *perfection* in the representation of human life. Life indeed seems less real than his tale of it. Such infallible veracity! The impression haunts me as nothing literary ever haunted me before. — WILLIAM JAMES, *letter to Henry James* [1872], *Letters of William James, vol. II* [*1896*], *p.* 48

whether the red-haired artilleryman was killed or not, whether the cannons had been taken or saved. But he saw nothing of all that. Above him there was nothing but the sky — the lofty sky, not clear, but still immeasurably lofty, with gray clouds creeping quietly over it.

War and Peace [1865–1869],[1] *pt. III, ch. 16*

Three days afterwards the little princess was buried, and Prince Andrey went to the steps of the tomb to take his last farewell of her. Even in the coffin the face was the same, though the eyes were closed. "Ah, what have you done to me?" it still seemed to say. *Ib. IV, 9*

In historical events great men — so called — are but the labels that serve to give a name to an event, and like labels, they have the least possible connection with the event itself. Every action of theirs, that seems to them an act of their own free will, is in an historical sense not free at all, but in bondage to the whole course of previous history, and predestined from all eternity.

Ib. IX, 1

He [Platon Karataev] did not understand, and could not grasp the significance of words taken apart from the sentence. Every word and every action of his was the expression of a force uncomprehended by him, which was his life. *Ib. XII, 13*

For us, with the rule of right and wrong given us by Christ, there is nothing for which we have no standard. And there is no greatness where there is not simplicity, goodness, and truth.

Ib. XIV, 18

The subject of history is the life of peoples and of humanity. To catch and pin down in words — that is, to describe directly the life, not only of humanity, but even of a single people, appears to be impossible.[1]

War and Peace, epilogue, pt. II, ch. 1

Happy families are all alike; every unhappy family is unhappy in its own way.

Anna Karenina [1875–1877], *pt. I, ch. 1*

Ivan Ilych's life had been most simple and most ordinary and therefore most terrible.

The Death of Ivan Ilych[2] [1886]

Ivan Ilych saw that he was dying, and he was in continuous despair.

In the depth of his heart he knew he was dying, but not only was he not accustomed to the thought, he simply did not and could not grasp it.

The syllogism he had learned from Kiezewetter's Logic: "Caius is a man, men are mortal, therefore Caius is mortal," had always seemed to him correct as applied to Caius, but certainly not as applied to himself. That Caius — man in the abstract — was mortal, was perfectly correct, but he was not Caius, not an abstract man, but a creature quite, quite separate from all others.

Ib.

Six feet of land was all that he needed.

How Much Land Does a Man Need? [1886]

The more is given the less the people will work for themselves, and the less they work the more their poverty will increase.[3]

Help for the Starving, pt. III [*January* 1892]

Art is a human activity having for its purpose the transmission to others of the highest and best feelings to which men have risen.

What Is Art? [1898], *ch. 8*

[1] Translated by CONSTANCE GARNETT.

[1] See Francis Parkman, p. 721a.

[2] Translated by AYLMER MAUDE.

[3] If you stop supporting that crowd, it will support itself. — SENECA [8 B.C.–A.D. 65], *Epistle 20, 7*

ROSCOE CONKLING
1829–1888

He will hew to the line of right, let the chips fall where they may.

Speech nominating General Grant for a third term as President, Chicago [*June 5, 1880*]

CARL SCHURZ
1829–1906

Ideals are like stars; you will not succeed in touching them with your hands. But like the seafaring man on the desert of waters, you choose them as your guides, and following them you will reach your destiny.[1]

Address, Faneuil Hall, Boston [*April 18, 1859*]

I will make a prophecy that may now sound peculiar. In fifty years Lincoln's name will be inscribed close to Washington's on this Republic's roll of honor.

Letter to Theodore Petrasch [*October 12, 1864*]

Our country, right or wrong.[2] When right, to be kept right; when wrong, to be put right.

Address, Anti-Imperialistic Conference, Chicago [*October 17, 1899*]

CHARLES DUDLEY WARNER[3]
1829–1900

To own a bit of ground, to scratch it with a hoe, to plant seeds, and watch the renewal of life — this is the commonest delight of the race, the most satisfactory thing a man can do.

My Summer in a Garden [1870]. *Preliminary*

Broad acres are a patent of nobility; and no man but feels more of a man in the world if he have a bit of ground that he can call his own. However small it is on the surface, it is four thousand miles deep; and that is a very handsome property.

My Summer in a Garden. Preliminary

What a man needs in gardening is a cast-iron back, with a hinge in it.

Ib. Third Week

The toad, without which no garden would be complete.

Ib. Thirteenth Week

Politics makes strange bedfellows.

Ib. Fifteenth Week

What small potatoes we all are, compared with what we might be! *Ib.*

Public opinion is stronger than the legislature, and nearly as strong as the Ten Commandments.

Ib. Sixteenth Week

The thing generally raised on city land is taxes. *Ib.*

Everybody talks about the weather, but nobody does anything about it.[1]

Editorial, The Hartford Courant [*August 24, 1897*]

CHARLOTTE ALINGTON BARNARD ["CLARIBEL"]
1830–1869

I cannot sing the old songs I sang long years ago.

I Cannot Sing the Old Songs[2]

Take back the heart that thou gavest,
What is my anguish to thee?
Take back the freedom thou cravest,
Leaving the fetters to me.

Take Back the Heart

[1] See Emerson, p. 608b.

[2] See Charles Churchill, p. 456a.

[3] Warner collaborated with Mark Twain on *The Gilded Age*. See p. 759a.

[1] The phrase is commonly attributed to Mark Twain, but the *Hartford Courant* has the exact statement in the aforementioned editorial, which is of course unsigned. Warner was associate editor of the paper (1867–1900).

See Mark Twain, p. 759b.

[2] I cannot sing the old songs now!
It is not that I deem them low;
'Tis that I can't remember how
They go.

C. S. CALVERLEY [1831–1884], *Changed*

THOMAS EDWARD BROWN
1830–1897

A Garden is a lovesome thing, God wot!
My Garden

Not God! in Gardens! when the eve is cool?
Nay, but I have a sign:
'Tis very sure God walks in mine.
Ib.

PORFIRIO DÍAZ
1830–1915

Poor Mexico, so far from God and so close to the United States.
Attributed

EMILY DICKINSON[1]
1830–1886

I never lost as much but twice,
And that was in the sod.
Twice have I stood a beggar
Before the door of God!

Angels – twice descending
Reimbursed my store –
Burglar! Banker! – Father!
I am poor once more!
No. 49 [c. 1858]

Surgeons must be very careful
When they take the knife!
Underneath their fine incisions
Stirs the Culprit – *Life!*
No. 108 [c. 1859]

Our share of night to bear –
Our share of morning –
Our blank in bliss to fill
Our blank in scorning –

Here a star, and there a star,
Some lose their way!
Here a mist, and there a mist,
Afterwards – Day!
No. 113 [c. 1859]

For each ecstatic instant
We must an anguish pay
In keen and quivering ratio
To the ecstasy.
No. 125 [c. 1859], st. 1

To fight aloud, is very brave —
But *gallanter*, I know
Who charge within the bosom
The Cavalry of Woe –
No. 126 [c. 1859], st. 1

Who counts the wampum of the night
To see that none is due?
No. 128 [c. 1859], st. 3

These are the days when Birds come back –
A very few – a Bird or two –
To take a backward look.

These are the days when skies resume
The old – old sophistries of June –
A blue and gold mistake.
No. 130 [c. 1859], st. 1, 2

Oh Sacrament of summer days,
Oh Last Communion in the Haze –
Permit a child to join.

Thy sacred emblems to partake –
Thy consecrated bread to take
And thine immortal wine!
Ib. st. 5, 6

Besides the Autumn poets sing
A few prosaic days
A little this side of the snow
And that side of the Haze –
No. 131 [c. 1859], st. 1

Just lost when I was saved!
Just felt the world go by!
Just girt me for the onset with Eternity,
When breath blew back,
And on the other side
I heard recede the disappointed tide!
No. 160 [c. 1860], st. 1

The thought beneath so slight a film –
Is more distinctly seen –
As laces just reveal the surge –
Or Mists – the Apennine –
No. 210 [c. 1860]

I taste a liquor never brewed,
From Tankards scooped in Pearl –
No. 214 [c. 1860], st. 1

[1] *The Complete Poems of Emily Dickinson*, edited by Thomas H. Johnson [1960]. Dates are of composition, not publication.

Inebriate of Air – am I –
And Debauchee of Dew –
Reeling – through endless summer days –
From inns of Molten Blue –
No. 214, st. 2

Till Seraphs swing their snowy Hats –
And Saints – to windows run –
To see the little Tippler
Leaning against the – Sun –
Ib. st. 4

"Hope" is the thing with feathers –
That perches in the soul –
And sings the tune without the words –
And never stops – at all –
No. 254 [c. 1861], st. 1

There's a certain Slant of light,
Winter Afternoons –
That oppresses, like the Heft
Of Cathedral Tunes –
No. 258 [c. 1861], st. 1

I'm Nobody! Who are you?
Are you – Nobody – too?
Then there's a pair of us!
Don't tell! they'd advertise – you know!

How dreary – to be – Somebody!
How public – like a Frog –
To tell one's name – the livelong June –
To an admiring Bog!
No. 288 [c. 1861]

I tasted – careless – then –
I did not know the Wine
Came once a World – Did you?
Oh, had you told me so –
This Thirst would blister – easier – now –
No. 296 [c. 1861], st. 3

The Soul selects her own Society –
Then – shuts the Door –
To her divine Majority –
Present no more –
No. 303 [c. 1862], st. 1

I'll tell you how the Sun rose –
A Ribbon at a time –
The Steeples swam in Amethyst –
The news, like Squirrels, ran.
No. 318 [1862]

Some keep the Sabbath going to Church –
I keep it, staying at Home –
With a bobolink for a Chorister –
And an Orchard, for a Dome –
No. 324 [1862], st. 1

So instead of getting to Heaven, at last –
I'm going, all along. *Ib. st. 3*

After great pain, a formal feeling comes.
No. 341 [c. 1862], st. 1

Of Course – I prayed –
And did God Care?
He cared as much as on the Air
A Bird – had stamped her foot –
And cried "Give Me" –
No. 376 [c. 1862]

No Rack can torture me –
My Soul – at Liberty –
Behind this mortal Bone
There knits a bolder One –
No. 384 [c. 1862], st. 1

Except Thyself may be
Thine Enemy –
Captivity is Consciousness –
So's Liberty. *Ib. st. 4*

Much Madness is divinest Sense –
To a discerning Eye –
Much Sense – the starkest Madness –
'Tis the Majority
In this, as All, prevail –
Assent – and you are sane –
Demur – you're straightway dangerous –
And handled with a Chain.
No. 435 [c. 1862]

The Wind – tapped like a tired Man.
No. 436 [c. 1862], st. 1

This is my letter to the World
That never wrote to Me –
The simple News that Nature told –
With tender Majesty.
No. 441 [c. 1862], st. 1

I died for Beauty – but was scarce
Adjusted in the Tomb
When One who died for Truth, was lain
In an adjoining Room –
No. 449 [c. 1862], st. 1

And so, as Kinsmen, met a Night –
We talked between the Rooms –
Until the Moss had reached our lips –
And covered up – our names –
Ib. st. 3

It was not Death, for I stood up,
And all the Dead, lie down –
No. 510 [c. 1862], st. 1

It was not Frost, for on my Flesh
I felt Siroccos – crawl – *Ib. st. 2*

I reckon – when I count at all –
First – Poets – Then the Sun –
Then Summer – Then the Heaven of God –
And then – the List is done –

But, looking back – the First so seems
To Comprehend the Whole –
The Others look a needless Show –
So I write – Poets – All –
No. 569 [c. 1862], st. 1, 2

I like to see it lap the Miles –
And lick the Valleys up –
No. 585 [c. 1862], st. 1

And neigh like Boanerges –
Then punctual as a Star
Stop – docile and omnipotent
At its own stable door – *Ib. st. 4*

Afraid! Of whom am I afraid?
Not Death – for who is He?
The Porter of my Father's Lodge
As much abasheth me!
No. 608 [c. 1862], st. 1

I asked no other thing –
No other – was denied –
I offered Being – for it –
The Mighty Merchant sneered —

Brazil? He twirled a Button –
Without a glance my way –
"But – Madam – is there nothing else –
That We can show – Today?"
No. 621 [c. 1862]

The Brain – is wider than the Sky –
For – put them side by side –
The one the other will contain
With ease – and You – beside.
No. 632 [1862], st. 1

I cannot live with You –
It would be Life –
And Life is over there –
Behind the Shelf.
No. 640 [c. 1862], st. 1

And that White Sustenance –
Despair – *Ib. st. 12*

Pain – has an Element of Blank –
It cannot recollect
When it begun – or if there were
A time when it was not –
No. 650 [c. 1862], st. 1

I dwell in Possibility –
A fairer House than Prose –
More numerous of Windows –
Superior – for Doors.
No. 657 [c. 1862], st. 1

The Soul unto itself
Is an imperial friend –
Or the most agonizing Spy –
An Enemy – could send –
No. 683 [c. 1862], st. 1

Because I could not stop for Death,
He kindly stopped for me –
The Carriage held but just Ourselves
And Immortality.
No. 712 [c. 1863], st. 1

Alter! When the Hills do –
Falter! When the Sun
Question if His Glory
Be the Perfect One –

Surfeit! When the Daffodil
Doth of the Dew –
Even as Herself – Sir –
I will – of You – *No. 729 [c. 1863]*

God gave a Loaf to every Bird –
But just a Crumb – to Me –
No. 791 [c. 1863], st. 1

This quiet Dust was Gentlemen and Ladies
And Lads and Girls – [1]

[1] See Shakespeare, p. 291a.

Was laughter and ability and Sighing,
And Frocks and Curls.
No. 813 [c. 1864], st. 1

Adventure most unto itself
The Soul condemned to be –
Attended by a single Hound
Its own identity.
No. 822 [c. 1864], st. 4

Dying! To be afraid of thee
One must to thine Artillery
Have left exposed a Friend –
Than thine old Arrow is a Shot
Delivered straighter to the Heart
The leaving Love behind.
No. 831 [c. 1864], st. 1

Truth – is as old as God –
His Twin identity
And will endure as long as He
A Co-Eternity –
No. 836 [c. 1864], st. 1

The Poets light but Lamps –
Themselves – go out –
The Wicks they stimulate –
If vital Light

Inhere as do the Suns –
Each Age a Lens
Disseminating their
Circumference – *No. 883 [c. 1864]*

Love – is anterior to Life –
Posterior – to Death –
Initial of Creation, and
The Exponent of Earth.
No. 917 [c. 1864]

If I can stop one Heart from breaking
I shall not live in vain
If I can ease one Life the Aching
Or cool one Pain

Or help one fainting Robin
Unto his Nest again
I shall not live in Vain.
No. 919 [c. 1864]

Partake as doth the Bee
Abstemiously.
The Rose is an Estate –
In Sicily. *No. 994 [c. 1865]*

Too scanty 'twas to die for you,
The merest Greek could that.

The living, Sweet, is costlier –
I offer even that –

The Dying, is a trifle, past
But living, this include
The dying multifold – without
The Respite to be dead.
No. 1013 [c. 1865]

'Twas my one Glory –
Let it be
Remembered
I was owned of Thee –
No. 1028 [c. 1865]

I never saw a Moor –
I never saw the Sea –
Yet know I how the Heather looks
And what a Billow be.

I never spoke with God
Nor visited in Heaven –
Yet certain am I of the spot
As if the Checks were given –
No. 1052 [c. 1865]

Not to discover weakness is
The Artifice of strength –
No. 1054 [c. 1865], st. 1

Experiment to me
Is every one I meet
If it contain a Kernel?
The Figure of a Nut

Presents upon a Tree
Equally plausibly,
But Meat within, is requisite
To Squirrels, and to Me.
No. 1073 [c. 1865]

Nature, like Us is sometimes caught
Without her Diadem.
No. 1075 [c. 1866], st. 2

The Sweeping up the Heart,
And putting Love away
We shall not want to use again
Until Eternity.
No. 1078 [c. 1866], st. 2

We never know how high we are
Till we are called to rise
And then, if we are true to plan
Our statures touch the skies.[1]
No. 1176 [c. 1870], st. 1

[1] See William James, p. 792b.

A word is dead
When it is said,
Some say.
I say it just
Begins to live
That day. *No. 1212 [c. 1872]*

There is no Frigate like a Book
To take us Lands away
Nor any Coursers like a Page
Of prancing Poetry –
This Traverse may the poorest take
Without oppress of Toll –
How frugal is the Chariot
That bears the Human Soul!
No. 1263 [c. 1873]

I thought that nature was enough
Till Human nature came
But that the other did absorb
As Parallax a Flame –
No. 1286 [c. 1873], st. 1

Until the Desert knows
That Water grows
His Sands suffice
But let him once suspect
That Caspian Fact
Sahara dies.
No. 1291 [c. 1873], st. 1

Not with a Club, the Heart is broken
Nor with a Stone –
A Whip so small you could not see it
I've known
To lash the Magic Creature
Till it fell.
No. 1304 [c. 1874], st. 1

That short – potential stir
That each can make but once –
That Bustle so illustrious
'Tis almost Consequence –

Is the éclat of Death.
Oh, thou unknown Renown
That not a Beggar would accept
Had he the power to spurn –
No. 1307 [c. 1874]

A little Madness in the Spring
Is wholesome even for the King.
No. 1333 [c. 1875]

Love's stricken "why"
Is all that love can speak –
Built of but just a syllable
The hugest hearts that break.
No. 1368 [c. 1876]

Bees are Black, with Gilt Surcingles –
Buccaneers of Buzz.
No. 1405 [c. 1877], st. 1

A Route of Evanescence
With a revolving Wheel –
A Resonance of Emerald –
A Rush of Cochineal –
And every Blossom on the Bush
Adjusts its tumbled Head –
The mail from Tunis, probably,
An easy Morning's ride.
No. 1463 [c. 1879]

He ate and drank the precious Words –
His Spirit grew robust –
He knew no more that he was poor,
Nor that his frame was Dust –

He danced along the dingy Days
And this Request of Wings
Was but a Book – What Liberty
A loosened spirit brings –
No. 1587 [c. 1883]

The Pedigree of Honey
Does not concern the Bee –
A Clover, any time, to him,
Is Aristocracy.
No. 1627 [c. 1884], version II

A Drunkard cannot meet a Cork
Without a Revery –
And so encountering a Fly
This January Day
Jamaicas of Remembrance stir
That send me reeling in.
No. 1628 [c. 1884]

Beauty crowds me till I die
Beauty mercy have on me
But if I expire today
Let it be in sight of thee –
No. 1654 [n.d.]

Eden is that old-fashioned House
We dwell in every day
Without suspecting our abode
Until we drive away.
No. 1657 [n.d.], st. 1

Glory is that bright tragic thing
That for an instant
Means Dominion –
Warms some poor name
That never felt the Sun,
Gently replacing
In oblivion – *No.* 1660 [*n.d.*]

I took one Draught of Life –
I'll tell you what I paid –
Precisely an existence –
The market price, they said.

They weighed me, Dust by Dust –
They balanced Film with Film,
Then handed me my Being's worth –
A single Dram of Heaven!
No. 1725 [*n.d.*]

My life closed twice before its close –
It yet remains to see
If Immortality unveil
A third event to me

So huge, so hopeless to conceive
As these that twice befell.
Parting is all we know of heaven,
And all we need of hell.
No. 1732 [*n.d.*]

That it will never come again
Is what makes life so sweet.
No. 1741 [*n.d.*], *st.* 1

To make a prairie it takes a clover and one bee,
One clover, and a bee,
And revery.
The revery alone will do,
If bees are few. *No.* 1755 [*n.d.*]

Elysium is as far as to
The very nearest Room
If in that Room a Friend await
Felicity or Doom –

What Fortitude the Soul contains,
That it can so endure
The accent of a coming Foot –
The opening of a Door –
No. 1760 [*n.d.*]

That Love is all there is,
Is all we know of Love;
It is enough, the freight should be
Proportioned to the groove.
No. 1765 [*n.d.*]

If I read a book and it makes my whole body so cold no fire can ever warm me, I know that is poetry. If I feel physically as if the top of my head were taken off, I know that is poetry. These are the only ways I know it. Is there any other way?

From Martha Gilbert Dickinson Bianchi, *Life and Letters of Emily Dickinson* [1924]

CHRISTINA GEORGINA ROSSETTI

1830–1894

Who has seen the wind?
Neither you nor I:
But when the trees bow down their heads,
The wind is passing by.
Who Has Seen the Wind?, *st.* 2

Does the road wind up-hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.
Up-Hill [1861], *st.* 1

My heart is like a singing bird.
A Birthday [1861], *st.* 1

The birthday of my life
Is come, my love is come to me.
Ib. st. 2

When I am dead, my dearest,
Sing no sad songs for me;
Plant thou no roses at my head,
Nor shady cypress tree.
Be the green grass above me
With showers and dewdrops wet;
And if thou wilt, remember
And if thou wilt, forget.
Song [1862], *st.* 1

Remember me when I am gone away,
Gone far away into the silent land.
Remember [1862], *l.* 1

Better by far you should forget and
smile
Than that you should remember and be
sad. *Remember, l. 13*

For there is no friend like a sister
In calm or stormy weather;
To cheer one on the tedious way,
To fetch one if one goes astray,
To lift one if one totters down,
To strengthen whilst one stands.
Goblin Market [1862], *last lines*

In the bleak mid-winter
Frosty wind made moan,
Earth stood hard as iron,
Water like a stone;
Snow had fallen, snow on snow,
Snow on snow,
In the bleak mid-winter,
Long ago. *Mid-Winter*

YOSHIDA SHOIN[1]
1830–1859

To consider oneself different from ordinary men is wrong, but it is right to hope that one will not remain like ordinary men.
Yoshida Shoin Zenshu, vol. II

The mind of the superior man is like Heaven. When it is resentful or angry, it thunders forth its indignation. But once having loosed its feelings, it is like a sunny day with a clear sky: within the heart there remains not the trace of a cloud. Such is the beauty of true manliness. *Ib. III*

Neither the lords nor the shogun can be depended upon [to save the country], and so our only hope lies in grass-roots heroes. *Ib. V*

ALEXANDER SMITH
1830–1867

In winter, when the dismal rain
Came down in slanting lines,
And Wind, that grand old harper, smote
His thunder-harp of pines.
A Life Drama [1853], *sc. 2*

It is not of so much consequence what you say, as how you say it. Memorable sentences are memorable on account of some single irradiating word.
Dreamthorp [1863]. *On the Writing of Essays*

Death is the ugly fact which Nature has to hide, and she hides it well.
Ib. Of Death and the Fear of Dying

CHARLES STUART CALVERLEY
1831–1884

I have a liking old
For thee, though manifold
Stories, I know, are told,
Not to thy credit!
Ode to Tobacco, st. 2

The farmer's daughter hath soft brown hair
(*Butter and eggs and a pound of cheese*)
And I met with a ballad, I can't say where,
That wholly consisted of lines like these.
Ballad, after William Morris [*The Auld Wife*], *pt. I, st. 6*

And this song is considered a perfect gem,
And as to the meaning, it's what you please. *Ib. II, st. 4*

MARY MAPES DODGE
1831–1905

Life is a mystery as deep as ever death can be;
Yet oh, how sweet it is to us, this life we live and see!
The Two Mysteries, st. 3

And as life is to the living, so death is to the dead. *Ib. st. 5*

[1] From *Sources of Japanese Tradition*, edited by William de Bary [1960].

JAMES ABRAM GARFIELD
1831–1881

Fellow citizens! God reigns, and the Government at Washington still lives!
Speech on assassination of Lincoln, New York [April 15, 1865]

For mere vengeance I would do nothing. This nation is too great to look for mere revenge. But for the security of the future I would do everything.
Ib.

I am not willing that this discussion should close without mention of the value of a true teacher. Give me a log hut, with only a simple bench, Mark Hopkins [1] on one end and I on the other, and you may have all the buildings, apparatus and libraries without him.
Address to Williams College Alumni, New York [December 28, 1871] [2]

HELEN HUNT JACKSON
1831–1885

O suns and skies and clouds of June,
And flowers of June together,
Ye cannot rival for one hour
October's bright blue weather.
October's Bright Blue Weather, st. 1

Find me the men on earth who care
Enough for faith or creed today
To seek a barren wilderness
For simple liberty to pray.
The Pilgrim Forefathers, st. 5

[1] Mark Hopkins [1802–1887], president of Williams College [1836–1872], and president of the American Board of Commissioners for Foreign Missions [1857–1881].

For Education is Making Men;
So is it now, so was it when
Mark Hopkins sat on one end of a log
And James Garfield sat on the other.
ARTHUR GUITERMAN [1871–1943], *Education*

[2] In BURKE A. HINSDALE, *President Garfield and Education* [1882], *p. 43.*

Oh, write of me, not "Died in bitter pains,"
But "Emigrated to another star!"
Emigravit

EDWARD ROBERT BULWER-LYTTON, EARL OF LYTTON [OWEN MEREDITH]
1831–1891

Love thou the rose, yet leave it on its stem.[1]
The Wanderer [1857]. Prologue, pt. I, 19

We may live without poetry, music and art;
We may live without conscience, and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks.
Lucile [2] [1860], pt. I, canto 2, st. 19

Genius does what it must, and talent does what it can.
Last Words of a Sensitive Second-Rate Poet

JAMES CLERK MAXWELL
1831–1879

For the sake of persons of . . . different types, scientific truth should be presented in different forms, and should be regarded as equally scientific, whether it appears in the robust form and the vivid coloring of a physical illustration, or in the tenuity and paleness of a symbolic expression.
Address to the Mathematics and Physics Section, British Association for the Advancement of Science [1870]

[1] See Emerson, p. 603a.

[2] Lord Lytton, the Viceroy, who still lives in the literary hall of fame as the author of *Lucile* — a vast, stale Victorian piece of poetry. — WILLIAM E. WOODWARD, *Meet General Grant* [1928], *pt. IV, ch. 30*

When at last this little instrument appeared, consisting, as it does, of parts every one of which is familiar to us, and capable of being put together by an amateur, the disappointment arising from its humble appearance was only partially relieved on finding that it was really able to talk.

The Telephone [1878]

PHILIP HENRY SHERIDAN
1831–1888

The only good Indians I ever saw were dead.[1]

Remark at Fort Cobb, Indian Territory [*January* 1869]

LOUISA MAY ALCOTT
1832–1888

Christmas won't be Christmas without any presents.

Little Women [1868], *ch.* 1

A little kingdom I possess,
Where thoughts and feelings dwell;
And very hard the task I find
Of governing it well.

From EDNAH D. CHENEY, *Louisa May Alcott, Her Life, Letters, and Journals* [1889], *ch.* 3 [*My Kingdom,*[2] *st.* 1]

Resolved to take Fate by the throat and shake a living out of her. *Ib.* 5

Above man's aims his nature rose.
The wisdom of a just content
Made one small spot a continent,
And tuned to poetry Life's prose.[3]

Ib. 7. [*Thoreau's Flute,*[4] *st.* 2]

[1] EDWARD SYLVESTER ELLIS [1840–1916] reported that after Custer's fight with Black Kettle's band of Cheyenne Indians, the Comanche Chief Toch-a-way (Turtle Dove) was presented to General Sheridan. The Indian said: "Me Toch-a-way, me good Indian." The General's reply, as reported by Ellis, is given in the text; the phrase is more often heard in the version: The only good Indian is a dead Indian.

[2] Written at the age of thirteen.

[3] The word "tuned" is frequently misprinted as "turned."

[4] In *The Atlantic Monthly* [September 1863].

My definition [of a philosopher] is of a man up in a balloon, with his family and friends holding the ropes which confine him to earth and trying to haul him down.

Life, Letters, and Journals, ch. 10

ELIZABETH AKERS ALLEN
1832–1911

Backward, turn backward, O Time, in your flight,
Make me a child again just for tonight!

Rock Me to Sleep [1860], *st.* 1

SIR EDWIN ARNOLD
1832–1904

Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind?
Veil after veil will lift — but there must be
Veil upon veil behind.

The Light of Asia [1879], *bk. VIII*

Nor ever once ashamed
So we be named
Pressmen; Slaves of the Lamp; Servants of Light.

The Tenth Muse, st. 18

WILHELM BUSCH
1832–1908

Diogenes the wise crept into his vat
And spoke: "Yes, yes, this comes from that."

Diogenes und die bösen Buben von Korinth [1856]

This thesis remains firm: Good is the Evil which is permitted.

Fromme Helene [1872]

In general his principle is this:
Whatever is popular is permitted.

Julchen [1877]

To become a father is not hard,
To be a father is, however. *Ib.*

Temperance is the pleasure
In things we can't get.
Thus live moderately and think intelligently —
He has enough who uses nothing.
Julchen

A true painter, smart and busy,
Always carries a sharp pencil with him.
Maler Klecksel [1884]

WILLIAM CROSWELL DOANE
1832–1913

Ancient of Days, who sittest throned in glory,
To thee all knees are bent, all voices pray. *Hymn* [1886], *st.* 1

LEWIS CARROLL [CHARLES LUTWIDGE DODGSON]
1832–1898

All in the golden afternoon
Full leisurely we glide,
For both our oars with little skill
By little arms are plied
While little hands make vain pretense
Our wanderings to guide.
Alice's Adventures in Wonderland [1865], *introduction, st.* 1

"What is the use of a book," thought Alice, "without pictures or conversations?" *Ib. ch.* 1

Do cats eat bats? . . . Do bats eat cats? *Ib.*

Curiouser and curiouser! *Ib.* 2

How doth the little crocodile
Improve his shining tail,
And pour the waters of the Nile
On every golden scale! [1]

How cheerfully he seems to grin,
How neatly spreads his claws,
And welcomes little fishes in
With gently smiling jaws!
Ib.

[1] See Isaac Watts, p. 396b.

"I'll be judge, I'll be jury," said cunning old Fury; "I'll try the whole cause, and condemn you to death."
Alice's Adventures in Wonderland. ch. 3

Oh my fur and whiskers! *Ib.* 4

"I can't explain *myself*, I'm afraid, sir," said Alice, "because I'm not myself, you see."
"I don't see," said the Caterpillar.
Ib. 5

"You are old, Father William," the young man said,
"And your hair has become very white;
And yet you incessantly stand on your head —
Do you think, at your age, it is right?" [1]
Ib. [*You are old, Father William, st.* 1]

"In my youth," said his father, "I took to the law,
And argued each case with my wife;
And the muscular strength, which it gave to my jaw,
Has lasted the rest of my life."
Ib. [*st.* 6]

"I have answered three questions, and that is enough,"
Said his father. "Don't give yourself airs!
Do you think I can listen all day to such stuff?
Be off, or I'll kick you downstairs!"
Ib. [*st.* 8]

"I shall sit here," he said, "on and off, for days and days." *Ib.* 6

"If everybody minded their own business," said the Duchess in a hoarse growl, "the world would go round a deal faster than it does." *Ib.*

"Talking of axes," said the Duchess, "chop off her head!" *Ib.*

Speak roughly to your little boy,
And beat him when he sneezes:
He only does it to annoy,
Because he knows it teases.
Ib.

[1] See Southey, p. 531b.

"All right," said the [Cheshire] Cat; and this time it vanished quite slowly, beginning with the end of the tail, and ending with the grin, which remained some time after the rest of it had gone.

Alice's Adventures in Wonderland, ch. 6

"Then you should say what you mean," the March Hare went on.

"I do," Alice hastily replied; "at least — at least I mean what I say — that's the same thing, you know."

"Not the same thing a bit!" said the Hatter. "Why, you might just as well say that 'I see what I eat' is the same thing as 'I eat what I see'!" *Ib. 7*

"It was the *best* butter," the March Hare meekly replied. *Ib.*

Twinkle, twinkle, little bat!
How I wonder what you're at!
Up above the world you fly,
Like a teatray in the sky.[1]

Ib.

"Take some more tea," the March Hare said to Alice, very earnestly.

"I've had nothing yet," Alice replied in an offended tone: "so I can't take more."

"You mean you can't take *less*," said the Hatter: "it's very easy to take *more* than nothing." *Ib.*

They drew all manner of things — everything that begins with an M . . . such as mousetraps, and the moon, and memory, and muchness — you know you say things are "much of a muchness." *Ib.*

The Queen turned crimson with fury, and after glaring at her for a moment like a wild beast, began screaming, "Off with her head![1] Off with — " *Ib. 8*

"Tut, tut, child," said the Duchess. "Everything's got a moral if only you can find it." *Ib. 9*

And the moral of that is — "Oh, 'tis love, 'tis love, that makes the world go round!"[1]

Alice's Adventures in Wonderland, ch. 9

Take care of the sense and the sounds will take care of themselves. *Ib.*

"We called him Tortoise because he taught us," said the Mock Turtle angrily. "Really you are very dull!" *Ib.*

"Reeling and Writhing, of course, to begin with," the Mock Turtle replied, "and the different branches of Arithmetic — Ambition, Distraction, Uglification, and Derision." *Ib.*

"Will you walk a little faster?" said a whiting to a snail,
"There's a porpoise close behind us, and he's treading on my tail."

Ib. 10 [The Lobster-Quadrillle, st. 1]

Will you, won't you, will you, won't you, will you join the dance? *Ib.*

The further off from England the nearer is to France —
Then turn not pale, beloved snail, but come and join the dance.

Ib. [st. 3]

'Tis the voice of the Lobster: I heard him declare
"You have baked me too brown, I must sugar my hair."[2]

Ib. ['Tis the Voice of the Lobster]

Soup of the evening, beautiful soup! *Ib. [Turtle Soup]*

Sentence first — verdict afterwards. *Ib. 12*

Child of the pure, unclouded brow
And dreaming eyes of wonder!
Though time be fleet and I and thou
Are half a life asunder,

[1] See Ann and Jane Taylor, p. 546a.
[2] See Shakespeare, p. 217b, and Cibber, p. 392b.

[1] See W. S. Gilbert, p. 768a, and Anonymous, p. 1105b.
[2] See Isaac Watts, p. 396b.

Thy loving smile will surely hail
The love-gift of a fairy tale.
Through the Looking-Glass [1872], *introduction, st. 1*

"The horror of that moment," the King went on, "I shall never, *never* forget!"
"You will, though," the Queen said, "if you don't make a memorandum of it." *Ib. ch. 1*

'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe;
All mimsy were the borogoves,
And the mome raths outgrabe.

Beware the Jabberwock, my son!
The jaws that bite, the claws that catch!
Beware the Jubjub bird, and shun
The frumious Bandersnatch!
Ib. [*Jabberwocky, st. 1, 2*]

And, as in uffish thought he stood,
The Jabberwock, with eyes of flame,
Came whiffling through the tulgey wood,
And burbled as it came!

One, two! One, two! And through and through
The vorpal blade went snicker-snack!
He left it dead, and with its head
He went galumphing back.

"And hast thou slain the Jabberwock?
Come to my arms, my beamish boy!
O frabjous day! Callooh! Callay!"
He chortled in his joy.
Ib. [*st. 4–6*]

Curtsy while you're thinking what to say. It saves time. *Ib. 2*

"Now! Now!" cried the Queen. "Faster! Faster!" *Ib.*

"A slow sort of country!" said the Queen. "Now, *here*, you see, it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!" *Ib.*

Speak in French when you can't think of the English for a thing — turn out your toes when you walk — and remember who you are!
Through the Looking-Glass, ch. 2

"If you think we're waxworks," he said, "you ought to pay, you know. Waxworks weren't made to be looked at for nothing. Nohow!" *Ib. 4*

"Contrariwise," continued Tweedledee, "if it was so, it might be; and if it were so, it would be; but as it isn't, it ain't. That's logic." *Ib.*

The sun was shining on the sea,
Shining with all his might:
He did his very best to make
The billows smooth and bright —
And this was odd, because it was
The middle of the night.
Ib. [*The Walrus and the Carpenter, st. 1*]

The Walrus and the Carpenter
Were walking close at hand:
They wept like anything to see
Such quantities of sand:
"If this were only cleared away,"
They said, "it would be grand!"

"If seven maids with seven mops
Swept it for half a year,
Do you suppose," the Walrus said,
"That they could get it clear?"
"I doubt it," said the Carpenter,
And shed a bitter tear.
Ib. [*st. 4, 5*]

"O Oysters, come and walk with us!"
The Walrus did beseech.
"A pleasant walk, a pleasant talk,
Along the briny beach."
Ib. [*st. 6*]

And thick and fast they came at last,
And more, and more, and more —
All hopping through the frothy waves,
And scrambling to the shore.
Ib. [*st. 9*]

"The time has come," the Walrus said,
"To talk of many things:
Of shoes — and ships — and sealing-wax —

Of cabbages — and kings —
And why the sea is boiling hot —
And whether pigs have wings."
Through the Looking-Glass, ch. 4 [*The Walrus and the Carpenter, st. 11*]

"But wait a bit," the Oysters cried,
"Before we have our chat;
For some of us are out of breath,
And all of us are fat!" *Ib.* [*st. 12*]

The Carpenter said nothing but
"The butter's spread too thick!"
Ib. [*st. 16*]

"I weep for you," the Walrus said:
"I deeply sympathize."
With sobs and tears he sorted out
Those of the largest size,
Holding his pocket-handkerchief
Before his streaming eyes.
Ib. [*st. 17*]

But answer came there none —
And this was scarcely odd, because
They'd eaten every one.
Ib. [*st. 18*]

Twopence a week, and jam every other day. *Ib. 5*

"The rule is, jam tomorrow, and jam yesterday — but never jam today."
"It must come sometimes to 'jam today,'" Alice objected.
"No, it can't," said the Queen. "It's jam every other day: today isn't any other day, you know." *Ib.*

"It's a poor sort of memory that only works backwards," the Queen remarked. *Ib.*

Consider anything, only don't cry! *Ib.*

"There's no use trying," she said: "one *can't* believe impossible things."
"I daresay you haven't had much practice," said the Queen. "When I was your age, I always did it for half-an-hour a day. Why, sometimes I've believed as many as six impossible things before breakfast." *Ib.*

They gave it me — for an unbirthday present. *Ib. 6*

"But 'glory' doesn't mean 'a nice knockdown argument,'" Alice objected.
"When *I* use a word," Humpty Dumpty said, in rather a scornful tone, "it means just what I choose it to mean — neither more nor less."
"The question is," said Alice, "whether you *can* make words mean so many different things."
"The question is," said Humpty Dumpty, "which is to be master — that's all."
Through the Looking-Glass, ch. 6

It's as large as life and twice as natural. *Ib. 7*

His answer trickled through my head,
Like water through a sieve. *Ib. 8*

What's the French for fiddle-de-dee? *Ib. 9*

It isn't etiquette to cut anyone you've been introduced to. Remove the joint! *Ib.*

He would answer to "Hi!" or to any loud cry
Such as "Fry me!" or "Fritter my wig!"
To "What-you-may-call-um!" or "What-was-his-name!"
But especially "Thing-um-a-jig!"
The Hunting of the Snark [*1876*]. *Fit I, st. 9*

"What's the good of Mercator's North Poles and Equators,
Tropics, Zones and Meridian Lines?"
So the Bellman would cry: and the crew would reply,
"They are merely conventional signs!"
Ib. Fit II, st. 3

It frequently breakfasts at five-o'clock tea,
And dines on the following day.
Ib. st. 17

There was silence supreme! Not a shriek, not a scream,
Scarcely even a howl or a groan,

As the man they called "Ho!" told his
story of woe
In an antediluvian tone.
The Hunting of the Snark. Fit III, st. 3

It is this, it is this that oppresses my
soul. *Ib. st. 11*

And my heart is like nothing so much
as a bowl
Brimming over with quivering curds.
Ib.

You may charge me with murder — or
want of sense —
(We are all of us weak at times):
But the slightest approach to a false
pretense
Was never among my crimes!
Ib. Fit IV, st. 4

They sought it with thimbles, they
sought it with care;
They pursued it with forks and hope;
They threatened its life with a railway
share;
They charmed it with smiles and soap.
Ib. Fit V, st. 1

For the Snark *was* a Boojum, you see.
Ib. Fit VIII, st. 9

He thought he saw an Elephant,
That practiced on a fife:
He looked again, and found it was
A letter from his wife.
"At length I realize," he said,
"The bitterness of Life!"
Sylvie and Bruno [1889], *ch. 5*

He thought he saw a Buffalo
Upon the chimneypiece:
He looked again, and found it was
His sister's husband's niece.
Ib. 6

He thought he saw an Albatross
That fluttered round the lamp:
He looked again, and found it was
A penny postage stamp.
"You'd best be getting home," he said,
"The nights are very damp."
Ib. 12

BENJAMIN HARVEY HILL
1832–1882

He was a foe without hate, a friend without treachery, a soldier without cruelty, and a victim without murmuring. He was a public officer without vices, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, and a man without guile. He was a Caesar without his ambition, a Frederick without his tyranny, a Napoleon without his selfishness, and a Washington without his reward.
Tribute to Robert E. Lee; from Thomas Nelson Page, *Robert E. Lee* [1911]

JUAN MONTALVO
1832–1889

Old age is an island surrounded by death. *On Beauty*

Beauty is harmony, grace is melody.
Ib.

The soul does not hunger for flesh, it is horrified by it; it does not thirst for wine, it is killed by it. *On Genius*

Sensibility is most strong among our young nations who outdistance the older ones in science and culture by means of their imagination.
Chapters Forgotten by Cervantes. Epilogue

There is nothing harder than the softness of indifference. *Ib.*

HENRY CLAY WORK
1832–1884

Father, dear father, come home with
me now,
The clock in the belfry strikes one;
You said you were coming right home
from the shop
As soon as your day's work was done.
Come Home, Father [1864], *st. 1*

Bring the good old bugle, boys, we'll
sing another song;

Sing it with a spirit that will start the world along,
Sing it as we used to sing it — fifty thousand strong,
While we were marching through Georgia.

Marching Through Georgia [1865], *st.* 1

"Hurrah! hurrah! we bring the Jubilee!
Hurrah! Hurrah! the flag that makes you free!"
So we sang the chorus from Atlanta to the sea,
While we were marching through Georgia. *Ib. chorus*

ISAAC HILL BROMLEY
1833–1898

Conductor, when you receive a fare,
Punch in the presence of the passenjare! . . .
Punch, brothers! Punch with care!
Punch in the presence of the passenjare!

Punch, Brother, Punch [1] [1875]

MARY ABIGAIL DODGE [GAIL HAMILTON]
1833–1896

Whatever an author puts between the two covers of his book is public property; whatever of himself he does not put there is his private property, as much as if he had never written a word.

Country Living and Country Thinking [1862], *preface*

What's virtue in man can't be vice in a cat. *Both Sides*

ADAM LINDSAY GORDON
1833–1870

A little season of love and laughter,
Of light and life, and pleasure and pain,
And a horror of outer darkness after,
And dust returneth to dust again.[1]

The Swimmer

JOHN MARSHALL HARLAN
1833–1911

In view of the Constitution, in the eye of the law, there is in this country no superior, dominant, ruling class of citizens. There is no caste here. Our Constitution is color-blind, and neither knows nor tolerates classes among citizens. In respect of civil rights, all citizens are equal before the law. The humblest is the peer of the most powerful.

Dissenting opinion, Plessy v. Ferguson 163 *U.S.* 537, 559 [1896]

JOHN JAMES INGALLS
1833–1900

Every man is the center of a circle, whose fatal circumference he cannot pass.

Eulogy on Benjamin Hill, U.S. Senate [*January* 23, 1882]

The purification of politics is an iridescent dream. Government is force.

Article in the New York World [1890]

Next in profusion to the divine profusion of water, light and air, those three physical facts which render existence possible, may be reckoned the universal beneficence of grass.

Blue Grass

I knock unbidden once at every gate!
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate.

Opportunity [1891]

[1] Based on a New York streetcar sign. Erroneously attributed to Mark Twain, who wrote about the verse in *A Literary Nightmare* [*1876*].

[1] See Du Maurier, p. 751b, and Marston, p. 821b.

ROBERT GREEN INGERSOLL
1833–1899

Like an armed warrior, like a plumed knight, James G. Blaine marched down the halls of the American Congress and threw his shining lance full and fair against the brazen forehead of every traitor to his country and every maligner of his fair reputation.

Speech nominating Blaine for President, National Republican Convention [June 15, 1876]

I am the inferior of any man whose rights I trample under foot. Men are not superior by reason of the accidents of race or color. They are superior who have the best heart — the best brain.

Liberty

The superior man is the providence of the inferior. He is eyes for the blind, strength for the weak, and a shield for the defenseless. He stands erect by bending above the fallen. He rises by lifting others. *Ib.*

Every cradle asks us, "Whence?" and every coffin, "Whither?" The poor barbarian, weeping above his dead, can answer these questions as intelligently as the robed priest of the most authentic creed.

Address at a child's grave

We, too, have our religion, and it is this: Help for the living, hope for the dead. *Ib.*

Few rich men own their own property. The property owns them.[1]

Address to the McKinley League, New York [October 29, 1896]

An honest God is the noblest work of man. *The Gods* [1876]

In nature there are neither rewards nor punishments — there are consequences. *Some Reasons Why* [1896]

Justice is the only worship.
Love is the only priest.
Ignorance is the only slavery.

[1] See Bion, p. 104b.

Happiness is the only good.
The time to be happy is now,
The place to be happy is here,
The way to be happy is to make others so.

Creed

PETROLEUM V. NASBY [DAVID ROSS LOCKE]
1833–1888

The contract 'twixt Hannah, God and me,
Was not for one or twenty years, but for eternity.

Hannah Jane [1871], *st.* 29

EDMUND CLARENCE STEDMAN
1833–1908

Prison mate and dockyard fellow,
Blades to Meg and Molly dear,
Off to capture Porto Bello
Sailed with Morgan the Buccaneer!

Morgan,[1] *st.* 1

[1] The old bold mate of Henry Morgan. — JOHN MASEFIELD [1878–1967], *Captain Stratton's Fancy*

JULIA LOUISE MATILDA WOODRUFF
1833–1909

Out of the strain of the Doing,
Into the peace of the Done.

Harvest Home [1910]

JOHN EMERICH EDWARD DALBERG-ACTON, LORD ACTON
1834–1902

There is no error so monstrous that it fails to find defenders among the ablest men. Imagine a congress of eminent celebrities such as More, Bacon, Grotius, Pascal, Cromwell, Bossuet, Montesquieu, Jefferson, Napoleon, Pitt, etc. The result would be an Encyclopedia of Error.

Letter to Mary Gladstone [April 24, 1881]

Power tends to corrupt and absolute power corrupts absolutely.
Letter to Bishop Mandell Creighton [*April 5, 1887*]

Advice to Persons About to Write History — Don't. *Ib. postscript*

Liberty is not a means to a higher political end. It is itself the highest political end.
The History of Freedom and Other Essays [1907], *ch. 1*

It was from America that the plain ideas that men ought to mind their business, and that the nation is responsible to Heaven for the acts of the State — ideas long locked in the breast of solitary thinkers, and hidden among Latin folios — burst forth like a conqueror upon the world they were destined to transform, under the title of the Rights of Man . . . and the principle gained ground, that a nation can never abandon its fate to an authority it cannot control. *Ib. 2*

The one pervading evil of democracy is the tyranny of the majority, or rather of that party, not always the majority, that succeeds, by force or fraud, in carrying elections. *Ib. 3*

Truth is the only merit that gives dignity and worth to history. *Ib. 4*

Writers the most learned, the most accurate in details, and the soundest in tendency, frequently fall into a habit which can neither be cured nor pardoned — the habit of making history into the proof of their theories.
Ib. 8

GEORGE ARNOLD
1834–1865

Life for the living, and rest for the dead!
The Jolly Old Pedagogue, st. 2

The living need charity more than the dead. *Ib. st. 3*

SABINE BARING-GOULD
1834–1924

Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before!
Onward, Christian Soldiers [1864], *st. 1*

Now the day is over,
Night is drawing nigh;
Shadows of the evening
Steal across the sky.
Now the Day Is Over [1865], *st. 1*

Through the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the promised land.
Through the Night of Doubt and Sorrow, st. 1; translated [1867] *from the Danish of* B. S. Ingemann [1825]

CHARLES FARRAR BROWNE
[ARTEMUS WARD]
1834–1867

I now bid you a welcome adoo.
Artemus Ward, His Book [1862]

My pollertics, like my religion, being of an exceedin' accommodatin' character. *Ib. The Crisis*

N.B. This is rote sarcastikul.
Ib. A Visit to Brigham Young

The female woman is one of the greatest institooshuns of which this land can boste.
Ib. Woman's Rights

I am not a politician, and my other habits are good.
Fourth of July Oration

The prevailin' weakness of most public men is to Slop over. G. Washington never slopt over. *Ib.*

I can't sing. As a singist I am not a success. I am saddest when I sing. So

are those who hear me. They are sadder even than I am.[1]

Artemus Ward, His Travels [1865]. *Lecture*

Did you ever have the measels, and if so, how many? *Ib. The Census*

The Puritans nobly fled from a land of despotism to a land of freedim, where they could not only enjoy their own religion, but could prevent everybody else from enjoyin *his*.

London Punch Letters,[2] *no. 5* [1866]

Why is this thus? What is the reason of this thusness? *Moses, the Sassy*

He [Brigham Young] is dreadfully married. He's the most married man I ever saw in my life. *Ib.*

Let us all be happy and live within our means, even if we have to borrow the money to do it with.

Natural History

The sun has a right to "set" where it wants to, and so, I may add, has a hen. *A Mormon Romance, ch. 4*

They cherish his mem'ry, and them as sell picturs of his birthplace, etc., make it prof'tible cherishin' it.

At the Tomb of Shakespeare

GEORGE LOUIS PALMELLA BUSSON DU MAURIER
1834–1896

The wretcheder one is, the more one smokes; and the more one smokes, the wretcheder one gets — a vicious circle!

Peter Ibbetson [1891]

Songs without words are best. *Ib.*

All will be well for us all, and of such a kind that all who do not sigh for the moon will be well content. *Ib.*

[1] See T. H. Bayly, p. 588a.

[2] The Puritan's idea of Hell is a place where everybody has to mind his own business. — *Attributed to* WENDELL PHILLIPS [1811–1884]

Lovely female shapes are terrible complicators of the difficulties and dangers of this earthly life, especially for their owner. *Trilby* [1894], *pt. I*

That is the worst of those dear people who have charm; they are so terrible to do without, when once you have got accustomed to them and all their ways. *Ib. V*

A little work, a little play,
To keep us going — and so, good day!

A little warmth, a little light,
Of love's bestowing — and so, good night![1]

A little fun, to match the sorrow
Of each day's growing — and so, good morrow!

A little trust that when we die
We reap our sowing! and so — goodby!
Ib. VIII

CHARLES WILLIAM ELIOT
1834–1926

In the modern world the intelligence of public opinion is the one indispensable condition of social progress.

Inaugural address as president of Harvard [1869]

Enter to grow in wisdom.
Depart better to serve thy country and mankind.

Inscriptions on the 1890 Gate to Harvard Yard

To the Fifty-fourth Regiment of Massachusetts Infantry:

[1] La vie est vaine:
Un peu d'amour,
Un peu de haine . . .
Et puis — bonjour!

La vie est brève:
Un peu d'espoir,
Un peu de rêve
Et puis — bonsoir!

LEON MONTENAEKEN [b. 1859], *Peu de Chose*

See A. L. Gordon, p. 748b, and Marston, p. 821b.

The white officers, taking life and honor in their hands, cast in their lot with men of a despised race unproved in war, and risked death as inciters of servile insurrection if taken prisoners, besides encountering all the common perils of camp march and battle.

The black rank and file volunteered when disaster clouded the Union cause, served without pay for eighteen months till given that of white troops, faced threatened enslavement if captured, were brave in action, patient under heavy and dangerous labors, and cheerful amid hardships and privations.

Together they gave to the nation and the world undying proof that Americans of African descent possess the pride, courage, and devotion of the patriot soldier. One hundred and eighty thousand such Americans enlisted under the Union flag in 1863–1865.

Inscription on the back of the Robert Gould Shaw Monument, Boston Common [1897] [1]

Carrier of news and knowledge, instrument of trade and commerce, promoter of mutual acquaintance among men and nations and hence of peace and good will.

Carrier of love and sympathy, messenger of friendship, consoler of the lonely, servant of the scattered family, enlarger of the public life.

Inscriptions for the East and West Pavilions, Post Office, Washington, D.C.[2]

FUKUZAWA YUKICHI[3]
1834–1901

The final purpose of all my work was to create in Japan a civilized nation as well equipped in both the arts of war and peace as those of the Western world. *Autobiography* [1898]

As long as I remain in private life, I can watch and laugh. But joining the government would draw me into the practice of those ridiculous pretensions which I cannot allow myself to do.

Ib.

ERNST HEINRICH HAECKEL
1834–1919

Ontogenesis, or the development of the individual, is a short and quick recapitulation of phylogenesis,[1] or the development of the tribe to which it belongs, determined by the laws of inheritance and adaptation.

The History of Creation[2] [1868]

The general theory of evolution . . . assumes that in nature there is a great, unital, continuous and everlasting process of development, and that all natural phenomena without exception, from the motion of the celestial bodies and the fall of the rolling stone up to the growth of the plant and the consciousness of man, are subject to the same great law of causation — that they are ultimately to be reduced to atomic mechanics.

Freie Wissenschaft und Freie Lehre [1878] [3]

WALTER KITTREDGE
1834–1905

We're tenting tonight on the old campground,
Give us a song to cheer
Our weary hearts, a song of home
And friends we love so dear.

Tenting Tonight, st. 1

[1] See Robert Lowell, p. 1076b.

[2] These inscriptions were edited by Woodrow Wilson, to read:

Carrier of news and knowledge, instrument of trade and promoter of mutual acquaintance, of peace and good will among men and nations.

Messenger of sympathy and love, servant of parted friends, consoler of the lonely, bond of the scattered family, enlarger of the common life.

[3] From *Sources of Japanese Tradition*, edited by William Theodore de Bary [1960].

[1] Frequently quoted as "Ontogeny recapitulates phylogeny."

See Freud, p. 833b.

[2] Translated by E. R. LANKESTER.

[3] Translated by J. B. STALLO.

WILLIAM MORRIS
1834–1896

I know a little garden close,
Set thick with lily and red rose,
Where I would wander if I might
From dewy morn to dewy night.
The Life and Death of Jason [1867]. *A Garden by the Sea, st. 1*

The idle singer of an empty day.
The Earthly Paradise [1868–1870]. *An Apology, st. 1*

Dreamer of dreams, born out of my due time,
Why should I strive to set the crooked straight? *Ib. st. 4*

Love is enough, though the world be a-waning,
And the woods have no voice but the voice of complaining.
Love Is Enough [1872]

If you want a golden rule that will fit everybody, this is it: Have nothing in your houses that you do not know to be useful, or believe to be beautiful.
The Beauty of Life [1880]

What I mean by Socialism is a condition of society in which there should be neither rich nor poor, neither master nor master's man, neither idle nor overworked, neither brain-sick brain workers nor heart-sick hand workers, in a word, in which all men would be living in equality of condition, and would manage their affairs unwastefully, and with the full consciousness that harm to one would mean harm to all — the realization at last of the meaning of the word *commonwealth*.
Written for "Justice" [1884]

FRANK RICHARD STOCKTON
1834–1902

He could open either door he pleased. . . . If he opened the one, there came out of it a hungry tiger, the fiercest and most cruel that could be procured, which immediately sprang upon him, and tore him to pieces, as a punishment for his guilt. . . . But if the accused person opened the other door, there came forth from it a lady, the most suitable to his years and station that his Majesty could select among his fair subjects. . . . So I leave it with all of you: Which came out of the opened door — the lady or the tiger?
The Lady or the Tiger? [1884]

The board money is in the ginger jar and our conscience is clear.
The Casting Away of Mrs. Lecks and Mrs. Aleshine [1886]

JAMES THOMSON
1834–1882

Give a man a pipe he can smoke,
Give a man a book he can read:
And his home is bright with a calm delight,
Though the room be poor indeed.
Sunday Up the River [1869], XV, *st. 2*

The City is of Night; perchance of Death,
But certainly of Night.
The City of Dreadful Night [1874]. *Proem*

CHARLES HENRY WEBB
1834–1905

Friends I have had both old and young,
And ale we drank and songs we sung:
Enough you know when this is said,
That, one and all — they died in bed.
In bed they died and I'll not go
Where all my friends have perished so.
Dum Vivimus Vigilamus, st. 1

That 'tis well to be off with the old love
Before one is on with the new
Has somehow passed into a proverb,[1]

[1] It's gude to be merry and wise,
It's gude to be honest and true;

But who follows its teaching may rue.
Proverbum Sap, st. 1

Were the proverb not wiser if mended,
And the fickle and wavering told
To be sure that they're on with the new love
Before being off with the old?
Ib. st. 3

JAMES McNEILL WHISTLER
1834–1903

Two and two continue to make four, in spite of the whine of the amateur for three, or the cry of the critic for five.
Whistler v. Ruskin [1] [1878]

The rare few, who, early in life, have rid themselves of the friendship of the many.
The Gentle Art of Making Enemies [1890], *dedication*

To say of a picture, as is often said in its praise, that it shows great and earnest labor, is to say that it is incomplete and unfit for view.
Ib. Propositions, 2

Industry in art is a necessity — not a virtue — and any evidence of the same, in the production, is a blemish, not a quality; a proof, not of achievement, but of absolutely insufficient work, for work alone will efface the footsteps of work.[2] *Ib.*

The masterpiece should appear as the flower to the painter — perfect in its bud as in its bloom — with no reason to explain its presence — no mission to fulfill — a joy to the artist, a delusion to the philanthropist — a puzzle to the botanist — an accident of sentiment and alliteration to the literary man.
The Gentle Art of Making Enemies, Propositions, 2

Art should be independent of all claptrap — should stand alone, and appeal to the artistic sense of eye and ear, without confounding this with emotions entirely foreign to it, as devotion, pity, love, patriotism, and the like. All these have no kind of concern with it.
Ib.

The imitator is a poor kind of creature. If the man who paints only the tree, or flower, or other surface he sees before him were an artist, the king of artists would be the photographer. It is for the artist to do something beyond this: in portrait painting to put on canvas something more than the face the model wears for that one day; to paint the man, in short, as well as his features. *Ib.*

One cannot continually disappoint a Continent.[1] *Ib.*

I am not arguing with you — I am telling you. *Ib.*

Wilde: I wish I'd said that.
Whistler: You will, Oscar, you will.
From L. C. Ingleby, *Oscar Wilde* [1907]

"I only know of two painters in the world," said a newly introduced feminine enthusiast to Whistler, "yourself and Velasquez." "Why," answered Whistler in dulcet tones, "why drag in Velasquez?"
From D. C. Seitz, *Whistler Stories* [1913]

ALFRED AUSTIN
1835–1913

An earl by right, by courtesy a man.
The Season

[1] Referring to a contemplated visit to the United States.

It's gude to be off with the old love,
Before you are on with the new.
Anonymous [1816]. Quoted by Anthony Trollope in *Barchester Towers* [1857], *ch. 46.*
See G. B. Shaw, p. 836a.

[1] In Whistler's lawsuit for libel. Ruskin had written of Whistler's *Nocturne in Black and Gold,* "I have seen, and heard, much of Cockney impudence before now; but never expected to hear a coxcomb ask two hundred guineas for flinging a pot of paint in the public's face." — John Ruskin, *Fors Clavigera, Letter 79* [1877]

[2] Ars est celare artem [Art lies in concealing art]. — *Latin proverb*

THOMAS BRIGHAM BISHOP
1835–1905

John Brown's body lies a-moldering in the grave,
His soul is marching on.
John Brown's Body, st. 1

Shoo, fly! don't bodder me! I belong to Company G,
I feel like a morning star.
Shoo, Fly. Refrain

PHILLIPS BROOKS
1835–1893

O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.
O Little Town of Bethlehem [1867], st. 1

Life comes before literature, as the material always comes before the work. The hills are full of marble before the world blooms with statues.
Literature and Life

Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.
Sermons. Going up to Jerusalem

Greatness after all, in spite of its name, appears to be not so much a certain size as a certain quality in human lives. It may be present in lives whose range is very small.
Ib. Purpose and Use of Comfort

SAMUEL BUTLER
1835–1902

The man who lets himself be bored is even more contemptible than the bore.
The Fair Haven [1873]. Memoir, ch. 3

A hen is only an egg's way of making another egg.
Life and Habit [1877], ch. 8

Stowed away in a Montreal lumber room
The Discobolus standeth and turneth his face to the wall;
Dusty, cobweb-covered, maimed and set at naught,
Beauty crieth in an attic and no man regardeth.
O God! O Montreal!
A Psalm of Montreal [1884], st. 1

The Discobolus is put here because he is vulgar —
He has neither vest nor pants with which to cover his limbs;
I, Sir, am a person of most respectable connections —
My brother-in-law is haberdasher to Mr. Spurgeon.
O God! O Montreal! *Ib. st. 5*

It is far safer to know too little than too much. People will condemn the one, though they will resent being called upon to exert themselves to follow the other.
The Way of All Flesh[1] *[1903], ch. 5*

Adversity, if a man is set down to it by degrees, is more supportable with equanimity by most people than any great prosperity arrived at in a single lifetime.[2] *Ib.*

It is our less conscious thoughts and our less conscious actions which mainly mold our lives and the lives of those who spring from us. *Ib.*

To me it seems that youth is like spring, an over-praised season — delightful if it happen to be a favored one, but in practice very rarely favored and more remarkable, as a general rule, for biting east winds than genial breezes. *Ib. 6*

[1] See John Webster, p. 314b.
[2] See Carlyle, p. 577b.

Taking numbers into account, I should think more mental suffering had been undergone in the streets leading from St. George's, Hanover Square, than in the condemned cells of Newgate.

The Way of All Flesh, 13

Every man's work, whether it be literature or music or pictures or architecture or anything else, is always a portrait of himself. *Ib.* 14

One great reason why clergymen's households are generally unhappy is because the clergyman is so much at home and close about the house.

Ib. 24

The advantage of doing one's praising for oneself is that one can lay it on so thick and exactly in the right places.

Ib. 34

The best liar is he who makes the smallest amount of lying go the longest way. *Ib.* 39

An empty house is like a stray dog or a body from which life has departed.[1]

Ib. 72

A man's friendships are, like his will, invalidated by marriage — but they are also no less invalidated by the marriage of his friends. *Ib.* 75

Life is the art of drawing sufficient conclusions from insufficient premises.

Notebooks [1912]. *Life*

All progress is based upon a universal innate desire on the part of every organism to live beyond its income.

Ib.

[1] I suppose I've passed it a hundred times,
but I always stop for a minute
And look at the house, the tragic house, the
house with nobody in it.
JOYCE KILMER [1886–1918], *The House With Nobody In It*

Though analogy is often misleading, it is the least misleading thing we have.

Notebooks. Music, Pictures, and Books

The phrase "unconscious humor" is the one contribution I have made to the current literature of the day.

Ib. Homo Unius Libri

Ideas and opinions, like living organisms, have a normal rate of growth which cannot be either checked or forced beyond a certain point. The more unpopular an opinion is, the more necessary is it that the holder should be somewhat punctilious in his observance of conventionalities generally.

Ib. The Art of Propagating Opinion

Genius . . . has been defined as a supreme capacity for taking trouble.[1] . . . It might be more fitly described as a supreme capacity for getting its possessors into trouble of all kinds and keeping them therein so long as the genius remains. *Ib. Genius*

I am the *enfant terrible* of literature and science.

Ib. Enfant Terrible: Myself

An apology for the Devil: It must be remembered that we have only heard one side of the case. God has written all the books.

Ib. Higgledy-Piggledy: An Apology for the Devil

God is Love — I dare say. But what a mischievous devil Love is!

Ib. God Is Love

To live is like to love — all reason is against it, and all healthy instinct for it. *Ib. Life and Love*

The Ancient Mariner would not have taken so well if it had been called *The Old Sailor*. *Ib. Titles and Subjects*

The public buys its opinions as it buys its meat, or takes in its milk, on the principle that it is cheaper to do

[1] See Buffon, p. 423b, and note.

this than to keep a cow. So it is, but the milk is more likely to be watered.

Notebooks. Sequel to "Alps and Sanctuaries"

I do not mind lying, but I hate inaccuracy.

Ib. Truth and Convenience: Falsehood

ANDREW CARNEGIE
1835–1919

The problem of our age is the proper administration of wealth, so that the ties of brotherhood may still bind together the rich and poor in harmonious relationship.

Wealth [*North American Review, June* 1889]

While the law [of competition] may be sometimes hard for the individual, it is best for the race, because it insures the survival of the fittest in every department. We accept and welcome, therefore, as conditions to which we must accommodate ourselves, great inequality of environment, the concentration of business, industrial and commercial, in the hands of a few, and the law of competition between these, as being not only beneficial, but essential for the future progress of the race.

Ib.

Upon the sacredness of property civilization itself depends — the right of the laborer to his hundred dollars in the savings bank, and equally the legal right of the millionaire to his millions.

Ib.

Surplus wealth is a sacred trust which its possessor is bound to administer in his lifetime for the good of the community. *Ib.*

Those who would administer wisely must, indeed, be wise, for one of the serious obstacles to the improvement of our race is indiscriminate charity.

Ib.

Thus is the problem of Rich and Poor to be solved. The law of accumulation will be left free; the laws of distribution free. Individualism will continue, but the millionaire will be but a trustee of the poor; entrusted for a season with a great part of the increased wealth of the community, but administering it for the community far better than it could or would have done for itself.[1] *Wealth*

The man who dies . . . rich dies disgraced. *Ib.*

Such, in my opinion, is the true Gospel concerning Wealth, obedience to which is destined some day to solve the problem of the Rich and the Poor, and to bring "Peace on earth, among men Good Will." *Ib.*

Three generations from shirtsleeves to shirtsleeves.[2] *Attributed*

RICHARD GARNETT
1835–1906

Man and woman may only enter Paradise hand in hand. Together, the myth tells us, they left it and together must they return.

De Flagello Myrteo [1905], *preface*, 12

Perfect love casts out prudery together with fear. *Ib.* 59

When Silence speaks for Love she has much to say. *Ib.* 99

Sweet are the words of Love, sweeter his thoughts:
Sweetest of all what Love nor says nor thinks. *Ib.* 250

Ascend above the restrictions and conventions of the world, but not so high as to lose sight of them.

Ib. 333

[1] See Maimonides, p. 155b; Spinoza, p. 374a; and Johnson, p. 431a.

[2] There's nobbut three generations atween clog and clog. — *Lancashire proverb*, which Carnegie liked to quote.

JOHN LUCKEY McCREERY
1835–1906

There is no death! The stars go down
To rise upon some other shore,
And bright in heaven's jeweled crown
They shine forevermore.
There Is No Death [1863], *st.* 1

ADAH ISAACS MENKEN
1835–1868

Where is the promise of my years,
Once written on my brow?
Ere errors, agonies, and fears
Brought with them all that speaks in tears,
Ere I had sunk beneath my peers —
Where sleeps that promise now?
El Suspiro (*Infelix*) [1868]

LOUISE CHANDLER MOULTON
1835–1908

Bend low, O dusky Night,
And give my spirit rest,
Hold me to your deep breast,
And put old cares to flight.
Give back the lost delight
That once my soul possessed,
When Love was loveliest.
Tonight

I hied me off to Arcady —
The month it was the month of May,
And all along the pleasant way
The morning birds were mad with glee,
And all the flowers sprang up to see,
As I went on to Arcady. *Arcady*

BISHOP HENRY CODMAN POTTER
1835–1908

We have exchanged the Washingtonian dignity for the Jeffersonian simplicity, which was in truth only another name for the Jacksonian vulgarity.
Address at the Washington Centennial Service in St. Paul's Chapel, New York [*April* 30, 1889]

HARRIET PRESCOTT SPOFFORD
1835–1921

The awful phantom of the hungry poor. *A Winter's Night*

CELIA LAIGHTON THAXTER
1835–1894

Sad soul, take comfort, nor forget
That sunrise never failed us yet.
The Sunrise Never Failed Us Yet, st. 4

Across the narrow beach we flit,
One little sandpiper and I;
And fast I gather, bit by bit,
The scattered driftwood, bleached and dry.
The wild waves reach their hands for it,
The wild wind raves, the tide runs high,
As up and down the beach we flit,
One little sandpiper and I.
The Sandpiper, st. 1

MARK TWAIN[1] [SAMUEL LANGHORNE CLEMENS]
1835–1910

I'll resk forty dollars that he can outjump any frog in Calaveras county.
The Celebrated Jumping Frog [1865]

I don't see no p'ints about that frog that's any better'n any other frog.
Ib.

[1] I was a fresh, new journalist, and needed a *nom de guerre;* so I confiscated the ancient mariner's discarded one ["Mark Twain"], and have done my best to make it remain what it was in his hands — a sign and symbol and warrant that whatever is found in its company may be gambled on as being the petrified truth. — *Life on the Mississippi* [1883], *ch.* 50. The earlier use of the pen name was by Captain Isaiah Sellers, in *The New Orleans Picayune.* The phrase "mark twain," meaning "two fathoms deep," was employed in making soundings on the Mississippi riverboats.

Soap and education are not as sudden as a massacre, but they are more deadly in the long run.

The Facts Concerning the Recent Resignation [1867]

Tomorrow night I appear for the first time before a Boston audience — 4000 critics.

Letter to Pamela Clemens Moffet [*November 9, 1869*]

They spell it Vinci and pronounce it Vinchy; foreigners always spell better than they pronounce.

The Innocents Abroad [1869], *ch. 19*

I do not want Michael Angelo for breakfast — for luncheon — for dinner — for tea — for supper — for between meals. *Ib. 27*

Lump the whole thing! say that the Creator made Italy from designs by Michael Angelo! *Ib.*

Guides cannot master the subtleties of the American joke. *Ib.*

There's millions in it!

The Gilded Age [1] [1873]

Barring that natural expression of villainy which we all have, the man looked honest enough.

A Mysterious Visit [1875]

This poor little one-horse town.

The Undertaker's Chat [1875]

Tom appeared on the sidewalk with a bucket of whitewash and a long-handled brush. He surveyed the fence, and all gladness left him and a deep melancholy settled down upon his spirit. Thirty yards of board fence nine feet high. Life to him seemed hollow, and existence but a burden.

The Adventures of Tom Sawyer [1876], *ch. 2*

Work consists of whatever a body is *obliged* to do . . . Play consists of whatever a body is not obliged to do.

Ib.

[1] Written in collaboration with CHARLES DUDLEY WARNER.

The minister gave out his text and droned along monotonously through an argument that was so prosy that many a head by and by began to nod — and yet it was an argument that dealt in limitless fire and brimstone and thinned the predestined elect down to a company so small as to be hardly worth the saving.

The Adventures of Tom Sawyer, ch. 5

There was no getting around the stubborn fact that taking sweetmeats was only "hooking," while taking bacon and hams and such valuables was plain simple *stealing* — and there was a command against that in the Bible. So they inwardly resolved that so long as they remained in the business, their piracies should not again be sullied with the crime of stealing. *Ib. 13*

To promise not to do a thing is the surest way in the world to make a body want to go and do that very thing.

Ib. 22

She makes me wash, they comb me all to thunder . . . The widder eats by a bell; she goes to bed by a bell; she gits up by a bell — everything's so awful reg'lar a body can't stand it. *Ib. 35*

A baby is an inestimable blessing and bother.

Letter to Annie Webster [*September 1, 1876*]

There is a sumptuous variety about the New England weather that compels the stranger's admiration — and regret. The weather is always doing something there; always attending strictly to business; always getting up new designs and trying them on people to see how they will go. But it gets through more business in spring than in any other season. In the spring I have counted one hundred and thirty-six different kinds of weather inside of twenty-four hours.[1]

New England Weather. Speech to the New England Society [*December 22, 1876*]

[1] See Charles Dudley Warner, p. 733b.

Probable nor'east to sou'west winds, varying to the southard and westard and eastard and points between; high and low barometer, sweeping round from place to place; probable areas of rain, snow, hail, and drought, succeeded or preceded by earthquakes with thunder and lightning.

New England Weather. Speech to the New England Society

We haven't all had the good fortune to be ladies; we haven't all been generals, or poets, or statesmen; but when the toast works down to the babies, we stand on common ground.

Answering a toast "To the babies," at a banquet in honor of General U.S. Grant [*November 14, 1879*]

Among the three or four million cradles now rocking in the land are some which this nation would preserve for ages as sacred things, if we could know which ones they are. *Ib.*

It is the longest river in the world — four thousand three hundred miles. . . . It is also the crookedest river in the world, since in one part of its journey it uses up one thousand three hundred miles to cover the same ground that the crow would fly over in six hundred and seventy-five.

Life on the Mississippi [*1883*], *ch. 1*

The world and the books are so accustomed to use, and over-use, the word "new" in connection with our country, that we early get and permanently retain the impression that there is nothing old about it. *Ib.*

Sired by a hurricane, dam'd by an earthquake. *Ib. 3*

When I'm playful I use the meridians of longitude and parallels of latitude for a seine, and drag the Atlantic Ocean for whales. I scratch my head with the lightning and purr myself to sleep with the thunder. *Ib.*

The Child of Calamity. *Ib.*

I was gratified to be able to answer promptly, and I did. I said I didn't know. *Life on the Mississippi, ch. 6*

Your true pilot cares nothing about anything on earth but the river, and his pride in his occupation surpasses the pride of kings. *Ib. 7*

By the Shadow of Death, but he's a lightning pilot! *Ib.*

A limb of Satan.[1] *Ib. 8*

I'll learn him or kill him. *Ib.*

Give an Irishman lager for a month, and he's a dead man. An Irishman is lined with copper, and the beer corrodes it. But whiskey polishes the copper and is the saving of him. *Ib. 23*

All the modern inconveniences. *Ib. 43*

The educated Southerner has no use for an *r*, except at the beginning of a word. *Ib. 44*

In the South the war is what A.D. is elsewhere; they date from it. *Ib. 45*

War talk by men who have been in a war is always interesting; whereas moon talk by a poet who has not been in the moon is likely to be dull. *Ib.*

Sir Walter [Scott] had so large a hand in making Southern character as it existed before the war that he is in great measure responsible for the war. *Ib. 46*

It was without a compeer among swindles. It was perfect, it was rounded, symmetrical, complete, colossal. *Ib. 52*

Persons attempting to find a motive in this narrative will be prosecuted; persons attempting to find a moral in it will be banished; persons attempting to find a plot in it will be shot.

By Order of the Author.

Adventures of Huckleberry Finn [*1884*]. *Notice*

You don't know about me without you have read a book by the name of

[1] Also in *The Prince and the Pauper, ch. 13.*

The Adventures of Tom Sawyer; but that ain't no matter. That book was made by Mr. Mark Twain, and he told the truth, mainly. There was things which he stretched, but mainly he told the truth.

Adventures of Huckleberry Finn, ch. 1

Jim was most ruined for a servant, because he got stuck up on account of having seen the devil and been rode by witches. *Ib. 2*

We catched fish and talked, and we took a swim now and then to keep off sleepiness. It was kind of solemn, drifting down the big, still river, laying on our backs looking up at the stars, and we didn't ever feel like talking loud, and it warn't often that we laughed — only a little kind of a low chuckle. We had mighty good weather as a general thing, and nothing ever happened to us at all. *Ib. 12*

It most froze me to hear such talk. . . . Thinks I, this is what comes of my not thinking. Here was this nigger, which I had as good as helped to run away, coming right out flat-footed and saying he would steal his children — children that belonged to a man I didn't even know, a man that hadn't ever done me no harm. *Ib. 16*

Pilgrim's Progress, about a man that left his family, it didn't say why. I read considerable in it now and then. The statements was interesting but tough. *Ib. 17*

There warn't anybody at the church, except maybe a hog or two, for there warn't any lock on the door, and hogs likes a puncheon floor in summertime because it's cool. If you notice, most folks don't go to church only when they've got to; but a hog is different. *Ib. 18*

We said there warn't no home like a raft, after all. Other places do seem so cramped up and smothery, but a raft don't. You feel mighty free and easy and comfortable on a raft. *Ib.*

A monstrous big river.

Adventures of Huckleberry Finn. ch. 19

Hain't we got all the fools in town on our side? And ain't that a big enough majority in any town? [1]

Ib. 26

I was trying to make my mouth *say* I would do the right thing and the clean thing, and go and write to that nigger's owner and tell where he was; but deep down in me I knowed it was a lie, and He knowed it. You can't pray a lie — I found that out. *Ib. 31*

I was a-trembling because I'd got to decide forever betwixt two things, and I knowed it. I studied for a minute, sort of holding my breath, and then says to myself, "All right, then, I'll *go* to hell." *Ib.*

An experienced, industrious, ambitious, and often quite picturesque liar.

The Private History of a Campaign That Failed [1885]

He is now fast rising from affluence to poverty.

Henry Ward Beecher's Farm [1885]

He [George Washington Cable] has taught me to abhor and detest the Sabbath day and hunt up new and troublesome ways to dishonor it.

Letter to William Dean Howells [February 27, 1885]

Whenever the literary German dives into a sentence, that is the last you are going to see of him till he emerges on the other side of his Atlantic with his verb in his mouth.

A Connecticut Yankee at King Arthur's Court [1889], *ch. 22*

Weather is a literary speciality, and no untrained hand can turn out a good article on it.

The American Claimant [1892], *foreword*

[1] See *Pudd'nhead Wilson's New Calendar,* p. 763a.

Tell the truth or trump — but get the trick.

Pudd'nhead Wilson [1894]. *Pudd'nhead Wilson's Calendar, ch. 1*

Adam was but human — this explains it all. He did not want the apple for the apple's sake, he wanted it only because it was forbidden. *Ib. 2*

Whoever has lived long enough to find out what life is, knows how deep a debt of gratitude we owe to Adam, the first great benefactor of our race. He brought death into the world. *Ib. 3*

Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education. *Ib. 5*

Habit is habit, and not to be flung out of the window by any man, but coaxed downstairs a step at a time. *Ib. 6*

One of the most striking differences between a cat and a lie is that a cat has only nine lives. *Ib. 7*

The holy passion of Friendship is of so sweet and steady and loyal and enduring a nature that it will last through a whole lifetime, if not asked to lend money. *Ib. 8*

Why is it that we rejoice at a birth and grieve at a funeral? It is because we are not the person involved. *Ib. 9*

All say, "How hard it is that we have to die" — a strange complaint to come from the mouths of people who have had to live. *Ib. 10*

When angry, count four; when very angry, swear.[1] *Ib.*

Courage is resistance to fear, mastery of fear — not absence of fear. *Ib. 12*

Nothing so needs reforming as other people's habits. *Ib. 15*

Put all your eggs in the one basket and — WATCH THAT BASKET. *Ib.*

[1] See Jefferson, p. 474a.

If you pick up a starving dog and make him prosperous, he will not bite you. This is the principal difference between a dog and a man.

Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, ch. 16

Few things are harder to put up with than the annoyance of a good example. *Ib. 19*

It were not best that we should all think alike; it is difference of opinion that makes horse races. *Ib.*

Be good and you will be lonesome.

Following the Equator [1897]. *Caption for author's photograph on shipboard, frontispiece of first edition*

When in doubt tell the truth.

Ib. vol. I, Pudd'nhead Wilson's New Calendar, ch. 2

Truth is the most valuable thing we have. Let us economize it. *Ib. 7*

It could probably be shown by facts and figures that there is no distinctly native American criminal class except Congress. *Ib. 8*

Everything human is pathetic. The secret source of Humor itself is not joy but sorrow. There is no humor in heaven. *Ib. 10*

We should be careful to get out of an experience only the wisdom that is in it — and stop there; lest we be like the cat that sits down on a hot stove lid. She will never sit down on a hot stove lid again — and that is well; but also she will never sit down on a cold one any more. *Ib. 11*

We can secure other people's approval, if we do right and try hard; but our own is worth a hundred of it, and no way has been found out of securing that. *Ib. 14*

It is easier to stay out than get out. *Ib. 18*

Pity is for the living, envy is for the dead. *Ib. 19*

It is by the goodness of God that in our country we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practice either of them.

Following the Equator, vol. I, Pudd'nhead Wilson's New Calendar, ch. 20

"*Classic.*" A book which people praise and don't read. *Ib. 25*

Man is the only animal that blushes. Or needs to. *Ib. 27*

Let us be thankful for the fools. But for them the rest of us could not succeed.[1] *Ib. 28*

There are several good protections against temptations, but the surest is cowardice.[2] *Ib. 36*

There is an old-time toast which is golden for its beauty. "When you ascend the hill of prosperity may you not meet a friend." *Ib. II, 5*

Each person is born to one possession which outvalues all his others — his last breath. *Ib. 6*

It takes your enemy and your friend, working together, to hurt you to the heart; the one to slander you and the other to get the news to you. *Ib. 9*

Grief can take care of itself, but to get the full value of a joy you must have somebody to divide it with.

Ib. 12

In statesmanship get the formalities right, never mind about the moralities.

Ib. 29

Everyone is a moon, and has a dark side which he never shows to anybody.[3]

Ib. 30

The reports of my death are greatly exaggerated.

Cable from London to the Associated Press [1897]

A round man cannot be expected to fit in a square hole right away. He must have time to modify his shape.

More Tramps Abroad [1897]

In Boston they ask, How much does he know? In New York, How much is he worth? In Philadelphia, Who were his parents?

What Paul Bourget Thinks of Us [1899]

The silent colossal National Lie that is the support and confederate of all the tyrannies and shams and inequalities and unfairnesses that afflict the peoples — that is the one to throw bricks and sermons at.

My First Lie, and How I Got Out of It [1900]

The blessings-of-civilization trust, wisely and cautiously administered, is a daisy. There is more money in it, more territory, more sovereignty, and other kinds of emolument, than there is in any other game that is played. But Christendom . . . has been so eager to get every stake that appeared on the green cloth, that the people who sit in darkness[1] have noticed it . . . and have become suspicious of the blessings of civilization.

To the Person Sitting in Darkness [1901]

Always do right. This will gratify some people, and astonish the rest.[2]

To the Young People's Society, Greenpoint Presbyterian Church, Brooklyn [*February 16, 1901*]

A powerful agent is the right word. Whenever we come upon one of those intensely right words in a book or a newspaper the resulting effect is physical as well as spiritual, and electrically prompt.

Essay on William Dean Howells [1906]

[1] See *Huckleberry Finn*, p. 761b.
[2] See Wilde, p. 839a.
[3] See Robert Browning, p. 665b.

[1] See *Psalms 107:10*, p. 21b.
The people which sat in darkness saw great light. — *Matthew 4:16*
[2] President Truman kept this saying on his desk in the White House.

It may be called the Master Passion, the hunger for self-approval.

What Is Man? [1906], *ch. 6*

The fact that man knows right from wrong proves his *intellectual* superiority to the other creatures; but the fact that he can *do* wrong proves his *moral* inferiority to any creature that *cannot*.

Ib.

Thunder is good, thunder is impressive; but it is lightning that does the work.

Letter to an Unidentified Person [1908]

As out of place as a Presbyterian in Hell.

From Albert Bigelow Paine, *Mark Twain* [1912]

You tell me whar a man gits his corn pone, en I'll tell you what his 'pinions is.

Europe and Elsewhere [1925]. *Corn Pone Opinions*

Its name is Public Opinion. It is held in reverence. It settles everything. Some think it is the voice of God. *Ib.*

Biographies are but the clothes and buttons of the man — the biography of the man himself cannot be written.

Autobiography [1924], *vol. I, p. 2*

Of all the creatures that were made he [man] is the most detestable. Of the entire brood he is the only one — the solitary one — that possesses malice. That is the basest of all instincts, passions, vices — the most hateful. . . . He is the only creature that inflicts pain for sport, knowing it to *be* pain. . . . Also — in all the list he is the only creature that has a nasty mind. *Ib. II, p. 7*

The trade of critic, in literature, music, and the drama, is the most degraded of all trades. *Ib. p. 69*

I believe that our Heavenly Father invented man because he was disappointed in the monkey.

From Bernard de Voto, *Mark Twain in Eruption* [1940]

Familiarity breeds contempt — and children.[1] *Notebooks*

Good breeding consists in concealing how much we think of ourselves and how little we think of the other person. *Ib.*

Death, the only immortal who treats us all alike, whose pity and whose peace and whose refuge are for all — the soiled and the pure, the rich and the poor, the loved and the unloved.

Ib. Memorandum written on his deathbed

Loyalty to petrified opinion never yet broke a chain or freed a human soul.

Inscription beneath his bust in the Hall of Fame

The calm confidence of a Christian with four aces. *Attributed*

THOMAS BAILEY ALDRICH
1836–1907

"Root Beer Sold Here." It seemed to me the perfection of pith and poetry.

The Story of a Bad Boy [1870]

Somewhere — in desolate windswept space —
In Twilight land — in No-man's land —
Two hurrying Shapes met face to face,
And bade each other stand.

"And who are you?" cried one agape,
Shuddering in the gloaming light.
"I know not," said the second Shape,
"I only died last night!"

Identity [1877]

We knew it would rain, for the poplars showed
The white of their leaves.

Before the Rain, st. 3

Some weep because they part,
And languish brokenhearted,
And others — O my heart! —
Because they never parted.

The Difference

[1] See Aesop, p. 76a.

My mind lets go a thousand things,
Like dates of wars and deaths of kings.
Memory

It was very pleasant to me to get a letter from you the other day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think that I mastered anything beyond the date (which I knew) and the signature (which I guessed at). There's a singular and a perpetual charm in a letter of yours; it never grows old, it never loses its novelty. . . . Other letters are read and thrown away and forgotten, but yours are kept forever — unread. One of them will last a reasonable man a lifetime.
Letter to Edward Sylvester Morse

So take him, Earth, and this his mortal part
With that shrewd alchemy thou hast, transmute
To flower and leaf in thine unending springs!
Inscription on his gravestone

ISABELLA MARY BEETON
1836–1865

A place for everything and everything in its place.
The Book of Household Management [1861]

Clear as you go. *Ib.*

EDWARD ERNEST BOWEN
1836–1901

Forty years on, when afar and asunder
Parted are those who are singing today.
Forty Years On, Harrow football song [1872]

JOSEPH CHAMBERLAIN
1836–1914

I never like being hit without striking back.
Speech on tariff reform, Greenock, Scotland [*October 7, 1903*]

Provided that the City of London remains as it is at present, the clearing-house of the world.
Speech, Guildhall, London [*January 19, 1904*]

The day of small nations has long passed away. The day of Empires has come.
Speech, Birmingham [*May 12, 1904*]

WILLIAM SCHWENCK GILBERT[1]
1836–1911

Of all the ships upon the blue,
No ship contain'd a better crew
Than that of worthy Captain Reece,
Commanding of the Mantelpiece.
The "Bab" Ballads [1866–1871]. *Captain Reece, st. 1*

The *Times* and *Saturday Review*
Beguiled the leisure of the crew.
Ib. st. 7

I write the pretty mottoes which you find inside the crackers.
Ib. Ferdinando and Elvira

And down in fathoms many went the captain and the crew;
Down went the owners — greedy men whom hope of gain allured:
Oh, dry the starting tear, for they were heavily insured.
Ib. Etiquette, st. 1

Oh, I am a cook and a captain bold
And the mate of the *Nancy* brig,
And a bo'sun tight, and a midship-mite,
And the crew of the captain's gig.
The "Bab" Ballads. The Yarn of the "Nancy Bell," st. 3

As innocent as a new-laid egg.
Engaged [1877], *act I*

I'm called Little Buttercup — dear little Buttercup,
Though I could never tell why.
H.M.S. Pinafore [1878], *act I*

[1] His foe was folly and his weapon wit. — Anthony Hope Hawkins, *inscription on Gilbert Memorial, Victoria Embankment, London*

I am the Captain of the *Pinafore;*
And a right good captain too!
H.M.S. Pinafore, act I

And I'm never, never sick at sea!
What, never?
No, never!
What, *never?*
Hardly ever!
He's hardly ever sick at sea!
Then give three cheers, and one cheer more
For the hardy Captain of the *Pinafore!*
Ib.

I never never use a big, big D. *Ib*

And so do his sisters, and his cousins, and his aunts!
His sisters and his cousins,
Whom he reckons up by dozens,
And his aunts! *Ib.*

When I was a lad I served a term
As office boy to an Attorney's firm.
I cleaned the windows and I swept the floor
And I polished up the handle of the big front door.
I polished up that handle so carefullee
That now I am the Ruler of the Queen's Navee! *Ib.*

Stick close to your desks and *never go to sea,*
And you all may be Rulers of the Queen's Navee! *Ib.*

Things are seldom what they seem,
Skim milk masquerades as cream.[1]
Ib. II

He is an Englishman!
For he himself has said it,
And it's greatly to his credit,
That he is an Englishman! *Ib.*

For he might have been a Roosian,
A French or Turk or Proosian,
Or perhaps Itali-an.
But in spite of all temptations
To belong to other nations,
He remains an Englishman. *Ib.*

[1] See Phaedrus, p. 129b, and Longfellow, p. 620b.

It is, it is a glorious thing
To be a Pirate King.
Pirates of Penzance [1879], *act I*

I am the very model of a modern Major-General. *Ib.*

I know the Kings of England, and I quote the fights historical,
From Marathon to Waterloo, in order categorical. *Ib.*

When the foeman bares his steel,
Tarantara, tarantara!
We uncomfortable feel,
Tarantara. *Ib. II*

When constabulary duty's to be done,
The policeman's lot is not a happy one. *Ib.*

Come, friends, who plow the sea,
Truce to navigation,
Take another station;
Let's vary piracee
With a little burglaree.[1] *Ib.*

Twenty love-sick maidens we,
Love-sick all against our will.
Patience [1881], *act I*

You must lie upon the daisies and discourse in novel phrases of your complicated state of mind,
The meaning doesn't matter if it's only idle chatter of a transcendental kind.
And everyone will say,
As you walk your mystic way,
"If this young man expresses himself in terms too deep for *me,*
Why, what a very singularly deep young man this deep young man must be!" *Ib.*

Then a sentimental passion of a vegetable fashion must excite your languid spleen,
An attachment à la Plato for a bashful young potato, or a not too French French bean!
Though the Philistines may jostle, you will rank as an apostle in the high aesthetic band,

[1] The roistering chorus "Hail, hail, the gang's all here" is sung to Sir Arthur Sullivan's music for these lines.

If you walk down Piccadilly with a poppy or a lily in your medieval hand.
And everyone will say,
As you walk your flowery way,
"If he's content with a vegetable love, which would certainly not suit *me*,
Why, what a most particularly pure young man this pure young man must be!" *Patience, act I*

Prithee, pretty maiden, will you marry me?
(Hey, but I'm hopeful, willow, willow, waly!) *Ib.*

While this magnetic,
Peripatetic
Lover, he lived to learn,
By no endeavor,
Can magnet ever
Attract a silver churn! *Ib. II*

Sing "Hey to you — good day to you" —
Sing "Bah to you — ha! ha! to you" —
Sing "Booh to you — pooh, pooh to you." *Ib.*

Francesca di Rimini, miminy, piminy,
Je-ne-sais-quoi young man! *Ib.*

A greenery-yallery, Grosvenor Gallery,
Foot-in-the-grave young man! *Ib.*

I see no objection to stoutness, in moderation. *Iolanthe* [1882], *act I*

None shall part us from each other,
One in life and death are we:
All in all to one another —
I to thee and thou to me!
Thou the tree and I the flower —
Thou the idol; I the throng —
Thou the day and I the hour —
Thou the singer; I the song! *Ib.*

Bow, bow, ye lower middle classes!
Bow, bow, ye tradesmen, bow, ye masses. *Ib.*

The Law is the true embodiment
Of everything that's excellent.
It has no kind of fault or flaw,
And I, my Lords, embody the Law. *Ib.*

Pretty young wards in Chancery. *Iolanthe, act I*

A pleasant occupation for
A rather susceptible Chancellor! *Ib.*

For I'm not so old, and not so plain,
And I'm quite prepared to marry again. *Ib.*

Spurn not the nobly born
With love affected,
Nor treat with virtuous scorn
The well-connected. *Ib.*

Hearts just as pure and fair
May beat in Belgrave Square
As in the lowly air
Of Seven Dials. *Ib.*

Here's a pretty kettle of fish! *Ib. II*

When I went to the Bar as a very young man
(Said I to myself, said I). *Ib.*

I am an intellectual chap,
And think of things that would astonish you.
I often think it's comical
How nature always does contrive
That every boy and every gal,
That's born into the world alive,
Is either a little Liberal,
Or else a little Conservative! *Ib.*

The House of Peers, throughout the war,
Did nothing in particular,
And did it very well. *Ib.*

Oh, Captain Shaw!
Type of true love kept under!
Could thy Brigade
With cold cascade
Quench my great love, I wonder! *Ib.*

When you're lying awake with a dismal headache, and repose is tabooed by anxiety,
I conceive you may use any language you choose to indulge in, without impropriety. *Ib.*

For you dream you are crossing the Channel, and tossing about in a steamer from Harwich —
Which is something between a large

bathing machine and a very small second class carriage.

Iolanthe, act II

Faint heart never won fair lady!
Nothing venture, nothing win [1] —
Blood is thick, but water's thin —
In for a penny, in for a pound —
It's Love that makes the world go round! [2] *Ib.*

Politics we bar,
They are not our bent:
On the whole we are
Not intelligent.

Princess Ida [1884], *act I*

I love my fellow creatures — I do all the good I can —
Yet everybody says I'm such a disagreeable man!
And I can't think why! *Ib.*

Darwinian Man, though well-behaved,
At best is only a monkey shaved!

Ib. II

A wandering minstrel I —
A thing of shreds and patches,
Of ballads, songs and snatches,
And dreamy lullaby!

The Mikado [1885], *act I*

I can't help it. I was born sneering.

Ib.

As some day it may happen that a victim must be found,
I've got a little list — I've got a little list.
Of society offenders who might well be underground,
And who never would be missed — who never would be missed. *Ib.*

The idiot who praises, with enthusiastic tone,
All centuries but this, and every country but his own.[3] *Ib.*

Three little maids from school are we,
Pert as a schoolgirl well can be,
Filled to the brim with girlish glee.

Ib.

Ah, pray make no mistake,
We are not shy;
We're very wide awake,
The moon and I!

The Mikado, act I

Here's a pretty state of things!
Here's a pretty how-de-do. *Ib.*

My object all sublime
I shall achieve in time —
To make the punishment fit the crime.

Ib. II

A source of innocent merriment! *Ib.*

On a cloth untrue
With a twisted cue
And elliptical billiard balls. *Ib.*

I drew my snickersnee! *Ib.*

The flowers that bloom in the spring, tra la,
Have nothing to do with the case.

Ib.

On a tree by a river a little tomtit
Sang "Willow, titwillow, titwillow!"
And I said to him, "Dicky-bird, why do you sit
Singing 'Willow, titwillow, titwillow!'
"Is it weakness of intellect, birdie?" I cried,
"Or a rather tough worm in your little inside?"
With a shake of his poor little head he replied,
"Oh, willow, titwillow, titwillow!"

Ib.

There's a fascination frantic
In a ruin that's romantic;
Do you think you are sufficiently decayed? *Ib.*

He uses language that would make your hair curl.

Ruddigore [1887], *act I*

For you are such a smart little craft —
Such a neat little, sweet little craft,
Such a bright little, tight little,
Slight little, light little
Trim little, prim little craft! *Ib. II*

I have a song to sing O!
Sing me your song, O!

The Yeomen of the Guard [1888], *act I*

[1] See Heywood, p. 184b.
[2] See Lewis Carroll, p. 744b, and Anonymous. p. 1105b.
[3] See Overbury, p. 315b, and Canning, p. 506b.

It's a song of a merryman, moping mum,
Whose soul was sad, and whose glance was glum,
Who sipped no sup, and who craved no crumb,
As he sighed for the love of a lady.
The Yeoman of the Guard, act I

He led his regiment from behind —
He found it less exciting.
The Gondoliers [1889], *act I*

That celebrated,
Cultivated,
Underrated nobleman,
The Duke of Plaza Toro! *Ib.*

No soldier in that gallant band
Hid half as well as he did.
He lay concealed throughout the war,
And this preserved his gore, O!
Ib.

Of that there is no manner of doubt —
No probable, possible shadow of doubt —
No possible doubt whatever. *Ib.*

Life's a pudding full of plums;
Care's a canker that benumbs,
Wherefore waste our elocution
On impossible solution?
Life's a pleasant institution,
Let us take it as it comes! *Ib.*

Life's perhaps the only riddle
That we shrink from giving up. *Ib.*

The gratifying feeling that our duty has been done. *Ib.*

Take a pair of sparkling eyes. *Ib.*

When everyone is somebodee,
Then no one's anybody. *Ib.*

The world has joked incessantly for over fifty centuries,
And every joke that's possible has long ago been made.
His Excellency: The Played-Out Humorist [1894]

Humor is a drug which it's the fashion to abuse. *Ib.*

BRET HARTE [FRANCIS BRETT HARTE]
1836–1902

A smile lit the eyes of the expiring Kentuck. "Dying!" he repeated. "He's a-taking me with him — tell the boys I've got the Luck with me now"; and the strong man, clinging to the frail babe as a drowning man is said to cling to a straw, drifted away into the shadowy river that flows forever to the unknown sea.
The Luck of Roaring Camp [1868]

At the head of the gulch, on one of the largest pine trees, they found the deuce of clubs pinned to the bark with a bowie knife. It bore the following, written in pencil in a firm hand: "Beneath this tree lies the body of JOHN OAKHURST, who struck a streak of bad luck on the 23rd of November, 1850, and handed in his checks on the 7th of December, 1850."
The Outcasts of Poker Flat [1858]

Which I wish to remark,
And my language is plain,
That for ways that are dark
And for tricks that are vain,
The heathen Chinee is peculiar.
Plain Language from Truthful James [1870], *st. 1*

Ah Sin was his name. *Ib. st. 2*

With the smile that was childlike and bland. *Ib. st. 4*

We are ruined by Chinese cheap labor. *Ib. st. 7*

And on that grave where English oak and holly
And laurel wreaths entwine,
Deem it not all a too presumptuous folly,
This spray of Western pine!
Dickens in Camp [1870], *st. 10*

I reside at Table Mountain, and my name is Truthful James;

I am not up to small deceit, or any sinful games.
The Society Upon the Stanislaus, st. 1

And he smiled a kind of sickly smile, and curled up on the floor,
And the subsequent proceedings interested him no more. *Ib. st. 7*

For there be women, fair as she,
Whose verbs and nouns do more agree. *Mrs. Judge Jenkins, st. 19*

Oh, yer's yer good old whiskey,
Drink it down.
Two Men of Sandy Bar [1876], act IV

One big vice in a man is apt to keep out a great many smaller ones. *Ib.*

Give me a man that is capable of a devotion to anything, rather than a cold, calculating average of all the virtues! *Ib.*

JANE ELLICE HOPKINS
1836–1904

Genius is an infinite capacity for taking pains.[1]
Work Amongst Working Men [1870]

CESARE LOMBROSO
1836–1909

Klopstock was questioned regarding the meaning of a passage in his poem. He replied, "God and I both knew what it meant once; now God alone knows." [2]
The Man of Genius, pt. I, ch. 2

The appearance of a single great genius is more than equivalent to the birth of a hundred mediocrities.
Ib. II, 2

"Lawsuit mania" . . . a continual craving to go to law against others, while considering themselves the injured party. *Ib. III, 3*

[1] See Buffon, p. 423b, and note.

[2] Also attributed to Browning, apropos of his *Sordello*.

The ignorant man always adores what he cannot understand.
The Man of Genius, pt. III, ch. 3

Men in general, but more particularly the insane, love to speak of themselves, and on this theme they even become eloquent. *Ib. IV, 1*

FITZHUGH LUDLOW
1836–1870

While we wait for the napkin, the soup gets cold,
While the bonnet is trimming, the face grows old,
When we've matched our buttons, the pattern is sold,
And everything comes too late — too late. *Too Late, st. 2*

JOHN BURROUGHS
1837–1921

Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.
Waiting, st. 1

I was born with a chronic anxiety about the weather.
Is It Going to Rain?

Literature is an investment of genius which pays dividends to all subsequent times. *Literary Fame*

It is always easier to believe than to deny. Our minds are naturally affirmative.
The Light of Day. The Modern Skeptic

Time does not become sacred to us until we have lived it.
The Spell of the Past

Nature teaches more than she preaches. There are no sermons in stones. It is easier to get a spark out of a stone than a moral.
Time and Change. The Gospel of Nature

Life is a struggle, but not a warfare.
The Summit of the Years

GROVER CLEVELAND
1837–1908

Public officers are the servants and agents of the people, to execute the laws which the people have made.

Letter accepting the nomination for Governor of New York [*October* 1882]

Your every voter, as surely as your chief magistrate, exercises a public trust.[1]

Inaugural Address [*March* 4, 1885]

However plenty silver dollars may become, they will not be distributed as gifts among the people.

First Annual Message [*December* 8, 1885]

The so-called debtor class . . . are not dishonest because they are in debt.

Ib.

After an existence of nearly twenty years of almost innocuous desuetude these laws are brought forth.

Message [*March* 1, 1886]

When more of the people's sustenance is exacted through the form of taxation than is necessary to meet the just obligations of government and expenses of its economical administration, such exaction becomes ruthless extortion and a violation of the fundamental principles of a free government.

Second Annual Message [*December* 1886]

It is a condition which confronts us — not a theory.[2]

Third Annual Message [*December* 6, 1887]

The lessons of paternalism ought to be unlearned and the better lesson taught that while the people should patriotically and cheerfully support their government, its functions do not include the support of the people.

Inaugural Address [*March* 4, 1893]

I have tried so hard to do the right.

Last words

ADMIRAL GEORGE DEWEY
1837–1917

You may fire when you are ready, Gridley.

To the captain of Dewey's flagship at the Battle of Manila Bay [*May* 1, 1898]

WILLIAM DEAN HOWELLS
1837–1920

We live, but a world has passed away
With the years that perished to make us men. *The Mulberries*

Lord, for the erring thought
Not into evil wrought:
Lord, for the wicked will
Betrayed and baffled still:
For the heart from itself kept,
Our thanksgiving accept.

A Thanksgiving

Though I move with leaden feet,
Light itself is not so fleet;
And before you know me gone
Eternity and I are one. *Time*

He who sleeps in continual noise is wakened by silence.

Pordenone, IV

See how today's achievement is only tomorrow's confusion;
See how possession always cheapens the thing that was precious. *Ib.*

The wrecks of slavery are fast growing a fungus crop of sentiment.

Their Wedding Journey [1872]

They were Americans, and they knew how to worship a woman.

The Lady of the Aroostook [1879]

[1] "Public office is a public trust" was used by the Cleveland administration as its motto. See Matthew Henry, p. 386b; Burke, p. 454b; Jefferson, p. 472b; Clay, p. 538b; and Calhoun, p. 545b.

[2] See Disraeli, p. 611b.

The Bostonian who leaves Boston ought to be condemned to perpetual exile.

The Rise of Silas Lapham [1885], *ch. 5*

The man of letters must make up his mind that in the United States the fate of a book is in the hands of the women. *Literature and Life* [1902]

Does it afflict you to find your books wearing out? I mean literally. . . . The mortality of all inanimate things is terrible to me, but that of books most of all.

Letter to Charles Eliot Norton [*April 6, 1903*]

I am not sorry for having wrought in common, crude material so much; that is the right American stuff; and perhaps hereafter, when my din is done, if anyone is curious to know what that noise was, it will be found to have proceeded from a small insect which was scraping about on the surface of our life and trying to get into its meaning for the sake of the other insects larger or smaller. That is, such has been my unconscious work; consciously, I was always, as I still am, trying to fashion a piece of literature out of the life next at hand.

Ib. [*April 26, 1903*]

Clemens was sole, incomparable, the Lincoln of our literature.

My Mark Twain

Some people can stay longer in an hour than others can in a week.

Attributed

HORACE PORTER
1837–1921

A mugwump is a person educated beyond his intellect.

A slogan of the Cleveland-Blaine campaign [1884]

INNES RANDOLPH
1837–1887

Oh, I'm a good old rebel, that's what I am,
And for this land of freedom, I do not give a damn.
I'm glad I fought agin her, I only wish we'd won,
And I ain't axed any pardon for anything I've done.

A Good Old Rebel [*c. 1870*], *st. 1*

I won't be reconstructed, and I don't give a damn.

Ib. st. 4

ALGERNON CHARLES SWINBURNE
1837–1909

Maiden and mistress of the months and stars
Now folded in the flowerless fields of heaven.

Atalanta in Calydon [*1865*], *l. 1*

When the hounds of spring are on winter's traces,
The mother of months in meadow or plain
Fills the shadows and windy places
With lisp of leaves and ripple of rain;
And the brown bright nightingale amorous
Is half assuaged for Itylus,
For the Thracian ships and the foreign faces,
The tongueless vigil, and all the pain.

Ib. chorus, st. 1

Come with bows bent and with emptying of quivers,
Maiden most perfect, lady of light,
With a noise of winds and many rivers,
With a clamor of waters, and with might;
Bind on thy sandals, O thou most fleet,
Over the splendor and speed of thy feet,
For the faint east quickens, the wan west shivers,
Round the feet of the day and the feet of the night.

Ib. st. 2

For winter's rains and ruins are over,
And all the season of snows and sins;

The days dividing lover and lover,
The light that loses, the night that wins;
And time remembered is grief forgotten,
And frosts are slain and flowers begotten,
And in green underwood and cover
Blossom by blossom the spring begins.
Atalanta in Calydon, chorus, st. 4

Before the beginning of years
There came to the making of man
Time, with a gift of tears;
Grief, with a glass that ran;
Pleasure, with pain for leaven;
Summer, with flowers that fell;
Remembrance fallen from heaven,
And madness risen from hell;
Strength without hands to smite;
Love that endures for a breath;
Night, the shadow of light,
And life, the shadow of death.
Ib. chorus, st. 1

Eyesight and speech they wrought
For the veils of the soul therein,
A time for labor and thought,
A time to serve and to sin; [1]
They gave him light in his ways,
And love, and a space for delight,
And beauty and length of days,
And night, and sleep in the night.
His speech is a burning fire;
With his lips he travaileth;
In his heart is a blind desire,
In his eyes foreknowledge of death;
He weaves, and is clothed with derision;
Sows, and he shall not reap;
His life is a watch or a vision
Between a sleep and a sleep.
Ib. st. 3

We have seen thee, O Love, thou art fair; thou art goodly, O Love.
Ib. chorus

For words divide and rend;
But silence is most noble till the end.
Ib.

[1] See *Ecclesiastes 3:2*, p. 27b.

O wise among women, and wisest,
Our Lady of Pain.
Dolores [1866], *st. 5*

Change in a trice
The lilies and languors of virtue
For the raptures and roses of vice.
Ib. st. 9

O splendid and sterile Dolores,
Our Lady of Pain. *Ib.*

Ah beautiful passionate body
That never has ached with a heart!
Ib. st. 11

The delight that consumes the desire,
The desire that outruns the delight.
Ib. st. 14

Despair the twin-born of devotion.
Ib.

I have passed from the outermost portal
To the shrine where a sin is a prayer.
Ib. st. 17

For the crown of our life as it closes
Is darkness, the fruit there of dust;
No thorns go as deep as a rose's,
And love is more cruel than lust.
Time turns the old days to derision,
Our loves into corpses or wives;
And marriage and death and division
Make barren our lives. *Ib. st. 20*

What ailed us, O gods, to desert you
For creeds that refuse and restrain?
Come down and redeem us from virtue,
Our Lady of Pain. *Ib. st. 35*

Lo, this is she that was the world's delight.
Laus Veneris [1866], *st. 3*

Ah, yet would God this flesh of mine might be
Where air might wash and long leaves cover me;
Where tides of grass break into foam of flowers,
Or where the wind's feet shine along the sea. *Ib. st. 14*

O sad kissed mouth, how sorrowful it is! *Ib. st. 79*

To have known love, how bitter a thing
it is. *Laus Veneris, st. 103*

There will no man do for your sake, I
think,
What I would have done for the least
word said.
I had wrung life dry for your lips to
drink,
Broken it up for your daily bread.
The Triumph of Time [1866],
st. 12

At the door of life, by the gate of breath,
There are worse things waiting for men
than death. *Ib. st. 20*

I will go back to the great sweet mother,
Mother and lover of men, the sea.
Ib. st. 33

I shall never be friends again with
roses;
I shall loathe sweet tunes. *Ib. st. 45*

Marvelous mercies and infinite love.
Les Noyades [1866], *st. 1*

I am sick of singing; the bays burn deep
and chafe: I am fain
To rest a little from praise and grievous
pleasure and pain.
*Hymn to Proserpine: After the
Proclamation in Rome of the
Christian Faith* [1866]

Thou hast conquered, O pale Galilean; [1]
the world has grown gray from thy
breath;
We have drunken of things Lethean,
and fed on the fullness of death.
Laurel is green for a season, and love is
sweet for a day;
But love grows bitter with treason, and
laurel outlives not May.
Sleep, shall we sleep after all? for the
world is not sweet in the end;
For the old faiths loosen and fall, the
new years ruin and rend. *Ib.*

I shall die as my fathers died, and sleep
as they sleep; even so.
For the glass of the years is brittle
wherein we gaze for a span. *Ib.*

[1] See Julian, p. 144b.

For there is no God found stronger
than death; and death is a sleep.
Hymn to Proserpine

If you loved me ever so little,
I could bear the bonds that gall,
I could dream the bonds were brittle;
You do not love me at all.
Satia Te Sanguine [1866], *st. 1*

While he lives let a man be glad,
For none hath joy of his death.
A Lamentation [1866]. *I, st. 4*

If love were what the rose is,
And I were like the leaf,
Our lives would grow together
In sad or singing weather.
A Match [1866], *st. 1*

If you were April's lady,
And I were lord in May. *Ib. st. 5*

If you were queen of pleasure,
And I were king of pain,
We'd hunt down love together,
Pluck out his flying feather,
And teach his feet a measure,
And find his mouth a rein.
Ib. st. 6

For in the time we know not of
Did fate begin
Weaving the web of days that wove
Your doom, Faustine.
Faustine [1866], *st. 24*

Take hand and part with laughter;
Touch lips and part with tears;
Once more and no more after,
Whatever comes with years.
Rococo [1866], *st. 1*

Forget that I remember,
And dream that I forget. *Ib. st. 2*

The burden of long living. Thou shalt
fear
Waking, and sleeping mourn upon thy
bed;
And say at night "Would God the day
were here,"
And say at dawn "Would God the day
were dead." [1]
A Ballad of Burdens [1866], *st. 4*

[1] See *Deuteronomy 28:67*, p. 10b.

For life is sweet, but after life is death.
This is the end of every man's desire.
A Ballad of Burdens. L'Envoy

I shall remember while the light lives yet
And in the nighttime I shall not forget. *Erotion* [1866]

Here, where the world is quiet;
Here, where all trouble seems
Dead winds' and spent waves' riot
In doubtful dreams of dreams.
The Garden of Proserpine [1866], *st.* 1

I am tired of tears and laughter,
And men that laugh and weep;
Of what may come hereafter
For men that sow and reap:
I am weary of days and hours,
Blown buds of barren flowers,
Desires and dreams and powers
And everything but sleep.
Ib. st. 2

We are not sure of sorrow,
And joy was never sure. *Ib. st.* 10

From too much love of living,
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods may be
That no life lives forever;
That dead men rise up never;
That even the weariest river
Winds somewhere safe to sea.[1]
Ib. st. 11

Ah that such sweet things should be fleet,
Such fleet things sweet!
Félise [1866], *st.* 22

Those eyes the greenest of things blue,
The bluest of things gray. *Ib. st.* 24

I remember the way we parted,
The day and the way we met;
You hoped we were both broken-hearted
And knew we should both forget.
An Interlude [1866], *st.* 11

[1] No matter how long the river, the river will reach the sea. — EUGENE FITCH WARE ("IRONQUILL") [1841–1911], *The Blizzard*

And the best and the worst of this is
That neither is most to blame,
If you have forgotten my kisses
And I have forgotten your name.
An Interlude, st. 14

And through the trumpet of a child of Rome
Rang the pure music of the flutes of Greece.
Song for the Centenary of Walter Savage Landor [1866], *st.* 17

I am that which began;
Out of me the years roll;
Out of me God and man;
I am equal and whole;
God changes, and man, and the form of them bodily; I am the soul.
Hertha [1871], *st.* 1

Before ever land was,
Before ever the sea,
Or soft hair of the grass,
Or fair limbs of the tree,
Or the flesh-colored fruit of my branches, I was, and thy soul was in me. *Ib. st.* 2

A creed is a rod,
And a crown is of night;
But this thing is God,
To be man with thy might,
To grow straight in the strength of thy spirit, and to live out thy life as the light. *Ib. st.* 15

In the gray beginning of years, in the twilight of things that began,
The word of the earth in the ears of the world, was it God? was it man? *Hymn of Man* [1871]

Ask nothing more of me, sweet,
All I can give you I give;
Heart of my heart, were it more,
More would be laid at your feet:
Love that should help you to live,
Song that should spur you to soar.
The Oblation [1871], *st.* 1

It is long since Mr. Carlyle expressed his opinion that if any poet or other literary creature could really be "killed

off by one critique" or many, the sooner he was so dispatched the better; a sentiment in which I for one humbly but heartily concur.

Under the Microscope [1872]

A blatant Bassarid of Boston, a rampant Maenad of Massachusetts.[1]

Ib.

To wipe off the froth of falsehood from the foaming lips of inebriated virtue, when fresh from the sexless orgies of morality and reeling from the delirious riot of religion, may doubtless be a charitable office. *Ib.*

The tadpole poet will never grow into anything bigger than a frog; not though in that stage of development he should puff and blow himself till he bursts with windy adulation at the heels of the laureled ox. *Ib.*

Poor splendid wings so frayed and soiled and torn!

A Ballad of François Villon [1878], *st.* 3

Villon, our sad bad glad mad brother's name.[2] *Ib. refrain*

In a coign of the cliff between lowland and highland,
At the sea-down's edge between windward and lee,
Walled round with rocks as an inland island,
The ghost of a garden fronts the sea.

A Forsaken Garden [1878], *st.* 1

Sleep; and if life was bitter to thee, pardon,
If sweet, give thanks; thou hast no more to live;
And to give thanks is good, and to forgive.

Ave atque Vale: In Memory of Charles Baudelaire [1878], *st.* 17

[1] Harriet Beecher Stowe, whose accusations against Byron in "The True Story of Lady Byron's Life" [*Atlantic Monthly*, September 1869] and in *Lady Byron Vindicated* [1870] aroused strong protests in England.

[2] See Browning, p. 666a.

Body and spirit are twins: God only knows which is which.

The Higher Pantheism in a Nutshell [1880], *st.* 7

God, whom we see not, is: and God, who is not, we see:
Fiddle, we know, is diddle: and diddle, we take it, is dee. *Ib. st.* 12

HENRY BROOKS ADAMS
1838–1918

Accident counts for much in companionship as in marriage.

The Education of Henry Adams [1907], *ch.* 4

Women have, commonly, a very positive moral sense; that which they will, is right; that which they reject, is wrong; and their will, in most cases, ends by settling the moral. *Ib.* 6

All experience is an arch, to build upon.[1] *Ib.*

Only on the edge of the grave can man conclude anything. *Ib.*

Although the Senate is much given to admiring in its members a superiority less obvious or quite invisible to outsiders, one Senator seldom proclaims his own inferiority to another, and still more seldom likes to be told of it. *Ib.* 7

Friends are born, not made. *Ib.*

A friend in power is a friend lost.[2] *Ib.*

The effect of power and publicity on all men is the aggravation of self, a sort of tumor that ends by killing the victim's sympathies. *Ib.* 10

Young men have a passion for regarding their elders as senile. *Ib.* 11

Knowledge of human nature is the beginning and end of political education. *Ib.* 12

These questions of taste, of feeling, of inheritance, need no settlement.

[1] See Tennyson, p. 646b.

[2] See *ch.* 28, p. 777b.

Everyone carries his own inch-rule of taste, and amuses himself by applying it, triumphantly, wherever he travels.
The Education of Henry Adams, ch. 12

Intimates are predestined. *Ib. 13*

Chaos often breeds life, when order breeds habit. *Ib.*

At best, the renewal of broken relations is a nervous matter. *Ib.*

Sumner's [1] mind had reached the calm of water which receives and reflects images without absorbing them; it contained nothing but itself. *Ib.*

The difference is slight, to the influence of an author, whether he is read by five hundred readers, or by five hundred thousand; if he can select the five hundred, he reaches the five hundred thousand. *Ib. 17*

The newspaperman is, more than most men, a double personality; and his person feels best satisfied in its double instincts when writing in one sense and thinking in another. *Ib.*

A teacher affects eternity; he can never tell where his influence stops. *Ib. 20*

One friend in a lifetime is much; two are many; three are hardly possible. Friendship needs a certain parallelism of life, a community of thought, a rivalry of aim. *Ib.*

What one knows is, in youth, of little moment; they know enough who know how to learn. *Ib. 21*

He had often noticed that six months' oblivion amounts to newspaper death, and that resurrection is rare. Nothing is easier, if a man wants it, than rest, profound as the grave. *Ib. 22*

Morality is a private and costly luxury. *Ib.*

Practical politics consists in ignoring facts. *Ib.*

[1] Charles Sumner [1811–1874].

Nothing in education is so astonishing as the amount of ignorance it accumulates in the form of inert facts.
The Education of Henry Adams, ch. 25

Power when wielded by abnormal energy is the most serious of facts. *Ib. 28*

Those who seek education in the paths of duty are always deceived by the illusion that power in the hands of friends is an advantage to them.[1] *Ib.*

A certain chronic irritability — a sort of Bostonitis — which, in its primitive Puritan forms, seemed due to knowing too much of his neighbors and thinking too much of himself. *Ib.*

Modern politics is, at bottom, a struggle not of men but of forces. *Ib.*

We combat obstacles in order to get repose, and, when got, the repose is insupportable. *Ib. 29*

Simplicity is the most deceitful mistress that ever betrayed man. *Ib. 30*

No one means all he says, and yet very few say all they mean, for words are slippery and thought is viscous. *Ib. 31*

Even in America, the Indian summer of life should be a little sunny and a little sad, like the season, and infinite in wealth and depth of tone — but never hustled. *Ib. 35*

PHILIP PAUL BLISS
1838–1876

Hold the fort, for I am coming! [2]
Gospel Songs [1874], Hold the Fort, refrain

[1] See *ch. 7*, p. 776b.

[2] Popular version of what General William Tecumseh Sherman signaled to General John Murray Corse from Kenesaw Mountain when Corse was attacked at Allatoona Pass [October 5, 1864]: "Hold out; relief is coming."
See Sherman, p. 705a.

JOHN WILKES BOOTH
1838–1865

Sic semper tyrannis![1] The South is avenged!

His words after shooting President Lincoln [*April 14, 1865*]

JAMES BRYCE
1838–1922

Law will never be strong or respected unless it has the sentiment of the people behind it. If the people of a state make bad laws, they will suffer for it. They will be the first to suffer. Suffering, and nothing else, will implant that sentiment of responsibility which is the first step to reform.

The American Commonwealth [*1888*], *vol. I, p. 352*

To the vast majority of mankind nothing is more agreeable than to escape the need for mental exertion. . . . To most people nothing is more troublesome than the effort of thinking.[2]

Studies in History and Jurisprudence [*1901*]. *Obedience*

The greatest liberty that man has taken with Nature.[3]

South America [*1912*]

Medicine, the only profession that labors incessantly to destroy the reason for its own existence.

Address at dinner for General W. C. Gorgas [*March 23, 1914*]

GEORGE COOPER
1838–1927

Sweet Genevieve,
The days may come, the days may go,
But still the hands of memory weave
The blissful dreams of long ago.

Sweet Genevieve [*c. 1877*]

[1] Thus always to tyrants. — *Motto of Virginia*
[2] See R. B. Sheridan, p. 481b, and note.
[3] The Panama Canal.

JOHN MILTON HAY
1838–1905

A keerless man in his talk was Jim,
And an awkward hand in a row,
He never flunked, and he never lied —
I reckon he never knowed how.

Jim Bludso, st. 2

I'll hold her nozzle agin the bank
Till the last galoot's ashore.

Ib. 5

And they all had trust in his cussedness,
And knowed he would keep his word.

Ib. 6

He seen his duty, a dead-sure thing —
And went for it thar and then;
And Christ ain't a-going to be too hard
On a man that died for men.

Ib. 7

I don't go much on religion,
I never ain't had no show;
But I've got a middlin' tight grip, sir,
On the handful o' things I know.
I don't pan out on the prophets
And free will, and that sort of thing —
But I b'lieve in God and the angels
Ever sence one night last spring.

Little Breeches, st. 1

And I think that saving a little child,
And fotching him to his own,
Is a derned sight better business
Than loafing around The Throne.

Ib. last stanza

There are three species of creatures who when they seem coming are going,
When they seem going they come:
Diplomats, women, and crabs.

Distichs, no. 2

Who would succeed in the world should be wise in the use of his pronouns.
Utter the You twenty times, where you once utter the I. *Ib. 13*

True luck consists not in holding the best of the cards at the table:

Luckiest he who knows just when to rise and go home.

Distichs, no. 15

The open door.

To the cabinet regarding completion of negotiations for the "open door" in China [January 2, 1900]

GEORGE WASHINGTON JOHNSON
1838–1917

And now we are aged and gray, Maggie,
The trials of life nearly done,
Let us sing of the days that are gone, Maggie,
When you and I were young.

When You and I Were Young, Maggie [1866], refrain

WILLIAM EDWARD HARTPOLE LECKY
1838–1903

Offspring of an idle hour,
Whence has come thy lasting power?

On an old song

The stately ship is seen no more,
The fragile skiff attains the shore;
And while the great and wise decay,
And all their trophies pass away,
Some sudden thought, some careless rhyme,
Still floats above the wrecks of Time.

Ib.

ERNST MACH
1838–1916

Physics is experience, arranged in economical order.

The Economical Nature of Physical Inquiry [1882]

Intelligible as it is . . . that the efforts of thinkers have always been bent upon the "reduction of all physical processes to the motions of atoms," it must yet be affirmed that this is a chimerical ideal. This ideal has often played an effective part in popular lectures, but in the workshop of the serious inquirer it has discharged scarcely the least function.

On the Principle of the Conservation of Energy [1894]

JOHN, VISCOUNT MORLEY OF BLACKBURN
1838–1923

Evolution is not a force but a process; not a cause but a law.

On Compromise [1874]

Those who would treat politics and morality apart will never understand the one or the other.

Rousseau [1876]

You cannot demonstrate an emotion or prove an aspiration. *Ib.*

It is not enough to do good; one must do it the right way. *Ib.*

You have not converted a man because you have silenced him. *Ib.*

A great interpreter of life ought not himself to need interpretation.

Emerson [1884]

The great business of life is to be, to do, to do without, and to depart.

Address on Aphorisms [1887]

Simplicity of character is no hindrance to subtlety of intellect.

Life of Gladstone [1903]

No man can climb out beyond the limitations of his own character.

Critical Miscellanies [1908], Robespierre

There are some books which cannot be adequately reviewed for twenty or thirty years after they come out.

Recollections [1917], vol. I, bk. 2, ch. 8

The proper memory for a politician is one that knows what to remember and what to forget. *Ib. II, 4, 2*

In my creed, waste of public money is like the sin against the Holy Ghost.

Ib. 5, 3

Success depends on three things: who says it, what he says, how he says it; and of these three things, what he says is the least important.

Recollections, vol. I, bk. 5, ch. 4

Excess of severity is not the path to order. On the contrary, it is the path to the bomb. *Ib.*

MARGARET ELIZABETH SANGSTER
1838–1912

Never yet was a springtime,
Late though lingered the snow,
That the sap stirred not at the whisper
Of the southwind, sweet and low;
Never yet was a springtime
When the buds forgot to blow.

Awakening

PHILIPPE AUGUSTE VILLIERS DE L'ISLE-ADAM
1838–1889

Living? We'll leave that to the servants.[1] *Axel* [1890]

I have thought too much to stoop to action. *Ib.*

GEORGE LEYBOURNE
d. 1884

He flies through the air with the greatest of ease,
This daring young man on the flying trapeze;
His figure is handsome, all girls he can please,
And my love he purloined her away!

The Man on the Flying Trapeze [1860]

PAUL CÉZANNE
1839–1906

Treat nature in terms of the cylinder, the sphere, the cone, all in perspective.

From EMILE BERNARD, *Paul Cézanne* [1925]

[1] Vivre? Les serviteurs feront cela pour nous.

There's a minute of life passing! Paint it in its reality and forget everything to do that! Become it itself . . . give the image of what we actually see, forgetting everything that has appeared before us.

From JOACHIM GASQUET, *Paul Cézanne* [1926]

FRANCIS PHARCELLUS CHURCH
1839–1906

Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole of truth and knowledge.

Editorial: Is There a Santa Claus? [1]

Not believe in Santa Claus? You might as well not believe in fairies. . . . No Santa Claus! Thank God, he lives, and he lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood. *Ib.*

HENRY GEORGE
1839–1897

So long as all the increased wealth which modern progress brings goes but to build up great fortunes, to increase luxury and make sharper the contrast between the House of Have and the House of Want, progress is not real and cannot be permanent.

Progress and Poverty [1879]. *Introductory: The Problem*

[1] First published in the *New York Sun* [September 21, 1897] in reply to an inquiry from Virginia O'Hanlon.

WALTER PATER
1839–1894

Every intellectual product must be judged from the point of view of the age and the people in which it was produced.

The Renaissance [1873]. *Mirandola*

That sweet look of devotion which men have never been able altogether to love, and which still makes the born saint an object almost of suspicion to his earthly brethren. *Ib. Botticelli*

Hers is the head upon which all "the ends of the world are come," and the eyelids are a little weary. It is a beauty wrought out from within upon the flesh, the deposit, little cell by cell, of strange thoughts and fantastic reveries and exquisite passions. Set it for a moment beside one of those white Greek goddesses or beautiful women of antiquity, and how would they be troubled by this beauty, into which the soul with all its maladies has passed?

Ib. Leonardo de Vinci [*Mona Lisa*]

She is older than the rocks among which she sits; like the vampire, she has been dead many times, and learned the secrets of the grave; and has been a diver in deep seas, and keeps their fallen day about her; and trafficked for strange webs with Eastern merchants: and as Leda, was the mother of Helen of Troy, and, as Saint Anne, the mother of Mary; and all this has been to her but as the sound of lyres and flutes, and lives only in the delicacy with which it has molded the changing lineaments, and tinged the eyelids and the hands. *Ib.*

All art constantly aspires towards the condition of music.

Ib. The School of Giorgione

To burn always with this hard, gemlike flame, to maintain this ecstasy, is success in life. *Ib. Conclusion*

What we have to do is to be forever curiously testing new opinions and courting new impressions.

The Renaissance. Conclusion

Art comes to you proposing frankly to give nothing but the highest quality to your moments as they pass. *Ib.*

A book, like a person, has its fortunes with one; is lucky or unlucky in the precise moment of its falling in our way, and often by some happy accident counts with us for something more than its independent value.

Marius the Epicurean [1885], *ch. 6*

To know when one's self is interested, is the first condition of interesting other people. *Ib.*

We need some imaginative stimulus, some not impossible ideal such as may shape vague hope, and transform it into effective desire, to carry us year after year, without disgust, through the routine work which is so large a part of life. *Ib. 25*

JAMES RYDER RANDALL
1839–1908

Hark to an exiled son's appeal,
Maryland, my Maryland!
My Mother State to thee I kneel.

Maryland, My Maryland [1861], *st. 2*

WILFRID SCAWEN BLUNT
1840–1922

He who has once been happy is for aye
Out of destruction's reach.

With Esther

Ay, this is the famed rock, which Hercules
And Goth and Moor bequeathed us. At this door
England stands sentry. *Gibraltar*

HENRY BURTON
1840–1930

Have you had a kindness shown?
Pass it on. *Pass It On, st. 1*

TIMOTHY J. CAMPBELL
1840–1904

What's the Constitution between friends? [1] *Attributed [c. 1885]*

HENRY AUSTIN DOBSON
1840–1921

Once at the Angelus
(Ere I was dead),
Angels all glorious
Came to my bed.
"Good Night, Babette!" st. 1

Time goes, you say? Ah no!
Alas, Time stays, *we* go.
The Paradox of Time, st. 1

The ladies of St. James's!
They're painted to the eyes;
Their white it stays forever,
Their red it never dies:
But Phyllida, my Phyllida!
Her color comes and goes;
It trembles to a lily —
It wavers to a rose.
The Ladies of St. James's, st. 4

Ah, would but one might lay his lance in rest,
And charge in earnest — were it but a mill! *Don Quixote*

Form is the cage and sense the bird.
The poet twirls them in his mind,
And wins the trick with both combined. *The Toyman*

He praised the thing he understood;
'Twere well if every critic would.
The 'Squire at Vauxhall. Moral 2

I intended an ode,
And it turned to a sonnet.
It began à la mode,
I intended an ode;
But Rose crossed the road
In her latest new bonnet;
I intended an ode;
And it turned to a sonnet.
Urceus Exit

All passes. Art alone
Enduring stays to us;
The bust outlasts the throne —
The coin, Tiberius.[1]
Ars Victrix, st. 8

Fame is a food that dead men eat —
I have no stomach for such meat.
Fame Is a Food That Dead Men Eat, st. 1

[1] Reported comment to President Cleveland, who refused to support a bill on the grounds that it was unconstitutional.

THOMAS HARDY
1840–1928

These purblind Doomsters had as readily strown
Blisses about my pilgrimage as pain.
Hap [1866]

When I set out for Lyonnesse,
A hundred miles away,
The rime was on the spray,
And starlight lit my lonesomeness.
When I Set Out for Lyonnesse [1870], st. 1

Good, but not religious-good.
Under the Greenwood Tree [1872], ch. 2

The kingly brilliance of Sirius pierced the eye with a steely glitter, the star called Capella was yellow, Aldebaran and Betelgueux shone with a fiery red. To persons standing alone on a hill during a clear midnight such as this, the roll of the world eastward is almost a palpable movement.
Far from the Madding Crowd [1874], ch. 2

Like the British Constitution, she owes her success in practice to her inconsistencies in principle.
The Hand of Ethelberta [1876]

A lover without indiscretion is no lover at all. *Ib.*

[1] See Théophile Gautier, p. 658a.

In fact, precisely at this transitional point of its nightly roll into darkness the great and particular glory of the Egdon waste began, and nobody could be said to understand the heath who had not been there at such a time. It could best be felt when it could not clearly be seen.

The Return of the Native [1878], *ch.* 1

The place became full of a watchful intentness now; for when other things sank brooding to sleep the heath appeared slowly to awake and listen.

Ib.

The great inviolate place had an ancient permanence which the sea cannot claim. Who can say of a particular sea that it is old? Distilled by the sun, kneaded by the moon, it is renewed in a year, in a day, or in an hour. The sea changed, the fields changed, the rivers, the villages, and the people changed, yet Egdon remained. *Ib.*

That cold accretion called the world, which, so terrible in the mass, is so unformidable, even pitiable, in its units.

Tess of the D'Urbervilles [1891], *ch.* 13

That shabby corner of God's allotment where He lets the nettles grow, and where all unbaptized infants, notorious drunkards, suicides, and others of the conjecturally damned are laid. *Ib.* 14

The chronic melancholy which is taking hold of the civilized races with the decline of belief in a beneficent power.

Ib. 18

The debatable land between predilection and love. *Ib.* 20

Patience, that blending of moral courage with physical timidity.

Ib. 43

"Justice" was done, and the President of the Immortals (in Aeschylean phrase) had ended his sport with Tess.

Ib. 59

William Dewy, Tranter Reuben,
Farmer Ledlow late at plow,
Robert's kin, and John's and Ned's,
And the Squire, and Lady Susan, lie in
Mellstock churchyard now! [1]

Friends Beyond [1898], *st.* 1

I leant upon a coppice gate
When Frost was specter-gray,
And Winter's dregs made desolate
The weakening eye of day.

The Darkling Thrush [1900], *st.* 1

An aged thrush, frail, gaunt, and small,
In blast-beruffled plume. *Ib. st.* 3

So little cause for carolings
Of such ecstatic sound
Was written on terrestrial things
Afar or nigh around,
That I could think there trembled through
His happy good-night air
Some blessed hope, whereof he knew
And I was unaware. *Ib. st.* 4

Yes; quaint and curious war is!
You shoot a fellow down
You'd treat if met where any bar is,
Or help to half-a-crown.

The Man He Killed [1902], *st.* 5

What of the Immanent Will and its designs?
It works unconsciously as heretofore,
External artistries in circumstance.

The Dynasts [1904–1908], *pt.* I, *forescene*

A local cult called Christianity.

Ib. Spirit of the Years, sc. vi

Ere systemed suns were globed and lit
The slaughters of the race were writ.

Ib. II, *v, semichorus*

My argument is that War makes rattling good history; but Peace is poor reading. *Ib. Spirit Sinister*

[1] From the aisles each window smiles on grave
and grass and yew-tree bough —
While Tranter Reuben, Gordon Selfridge,
Edna Best and Thomas Hardy lie in Mellstock Churchyard now.

JOHN BETJEMAN, *Dorset* [1937], *st.* 3

A star looks down at me,
And says: "Here I and you
Stand, each in our degree:
What do you mean to do?"
Waiting Both, st. 1

We two kept house, the Past and I,
The Past and I;
I tended while it hovered nigh,
Leaving me never alone.
The Ghost of the Past, st. 1

I seem but a dead man held on end
To sink down soon. . . . O you could not know
That such swift fleeing
No soul foreseeing —
Not even I — would undo me so!
The Going [1912], *st. 6*

Woman much missed, how you call to me, call to me,
Saying that now you are not as you were
When you had changed from the one who was all to me,
But as at first, when our day was fair.
The Voice [1912], *st 1*

What of the faith and fire within us
Men who march away
Ere the barn cocks say
Night is growing gray,
Leaving all that here can win us?
Men Who March Away [1914], *st. 1*

That night your great guns, unawares,
Shook all our coffins as we lay,
And broke the chancel window-squares,
We thought it was the Judgment Day.
Channel Firing [1914], *st. 1*

Only a man harrowing clods
In a slow silent walk
With an old horse that stumbles and nods
Half asleep as they stalk.

Only thin smoke without flame
From the heaps of couch grass:
Yet this will go onward the same
Though dynasties pass.

Yonder a maid and her wight
Come whispering by;
War's annals will cloud into night
Ere their story die.
In Time of "The Breaking of Nations" [1915]

When the Present has latched its postern behind my tremulous stay,
And the May month flaps its glad green leaves like wings,
Delicate-filmed as new-spun silk, will the neighbors say,
"He was a man who used to notice such things"? *Afterwards, st. 1*

Ah, no; the years O!
Down their chiseled names the raindrop plows.
During Wind and Rain, st. 4

This is the weather the shepherd shuns,
And so do I;
When beeches drip in browns and duns,
And thresh, and ply;
And hill-hid tides throb, throe on throe,
And meadow rivulets overflow,
And drops on gate bars hang in a row,
And rooks in families homeward go,
And so do I. *Weathers* [1922], *st. 2*

ROSSITER JOHNSON
1840–1931

O for a lodge in a garden of cucumbers! [1]
O for an iceberg or two at control!
O for a vale which at midday the dew cumbers!
O for a pleasure trip up to the Pole!
Ninety-nine in the Shade, st. 1

ALFRED THAYER MAHAN
1840–1914

The world has never seen a more impressive demonstration of the influence

[1] See *Isaiah 1:8*, p. 30a.

of sea power upon its history. Those far distant, storm-beaten ships, upon which the Grand Army never looked, stood between it and the dominion of the world.[1]

The Influence of Sea Power Upon the French Revolution and Empire, 1793–1812 [1892], *vol. II, p. 118*

Whether they will or no, Americans must begin to look outward.

The Interest of America in Sea Power [1897]

ROSSITER WORTHINGTON RAYMOND
1840–1918

Life is eternal; and love is immortal; and death is only a horizon; and a horizon is nothing save the limit of our sight. *A Commendatory Prayer*

WILLIAM GRAHAM SUMNER
1840–1910

The Forgotten Man[2] . . . delving away in patient industry, supporting his family, paying his taxes, casting his vote, supporting the church and the school . . . but he is the only one for whom there is no provision in the great scramble and the big divide. Such is the Forgotten Man. He works, he votes, generally he prays — but his chief business in life is to pay. . . . Who and where is the Forgotten Man in this case, who will have to pay for it all?

Speech: The Forgotten Man [1883]

JOHN ADDINGTON SYMONDS
1840–1893

No seed shall perish which the soul hath sown.

Sonnet: Versöhnung, A Belief

Gods fade; but God abides and in man's heart
Speaks with the clear unconquerable cry
Of energies and hopes that cannot die.

Sonnet: On the Sacro Monte

She smiled, and the shadows departed;
She shone, and the snows were rain;
And he who was frozen-hearted
Bloomed up into love again.

Eyebright

These things shall be — a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

The Days That Are to Be

HENRY WATTERSON
1840–1921

Things have come to a helluva pass
When a man can't cudgel his own jackass.

Reply when rebuked for criticizing the Governor of Kentucky

ELIZABETH WORDSWORTH
1840–1932

If all the good people were clever,
And all clever people were good,
The world would be nicer than ever
We thought that it possibly could.

The Clever and the Good [1890]

[1] Apart from the accidents of weather and the tides and currents, about which he admits he could not obtain trustworthy information, Julius Caesar saw no difficulty in invading the Island. There was not then that far-off line of storm-beaten ships which about two thousand years later stood between the great Corsican conqueror and the dominion of the world. — Sir Winston S. Churchill, *A History of the English-Speaking Peoples. The Birth of Britain* [1956], *p. 5*

Also quoted by Churchill in the same work under *The Age of Revolution, p. 300.*

See Themistocles, p. 78a.

[2] See Franklin D. Roosevelt, p. 970b.

ÉMILE ZOLA
1840–1902

I am little concerned with beauty or perfection. I don't care for the great centuries. All I care about is life, struggle, intensity. I am at ease in my generation.

Mes Haines [1866]

My own art is a negation of society, an affirmation of the individual, outside all rules and demands of society.

Ib.

Truth is on the march and nothing can stop it.

Article in Le Figaro [*November 25, 1897*]

J'accuse.

Title of letter to the President of the République, L'Aurore [*January 13, 1898*]

JOHN WILSON[1]
d. 1889

Oh for a book and a shady nook, either in door or out.

For a catalogue of secondhand books

ROBERT BUCHANAN
1841–1901

The Fleshly School of Poetry.

Title of article [1871]

The sweet post-prandial cigar.

De Berny

GEORGES CLEMENCEAU
1841–1929

War is much too serious a matter to be entrusted to the military.[2]

From G. Suarez, *Clemenceau* [1886]

The good Lord had only ten.

In reference to Wilson's Fourteen Points[3]

[1] A London bookseller, friend of Austin Dobson.

[2] La guerre! c'est une chose trop grave pour la confier à des militaires.

[3] See Wilson, p. 842b.

America is the only nation in history which miraculously has gone directly from barbarism to degeneration without the usual interval of civilization.

Quoted in the Saturday Review [*December 1, 1945*]

There is nothing harder for the human spirit to bear than being cold-shouldered.

Quoted by Charles de Gaulle, *Le Fil de l' Epée* [1932], *ch. 2*

OLIVER WENDELL HOLMES, JR.
1841–1935

The life of the law has not been logic: it has been experience.

The Common Law [1881]

The law embodies the story of a nation's development through many centuries, and it cannot be dealt with as if it contained only the axioms and corollaries of a book of mathematics. *Ib.*

I think that, as life is action and passion, it is required of a man that he should share the passion and action of his time at peril of being judged not to have lived.

Memorial Day Address [1884]

Through our great good fortune, in our youth our hearts were touched with fire. *Ib.*

The Law, wherein, as in a magic mirror, we see reflected not only our own lives, but the lives of all men that have been! When I think on this majestic theme, my eyes dazzle.[1]

To the Suffolk Bar Association [1885]

I say to you in all sadness of conviction, that to think great thoughts you must be heroes as well as idealists.

The Profession of the Law [1886]

Thus only can you gain the secret isolated joy of the thinker, who knows that, a hundred years after he is dead and forgotten, men who never heard of

[1] See John Webster, p. 315a.

him will be moving to the measure of his thought — the subtle rapture of a postponed power, which the world knows not because it has no external trappings, but which to his prophetic vision is more real than that which commands an army.

The Profession of the Law

The prophecies of what the courts will do in fact, and nothing more pretentious, are what I mean by the law.

The Path of the Law [1897]

Certainty generally is illusion, and repose is not the destiny of man. *Ib.*

The remoter and more general aspects of the law are those which give it universal interest. It is through them that you not only become a great master in your calling, but connect your subject with the universe and catch an echo of the infinite, a glimpse of its unfathomable process, a hint of the universal law. *Ib.*

The rule of joy and the law of duty seem to me all one.

Speech at Bar Association Dinner, Boston [1900]

Life is an end in itself, and the only question as to whether it is worth living is whether you have enough of it.[1] *Ib.*

A great man represents a great ganglion in the nerves of society, or, to vary the figure, a strategic point in the campaign of history, and part of his greatness consists in his being *there*.

John Marshall [1901]

Taxes are what we pay for civilized society.

Compañía de Tabacos v. Collector, 275 U.S. 87, 100 [1904]

Great cases like hard cases make bad law.

Northern Securities Co. v. United States, 193 U.S. 197, 400 [1904]

[1] See William James, p. 794a.

The Fourteenth Amendment does not enact Mr. Herbert Spencer's *Social Statics*.

Lochner v. New York, 198 U.S. 45, 75 [1905]

General propositions do not decide concrete cases. The decision will depend on a judgment or intuition more subtle than any articulate major premise. *Ib. 78*

The great act of faith is when man decides that he is not God.

Letter to William James [1907]

Life is painting a picture, not doing a sum.

The Class of '61 [*Speeches*, 1913]

I learned in the regiment and in the class the conclusion, at least, of what I think the best service that we can do for our country and for ourselves: To see so far as one may, and to feel the great forces that are behind every detail . . . to hammer out as compact and solid a piece of work as one can, to try to make it first rate, and to leave it unadvertised. *Ib.*

The only prize much cared for by the powerful is power. The prize of the general is not a bigger tent, but command. *Law and the Court* [1913]

Judges are apt to be naïf, simple-minded men, and they need something of Mephistopheles. We too need education in the obvious — to learn to transcend our own convictions and to leave room for much that we hold dear to be done away with short of revolution by the orderly change of law.

Ib.

I do not think the United States would come to an end if we lost our power to declare an Act of Congress void. I do think the Union would be imperiled if we could not make that declaration as to the laws of the several states. *Ib.*

The attacks upon the Court are merely an expression of the unrest that seems to wonder vaguely whether law

and order pay. When the ignorant are taught to doubt, they do not know what they safely may believe.

Law and the Court

I do not think we need trouble ourselves with the thought that my view depends upon differences of degree. The whole law does so as soon as it is civilized.

LeRoy Fibre Co. v. C., M. & St. P. Ry., 232 U.S. 340, 354 [1914]

I recognize without hesitation that judges do and must legislate, but they can do so only interstitially; they are confined from molar to molecular motions.

Southern Pacific Co. v. Jensen, 244 U.S. 205, 221, [1917]

The common law is not a brooding omnipresence in the sky but the articulate voice of some sovereign or quasi-sovereign that can be identified.

Ib. 222

Certitude is not the test of certainty. *Natural Law* [1918]

The most stringent protection of free speech would not protect a man in falsely shouting fire in a theater and causing a panic. . . . The question in every case is whether the words used are used in such circumstances and are of such a nature as to create a clear and present danger that they will bring about the substantive evils that Congress has a right to prevent.

Schenck v. United States, 249 U.S. 47 [1919]

When men have realized that time has upset many fighting faiths, they may come to believe even more than they believe the very foundations of their own conduct that the ultimate good desired is better reached by free trade in ideas — that the best test of truth is the power of the thought to get itself accepted in the competition of the market, and that truth is the only ground upon which their wishes safely can be carried out. That at any rate is the theory of our Constitution. It is an experiment, as all life is an experiment.

Abrams v. *United States, 250 U.S. 616, 630* [1919]

I dare say that I have worked off my fundamental formula on you that the chief end of man is to frame general propositions and that no general proposition is worth a damn.

Letter to Sir Frederick Pollock [1920]

Upon this point a page of history is worth a volume of logic.

New York Trust Co. v. Eisner, 256 U.S. 345, 349 [1921]

It is said that this manifesto is more than a theory, that it was an incitement. Every idea is an incitement.

Gitlow v. New York, 268 U.S. 652, 673 [1925]

Three generations of imbeciles are enough.

Buck v. Bell, 274 U.S. 200, 207 [1927]

But if we are to yield to fashionable conventions, it seems to me that theaters are as much devoted to public use as anything well can be. We have not that respect for art that is one of the glories of France. But to many the superfluous is the necessary,[1] and it seems to me that Government does not go beyond its sphere in attempting to make life livable for them.

Tyson & Bro. v. Banton, 273 U.S. 418, 447 [1927]

The power to tax is not the power to destroy while this Court sits.[2]

Panhandle Oil Co. v. *Knox, 277 U.S. 223* [1928]

For my part I think it a less evil that some criminals should escape than that the government should play an ignoble part. . . . If the existing code does not permit district attorneys to have a hand in such dirty business, it does not permit

[1] See Voltaire, p. 416b.

[2] See John Marshall, p. 485b.

the judge to allow such iniquities to succeed.

Olmstead v. United States, 277 U.S. 438, 470 [1928]

If there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought — not free thought for those who agree with us but freedom for the thought that we hate.

United States v. Schwimmer, 279 U.S. 644, 653 [1928]

The riders in a race do not stop short when they reach the goal. There is a little finishing canter before coming to a standstill. There is time to hear the kind voice of friends and to say to one's self: "The work is done." But just as one says that, the answer comes: "The race is over, but the work never is done while the power to work remains." The canter that brings you to a standstill need not be only coming to rest. It cannot be, while you still live. For to live is to function. That is all there is in living.

Radio address on his ninetieth birthday [*March 8, 1931*]

Life seems to me like a Japanese picture which our imagination does not allow to end with the margin. We aim at the infinite and when our arrow falls to earth it is in flames.

Message to the Federal Bar Association [*February 29, 1932*]

WILLIAM HENRY HUDSON
1841–1922

You cannot fly like an eagle with the wings of a wren.

Afoot in England [1909], *ch. 6*

MARY ARTEMISIA LATHBURY
1841–1913

Children of yesterday, heirs of tomorrow,
What are you weaving? Labor and sorrow?
Look to your looms again; faster and faster
Fly the great shuttles prepared by the Master.
Life's in the loom! Room for it, room!

Song of Hope, st. 1

JOAQUIN[1] [CINCINNATUS HINER or HEINE] MILLER
c. 1841–1913

That man who lives for self alone
Lives for the meanest mortal known.

Walker in Nicaragua. Chant I, st. 1

I do not question school nor creed
Of Christian, Protestant, or Priest;
I only know that creeds to me
Are but new names for mystery,
That good is good from east to east,
And more I do not know nor need
To know, to love my neighbor well.

The Tale of the Tall Alcalde

In men whom men condemn as ill
I find so much of goodness still,[2]
In men whom men pronounce divine
I find so much of sin and blot,
I do not dare to draw a line
Between the two, where God has not.[3]

Byron

The bravest battle that ever was fought;

[1] In a paper, *How I Came to Be a Writer of Books* [*Lippincott's Magazine*, 1886], quoted in STUART P. SHERMAN'S introduction to *The Poetical Works of Joaquin Miller* [1923], Miller explains that his first writing was a public letter in defense of Joaquin Murietta, the outlaw. A Sacramento newspaper banteringly identified him with the outlaw and the name Joaquin clung to him. Miller accepted it and used it in the title of his first book and thereafter.

[2] See Shakespeare, *Henry V, IV, i, 4*, p. 244b.

[3] There is so much good in the worst of us,
And so much bad in the best ot us,
That it hardly behooves any of us
To talk about the rest of us.
First printed in the *Marion* (Kansas) *Record*, owned by Governor Edward Wallis Hoch [1849–1925]; assumed to have been written by him

Shall I tell you where and when?
On the maps of the world you will find
it not;
It was fought by the mothers of men.
The Bravest Battle, st. 1

The soul that feeds on books alone —
I count that soul exceeding small
That lives alone by book and creed —
A soul that has not learned to read.
The Larger College, st. 10

The biggest dog has been a pup.
William Brown of Oregon, st. 5

Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
Columbus, st. 1

He gained a world; he gave that world
Its grandest lesson: "On! sail on!" [1]
Ib. st. 5

The Lightning reached a fiery rod,
And on Death's fearful forehead wrote
The autograph of God.
With Love to You and Yours, pt. I, canto 3

PIERRE AUGUSTE RENOIR
1841–1919

I have a predilection for painting that lends joyousness to a wall.
From AMBROISE VOLLARD, *Renoir* [1919]

In a few generations you can breed a racehorse. The recipe for making a man like Delacroix is less well known.
From JEAN RENOIR, *Renoir My Father* [1958]

MINOT JUDSON SAVAGE
1841–1918

There comes an hour of sadness
With the setting of the sun,
Not for the sins committed,
But the things I have not done.
Things Not Done

A man's truest monument must be a man.
The Song of a Man [*Phillips Brooks*], *st. 8*

CLEMENT WILLIAM SCOTT
1841–1904

Oh, promise me that some day you and I
Will take our love together to some sky
Where we can be alone and faith renew,
And find the hollows where those flowers grew.
Oh, Promise Me [1888] [1]

EDWARD ROWLAND SILL
1841–1887

At the punch bowl's brink
Let the thirsty think
What they say in Japan:
"First the man takes a drink,
Then the drink takes a drink,
Then the drink takes the man!" [2]
An Adage from the Orient

No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin: but Lord,
Be merciful to me, a fool!
The Fool's Prayer

'Tis by our follies that so long
We hold the earth from heaven away.
Ib.

The ill-timed truth we might have kept —
Who knows how sharp it pierced and stung?

[1] Actually, it was Martín Alonso Pinzón who said, "Adelante, adelante, I can't hold with turning back without sighting land."
See Columbus, p. 171b.

[1] Reginald De Koven wrote the music for Scott's ballad, which was first sung in Chicago at the second performance of his opera *Robin Hood*, by the famous contralto Jessie Bartlett Davis [June 10, 1890].

[2] See Herbert, p. 322b, and Swift, p. 389a.

The word we had not sense to say —
Who knows how grandly it had rung?
The Fool's Prayer

Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool
That did his will.[1] *Ib.*

SIR HENRY MORTON STANLEY
1841–1904

Doctor Livingstone, I presume?
On meeting David Livingstone in Ujiji, Central Africa [November 10, 1871]

IRONQUILL [EUGENE FITCH WARE]
1841–1911

Human hopes and human creeds
Have their root in human needs.
The Rhymes of Ironquill, preface

O Dewey was the morning
Upon the first of May,
And Dewey was the Admiral
Down in Manila Bay;
And Dewey were the Regent's eyes,
"Them" orbs of royal blue!
And Dewey feel discouraged?
I Dew not think we Dew.
In the Topeka (Kansas) Daily Capital [May 3, 1898]

Work brings its own relief;
He who most idle is
Has most of grief. *Today*

No evil deed live oN.
The Palindrome

[1] The law locks up both man and woman
Who steals the goose from off the common,
But lets the greater felon loose
Who steals the common from the goose.
ANONYMOUS. *From* EDWARD POTTS CHEYNEY, *Social and Industrial History of England* [1901], *introduction*

AMBROSE BIERCE[1]
1842–c. 1914

Mark how my fame rings out from zone to zone:
A thousand critics shouting: "He's unknown!" *Couplet*

Cynic, perforce, from study of mankind
In the false volume of his single mind,
He damned his fellows for his own unworth,
And, bad himself, thought nothing good on earth.
He yearned to squander what he lived to save
And did not, for he could not, cheat the grave. *An Epitaph*

Peyton Farquhar was dead; his body, with a broken neck, swung gently from side to side beneath the timbers of the Owl Creek bridge.
In the Midst of Life[2] [1891], *An Occurrence at Owl Creek Bridge*

To men a man is but a mind. Who cares
What face he carries or what form he wears?
But woman's body is the woman. O
Stay thou, my sweetheart, and do never go.
The Devil's Dictionary[3] [1906]

Achievement, n. the death of endeavor and the birth of disgust. *Ib.*

Advice, n. the smallest current coin. *Ib.*

Bore, n. a person who talks when you wish him to listen. *Ib.*

Cynic, n. a blackguard whose faulty vision sees things as they are, not as they ought to be. *Ib.*

Edible, adj. good to eat, and wholesome to digest, as a worm to a toad, a

[1] In 1913 Bierce wearied of American civilization and disappeared into Mexico, to seek "the good, kind darkness."

[2] First published as *Tales of Soldiers and Civilians*, retitled in 1892.

[3] First published as *The Cynic's Word Book*, retitled in 1911.

toad to a snake, a snake to a pig, a pig to a man, and a man to a worm.[1]
The Devil's Dictionary

Habit, n. a shackle for the free.
Ib.

Labor, *n.* one of the processes by which A acquires property for B.
Ib.

Lawsuit, *n.* a machine which you go into as a pig and come out as a sausage. *Ib.*

Marriage, *n.* a community consisting of a master, a mistress, and two slaves, making in all, two. *Ib.*

Prejudice, *n.* a vagrant opinion without visible means of support. *Ib.*

Saint, *n.* a dead sinner revised and edited. *Ib.*

Woman would be more charming if one could fall into her arms without falling into her hands. *Epigrams*

You are not permitted to kill a woman who has wronged you, but nothing forbids you to reflect that she is growing older every minute. You are avenged 1440 times a day. *Ib.*

Self-denial is indulgence of a propensity to forego. *Ib.*

CHARLES EDWARD CARRYL
1842–1920

A capital ship for an ocean trip
Was the *Walloping Window Blind* —
No gale that blew dismayed her crew
Or troubled the captain's mind.
The man at the wheel was taught to feel
Contempt for the wildest blow,
And it often appeared, when the weather had cleared,
That he'd been in his bunk below.
Davy and the Goblin: A Nautical Ballad, *st. 1*

[1] See Wallace Stevens, p. 955b.

WILLIAM JAMES
1842–1910

I have often thought that the best way to define a man's character would be to seek out the particular mental or moral attitude in which, when it came upon him, he felt himself most deeply and intensely active and alive. At such moments there is a voice inside which speaks and says: "This is the real me!"
The Letters of William James, vol. I, p. 199, to Mrs. James [1878]

Nothing so fatiguing as the eternal hanging on of an uncompleted task.
Ib. p. 249, to Carl Stumpf [*January 1, 1886*]

The difference between the first- and second-best things in art absolutely seems to escape verbal definition — it is a matter of a hair, a shade, an inward quiver of some kind — yet what miles away in the point of preciousness!
Ib. II, p. 87, to Henry Rutgers Marshall [*February 7, 1899*]

Most people live, whether physically, intellectually or morally, in a very restricted circle of their potential being. They *make use* of a very small portion of their possible consciousness, and of their soul's resources in general, much like a man who, out of his whole bodily organism, should get into a habit of using and moving only his little finger. Great emergencies and crises show us how much greater our vital resources are than we had supposed.[1]
Ib. p. 253, to W. Lutoslawski [*May 6, 1906*]

The moral flabbiness born of the exclusive worship of the bitch-goddess SUCCESS. That — with the squalid cash interpretation put on the word success — is our national disease.
Ib. Letter to H. G. Wells [*September 11, 1906*]

Habit is . . . the enormous flywheel of society, its most precious conserva-

[1] See Emily Dickinson, p. 737b.

tive agent. It alone is what keeps us all within the bounds of ordinance.

The Principles of Psychology [1890], *ch. 4*

There is no more miserable human being than one in whom nothing is habitual but indecision. *Ib.*

Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. *Ib.*

The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. *Ib.*

We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar . . . Nothing we ever do is, in strict scientific literalness, wiped out. *Ib.*

Consciousness . . . does not appear to itself chopped up in bits. . . . A "river" or a "stream" are the metaphors by which it is most naturally described. In talking of it hereafter, let us call it the stream of thought, of consciousness, or of subjective life. *Ib. 9*

As we take, in fact, a general view of the wonderful stream of our consciousness, what strikes us first is this different pace of its parts. Like a bird's life, it seems to be made of an alternation of flights and perchings. *Ib.*

As the brain changes are continuous, so do all these consciousnesses melt into each other like dissolving views. Properly they are but one protracted consciousness, one unbroken stream.

Ib.

The last peculiarity of consciousness to which attention is to be drawn in this first rough description of its stream is that . . . it is always interested more in one part of its object [thought] than in another, and welcomes and rejects, or chooses, all the while it thinks.

The Principles of Psychology, ch. 4

An act has no ethical quality whatever unless it be chosen out of several all equally possible. *Ib.*

In its widest possible sense, however, a man's Self is the sum total of all that he *can* call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down. *Ib. 10*

So our self-feeling in this world depends entirely on what we *back* ourselves to be and do. *Ib.*

Creatures extremely low in the intellectual scale may have conception. All that is required is that they should recognize the same experience again. A polyp would be a conceptual thinker if a feeling of "Hello! thingumbob again!" ever flitted through its mind.

Ib. 12

Let anyone try, I will not say to arrest, but to notice or attend to, the *present* moment of time. One of the most baffling experiences occurs. Where is it, this present? It has melted in our grasp, fled ere we could touch it, gone in the instant of becoming.

Ib. 15

Genius . . . means little more than the faculty of perceiving in an unhabitual way. *Ib. 19*

The impulse to take life strivingly is indestructible in the race. *Ib. 21*

The art of being wise is the art of knowing what to overlook. *Ib. 22*

The more rational statement is that we feel sorry because we cry, angry because we strike, afraid because we tremble, and not that we cry, strike, or tremble, because we are sorry, angry, or fearful, as the case may be. Without the bodily states following on the perception, the latter would be purely cognitive in form, pale, colorless, destitute of emotional warmth.

The Principles of Psychology, ch. 25

A purely disembodied human emotion is a nonentity. *Ib.*

A thing is important if anyone *think* it important. *Ib. 28, note*

In the deepest heart of all of us there is a corner in which the ultimate mystery of things works sadly.

The Will to Believe [1897]. *Is Life Worth Living?*

Need and struggle are what excite and inspire us; our hour of triumph is what brings the void. Not the Jews of the captivity, but those of the days of Solomon's glory are those from whom the pessimistic utterances in our Bible come. *Ib.*

It is only by risking our persons from one hour to another that we live at all. And often enough our faith beforehand in an uncertified result is the only thing that makes the result come true.

Ib.

This life is worth living, we can say, since it is what we make it, from the moral point of view.[1] *Ib.*

If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight. *Ib.*

Be not afraid of life. Believe that life *is* worth living, and your belief will help create the fact. *Ib. p. 62*

Man's chief difference from the brutes lies in the exuberant excess of his subjective propensities — his preeminence over them simply and solely in the number and in the fantastic and unnecessary character of his wants, physical, moral, aesthetic, and intellectual. Had his whole life not been a quest for the superfluous, he would never have established himself as inexpugnably as he has done in the necessary.

The Will to Believe. Reflex Action and Theism

All the higher, more penetrating ideals are revolutionary. They present themselves far less in the guise of effects of past experience than in that of probable causes of future experience.

Ib. The Moral Philosopher and the Moral Life

There is but one unconditional commandment, which is that we should seek incessantly, with fear and trembling, so to vote and to act as to bring about the very largest total universe of good which we can see. *Ib.*

An unlearned carpenter of my acquaintance once said in my hearing: "There is very little difference between one man and another; but what little there is, is very important." This distinction seems to me to go to the root of the matter.

Ib. The Importance of Individuals

Wherever you are it is your own friends who make your world.

From RALPH BARTON PERRY, *The Thought and Character of William James* [1935], *vol. II* [1899], *ch. 91, conclusion*

Tell him to live by yes and no — yes to everything good, no to everything bad. *Ib.*

Religion . . . shall mean for us the feelings, acts, and experiences of individual men in their solitude.

The Varieties of Religious Experience [1902]. *Lecture 2*

Religion . . . is a man's total reaction upon life. *Ib.*

[1] See Oliver Wendell Holmes, Jr., p. 787a, and Santayana, p. 867a.

We can act *as if* there were a God; feel *as if* we were free; consider Nature *as if* she were full of special designs; lay plans *as if* we were to be immortal; and we find then that these words do make a genuine difference in our moral life.

The Varieties of Religious Experience. Lecture 3

There is no worse lie than a truth misunderstood by those who hear it.

Ib. Lectures 14 and 15

The philosophy which is so important in each of us is not a technical matter; it is our more or less dumb sense of what life honestly and deeply means. It is only partly got from books; it is our individual way of just seeing and feeling the total push and pressure of the cosmos.

Pragmatism [1907]. *Lecture 1*

I myself believe that the evidence for God lies primarily in inner personal experiences. *Ib. Lecture 3*

Our minds thus grow in spots; and like grease spots, the spots spread. But we let them spread as little as possible: we keep unaltered as much of our old knowledge, as many of our old prejudices and beliefs, as we can. We patch and tinker more than we renew. The novelty soaks in; it stains the ancient mass; but it is also tinged by what absorbs it. *Ib. Lecture 5*

Truth *happens* to an idea. It *becomes* true, is *made* true by events. Its verity *is* in fact an event, a process: the process namely of its verifying itself, its veri-*fication*. Its validity is the process of its valid-*ation*. *Ib. Lecture 6*

Pluralism lets things really exist in the each-form or distributively. Monism thinks that the all-form or collective-unit form is the only form that is rational.

A Pluralistic Universe [1909]. *Lecture 8*

What we really need the poet's and orator's help to keep alive in us is not . . . the common and gregarious courage which Robert Shaw showed when he marched with you, men of the Seventh Regiment. It is that more lonely courage which he showed when he dropped his warm commission in the glorious Second to head your dubious fortunes, Negroes of the Fifty-fourth. That lonely kind of courage (civic courage, as we call it in times of peace) is the kind of valor to which the monuments of nations should most of all be reared.[1]

Memories and Studies [1911]. *Robert Gould Shaw: Oration Upon the Unveiling of the Shaw Monument* [*May 31, 1897*]

The deadliest enemies of nations are not their foreign foes; they always dwell within their borders. And from these internal enemies civilization is always in need of being saved. The nation blessed above all nations is she in whom the civic genius of the people does the saving day by day, by acts without external picturesqueness; by speaking, writing, voting reasonably; by smiting corruption swiftly; by good temper between parties; by the people knowing true men when they see them, and preferring them as leaders to rabid partisans or empty quacks. *Ib.*

Democracy is still upon its trial. The civic genius of our people is its only bulwark. *Ib.*

So long as antimilitarists propose no substitute for war's disciplinary function, no *moral equivalent* of war, analogous, as one might say, to the mechanical equivalent of heat, so long they fail to realize the full inwardness of the situation.

Ib. The Moral Equivalent of War

Our colleges ought to have lit up in us a lasting relish for the better kind of man, a loss of appetite for mediocrities.

Ib. The Social Value of the College-Bred

[1] See Robert Lowell, p. 1076b.

Real culture lives by sympathies and admirations, not by dislikes and disdains; under all misleading wrappings it pounces unerringly upon the human core.

Memories and Studies. The Social Value of the College-Bred

The "through-and-through" universe seems to suffocate me with its infallible impeccable all-pervasiveness. . . . It seems too buttoned-up and white-chokered and clean-shaven a thing to speak for the vast slow-breathing unconscious Kosmos with its dread abysses and its unknown tides.

Essays in Radical Empiricism [1912], *ch.* 12, *Absolutism and Empiricism*

The union of the mathematician with the poet, fervor with measure, passion with correctness, this surely is the ideal.

Collected Essays and Reviews [1920], *ch.* 11, *Clifford's "Lectures and Essays"* [1879]

I wished, by treating Psychology *like* a natural science, to help her to become one.

Ib. A Plea for Psychology as a Natural Science [1892]

JOHN ALEXANDER JOYCE
1842–1915

I shall love you in December
With the love I gave in May! [1]

Question and Answer, st. 8

PRINCE PËTR ALEKSEEVICH KROPOTKIN
1842–1921

Sociability is as much a law of nature as mutual struggle . . . mutual aid is as much a law of animal life as mutual struggle. *Mutual Aid* [1902]

[1] Will you love me in December as you do in May? — James J. Walker; set to music by Ernest R. Ball [1905]

SIDNEY LANIER
1842–1881

And the sun is a-wait at the ponderous gate of the West.

The Marshes of Glynn [1877], *l.* 22

Ye marshes, how candid and simple and nothing-withholding and free
Ye publish yourselves to the sky and offer yourselves to the sea!

Ib. l. 65

As the marsh hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh grass sends in the sod
I will heartily lay me a-hold on the greatness of God:
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn. *Ib. l.* 71

Out of the hills of Habersham,
Down the valleys of Hall.

Song of the Chattahoochee [1877], *st.* 1

Downward the voices of Duty call —
Downward, to toil and be mixed with the main.
The dry fields burn, and the mills are to turn. *Ib. st.* 5

The incalculable Up-and-Down of Time. *Clover* [1877]

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.

A Ballad of Trees and the Master [1877], *st.* 1

'Twas on a tree they slew Him — last
When out of the woods He came.

Ib. st. 2

STÉPHANE MALLARMÉ
1842–1898

The flesh is sad, alas, and I have read all the books.[1]

Poésies. Brise Marine

Such as into himself at last Eternity has changed him.[2]

Ib. Le Tombeau d'Edgar Poe

A throw of the dice will never abolish chance.[3] *Ib. Title of poem*

To *name* an object is to take away three-fourths of the pleasure given by a poem. This pleasure consists in guessing little by little: to *suggest* it, that is the ideal.

Réponse à une enquête sur l'évolution littéraire [1891]

You don't make a poem with ideas, but with words.[4]

From PAUL VALÉRY, *Degas, Danse, Dessin*

DAVID LAW PROUDFIT [PELEG ARKWRIGHT]
1842–1897

A man sat on a rock and sought
  Refreshment from his thumb;
A dinotherium wandered by
  And scared him some.
His name was Smith. The kind of rock
  He sat upon was shale.
One feature quite distinguished him —
  He had a tail. *Prehistoric Smith*

Nature abhors imperfect work
  And on it lays her ban;
And all creation must despise
  A tailless man. *Ib.*

HUGH ANTOINE D'ARCY
1843–1925

"Say, boys! if you give me just another whiskey I'll be glad,
And I'll draw right here a picture of the face that drove me mad.
Give me that piece of chalk with which you mark the baseball score,
You shall see the lovely Madeleine upon the bar-room floor."

The Face Upon the Floor [1887] [1]

With chalk in hand the vagabond began
To sketch a face that well might buy the soul of any man.
Then as he placed another lock upon the shapely head,
With a fearful shriek he leaped and fell across the picture — dead! *Ib.*

SARAH DOUDNEY
1843–1926

Oh, the wasted hours of life
  That have drifted by!
Oh, the good that might have been,
  Lost without a sigh!

The Lesson of the Water Mill [1864]

But the waiting time, my brothers,
Is the hardest time of all.

Psalms of Life. The Hardest Time of All

HENRY JAMES[2]
1843–1916

The face of nature and civilization in this our country is to a certain point a very sufficient literary field. But it will yield its secrets only to a really *grasping*

[1] La chair est triste, hélas! et j'ai lu tous les livres.

[2] Tel qu'en Lui-Même enfin l'éternité le change.

[3] Un coup de dés n'abolira jamais le hasard.

[4] Ce n'est point avec des idées que l'on fait des vers, c'est avec des mots.

[1] Often called "The Face on the Barroom Floor."

[2] You know how opposed your whole "third manner" of execution is to the literary ideals which animate my crude and Orson-like breast, mine being to say a thing in one sentence as straight and explicit as it can be made, and then to drop it forever; yours being to avoid naming it straight, but by dint of breathing and sighing all round and round it, to arouse in the reader who may have had a similar perception already . . . the illusion of a solid object, made . . . wholly out of impalpable materials, air, and the prismatic interference of light, ingeniously focused by mirrors upon empty space. But you *do* it, that's the queerness! — WILLIAM JAMES, *letter to his brother Henry James* [1907]

See Guedalla, p. 1011b.

imagination. . . . To write well and worthily of American things one need even more than elsewhere to be a *master.*

Letter to Charles Eliot Norton [*January 16, 1871*]

It's a complex fate, being an American, and one of the responsibilities it entails is fighting against a superstitious valuation of Europe.

Letter [1872] *quoted in* PERCY LUBBOCK, *Letters of Henry James* [1920], *vol. I, Biographical note*

It takes a great deal of history to produce a little literature.

Hawthorne [1879], *ch. 1*

Whatever question there may be of his [Thoreau's] talent, there can be none, I think, of his genius. It was a slim and crooked one, but it was eminently personal. He was unperfect, unfinished, inartistic; he was worse than provincial — he was parochial. *Ib. 4*

Cats and monkeys, monkeys and cats — all human life is there.

The Madonna of the Future [1879]

There are few hours in life more agreeable than the hour dedicated to the ceremony known as afternoon tea.

The Portrait of a Lady [1881]

The real offense, as she ultimately perceived, was her having a mind of her own at all. Her mind was to be his — attached to his own like a small garden plot to a deer park. *Ib.*

You were ground in the very mill of the conventional! *Ib.*

The only reason for the existence of a novel is that it does attempt to represent life. *The Art of Fiction* [1888]

The only obligation to which in advance we may hold a novel, without incurring the accusation of being arbitrary, is that it be interesting. *Ib.*

The advantage, the luxury, as well as the torment and responsibility of the novelist, is that there is no limit to what he may attempt as an executant — no limit to his possible experiments, efforts, discoveries, successes.

The Art of Fiction

The power to guess the unseen from the seen, to trace the implications of things, to judge the whole piece by the pattern, the condition of feeling life in general so completely that you are well on your way to knowing any particular corner of it — this cluster of gifts may almost be said to constitute experience. . . . If experience consists of impressions, it may be said that impressions *are* experience. . . . Therefore, if I should certainly say to a novice, "Write from experience and experience only," I should feel that this was rather a tantalizing monition if I were not careful immediately to add, "Try to be one of the people on whom nothing is lost." *Ib.*

We must grant the artist his subject, his idea, his *donnée:* our criticism is applied only to what he makes of it. . . . If we pretend to respect the artist at all, we must allow him his freedom of choice, in the face, in particular cases, of innumerable presumptions that the choice will not fructify. Art derives a considerable part of its beneficial exercise from flying in the face of presumptions. *Ib.*

There are few things more exciting to me . . . than a psychological reason. *Ib.*

The practice of "reviewing" . . . in general has nothing in common with the art of criticism.

Criticism [1893]

The critical sense is so far from frequent that it is absolutely rare, and the possession of the cluster of qualities that minister to it is one of the highest distinctions. . . . In this light one sees the critic as the real helper of the artist, a torchbearing outrider, the interpreter, the brother. . . . Just in proportion as he is sentient and restless, just in pro-

portion as he reacts and reciprocates and penetrates, is the critic a valuable instrument.
Criticism

However incumbent it may be on most of us to do our duty, there is, in spite of a thousand narrow dogmatisms, nothing in the world that anyone is under the least obligation to *like* — not even (one braces one's self to risk the declaration) a particular kind of writing.
Flaubert [1893]

The time-honored bread sauce of the happy ending.
Theatricals: Second Series [1895]

I caught him, yes, I held him — it may be imagined with what passion; but at the end of a minute I began to feel what it truly was that I held. We were alone with the quiet day, and his little heart, dispossessed, had stopped.
The Turn of the Screw [1898], *ending*

Live all you can; it's a mistake not to. It doesn't so much matter what you do in particular, so long as you have had your life. If you haven't had that what *have* you had? . . . What one loses one loses; make no mistake about that. . . . The right time is *any* time that one is still so lucky as to have. . . . Live!
The Ambassadors [1903], *bk.* V, *ch.* 2

Really, universally, relations stop nowhere, and the exquisite problem of the artist is eternally but to draw, by a geometry of his own, the circle within which they shall happily *appear* to do so.
Prefaces [1907–1909]. *Roderick Hudson*

There is, I think, no more nutritive or suggestive truth . . . than that of the perfect dependence of the "moral" sense of a work of art on the amount of felt life concerned in producing it. The question comes back thus, obviously, to the kind and the degree of the artist's prime sensibility, which is the soil out of which his subject springs.
Prefaces. The Portrait of a Lady

To see deep difficulty braved is at any time, for the really addicted artist, to feel almost even as a pang the beautiful incentive, and to feel it verily in such sort as to wish the danger intensified. The difficulty most worth tackling can only be for him, in these conditions, the greatest the case permits of.
Ib.

Life being all inclusion and confusion, and art being all discrimination and selection, the latter, in search of the hard latent *value* with which it alone is concerned, sniffs round the mass as instinctively and unerringly as a dog suspicious of some buried bone.
Ib. The Spoils of Poynton

The fatal futility of Fact.
Ib.

No themes are so human as those that reflect for us, out of the confusion of life, the close connection of bliss and bale, of the things that help with the things that hurt, so dangling before us forever that bright hard medal, of so strange an alloy, one face of which is somebody's right and ease and the other somebody's pain and wrong.
Ib. What Maisie Knew

The effort really to see and really to represent is no idle business in face of the *constant* force that makes for muddlement. The great thing is indeed that the muddled state too is one of the very sharpest of the realities, that it also has color and form and character, has often in fact a broad and rich comicality.
Ib.

To criticize is to appreciate, to appropriate, to take intellectual possession, to establish in fine a relation with the criticized thing and to make it one's own.
Ib.

The historian, essentially, wants more documents than he can really use;

the dramatist only wants more liberties than he can really take.

Prefaces. The Aspern Papers

The ever importunate murmur, "Dramatize it, dramatize it!"

Ib. The Altar of the Dead

In art economy is always beauty.

Ib.

The terrible *fluidity* of self-revelation.

Ib. The Ambassadors

The anomalous fact is that the theater, so called, can flourish in barbarism, but that any *drama* worth speaking of can develop but in the air of civilization.

Letter to C. E. Wheeler [*April 9, 1911*]

I'm glad you like adverbs — I adore them; they are the only qualifications I really much respect.

Letter to Miss M. Betham Edwards [*January 5, 1912*]

We must know, as much as possible, in our beautiful art . . . what we are talking about — and the only way to know is to have lived and loved and cursed and floundered and enjoyed and suffered. I think I don't regret a single "excess" of my responsive youth — I only regret, in my chilled age, certain occasions and possibilities I didn't embrace.

Letter to Hugh Walpole [*August 21, 1913*]

I still, in presence of life . . . have reactions — as many as possible. . . . It's, I suppose, because I am that queer monster, the artist, an obstinate finality, an inexhaustible sensibility. Hence the reactions — appearances, memories, many things, go on playing upon it with consequences that I note and "enjoy" (grim word!) noting. It all takes doing — and I *do*. I believe I shall do yet again — it is still an act of life.

Letter to Henry Adams [*March 21, 1914*]

The effect, if not the prime office, of criticism is to make our absorption and our enjoyment of the things that feed the mind as aware of itself as possible, since that awareness quickens the mental demand, which thus in turn wanders further and further for pasture. This action on the part of the mind practically amounts to a reaching out for the reasons of its interest, as only by its ascertaining them can the interest grow more various. This is the very education of our imaginative life.

The New Novel [1914]

It is art that *makes* life, makes interest, makes importance, for our consideration and application of these things, and I know of no substitute whatever for the force and beauty of its process.

Letter to H. G. Wells [*July 10, 1915*]

The full, the monstrous demonstration that Tennyson was not Tennysonian.

The Middle Years [1917], *ch. 6*

Summer afternoon — summer afternoon; to me those have always been the two most beautiful words in the English language.

Quoted by EDITH WHARTON *in A Backward Glance* [1934], *ch. 10*

To take what there *is*, and use it, without waiting forever in vain for the preconceived — to dig deep into the actual and get something out of *that* — this doubtless is the right way to live. *Notebooks* [1948]

FREDERIC WILLIAM HENRY MYERS

1843–1901

Coldly sublime, intolerably just.

Saint Paul

ROBERT BRIDGES

1844–1930

When first we met we did not guess
That Love would prove so hard a master.

Of more than common friendliness
When first we met we did not guess.
Shorter Poems, bk. I [1873], *no. 16, l. 1*

For beauty being the best of all we know
Sums up the unsearchable and secret aims
Of nature.
The Growth of Love [1876]. *Sonnet 8*

Whither, O splendid ship, thy white sails crowding,
Leaning across the bosom of the urgent West,
That fearest nor sea rising, nor sky clouding,
Whither away, fair rover, and what thy quest?
Shorter Poems, bk. II [1879], *no. 2 (A Passer-By), st. 1*

I have loved flowers that fade,
Within whose magic tents
Rich hues have marriage made
With sweet unmemoried scents.
Ib. no. 13, st. 1

Perfect little body, without fault or stain on thee,
With promise of strength and manhood full and fair!
Ib. III [1880–1884], *no. 4 (On a Dead Child), st. 1*

So sweet love seemed that April morn,
When first we kissed beside the thorn,
So strangely sweet, it was not strange
We thought that love could never change.
Ib. V [1893], *no. 5, st. 1*

My delight and thy delight
Walking, like two angels white,
In the gardens of the night.
New Poems [1899] *no. 9*

Gird on thy sword, O man, thy strength endue,
In fair desire thine earth-born joy renew.
Live thou thy life beneath the making sun
Till Beauty, Truth, and Love in thee are one.
Later Poems [1913], *no. 19 (A Hymn of Nature), VII, st. 1*

Wisdom will repudiate thee, if thou think to inquire
why things are as they are or whence they came: thy task
is first to learn what is, and in pursuant knowledge
pure intellect will find pure pleasure and the only ground
for a philosophy comformable to truth.
The Testament of Beauty [1929]

Man, in the unsearchable darkness, knoweth one thing
That as he is, so was he made. *Ib.*

ROBERT JONES BURDETTE
1844–1914

There are two days in the week about which and upon which I never worry. Two carefree days, kept sacredly free from fear and apprehension. One of these days is Yesterday. . . . And the other day I do not worry about is Tomorrow. *The Golden Day*

It isn't the experience of today that drives men mad. It is the remorse for something that happened yesterday, and the dread of what tomorrow may disclose. *Ib.*

ANATOLE FRANCE [JACQUES ANATOLE FRANÇOIS THIBAULT]
1844–1924

I do not know any reading more easy, more fascinating, more delightful than a catalogue.
The Crime of Sylvestre Bonnard[1] [1881]. *The Log, December 24, 1849*

All the historical books which contain no lies are extremely tedious. *Ib.*

[1] Translated by LAFCADIO HEARN.

Lovers who love truly do not write down their happiness.

The Crime of Sylvestre Bonnard. November 30, 1859

To know is nothing at all; to imagine is everything. *Ib. pt. II, ch. 2*

He flattered himself on being a man without any prejudices; and this pretension itself is a very great prejudice. *Ib. 4*

Those who have given themselves the most concern about the happiness of peoples have made their neighbors very miserable. *Ib.*

Man is so made that he can only find relaxation from one kind of labor by taking up another. *Ib.*

People who have no weaknesses are terrible; there is no way of taking advantage of them. *Ib.*

The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards. *Ib.*

The good critic is one who tells of his mind's adventures among masterpieces.

La Vie Littéraire [1888], *preface*

We reproach people for talking about themselves; but it is the subject they treat best.

Ib. Journal des Goncourt

Chance is perhaps the pseudonym of God when He did not want to sign.[1]

Le Jardin d'Epicure [1894]

The law, in its majestic equality, forbids the rich as well as the poor to sleep under bridges, to beg in the streets, and to steal bread. *Le Lys Rouge* [1894]

We have medicines to make women speak; we have none to make them keep silence.

The Man Who Married a Dumb Wife [1912],[2] *act II, sc. iv*

[1] See Einstein, p. 950b.

[2] Translated by Curtis Hidden Page.

A tale without love is like beef without mustard: an insipid dish.

La Révolte des Anges [1914], *ch. 8*

RICHARD WATSON GILDER

1844–1909

What is a sonnet? 'Tis a pearly shell
That murmurs of the far-off murmuring sea;
A precious jewel carved most curiously;
It is a little picture painted well.

The Sonnet

GERARD MANLEY HOPKINS[1]

1844–1889

And I have asked to be
Where no storms come,
Where the green swell is in the havens dumb,
And out of the swing of the sea.

Poems,[2] *no. 20, Heaven-Haven, st. 2*

Elected Silence, sing to me
And beat upon my whorlèd ear,
Pipe me to pastures still and be
The music that I care to hear.

No. 24, The Habit of Perfection, st. 1

Thou mastering me
God! giver of breath and bread;
World's strand, sway of the sea;
Lord of living and dead;
Thou hast bound bones and veins in me, fastened me flesh,
And after it almost unmade, what with dread,
Thy doing: and dost thou touch me afresh?
Over again I feel thy finger and find thee.

No. 28, The Wreck of the Deutschland, st. 1

[1] He has left us only ninety poems — but so essential that they will color and convert the development of English poetry for many decades to come. — Herbert Read [1893–] in *The Criterion*, April, 1931

[2] First published in 1918, edited by Robert Bridges. Poem numbers are from the third edition [1948], edited by W. H. Gardner.

The world is charged with the grandeur of God.
No. 31, God's Grandeur, l. 1

Look at the stars! look, look up at the skies!
O look at all the fire-folk sitting in the air!
No. 32, The Starlight Night, l. 1

I caught this morning morning's minion, king-
dom of daylight's dauphin, dapple-dawn-drawn Falcon, in his riding
Of the rolling level underneath him steady air, and striding
High there, how he rung upon the rein of a wimpling wing
In his ecstasy!
No. 36, The Windhover, l. 1

The achieve of, the mastery of the thing! *Ib. l. 8*

Brute beauty and valor and act, oh, air, pride, plume, here
Buckle! *Ib. l. 9*

Glory be to God for dappled things.
No. 37, Pied Beauty, l. 1

All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him. *Ib. l. 7*

Summer ends now; now, barbarous in beauty, the stooks arise
Around; up above, what wind-walks! what lovely behavior
Of silk-sack clouds! Has wilder, willful-wavier
Meal-drift molded ever and melted across skies?
No. 38, Hurrahing in Harvest, st. 1

Felix Randal the farrier, O is he dead then? My duty all ended,
Who have watched his mold of man, big-boned and hardy-handsome,
Pining, pining.
No. 53, Felix Randal, st. 1

When thou at the random grim forge, powerful amidst peers,
Didst fettle for the great gray drayhorse his bright and battering sandal!
No. 53, Felix Randal, st. 4

Margaret, are you grieving
Over Goldengrove unleaving?
No. 55, Spring and Fall, l. 1

Nor mouth had, no nor mind, expressed
What heart heard of, ghost guessed:
It is the blight man was born for,
It is Margaret you mourn for.
Ib. l. 12

As kingfishers catch fire, dragonflies draw flame. *No. 57, l. 1*

How to keep — is there any any, is there none such, nowhere known some, bow or brooch or braid or brace, lace, latch or catch or key to keep
Back beauty, keep it, beauty, beauty, beauty . . . from vanishing away?
No. 59, The Leaden Echo and the Golden Echo, l. 1

I say that we are wound
With mercy round and round
As if with air.
No. 60, The Blessed Virgin Compared to the Air We Breathe, l. 34

World-mothering air, air wild,
Wound with thee, in thee isled,
Fold home, fast fold thy child.
Ib. l. 124

Not, I'll not, carrion comfort, Despair, not feast on thee;
Not untwist — slack they may be — these last strands of man
In me or, most weary, cry *I can no more.* I can;
Can something, hope, wish day come, not choose not to be.
No. 64, Carrion Comfort, l. 1

That night, that year
Of now done darkness I wretch lay wrestling with (my God!) my God. *Ib. l. 13*

No worst, there is none. Pitched past pitch of grief,
More pangs will, schooled at forepangs, wilder wring. *No. 65, l. 1*

O the mind, mind has mountains; cliffs of fall
Frightful, sheer, no-man-fathomed. *Ib. l. 9*

I wake and feel the fell of dark, not day.
What hours, O what black hours we have spent
This night. *No. 69, l. 1*

I am gall, I am heartburn. *Ib. l. 9*

I am all at once what Christ is, since he was what I am, and
This Jack, joke, poor potsherd, patch, matchwood, immortal diamond,
Is immortal diamond.
No. 72, That Nature Is a Heraclitean Fire and of the Comfort of the Resurrection, last lines

No doubt my poetry errs on the side of oddness. I hope in time to have a more balanced and Miltonic style. But as air, melody, is what strikes me most of all in music, and design in painting, so design, pattern, or what I am in the habit of calling *inscape* is what I above all aim at in poetry. Now it is the virtue of design, pattern, or inscape to be distinctive, and it is the vice of distinctiveness to become queer. This vice I cannot have escaped.
Letter to Robert Bridges
[*February 15, 1879*]

The poetical language of an age should be the current language heightened, to any degree heightened and unlike itself, but not . . . an obsolete one. *Ib.* [*August 14, 1879*]

ANDREW LANG
1844–1912

You can cover a great deal of country in books.
To the Gentle Reader, st. 5

Why, why are rhymes so rare to *love?*
Ballade of Difficult Rhymes

There's a joy without canker or cark,
There's a pleasure eternally new,
'Tis to gloat on the glaze and the mark
Of China that's ancient and blue.
Ballade of Blue China, st. 1

The surge and thunder of the Odyssey.
Sonnet, The Odyssey

JAMES HILARY MULLIGAN
1844–1916

The moonlight is the softest, in Kentucky,
Summer days come oftest, in Kentucky,
Friendship is the strongest,
Love's fires glow the longest,
Yet a wrong is always wrongest,
In Kentucky.
In Kentucky, st. 1

Songbirds are sweetest, in Kentucky,
Thoroughbreds the fleetest, in Kentucky;
The mountains tower proudest,
Thunder peals the loudest,
The landscape is the grandest,
And politics the damnedest,
In Kentucky. *Ib. st. 7*

FRIEDRICH WILHELM NIETZSCHE
1844–1900

Our destiny exercises its influence over us even when, as yet, we have not learned its nature: it is our future that lays down the law of our today.
Human, All Too Human [1]
[1878], 7

One must have a good memory to be able to keep the promises one makes.
Ib. 59

One will rarely err if extreme actions be ascribed to vanity, ordinary actions to habit, and mean actions to fear.
Ib. 74

Every tradition grows ever more venerable — the more remote is its origin, the more confused that origin is. The reverence due to it increases from

[1] Translated by ALEXANDER HARVEY.

generation to generation. The tradition finally becomes holy and inspires awe.
Human, All Too Human, 96

I teach you the Superman. Man is something that is to be surpassed.
Thus Spake Zarathustra[1] [1883–1891], *prologue, ch.* 3

Man is a rope stretched between the animal and the Superman — a rope over an abyss. *Ib.* 4

I want to teach men the sense of their existence, which is the Superman, the lightning out of the dark cloud man. *Ib.* 7

This is the hardest of all: to close the open hand out of love, and keep modest as a giver. *Ib. pt. II, ch.* 23

Distrust all in whom the impulse to punish is powerful. *Ib.* 29

We ought to learn from the kine one thing: ruminating. *Ib.* IV, 68

If ye would go up high, then use your own legs! Do not get yourselves *carried* aloft; do not seat yourselves on other people's backs and heads! *Ib.* 73

It is certainly not the least charm of a theory that it is refutable.
Beyond Good and Evil[2] [1885–1886], *I*, 18

No one is such a liar as the indignant man. *Ib. II*, 26

It is not the strength but the duration of great sentiments that makes great men. *Ib. IV*, 72

In revenge and in love woman is more barbarous than man. *Ib.* 139

The thought of suicide is a great consolation:[3] by means of it one gets successfully through many a bad night.
Ib. 157

[1] Translated by Thomas Common.
[2] Translated by Helen Zimmern.
[3] We are in the power of no calamity while death is in our own. — Sir Thomas Browne, *Religio Medici* [1642] (Everyman ed.), *p.* 50

Blessed are the forgetful: for they get the better even of their blunders.
Beyond Good and Evil VII, 217

Is not life a hundred times too short for us to bore ourselves? *Ib.* 227

One does not know — cannot know — the best that is in one.
Ib. VIII, 249

The melancholia of everything completed! *Ib. IX*, 277

The masters have been done away with; the morality of the common man has triumphed.
Genealogy of Morals [1887], *essay* 1, *aphorism* 9

At the core of all these aristocratic races the beast of prey is not to be mistaken, the magnificent *blond beast*, avidly rampant for spoil and victory.
Ib. 11

The broad effects which can be obtained by punishment in man and beast are the increase of fear, the sharpening of the sense of cunning, the mastery of the desires; so it is that punishment tames man, but does not make him "better." *Ib.* 2, 15

The sick are the greatest danger for the healthy; it is not from the strongest that harm comes to the strong, but from the weakest. *Ib.* 3, 14

A strong and well-constituted man digests his experiences (deeds and misdeeds all included) just as he digests his meats, even when he has some tough morsels to swallow. *Ib.* 16

Two great European narcotics, alcohol and Christianity.
The Twilight of the Idols [1888]. *Things the Germans Lack*, 2

What is it: is man only a blunder of God, or God only a blunder of man?
Ib.

If a man have a strong faith he can indulge in the luxury of skepticism.
Ib. 12

Liberal institutions straightway cease

from being liberal the moment they are soundly established: once this is attained no more grievous and more thorough enemies of freedom exist than liberal institutions.

The Twilight of the Idols. Things the Germans Lack, 38

It is my ambition to say in ten sentences what everyone else says in a whole book — what everyone else does *not* say in a whole book. *Ib.* 51

Love is the state in which man sees things most widely different from what they are. The force of illusion reaches its zenith here, as likewise the sweetening and transfiguring power. When a man is in love he endures more than at other times; he submits to everything.

The Antichrist[1] [1888], *aphorism* 23

God created woman. And boredom did indeed cease from that moment — but many other things ceased as well! Woman was God's *second* mistake. *Ib.* 48

Life always gets harder toward the summit — the cold increases, responsibility increases. *Ib.* 57

I call Christianity the one great curse, the one enormous and innermost perversion, the one great instinct of revenge, for which no means are too venomous, too underhand, too underground and too petty — I call it the one immortal blemish of mankind. *Ib.* 62

My doctrine is: Live that thou mayest desire to live again — that is thy duty — for in any case thou wilt live again! *Eternal Recurrence*,[1] 27

Even a thought, even a possibility, can shatter us and transform us. *Ib.* 30

Nothing on earth consumes a man more quickly than the passion of resentment. *Ecce Homo*[1] [1888]

I believe only in French culture, and regard everything else in Europe which calls itself "culture" as a misunderstanding. I do not even take the German kind into consideration. *Ecce Homo*

Wherever Germany extends her sway, she ruins culture. *Ib.*

As an artist, a man has no home in Europe save in Paris. *Ib.*

Simply by being compelled to keep constantly on his guard, a man may grow so weak as to be unable any longer to defend himself. *Ib.*

My time has not yet come either; some are born posthumously. *Ib.*

No one can draw more out of things, books included, than he already knows. A man has no ears for that to which experience has given him no access. *Ib.*

The Germans are like women, you can scarcely ever fathom their depths — they haven't any.[1] *Ib.*

All prejudices may be traced back to the intestines. A sedentary life is the real sin against the Holy Ghost.[2] *Ib.*

One must separate from anything that forces one to repeat No again and again. *Ib.*

JOHN BOYLE O'REILLY
1844–1890

They who see the Flying Dutchman
never, never reach the shore.
The Flying Dutchman

Doubt is brother-devil to Despair.
Prometheus

The world is large when weary leagues
two loving hearts divide
But the world is small when your
enemy is loose on the other side.
Distance

The red rose whispers of passion
And the white rose breathes of love;

[1] Translated by ANTHONY M. LUDOVICI.

[1] Man thinks woman profound — why? Because he can never fathom her depths. Woman is not even shallow. — *The Twilight of the Idols, Maxims and Missiles*, 27

[2] Translated by CLIFTON P. FADIMAN.

O, the red rose is a falcon,
And the white rose is a dove.
A White Rose, st. 1

You may grind their souls in the self-same mill,
You may bind them, heart and brow;
But the poet will follow the rainbow still,
And his brother will follow the plow.
The Rainbow's Treasure, st. 5

Be silent and safe — silence never betrays you. *Ib.*

This truth keep in sight — every man on the planet
Has just as much right as yourself to the road. *Ib.*

The organized charity, scrimped and iced,
In the name of a cautious, statistical Christ.[1] *In Bohemia, st. 5*

Well blest is he who has a dear one dead;
A friend he has whose face will never change —
A dear communion that will not grow strange;
The anchor of a love is death.
Forever, st. 3

ARTHUR WILLIAM EDGAR O'SHAUGHNESSY
1844–1881

We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea breakers,
And sitting by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world forever, it seems.
Ode, st. 1

One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample an empire down.
Ode, st. 2

For each age is a dream that is dying,
Or one that is coming to birth.
Ib. st. 3

[1] See Southey, p. 533a, and Hood, p. 593a.

WILLIAM ARCHIBALD SPOONER[1]
1844–1930

Kinquering Congs their titles take.
Announcing the hymn in college chapel

You have deliberately tasted two worms and you can leave Oxford by the next town drain.
Dismissing a student (attributed)

This audience of beery wenches.
At a woman's college

I remember your name perfectly, but I just can't think of your face.
A greeting

PAUL VERLAINE
1844–1896

I often have this strange and moving dream
Of an unknown woman, whom I love and who loves me.
Poèmes Saturniens [1866]. *Mon Rêve Familier*

The long sobbings
Of the violins
Of autumn
Wound my heart
With monotonous
Languor.[2] *Ib. Chanson d'Automne*

[1] Canon Spooner, for many years warden of New College, Oxford, was famous for unintentional transposition of (usually initial) word sounds, giving rise to the term "spoonerism."

[2] Les sanglots longs
Des violons
De l'automne
Blessent mon coeur
D'une langueur
Monotone.

There is weeping in my heart
Like the rain falling on the city.[1]
Romances sans Paroles [1874], *III*

Here are fruits, flowers, leaves and branches,
And here is my heart which beats only for you.[2] *Ib. Green*

What have you done, you there
Weeping without cease,
Tell me, yes you, what have you done
With all your youth? [3]
Sagesse [1881], *III, st. 6*

Music above all, and for this
Prefer an uneven rhythm.[4]
Jadis et Naguère [1884]. *L'Art Poetique*

Take eloquence and wring its neck!
Ib.

And all else is literature. *Ib.*

BREWSTER HIGLEY
fl. 1873

Oh, give me a home where the buffalo roam,
Where the deer and the antelope play,
Where seldom is heard a discouraging word
And the skies are not cloudy all day.
Home on the Range [1873]

R. L. SHARPE
fl. 1890

Each is given a bag of tools,
A shapeless mass and a book of rules;
And each must make, ere life is flown,
A stumblingblock or a steppingstone.
Stumblingblock or Steppingstone, st. 2

[1] Il pleure dans mon coeur
Comme il pleut sur la ville.
See Rimbaud, p. 830b.

[2] Voici des fruits, des fleurs, des feuilles et des branches,
Et puis voici mon coeur qui ne bat que pour vous.

[3] Qu'as-tu fait, O toi que voilà
Pleurant sans cesse,
Dis, qu'as-tu fait, toi que voilà
De ta jeunesse?

[4] De la musique avant toute chose,
Et pour cela préfère l'Impair.

JOHN B. BOGART[1]
1845–1921

When a dog bites a man, that is not news, because it happens so often. But if a man bites a dog, that is news.
From Frank M. O'Brien, *The Story of The* [*New York*] *Sun* [1918]

WILL CARLETON
1845–1912

Worm or beetle — drought or tempest — on a farmer's land may fall,
Each is loaded full o' ruin, but a mortgage beats 'em all.
The Tramp's Story

Not a log in this buildin' but its memories has got,
And not a nail in this old floor but touches a tender spot.
Out of the Old House, Nancy, st. 17

Draw up the papers, lawyer, and make 'em good and stout,
For things at home are crossways, and Betsey and I are out.
Betsey and I Are Out, st. 1

So I have talked with Betsey, and Betsey has talked with me,
And so we've agreed together that we can't never agree. *Ib. st. 3*

Betsey, like all good women, had a temper of her own. *Ib. st. 4*

The more we arg'ed the question the more we didn't agree. *Ib. st. 5*

To appreciate heaven well
'Tis good for a man to have some fifteen minutes of hell.
Gone with a Handsomer Man, st. 20

[1] City editor of *The Sun*, New York, 1873–1890.

Over the hill to the poorhouse I'm trudgin' my weary way.
Over the Hill to the Poorhouse, st. 1

WILLIAM KINGDON CLIFFORD
1845–1879

Remember, then, that it [science] is the guide of action; that the truth which it arrives at is not that which we can ideally contemplate without error, but that which we may act upon without fear; and you cannot fail to see that scientific thought is not an accompaniment or condition of human progress, but human progress itself.
Aims and Instruments of Scientific Thought [1872]

CHARLES FLETCHER DOLE
1845–1927

Good will is the mightiest practical force in the universe.
Cleveland Address

Democracy is on trial in the world, on a more colossal scale than ever before. *The Spirit of Democracy*

EDWARD HARRIGAN
1845–1911

The drums and fifes, how sweetly they did play,
As we marched, marched, marched in the Mulligan Guard.
The Mulligan Guard [1873]

DANIEL WEBSTER HOYT
1845–1936

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?
A Sermon in Rhyme [1878], *st. 1*

GEORGE KENNAN
1845–1924

Heroism, the Caucasian mountaineers say, is endurance for one moment more.
Letter to Henry Munroe Rogers [July 25, 1921]

EUGENE LEE-HAMILTON
1845–1907

Things bygone are the only things that last:
The present is mere grass, quick-mown away;
The past is stone, and stands forever fast. *Roman Baths*

HAMILTON WRIGHT MABIE
1845–1916

The peculiarity of the New England hermit has not been his desire to get near to God, but his anxiety to get away from man.
Backgrounds of Literature. Emerson and Concord

GEORGE SAINTSBURY
1845–1933

I have never tried to be in the fashion for the sake of being in it, and seldom, I think, to be out of it for the sake of being out of it.
Notes on a Cellar Book [1920], *preface*

I have never yet given a secondhand opinion of any thing, or book, or person. *Ib.*

CHARLES WILLIAM STUBBS
1845–1912

To sit alone with my conscience
Will be judgment enough for me.[1]
Conscience and Future Judgment [1876]

JOHN BANISTER TABB
1845–1909

Out of the dusk a shadow,
Then a spark;
Out of the clouds a silence,
Then a lark;
Out of the heart a rapture,
Then a pain;
Out of the dead, cold ashes,
Life again. *Evolution*

PUNCH

Advice to persons about to marry. — "Don't." *Vol. VIII, p. 1* [1845]

You pays your money and you takes your choice. X, 16 [1846]

What is Matter? — Never mind.
What is Mind? — No matter.
XXIX, 19 [1855]

It ain't the 'unting as 'urts 'un, it's the 'ammer, 'ammer, 'ammer along the 'ard 'igh road. *XXX*, 218 [1856]

It appears the Americans have taken umbrage.
The deuce they have! Whereabouts is that? *LXIII*, 189 [1872]

Go directly — see what she's doing, and tell her she mustn't.
Ib. 202 [1872]

There was an old owl liv'd in an oak,
The more he heard, the less he spoke;
The less he spoke, the more he heard,
O, if men were all like that wise bird!
LXVIII, 155 [1875]

[1] There's just ae thing I cannae bear,
An' that's my conscience.
R. L. STEVENSON [1850–1894], *In Scots, XIV, My Conscience*

It's worse than wicked, my dear, it's vulgar. *Almanac* [1876]

Don't look at me, sir, with — ah — in that tone of voice.
XCVII, 38 [1884]

I'm afraid you've got a bad egg, Mr. Jones.
Oh no, my Lord, I assure you! Parts of it are excellent! *CIX*, 222 [1895]

Look here, Steward, if this is coffee, I want tea; but if this is tea, then I wish for coffee. *CXXIII*, 44 [1902]

CHARLES DUPEE BLAKE
1846–1903

Rock-a-bye-baby on the tree top,
When the wind blows the cradle will rock,
When the bough breaks the cradle will fall,
And down will come baby, cradle and all. *Attributed*

JOSEPH IGNATIUS CONSTANTINE CLARKE
1846–1925

"Well, here's to good honest fighting blood!"
Said Kelly and Burke and Shea.
The Fighting Race, st. 4

"Oh, the fighting races don't die out,
If they seldom die in bed." *Ib. st. 5*

DANIEL HUDSON BURNHAM
1846–1912

Make no little plans; they have no magic to stir men's blood.
Attributed [1]

[1] This quotation is now doubted. See HENRY M. SAYLOR, *"Make No Little Plans": Daniel Burnham Thought It but Did He Say It?," Journal of the American Institute of Architects, vol. XXVII, p. 3* [1957]

ALEXANDER MacGREGOR ROSE
1846–1898

Der Kaiser auf der Vaterland
Und Gott on high, all dings gommand,
Ve two, ach, don'd you understandt?
Meinself — und Gott.

Hoch! Der Kaiser (Kaiser & Co.) [1] [1897], *st.* 1

Gott pulls mit me, und I mit him.

Ib. st. 16

CHARLES PRESTWICK SCOTT
1846–1932

The primary office of a newspaper is the gathering of news . . . comment is free, but facts are sacred.

In the Manchester Guardian [*May 6, 1926*] [2]

HENRYK SIENKIEWICZ
1846–1916

The greater philosopher a man is, the more difficult it is for him to answer the foolish questions of common people.

Quo Vadis? [1896] [3] *ch.* 19

EDWARD NOYES WESTCOTT
1846–1898

Do unto the other feller the way he'd like to do unto you an' do it fust.

David Harum [1898], *ch.* 20

They say a reasonable number of fleas is good fer a dog — keeps him from broodin' over *bein'* a dog.

Ib. 32

The' ain't nothin' truer in the Bible 'n that sayin' thet them that has gits.

Ib. 35

[1] These verses caused an international incident when recited by Captain Joseph Bullock Coghlan [1844–1908] at a dinner given in his honor at the Union League Club, New York [April 21, 1899].

[2] Its one-hundredth anniversary.

[3] Translated by JEREMIAH CURTIN [1838–1906].

JOHN PETER ALTGELD[1]
1847–1902

In writing *Progress and Poverty*, he dipped his pen into the tears of the human race, and with celestial clearness wrote down what he conceived to be eternal truths.

Memorial Address on Henry George [1897]

ALEXANDER GRAHAM BELL
1847–1922

Mr. Watson, come here, I want you.

To his assistant [*March 10, 1876*]; *the first intelligible words transmitted by telephone*

THOMAS ALVA EDISON
1847–1931

There is no substitute for hard work. *Life* [1932], *ch.* 24

Genius is one per cent inspiration and ninety-nine per cent perspiration.

Ib.

EDGAR FAWCETT
1847–1904

At some glad moment was it nature's choice
To dower a scrap of sunset with a voice? *To an Oriole, st.* 2

WALTER LEARNED
1847–1915

A lure more strong, a wish more faint,
Makes one a monster, one a saint.

On the flyleaf of Manon Lescaut

JOHN LOCKE
1847–1889

O Ireland, isn't it grand you look —
Like a bride in her rich adornin'?

[1] See Vachel Lindsay, p. 952b, *The Eagle That Is Forgotten* and note 1.

And with all the pent-up love of my heart
I bid you the top o' the mornin'!
The Exile's Return [*Th' an'am an Dhia: My Soul to God*], *st.* 1

ALICE MEYNELL
1847–1922

She walks — the lady of my delight —
A shepherdess of sheep.
Her flocks are thoughts. She keeps them white;
She guards them from the steep.
The Shepherdess, st. 1

I must not think of thee; and, tired yet strong,
I shun the thought that lurks in all delight —
The thought of thee — and in the blue heaven's height
And in the sweetest passage of a song.
Sonnet, Renouncement

With the first dream that comes with the first sleep
I run, I run, I am gathered to thy heart. *Ib.*

LLOYD MIFFLIN
1847–1921

Inscrutable, colossal, and alone.
Sesostris

JULIA A. MOORE[1]
1847–1920

And now, kind friends, what I have wrote
I hope you will pass o'er,
And not criticize as some have done
Hitherto herebefore.
To My Friends and Critics

"Lord Byron" was an Englishman,
A poet I believe
His first works in old England
Was poorly received.
Perhaps it was "Lord Byron's" fault
And perhaps it was not.
His life was full of misfortunes,
Ah, strange was his lot.
A Sketch of Lord Byron's Life

Leave off the agony, leave off style,
Unless you've got money by you all the while.
If you look about you you'll often have to smile
To see so many poor people putting on style.
Leave Off the Agony in Style

[1] "The Sweet Singer of Michigan," of whom Mark Twain wrote: "The one and unfailing great quality which distinguishes her poetry from Shakespeare's and makes it precious to us is its stern and simple irrelevancy." — *Following the Equator* [1897], *vol. II, ch. 8*

MILTON NOBLES
1847–1924

The villain still pursued her.
The Phoenix [1875], *act I, sc. iii*

WILLIAM EDWARD NORRIS
1847–1925

If your lips would keep from slips,
Five things observe with care:
To whom you speak; of whom you speak;
And how, and when, and where.
Quoted in Thirlby Hall

JAMES JEFFREY ROCHE
1847–1908

I'd rather be handsome than homely;
I'd rather be youthful than old;
If I can't have a bushel of silver
I'll do with a barrel of gold.
Contentment

All loved Art in a seemly way
With an earnest soul and a capital A.
The V-A-S-E

ARCHIBALD PHILIP PRIMROSE, EARL OF ROSEBERY
1847–1929

It is beginning to be hinted that we are a nation of amateurs.
Rectorial Address, Glasgow [*November 16, 1900*]

GEORGE ROBERT SIMS
1847–1922

It was Christmas Day in the workhouse.
Christmas Day in the Workhouse, st. 1

MARY DOW BRINE
fl. 1878

She's somebody's mother, boys, you know,
For all she's aged and poor and slow.
Somebody's Mother [1878]

ARTHUR JAMES BALFOUR
1848–1930

The energies of our system will decay, the glory of the sun will be dimmed, and the earth, tideless and inert, will no longer tolerate the race which has for a moment disturbed its solitude. Man will go down into the pit, and all his thoughts will perish.
The Foundations of Belief [1895], *pt. I, ch. 1*

Biography should be written by an acute enemy.
Quoted by S. K. RATCLIFFE *in the London Observer* [*January 30, 1927*]

JOHN VANCE CHENEY
1848–1922

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done,
And kept the humble way.
The Happiest Heart, st. 1

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to Heaven the rest.
Ib. st. 3

JOHN CHURTON COLLINS
1848–1908

Truth is the object of philosophy, but not always of philosophers.
From LOGAN PEARSALL SMITH, *A Treasury of English Aphorisms*

Mistrust a subordinate who never finds fault with his superior. *Ib.*

The secret of success in life is known only to those who have not succeeded. *Ib.*

If men were as unselfish as women, women would very soon become more selfish than men. *Ib.*

SIR FRANCIS DARWIN
1848–1925

But in science the credit goes to the man who convinces the world, not to the man to whom the idea first occurs.[1]
First Galton Lecture before the Eugenics Society [1914]

DIGBY MACKWORTH DOLBEN
1848–1867

The world is young today:
Forget the gods are old,
Forget the years of gold
When all the months were May.
A Song

SAMUEL MILLER HAGEMAN
1848–1905

Every sound shall end in silence, but the silence never dies.
Silence [1876], *st. 10*

Earth is but the frozen echo of the silent voice of God. *Ib. st. 19*

JOEL CHANDLER HARRIS
1848–1908

How many po' sinners'll be kotched out late

[1] See Zinsser, p. 949a, and Fleming, p. 963a.

En fin' no latch ter de golden gate?
No use fer ter wait twell ter-morrer,
De sun mus'n't set on yo' sorrer —
Sin's ez sharp ez a bamboo-brier, —
O Lord! fetch de mo'ners up higher!
Uncle Remus: His Songs and His Sayings [1881]

Hit look lak sparrer-grass, hit feel lak sparrer-grass, hit tas'e lak sparrer-grass, en I bless ef 'taint sparrer-grass.
Nights with Uncle Remus [1883], *ch.* 27

No 'pollygy aint gwine ter make h'ar come back whar de b'iling water hit.
Ib. 45

Tar-baby ain't sayin' nuthin', en Brer Fox, he lay low.
Uncle Remus and His Friends [1892]

Ez soshubble ez a baskit er kittens.
Ib.

Bred en bawn in a brier-patch, Brer Fox. *Ib.*

You do de pullin', Sis Cow, en I'll do de gruntin'. *Ib.*

W'en ole man Rabbit say "scoot," dey scooted, en w'en old Miss Rabbit say "scat," dey scatted. *Ib.*

Lazy fokes' stummucks don't git tired.
Uncle Remus: Plantation Proverbs

Jaybird don't rob his own nes'.
Ib.

Licker talks mighty loud w'en it gits loose fum de jug. *Ib.*

Hongry rooster don't cackle w'en he fine a wum. *Ib.*

Youk'n hide de fier, but w'at you gwine do wid de smoke? *Ib.*

Watch out w'en youer gittin' all you want. Fattenin' hogs ain't in luck.
Ib.

Hop light, ladies,
Oh, Miss Loo!
Oh, swing dat yaller gal!
Do, boys, do!
Plantation Play Song

When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short — a fleeting vapor —
Don't you fill the whole blamed paper
With a tale which, at a pinch,
Could be cornered in an inch!
Boil her down until she simmers,
Polish her until she glimmers.
Advice to Writers for the Daily Press

JORIS KARL HUYSMANS
1848–1907

The loveliest tune imaginable becomes vulgar and insupportable as soon as the public begins to hum it and the hurdygurdies make it their own.
Against the Grain,[1] *ch.* 9

Perfumes, in fact, rarely come from the flowers whose names they bear . . . with the exception of the inimitable jasmine, which it is impossible to counterfeit. *Ib.* 10

Art is the only clean thing on earth, except holiness.
Les Foules de Lourdes [1906]

RICHARD JEFFERIES
1848–1887

It is eternity now. I am in the midst of it. It is about me in the sunshine; I am in it, as the butterfly in the light-laden air. Nothing has to come; it is now. Now is eternity; now is the immortal life.
The Story of My Heart [1883]

VILFREDO PARETO
1848–1923

Give me a fruitful error any time, full of seeds, bursting with its own corrections. You can keep your sterile truth for yourself.
Comment on Kepler

[1] Translated by JOHN HOWARD.

EBEN EUGENE REXFORD
1848–1916

Darling, I am growing old,
Silver threads among the gold
Shine upon my brow today;
Life is fading fast away.
Silver Threads Among the Gold [1873], *st.* 1

HENRY AUGUSTUS ROWLAND
1848–1901

American science is a thing of the future, and not of the present or past; and the proper course of one in my position is to consider what must be done to create a science of physics in the country, rather than to call telegrams, electric lights, and such conveniences by the name of science.
Address before the American Association for the Advancement of Science [1883]

FREDERIC EDWARD WEATHERLY
1848–1929

Always the same, Darby, my own,
Always the same to your old wife Joan.
Darby and Joan,[1] *refrain*

The sailor's wife the sailor's star shall be. *Nancy Lee, refrain*

BERNHARD VON BÜLOW
1849–1929

A place in the sun.
A Promise for Germany. Speech before the Reichstag [*December 6, 1897*]

The king in Prussia — forward; Prussia in Germany — forward; Germany in the world — forward! *Ib.*

[1] Old Darby with Joan by his side,
You've often regarded with wonder;
He's dropsical, she is sore-ey'd,
Yet they're ever uneasy asunder.
HENRY WOODFALL, *The Gentleman's Magazine* [March 1735]

LORD RANDOLPH SPENCER CHURCHILL
1849–1895

The old gang [members of the Conservative government].
Speech, House of Commons [*March 7, 1878*]

Ulster will fight; Ulster will be right.
Letter [*May 7, 1886*]

All great men make mistakes. Napoleon forgot Blücher, I forgot Goschen.[1]
Quoted by LADY DOROTHY NEVILL, *notebooks*

EDMUND GOSSE
1849–1928

The Past is like a funeral gone by,
The Future comes like an unwelcome guest. *May Day*

I do not hunger for a well-stored mind,
I only wish to live my life, and find
My heart in unison with all mankind.
Lying in the Grass

WILLIAM ERNEST HENLEY
1849–1903

Far in the stillness a cat
Languishes loudly.
In Hospital [1888]. *VII, Vigil*

Bland as a Jesuit, sober as a hymn.
Ib. XVI, House Surgeon

Valiant in velvet, light in ragged luck,
Most vain, most generous, sternly critical,
Buffoon and poet, lover and sensualist:
A deal of Ariel, just a streak of Puck,
Much Antony, of Hamlet most of all,
And something of the Shorter-Catechist.
Ib. XXV, Apparition [*Robert Louis Stevenson*]

[1] George Joachim Goschen [1831–1907], British statesman who helped form the Liberal Unionist party [1886].

As dust that drives, as straws that blow,
Into the night go one and all.
Ballade of Dead Actors [1888]

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance,
I have not winced nor cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.
Echoes [1888]. IV, *In Memoriam R. T. Hamilton Bruce* ["*Invictus*"], *st.* 1, 2

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.[1]
Ib. st. 4

Night with her train of stars
And her great gift of sleep.
Ib. XXXV, *In Memoriam Margaritae Sororis, st.* 2

Or ever the knightly years were gone
With the old world to the grave,
I was a King in Babylon
And you were a Christian Slave.
Ib. XXXVII, *To W. A., st.* 1

These poor Might-Have-Beens,
These fatuous, ineffectual Yesterdays!
To James McNeill Whistler [1892]

What have I done for you,
England, my England?
What is there I would not do,
England, my own?
For England's Sake. Pro Rege Nostro [1892], *st.* 1

SARAH ORNE JEWETT
1849–1909

A harbor, even if it is a little harbor, is a good thing, since adventures come into it as well as go out, and the life in it grows strong, because it takes something from the world and has something to give in return.
Country Byways. River Driftwood

Captain Littlepage had overset his mind with too much reading.
The Country of the Pointed Firs [1896], *ch.* 5

The old poets little knew what comfort they could be to man. *Ib.*

Wrecked on the lee shore of age.
Ib. 7

We were standing where there was a fine view of the harbor and its long stretches of shore all covered by the great army of the pointed firs, darkly cloaked and standing as if they waited to embark. As we looked far seaward among the outer islands, the trees seemed to march seaward still, going steadily over the heights and down to the water's edge. *Ib.*

Tact is after all a kind of mind-reading. *Ib.* 10

Yes'm, old friends is always best, 'less you can catch a new one that's fit to make an old one out of. *Ib.* 12

In the life of each of us, I said to myself, there is a place remote and islanded, and given to endless regret or secret happiness. *Ib.* 15

'Tain't worthwhile to wear a day all out before it comes. *Ib.* 16

The road was new to me, as roads always are, going back. *Ib.* 19

So we die before our own eyes; so we see some chapters of our lives come to their natural end. *Ib.*

The thing that teases the mind over and over for years, and at last gets itself put down rightly on paper — whether little or great, it belongs to Literature.
Letter to Willa Cather. Quoted in preface to The Country of the Pointed Firs and Other Stories [1925]

[1] See Sallust, p. 116a, and note.

EMMA LAZARUS
1849–1887

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed, to me:
I lift my lamp beside the golden door.
The New Colossus: Inscription for the Statue of Liberty, New York Harbor

SIR WILLIAM OSLER
1849–1919

The greater the ignorance the greater the dogmatism.
Montreal Medical Journal [1902]

The philosophies of one age have become the absurdities of the next, and the foolishness of yesterday has become the wisdom of tomorrow. *Ib.*

The natural man has only two primal passions, to get and to beget.
Science and Immortality [1904], *ch. 2*

Tact is the saving virtue without which no woman can be a success.
Commencement address to nurses, Johns Hopkins University [*May 7, 1913*]

Speck in cornea, 50¢.
Entry in his account book, first fee as a practicing physician. From HARVEY CUSHING, *Life of Sir William Osler* [1925], *vol. I, ch. 6*

The desire to take medicine is perhaps the greatest feature which distinguishes man from animals. *Ib. 14*

This is yet the childhood of the world, and a supine credulity is still the most charming characteristic of man. *Ib.*

We are here to add what we can *to*, not to get what we can *from*, Life.[1]
From HARVEY CUSHING, *Life of Sir William Osler, vol. I, ch. 14*

Humanity has but three great enemies: fever, famine and war; of these by far the greatest, by far the most terrible, is fever. *Ib.*

The master word [work] . . . is the open sesame to every portal, the great equalizer in the world, the true philosopher's stone which transmutes all the base metal of humanity into gold.[2]
Ib. 22

Things cannot always go your way. Learn to accept in silence the minor aggravations, cultivate the gift of taciturnity and consume your own smoke [3] with an extra draught of hard work, so that those about you may not be annoyed with the dust and soot of your complaints. *Ib.*

Take the sum of human achievement in action, in science, in art, in literature — subtract the work of the men above forty, and while we should miss great treasures, even priceless treasures, we would practically be where we are today. . . . The effective, moving, vitalizing work of the world is done between the ages of twenty-five and forty.[4] *Ib. 24* [*The Fixed Period*]

My second fixed idea is the uselessness of men above sixty years of age, and the incalculable benefit it would be in commercial, political, and in professional life, if as a matter of course, men stopped work at this age.[5] *Ib.*

[1] Also in *Doctor and Nurse*, in *Aequanimitas and Other Addresses* [1904].

[2] Lecture, *The Master Word in Medicine*, Toronto [October 1, 1903]; also in *Aequanimitas*.

[3] See Carlyle, p. 576b, and note.

[4] Address at Johns Hopkins University, Baltimore, February 22, 1905.

[5] This valedictory address caused much discussion and misquotation. It was headlined in the press OSLER RECOMMENDS CHLOROFORM AT

Nothing will sustain you more potently than the power to recognize in your humdrum routine, as perhaps it may be thought, the true poetry of life — the poetry of the commonplace, of the ordinary man, of the plain, toil-worn woman, with their loves and their joys, their sorrows and their griefs.

From HARVEY CUSHING, *Life of Sir William Osler*, vol. I, ch. 24 [*The Student Life*]

I have three personal ideals. One, to do the day's work well and not to bother about tomorrow. . . . The second ideal has been to act the Golden Rule, as far as in me lay, toward my professional brethren and toward the patients committed to my care. And the third has been to cultivate such a measure of equanimity as would enable me to bear success with humility, the affection of my friends without pride, and to be ready when the day of sorrow and grief came to meet it with the courage befitting a man.

Ib. [*Farewell Dinner, May 2, 1905*]

Throw all the beer and spirits into the Irish Channel, the English Channel, and the North Sea for a year, and people in England would be infinitely better. It would certainly solve all the problems with which the philanthropists, the physicians, and the politicians have to deal.[1] *Ib. II, 26*

No man is really happy or safe without a hobby, and it makes precious little difference what the outside interest may be — botany, beetles or butterflies, roses, tulips or irises; fishing, mountaineering or antiquities — anything will do so long as he straddles a hobby and rides it hard.[2] *Ib.* 29

Nothing in life is more wonderful than faith — the one great moving force which we can neither weigh in the balance nor test in the crucible.

From HARVEY CUSHING, *Life of Sir William Osler, vol. II, ch.* 30

In the life of a young man the most essential thing for happiness is the gift of friendship. *Ib.* 31

No bubble is so iridescent or floats longer than that blown by the successful teacher. *Ib.*

The quest for righteousness is Oriental, the quest for knowledge, Occidental.[1] *Ib.* 34

Save the fleeting minute; learn gracefully to dodge the bore.

From W. S. THAYER, *Osler the Teacher, Johns Hopkins Hospital Bulletin* 30:198 [1919]

IVAN PETROVICH PAVLOV

1849–1936

What can I wish to the youth of my country who devote themselves to science?

Firstly, gradualness. About this most important condition of fruitful scientific work I never can speak without emotion. Gradualness, gradualness and gradualness. From the very beginning of your work, school yourselves to severe gradualness in the accumulation of knowledge.

Learn the ABC of science before you try to ascend to its summit.

Bequest to the Academic Youth of Soviet Russia [1936]

Learn, compare, collect the facts! *Ib.*

Secondly, modesty. Never think that you already know all. However highly

SIXTY, and occasioned many columns of letters, caustic cartoons, and the like, until to "Oslerize" became a byword.

[1] Address at Working Men's College, Camden Town [November 17, 1906].

[2] Address, Medical Library Association, Belfast [July 28, 1909].

[1] Address, Jewish Historical Society of England [April 27, 1914].

you are appraised, always have the courage to say to yourself — I am ignorant.

Bequest to the Academic Youth of Soviet Russia

Thirdly, passion. Remember that science claims a man's whole life. Had he two lives they would not suffice. Science demands an undivided allegiance from its followers. In your work and in your research there must always be passion. *Ib.*

JAMES WHITCOMB RILEY
1849–1916

O'er folded blooms
On swirls of musk,
The beetle booms adown the glooms
And bumps along the dusk.

The Beetle, st. 7

The ripest peach is highest on the tree.

The Ripest Peach, st. 1

An' all us other children, when the supper things is done,
We set around the kitchen fire an' has the mostest fun
A-list'nin' to the witch-tales 'at Annie tells about,
An' the Gobble-uns 'at gits you
Ef you
Don't
Watch
Out!

Little Orphant Annie, st. 1

It hain't no use to grumble and complain,
It's jest as easy to rejoice;
When God sorts out the weather and sends rain,
Why rain's my choice.

Wet Weather Talk

Heaven holds all for which you sigh —
There! little girl; don't cry!

A Life Lesson, st. 3

"As surely as the vine
Grew 'round the stump," she loved me
— that old sweetheart of mine.

An Old Sweetheart of Mine, st. 12

Tell you what I like the best —
'Long about knee-deep in June,
'Bout the time strawberries melts
On the vine — some afternoon
Like to jes' git out and rest,
And not work at nothin' else.

Knee-Deep in June, st. 1

Oh! the old swimmin' hole! When I last saw the place,
The scenes was all changed, like the change in my face.

The Old Swimmin' Hole, st. 5

Work is the least o' my idees
When the green, you know, gits back in the trees!

When the Green Gits Back in the Trees, st. 1

O, the Raggedy Man! He works fer Pa;
An' he's the goodest man ever you saw!

The Raggedy Man, st. 1

O, it sets my heart a-clickin' like the tickin' of a clock,
When the frost is on the punkin and the fodder's in the shock.

When the Frost Is on the Punkin, st. 3

EDWARD BELLAMY[1]
1850–1898

Your system was liable to periodical convulsions, overwhelming alike the wise and unwise, the successful cutthroat as well as his victim. I refer to the business crises at intervals of five to ten years, which wrecked the industries of the nation.

Looking Backward [1887]

AUGUSTINE BIRRELL
1850–1933

Libraries are not made; they grow.

Obiter Dicta. Book Buying

Good as it is to inherit a library, it is better to collect one. *Ib.*

[1] There is at least a fair chance that another fifty years will confirm Edward Bellamy's position as one of the most authentic prophets of our age. — Heywood Broun [1931]

That great dust heap called "history." *Obiter Dicta. Carlyle*

EUGENE FIELD
1850–1895

I feel a sort of yearnin' 'nd a chokin' in my throat
When I think of Red Hoss Mountain 'nd of Casey's tabble dote!
Casey's Table d'Hôte, st. 1

He could whip his weight in wildcats.
Modjesky as Cameel, st. 10

No matter what conditions
Dyspeptic come to feaze,
The best of all physicians
Is apple pie and cheese!
Apple Pie and Cheese, st. 5

I'm sure no human heart goes wrong
That's told "Good-by — God bless you!"
"Good-by — God Bless You!", st. 2

I never lost a little fish — yes, I am free to say
It always was the biggest fish I caught that got away.
Our Biggest Fish, st. 2

How gracious those dews of solace that over my senses fall
At the clink of the ice in the pitcher the boy brings up the hall!
The Clink of the Ice, st. 1

When one's all right, he's prone to spite
The doctor's peaceful mission;
But when he's sick, it's loud and quick
He bawls for a physician.[1]
Doctors, st. 2

When I demanded of my friend what viands he preferred,

[1] Three faces wears the doctor: when first sought
An angel's; and a god's the cure half-wrought;
But when, the cure complete, he seeks his fee,
The Devil looks less terrible than he.
ANONYMOUS

He quoth: "A large cold bottle, and a small hot bird!"
The Bottle and the Bird, st. 1

Have you ever heard of the Sugarplum Tree?
'Tis a marvel of great renown!
It blooms on the shore of the Lollipop Sea
In the garden of Shuteye Town.
The Sugarplum Tree, st. 1

Wynken, Blynken, and Nod one night
Sailed off in a wooden shoe —
Sailed on a river of crystal light
Into a sea of dew.
Wynken, Blynken, and Nod, st. 1

The little toy dog is covered with dust,
But sturdy and staunch he stands;
And the little toy soldier is red with rust,
And his musket molds in his hands;
Time was when the little toy dog was new,
And the soldier was passing fair;
And that was the time when our Little Boy Blue
Kissed them and put them there.
Little Boy Blue, st. 1

The Rock-a-Bye Lady from Hushaby street
Comes stealing; comes creeping.
The Rock-a-Bye Lady, st. 1

Have you ever heard the wind go "Yooooo"?
'Tis a pitiful sound to hear!
It seems to chill you through and through
With a strange and speechless fear.
The Night Wind, st. 1

The Dinkey Bird goes singing
In the amfalula tree!
The Dinkey Bird, st. 1

The gingham dog went "Bow-wow-wow!"
And the calico cat replied "Mee-ow!"
The air was littered, an hour or so,
With bits of gingham and calico.
The Duel, st. 2

Father calls me William, sister calls me Will,

Mother calls me Willie, but the fellers call me Bill!
Jest 'Fore Christmas, st. 1

'Most all the time, the whole year round, there ain't no flies on me,
But jest 'fore Christmas I'm as good as I kin be! *Ib.*

FRED GILBERT
1850–1903

The Man Who Broke the Bank at Monte Carlo. *Title of song* [1892]

SAMUEL GOMPERS
1850–1924

The trade unions are the legitimate outgrowth of modern societary and industrial conditions. . . . They were born of the necessity of workers to protect and defend themselves from encroachment, injustice and wrong. . . . To protect the workers in their inalienable rights to a higher and better life; to protect them, not only as equals before the law, but also in their health, their homes, their firesides, their liberties as men, as workers, and as citizens; to overcome and conquer prejudices and antagonism; to secure to them the right to life, and the opportunity to maintain that life; the right to be full sharers in the abundance which is the result of their brain and brawn, and the civilization of which they are the founders and the mainstay; to this the workers are entitled. . . . The attainment of these is the glorious mission of the trade unions. *Speech* [1898]

JOHN CHEEVER GOODWIN
1850–1912

For that elephant ate all night,
And that elephant ate all day;
Do what he could to furnish him food,
The cry was still *more hay.*
Wang: The Man with an Elephant on His Hands [1891]

HENRY CABOT LODGE
1850–1924

Let every man honor and love the land of his birth and the race from which he springs and keep their memory green. It is a pious and honorable duty. But let us have done with British-Americans and Irish-Americans and German-Americans, and so on, and all be Americans. . . . If a man is going to be an American at all let him be so without any qualifying adjectives; and if he is going to be something else, let him drop the word American from his personal description.
The Day We Celebrate [*Forefathers' Day*]. *Address, New England Society of Brooklyn* [*December 21, 1888*]

It is the flag just as much of the man who was naturalized yesterday as of the man whose people have been here many generations. *Address* [1915]

He was a great patriot, a great man; above all, a great American. His country was the ruling, mastering passion of his life from the beginning even unto the end.
Theodore Roosevelt: Address Before Congress [*February 9, 1919*]

PHILIP BOURKE MARSTON
1850–1887

A little time for laughter,
A little time to sing,
A little time to kiss and cling,
And no more kissing after.[1]
After, st. 1

LAURA ELIZABETH RICHARDS
1850–1943

Be you clown or be you King,
Still your singing is the thing.
Tirra Lirra [1930], *dedication, l. 7*

[1] See A. L. Gordon, p. 748b, and Du Maurier p. 751b.

Every little wave had its nightcap on.
Song for Hal, refrain

Once there was an elephant
Who tried to use the telephant —
No! No! I mean an elephone
Who tried to use the telephone.
Eletelephony, l. 1

ROBERT RICHARDSON
1850–1901

Warm summer sun, shine friendly here;
Warm western wind, blow kindly here;
Green sod above, rest light, rest light —
Good night, Annette! Sweetheart, good night.[1] *To Annette*

ROBERT LOUIS STEVENSON[2]
1850–1894

Mankind was never so happily inspired as when it made a cathedral.
An Inland Voyage [1878]. *Noyon*

Every man is his own doctor of divinity, in the last resort. *Ib.*

For my part, I travel not to go anywhere, but to go. I travel for travel's sake. The great affair is to move.
Travels with a Donkey [1878]

Marriage is like life in this — that it is a field of battle, and not a bed of roses.
Virginibus Puerisque [1881], *I, ch. 1*

Times are changed with him who marries; there are no more bypath meadows, where you may innocently linger, but the road lies long and straight and dusty to the grave.
Virginibus Puerisque, I, ch. 2

Man is a creature who lives not upon bread alone but principally by catchwords. *Ib.*

The cruelest lies are often told in silence. *Ib. 4, Truth of Intercourse*

Old and young, we are all on our last cruise.
Ib. II, Crabbed Age and Youth

It is better to be a fool than to be dead. *Ib.*

Give me the young man who has brains enough to make a fool of himself! *Ib.*

Books are good enough in their own way, but they are a mighty bloodless substitute for life.
Ib. III, An Apology for Idlers

Perpetual devotion to what a man calls his business, is only to be sustained by perpetual neglect of many other things. *Ib.*

There is no duty we so much underrate as the duty of being happy. *Ib.*

To travel hopefully is a better thing than to arrive. *Ib. VI, El Dorado*

To be what we are, and to become what we are capable of becoming, is the only end of life.
Familiar Studies of Men and Books [1882]

I am in the habit of looking not so much to the nature of a gift as to the spirit in which it is offered.
New Arabian Nights [1882]. *The Suicide Club*

Fifteen men on the Dead Man's Chest —[1]

[1] Mark Twain adapted this verse by the Australian poet Richardson for the stone marking the grave of his daughter Olivia Susan Clemens, who died August 18, 1896, aged twenty-four:

Warm summer sun, shine kindly here;
Warm southern wind, blow softly here;
Green sod above, lie light, lie light —
Good night, dear heart, good night, good night.

See Euripides, p. 83b; Anonymous Latin, p. 151b; and Beaumont and Fletcher, p. 316b.

[2] See Henley, p. 815b.

[1] Treasure Island came out of Kingsley's *At Last*, where I got the Dead Man's Chest — and that was the seed. — R. L. STEVENSON, *Letter to Sidney Colvin*

We were crawling slowly along, looking out for Virgin Garda; the first of those numberless isles which Columbus, so goes the tale, discovered

Yo-ho-ho, and a bottle of rum!
Drink and the devil had done for the rest —
Yo-ho-ho, and a bottle of rum!
Treasure Island [1883], *ch.* 1

Doctors is all swabs.
Ib. 3 [*Billy Bones*]

Many's the long night I've dreamed of cheese — toasted, mostly.
Ib. 15 [*Ben Gunn*]

In winter I get up at night
And dress by yellow candlelight.
In summer, quite the other way,
I have to go to bed by day.

I have to go to bed and see
The birds still hopping on the tree,
Or hear the grown-up people's feet
Still going past me on the street.
A Child's Garden of Verses [1885]. *Bed in Summer, st.* 1, 2

A child should always say what's true
And speak when he is spoken to,
And behave mannerly at table;
At least as far as he is able.
Ib. Whole Duty of Children

Whenever the moon and stars are set,
Whenever the wind is high,
All night long in the dark and wet,
A man goes riding by.
Late in the night when the fires are out,
Why does he gallop and gallop about?
Ib. Windy Nights, st. 1

Dark brown is the river,
Golden is the sand,
It flows along forever,
With trees on either hand.
Ib. Where Go the Boats, st. 1

The pleasant land of counterpane.
Ib. The Land of Counterpane, st. 4

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.
He is very, very like me from the heels up to the head;
And I see him jump before me, when I jump into my bed.
A Child's Garden of Verses. My Shadow, st. 1

The friendly cow all red and white,
I love with all my heart:
She gives me cream with all her might,
To eat with apple tart.
Ib. The Cow, st. 1

The world is so full of a number of things,
I'm sure we should all be as happy as kings. *Ib. Happy Thought*

Little Indian, Sioux or Crow,
Little frosty Eskimo,
Little Turk or Japanee,
O! don't you wish that you were me?
Ib. Foreign Children

Am I no a bonny fighter?
Kidnapped [1886], *ch.* 10 [*Alan Breck*]

Of all my verse, like not a single line;
But like my title, for it is not mine.
That title from a better man [1] I stole:
Ah, how much better, had I stol'n the whole!
Underwoods [1887], *foreword*

Life is over, life was gay:
We have come the primrose way.
Ib. Envoy

Dear Andrew, with the brindled hair.[2]
Ib. To Andrew Lang

Under the wide and starry sky,
Dig the grave and let me lie.
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be;

on St. Ursula's day, and named them after the saint and her eleven thousand mythical virgins. Unfortunately, English buccaneers have since given to most of them less poetic names. The Dutchman's Cap, Broken Jerusalem, The Dead Man's Chest, Rum Island, and so forth, mark a time and race more prosaic. — CHARLES KINGSLEY, *At Last* [1870], *ch.* 1

[1] Ben Jonson.

[2] Dear Louis of the awful cheek!
Who told you it was right to speak,
Where all the world might hear and stare,
Of other fellows' "brindled hair"?
ANDREW LANG [1844–1912], *To R. L. S.*

Home is the sailor, home from sea,
And the hunter home from the hill.
Underwoods. Requiem

If I have faltered more or less
In my great task of happiness.
Ib. The Celestial Surgeon

Yet, O stricken heart, remember, O remember
How of human days he lived the better part.
April came to bloom and never dim December
Breathed its killing chills upon the head or heart.
Ib. In Memoriam F. A. Stilwell [1] [1881]

Let first the onion flourish there,
Rose among roots, the maiden-fair
Wine-scented and poetic soul
Of the capacious salad bowl.
Ib. To a Gardener

My body, which my dungeon is,
And yet my parks and palaces.
Ib. XXXVII

I have thus played the sedulous ape to Hazlitt, to Lamb, to Wordsworth, to Sir Thomas Browne, to Defoe, to Hawthorne, to Montaigne, to Baudelaire and to Obermann.
Memories and Portraits [1887]. *A College Magazine*

A Penny Plain and Twopence Colored.
Ib. Essay About Skelt's Juvenile Drama

Wealth I ask not, hope nor love,
Nor a friend to know me;
All I ask, the heaven above
And the road below me.
Songs of Travel. The Vagabond, st. 4

The untented Kosmos my abode,
I pass, a willful stranger;
My mistress still the open road
And the bright eyes of danger.
Ib. Youth and Love

[1] Lady Colvin's son by her first marriage; he died at the age of eighteen.

I will make you brooches and toys for your delight
Of birdsong at morning and starshine at night.
Songs of Travel. Romance, st. 1

God, if this were enough,
That I see things bare to the buff.
Ib. If This Were Faith

Bright is the ring of words
When the right man rings them.
Ib. XIV

In the highlands, in the country places,
Where the old plain men have rosy faces,
And the young fair maidens
Quiet eyes. *Ib. XV*

Trusty, dusky, vivid, true,
With eyes of gold and bramble dew,
Steel-true and blade-straight
The great artificer
Made my mate.
Ib. XXV, To My Wife, st. 1

Be it granted me to behold you again in dying,
Hills of home!
Ib. XLV, To S. R. Crockett

Not every man is so great a coward as he thinks he is — nor yet so good a Christian.
The Master of Ballantrae [1889]. *Mr. Mackellar's Journey*

Nothing like a little judicious levity.
The Wrong Box [1889], *ch. 7*

Do you know what the Governor of South Carolina said to the Governor of North Carolina? It's a long time between drinks, observed that powerful thinker.[1] *Ib. 8*

[1] Of the several traditions relating to the origin of this remark, the most reasonable one traces it to John Motley Morehead [1796–1866], who was Governor of North Carolina 1841–1845. He was visited by James H. Hammond [1807–1864], who was Governor of South Carolina 1842–1844. They engaged in discussion and argument, and when the latter waxed hot, Governor Morehead was reported by a servant to have exclaimed: "It's a long time between drinks." — JOHN MOTLEY MOREHEAD, *letter* [November 21, 1934]

So long as we love we serve; so long as we are loved by others, I would almost say that we are indispensable; and no man is useless while he has a friend.

Across the Plains [1892]. *Lay Morals*

To be honest, to be kind — to earn a little and spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation — above all, on the same grim condition, to keep friends with himself — here is a task for all that a man has of fortitude and delicacy.

A Christmas Sermon

If your morals make you dreary, depend upon it, they are wrong. I do not say give them up, for they may be all you have, but conceal them like a vice lest they should spoil the lives of better and simpler people. *Ib.*

Here lies one who meant well, tried a little, failed much: — surely that may be his epitaph of which he need not be ashamed. *Ib.*

Ice and iron cannot be welded.

Weir of Hermiston [1896]

Give us grace and strength to forbear and to persevere. Give us courage and gaiety and the quiet mind, spare to us our friends, soften to us our enemies.

Prayer [1]

Youth is wholly experimental.

Letter to a Young Gentleman

ROSE HARTWICK THORPE

1850–1939

She breathed the husky whisper —
"Curfew must not ring tonight."

Curfew Must Not Ring Tonight [1882], *st.* 2

Long, long years I've rung the curfew
from that gloomy, shadowed tower;
Every evening, just at sunset, it has
tolled the twilight hour;
I have done my duty ever, tried to do it
just and right,
Now I'm old, I will not miss it. Curfew
bell must ring tonight!

Curfew Must Not Ring Tonight, st. 3

Out she swung — far out; the city
seemed a speck of light below,
There 'twixt heaven and earth suspended as the bell swung to and
fro. *Ib. st.* 7

ELLA WHEELER WILCOX

1850–1919

Talk happiness. The world is sad
enough
Without your woe. No path is wholly
rough. *Speech, st.* 1

Talk faith. The world is better off without
Your uttered ignorance and morbid
doubt. *Ib. st.* 2

One ship drives east and another drives
west
With the selfsame winds that blow.
'Tis the set of sails and not the gales
Which tells us the way to go.

Winds of Fate

No! the two kinds of people on earth
that I mean
Are the people who lift and the people
who lean. *To Lift or to Lean*

It ever has been since time began,
And ever will be, till time lose
breath,
That love is a mood — no more — to
man,
And love to woman is life or death.[1]

Blind, st. 1

Laugh, and the world laughs with you;
Weep, and you weep alone;

[1] On the bronze memorial to Stevenson in St. Giles Cathedral, Edinburgh, Scotland.

[1] See Byron, p. 560a.

For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Solitude, st. 1

So many gods, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this sad world needs.
The World's Need

No question is ever settled
Until it is settled right.
Settle the Question Right

FERDINAND FOCH
1851–1929

My center is giving way, my right is pushed back, situation excellent, I am attacking.[1]
Said at the Second Battle of the Marne [1918]. *From* B. H. Liddell Hart, *Reputations Ten Years After* [1928]

EDWARD SMITH UFFORD
1851–1929

Throw out the lifeline across the dark wave,
There is a brother whom someone should save.
Throw Out the Lifeline [1884], *st. 1*

Throw out the lifeline, throw out the lifeline,
Someone is sinking today.
Ib. refrain

FRANCIS WILLIAM BOURDILLON
1852–1921

The night has a thousand eyes,[2]
And the day but one;
Yet the light of the bright world dies
With the dying sun.

[1] Mon centre cède, ma droite recule, situation excellente, j'attaque.

[2] On the stars thou gazest, my star; would I were heaven to look at thee with many eyes. — *Greek Anthology, pt. VIII, no. 7. Translated by* J. W. Mackail.

See Lyly, p. 203a.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.
The Night Has a Thousand Eyes

ROBERT BONTINE CUNNINGHAME-GRAHAM
1852–1936

Success, which touches nothing that it does not vulgarize, should be its own reward . . . the odium of success is hard enough to bear, without the added ignominy of popular applause.
Success [1902]

God forbid that I should go to any heaven in which there are no horses.
Letter to Theodore Roosevelt [1917]

EDWIN MARKHAM
1852–1940

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
The Man with the Hoe[1] [1899], *st. 1*

O masters, lords and rulers in all lands,
Is this the handiwork you give to God?
Ib. st. 3

Here was a man to hold against the world,
A man to match the mountains[2] and the sea.
Lincoln, the Man of the People [1901], *st. 1*

[1] Inspired by Millet's painting.

[2] A man to match his mountains, not to creep
Dwarfed and abased below them.
Whittier, *Among the Hills* [1869], *prelude*

Bring me men to match my mountains. — Sam Walter Foss [1858–1911], *The Coming American*

The color of the ground was in him, the red earth,
The smack and tang of elemental things.
Lincoln, the Man of the People, st. 2

He went down
As when a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky. *Ib. st. 4*

He drew a circle that shut me out —
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.
Outwitted

ALBERT ABRAHAM MICHELSON
1852–1931

The more important fundamental laws and facts of physical science have all been discovered, and these are now so firmly established that the possibility of their ever being supplanted in consequence of new discoveries is exceedingly remote . . . Our future discoveries must be looked for in the sixth place of decimals.
Address, dedication ceremony, Ryerson Physical Laboratory, University of Chicago [1894]

GEORGE MOORE
1852–1933

After all there is but one race — humanity.
The Bending of the Bough [1900], *act III*

The difficulty in life is the choice.
Ib. IV

The wrong way always seems the more reasonable. *Ib.*

English, Scotchmen, Jews, do well in Ireland — Irishmen never; even the patriot has to leave Ireland to get a hearing. *Ave* [1911]. *Overture*

A man travels the world over in search of what he needs and returns home to find it.
The Brook Kerith [1916], *ch. 11*

HENRY VAN DYKE
1852–1933

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The cooling plash of rain.
If All the Skies, st. 1

Raise the stone, and thou shalt find me; cleave the wood and there am I.[1]
The Toiling of Felix [1900], *pt. I, prelude*

So it's home again, and home again, America for me.
My heart is turning home again, and there I long to be.
America for Me, st. 2

Oh, London is a man's town, there's power in the air;
And Paris is a woman's town, with flowers in her hair. *Ib. st. 3*

Not to the swift, the race:
Not to the strong, the fight: [2]
Not to the righteous, perfect grace:
Not to the wise, the light.
Reliance, st. 1

The lintel low enough to keep out pomp and pride:
The threshold high enough to turn deceit aside.
For the Friends at Hurstmont. The Door

Self is the only prison that can ever bind the soul.
The Prison and the Angel

[1] *Oxyrhynchus Logia Agrapha, The Unwritten Sayings of Jesus, Fifth Logion.*

Raise ye the stone or cleave the wood to make a path more fair or flat;
Lo, it is black already with blood some Son of Martha spilled for that.
RUDYARD KIPLING [1865–1936]. *The Sons of Martha*

[2] See *Ecclesiastes 9:11*, p. 28b, and John Davidson, p. 844b.

It is with rivers as it is with people: the greatest are not always the most agreeable nor the best to live with.
Little Rivers, ch. 2

The first day of spring is one thing, and the first spring day is another. The difference between them is sometimes as great as a month.
Fisherman's Luck, ch. 5

EDGAR WATSON HOWE
1853–1937

A really busy person never knows how much he weighs.
Country Town Sayings [1911]

What people say behind your back is your standing in the community. *Ib.*

There is nothing so well known as that we should not expect something for nothing — but we all do and call it Hope. *Ib.*

JOSÉ MARTÍ
1853–1895

A knowledge of different literatures is the best way to free one's self from the tyranny of any of them.
On Oscar Wilde [1882]

To beautify life is to give it an object. *Ib.*

Terrible times in which priests no longer merit the praise of poets and in which poets have not yet begun to be priests.
On "El Poema de Niágara" of Pérez Bonalde [1883]

This is the age in which hills can look down upon the mountains. *Ib.*

Only those who hate the Negro see hatred in the Negro.
Manifesto of Montecristi [1895]

The spirit of a government must be that of the country. The form of a government must come from the makeup of the country. Government is nothing but the balance of the natural elements of a country. *Our America* [1891]

I have lived in the monster [the United States] and I know its insides; and my sling is the sling of David.
Letter to Manuel Mercado [1895]

CECIL JOHN RHODES
1853–1902

I desire to encourage and foster an appreciation of the advantages which will result from the union of the English-speaking peoples throughout the world, and to encourage in the students from the United States of America an attachment to the country from which they have sprung without I hope withdrawing them or their sympathies from the land of their adoption or birth.
Will, establishing the Rhodes Scholarships

Educational relations make the strongest tie. *Ib.*

So little done — so much to do.
Last words

IRWIN RUSSELL
1853–1879

De man what keeps pullin' de grapevine shakes down a few bunches at leas'.
Precepts at Parting [1888], *st.* 3

You mus' reason with a mule.
Nebuchadnezzar [1888], *st.* 3

JAMES A. BLAND
1854–1911

Carry me back to old Virginny,
There's where the cotton and the corn and taters grow;
There's where the birds warble sweet in the springtime,
There's where this old darky's heart am long'd to go.
Carry Me Back to Old Virginny [1875], *st.* 1

SIR JAMES GEORGE FRAZER
1854–1941

Dwellers by the sea cannot fail to be impressed by the sight of its ceaseless ebb and flow, and are apt, on the principles of that rude philosophy of sympathy and resemblance . . . to trace a subtle relation, a secret harmony, between its tides and the life of man. . . . The belief that most deaths happen at ebb tide is said to be held along the east coast of England from Northumberland to Kent.[1]

The Golden Bough,[2] *ch. 3*

The heaviest calamity in English history, the breach with America, might never have occurred if George the Third had not been an honest dullard.

Ib.

By religion, then, I understand a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life. *Ib. 4*

It is a common rule with primitive people not to waken a sleeper, because his soul is away and might not have time to get back. *Ib. 18*

The awe and dread with which the untutored savage contemplates his mother-in-law are amongst the most familiar facts of anthropology. *Ib.*

The world cannot live at the level of its great men. *Ib. 37*

THOMAS RILEY MARSHALL
1854–1925

What this country needs is a good five-cent cigar.[3]

Remark to John Crockett, Chief Clerk of the United States Senate

[1] See Shakespeare, *Henry V, II, iii, 11, p.* 243b, and Dickens, p. 671b.

[2] Abridged one-volume edition [1922]. The original appeared in twelve volumes from 1890 to 1915.

[3] What this country needs is a good five-cent nickel. — FRANKLIN P. ADAMS [1932]

BENJAMIN PIERCE
1854–1914

Mathematics is the science which draws necessary conclusions.

Linear Associative Algebra. In the American Journal of Mathematics, vol. IV [1881], *p. 97*

JULES HENRI POINCARÉ
1854–1912

The advance of science is not comparable to the changes of a city, where old edifices are pitilessly torn down to give place to new, but to the continuous evolution of zoologic types which develop ceaselessly and end by becoming unrecognizable to the common sight, but where an expert eye finds always traces of the prior work of the past centuries.

Valeur de la Science[1] [1904]

Science is built up with facts, as a house is with stones. But a collection of facts is no more a science than a heap of stones is a house.

La Science et l'Hypothèse[1] [1908]

ARTHUR RIMBAUD
1854–1891

I went out under the sky, Muse! and I was your vassal.

Ma Bohème. Fantaisie

My tavern was the Big Bear. — My stars in the sky rustled softly.

Ib.

My sad heart foams at the stern.

Le Coeur Volé

Lighter than a cork I danced on the waves. *Le Bateau Ivre* [1871]

Sweeter than apples to children
The green water spurted through my wooden hull. *Ib.*

I have bathed in the poem of the sea . . .
Devouring the green azures. *Ib.*

[1] Translated by G. B. HALSTED.

Sometimes I saw what men have only dreamed of seeing.
Le Bateau Ivre

I have seen the sunset, stained with mystic wonders,
Illumine the rolling waves with long purple forms,
Like actors in ancient plays. *Ib.*

I long for Europe of the ancient parapets. *Ib.*

I have seen starry archipelagoes! and islands
Whose heavens are opened to the voyager:
Is it in these bottomless nights that you sleep, in exile,
A million golden birds, O future Vigor?
Ib.

Black A, white E, red I, green U, blue O: vowels,
Someday I shall recount your latent births.[1] *Voyelles* [1871]

It is found again.
What? Eternity.
It is the sea
Gone with the sun.
L'Éternité [1872]

O seasons, O châteaux,
What soul is without flaws? [2]
Bonheur, refrain

One evening, I sat Beauty in my lap. — And I found her bitter. — And I cursed her.
Une Saison en Enfer (1873)

I found I could extinguish all human hope from my soul. *Ib.*

Baptism enslaved me.
Ib. Nuit de L'Enfer

I am the master of fantasy. *Ib.*

Old poetics played a large part in my alchemy of the word. *Ib.*

[1] I devised colors for the vowels! — A black, E white, I red, O yellow, U green. — *Une Saison en Enfer* [1873], *Délires II, Alchimie de Verbe*

[2] O saissons, O châteaux
Quelle âme est sans défauts?

I! I who fashioned myself a sorcerer or an angel, who dispensed with all morality, I have come back to the earth.
Une Saison en Enfer. Adieu

One must be absolutely modern.
Ib.

I have embraced the summer dawn.
Illuminations [1874]. *Aube*

It rains softly on the town.[1]
From a lost poem

I say one must be a *seer*, make oneself a *seer*.
The poet makes himself a *seer* by an immense, long, deliberate derangement of all the senses.[2]
Lettre à Paul Demeny [*May 15, 1871*]

EDITH MATILDA THOMAS
1854–1925

The God of Music dwelleth out of doors. *Music*

WILLARD DUNCAN VANDIVER
1854–1932

I come from a state that raises corn and cotton and cockleburs and Democrats, and frothy eloquence neither convinces nor satisfies me. I am from Missouri. You have got to show me.
Speech at a naval banquet in Philadelphia [1899]

GERALD BRENNAN
fl. 1899

Th' mem'ry comes like a banshee meself an' me wealth between,
An' I long for a mornin's mornin' in Shanahan's ould shebeen.
Shanahan's Ould Shebeen [1899], *st. 4*

[1] Il pleut doucement sur la ville.
Verlaine used this as an epigraph for his *Ariettes Oubliées*, III. See Verlaine, p. 808a.

[2] Déréglement de tous les sens.
See Baudelaire, footnote [1], p. 706b.

If you couldn't afford good whiskey,
he'd take you on trust for beer.
Shanahan's Ould Shebeen, st. 5

WILLIAM COWPER BRANN[1]
1855–1898

Boston runs to brains as well as to beans and brown bread. But she is cursed with an army of cranks whom nothing short of a straitjacket or a swamp elm club will ever control.
From The Iconoclast. Beans and Blood

No man can be a patriot on an empty stomach.
Ib. Old Glory [July 4, 1893]

It has the subtle flavor of an old pair of socks. *Ib. Godey's Magazine*

The Lydian notes of Andrew Carnegie as he warbles a riant roundelay in praise of poverty, or laments in pathetic spondees the woes of the man with spondulix. *Ib. Our American Czars*

HENRY CUYLER BUNNER
1855–1896

Off with your hat as the flag goes by!
And let the heart have its say;
You're man enough for a tear in your eye
That you will not wipe away.
The Old Flag, st. 1

I have a bookcase, which is what
Many much better men have not.
There are no books inside, for books,
I am afraid, might spoil its looks.
But I've three busts, all secondhand,
Upon the top. You understand
I could not put them underneath —
Shake, Mulleary and Go-ethe.
Shake, Mulleary and Go-ethe, st. 1

[1] Known as "The Iconoclast" from the name of his paper, first published in Austin, Texas, and later in Waco.

EUGENE VICTOR DEBS
1855–1926

While there is a lower class I am in it, while there is a criminal element I am of it; while there is a soul in prison, I am not free. *On labor and freedom*

The savings of many in the hands of one. *On wealth*

MARGARET WOLFE HUNGERFORD
1855–1897

Beauty is in the eye of the beholder.[1]
Molly Bawn [1878]

FRANK FRANKFORT MOORE
1855–1931

He knew that to offer a man friendship when love is in his heart is like giving a loaf of bread to one who is dying of thirst.
The Jessamy Bride, ch. 9

To strike at a serpent that hisses may only cause it to spring. *Ib. 19*

WALTER HINES PAGE
1855–1918

There is one thing better than good government, and that is government in which all the people have a part.
Life and Letters [1922–1925], vol. III, p. 31

SIR ARTHUR WING PINERO
1855–1934

From forty till fifty a man is at heart either a stoic or a satyr.
The Second Mrs. Tanqueray [1893], act I

[1] See Hume, p. 434b, and Wallace, p. 729b.

OLIVE SCHREINER [RALPH IRON]
1855–1920

The barb in the arrow of childhood suffering is this: its intense loneliness, its intense ignorance.

The Story of an African Farm [1884], *ch.* 1

There never was a man who said one word for woman but he said two for man and three for the whole human race. *Ib.* 4

FIONA MACLEOD [WILLIAM SHARP]
1855–1905

My heart is a lonely hunter that hunts on a lonely hill.

The Lonely Hunter, st. 6

CY WARMAN
1855–1914

Every daisy in the dell knows my secret, knows it well,
And yet I dare not tell, sweet Marie.

Sweet Marie [1893], *st.* 1

GEORGE EDWARD WOODBERRY
1855–1930

She from old fountains doth new judgment draw,
Till, word by word, the ancient order swerves
To the true course more nigh; in every age
A little she creates, but more preserves.

My Country

JOSEPH TABRAR
fl. 1892

I've got a little cat,
And I'm very fond of that,
But I'd rather have a bow-wow, wow.

Daddy Wouldn't Buy Me a Bow-Wow [1892]

LYMAN FRANK BAUM
1856–1919

The Wonderful Wizard of Oz.

Title of book [1900]

FRANCIS BELLAMY
1856–1931

I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation, under God, indivisible, with liberty and justice for all.[1]

The Pledge of Allegiance to the Flag [1892]

THEOBALD VON BETHMANN-HOLLWEG
1856–1921

Just for a word — "neutrality," a word which in wartime has so often been disregarded, just for a scrap of paper — Great Britain is going to make war.

To Sir Edward Goschen [*August 4, 1914*]; *dispatch from Goschen to the British Foreign Office*

LOUIS D. BRANDEIS
1856–1941

Those who won our independence believed that the final end of the State was to make men free to develop their faculties; and that in its government the deliberative forces should prevail over the arbitrary. They valued liberty both as an end and as a means. They believed liberty to be the secret of happiness and courage to be the secret of liberty.[2]

Whitney v. California, 274 U.S. 357, 375 [1927]

Fear of serious injury cannot alone justify suppression of free speech and assembly. Men feared witches and burned women. It is the function of speech to free men from the bondage of irrational fears. *Ib.* 376

[1] In 1888 JAMES B. UPHAM [1845–1905] wrote a rough draft of the pledge which Bellamy, as chairman of a committee for a national school program to celebrate the four-hundredth anniversary of the discovery of America, helped to put into its final form.

The phrase "under God" was added by a joint resolution of Congress approved by the President, June 14, 1954.

[2] See Thucydides, p. 90a.

They [the makers of the Constitution] conferred, as against the Government, the right to be let alone — the most comprehensive of rights and the right most valued by civilized men.

Olmstead v. United States, 277 U.S. 438, 478 [1928]

The greatest dangers to liberty lurk in insidious encroachment by men of zeal, well-meaning but without understanding.

Ib. 479

Our Government is the potent, the omnipresent teacher. For good or for ill, it teaches the whole people by its example. *Ib.* 485

If we would guide by the light of reason, we must let our minds be bold.

New State Ice Co. v. Liebmann, 285 U.S. 262, 311 [1932]

Stare decisis is usually the wise policy, because in most matters it is more important that the applicable rule of law be settled than that it be settled right. . . . But in cases involving the Federal Constitution, where correction through legislative action is practically impossible, this Court has often overruled its earlier decisions. The Court bows to the lessons of experience and the force of better reasoning, recognizing that the process of trial and error, so fruitful in the physical sciences, is appropriate also in the judicial function.

Burnet v. Coronado Oil and Gas Co., 285 U.S. 393, 406 [1932]

There is in most Americans some spark of idealism, which can be fanned into a flame. It takes sometimes a divining rod to find what it is; but when found, and that means often, when disclosed to the owners, the results are often extraordinary.

The Words of Justice Brandeis [1953]

KENYON COX

1856–1919

Work thou for pleasure — paint, or sing, or carve
The thing thou lovest, though the body starve —
Who works for glory misses oft the goal;
Who works for money coins his very soul.
Work for the work's sake, then, and it may be
That these things shall be added unto thee.

The Gospel of Art [1895]

SIGMUND FREUD[1]

1856–1939

Being entirely honest with oneself is a good exercise.

Origins of Psychoanalysis. Letter to Fliess [*October 15, 1897*]

No one who, like me, conjures up the most evil of those half-tamed demons that inhabit the human breast, and seeks to wrestle with them, can expect to come through the struggle unscathed.

Complete Psychological Works. Dora [1905]

Conscience is the internal perception of the rejection of a particular wish operating within us.

Ib. Totem and Taboo [1912–1913]

At bottom God is nothing more than an exalted father. *Ib.*

The psychic development of the individual is a short repetition of the course of development of the race.[2]

Leonardo da Vinci [1916]

When the wayfarer whistles in the dark, he may be disavowing his timidity, but he does not see any the more clearly for doing so.

The Problem of Anxiety [1925]

[1] See Auden, p. 1060a, and Whitehead, p. 861b.

[2] See Haeckel, p. 752b.

The poets and philosophers before me discovered the unconscious; what I discovered was the scientific method by which the unconscious can be studied.

On his seventieth birthday [1926]; *from* LIONEL TRILLING, *The Liberal Imagination*

The voice of the intellect is a soft one, but it does not rest until it has gained a hearing. Ultimately, after endlessly repeated rebuffs, it succeeds. This is one of the few points in which one may be optimistic about the future of mankind, but in itself it signifies not a little. *Future of an Illusion* [1928]

Analogies prove nothing, that is quite true, but they can make one feel more at home.

New Introductory Lectures on Psychoanalysis [1932]

One might compare the relation of the ego to the id with that between a rider and his horse. The horse provides the locomotor energy, and the rider has the prerogative of determining the goal and of guiding the movements of his powerful mount towards it. But all too often in the relations between the ego and the id we find a picture of the less ideal situation in which the rider is obliged to guide his horse in the direction in which it itself wants to go.

Ib. The Anatomy of the Mental Personality (*Lecture* 31)

The poor ego has a still harder time of it; it has to serve three harsh masters, and has to do its best to reconcile the claims and demands of all three. . . . The three tyrants are the external world, the superego and the id. *Ib.*

Where id was, there shall ego be. *Ib.*

Thinking is an experimental dealing with small quantities of energy, just as a general moves miniature figures over a map before setting his troops in action.

Ib. Anxiety and Instinctual Life (*Lecture* 32)

If one wishes to form a true estimate of the full grandeur of religion, one must keep in mind what it undertakes to do for men. It gives them information about the source and origin of the universe, it assures them of protection and final happiness amid the changing vicissitudes of life, and it guides their thoughts and motions by means of precepts which are backed by the whole force of its authority.

New Introductory Lectures on Psychoanalysis. A Philosophy of Life (*Lecture* 35)

Religion is an attempt to get control over the sensory world, in which we are placed, by means of the wish-world, which we have developed inside us as a result of biological and psychological necessities. *Ib.*

Religion is an illusion and it derives its strength from the fact that it falls in with our instinctual desires. *Ib.*

The Mosaic religion had been a Father religion; Christianity became a Son religion. The old God, the Father, took second place; Christ, the Son, stood in His stead, just as in those dark times every son had longed to do.

Moses and Monotheism [1938]

Man found that he was faced with the acceptance of "spiritual" forces, that is to say such forces as cannot be apprehended by the senses, particularly not by sight, and yet having undoubted, even extremely strong, effects. If we may trust to language, it was the movement of the air that provided the image of spirituality, since the spirit borrows its name from the breath of wind (animus, spiritus, Hebrew: ruach = smoke). The idea of the soul was thus born as the spiritual principle in the individual. . . . Now the realm of spirits had opened for man, and he was ready to endow everything in nature with the soul he had discovered in himself. *Ib.*

A man who has been the indisputable favorite of his mother keeps for life

the feeling of a conqueror, that confidence of success that often induces real success.

From ERNEST JONES, *Life and Works of Sigmund Freud, vol. I* [1953], *ch. 1*

The great question . . . which I have not been able to answer, despite my thirty years of research into the feminine soul, is "What does a woman want?"

Quoted in CHARLES ROLO, *Psychiatry in American Life* [1963]

EDMOND HARAUCOURT
1856–1941

To leave is to die a little;
To die to what we love.
We leave behind a bit of ourselves
Wherever we have been.[1]

Choix de Poésies [1891]. *Rondel de l'Adieu*

ELBERT HUBBARD
1856–1915

It is not book learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies, do a thing — "carry a message to Garcia." [2]

A Message to Garcia [*March 1899*]

The man who is anybody and who does anything is surely going to be criticized, vilified, and misunderstood. This is a part of the penalty for greatness, and every great man understands it; and understands, too, that it is no proof of greatness. The final proof of greatness lies in being able to endure contumely without resentment.

Get Out or Get in Line

This will never be a civilized country until we expend more money for books than we do for chewing gum.

From The Philistine [1895–1915]

The path of civilization is paved with tin cans. *Ib.*

EDWARD SANDFORD MARTIN
1856–1939

A Little Brother of the Rich.

Title of poem

ROBERT EDWIN PEARY
1856–1920

The Eskimo, Ootah, had his own explanation. Said he: "The devil is asleep or having trouble with his wife, or we should never have come back so easily."

The North Pole [1910]

HENRI PHILIPPE PÉTAIN
1856–1951

They shall not pass.[1]

Attributed. Verdun [*February 26, 1916*]

LIZETTE WOODWORTH REESE
1856–1935

When I consider life and its few years —
A wisp of fog betwixt us and the sun;

[1] Partir, c'est mourir un peu;
C'est mourir à ce qu'on aime.
On laisse un peu de soi-même
En toute heure et dans tout lieu.
Translated by NORBERT GUTERMAN.
See Schopenhauer, p. 563b.

[2] After the declaration of the Spanish-American War, Andrew Summers Rowan, then Lieutenant, United States Bureau of Military Intelligence, was sent to communicate with General Calixto Garcia. He landed in an open boat near Turquino Peak, April 24, 1898, executed the mission, and brought back information regarding the insurgent army.

[1] Ils ne passeront pas.
The first official record of the expression appears in General Nivelle's Order of the Day [June 23, 1916] to his troops at the height of battle: *Vous ne les laisserez pas passer* [You will not let them pass]! — ALAN HORNE, *New York Times Magazine* [February 20, 1966]
The inscription on the Verdun medal is: On ne passe pas.

A call to battle, and the battle done . . .
I wonder at the idleness of tears.
Tears

The burst of music down an unlistening street. *Ib.*

Creeds grow so thick along the way,
Their boughs hide God. *Doubt*

GEORGE BERNARD SHAW
1856–1950

My method is to take the utmost trouble to find the right thing to say, and then to say it with the utmost levity. *Answers to Nine Questions*

It's well to be off with the Old Woman before you're on with the New.[1]
The Philanderer [1893], *act II*

The fickleness of the women I love is only equaled by the infernal constancy of the women who love me.[2] *Ib.*

The test of a man or woman's breeding is how they behave in a quarrel.
Ib. IV

People are always blaming their circumstances for what they are. I don't believe in circumstances. The people who get on in this world are the people who get up and look for the circumstances they want, and, if they can't find them, make them.
Mrs. Warren's Profession [1893], *act II*

There are no secrets better kept than the secrets that everybody guesses.
Ib. III

A great devotee of the Gospel of Getting On. *Ib. IV*

We have no more right to consume happiness without producing it than to consume wealth without producing it.
Candida [1898], *act I*

I'm only a beer teetotaler, not a champagne teetotaler. *Ib. III*

[1] See C. H. Webb, p. 753b.
[2] See Cervantes, p. 194b.

We don't bother much about dress and manners in England, because as a nation we don't dress well and we've no manners.
You Never Can Tell [1898], *act I*

The great advantage of a hotel is that it's a refuge from home life.
Ib. II

There is only one religion, though there are a hundred versions of it.
Plays Pleasant and Unpleasant [1898], *vol. II, preface*

You're not a man, you're a machine.
Arms and the Man [1898], *act III*

The worst sin towards our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity.
The Devil's Disciple [1901], *act II*

This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap; the being a force of nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.
Man and Superman [1903], *epistle dedicatory*

A lifetime of happiness! No man alive could bear it: it would be hell on earth. *Ib. act I*

The more things a man is ashamed of, the more respectable he is. *Ib.*

Marry Ann; and at the end of a week you'll find no more inspiration in her than in a plate of muffins. *Ib. II*

An Englishman thinks he is moral when he is only uncomfortable.
Ib. III

The golden rule is that there is no golden rule.
Ib. Maxims for Revolutionists

He who can, does. He who cannot, teaches. *Ib.*

Marriage is popular because it combines the maximum of temptation with the maximum of opportunity.

Man and Superman, Maxims for Revolutionists

If you strike a child, take care that you strike it in anger, even at the risk of maiming it for life. A blow in cold blood neither can nor should be forgiven. *Ib.*

Virtue consists, not in abstaining from vice, but in not desiring it. *Ib.*

Lack of money is the root of all evil.[1] *Ib.*

The greatest of evils and the worst of crimes is poverty.

Major Barbara [1907], *preface*

I can't talk religion to a man with bodily hunger in his eyes.[2]

Ib. act II

Blood and fire! *Ib.*

Home life as we understand it is no more natural to us than a cage is natural to a cockatoo.

Getting Married [1908], *preface*

When two people are under the influence of the most violent, most insane, most delusive, and most transient of passions, they are required to swear that they will remain in that excited, abnormal, and exhausting condition continuously until death do them part. *Ib.*

A man is like a phonograph with half-a-dozen records. You soon get tired of them all; and yet you have to sit at table whilst he reels them off to every new visitor. *Ib.* (*The Play*)

The whole strength of England lies in the fact that the enormous majority of the English people are snobs. *Ib.*

You don't learn to hold your own in the world by standing on guard, but by attacking, and getting well hammered yourself. *Ib.*

[1] See *I Timothy 6:10*, p. 55b.
[2] See Conrad, p. 843b.

Religion is a great force — the only real motive force in the world; but what you fellows don't understand is that you must get at a man through his own religion and not through yours.

Getting Married

I like a bit of a mongrel myself, whether it's a man or a dog; they're the best for every day.

Misalliance [1910], *episode I*

If parents would only realize how they bore their children! *Ib.*

He's a gentleman: look at his boots.

Pygmalion [1912], *act I*

Women upset everything. When you let them into your life, you find that the woman is driving at one thing and you're driving at another. *Ib. II*

Not bloody likely. *Ib. III*

I have to live for others and not for myself; that's middle-class morality. *Ib. V*

Independence? That's middle-class blasphemy. We are all dependent on one another, every soul of us on earth. *Ib.*

All great truths begin as blasphemies.

Annajanska [1919]

The nauseous sham goodfellowship our democratic public men get up for shop use.

Back to Methuselah [1921]. *Gospel of the Brothers Barnabas*

Everything happens to everybody sooner or later if there is time enough.

Ib. As Far As Thought Can Reach

Silence is the most perfect expression of scorn. *Ib.*

The worst cliques are those which consist of one man. *Ib.*

Assassination is the extreme form of censorship.

The Rejected Statement, pt. I

The Jews generally give value. They make you pay; but they deliver the

goods. In my experience the men who want something for nothing are invariably Christians.

Saint Joan [1923], *sc. iv*

One man that has a mind and knows it can always beat ten men who haven't and don't.

The Apple Cart [1929], *act I*

I have defined the hundred per cent American as ninety-nine per cent an idiot.

Remarks on Sinclair Lewis receiving the Nobel Prize [1930]

An American has no sense of privacy. He does not know what it means. There is no such thing in the country.

Speech, New York [*April 11, 1933*]

You in America should trust to that volcanic political instinct which I have divined in you. *Ib.*

LOUIS HENRI SULLIVAN
1856–1924

Form ever follows function.

The Tall Office Building Artistically Considered, Lippincott's Magazine [*March 1896*]

JOSEPH JOHN THOMSON
1856–1940

From the point of view of the physicist, a theory of matter is a policy rather than a creed; its object is to connect or coordinate apparently diverse phenomena, and above all to suggest, stimulate and direct experiment.

The Corpuscular Theory of Matter [1907]

BOOKER TALIAFERRO WASHINGTON
1856–1915

No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem.

Up from Slavery [1901]

OSCAR FINGAL O'FLAHERTIE WILLS WILDE
1854–1900

Tread lightly, she is near
Under the snow,
Speak gently, she can hear
The daisies grow.

Requiescat, st. 1

And yet, and yet,
These Christs that die upon the barricades,
God knows it I am with them, in some things.

Sonnet to Liberty: Not That I Love Thy Children

And down the long and silent street,
The dawn, with silver-sandaled feet,
Crept like a frightened girl.

The Harlot's House

Lo! with a little rod
I did but touch the honey[1] of romance —
And must I lose a soul's inheritance?

Hélas [1881], *l. 12*

A poet can survive everything but a misprint.

The Children of the Poets

As for borrowing Mr. Whistler's ideas about art, the only thoroughly original ideas I have ever heard him express have had reference to his own superiority as a painter over painters greater than himself.

Reply to an attack by James McNeill Whistler. In Truth [*January 9, 1890*]

Meredith is a prose Browning, and so is Browning. He used poetry as a medium for writing in prose.

The Critic as Artist [1891], *pt. I*

It is through art, and through art only, that we can realize our perfection; through art and art only that we can shield ourselves from the sordid perils of actual existence. *Ib. II*

[1] See *I Samuel 14:27*, p. 12a.

As long as war is regarded as wicked, it will always have its fascination. When it is looked upon as vulgar, it will cease to be popular.

The Critic as Artist, pt. II

There is no sin except stupidity.[1]

Ib.

There is no such thing as a moral or an immoral book. Books are well written, or badly written. That is all.

The Picture of Dorian Gray [1891], *preface*

All art is quite useless. *Ib.*

There is only one thing in the world worse than being talked about, and that is not being talked about. *Ib. ch. 1*

Conscience and cowardice are really the same things.[2] *Ib.*

A man cannot be too careful in the choice of his enemies.[3] *Ib.*

The only way to get rid of a temptation is to yield to it. *Ib. 2*

He knew the precise psychological moment [4] when to say nothing. *Ib.*

The only difference between a caprice and a lifelong passion is that the caprice lasts a little longer. *Ib.*

Children begin by loving their parents; as they grow older they judge them; sometimes they forgive them.

Ib. 5

Conscience makes egotists of us all.[5] *Ib. 8*

When a woman marries again it is because she detested her first husband. When a man marries again, it is because he adored his first wife.[1] Women try their luck; men risk theirs.

The Picture of Dorian Gray, ch. 15

Over the piano was printed a notice: Please do not shoot the pianist. He is doing his best.

Impressions of America. Leadville

Nowadays we are all of us so hard up that the only pleasant things to pay are compliments. They're the only things we *can* pay.

Lady Windermere's Fan [1892], *act I*

I can resist everything except temptation. *Ib.*

We are all in the gutter, but some of us are looking at the stars. *Ib. III*

In this world there are only two tragedies. One is not getting what one wants, and the other is getting it.

Ib.

What is a cynic? A man who knows the price of everything, and the value of nothing. *Ib.*

Experience is the name everyone gives to their mistakes. *Ib.*

I have never admitted that I am more than twenty-nine, or thirty at the most. Twenty-nine when there are pink shades, thirty when there are not.[2]

Ib. IV

Mrs. Allonby: They say, Lady Hunstanton, that when good Americans die they go to Paris.[3]

Lady Hunstanton: Indeed? And

[1] See Marlowe, p. 212b.

[2] See Mark Twain, p. 763a.

[3] See Conrad, p. 843a.

[4] In all considerations the psychological momentum or factor must be allowed to play a prominent part, for without its cooperation there is little to be hoped from the work of the artillery. — *Neue Preussische Kreuzzeitung* [December 16, 1870], commenting upon the siege of Paris.

An error in translation gave us "psychological moment" (i.e. the critical moment). The Parisians ridiculed the phrase as an example of German pedantry, but it speedily became universal.

[5] See Shakespeare, p. 262a.

[1] See Samuel Johnson, p. 431a.

[2] When you come to write my epitaph, Charles, let it be in these delicious words, "She had a long twenty-nine." — JAMES M. BARRIE [1860–1937], *Rosalind*

[3] Good Americans, when they die, go to Paris. — THOMAS GOLD APPLETON [1812–1884]; *from* OLIVER WENDELL HOLMES, *The Autocrat of the Breakfast Table* [1858]

when bad Americans die, where do they go to?

Lord Illingworth: Oh, they go to America.

A Woman of No Importance [1893], *act I*

The youth of America is their oldest tradition. It has been going on now for three hundred years. *Ib.*

Lord Illingworth: The Book of Life begins with a man and a woman in a garden.

Mrs. Allonby: It ends with Revelations. *Ib.*

I suppose society is wonderfully delightful. To be in it is merely a bore. But to be out of it simply a tragedy. *Ib. III*

Really, if the lower orders don't set us a good example, what on earth is the use of them?

The Importance of Being Earnest [1895], *act I*

I have invented an invaluable permanent invalid called Bunbury, in order that I may be able to go down into the country whenever I choose. *Ib.*

Of course the music is a great difficulty. You see, if one plays good music, people don't listen, and if one plays bad music people don't talk. *Ib.*

To lose one parent . . . may be regarded as a misfortune; to lose both looks like carelessness. *Ib.*

Relations are simply a tedious pack of people, who haven't got the remotest knowledge of how to live, nor the smallest instinct about when to die. *Ib.*

I never travel without my diary. One should always have something sensational to read in the train. *Ib. II*

No woman should ever be quite accurate about her age. It looks so calculating. *Ib. III*

Democracy means simply the bludgeoning of the people by the people for the people.[1]

The Soul of Man Under Socialism [1895]

The fact is, that civilization requires slaves. The Greeks were quite right there. Unless there are slaves to do the ugly, horrible, uninteresting work, culture and contemplation become almost impossible. Human slavery is wrong, insecure, and demoralizing. On mechanical slavery, on the slavery of the machine, the future of the world depends.[2] *Ib.*

Charity creates a multitude of sins. *Ib.*

Art is the most intense mode of individualism that the world has known. *Ib.*

Now art should never try to be popular. The public should try to make itself artistic. *Ib.*

The only thing that one really knows about human nature is that it changes. Change is the one quality we can predicate on it.[3] *Ib.*

Anybody can make history. Only a great man can write it. *Aphorisms*

I never saw a man who looked
With such a wistful eye
Upon that little tent of blue
Which prisoners call the sky.

The Ballad of Reading Gaol [1898], *pt. I, st. 3*

When a voice behind me whispered low,
"That fellow's got to swing."

Ib. st. 4

Yet each man kills the thing he loves,[4]
By each let this be heard,
Some do it with a bitter look,
Some with a flattering word.

[1] See Lincoln, p. 851a.
[2] See Havelock Ellis, p. 639a.
[3] See Heraclitus, p. 77b.
[4] See Shakespeare, p. 234a.

The coward does it with a kiss,
The brave man with a sword!
The Ballad of Reading Gaol, pt. I, st. 7

It is sweet to dance to violins
When Love and Life are fair:
To dance to flutes, to dance to lutes
Is delicate and rare:
But it is not sweet with nimble feet
To dance upon the air!
Ib. II, st. 9

Something was dead in each of us,
And what was dead was Hope.
Ib. st. 31

And the wild regrets, and the bloody sweats,
None knew so well as I:
For he who lives more lives than one
More deaths than one must die.
Ib. st. 37

I know not whether laws be right,
Or whether laws be wrong;
All that we know who lie in gaol
Is that the wall is strong;
And that each day is like a year,
A year whose days are long.
Ib. V, st. 1

The vilest deeds like poison weeds
Bloom well in prison air:
It is only what is good in man
That wastes and withers there:
Pale Anguish keeps the heavy gate
And the Warder is Despair.
Ib. st. 5

How else but through a broken heart
May Lord Christ enter in?
Ib. st. 14

Where there is sorrow there is holy ground. *De Profundis* [1905]

WOODROW WILSON
1856–1924

The United States must be neutral in fact as well as in name. . . . We must be impartial in thought as well as in action.
Message to the U.S. Senate [*August 19, 1914*]

You deal in the raw material of opinion, and, if my convictions have any validity, opinion ultimately governs the world.
Address to the Associated Press [*April 20, 1915*]

There is such a thing as a man being too proud to fight.
Address to Foreign-Born Citizens [*May 10, 1915*]

[The Civil War] created in this country what had never existed before — a national consciousness. It was not the salvation of the Union; it was the rebirth of the Union.
Memorial Day Address [1915]

The things that the flag stands for were created by the experiences of a great people. Everything that it stands for was written by their lives. The flag is the embodiment, not of sentiment, but of history. It represents the experiences made by men and women, the experiences of those who do and live under that flag.
Address [*June 14, 1915*]

We have stood apart, studiously neutral.
Message to Congress [*December 7, 1915*]

America cannot be an ostrich with its head in the sand.
Speech, Des Moines [*February 1, 1916*]

There must be, not a balance of power, but a community of power; not organized rivalries, but an organized common peace.
Address to the U.S. Senate [*January 22, 1917*]

It must be a peace without victory. . . . Victory would mean peace forced upon the loser, a victor's terms imposed upon the vanquished. It would be accepted in humiliation, under duress, at an intolerable sacrifice, and would leave a sting, a resentment, a bitter memory upon which terms of peace would rest,

not permanently, but only as upon quicksand. Only a peace between equals can last.

Address to the U.S. Senate

A little group of willful men, representing no opinion but their own, have rendered the great Government of the United States helpless and contemptible.

Statement made in reference to certain members of the Senate [1] [*March 4, 1917*]

Armed neutrality is ineffectual enough at best.

Address to Congress, asking for a declaration of war [*April 2, 1917*]

The world must be made safe for democracy.[2] *Ib.*

It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts — for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

Ib.

[1] Eleven Senators had conducted a filibuster against a bill authorizing the arming of American merchant vessels.

[2] See James Harvey Robinson, p. 866b.

1. Open covenants of peace, openly arrived at.

2. Absolute freedom of navigation upon the seas.

5. A free, open-minded, and absolutely impartial adjustment of all colonial claims.

Address to Congress (*The Fourteen Points*) [1] [*January 8, 1918*]

14. A general association of nations must be formed . . . for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike. *Ib.*

Sometimes people call me an idealist. Well, that is the way I know I am an American. America is the only idealistic nation in the world.

Address at Sioux Falls [*September 8, 1919*]

The highest and best form of efficiency is the spontaneous cooperation of a free people.

From Bernard Baruch, *American Industry at War: A Report of the War Industries Board* [*March 1921*]

EDWARD FRANCIS ALBEE

1857–1930

Never give a sucker an even break.[2]

Remark

ALICE BROWN

1857–1948

Praise not the critic, lest he think
You crave the shelter of his ink;
But pray his halo, when he dies,
May tip the steelyards of the skies.

The Critic

[1] See Clemenceau, p. 786a.

[2] Often attributed to W. C. Fields.

JOSEPH CONRAD
1857–1924

A work that aspires, however humbly, to the condition of art should carry its justification in every line.

The Nigger of the Narcissus [1898], *preface*

But the artist appeals to that part of our being which is not dependent on wisdom; to that in us which is a gift and not an acquisition — and, therefore, more permanently enduring. He speaks to our capacity for delight and wonder, to the sense of mystery surrounding our lives: to our sense of pity, and beauty, and pain. *Ib.*

The ship, a fragment detached from the earth, went on lonely and swift like a small planet. *Ib. ch. 2*

Goodbye, brothers! You were a good crowd. As good a crowd as ever fisted with wild cries the beating canvas of a heavy foresail; or tossing aloft, invisible in the night, gave back yell for yell to a westerly gale. *Ib. 5*

I am a great foe of favoritism in public life, in private life, and even in the delicate relationship of an author to his works.

Lord Jim [1900], *author's note*

There is a weird power in a spoken word. . . . And a word carries far — very far — deals destruction through time as the bullets go flying through space. *Ib. ch. 15*

That faculty of beholding at a hint the face of his desire and the shape of his dream, without which the earth would know no lover and no adventurer. *Ib. 16*

You shall judge of a man by his foes as well as by his friends.[1] *Ib. 34*

Vanity plays lurid tricks with our memory. *Ib. 41*

Only a moment; a moment of strength, of romance, of glamour — of youth! . . . A flick of sunshine upon a strange shore, the time to remember; the time for a sigh, and — goodbye! — Night — Goodbye . . . !

Youth [1902]

She strode like a grenadier, was strong and upright like an obelisk, had a beautiful face, a candid brow, pure eyes, and not a thought of her own in her head.

Tales of Unrest [1902]. *The Return*

Running all over the sea trying to get behind the weather.

Typhoon [1902], *ch. 2*

The sea never changes and its works, for all the talk of men, are wrapped in mystery. *Ib.*

We live, as we dream — alone.

Heart of Darkness [1902],[1] *I*

I don't like work — no man does — but I like what is in work — the chance to find yourself. Your own reality — for yourself, not for others — what no other man can ever know. *Ib.*

The mind of man is capable of anything — because everything is in it, all the past as well as all the future. *Ib. II*

No fear can stand up to hunger, no patience can wear it out, disgust simply does not exist where hunger is; and as to superstition, beliefs, and what you may call principles, they are less than chaff in a breeze.[2] *Ib.*

[1] "Heart of Darkness" is experience . . . but it is experience pushed a little (and only very little) beyond the actual facts of the case for the perfectly legitimate, I believe, purpose of bringing it home to the minds and bosoms of the readers. . . . That somber theme had to be given a sinister resonance, a tonality of its own, a continued vibration that, I hoped, would hang in the air and dwell on the ear after the last note had been struck. — CONRAD, *Youth: A Narrative, and Two Other Stories, author's preface*

[2] See G. B. Shaw, p. 837a.

[1] See Wilde, p. 839a.

Exterminate all the brutes! [1]
Heart of Darkness II

The horror! The horror! *Ib.*

Mistah Kurtz — he dead.[2] *Ib.*

The air of the New World seems favorable to the art of declamation.
Nostromo [1904], *ch. 6*

Efficiency of a practically flawless kind may be reached naturally in the struggle for bread. But there is something beyond — a higher point, a subtle and unmistakable touch of love and pride beyond mere skill; almost an inspiration which gives to all work that finish which is almost art — which *is* art.
The Mirror of the Sea [1906]. *The Fine Art*

A man's real life is that accorded to him in the thoughts of other men by reason of respect or natural love.
Under Western Eyes [1911], *pt. I*

Let a fool be made serviceable according to his folly. *Ib. 3*

The belief in a supernatural source of evil is not necessary; men alone are quite capable of every wickedness.
Ib. II, 4

All ambitions are lawful except those which climb upward on the miseries or credulities of mankind.
A Personal Record [1912], *preface*

Only in men's imagination does every truth find an effective and undeniable existence. Imagination, not invention, is the supreme master of art as of life. *Ib. ch. 1*

[1] For two hundred years, the Judges of England sat on the Bench, condemning to the penalty of death every man, woman, and child who stole property to the value of five shillings; and, during all that time, not one Judge ever remonstrated against the law. We English are a nation of brutes, and ought to be exterminated to the last man. — JOHN BRIGHT [1888]; quoted by Henry Adams, *The Education of Henry Adams* [1907], *ch. 12*

[2] Used by T. S. Eliot as an epigraph for *The Hollow Men* [1925]

In plucking the fruit of memory one runs the risk of spoiling its bloom.
The Arrow of Gold [1919], *author's note*

Historian of fine consciences.
Notes on Life and Letters [1921]. *Henry James, An Appreciation*

ÉMILE COUÉ
1857–1926

Every day, in every way, I'm getting better and better.
Formula of his faith cures

CLARENCE SEWARD DARROW
1857–1938

I do not consider it an insult, but rather a compliment to be called an agnostic. I do not pretend to know where many ignorant men are sure — that is all that agnosticism means.
Scopes trial, Dayton, Tennessee [*July 13, 1925*]

I don't believe in God because I don't believe in Mother Goose.
Speech, Toronto [1930]

There is no such thing as justice — in or out of court.
Interview, Chicago [*April 1936*]

JOHN DAVIDSON
1857–1909

My feet are heavy now but on I go,
My head erect beneath the tragic years.
I Felt the World A-Spinning

In anguish we uplift
A new unhallowed song:
The race is to the swift;
The battle to the strong.[1]
War Song, st. 1

[1] See *Ecclesiastes 9:11*, p. 28b, and Van Dyke, p. 827b.

And blood in torrents pour
In vain — always in vain,
For war breeds war again.
War Song, st. 7

BENJAMIN FRANKLIN KING, JR.
1857–1894

Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes
To keep one from going nude.
The Pessimist, st. 1

Nowhere to go but out,
Nowhere to come but back.
Ib. st. 4

KARL PEARSON
1857–1936

Modern science, as training the mind to an exact and impartial analysis of facts, is an education specially fitted to promote sound citizenship.
The Grammar of Science [1892]

EDGAR SMITH
1857–1938

You may tempt the upper classes
With your villainous demitasses,
But Heaven will protect the working girl.
Heaven Will Protect the Working Girl[1]

FRANK LEBBY STANTON
1857–1927

Jest a-wearyin' fer you —
All the time a-feelin' blue;
Wishin' fer you — wonderin' when
You'll be comin' home again.
Wearyin' for You, st. 1

Sweetes' li'l' feller —
Everybody knows;
Dunno what ter call 'im,
But he's mighty lak' a rose!
Mighty Lak' a Rose, st. 1

[1] Sung by Marie Dressler [1873–1934] in *Tillie's Nightmare.*

THORSTEIN VEBLEN
1857–1929

Conspicuous consumption of valuable goods is a means of reputability to the gentleman of leisure.
The Theory of the Leisure Class [1899], *ch. 4*

With the exception of the instinct of self-preservation, the propensity for emulation is probably the strongest and most alert and persistent of the economic motives proper. *Ib. 5*

The requirement of conspicuous wastefulness is not commonly present, consciously, in our canons of taste, but it is none the less present as a constraining norm selectively shaping and sustaining our sense of what is beautiful, and guiding our discrimination with respect to what may legitimately be approved as beautiful and what may not. *Ib. 6*

Priestly vestments show, in accentuated form, all the features that have been shown to be evidence of a servile status and a vicarious life. *Ib. 7*

The dog . . . commends himself to our favor by affording play to our propensity for mastery, and as he is also an item of expense, and commonly serves no industrial purpose, he holds a well-assured place in men's regard as a thing of good repute. *Ib.*

The adoption of the cap and gown is one of the striking atavistic features of modern college life. *Ib. 14*

The classics have scarcely lost in absolute value as a voucher of scholastic respectability, since for this purpose it is only necessary that the scholar should be able to put in evidence some learning which is conventionally recognized as evidence of wasted time. *Ib.*

OWEN HALL
[JAMES DAVIS]
d. 1907

O tell me, pretty maiden, are there any more at home like you?
Floradora [1900], *act II*

JOHN BURNS
1858–1943

The St. Lawrence is water, and the Mississippi is muddy water; but that, sir, is liquid history.
Said on the terrace of the House of Commons, to transatlantic visitors who belittled the size of the Thames

SAM WALTER FOSS
1858–1911

And men two centuries and a half
Trod in the footsteps of that calf.
The Calf-Path,[1] *st. 6*

A rodless Walton of the brooks,
A bloodless sportsman, I.[2]
The Bloodless Sportsman

The woods are made for the hunters of dreams,
The brooks for the fishers of song;
To the hunters who hunt for the gunless game
The streams and the woods belong.
Ib.

Let me live in my house by the side of the road
Where the race of men go by;
They are good, they are bad, they are weak, they are strong,
Wise, foolish — so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend of man.
The House by the Side of the Road,[3] *st. 5*

[1] The reference is to the streets of Boston.
[2] See Emerson, p. 603a.
[3] He held his seat; a friend to human race.
Fast by the road, his ever-open door
Obliged the wealthy, and relieved the poor.
POPE, translation of HOMER's *Iliad*, *bk. VI, l. 18*

REMY DE GOURMONT
1858–1915

Aesthetic emotion puts man in a state favorable to the reception of erotic emotion. Art is the accomplice of love. Take love away and there is no longer art. *Décadence* [1]

It is because peoples do not know each other that they hate each other so little. *Ib.*

There are too few obscure writers in French. We accustom ourselves like cowards to love only writing that is easy and that will soon be elementary.
Ib.

Man is a successful animal, that's all. *Promenades Philosophiques*

JOHN TROTWOOD MOORE
1858–1929

Only the gamefish swims upstream.[2]
The Unafraid

ADOLPH S. OCHS
1858–1935

All the news that's fit to print.
Motto of the New York Times [3]

MAX PLANCK
1858–1947

We have no right to assume that any physical laws exist, or if they have ex-

[1] Translated by W. A. BRADLEY.
[2] Quoted by GRANTLAND RICE [1880–1954] in *The Ballade of the Gamefish* and *Expanding the Theme*.
Only the gamefish swims upstream,
But the sensible fish swims down.
OGDEN NASH [b. 1902], *When You Say That, Smile*
[3] When Adolph Ochs bought the *New York Times* in 1896 he adopted this motto, which has been printed in every issue since.
It is hard to think of any group of seven words that have aroused more newspaper controversy. — GERALD W. JOHNSON, *An Honorable Titan* [1946]

isted up to now, that they will continue to exist in a similar manner in the future.

The Universe in the Light of Modern Physics [1931]

Anybody who has been seriously engaged in scientific work of any kind realizes that over the entrance to the gates of the temple of science are written the words: *Ye must have faith.* It is a quality which the scientist cannot dispense with.

Where Is Science Going? [1932]

An important scientific innovation rarely makes its way by gradually winning over and converting its opponents: it rarely happens that Saul becomes Paul. What does happen is that its opponents gradually die out and that the growing generation is familiarized with the idea from the beginning.

The Philosophy of Physics [1936]

THEODORE ROOSEVELT
1858–1919

I wish to preach, not the doctrine of ignoble ease,[1] but the doctrine of the strenuous life.

Speech before the Hamilton Club, Chicago [*April 10, 1899*]

Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows not victory nor defeat. *Ib.*

We must remember not to judge any public servant by any one act, and especially should we beware of attacking the men who are merely the occasions and not the causes of disaster. *Ib.*

1 Me . . . dulcis alebat
Parthenope, studiis florentem ignobilis otii.
[Sweet Parthenope nourished me, flourishing in studies of ignoble ease.]
VIRGIL [70–19 B.C.]. *Georgics, bk. IV, l. 563*
Parthenope: ancient name of Naples.

Death is always and under all circumstances a tragedy, for if it is not, then it means that life itself has become one.

Letter to Cecil Spring-Rice [*March 12, 1900*]

I am as strong as a bull moose and you can use me to the limit.

Letter to Mark Hanna [*June 27, 1900*]

No man is justified in doing evil on the ground of expediency.

The Strenuous Life [1900]

If we seek merely swollen, slothful ease and ignoble peace, if we shrink from the hard contests where men must win at the hazard of their lives and at the risk of all they hold dear, then bolder and stronger peoples will pass us by, and will win for themselves the domination of the world. *Ib.*

There is a homely adage which runs, "Speak softly and carry a big stick; you will go far." If the American nation will speak softly and yet build and keep at a pitch of the highest training a thoroughly efficient navy, the Monroe Doctrine will go far.

Speech at Minnesota State Fair [*September 2, 1901*]

The first requisite of a good citizen in this Republic of ours is that he shall be able and willing to pull his weight.

Speech, New York [*November 11, 1902*]

A man who is good enough to shed his blood for his country is good enough to be given a square deal afterwards. More than that no man is entitled to, and less than that no man shall have.

Speech at Springfield, Illinois [*July 4, 1903*]

No man is above the law and no man is below it; nor do we ask any man's permission when we require him to obey it. Obedience to the law is de-

manded as a right; not asked as a favor.

Third Annual Message [*December 7, 1903*]

In the Western Hemisphere the adherence of the United States to the Monroe Doctrine may force the United States, however reluctantly, in flagrant cases of such wrongdoing or impotence, to the exercise of an international police power.

Annual Message to Congress: Corollary to the Monroe Doctrine [*December 6, 1904*]

Men with the muckrake are often indispensable to the well-being of society, but only if they know when to stop raking the muck.[1]

Address, laying of the cornerstone, House Office Building, Washington [*April 14, 1906*]

Malefactors of great wealth.

Speech at Provincetown, Massachusetts [*August 20, 1907*]

Nature-faker.

Everybody's Magazine [*September 1907*]

To waste, to destroy, our natural resources, to skin and exhaust the land instead of using it so as to increase its usefulness, will result in undermining in the days of our children the very prosperity which we ought by right to hand down to them amplified and developed.

Message to Congress [*December 3, 1907*]

The object of government is the welfare of the people. The material progress and prosperity of a nation are desirable chiefly so far as they lead to the moral and material welfare of all good citizens.

The New Nationalism [*1910*]

Every man holds his property subject to the general right of the community to regulate its use to whatever degree the public welfare may require it.

Speech, Osawatomie [*August 31, 1910*]

The lunatic fringe in all reform movements. *Autobiography* [*1913*]

We demand that big business give the people a square deal; in return we must insist that when anyone engaged in big business honestly endeavors to do right he shall himself be given a square deal. *Ib.*

We stand equally against government by a plutocracy and government by a mob. There is something to be said for government by a great aristocracy which has furnished leaders to the nation in peace and war for generations; even a democrat like myself must admit this. But there is absolutely nothing to be said for government by a plutocracy, for government by men very powerful in certain lines and gifted with "the money touch," but with ideals which in their essence are merely those of so many glorified pawnbrokers.

Letter to Sir Edward Grey [*November 15, 1913*]

There is no room in this country for hyphenated Americanism. . . . The one absolutely certain way of bringing this nation to ruin, of preventing all possibility of its continuing to be a nation at all, would be to permit it to become a tangle of squabbling nationalities.

Speech before the Knights of Columbus, New York [*October 12, 1915*]

Put out the light.

Last words [*January 6, 1919*]

LANGDON SMITH

1858–1908

When you were a tadpole and I was a fish,
In the Paleozoic time.

Evolution [*1895*], *st. 1*

[1] See John Bunyan, p. 366a.

SIR WILLIAM WATSON
1858–1935

April, April,
Laugh thy girlish laughter;
Then, the moment after,
Weep thy girlish tears. *Song*

To dress, to call, to dine, to break
No canon of the social code,
The little laws that lackeys make,
The futile decalogue of Mode —
How many a soul for these things lives,
With pious passion, grave intent!
While Nature careless-handed gives
The things that are more excellent.
The Things That Are More Excellent, st. 6

The sense of greatness keeps a nation great. *Our Eastern Treasure*

KATHARINE LEE BATES
1859–1929

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!
America the Beautiful [1893], *st. 1*

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
Ib. st. 4

HENRI BERGSON
1859–1941

We are free when our actions emanate from our total personality, when they express it, when they resemble it in the indefinable way a work of art sometimes does the artist.
Essai sur les Données Immédiates de la Conscience [1889]

The present contains nothing more than the past, and what is found in the effect was already in the cause.
L'Evolution Créatrice [1907] [1]

Intelligence . . . is the faculty of making artificial objects, especially tools to make tools. *Ib.*

L'élan vital [the vital spirit]. *Ib.*

HAROLD EDWIN BOULTON
1859–1935

Speed, bonnie boat, like a bird on the wing;
Onward, the sailors cry:
Carry the lad that's born to be king
Over the sea to Skye.
Skye Boat Song, st. 1

SIR ARTHUR CONAN DOYLE
1859–1930

London, that great cesspool into which all the loungers of the Empire are irresistibly drained.
A Study in Scarlet [1887]

When you have eliminated the impossible, whatever remains, *however improbable*, must be the truth.
The Sign of Four [1890], *ch. 6*

The Baker Street irregulars. *Ib.*

It is my belief, Watson, founded upon my experience, that the lowest and vilest alleys of London do not present a more dreadful record of sin than does the smiling and beautiful countryside.
The Adventures of Sherlock Holmes [1891]. *Copper Beeches*

To Sherlock Holmes she is always *the* woman. *Ib. A Scandal in Bohemia*

[1] O my Bergson, you are a magician, and your book is a marvel, a real wonder in the history of philosophy. . . . In finishing it I found . . . such a flavor of persistent *euphony*, as of a rich river that never foamed or ran thin, but steadily and firmly proceeded with its banks full to the brim. — WILLIAM JAMES, *The Letters of William James, vol. II, p. 290* [1907]

". . . the curious incident of the dog in the nighttime."

"The dog did nothing in the nighttime."

"That was the curious incident," remarked Sherlock Holmes.

The Memoirs of Sherlock Holmes [1894]. *Silver Blaze*

You know my methods, Watson.

Ib. The Crooked Man

"Excellent!" I [Watson] cried.

"Elementary," said he [Holmes].

Ib.

They were the footprints of a gigantic hound!

The Hound of the Baskervilles [1902], *ch.* 2

Come, Watson, come! The game is afoot.[1]

The Return of Sherlock Holmes [1904]. *The Adventure of the Abbey Grange*

The fair sex is your department.

Ib. The Second Stain

It is a great thing to start life with a small number of really good books which are your very own.

Through the Magic Door [1908]

Mediocrity knows nothing higher than itself, but talent instantly recognizes genius.

The Valley of Fear [1914]

The bow was made in England:
Of true wood, of yew wood,
The wood of English bows.

The Song of the Bow, st. 1

HAVELOCK ELLIS

1859–1939

To be a leader of men one must turn one's back on men.

Introduction to HUYSMANS, *Against the Grain*

The text of the Bible is but a feeble symbol of the Revelation held in the text of Men and Women.

Impressions and Comments

God is an Unutterable Sigh in the Human Heart, said the old German mystic.[1] And therefore said the last word. *Impressions and Comments*

Without an element of the obscene there can be no true and deep aesthetic or moral conception of life. . . . It is only the great men who are truly obscene. If they had not dared to be obscene they could never have dared to be great. *Ib.*

The omnipresent process of sex, as it is woven into the whole texture of our man's or woman's body, is the pattern of all the process of our life.

The New Spirit

Every artist writes his own autobiography. *Ib.*

If men and women are to understand each other, to enter into each other's nature with mutual sympathy, and to become capable of genuine comradeship, the foundation must be laid in youth.

The Task of Social Hygiene, ch. 1

There are few among us who have not suffered from too early familiarity with the Bible and the conceptions of religion. *Ib.* 7

There has never been any country at every moment so virtuous and so wise that it has not sometimes needed to be saved from itself. *Ib.* 10

The family only represents one aspect, however important an aspect, of a human being's functions and activities. . . . A life is beautiful and ideal or the reverse, only when we have taken into our consideration the social as well as the family relationship.

Little Essays of Love and Virtue [1922], *ch.* 1

One can know nothing of giving aught that is worthy to give unless one also knows how to take. *Ib.*

[1] See Shakespeare, *Henry V, III, i, 32,* p. 244a.

[1] God is an unutterable sigh, planted in the depths of the soul. — JEAN PAUL RICHTER [1763–1825]

The byproduct is sometimes more valuable than the product.

Little Essays of Love and Virtue, ch. 3

All civilization has from time to time become a thin crust over a volcano of revolution. *Ib. 7*

The greatest task before civilization at present is to make machines what they ought to be, the slaves, instead of the masters of men.[1] *Ib.*

The art of dancing stands at the source of all the arts that express themselves first in the human person. The art of building, or architecture, is the beginning of all the arts that lie outside the person; and in the end they unite.

The Dance of Life [1923], *ch. 2*

Dancing is the loftiest, the most moving, the most beautiful of the arts, because it is no mere translation or abstraction from life; it is life itself.

Ib.

The place where optimism most flourishes is the lunatic asylum.

Ib. 3

Thinking in its lower grades is comparable to paper money, and in its higher forms it is a kind of poetry.

Ib.

In philosophy, it is not the attainment of the goal that matters, it is the things that are met with by the way.

Ib.

The mathematician has reached the highest rung on the ladder of human thought. *Ib.*

A man must not swallow more beliefs than he can digest. *Ib. 5*

The Promised Land always lies on the other side of a wilderness. *Ib.*

What we call "morals" is simply blind obedience to words of command.

Ib. 6

The sun and the moon and the stars would have disappeared long ago . . . had they happened to be within the reach of predatory human hands.

The Dance of Life, ch. 7

Had there been a lunatic asylum in the suburbs of Jerusalem, Jesus Christ would infallibly have been shut up in it at the outset of his public career. That interview with Satan on a pinnacle of the Temple would alone have damned him, and everything that happened after could but have confirmed the diagnosis.

Impressions and Comments, series 3

H. W. FOWLER
1859–1933
AND
F. G. FOWLER
1871–1918

Prefer geniality to grammar.

The King's English [1906], *ch. 2*

HACKNEYED PHRASES. . . . The purpose with which these phrases are introduced is for the most part that of giving a fillip to a passage that might be humdrum without them . . . but their true use when they come into the writer's mind is as danger signals; he should take warning that when they suggest themselves it is because what he is writing is bad stuff, or it would not need such help; let him see to the substance of his cake instead of decorating with sugarplums.

A Dictionary of Modern English Usage[1] [1926]

QUOTATION. . . . A writer expresses himself in words that have been used before because they give his meaning better than he can give it himself, or because they are beautiful or witty, or because he expects them to touch a chord of association in his reader, or because he wishes to show that he is learned and well read. Quotations due to the last motive are invariably ill-advised; the discerning reader detects it and is contemptuous; the undiscern-

[1] See Oscar Wilde, p. 840b.

[1] Written by H. W. Fowler.

ing is perhaps impressed, but even then is at the same time repelled, pretentious quotations being the surest road to tedium.

A Dictionary of Modern English Usage

KENNETH GRAHAME
1859–1932

As a rule, indeed, grown-up people are fairly correct on matters of fact; it is in the higher gift of imagination that they are so sadly to seek.

The Golden Age [1895]. *The Finding of the Princess*

Monkeys, who very sensibly refrain from speech, lest they should be set to earn their livings. *Ib. "Lusisti Satis"*

There is nothing — absolutely nothing — half so much worth doing as simply messing about in boats . . . or with boats. . . . In or out of 'em, it doesn't matter.

The Wind in the Willows [1908], *ch.* 1

"Glorious, stirring sight!" murmured Toad . . . "The poetry of motion! The *real* way to travel! The *only* way to travel! Here today — in next week tomorrow! Villages skipped, towns and cities jumped — always somebody else's horizons! O bliss! O poop-poop! O my! O my!" *Ib.* 2

ALFRED EDWARD HOUSMAN[1]
1859–1936

From Clee to heaven the beacon burns,
The shires have seen it plain.
A Shropshire Lad [1896] 1, *st.* 1

Oh, God will save her, fear you not:
Be you the men you've been,
Get you the sons your fathers got,
And God will save the Queen.
Ib. st. 8

[1] I am not a pessimist but a pejorist (as George Eliot said she was not an optimist but a meliorist); and that philosophy is founded on my observation of the world, not on anything so trivial and irrelevant as personal history. — *Autobiographical note written for a French translation of his poems*

Loveliest of trees, the cherry now
Is hung with bloom along the bough.
A Shropshire Lad 2, st. 1

Now, of my threescore years and ten,
Twenty will not come again,
And take from seventy springs a score,
It only leaves me fifty more.

And since to look at things in bloom
Fifty springs are little room,
About the woodlands I will go
To see the cherry hung with snow.
Ib. st. 2, 3

Clay lies still, but blood's a rover;
Breath's a ware that will not keep.
Up, lad: when the journey's over
There'll be time enough to sleep.
Ib. 4 (*Reveille*)

Lovers lying two and two
Ask not whom they sleep beside,
And the bridegroom all night through
Never turns him to the bride. *Ib.* 12

When I was one-and-twenty
I heard a wise man say,
"Give crowns and pounds and guineas
But not your heart away;
Give pearls away and rubies
But keep your fancy free."
But I was one-and-twenty,
No use to talk to me.

When I was one-and-twenty
I heard him say again,
"The heart out of the bosom
Was never given in vain;
'Tis paid with sighs aplenty
And sold for endless rue."
And I am two-and-twenty,
And Oh, 'tis true, 'tis true. *Ib.* 13

His folly has not fellow
Beneath the blue of day
That gives to man or woman
His heart and soul away. *Ib.* 14

Oh, when I was in love with you,
Then I was clean and brave,
And miles around the wonder grew
How well I did behave.

And now the fancy passes by,
And nothing will remain,

And miles around they'll say that I
Am quite myself again.
A Shropshire Lad 18

And silence sounds no worse than cheers
After earth has stopped the ears.
Ib. 19 (*To an Athlete Dying Young*), *st.* 4

The bells they sound on Bredon,
And still the steeples hum.
"Come all to church, good people" —
Oh, noisy bells, be dumb;
I hear you, I will come.
Ib. 21, *st.* 7

The lads that will die in their glory and never be old. *Ib.* 23, *st.* 4

The goal stands up, the keeper
Stands up to keep the goal.
Ib. 27, *st.* 4

And fire and ice within me fight
Beneath the suffocating night.[1]
Ib. 30, *st.* 4

There, like the wind through woods in riot,
Through him the gale of life blew high;
The tree of man was never quiet:
Then 'twas the Roman, now 'tis I.
Ib. 31, *st.* 4

Oh tarnish late on Wenlock Edge,
Gold that I never see.
Ib. 39, *st.* 3

Into my heart an air that kills
From yon far country blows:
What are those blue remembered hills,
What spires, what farms are those?

That is the land of lost content,
I see it shining plain,
The happy highways where I went
And cannot come again. *Ib.* 40

Earth and high heaven are fixed of old and founded strong.
Ib. 48, *st.* 1

Far in a western brookland
That bred me long ago

[1] See Dante, p. 159b, and Frost, p. 927a.

The poplars stand and tremble
By pools I used to know.
A Shropshire Lad 52, *st.* 1

There, by the starlit fences,
The wanderer halts and hears
My soul that lingers sighing
About the glimmering weirs.
Ib. st. 4

With rue my heart is laden
For golden friends I had,
For many a rose-lipped maiden
And many a lightfoot lad.
Ib. 54, *st.* 1

By brooks too broad for leaping
The lightfoot boys are laid. *Ib. st.* 2

Now hollow fires burn out to black,
And lights are guttering low:
Square your shoulders, lift your pack,
And leave your friends and go.

Oh never fear, man, nought's to dread,
Look not left nor right:
In all the endless road you tread
There's nothing but the night.
Ib. 60

Oh many a peer of England brews
Livelier liquor than the Muse,
And malt does more than Milton can
To justify God's ways to man.[1]
Ale, man, ale's the stuff to drink
For fellows whom it hurts to think.
Ib. 62

Mithridates, he died old.[2] *Ib.*

Pass me the can, lad; there's an end of May. *Last Poems* 9, *st.* 1

The troubles of our proud and angry dust
Are from eternity, and shall not fail.
Bear them we can, and if we can we must.
Shoulder the sky, my lad, and drink your ale. *Ib. st.* 7

[1] See Milton, p. 341b.

[2] Housman's passage is based on the belief of the ancients that Mithridates the Great [c. 135–63 B.C.] had so saturated his body with poisons that none could injure him. When captured by the Romans he tried in vain to poison himself, then ordered a Gallic mercenary to kill him.

But men at whiles are sober
And think by fits and starts.
And if they think, they fasten
Their hands upon their hearts.
Last Poems 10, *st.* 2

The laws of God, the laws of man,
He may keep that will and can;
Not I: let God and man decree
Laws for themselves and not for me.
Ib. 12

And how am I to face the odds
Of man's bedevilment and God's?
I, a stranger and afraid
In a world I never made. *Ib.*

He stood, and heard the steeple
Sprinkle the quarters on the morning town.
One, two, three, four, to marketplace and people
It tossed them down.

Strapped, noosed, nighing his hour,
He stood and counted them and cursed his luck;
And then the clock collected in the tower
Its strength, and struck.
Ib. 15 (*Eight O'Clock*)

Happy bridegroom, Hesper brings
All desired and timely things.
All whom morning sends to roam,
Hesper loves to lead them home.
Home return who him behold,
Child to mother, sheep to fold,
Bird to nest from wandering wide: [1]
Happy bridegroom, seek your bride.
Ib. 24 (*Epithalamium*), *st.* 3

These, in the day when heaven was falling,
The hour when earth's foundations fled,
Followed their mercenary calling
And took their wages and are dead.
Ib. 37 (*Epitaph on an Army of Mercenaries*),[2] *st.* 1

[1] See Sappho, p. 69b; and Meleager, p. 110a.
[2] The British regulars who made the retreat from Mons, beginning August 24, 1914.

What God abandoned, these defended.
Last Poems 37, *st.* 2

Tell me not here, it needs not saying,
What tune the enchantress plays
In aftermaths of soft September
Or under blanching mays,
For she and I were long acquainted
And I knew all her ways.
Ib. 40, *st.* 1

They say my verse is sad: no wonder;
Its narrow measure spans
Tears of eternity, and sorrow,
Not mine, but man's.
More Poems [1936], *foreword*

I to my perils
Of cheat and charmer
Came clad in armor
By stars benign.
Hope lies to mortals
And most believe her,
But man's deceiver
Was never mine. *Ib.* 6, *st.* 1

The rainy Pleiads wester,
Orion plunges prone,
And midnight strikes and hastens,
And I lie down alone.[1]
Ib. 11, *st.* 1

My kind and foolish comrade
That breathes all night for me.
Ib. 13, *st.* 3

Life, to be sure, is nothing much to lose,
But young men think it is, and we were young. *Ib.* 36

We now to peace and darkness
And earth and thee restore
Thy creature that thou madest
And wilt cast forth no more.
Ib. 47 (*For My Funeral*), *st.* 3

Good night; ensured release,
Imperishable peace,
Have these for yours.[2]

[1] See Sappho, p. 69b.
[2] These three lines are on the tablet over Housman's grave in the parish church at Ludlow, Shropshire.

While sky and sea and land
And earth's foundations stand
And heaven endures.
More Poems 48 (*Alta Quies*), *st.* 1

Oh they're taking him to prison for the color of his hair.
Additional Poems [1937], 18, *st.* 1

Good literature continually read for pleasure must, let us hope, do some good to the reader: must quicken his perception though dull, and sharpen his discrimination though blunt, and mellow the rawness of his personal opinions.
The Name and Nature of Poetry [1]

Experience has taught me, when I am shaving of a morning, to keep watch over my thoughts, because, if a line of poetry strays into my memory, my skin bristles so that the razor ceases to act. . . . The seat of this sensation is the pit of the stomach. *Ib.*

JEROME KLAPKA JEROME
1859–1927

Let your boat of life be light, packed with only what you need — a homely home and simple pleasures, one or two friends, worth the name, someone to love and someone to love you,[2] a cat, a dog, and a pipe or two, enough to eat and enough to wear, and a little more than enough to drink; for thirst is a dangerous thing.
Three Men in a Boat [1889], *ch.* 3

It is impossible to enjoy idling thoroughly unless one has plenty of work to do.
Idle Thoughts of an Idle Fellow [1889]. *On Being Idle*

Love is like the measles; we all have to go through it.
Idle Thoughts of an Idle Fellow. On Being in Love

"Nothing, so it seems to me," said the stranger, "is more beautiful than the love that has weathered the storms of life. . . . The love of the young for the young, that is the beginning of life. But the love of the old for the old, that is the beginning of — of things longer."
The Passing of the Third Floor Back [1908]

WILLIAM JAMES LAMPTON
1859–1917

Same old slippers,
Same old rice,
Same old glimpse of
Paradise. *June Weddings, st.* 10

Where the corn is full of kernels
And the colonels full of corn.
Kentucky

TSUBOUCHI SHOYO [1]
1859–1935

The writers of popular fiction seem to have taken as their guiding principle the dictum that the essence of the novel lies in the expression of the approved moral sentiments. They accordingly erect a framework of morality into which they attempt to force their plots.
The Essence of the Novel [1885]

The indiscriminate readers throughout the country also must shoulder their share of the blame. It has long been the custom in Japan to consider the novel as an instrument of education . . . In actual practice, however, only stories of bloodthirsty cruelty or else of pornography are welcomed.
Ib.

[1] The Leslie Stephen Lecture, Cambridge University [May 9, 1933].

[2] Find someone to love . . . and, oh, someone to love you. — SACHA GUITRY, *Deburau* [1918]

[1] From *Modern Japanese Literature*, edited by Donald Keene [1960].

CHARLES E. STANTON[1]
1859–1933

Lafayette, we are here.[2]
Address at the Tomb of Lafayette, Picpus Cemetery, Paris [July 4, 1917]

JAMES KENNETH STEPHEN[3]
1859–1892

When the Rudyards cease from Kipling
And the Haggards ride no more.
Lapsus Calami. To R. K.

Of sentences that stir my bile,
Of phrases I detest,
There's one beyond all others vile:
"He did it for the best."
Ib. The Malefactor's Plea, st. 1

FRANCIS THOMPSON
1859–1907

The fairest things have fleetest end,
Their scent survives their close:
But the rose's scent is bitterness
To him that loved the rose.
Daisy [1893], *st. 10*

She went her unremembering way,
She went and left in me
The pang of all the partings gone,
And partings yet to be.
Ib. st. 12

Nothing begins, and nothing ends,
That is not paid with moan;
For we are born in other's pain,
And perish in our own.
Daisy, st. 15

Look for me in the nurseries of Heaven.[1]
To My Godchild

The innocent moon, which nothing does but shine,
Moves all the laboring surges of the world. *Sister Songs, pt. II*

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.
The Hound of Heaven [1893], *l. 1*

But with unhurrying chase,
And unperturbèd pace,
Deliberate speed, majestic instancy,
They beat — and a Voice beat
More instant than the Feet —
"All things betray thee, who betrayest Me." *Ib. l. 10*

Across the margent of the world I fled,
And troubled the gold gateways of the stars. *Ib. l. 25*

I said to dawn, Be sudden; to eve, Be soon. *Ib. l. 30*

My days have crackled and gone up in smoke. *Ib. l. 122*

All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms. *Ib. l. 171*

There is no expeditious road
To pack and label men for God,
And save them by the barrel load.
A Judgment in Heaven, epilogue

Thou canst not stir a flower
Without troubling of a star.
The Mistress of Vision

[1] Chief disbursing officer of the American Expeditionary Forces in France [1917], deputed by General Pershing to speak on behalf of the A.E.F. on this occasion. He used the phrase again on July 14.

[2] The remark has also been attributed to General Pershing, who in *My Experiences in the World War* [1931] says he cannot remember having said "anything so splendid." However Naboth Hedin, one of the uniformed American correspondents present upon the July 4, 1917, occasion, states that he heard Pershing pronounce the phrase three weeks earlier, on June 14, his second day in Paris:

"Pershing stepped up to it [Lafayette's grave] and saluted in his best manner and then said in a loud voice, 'Lafayette, we are here.' I was about twenty feet away" [*letter from Naboth Hedrin to Samuel Eliot Morison, June 21, 1954*].

[3] See Wordsworth, note 1, p. 516a.

[1] This line is inscribed on Thompson's tombstone in Kensal Green.

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee.
The Kingdom of God ("In No Strange Land") [1913], *st. 1*

The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.
Ib. st. 3

The angels keep their ancient places;
Turn but a stone, and start a wing!
'Tis ye, 'tis your estrangèd faces,
That miss the many-splendored thing.
Ib. st. 4

Upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross. *Ib. st. 5*

Short arm needs man to reach to Heaven
So ready is Heaven to stoop to him.
Grace of the Way, st. 6

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its soul.
Shelley. In The Dublin Review [July 1908]

Few poets were so mated before, and no poet was so mated afterwards, until Browning stooped and picked up a fair-coined soul that lay rusting in a pool of tears. *Ib.*

SIDNEY WEBB [LORD PASSFIELD]
1859–1947
AND
BEATRICE WEBB
1858–1943

The inevitability of gradualness.
Presidential address, British Labour Party Congress [1923]

JANE ADDAMS
1860–1935

Private beneficence is totally inadequate to deal with the vast numbers of the city's disinherited.
Twenty Years at Hull House [1910]

The common stock of intellectual enjoyment should not be difficult of access because of the economic position of him who would approach it. *Ib.*

JAMES MATTHEW BARRIE
1860–1937

The most gladsome thing in the world is that few of us fall very low; the saddest that, with such capabilities, we seldom rise high.
The Little Minister [1891], *ch. 3*

It's a weary warld, and nobody bides in't. *Ib. 4*

You canna expect to be baith grand and comfortable. *Ib. 10*

Let no one who loves be called altogether unhappy. Even love unreturned has its rainbow. *Ib. 24*

Them that has china plates themsels is the maist careful no to break the china plates of others. *Ib. 26*

We never understand how little we need in this world until we know the loss of it.
Margaret Ogilvy [1896], *ch. 8*

In dinner talk it is perhaps allowable to fling on any fagot rather than let the fire go out.
Tommy and Grizel [1900], *ch. 3*

Shall we make a new rule of life from tonight: always to try to be a little kinder than is necessary?
The Little White Bird [1902], *ch. 4*

His lordship may compel us to be equal upstairs, but there will never be equality in the servants' hall.
The Admirable Crichton [1903], *act 1*

When the first baby laughed for the first time, the laugh broke into a thousand pieces and they all went skipping about, and that was the beginning of fairies. *Peter Pan* [1904], *act I*

Every time a child says "I don't believe in fairies" there is a little fairy somewhere that falls down dead. *Ib.*

Do you believe in fairies? . . . If you believe, clap your hands! *Ib. IV*

It's a sort of bloom on a woman. If you have it [charm], you don't need to have anything else, and if you don't have it, it doesn't much matter what else you have. Some women, the few, have charm for all; and most have charm for one. But some have charm for none.[1]

What Every Woman Knows [1908], *act I*

The tragedy of a man who has found himself out. *Ib. IV*

One's religion is whatever he is most interested in, and yours is Success.

The Twelve-Pound Look [1910]

JOHN COLLINS BOSSIDY
1860–1928

And this is good old Boston,
The home of the bean and the cod,
Where the Lowells talk to the Cabots
And the Cabots talk only to God.[2]

Toast, Holy Cross Alumni Dinner [1910]

[1] What is charm? It is what the violet has and the camellia has not. — MARION CRAWFORD [1854–1909], *Children of the King, ch. 5*

"Charm" — which means the power to effect work without employing brute force — is indispensable to women. Charm is a woman's strength just as strength is a man's charm. — HAVELOCK ELLIS [1859–1939], *The Task of Social Hygiene, ch. 3*

[2] Patterned on the toast given at the twenty-fifth anniversary dinner of the Harvard Class of 1880, by a Westerner.

Here's to old Massachusetts,
The home of the sacred cod,
Where the Adamses vote for Douglas,
And the Cabots walk with God.

WILLIAM JENNINGS BRYAN
1860–1925

The humblest citizen of all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of Error.

Speech at the National Democratic Convention, Chicago [1896]

You shall not press down upon the brow of labor this crown of thorns. You shall not crucify mankind upon a cross of gold.[1] *Ib.*

ANTON PAVLOVICH CHEKHOV
1860–1904

I feel more contented when I remember that I have two professions, and not one. Medicine is my lawful wife and literature my mistress. When I am bored with one I spend the night with the other. Though this is irregular, it is not monotonous, and besides neither really loses anything through my infidelity.

Letter to A. S. Suvorin [*August 29, 1888*]

We shall rest! We shall hear the angels, we shall see the whole sky all diamonds, we shall see how all earthly evil, all our sufferings are drowned in the mercy that will fill the whole world. And our life will grow peaceful, tender, sweet as a caress. I believe, I do believe. *Uncle Vanya* [1897], *act IV*

To Moscow, to Moscow, to Moscow!

Three Sisters [1901], *act II*

All I wanted was to say honestly to people: "Have a look at yourselves and see how bad and dreary your lives are!" *Letter to Alexander Tikhonov*

[1] I shall not help crucify mankind upon a cross of gold. I shall not aid in pressing down upon the bleeding brow of labor this crown of thorns. — WILLIAM JENNINGS BRYAN, *speech, House of Representatives* [*December 22, 1894*]

CHARLES TOWNSEND COPELAND
1860–1952

If I had not been there I should have been very much bored.[1]
Comment on a tea party. From WALTER LIPPMANN, *William Bolitho: A Memoir*

HARRY MICAJAH DAUGHERTY
1860–1941

In a smoke-filled room in some hotel.[2]
Republican National Convention, Chicago [June 1920]

HAMLIN GARLAND
1860–1940

A Son of the Middle Border
Title of autobiographical narrative [1917]

CHARLOTTE PERKINS STETSON GILMAN
1860–1935

Cried all, "Before such things can come,
You idiotic child,
You must alter human nature!"
And they all sat back and smiled.
Similar Cases

"I do not want to be a fly!
I want to be a worm!"
A Conservative, st. 6

[1] I quite agree with Alexander Dumas who, when asked how he had enjoyed a fearfully dull party, said, "I should not have enjoyed it if *I* had not been there." — LAURA TENNANT, *letter to Sidney Colvin* [December 1884]; from E. V. Lucas, *The Colvins and Their Friends*

[2] Daugherty, presidential campaign manager for Senator Warren G. Harding, predicted that the convention would be deadlocked and would be decided by a group of men who "will sit down about two o'clock in the morning around a table in a smoke-filled room." The room was in the suite occupied by George Harvey, rooms 804–805 in the Blackstone Hotel.

I ran against a Prejudice
That quite cut off the view.
An Obstacle, st. 1

There's a whining at the threshold —
There's a scratching at the floor —
To work! To work! In Heaven's name!
The wolf is at the door!
The Wolf at the Door, st. 6

The people people have for friends
Your common sense appall,
But the people people marry
Are the queerest folk of all.
Queer People

WILLIAM RALPH INGE
1860–1954

Literature flourishes best when it is half a trade and half an art.
The Victorian Age [1922]

A man may build himself a throne of bayonets, but he cannot sit on it.
From Wit and Wisdom of Dean Inge, edited by MARCHANT, *no. 108*

JAMES BALL NAYLOR
1860–1945

King David and King Solomon
Led merry, merry lives,
With many, many lady friends
And many, many wives;
But when old age crept over them —
With many, many qualms,
King Solomon wrote the Proverbs
And King David wrote the Psalms.
Ancient Authors

OWEN WISTER
1860–1938

When you call me that, *smile!*
The Virginian [1902], *ch. 2*

WILLIAM BLISS CARMAN
1861–1929

An open hand, an easy shoe,
And a hope to make the day go through.
The Joys of the Road, st. 8

No fidget and no reformer, just
A calm observer of ought and must.
The Joys of the Road, st. 22

The scarlet of the maples can shake me like a cry
Of bugles going by.
A Vagabond Song, st. 2

There is something in October sets the gypsy blood astir. *Ib. st. 3*

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.
Vestigia, st. 1

LOUISE IMOGEN GUINEY
1861–1920

He has done with roofs and men,
Open, Time, and let him pass.
Ballad of Kenelm

A short life in the saddle, Lord!
Not long life by the fire.
The Knight Errant, st. 2

I hear in my heart, I hear in its ominous pulses
All day, on the road, the hoofs of invisible horses,
All night, from their stalls, the importunate pawing and neighing.
The Wild Ride, st. 1 and 6

Quotations (such as have point and lack triteness) from the great old authors are an act of filial reverence on the part of the quoter, and a blessing to a public grown superficial and external.[1]
In Scribner's Magazine [January 1911]

JOHN LUTHER LONG
1861–1927

To die with honor when one can no longer live with honor.[2]
Madame Butterfly [1897] (inscription on Samurai blade)

[1] See Kipling, p. 874a, and note.

[2] One should die proudly when it is no longer possible to live proudly. — NIETZSCHE [1844–1900], *The Twilight of the Idols, Skirmishes in a War with the Age, 36*

EDWARD MacDOWELL
1861–1908

A house of Dreams untold
That looks out over the whispering treetops
And faces the setting sun.
House of Dreams[1]

BYRON RUFUS NEWTON
1861–1938

Vulgar of manner, overfed,
Overdressed and underbred;
Heartless, Godless, hell's delight,
Rude by day and lewd by night.
Owed to New York [1906]

Purple-robed and pauper-clad,
Raving, rotting, money-mad;
A squirming herd in Mammon's mesh,
A wilderness of human flesh;
Crazed with avarice, lust, and rum,
New York, thy name's Delirium.
Ib.

ALBERT BIGELOW PAINE
1861–1937

The Great White Way.[2]
Title of novel [1901]

SIR WALTER RALEIGH
1861–1922

I wish I loved the human race;
I wish I loved its silly face;
I wish I liked the way it walks;
I wish I liked the way it talks;
And when I'm introduced to one
I wish I thought, *What jolly fun!*
Wishes of an Elderly Man; wished at a garden party [June 1914]

RABINDRANATH TAGORE
1861–1941

When one knows thee, then alien there is none, then no door is shut. Oh,

[1] Preface to his composition *From a Log Cabin*, and inscribed on the memorial tablet near his grave.

[2] Later a name for Broadway.

grant me my prayer that I may never lose the touch of the one in the play of the many. *Gitanjali* [1913]

When I bring you colored toys, my child, I understand why there is such a play of colors on clouds, on water, and why flowers are painted in tints.

The Crescent Moon [1913]. *When and Why*

I do not love him because he is good, but because he is my little child.

Ib. The Judge

ALFRED NORTH WHITEHEAD
1861–1947

The study of mathematics is apt to commence in disappointment. . . . We are told that by its aid the stars are weighed and the billions of molecules in a drop of water are counted. Yet, like the ghost of Hamlet's father, this great science eludes the efforts of our mental weapons to grasp it.

An Introduction to Mathematics [1911]

All the world over and at all times there have been practical men, absorbed in irreducible and stubborn facts; all the world over and at all times there have been men of philosophic temperament, who have been absorbed in the weaving of general principles.

Science and the Modern World [1925]

The science of pure mathematics, in its modern developments, may claim to be the most original creation of the human spirit. *Ib.*

The greatest invention of the nineteenth century was the invention of the method of invention. *Ib.*

The human body is an instrument for the production of art in the life of the human soul.

Adventures of Ideas [1933], *ch.* 18

A general definition of civilization: a civilized society is exhibiting the five qualities of truth, beauty, adventure, art, peace.

Adventures of Ideas, ch. 19

The deliberate aim at Peace very easily passes into its bastard substitute, Anesthesia. *Ib.* 20

There are no whole truths; all truths are half-truths. It is trying to treat them as whole truths that plays the devil.

Dialogues of Alfred North Whitehead [1953],[1] *p.* 16

The vitality of thought is in adventure. *Ideas won't keep.* Something must be done about them. When the idea is new, its custodians have fervor, live for it, and, if need be, die for it.

Ib. p. 100

Intelligence is quickness to apprehend as distinct from ability, which is capacity to act wisely on the thing apprehended. *Ib. p.* 135

Our minds are finite, and yet even in these circumstances of finitude we are surrounded by possibilities that are infinite, and the purpose of human life is to grasp as much as we can out of that infinitude. *Ib. p.* 163

A culture is in its finest flower before it begins to analyze itself. *Ib. p.* 169

The ideas of Freud [2] were popularized by people who only imperfectly understood them, who were incapable of the great effort required to grasp them in their relationship to larger truths, and who therefore assigned to them a prominence out of all proportion to their true importance. *Ib. p.* 211

Art is the imposing of a pattern on experience, and our aesthetic enjoyment in recognition of the pattern.

Ib. p. 228

A philosopher of imposing stature doesn't think in a vacuum. Even his most abstract ideas are, to some extent, conditioned by what is or is not known in the time when he lives. *Ib. p.* 229

With the sense of sight, the idea communicates the emotion, whereas,

[1] As recorded by LUCIEN PRICE.

[2] See Freud, p. 833b.

with sound, the emotion communicates the idea, which is more direct and therefore more powerful.

Dialogues of Alfred North Whitehead, p. 231

Intellect is to emotion as our clothes are to our bodies: we could not very well have civilized life without clothes, but we would be in a poor way if we had only clothes without bodies.

Ib. p. 232

No period of history has ever been great or ever can be that does not act on some sort of high, idealistic motives, and idealism in our time has been shoved aside, and we are paying the penalty for it. *Ib. p. 276*

The English never abolish anything. They put it in cold storage.

Ib. p. 309

Shakespeare wrote better poetry for not knowing too much; Milton, I think, knew too much finally for the good of his poetry. *Ib. p. 369*

JOHN KENDRICK BANGS
1862–1922

I think mankind by thee would be less bored
If only thou wert not thine own reward. *A Hint to Virtue*

ARTHUR CHRISTOPHER BENSON
1862–1925

Land of hope and glory, mother of the free,
How shall we extol thee, who are born of thee?
Wider still and wider shall thy bounds be set;
God, who made thee mighty, make thee mightier yet.

Land of Hope and Glory, chorus

ALBERT JEREMIAH BEVERIDGE
1862–1927

This party comes from the grass roots. It has grown from the soil of the people's hard necessities.

Address as temporary chairman of the Bull Moose Convention, Chicago [August 5, 1912]

JAMES W. BLAKE
1862–1935

East Side, West Side, all around the town,
The tots sang "Ring-a-rosie," "London Bridge is falling down";
Boys and girls together, me and Mamie O'Rourke,
Tripped the light fantastic on the sidewalks of New York.

The Sidewalks of New York[1] [1894]

CARRIE JACOBS BOND
1862–1946

Well, this is the end of a perfect day,
Near the end of a journey, too.

A Perfect Day, st. 2

For mem'ry has painted this perfect day
With colors that never fade,
And we find at the end of a perfect day
The soul of a friend we've made.

Ib.

NICHOLAS MURRAY BUTLER
1862–1947

An expert is one who knows more and more about less and less.

Commencement address, Columbia University

[1] The music of the song was composed by Charles B. Lawlor [1852–1925].

JOHN JAY CHAPMAN
1862–1933

The New Testament, and to a very large extent the Old, *is* the soul of man. You cannot criticize it. It criticizes you.
Letter [*March 26, 1898*]

The present in New York is so powerful that the past is lost. *Ib.* [1909]

People who love soft words and hate iniquity forget this, that reform consists in taking a bone away from a dog. Philosophy will not do this. *Saying*

GOLDSWORTHY LOWES DICKINSON
1862–1932

Dissatisfaction with the world in which we live and determination to realize one that shall be better, are the prevailing characteristics of the modern spirit.
The Greek View of Life [1898], *ch. 5*

Chinese poetry is of all poetry I know the most human and the least symbolic or romantic. It contemplates life just as it presents itself, without any veil of ideas, any rhetoric or sentiment; it simply clears away the obstruction which habit has built up between us and the beauty of things.
An Essay on the Civilizations of India, China, and Japan [1914]

The United States of America — the greatest potential force, material, moral, and spiritual, in the world.
The Choice Before Us [1917], *ch. 1*

Government is everywhere to a great extent controlled by powerful minorities, with an interest distinct from that of the mass of the people. *Ib. 4*

LUDWIG FULDA
1862–1939

You remain the King — even in your underwear. *Der Talisman* [1893]

EDWARD, VISCOUNT GREY OF FALLODON
1862–1933

The lamps are going out all over Europe; we shall not see them lit again in our lifetime.
Comment [*August 3, 1914*],[1] *standing at the windows of his room in the Foreign Office, London, as the lamplighters were turning on the lights in St. James Park*

O. HENRY [WILLIAM SYDNEY PORTER]
1862–1910

If men knew how women pass the time when they are alone, they'd never marry.
The Four Million [1906]. *Memoirs of a Yellow Dog*

What a woman wants is what you're out of. She wants more of a thing when it's scarce.
Heart of the West [1907]. *Cupid à la Carte*

Perhaps there is no happiness in life so perfect as the martyr's.
The Trimmed Lamp [1907]. *The Country of Elusion*

Bohemia is nothing more than the little country in which you do not live. *Ib.*

You're the goods.
The Voice of the City [1908]. *From Each According to His Ability*

It was beautiful and simple as all truly great swindles are.
The Gentle Grafter [1908]. *The Octopus Marooned*

There are two times when you can never tell what is going to happen. One is when a man takes his first drink; and the other is when a woman takes her latest. *Ib.*

[1] War was declared 11 P.M. August 4, 1914.

Busy as a one-armed man with the nettle-rash pasting on wallpaper.

The Gentle Grafter. The Ethics of Pig

Bagdad-on-the-Subway.[1]

Roads of Destiny [1909]. *The Discounters of Money*

History is bright and fiction dull with homely men who have charmed women.

Ib. Next to Reading Matter

You can't appreciate home till you've left it, money till it's spent, your wife till she's joined a woman's club, nor Old Glory till you see it hanging on a broomstick on the shanty of a consul in a foreign town.

Ib. The Fourth in Salvador

She plucked from my lapel the invisible strand of lint (the universal act of woman to proclaim ownership).

Strictly Business [1910]. *A Ramble in Aphasia*

East is East, and West is San Francisco, according to Californians. Californians are a race of people; they are not merely inhabitants of a State.

Ib. A Municipal Report

Take of London fog 30 parts; malaria 10 parts; gas leaks 20 parts; dewdrops gathered in a brickyard at sunrise 25 parts; odor of honeysuckle 15 parts. Mix. The mixture will give you an approximate conception of a Nashville drizzle. *Ib.*

It couldn't have happened anywhere but in little old New York.[2]

Whirligigs [1910]. *A Little Local Color*

I was made by a Dago and presented to the American people on behalf of the French Government for the purpose of welcomin' Irish immigrants into the Dutch city of New York.

Sixes and Sevens [1911]. *The Lady Higher Up* [1]

A straw vote only shows which way the hot air blows.

Rolling Stones [1913]. *A Ruler of Men*

Take it from me — he's got the goods. *The Unprofitable Servant*

Turn up the lights — I don't want to go home in the dark.[2]

Last Words [*June 5, 1910*]

CHARLES EVANS HUGHES
1862–1948

We are under a Constitution, but the Constitution is what the judges say it is, and the judiciary is the safeguard of our liberty and of our property under the Constitution.

Speech at Elmira, New York [*May 3, 1907*]

How amazing it is that, in the midst of controversies on every conceivable subject, one should expect unanimity of opinion upon difficult legal questions! In the highest ranges of thought, in theology, philosophy and science, we find differences of view on the part of the most distinguished experts — theologians, philosophers and scientists. The history of scholarship is a record of disagreements. And when we deal with questions relating to principles of law and their applications, we do not suddenly rise into a stratosphere of icy certainty.

Speech to the American Law Institute [*May 7, 1936*]

The greater the importance of safeguarding the community from incitements to the overthrow of our institutions by force and violence, the more imperative is the need to preserve inviolate the constitutional rights of free

[1] Also in *A Madison Square Arabian Night, A Night in New Arabia,* and *What You Want.*

[2] Also in *A Midsummer Knight's Dream, Past One at Rooney's* and *The Rubber Plant's Story.*

[1] The Statue of Liberty.

[2] The reference is to a popular song of the day, "I'm Afraid to Go Home in the Dark."

speech, free press and free assembly in order to maintain the opportunity for free political discussion, to the end that government may be responsive to the will of the people and that changes, if desired, may be obtained by peaceful means. Therein lies the security of the Republic, the very foundation of constitutional government.

DeJonge v. Oregon, 299 U.S. 353, 365 [1937]

MAURICE MAETERLINCK
1862–1949

It is always a mistake not to close one's eyes, whether to forgive or to look better into oneself.

Pelléas et Mélisande [1892]

There are no dead.

The Blue Bird [1909], *act IV, sc. 2*

SIR HENRY NEWBOLT
1862–1938

To set the cause above renown,
To love the game beyond the prize,
To honor, while you strike him down,
The foe that comes with fearless eyes;
To count the life of battle good
And dear the land that gave you birth,
And dearer yet the brotherhood
That binds the brave of all the earth.

The Island Race. Clifton Chapel, st. 2

Qui procul hinc, the legend's writ,
The frontier grave is far away —
Qui ante diem periit:
Sed miles, sed pro patria.[1] *Ib. st. 4*

Take my drum to England, hang et by the shore,
Strike et when your powder's runnin' low;
If the Dons sight Devon, I'll quit the port o' Heaven,
An' drum them up the Channel as we drummed them long ago.

Drake's Drum, st. 2

[1] Who died far away, before his time: but as a soldier, for his country.

Drake he's in his hammock till the great Armadas come.
(Capten, art tha sleepin' there below?) *Drake's Drum, st. 3*

Now the sunset breezes shiver,
And she's fading down the river,
But in England's song forever
She's the Fighting Téméraire.

The Fighting Téméraire, st. 6

Play up! play up! and play the game!

Vitai Lampada

EDEN PHILLPOTTS
1862–1960

His father's sister had bats in the belfry and was put away.

Peacock House

ROBERT CAMERON ROGERS
1862–1912

The hours I spent with thee, dear heart,
Are as a string of pearls to me;
I count them over, every one apart,
My rosary, my rosary.

My Rosary

EDITH WHARTON
1862–1937

There are two ways of spreading light: to be
The candle or the mirror that reflects it.

Vesalius in Zante

Mrs. Ballinger is one of the ladies who pursue Culture in bands, as though it were dangerous to meet it alone.

Xingu [1916]

I was never allowed to read the popular American children's books of my day because, as my mother said, the children spoke bad English *without the author's knowing it.*

A Backward Glance [1934], *ch. 3*

To [Henry] James's intimates, however, these elaborate hesitancies, far from being an obstacle, were like a cob-

web bridge flung from his mind to theirs, an invisible passage over which one knew that silver-footed ironies, veiled jokes, tiptoe malices, were stealing to explode a huge laugh at one's feet. *A Backward Glance, ch. 8*

REVEREND E. J. HARDY
fl. 1910

How To Be Happy Though Married. *Title of book* [1910]

HENRY HOLCOMB BENNETT
1863–1924

Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums,
A flash of color beneath the sky:
Hats off!
The flag is passing by.
The Flag Goes By, st. 1

GAMALIEL BRADFORD
1863–1932

I sometimes wish that God were back
In this dark world and wide;[1]
For though some virtues he might lack,
He had his pleasant side.
Exit God

DAVID LLOYD GEORGE, EARL OF DWYFOR
1863–1945

What is our task? To make Britain a fit country for heroes to live in.
Speech, Queen's Hall, London [*September 19, 1914*]

OLIVER HERFORD
1863–1935

Children, behold the Chimpanzee:
He sits on the ancestral tree
From which we sprang in ages gone.
I'm glad we sprang: had we held on,
We might, for aught that I can say,
Be horrid Chimpanzees today.
The Chimpanzee

Ermined and minked and Persian-lambed,
Be-puffed (be-painted, too, alas!)
Be-decked, be-diamonded —
be-damned!
The women of the better class.
The Women of the Better Class, st. 4

SIR ARTHUR THOMAS QUILLER-COUCH
1863–1944

Literature is not an abstract science, to which exact definitions can be applied. It is an art, the success of which depends on personal persuasiveness, on the author's skill to give as on ours to receive.
Inaugural Lecture at Cambridge University [1913]

JAMES HARVEY ROBINSON
1863–1935

Political campaigns are designedly made into emotional orgies which endeavor to distract attention from the real issues involved, and they actually paralyze what slight powers of cerebration man can normally muster.
The Human Comedy [1937], *ch. 9*

With supreme irony, the war to "make the world safe for democracy" [1] ended by leaving democracy more unsafe in the world than at any time since the collapse of the revolutions of 1848.
Ib.

GEORGE SANTAYANA
1863–1952

O World, thou choosest not the better part!
It is not wisdom to be only wise,

[1] See Milton, p. 341a.

[1] See Woodrow Wilson, p. 842a.

And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
O World, Thou Choosest Not [1894]

Beauty as we feel it is something indescribable: what it is or what it means can never be said.
The Sense of Beauty [1896]. *Expression*

Beauty is a pledge of the possible conformity between the soul and nature, and consequently a ground of faith in the supremacy of the good. *Ib.*

That life is worth living is the most necessary of assumptions, and, were it not assumed, the most impossible of conclusions.[1]
The Life of Reason [1905–1906], *vol. I*

Fanaticism consists in redoubling your efforts when you have forgotten your aim. *Ib.*

The highest form of vanity is love of fame. *Ib. II*

The human race, in its intellectual life, is organized like the bees: the masculine soul is a worker, sexually atrophied, and essentially dedicated to impersonal and universal arts; the feminine is a queen, infinitely fertile, omnipresent in its brooding industry, but passive and abounding in intuitions without method and passions without justice. *Ib.*

Let a man once overcome his selfish terror at his own finitude, and his finitude is, in one sense, overcome.
The Ethics of Spinoza [1910], *introduction*

Perhaps the only true dignity of man is his capacity to despise himself.
The Ethics of Spinoza, introduction

Miracles are propitious accidents, the natural causes of which are too complicated to be readily understood. *Ib.*

The Bible is literature, not dogma. *Ib.*

American life is a powerful solvent. It seems to neutralize every intellectual element, however tough and alien it may be, and to fuse it in the native good will, complacency, thoughtlessness, and optimism.
Character and Opinion in the United States [1920]

All his life he [the American] jumps into the train after it has started and jumps out before it has stopped; and he never once gets left behind, or breaks a leg. *Ib.*

England is the paradise of individuality, eccentricity, heresy, anomalies, hobbies, and humors.
Soliloquies in England [1922]. *The British Character*

The world is a perpetual caricature of itself; at every moment it is the mockery and the contradiction of what it is pretending to be. *Ib. Dickens*

There is no cure for birth and death save to enjoy the interval.
Ib. War Shrines

I like to walk about amidst the beautiful things that adorn the world; but private wealth I should decline, or any sort of personal possessions, because they would take away my liberty.
Ib. The Irony of Liberalism

My atheism, like that of Spinoza, is true piety towards the universe and denies only gods fashioned by men in their own image, to be servants of their human interests.
Ib. On My Friendly Critics

The young man who has not wept is a savage, and the old man who will not laugh is a fool.
Dialogues in Limbo [1925], *III*

[1] See William James, p. 794a.

There is nothing impossible in the existence of the supernatural: its existence seems to me decidedly probable.

The Genteel Tradition at Bay [1931]

ERNEST LAWRENCE THAYER
1863–1940

There was ease in Casey's manner as he stepped into his place,
There was pride in Casey's bearing, and a smile on Casey's face,
And when, responding to the cheers, he lightly doffed his hat,
No stranger in the crowd could doubt 'twas Casey at the bat.

Casey at the Bat,[1] *st. 6*

Oh! somewhere in this favored land the sun is shining bright;
The band is playing somewhere, and somewhere hearts are light;
And somewhere men are laughing and somewhere children shout,
But there is no joy in Mudville — mighty Casey has struck out.

Ib. st. 13

HARRY BRAISTED
fl. 1896

You're Not the Only Pebble on the Beach. *Title of song* [1896]

JOSEPH HAYDEN
fl. 1896

There'll be a hot time in the old town tonight.

A Hot Time in the Old Town[2] [1896]

[1] First printed in the *San Francisco Examiner* [June 3, 1888].

Yet I'd take my chance with fame,
Calmly let it go at that,
With the right to sign my name
Under "Casey at the Bat."

GRANTLAND RICE [1880–1954], *The Masterpiece*

[2] Hayden's text for a march, *A Hot Time in the Old Town Tonight* [1886], by Theodore August Metz [1848–1936], later a favorite of Theodore Roosevelt's Rough Riders in Cuba, and still later Roosevelt's campaign song.

SIR ROGER CASEMENT
1864–1916

Where all your rights become only an accumulated wrong; where men must beg with bated breath for leave to subsist in their own land, to think their own thoughts, to sing their own songs, to garner the fruits of their own labors . . . then surely it is braver, a saner and truer thing, to be a rebel in act and deed against such circumstances as these than tamely to accept it as the natural lot of men.

Statement from prison [*June 29, 1916*]

RICHARD HOVEY
1864–1900

For it's always fair weather
When good fellows get together
With a stein on the table and a good song ringing clear.

A Stein Song [1898], *st. 1*

I do not know beneath what sky
Nor on what seas shall be thy fate:
I only know it shall be high,
I only know it shall be great.

Unmanifest Destiny [1898], *st. 7*

O, Eleazer Wheelock was a very pious man;
He went into the wilderness to teach the Indian,
With a *Gradus ad Parnassum*, a Bible, and a drum,
And five hundred gallons of New England rum. . . .
Eleazar was the faculty, and the whole curriculum
Was five hundred gallons of New England rum.

Eleazer Wheelock [*Dartmouth College song*], *st. 1*

MARK ANTONY DE WOLFE HOWE
1864–1960

Now, thieving Time, take what you must —
Quickness to hear, to move, to see;

When dust is drawing near to dust
Such diminutions needs must be.
Yet leave, O leave exempt from plunder
My curiosity, my wonder!
Thieving Time [1951]

ROBERT LOVEMAN
1864–1923

It is not raining rain to me,
It's raining daffodils;
In every dimpled drop I see
Wildflowers on the hills.
April Rain [1901], *st.* 1

A health unto the happy!
A fig for him who frets! —
It is not raining rain to me,
It's raining violets. *Ib. st.* 4

ANDREW BARTON [BANJO] PATERSON
1864–1941

Once a jolly swagman camped by a billabong,
Under the shade of a coolibar tree,
And he sang as he sat and waited for his billy-boil,
"You'll come a-waltzing, Matilda, with me." [1]
Waltzing Matilda (*Australian soldiers' marching song*)

STEPHEN PHILLIPS
1864–1915

A man not old, but mellow, like good wine. *Ulysses, act III, sc. i*

JULES RENARD
1864–1910

To succeed you must add water to your wine, until there is no more wine.
Journal

There are moments when everything goes well; don't be frightened, it won't last. *Ib.*

[1] Swagman: tramp. Billabong: pool. Coolibar: gum tree. Billy: tin container used for brewing tea.

I am not sincere even when I am saying that I am not sincere.
Journal

We don't understand life any better at forty than at twenty, but we know it and admit it. *Ib.*

MIGUEL DE UNAMUNO
1864–1936

The man of flesh and blood; the one who is born, suffers and dies — above all, who dies; the man who eats and drinks and plays and sleeps and thinks and wills; the man who is seen and is heard; the brother, the real brother.
The Tragic Sense of Life [1913], *ch.* 1

Man, by the very fact of being man, by possessing consciousness, is, in comparison with the ass or the crab, a diseased animal. Consciousness is a disease. *Ib.*

Pantheism is said . . . to be merely atheism in disguise. *Ib.* 5

Science is a cemetery of dead ideas, even though life may issue from them.
Ib.

True science teaches, above all, to doubt and be ignorant. *Ib.*

To believe in God is to yearn for His existence and, furthermore, it is to act as if He did exist. *Ib.* 8

Martyrs create faith, faith does not create martyrs.[1] *Ib.* 9

To fall into a habit is to begin to cease to be. *Ib.*

The intellectual world is divided into two classes — dilettantes, on the one hand, and pedants, on the other.
Ib. 11

Warmth, warmth, more warmth! for we are dying of cold and not of darkness. It is not the night that kills, but the frost. *Ib. Conclusion*

The devil is an angel too.
Two Mothers

[1] See Tertullian, p. 143b, and Suarès, p. 896a.

There are pretenses which are very sincere, and marriage is their school.
Two Mothers

And killing time is perhaps the essence of comedy, just as the essence of tragedy is killing eternity.
San Manuel Bueno, prologue

I would say that teleology is theology, and that God is not a "because," but rather an "in order to." *Ib.*

Let us go on committing suicide by working among our people, and let them dream life just as the lake dreams the sky. *Ib.*

One of those leaders of what they call the social revolution has said that religion is the opiate of the people.[1] Opium . . . opium . . . opium, yes. Let us give them opium so that they can sleep and dream. *Ib.*

Use harms and even destroys beauty. The noblest function of an object is to be contemplated. *Mist* [1914]

In Homeric times people and things had two names: the one given them by men and the one given by the gods. I wonder what God calls me? *Ib.*

Isolation is the worst possible counselor. *Civilization Is Civilism*

Every peasant has a lawyer inside of him, just as every lawyer, no matter how urbane he may be, carries a peasant within himself. *Ib.*

It is sad not to be loved, but it is much sadder not to be able to love.
To a Young Writer

These terrible sociologists, who are the astrologers and alchemists of our twentieth century.
Fanatical Skepticism

Faith which does not doubt is dead faith. *The Agony of Christianity*

We never know, believe me, when we have succeeded best.
Essays and Soliloquies

[1] See Marx, p. 686b.

ISRAEL ZANGWILL
1864–1926

Scratch the Christian and you find the pagan — spoiled.
Children of the Ghetto [1892]

America is God's crucible, the great melting pot where all the races of Europe are melting and re-forming!
The Melting Pot [1908], *act I*

FRANK MOORE COLBY
1865–1925

Men will confess to treason, murder, arson, false teeth, or a wig. How many of them will own up to a lack of humor?
The Colby Essays [1926], *vol. I*

Nobody can describe a fool to the life, without much patient self-inspection. *Ib.*

A new movement is not a stampede to some new object, but a stampede away from some old person. *Ib. II*

Were it not for the presence of the unwashed [1] and the half-educated, the formless, queer and incomplete, the unreasonable and absurd, the infinite shapes of the delightful human tadpole, the horizon would not wear so wide a grin. *Imaginary Obligations*

HERBERT ALBERT LAURENS FISHER
1865–1940

All political decisions are taken under great pressure, and if a treaty serves its turn for ten or twenty years, the wisdom of its framers is sufficiently confirmed.[2] *Political Prophecies* [1918]

It is easier for eight or nine elderly men to feel their way towards unanimity if they are not compelled to conduct their converging maneuvers under the microscopes and telescopes of the press,

[1] See Brougham, p. 540b.

[2] Thirty years is the life of most great treaties. — R. B. Mowat, *A History of Great Britain* [1922]

but are permitted to shuffle about a little in slippers.

An International Experiment [1] [1921]

Purity of race does not exist. Europe is a continent of energetic mongrels.

A History of Europe [1934], *ch.* 1

Politics is the art of human happiness. *Ib.* 31

KING GEORGE V
1865–1936

How is the Empire?

Last words [*January* 21, 1936]

FREDERIC WILLIAM GOUDY
1865–1947

I am the voice of today, the herald of tomorrow. . . . I coin for you the enchanting tale, the philosopher's moralizing, and the poet's visions. . . . I am the leaden army that conquers the world — I am TYPE.

The Type Speaks

LAURENCE HOPE [ADELA FLORENCE CORY NICOLSON]
1865–1904

Less than the dust beneath thy chariot wheel,
Less than the rust that never stains thy sword.

Indian Love Lyrics. Less Than the Dust, st. 1

Less than the weed that grows beside thy door.

Ib. st. 2

For this is wisdom: to love, to live,
To take what Fate, or the Gods, may give. *Ib. The Teak Forest*

To have — to hold — and — in time — let go! *Ib.*

Pale hands I loved beside the Shalimar,
Where are you now? Who lies beneath your spell?

Indian Love Lyrics. Kashmiri Song, st. 1

RUDYARD KIPLING
1865–1936

I have eaten your bread and salt.
I have drunk your water and wine.
The deaths ye died I have watched beside
And the lives ye led were mine.

Departmental Ditties [1886]. *Prelude, st.* 1

Little Tin Gods on Wheels.

Ib. Public Waste, st. 4

The blush that flies at seventeen
Is fixed at forty-nine.

Ib. My Rival, st. 2

The toad beneath the harrow knows
Exactly where each tooth point goes;
The butterfly upon the road
Preaches contentment to that toad.

Ib. Pagett, M.P., prelude

Cross that rules the Southern Sky!
Stars that sweep, and turn, and fly,
Hear the Lovers' Litany:
"Love like ours can never die!"

Ib. The Lovers' Litany, st. 2

And a woman is only a woman, but a good cigar is a smoke.

Ib. The Betrothed, st. 25

You'll never plumb the Oriental mind,
And if you did, it isn't worth the toil.

Ib. One Viceroy Resigns

It takes a great deal of Christianity to wipe out uncivilized Eastern instincts, such as falling in love at first sight.

Plain Tales from the Hills [1888]. *Lispeth*

Never praise a sister to a sister, in the hope of your compliments reaching the proper ears. *Ib. False Dawn*

Many religious people are deeply suspicious. They seem — for purely religious purposes, of course — to know

[1] The League of Nations.

more about iniquity than the unregenerate.

Plain Tales from the Hills. Watches of the Night

She was as immutable as the hills. But not quite so green.

Ib. Venus Annodomini

Youth had been a habit of hers for so long that she could not part with it.

Ib.

Everyone is more or less mad on one point.[1]

Ib. On the Strength of a Likeness

The silliest woman can manage a clever man; but it needs a very clever woman to manage a fool!

Ib. Three and — an Extra

Lalah is a member of the most ancient profession in the world.

In Black and White [1888]. *On the City Wall*

Steady the Buffs.

Soldiers Three [1888]

Being kissed by a man who didn't wax his moustache was — like eating an egg without salt.

The Story of the Gadsbys [1888]. *Poor Dear Mamma*

Down to Gehenna or up to the Throne,
He travels the fastest who travels alone.[2]

Ib. The Winners (*L' Envoi: What Is the Moral?*), *st.* 1

More men are killed by overwork than the importance of the world justifies.

The Phantom 'Rickshaw [1888]

[1] Semel insanivimus omnes [We have all once been mad]. — JOHANNES BAPTISTA MANTUANUS [1448–1516], *Eclogues, no. I*

[2] He may well win the race that runs by himself. — BENJAMIN FRANKLIN, *Poor Richard's Almanac* [1757]

Who travels alone, without lover or friend,
But hurries from nothing, to nought at the end.

ELLA WHEELER WILCOX, *Reply to Rudyard Kipling's Poem*

He became an officer *and* a gentleman, which is an enviable thing.

Under the Deodars [1888]. *Only a Subaltern*

Tea fights.[1]

Ib.

Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat;
But there is neither East nor West, border, nor breed, nor birth,
When two strong men stand face to face, though they come from the ends of the earth!

The Ballad of East and West [1889]

For all we take we must pay, but the price is cruel high.

The Courting of Dinah Shadd, [1890]

If I were damned of body and soul,
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine.

Mother o' Mine [1891]

And the end of the fight is a tombstone white with the name of the late deceased,
And the epitaph drear: "A Fool lies here who tried to hustle the East."

The Naulahka [1892], *ch.* 5

When Earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it — lie down for an eon or two,
Till the Master of All Good Workmen shall put us to work anew.

When Earth's Last Picture Is Painted [1892], *st.* 1

Ever the wide world over, lass,
Ever the trail held true,

[1] Giggle, gabble, gobble, git. — OLIVER WENDELL HOLMES [1809–1894], *description of a tea party*

Over the world and under the world,
And back at the last to you.
The Gipsy Trail [1892], *st.* 2

They rise to their feet as He passes by, gentlemen unafraid.
Ballads and Barrack Room Ballads [1892, 1893]. *Dedication, st.* 5

"What are the bugles blowin' for?" said Files-on-Parade.
"To turn you out, to turn you out," the Color-Sergeant said.
Ib. Danny Deever, st. 1

They've taken of his buttons off an' cut his stripes away,
An' they're hangin' Danny Deever in the mornin'. *Ib.*

We aren't no thin red 'eroes.[1]
Ib. Tommy, st. 4

Single men in barricks don't grow into plaster saints. *Ib.*

For it's Tommy this, an' Tommy that, an' "Chuck 'im out, the brute!"
But it's "Savior of 'is country" when the guns begin to shoot.
Ib. st. 5

So 'ere's to you, Fuzzy-Wuzzy, at your 'ome in the Soudan;
You're a pore benighted 'eathen but a first-class fightin' man.
Ib. Fuzzy-Wuzzy, st. 1

The uniform 'e wore
Was nothin' much before,
An' rather less than 'arf o' that be'ind.
Ib. Gunga Din, st. 2

An' for all 'is dirty 'ide
'E was white, clear white, inside
When 'e went to tend the wounded under fire! *Ib. st.* 3

Though I've belted you an' flayed you,
By the livin' Gawd that made you,
You're a better man than I am, Gunga Din! *Ib. st.* 5

'Ave you 'eard o' the Widow at Windsor
With a hairy gold crown on 'er 'ead?
Ib. The Widow at Windsor, st. 1

[1] See Sir W. H. Russell, p. 704b.

By the old Moulmein Pagoda, lookin' eastward to the sea,
There's a Burma girl a-settin', and I know she thinks o' me;
For the wind is in the palm trees, and the temple bells they say:
"Come you back, you British soldier; come you back to Mandalay!"
Come you back to Mandalay,
Where the old Flotilla lay;
Can't you 'ear their paddles chunkin' from Rangoon to Mandalay?
On the road to Mandalay,
Where the flyin' fishes play,
An' the dawn comes up like thunder outer China 'crost the Bay!
Ballads and Barrack Room Ballads. Mandalay, st. 1

I've a neater, sweeter maiden in a cleaner, greener land. *Ib. st.* 5

Ship me somewheres east of Suez, where the best is like the worst,
Where there aren't no Ten Commandments, an' a man can raise a thirst. *Ib. st.* 6

The Devil whispered behind the leaves,
"It's pretty, but is it Art?"
Ib. The Conundrum of the Workshops, st. 1

To the legion of the lost ones, to the cohort of the damned.
Ib. Gentlemen Rankers, st. 1

We're poor little lambs who've lost our way,
Baa! Baa! Baa!
We're little black sheep who've gone astray,
Baa — aa — aa!
Gentlemen rankers out on the spree,
Damned from here to Eternity,
God ha' mercy on such as we,
Baa! Yah! Baa!
Ib. refrain

We have done with Hope and Honor, we are lost to Love and Truth,
We are dropping down the ladder rung by rung;
And the measure of our torment is the measure of our youth.

God help us, for we knew the worst too young!
Ballads and Barrack Room Ballads. Gentlemen Rankers, st. 4

And what should they know of England who only England know?
Ib. The English Flag, st. 1

And the naked soul of Tomlinson grew white as a rain-washed bone.
Ib. Tomlinson, l. 10

The sin ye do by two and two ye must pay for one by one. *Ib. l. 60*

There's a legion that never was 'listed,
That carries no colors or crest.
Ib. The Lost Legion, st. 1

To go and find out and be damned (Dear boys!). *Ib.*

There are nine and sixty ways of constructing tribal lays,
And every single one of them is right.
Ib. In the Neolithic Age, st. 5

There be triple ways to take, of the eagle or the snake,
Or the way of a man with a maid; [1]
But the sweetest way to me is a ship's upon the sea
In the heel of the Northeast Trade.
Ib. The Long Trail, st. 5

He wrapped himself in quotations [2] — as a beggar would enfold himself in the purple of emperors.
Many Inventions [1893]. *The Finest Story in the World*

But, spite all modern notions, I've found her first and best —
The only certain packet for the Islands of the Blest.
The Three-Decker [1894], *st. 1*

They copied all they could follow, but they couldn't copy my mind.
The Mary Gloster [1894], *l. 59*

When 'Omer smote 'is bloomin' lyre,
He'd 'eard men sing by land an' sea;
An' what he thought 'e might require,
'E went an' took — the same as me!
When 'Omer Smote 'Is Bloomin' Lyre [1894], *st. 1*

Back to the Army again, sergeant,
Back to the Army again.
Out o' the cold an' the rain.
Back to the Army Again [1894], *refrain*

For to admire an' for to see,
For to be'old this world so wide —
It never done no good to me
But I can't drop it if I tried!
For to Admire [1894], *refrain*

We be of one blood, ye and I.
The Jungle Book [1894].
Kaa's Hunting

Brother, thy tail hangs down behind.
Ib. Road Song of the Bandar-Log, refrain

When Pack meets with Pack in the Jungle, and neither will go from the trail,
Lie down till the leaders have spoken — it may be fair words shall prevail.
The Second Jungle Book [1895].
The Law of the Jungle, st. 6

Now these are the Laws of the Jungle, and many and mighty are they;
But the head and the hoof of the Law and the haunch and the hump is — Obey!
Ib. st. 19

He who rebukes the world is rebuked by the world.
Ib. The Undertakers

They change their skies above them,
But not their hearts that roam.[1]
The Nativeborn [1895], *st. 2*

The Liner she's a lady, an' she never looks nor 'eeds —
The Man-o'-War's 'er 'usband, an' 'e gives 'er all she needs,
But, oh, the little cargo boats that sail the wet seas roun',

[1] See *Proverbs 30:19*, p. 26b.

[2] In literature quotation is good only when the writer whom I follow goes my way, and, being better mounted than I, gives me a cast. — EMERSON, *Quotation and Originality* [1876] See Louise Imogen Guiney, p. 860a.

[1] See Horace, p. 123b.

They're just the same as you an' me
a-plyin' up and down!
The Liner She's a Lady [1895], *st.* 1

I've taken my fun where I've found it.
The Ladies [1895], *st.* 1

An' I learned about women from 'er.
Ib. refrain

For the Colonel's Lady an' Judy O'Grady
Are sisters under their skins!
Ib. st. 8

Though there's never a wave of all her waves
But marks our English dead.
The Song of the Dead [1896], *II, st.* 1

If blood be the price of admiralty,
Lord God, we ha' paid in full! *Ib.*

'E's a sort of a bloomin' cosmopolouse
— soldier an' sailor too.
Soldier an' Sailor Too [1896], *st.* 2

A fool there was and he made his prayer
(Even as you and I!)
To a rag and a bone and a hank of hair
(We called her the woman who did not care)
But the fool he called her his lady fair —
(Even as you and I!)
The Vampire [1897], *st.* 1

Make ye no truce with Adam-zad — the Bear that walks like a Man! [1]
The Truce of the Bear [1898], *st.* 2

Daughter am I in my mother's house;
But mistress in my own.
Our Lady of the Snows [2] [1898], *st.* 1

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful Hand we hold
Dominion over palm and pine —

[1] Russia.
[2] The Dominion of Canada.

Lord God of Hosts, be with us yet,
Lest we forget — lest we forget!
Recessional [1899], *st.* 1

The tumult and the shouting dies;
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Ib. st. 2

Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Ib. st. 3

Lesser breeds without the Law.
Ib. st. 4

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word —
Thy mercy on Thy People, Lord!
Ib. st. 5

He's an absent-minded beggar, but he heard his country call,
And his reg'ment didn't need to send to find him!
The Absent-Minded Beggar [1899], *st.* 3

Take up the White Man's burden.[1]
The White Man's Burden [1899], *st.* 1

Your new-caught, sullen peoples,
Half devil and half child. *Ib.*

We have had a jolly good lesson, and it serves us jolly well right!
The Lesson [1901], *st.* 2

We have forty million reasons for failure, but not a single excuse.
Ib. st. 8

Little Friend of All the World.
Kim [1901], *ch.* 1

Then ye returned to your trinkets; then ye contented your souls
With the flanneled fools at the wicket or the muddied oafs at the goals.
The Islanders [1902], *l.* 31

[1] Pile on the brown man's burden
To satisfy your greed.
London Truth; reprinted in *Middlebury* [*Vermont*] *Register* [March 17, 1899]

When the ship goes *wop* (with a wiggle between)
And the steward falls into the soup tureen . . .
Why, then you will know (if you haven't guessed)
You're "Fifty north and forty west!"
The Just-So Stories [1902]. *How the Whale Got Its Throat*

We get the hump —
Cameelious hump —
The hump that is black and blue!
Ib. How the Camel Got His Hump

I keep six honest serving men
(They taught me all I knew);
Their names are What and Why and When
And How and Where and Who.
Ib. The Elephant's Child

The great gray-green, greasy Limpopo River, all set about with fever-trees. *Ib.*

Yes, weekly from Southampton,
Great steamers, white and gold,
Go rolling down to Rio
(Roll down — roll down to Rio!)
And I'd like to roll to Rio
Some day before I'm old!
Ib. The Beginning of the Armadilloes, st. 4

The Cat. He walked by himself, and all places were alike to him.
Ib. The Cat That Walked By Himself

He went through the wet wild woods, waving his wild tail, and walking by his wild lone. But he never told anybody. *Ib.*

Who hath desired the sea? — the sight of salt water unbounded.
The Sea and the Hills [1903], *st. 1*

So and no otherwise — hillmen desire their hills! *Ib.*

Something hidden. Go and find it. Go and look behind the Ranges —
Something lost behind the Ranges.
Lost and waiting for you. Go! [1]
The Explorer [1903], *st. 2*

Creation's cry goes up on high
From age to cheated age:
"Send us the men who do the work
For which they draw the wage!"
The Wage Slaves [1903], *st. 3*

Boots — boots — boots — boots — movin' up and down again!
There's no discharge in the war! [2]
Boots [1903], *st. 1*

If England was what England seems,
An' not the England of our dreams,
But only putty, brass, an' paint,
'Ow quick we'd drop 'er! But she ain't.
The Return [1903], *refrain*

'Tisn't beauty, so to speak, nor good talk necessarily. It's just It. Some women'll stay in a man's memory if they once walked down a street.
Traffics and Discoveries [1904]. *Mrs. Bathurst*

If once you have paid him the Danegeld
You never get rid of the Dane.
Ib. What Dane-Geld Means, st. 4

What say the reeds at Runnymede?
Ib. The Reeds of Runnymede, st. 1

When crew and captain understand each other to the core,
It takes a gale and more than a gale to put their ship ashore.
Ib. Together, st. 2

Of all the trees that grow so fair,
Old England to adorn,
Greater are none beneath the Sun,
Than oak, and ash, and thorn.[3]
Puck of Pook's Hill [1906]. *A Tree Song, st. 1*

[1] Because it is there. — GEORGE LEIGH MALLORY [1886–1924], *when asked why he wanted to climb Mt. Everest*

[2] See *Ecclesiastes 8:8*, p. 28a.

[3] See *Glasgerion*, p. 1088a.

Land of our birth, we pledge to thee
Our love and toil in the years to be.
Puck of Pook's Hill. The Children's Song, st. 1

Teach us delight in simple things,
And mirth that has no bitter springs.
Ib. st. 7

Enough work to do, and strength enough to do the work.
A Doctor's Work. Address at Middlesex Hospital[1] [*October 1908*]

Brothers and Sisters, I bid you beware
Of giving your heart to a dog to tear.
The Power of the Dog [1909]

Take of English earth as much
As either hand may rightly clutch.
In the taking of it breathe
Prayer for all who lie beneath.
Rewards and Fairies[2] [1910]. *A Charm, st. 1*

If you can meet with Triumph and Disaster
And treat those two impostors just the same. *Ib. If, st. 2*

If you can talk with crowds and keep your virtue,
Or walk with Kings — nor lose the common touch. *Ib. st. 4*

Yours is the Earth and everything that's in it,
And — which is more — you'll be a Man, my son! *Ib.*

One man in a thousand, Solomon says,
Will stick more close than a brother.[3]
Ib. The Thousandth Man, st. 1

But the Thousandth Man will stand by your side
To the gallows foot — and after!
Ib. st. 4

The female of the species is more deadly than the male.
The Female of the Species [1911], *st. 1*

Our England is a garden, and such gardens are not made
By singing "Oh, how beautiful!" and sitting in the shade.
The Glory of the Garden [1911], *st. 5*

Oh, Adam was a gardener,[1] and God who made him sees
That half a proper gardener's work is done upon his knees.
Ib. st. 8

For all we have and are,
For all our children's fate,
Stand up and take the war.
The Hun is at the gate!
For All We Have and Are [1914], *st. 1*

There is but one task for all —
One life for each to give.
What stands if Freedom fall?
Who dies if England live?
Ib. st. 4

That packet of assorted miseries which we call a Ship.
The First Sailor [1918]

Hot and bothered.
Independence. Rectorial Address, St. Andrew's [*October 10, 1923*]

Never again will I spend another winter in this accursed bucketshop of a refrigerator called England.
Letter to Sidney Colvin. From E. V. Lucas, *The Colvins and Their Friends* [1928], *p. 294*

When your Daemon is in charge, do not try to think consciously. Drift, wait, and obey.
Something of Myself for My Friends Known and Unknown [1937], *ch. 8*

LOGAN PEARSALL SMITH[2]
1865–1946

What a bore it is, waking up in the morning always the same person. I wish

[1] Where Kipling died in 1936.
[2] See Corbet, p. 315b.
[3] See *Ecclesiastes 7:28*, p. 28a.

[1] See Shakespeare, p. 215a.
[2] Two weeks before his death, a friend asked him half jokingly if he had discovered any meaning in life. "Yes," he replied, "there is

I were unflinching and emphatic, and had big, bushy eyebrows and a Message for the Age. I wish I were a deep Thinker, or a great Ventriloquist.
Trivia [1902]. *Green Ivory*

There are two things to aim at in life: first, to get what you want; and, after that, to enjoy it. Only the wisest of mankind achieve the second.
Afterthoughts [1931]

Happiness is a wine of the rarest vintage, and seems insipid to a vulgar taste. *Ib.*

How awful to reflect that what people say of us is true! *Ib.*

Solvency is entirely a matter of temperament and not of income.
Ib.

It is almost always worth while to be cheated; people's little frauds have an interest which more than repays what they cost us. *Ib.*

When they come downstairs from their Ivory Towers, idealists are apt to walk straight into the gutter. *Ib.*

The indefatigable pursuit of an unattainable perfection, even though it consist in nothing more than in the pounding of an old piano, is what alone gives a meaning to our life on this unavailing star. *Ib.*

Eat with the rich, but go to the play with the poor, who are capable of joy.
Ib.

A best seller is the gilded tomb of a mediocre talent. *Ib.*

What I like in a good author is not what he says, but what he whispers.
Ib.

People say that life is the thing, but I prefer reading. *Ib.*

a meaning; at least, for me, there is one thing that matters — to set a chime of words tinkling in the minds of a few fastidious people." — CYRIL CONNOLLY [b. 1903], *A Tribute to Logan Pearsall Smith,* in *The New Statesman*

Thank heavens, the sun has gone in, and I don't have to go out and enjoy it. *Afterthoughts*

ARTHUR SYMONS
1865–1945

Twitched strings, the clang of metal, beaten drums,
Dull, shrill, continuous, disquieting;
And now the stealthy dancer comes
Undulantly with catlike steps that cling. *Javanese Dancers* [1889]

And I would have, now love is over,
An end to all, an end:
I cannot, having been your lover,
Stoop to become your friend!
After Love [1892], *st.* 3

Life is a dream in the night, a fear among fears,
A naked runner lost in a storm of spears.
In the Wood of Finvara [1896], *st.* 1

My life is like a music hall.
Prologue [1895]

The gray-green stretch of sandy grass,
Indefinitely desolate;
A sea of lead, a sky of slate;
Already autumn in the air, alas!

One stark monotony of stone,
The long hotel, acutely white,
Against the after-sunset light
Withers gray-green, and takes the grass's tone.
Color Studies [1895]. *At Dieppe*

My soul is like this cloudy, flaming opal ring. *Opals* [1896]

I broider the world upon a loom,
I broider with dreams my tapestry;
Here in a little lonely room
I am master of earth and sea,
And the planets come to me.
The Loom of Dreams [1900], *st.* 1

He knew that the whole mystery of beauty can never be comprehended by

the crowd, and that while clearness is a virtue of style, perfect explicitness is not a necessary virtue.

The Symbolist Movement in Literature [1899]. *Gérard de Nerval*

Without charm there can be no fine literature, as there can be no perfect flower without fragrance.

Ib. Stéphane Mallarmé

The mystic too full of God to speak intelligibly to the world.

Ib. Arthur Rimbaud

Many excellent writers, very many painters, and most musicians are so tedious on any subject but their own.

Ib.

Criticism is properly the rod of divination: a hazel switch for the discovery of buried treasure, not a birch twig for the castigation of offenders.

An Introduction to the Study of Browning [1906], *preface*

The great things in poetry are song at the core, but externally mere speech.

Dramatis Personae [1923]. *Sir William Watson*

HERBERT TRENCH

1865–1923

A circumnavigator of the soul.

Shakespeare, st. 4

WILLIAM BUTLER YEATS[1]

1865–1939

Down by the salley gardens my love and I did meet;
She passed the salley gardens with little snow-white feet.
She bid me take love easy, as the leaves grow on the tree;
But I, being young and foolish, with her would not agree.

Down by the Salley Gardens [1889]

She bid me take life easy, as the grass grows on the weirs;
But I was young and foolish, and now am full of tears. *Ib.*

The years like great black oxen tread the world
And God, the herdsman, goads them on behind.

The Countess Cathleen [1892]

Red Rose, proud Rose, sad Rose of all my days!
Come near me, while I sing the ancient ways.

To the Rose Upon the Rood of Time [1893], *st. 1*

When you are old and gray and full of sleep,
And nodding by the fire, take down this book.[1]

When You Are Old [1893]

How many loved your moments of glad grace,
And loved your beauty, with love false or true,
But one man loved the pilgrim soul in you,
And loved the sorrows of your changing face. *Ib.*

I will arise and go now, and go to Innisfree,
And a small cabin build there, of clay and wattles made:
Nine bean-rows will I have there, a hive for the honeybee,
And live alone in the bee-loud glade.

And I shall have some peace there, for peace comes dropping slow,
Dropping from the veils of the morning to where the cricket sings;
There midnight's all a glimmer, and noon a purple glow,
And evening full of the linnet's wings.

The Lake Isle of Innisfree[2] [1893], *st. 1, 2*

[1] Yeats was the greatest poet of our times . . . certainly the greatest in this language, and so far as I am able to judge, in any language. — T. S. Eliot

See W. H. Auden, p. 1060a.

[1] See Ronsard, p. 187b.

[2] I had still the ambition, formed in Sligo in my teens, of living in imitation of Thoreau on

I hear it in the deep heart's core.
The Lake Isle of Innisfree, st. 3

A pity beyond all telling
Is hid in the heart of love.
The Pity of Love [1893]

The brawling of a sparrow in the eaves,
The brilliant moon and all the milky sky,
And all that famous harmony of leaves,
Had blotted out man's image and his cry.
The Sorrow of Love [1893], *st. 1*

The land of faery,
Where nobody gets old and godly and grave,
Where nobody gets old and crafty and wise,
Where nobody gets old and bitter of tongue.
The Land of Heart's Desire [1] [1894]

Land of Heart's Desire,
Where beauty has no ebb, decay no flood,
But joy is wisdom, time an endless song. *Ib.*

And God stands winding His lonely horn,
And time and the world are ever in flight.
Into the Twilight [1899]

And pluck till time and times are done
The silver apples of the moon,
The golden apples of the sun.
The Song of Wandering Aengus [1899], *st. 3*

All things uncomely and broken, all things worn out and old,
The cry of a child by the roadway, the creak of a lumbering cart,
The heavy steps of the plowman, splashing the wintry mold,
Are wronging your image that blossoms a rose in the deeps of my heart.
The Lover Tells of the Rose in His Heart [1899], *st. 1*

Had I the heavens' embroidered cloths,
Enwrought with gold and silver light.
He Wishes for the Cloths of Heaven [1899]

But I, being poor, have only my dreams;
I have spread my dreams under your feet;
Tread softly because you tread on my dreams. *Ib.*

When I play on my fiddle in Dooney,
Folk dance like a wave of the sea.
The Fiddler of Dooney [1899], *st. 1*

O heart! O heart! if she'd but turn her head,
You'd know the folly of being comforted.
The Folly of Being Comforted [1904]

Never give all the heart, for love
Will hardly seem worth thinking of
To passionate women if it seem
Certain, and they never dream
That it fades out from kiss to kiss;
For everything that's lovely is
But a brief, dreamy kind of delight.
Never Give All the Heart [1904]

Better go down upon your marrow-bones
And scrub a kitchen pavement, or break stones
Like an old pauper, in all kinds of weather;
For to articulate sweet sounds together
Is to work harder than all these, and yet
Be thought an idler by the noisy set

Innisfree, a little island in Lough Gill, and when walking through Fleet Street very home-sick I heard a little tinkle of water and saw a fountain in a shop window which balanced a little ball upon its jet, and began to remember lake water. From the sudden remembrance came my poem Innisfree. — *The Trembling of the Veil* [1926]

See Samuel Rogers, p. 500b.

[1] Excluded by Yeats from his *Collected Poems* [1933]

Of bankers, schoolmasters, and clergymen
The martyrs call the world.
Adam's Curse [1904], *st.* 2

It's certain there is no fine thing
Since Adam's fall but needs much laboring. *Ib. st.* 4

I heard the old, old men say,
"All that's beautiful drifts away
Like the waters."
The Old Men Admiring Themselves in the Water [1904]

Why, what could she have done, being what she is?
Was there another Troy for her to burn? *No Second Troy* [1910]

The fascination of what's difficult
Has dried the sap out of my veins, and rent
Spontaneous joy and natural content
Out of my heart.
The Fascination of What's Difficult [1910]

Wine comes in at the mouth
And love comes in at the eye;
That's all we shall know for truth
Before we grow old and die.
A Drinking Song [1910]

Though leaves are many, the root is one;
Through all the lying days of my youth
I swayed my leaves and flowers in the sun;
Now I may wither into the truth.
The Coming of Wisdom with Time [1910]

In dreams begins responsibility.[1]
Old Play. Epigraph, Responsibilities [1914]

Was it for this the wild geese spread
The gray wing upon every tide;
For this that all that blood was shed,
For this Edward Fitzgerald died,
And Robert Emmet and Wolfe Tone,
All that delirium of the brave?

[1] In Dreams Begin Responsibilities. — Delmore Schwartz, *title of book of poems* [1938]

Romantic Ireland's dead and gone,
It's with O'Leary in the grave.
September 1913 [1914]

Be secret and exult,
Because of all things known
That is most difficult.
To a Friend Whose Work Has Come to Nothing [1914]

I made my song a coat
Covered with embroideries
Out of old mythologies
From heel to throat;
But the fools caught it,
Wore it in the world's eyes
As though they'd wrought it.
Song, let them take it,
For there's more enterprise
In walking naked. *A Coat* [1914]

I know that I shall meet my fate
Somewhere among the clouds above;
Those that I fight I do not hate,
Those that I guard I do not love;
My country is Kiltartan Cross,
My countrymen Kiltartan's poor.
An Irish Airman Foresees His Death [1919]

Nor law, nor duty bade me fight,
Nor public men, nor cheering crowds,
A lonely impulse of delight
Drove to this tumult in the clouds.
Ib.

And I may dine at journey's end
With Landor and with Donne.
To a Young Beauty [1919], *st.* 3

Lord, what would they say
Did their Catullus walk that way?
The Scholars [1919], *st.* 2

All the wild witches, those most noble ladies,
For all their broomsticks and their tears,
Their angry tears, are gone.
Lines Written in Dejection [1919]

I knew a phoenix in my youth, so let them have their day.
His Phoenix [1919]

Bring the balloon of the mind
That bellies and drags in the wind
Into its narrow shed.
The Balloon of the Mind [1919]

We have lit upon the gentle, sensitive mind
And lost the old nonchalance of the hand;
Whether we have chosen chisel, pen or brush,
We are but critics, or but half create.
Ego Dominus Tuus [1919]

All changed, changed utterly:
A terrible beauty is born.
Easter 1916 [1921]

Nothing that we love overmuch
Is ponderable to our touch.
Towards Break of Day [1921], *st.* 3

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the center cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.
The Second Coming [1921], *st.* 1

And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born? *Ib. st.* 2

Imagining in excited reverie
That the future years had come,
Dancing to a frenzied drum,
Out of the murderous innocence of the sea.
A Prayer for My Daughter [1921], *st.* 2

For such,
Being made beautiful overmuch,
Consider beauty a sufficient end,
Lose natural kindness and maybe
The heart-revealing intimacy
That chooses right, and never find a friend.
A Prayer for My Daughter, st. 3

It's certain that fine women eat
A crazy salad with their meat.
Ib. st. 4

In courtesy I'd have her chiefly learned;
Hearts are not had as a gift but hearts are earned. *Ib. st.* 5

And many a poor man that has roved,
Loved and thought himself beloved,
From a glad kindness cannot take his eyes. *Ib.*

If there's no hatred in a mind
Assault and battery of the wind
Can never tear the linnet from the leaf. *Ib. st.* 7

An intellectual hatred is the worst,
So let her think opinions are accursed.
Have I not seen the loveliest woman born
Out of the mouth of Plenty's horn,
Because of her opinionated mind
Barter that horn and every good
By quiet natures understood
For an old bellows full of angry wind?
Ib. st. 8

That is no country for old men. The young
In one another's arms, birds in the trees
— Those dying generations — at their song,
The salmon-falls, the mackerel-crowded seas,
Fish, flesh, or fowl, commend all summer long
Whatever is begotten, born, and dies.
Caught in that sensual music all neglect
Monuments of unaging intellect.
Sailing to Byzantium [1928], *st.* 1

An aged man is but a paltry thing,
A tattered coat upon a stick, unless
Soul clap its hands and sing, and louder sing
For every tatter in its mortal dress.
Ib. st. 2

Consume my heart away; sick with desire
And fastened to a dying animal
It knows not what it is; and gather me
Into the artifice of eternity.
Sailing to Byzantium, st. 3

Once out of nature I shall never take
My bodily form from any natural thing,
But such a form as Grecian goldsmiths make
Of hammered gold and gold enameling
To keep a drowsy Emperor awake;
Or set upon a golden bough to sing
To lords and ladies of Byzantium
Of what is past, or passing, or to come.[1]
Ib. st. 4

What shall I do with this absurdity —
O heart, O troubled heart — this caricature,
Decrepit age that has been tied to me
As to a dog's tail?
Never had I more
Excited, passionate, fantastical
Imagination, nor an ear and eye
That more expected the impossible.
The Tower [1928], *I*

Does the imagination dwell the most
Upon a woman won or a woman lost?
Ib. II, st. 13

Come let us mock at the great
That had such burdens on the mind
And toiled so hard and late
To leave some monument behind,
Nor thought of the leveling wind.
Nineteen Hundred and Nineteen [1928], *V*

Mock mockers after that
That would not lift a hand maybe
To help good, wise or great
To bar that foul storm out, for we
Traffic in mockery.
Ib.

Much did I rage when young,
Being by the world oppressed,
But now with flattering tongue
It speeds the parting guest.
Youth and Age [1928]

[1] I have read somewhere that in the Emperor's palace at Byzantium was a tree made of gold and silver, and artificial birds that sang. — YEATS's *note*

Everything that man esteems
Endures a moment or a day.
Love's pleasure drives his love away,
The painter's brush consumes his dreams.
Two Songs from a Play [1928], *II, st. 2*

Whatever flames upon the night
Man's own resinous heart has fed.
Ib.

A shudder in the loins engenders there
The broken wall, the burning roof and tower
And Agamemnon dead.
Leda and the Swan [1928]

O chestnut tree, great rooted blossomer,
Are you the leaf, the blossom or the bole?
O body swayed to music, O brightening glance,
How can we know the dancer from the dance?
Among School Children [1928], *st. 8*

Never to have lived is best, ancient writers say;
Never to have drawn the breath of life, never to have looked into the eye of day
The second best's a gay goodnight and quickly turn away.[1]
From "Oedipus at Colonus," st. 3

The innocent and the beautiful
Have no enemy but time.
In Memory of Eva Gore-booth and Con Markiewicz [1933]

My Self: A living man is blind and drinks his drop.
What matter if the ditches are impure?
What matter if I live it all once more?
Endure that toil of growing up;
The ignominy of boyhood; the distress
Of boyhood changing into man;
The unfinished man and his pain

[1] See Theognis, p. 77a, and note.

Brought face to face with his own clumsiness.
A Dialogue of Self and Soul [1933], *II, st. 1*

I am content to live it all again
And yet again, if it be life to pitch
Into the frog-spawn of a blind man's ditch. *Ib. st. 3*

When such as I cast out remorse
So great a sweetness flows into the breast
We must laugh and we must sing,
We are blest by everything,
Everything we look upon is blest.
Ib. st. 4

But what is Whiggery?
A leveling, rancorous, rational sort of mind
That never looked out of the eye of a saint
Or out of a drunkard's eye.
The Seven Sages [1933]

No man has ever lived that had enough
Of children's gratitude or woman's love. *Vacillation* [1933], *st. 3*

Swift has sailed into his rest;
Savage indignation there
Cannot lacerate his breast,
Imitate him if you dare,
World-besotted traveler; he
Served human liberty.
Swift's Epitaph [1] [1933]

The intellect of man is forced to choose
Perfection of the life, or of the work,
And if it take the second must refuse
A heavenly mansion, raging in the dark. *The Choice* [1933], *st. 1*

But Love has pitched his mansion in
The place of excrement.
Crazy Jane Talks with the Bishop [1933], *st. 3*

What were all the world's alarms
To mighty Paris when he found
Sleep upon a golden bed
That first dawn in Helen's arms?
Words for Music Perhaps [1933]. *Lullaby, st. 1*

[1] See Swift, p. 391a, and note.

Speech after long silence; it is right,
All other lovers being estranged or dead . . .
That we descant and yet again descant
Upon the supreme theme of Art and Song:
Bodily decrepitude is wisdom; young
We loved each other and were ignorant.
Words for Music Perhaps. After Long Silence

I carry the sun in a golden cup,
The moon in a silver bag.
Ib. Those Dancing Days Are Gone, refrain

I gave what other women gave
That stepped out of their clothes,
But when this soul, its body off,
Naked to naked goes,
He it has found shall find therein
What none other knows.
A Woman Young and Old [1933]. *A Last Confession, st. 3*

He that sings a lasting song
Thinks in a marrowbone.
A Prayer for Old Age [1935], *st. 1*

I pray — for fashion's word is out
And prayer comes round again —
That I may seem, though I die old,
A foolish, passionate man. *Ib. st. 3*

All perform their tragic play,
There struts Hamlet, there is Lear.
Lapis Lazuli [1936–1939]

Heaven blazing into the head:
Tragedy wrought to its uttermost.
Though Hamlet rambles and Lear rages,
And all the drop-scenes drop at once
Upon a hundred thousand stages,
It cannot grow by an inch or an ounce.
Ib.

If soul may look and body touch,
Which is the more blest?
The Lady's Second Song [1936–1939], *st. 3*

My temptation is quiet.
Here at life's end
Neither loose imagination,

Nor the mill of the mind
Consuming its rat and bone,
Can make the truth known.
An Acre of Grass [1936–1939], *st.* 2

Grant me an old man's frenzy,
Myself must I remake
Till I am Timon and Lear
Or that William Blake
Who beat upon the wall
Till Truth obeyed his call. *Ib. st.* 3

Hurrah for revolution and more cannon-shot!
A beggar upon horseback lashes a beggar on foot.
The Great Day [1936–1939], *l.* 1

You think it horrible that lust and rage
Should dance attention upon my old age;
They were not such a plague when I was young;
What else have I to spur me into song? *The Spur* [1936–1939]

Down the mountain walls
From where Pan's cavern is
Intolerable music falls.
Foul goat-head, brutal arm appear,
Belly, shoulder, bum,
Flash fishlike; nymphs and satyrs
Copulate in the foam.
News for the Delphic Oracle [1936–1939], *st.* 3

What shall I do for pretty girls
Now my old bawd is dead?
John Kinsella's Lament for Mrs. Mary Moore [1936–1939], *refrain*

Irish poets, learn your trade,
Sing whatever is well made.
Under Ben Bulben [1936–1939], V

Under bare Ben Bulben's head
In Drumcliff churchyard Yeats is laid.
Ib. VI

On limestone quarried near the spot
By his command these words are cut:
Cast a cold eye
On life, on death.
Horseman, pass by! [1]
Under Ben Bulben, V

The friends that have it I do wrong
When ever I remake a song
Should know what issue is at stake,
It is myself that I remake.
Variorum Edition of the Poems of W. B. Yeats

I am still of opinion that only two topics can be of the least interest to a serious and studious mood — sex and the dead.
The Letters of W. B. Yeats

If a poet interprets a poem of his own he limits its suggestibility. *Ib.*

We poets would die of loneliness but for women, and we choose our men friends that we may have somebody to talk about women with.
Ib. Letter to Olivia Shakespeare [1936]

In life courtesy and self-possession, and in the arts style, are the sensible impressions of the free mind, for both arise out of a deliberate shaping of all things and from never being swept away, whatever the emotion, into confusion or dullness.
Essays and Introductions [1961]. *Poetry and The Tradition*

HARRY DACRE
fl. 1892

Daisy, Daisy, give me your answer, do!
I'm half crazy, all for the love of you!
It won't be a stylish marriage,
I can't afford a carriage,
But you'll look sweet upon the seat
Of a bicycle built for two!
Daisy Bell [1892]

[1] The last three lines are inscribed on Yeats's grave.

HENRY J. SAYERS
d. 1932

Ta-ra-ra-boom-de-ay!
Title of minstrel show number [1891], made famous by Lottie Collins in 1892

GEORGE W. YOUNG
fl. 1900

The lips that touch liquor must never touch mine!
The Lips That Touch Liquor, st. 5

GEORGE ADE[1]
1866–1944

A good folly is worth what you pay for it.
Fables in Slang [1899]. *A Lot for Three Dollars*

In uplifting, get underneath.
Ib. The Good Fairy

He had been kicked in the head by a mule when young and believed everything he read in the Sunday papers.
Ib. The Slim Girl

Only the more rugged mortals should attempt to keep up with current literature.
Ib. Didn't Care for Storybooks

Never put off until tomorrow what should have been done early in the Seventies.
Forty Modern Fables [1901]. *The Third and Last Call*

To insure peace of mind ignore the rules and regulations.
Ib. The Crustacean

If it were not for the presents, an elopement would be preferable.
Ib. The General Manager of the Love Affair

[1] Somehow I always like to think
Of *Georgeade* as a summer drink,
Sparkling and cool, with just a tang
Of pleasant effervescent slang.
OLIVER HERFORD [1863–1935], *Celebrities I Have Never Met*

Stay with the procession or you will never catch up.
Forty Modern Fables. The Old-Time Pedagogue

The time to enjoy a European trip is about three weeks after unpacking.
Ib. The Hungry Man

Draw your salary before spending it.
Ib. The People's Choice

The man was a pinhead in a good many respects, but he was wise as a serpent. *Ib. The Wise Piker*

For parlor use the vague generality is a life-saver. *Ib.*

Last night at twelve I felt immense,
But now I feel like thirty cents.
The Sultan of Sulu [1902]. *Remorse*

But, R–e–m–o–r–s–e!
The water-wagon is the place for me;
It is no time for mirth and laughter,
The cold, gray dawn of the morning after! [1] *Ib.*

TRISTAN BERNARD
1866–1947

Men are always sincere. They change sincerities, that's all.
Ce que l'on dit aux femmes

To live happily with other people one should only ask of them what they can give. *L'Enfant prodigue du Vesinet*

HENRY BLOSSOM
1866–1919

I Want What I Want When I Want It.
Mademoiselle Modiste [1905]. *Title of song*

GELETT BURGESS
1866–1951

I never saw a purple cow,
I never hope to see one;

[1] See Byron, p. 560b, and Dickens, p. 670a.

But I can tell you, anyhow,
I'd rather see than be one.
The Purple Cow [1895]

Ah, yes, I wrote the "Purple Cow" —
I'm sorry, now, I wrote it!
But I can tell you, anyhow,
I'll kill you if you quote it.
Cinq Ans Après

EDMUND VANCE COOKE
1866–1932

The woman tempted me — and tempts me still!
Lord God, I pray You that she ever will!
Adam

And it isn't the fact that you're hurt that counts,
But only how did you take it.
How Did You Die? st. 1

PHILANDER JOHNSON
1866–1939

The world would sleep if things were run
By men who say, "It can't be done!"
It Can't Be Done

Cheer up, the worst is yet to come.[1]
Shooting Stars

RICHARD LE GALLIENNE
1866–1947

The cry of the Little Peoples goes up to God in vain,
For the world is given over to the cruel sons of Cain.
The Cry of the Little Peoples

WALTER MALONE
1866–1915

And if a lowly singer dries one tear,
Or soothes one humble human heart in pain,
Be sure his homely verse to God is dear,
And not one stanza has been sung in vain.
The Humbler Poets, st. 3

[1] See Tennyson, p. 654a.

THOMAS L. MASSON
1866–1934

Obey That Impulse.
Subscription slogan, Life

A Safe and Sane Fourth. *Slogan*

GEORGE BARR McCUTCHEON
1866–1928

"You brute!" hissed the Countess.
Graustark [1901], *ch. 16*

BEATRIX POTTER
1866–1943

Once upon a time there were four little Rabbits, and their names were — Flopsy, Mopsy, Cottontail, and Peter.

They lived with their Mother in a sandbank underneath the root of a very big fir tree.
The Tale of Peter Rabbit

But don't go into Mr. McGregor's garden. *Ib.*

The water was all slippy-sloppy in the larder and the back passage. But Mr. Jeremy liked getting his feet wet; nobody ever scolded him, and he never caught a cold.
The Tale of Mr. Jeremy Fisher

No more twist!
The Tailor of Gloucester

LINCOLN STEFFENS
1866–1936

"So you've been over into Russia?" said Bernard Baruch, and I answered very literally, "I have been over into the future, and it works." [1]
Autobiography [1931], *ch. 18*

BERT LESTON TAYLOR
1866–1921

When men are calling names and making faces,

[1] On Steffens's return from the Bullitt mission, 1919.

And all the world's ajangle and ajar,
I meditate on interstellar spaces
And smoke a mild seegar.
Canopus

A bore is a man who, when you ask him how he is, tells you.
The So-Called Human Race [1922]

HERBERT GEORGE WELLS
1866–1946

The Time Machine.
Title of book [1895]

The past is but the beginning of a beginning, and all that is and has been is but the twilight of the dawn.
The Discovery of the Future [1901]

Nothing could have been more obvious to the people of the early twentieth century than the rapidity with which war was becoming impossible. And as certainly they did not see it. They did not see it until the atomic bombs burst in their fumbling hands.
The World Set Free [1914]

The catastrophe of the atomic bombs which shook men out of cities and businesses and economic relations, shook them also out of their old-established habits of thought, and out of the lightly held beliefs and prejudices that came down to them from the past.
Ib.

The War That Will End War.
Title of book [1914]

The professional military mind is by necessity an inferior and unimaginative mind; no man of high intellectual quality would willingly imprison his gifts in such a calling.
The Outline of History [1920], *ch.* 40

The Great War and the Petty Peace. *Ib.*

Human history is in essence a history of ideas.
The Outline of History, ch. 40

Every one of these hundreds of millions of human beings is in some form seeking happiness. . . . Not one is altogether noble nor altogether trustworthy nor altogether consistent; and not one is altogether vile. . . . Not a single one but has at some time wept.
Ib.

Our true nationality is mankind.
Ib. ch. 41

Human history becomes more and more a race between education and catastrophe. *Ib.*

Life begins perpetually. Gathered together at last under the leadership of man . . . unified, disciplined, armed with the secret powers of the atom and with knowledge as yet beyond dreaming, Life, forever dying to be born afresh, forever young and eager, will presently stand upon this earth as upon a footstool, and stretch out its realm amidst the stars.[1] *Ib.*

An artist who theorizes about his work is no longer artist but critic.
The Temptation of Harringay

In England we have come to rely upon a comfortable time lag of fifty years or a century intervening between the perception that something ought to be done and a serious attempt to do it.
The Work, Wealth and Happiness of Mankind [1931], *ch.* 11

The Shape of Things to Come.[2]
Title of book [1933]

SUN YAT-SEN[3]
1866–1925

It is only after mature deliberation and thorough preparation that I have

[1] See *Matthew 5:34–35*, p. 40b; Pope, p. 408a and Clarence Day, p. 925b.
[2] See Cicero, p. 111a; Shakespeare, *Troilus and Cressida I, iii, 334*, p. 268a; and Campbell, p. 538a, and note.
[3] From *Sources of Chinese Tradition*, edited by William Theodore de Bary [1960].

decided upon the Program of Revolution and defined the procedure of the revolution in three stages. The first is the period of military government; the second, the period of political tutelage; and the third, the period of constitutional government.

The Three Phases of National Reconstruction [1918]

The Chinese people have only family and clan solidarity; they do not have national spirit . . . they are just a heap of loose sand. . . . Other men are the carving knife and serving dish; we are the fish and the meat.

China As a Heap of Loose Sand [1924]

China is now suffering from poverty, not from unequal distribution of wealth. Where there are inequalities of wealth, the methods of Marx can, of course, be used; a class war can be advocated to destroy the inequalities. But in China, where industry is not yet developed, Marx's class war and dictatorship of the proletariat are impracticable. *Capital and the State* [1924]

In the construction of a country it is not the practical workers but the idealists and planners that are difficult to find.

Chung-shan Ch'üan-shu, vol. II

STANLEY BALDWIN
1867–1947

When you think about the defense of England you no longer think of the chalk cliffs of Dover. You think of the Rhine. That is where our frontier lies today.

Speech in the House of Commons [July 30, 1934]

ENOCH ARNOLD BENNETT
1867–1931

The Old Wives' Tale.[1]

Title of novel [1908]

[1] But refuse profane and old wives' fables, and exercise rather unto godliness. — *I Timothy 4:7*

Being a husband is a whole-time job. *The Title* [1918], *act I*

Pessimism, when you get used to it, is just as agreeable as optimism.

Things That Have Interested Me [1918]

The price of justice is eternal publicity. *Ib. Second Series* [1923]

VICENTE BLASCO-IBÁÑEZ
1867–1928

It was the roar of the real, the only beast [the crowd in the arena].

Blood and Sand [1908]

WILLIAM CECIL DAMPIER-WHETHAM
1867–1952

Beyond the bright searchlights of science,
Out of sight of the windows of sense,
Old riddles still bid us defiance,
Old questions of Why and of Whence.

The Recent Development of Physical Science [1904]

ERNEST DOWSON
1867–1900

They saw the glory of the world displayed;
They saw the bitter of it, and the sweet;
They knew the roses of the world should fade,
And be trod under by the hurrying feet.

Nuns of the Perpetual Adoration [1891], *st. 5*

Last night, ah, yesternight, betwixt her lips and mine
There fell thy shadow,[1] Cynara! thy breath was shed

A fool he is to believe the tales of an old wife. — Alexander Barclay, *The Ship of Fools* [1508]

Old wives' foolish tales of Robin Hood. — Nicholas Udall [1542]

[1] See T. S. Eliot, p. 1003a.

Upon my soul between the kisses and the wine;
And I was desolate and sick of an old passion,
Yea, I was desolate and bowed my head:
I have been faithful to thee, Cynara! in my fashion.
Non Sum Qualis Eram Bonae Sub Regno Cynarae[1] [1896], *st.* 1

I have forgot much, Cynara! gone with the wind,[2]
Flung roses, roses riotously with the throng. *Ib. st.* 3

I cried for madder music and for stronger wine,
But when the feast is finished and the lamps expire,
Then falls thy shadow, Cynara! the night is thine. *Ib. st.* 4

They are not long, the weeping and the laughter,
Love and desire and hate:
I think they have no portion in us after
We pass the gate.

They are not long, the days of wine and roses;
Out of a misty dream
Our path emerges for a while, then closes
Within a dream.
Vitae Summa Brevis Spem Nos Vetat Incohare Longam[3] [1896]

Because I am idolatrous and have besought,
With grievous supplication and consuming prayer,
The admirable image that my dreams have wrought
Out of her swan's neck and her dark, abundant hair:
The jealous gods, who brook no worship save their own,
Turned my live idol marble and her heart to stone. *Epigram* [1896]

[1] See Horace, *Odes IV, i, 3*, p. 122b.
[2] See Rutebeuf, p. 158a.
[3] See Horace, p. 120b.

From troublous sights and sounds set free;
In such a twilight hour of breath,
Shall one retrace his life, or see,
Through shadows, the true face of death?
Extreme Unction [1896], *st.* 3

MR. DOOLEY [FINLEY PETER DUNNE]
1867–1936

Life'd not be worth livin' if we didn't keep our inimies.
Mr. Dooley in Peace and in War [1898]. *On New Year's Resolutions*

Th' dead ar-re always pop'lar. I knowed a society wanst to vote a monyment to a man an' refuse to help his fam'ly, all in wan night.
Ib. On Charity

"I think," said Mr. Dooley, "that if th' Christyan Scientists had some science an' th' doctors more Christianity, it wudden't make anny diff'rence which ye called in — if ye had a good nurse."
Mr. Dooley's Opinions [1900]. *Christian Science*

No matther whether th' constitution follows th' flag or not, th' supreme coort follows th' iliction returns.
Ib. The Supreme Court's Decisions

I think a lie with a purpose is wan iv th' worst kind an' th' mos' profitable.
Ib. On Lying

Th' dimmycratic party ain't on speakin' terms with itsilf.
Ib. Mr. Dooley Discusses Party Politics

Th' raypublican party broke ye, but now that ye're down we'll not turn a cold shoulder to ye. Come in an' we'll keep ye — broke. *Ib.*

Hogan's r-right whin he says: "Justice is blind." Blind she is, an' deef an' dumb an' has a wooden leg.
Ib. Cross-Examinations

No wan cares to hear what Hogan calls "Th' short an' simple scandals iv th' poor."

Mr. Dooley's Opinions. Cross-Examinations

'Twas founded be th' Puritans to give thanks f'r bein' presarved fr'm th' Indyans, an' . . . we keep it to give thanks we are presarved fr'm th' Puritans. *Ib. Thanksgiving*

Vice . . . is a creature of such heejous mien . . . that th' more ye see it th' betther ye like it.

Ib. The Crusade Against Vice

Glory be, whin business gets above sellin' tinpinny nails in a brown paper cornucopy, 't is hard to tell it fr'm murther. *Ib. On Wall Street*

"D' ye think th' colledges has much to do with th' progress iv th' wurruld?" asked Mr. Hennessy.

"D' ye think," said Mr. Dooley, "'tis th' mill that makes th' wather run?" *Ib.*

"'Twill civilize th' Chinnymen," said Mr. Hennessy.

"'Twill civilize thim stiff," said Mr. Dooley.

Ib. The Future of China (on German intervention in China)

If ye live enough befure thirty ye won't care to live at all afther fifty.

Ib. Casual Observations

Among men, Hinnissy, wet eye manes dhry heart. *Ib.*

A fanatic is a man that does what he thinks th' Lord wud do if He knew th' facts iv th' case. *Ib.*

A vote on th' tallysheet is worth two in the box. *Ib.*

'Tis as hard f'r a rich man to enther th' kingdom iv Hiven as it is f'r a poor man to get out iv Purgatory. *Ib.*

Thrust ivrybody, but cut th' ca-ards. *Ib.*

A man that'd expict to thrain lobsters to fly in a year is called a loonytic; but a man that thinks men can be tu-rrned into angels be an iliction is called a rayformer an' remains at large.

Mr. Dooley's Opinions. Casual Observations

Miracles are laughed at be a nation that r-reads thirty millyon newspapers a day an' supports Wall sthreet. *Ib.*

Th' flag [1] floats free an' well guarded over th' govermint offices, an' th' cheery people go an' come on their errands — go out alone an' come back with th' throops. Iverywhere happiness, contint, love iv th' shtep-mother counthry, excipt in places where there ar-re people.

Observations by Mr. Dooley [1902]. *The Philippine Peace*

A reg'lar pollytician can't give away an alley without blushin', but a businessman who is in pollytics jus' to see that th' civil sarvice law gets thurly enfoorced, will give Lincoln Park an' th' public libr'y to th' beef thrust, charge an admission price to th' lake front an' make it a felony f'r annywan to buy stove polish outside iv his store, an' have it all put down to public improvemints with a pitcher iv him in th' cornerstone. *Ib.*

If a man is wise, he gets rich, an' if he gets rich, he gets foolish, or his wife does. That's what keeps the money movin' around. *Ib. Newport*

"Oh, well," said Mr. Hennessy, "we are as th' Lord made us."

"No," said Mr. Dooley, "lave us be fair. Lave us take some iv th' blame oursilves." *Ib.*

But th' best thing about a little judicyous swearin' is that it keeps th' temper. 'Twas intinded as a compromise between runnin' away an' fightin'. Befure it was invinted they was on'y th' two ways out iv an argymint.

Ib. Swearing

I don't think we injye other people's sufferin', Hinnissy. It isn't acshally injyement. But we feel betther f'r it.

Ib. Enjoyment

[1] The American flag in the Philippines.

"Ye know a lot about [raising children]," said Mr. Hennessy.

"I do," said Mr. Dooley. "Not bein' an author, I'm a gr-reat critic."

Dissertations by Mr. Dooley [1906]. *The Bringing Up of Children*

Th' old story iv th' ant an' th' grasshopper — th' ant that ye can step on an' th' grasshopper ye can't catch.

Ib. The Labor Troubles

"If ye had a boy wud ye sind him to colledge?" asked Mr. Hennessy.

"Well," said Mr. Dooley, "at th' age whin a boy is fit to be in colledge I wudden't have him around th' house."

Ib. The Intellectual Life

Th' prisidincy is th' highest office in th' gift iv th' people. Th' vice-prisidincy is th' next highest an' th' lowest. It isn't a crime exactly. Ye can't be sint to jail f'r it, but it's a kind iv a disgrace. It's like writin' anonymous letters.

Ib. The Vice-President

It is his jooty to rigorously enforce th' rules iv th' Sinit. There ar-re none. Th' Sinit is ruled be courtesy, like th' longshoreman's union. *Ib.*

Slug-ye'er-spouse is an internaytional spoort that has niver become pop'lar on our side iv th' wather. An American lady is not th' person that anny man but a thrained athlete wud care to raise his hand again' save be way iv smoothin' her hair.

Ib. Corporal Punishment

Won't [public flogging] be fine? Th' govermint gives us too little amusemint nowadays. Th' fav'rite pastime iv civilized man is croolty to other civilized man. *Ib.*

"Spare th' rod an' spile th' child," said Mr. Hennessy.

"Yes," said Mr. Dooley, "but don't spare th' rod an' ye spile th' rod, th' child, an' th' child's father." *Ib.*

This home iv opporchunity where ivry man is th' equal iv ivry other man befure th' law if he isn't careful.

Dissertations by Mr. Dooley. The Food We Eat

"Ye ra-aly do think dhrink is a nicissry evil?" said Mr. Hennessy.

"Well," said Mr. Dooley, "if it's an evil to a man, it's not nicissry, an' if it's nicissry it's an evil." *Ib. The Bar*

"He made [money]," said Mr. Dooley, "because he honestly loved it with an innocint affiction. He was thrue to it. Th' reason ye have no money is because ye don't love it f'r itsilf alone. Money won't iver surrinder to such a flirt."

Mr. Dooley on Making a Will and Other Evil Necessities [1919]. *On Making a Will*

JOHN GALSWORTHY
1867–1933

Justice is a machine that, when someone has once given it the starting push, rolls on of itself.

Justice [1910], *act II*

Public opinion's always in advance of the law. *Windows* [1922], *act I*

The value of a sentiment is the amount of sacrifice you are prepared to make for it. *Ib. II*

By the cigars they smoke, and the composers they love, ye shall know the texture of men's souls.

Indian Summer of a Forsyte [1920], *ch. 1*

He ordered himself a dozen oysters; but, suddenly remembering that the month contained no *r*, changed them to a fried sole.[1]

The White Monkey [1924], *pt. III, ch. 7*

[1] It is unseasonable and unwholesome in all months that have not an *r* in their name to eat an oyster. — WILLIAM BUTLER, *Dyet's Dry Dinner* [1599]

Let's sing a song of glory to Themistocles O'Shea,

If you do not think about the future, you cannot have one.
Swan Song [1928], *pt. II, ch. 6*

A man of action forced into a state of thought is unhappy until he can get out of it.
Maid in Waiting [1931], *ch. 3*

There's just one rule for politicians all over the world: Don't say in Power what you say in Opposition; if you do, you only have to carry out what the other fellows have found impossible.
Ib. 7

One's eyes are what one is, one's mouth what one becomes.
Flowering Wilderness [1932], *ch. 2*

The beginnings and endings of all human undertakings are untidy, the building of a house, the writing of a novel, the demolition of a bridge, and, eminently, the finish of a voyage.
Over the River [1933], *ch. 1*

How to save the old that's worth saving, whether in landscape, houses, manners, institutions, or human types, is one of our greatest problems, and the one that we bother least about.
Over the River, ch. 39

LIONEL JOHNSON
1867–1902

The saddest of all kings
Crown'd, and again discrown'd.
By the Statue of King Charles at Charing Cross, st. 2

Vanquished in life, his death
By beauty made amends. *Ib. st. 8*

I know you: solitary griefs,
Desolate passions, aching hours!
The Precept of Silence, st. 1

Who ate a dozen oysters on the second day of May.
STODDARD KING [1889–1933], *The Man Who Dared*

CHARLES EDWARD MONTAGUE
1867–1928

I was born below par to th' extent of two whiskies.
Fiery Particles [1923]

"A.E." [GEORGE WILLIAM RUSSELL]
1867–1935

Our hearts were drunk with a beauty
Our eyes could never see.
The Unknown God

Twilight, a timid fawn, went glimmering by,
And Night, the dark-blue hunter, followed fast. *Refuge*

HENRY LEWIS STIMSON
1867–1950

The only way to make a man trustworthy is to trust him; and the surest way to make him untrustworthy is to distrust him and show your distrust.
The Bomb and the Opportunity [*March* 1946]

The only deadly sin I know is cynicism.
On Active Service in Peace and War [1948], *introduction*

HARRY LEON WILSON
1867–1939

I can be pushed just so far.
Ruggles of Red Gap [1915]

ALAIN
[ÉMILE CHARTIER]
1868–1951

To think is to say *no*.
Le Citoyen contre les Pouvoirs

Nothing is more dangerous than an idea, when it's the only one we have.
Système des Beaux-Arts

PAUL CLAUDEL
1868–1955

You explain nothing, O poet, but thanks to you all things become explicable. *La Ville* [1892]

The words I use
Are everyday words and yet are not the same!
You will find no rhymes in my verse, no magic.
There are your very own phrases.
La Muse Qui Est la Grace [1910]

When man tries to imagine Paradise on earth, the immediate result is a very respectable Hell.
Conversations dans le Loir-et-Cher [1929]

NORMAN DOUGLAS
1868–1952

You can tell the ideals of a nation by its advertisements.
South Wind [1917], *ch.* 7

Men have lost sight of distant horizons. Nobody writes for humanity, for civilization; they write for their country, their sect; to amuse their friends or annoy their enemies.
Ib. 8

No one can expect a majority to be stirred by motives other than ignoble.
Ib. 10

No great man is ever born too soon or too late. When we say that the time is not ripe for this or that celebrity, we confess by implication that this very man, and no other, is required.
Ib. 13

For three consecutive months they could barely afford the most unnecessary luxuries of life. *Ib.* 20

Many a man who thinks to found a home discovers that he has merely opened a tavern for his friends.
Ib. 24

WILLIAM EDWARD BURGHARDT DuBOIS
1868–1963

Herein lies the tragedy of the age: not that men are poor — all men know something of poverty; not that men are wicked — who is good? Not that men are ignorant — what is truth? Nay, but that men know so little of men.
The Souls of Black Folk [1903]

It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others. . . . One feels his two-ness — an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.
Ib.

MAXIM GORKI[1] [ALEKSEI MAKSIMOVICH PESHKOV]
1868–1936

The brave man's folly — that is life's wisdom.
The Song of the Falcon [1895]

Former people [Creatures that once were men]. *Title of story* [1897]

Let the storm rage ever stronger! [2]
Song of a Stormy Petrel [1901]

Lies — there you have the religion of slaves and taskmasters.[3]
The Lower Depths [1903]

How marvelous is Man! How proud the word rings — Man! *Ib.*

The proletarian state must bring up thousands of excellent "mechanics of culture," "engineers of the soul." [4]
Speech at the Writers' Congress [1934]

[1] Gorki, "the bitter one," was the writer's pseudonym for his first sketch in a Tiflis newspaper [1892].

[2] This became a rallying cry of the revolutionaries.

[3] The censor forbade this line to be spoken on the stage.

[4] Attributed to Stalin in conversation with Gorki [October 26, 1934]. See Stalin, p. 954b.

Life, as asserted by socialist realism, is deeds, creativeness, the aim of which is the uninterrupted development of the priceless individual qualities of man.

Speech at the Writers' Congress

The basic hero of our books should be labor; that is, man organized by the processes of labor. *Ib.*

ABE MARTIN [FRANK McKINNEY "KIN" HUBBARD]
1868–1930

Miss Fawn Lippincut says she wouldn' marry th' best man on earth, but we supposed she wuz much younger.

Abe Martin's Sayings and Sketches [1915]

It's no disgrace t' be poor, but it might as well be. *Ib.*

He was a power politically fer years, but he never got prominent enough t' have his speeches garbled. *Ib.*

When a fellow says it hain't the money but the principle o' the thing, it's th' money.

Hoss Sense and Nonsense [1926]

Nobuddy ever fergits where he buried a hatchet.

Abe Martin's Broadcast [1930]

If capital an' labor ever do git t'gether it's good night fer th' rest of us. *Saying*

Knowin' all about baseball is just about as profitable as bein' a good whittler. *Ib.*

Now and then an innocent man is sent to the legislature. *Ib.*

EDWARD VERRALL LUCAS
1868–1938

The French never allow a distinguished son of France to lack a statue.

Wanderings and Diversions [1926]. *Zigzags in France*

Americans are people who prefer the Continent to their own country, but refuse to learn its languages.

Wanderings and Diversions. The Continental Dictionary

Ticket collector — the man who never wants to see your ticket unless you are asleep. *Ib.*

People in hotels strike no roots. The French phrase for chronic hotel guests even says so: they are called dwellers *sur la branche.* *Ib. To Be Let or Sold*

There can be no defense like elaborate courtesy.

Reading, Writing and Remembering [1932]

WILLIAM TYLER PAGE
1868–1942

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign Nation of many sovereign States; a perfect Union one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies.

The American's Creed [1]

EDMOND ROSTAND
1868–1918

A great nose indicates a great man —
Genial, courteous, intellectual,
Virile, courageous.

Cyrano de Bergerac [2] [1897], *act I*

Free fighters, free lovers, free spenders —

[1] Adopted by the House of Representatives [April 3, 1918].

[2] Translated by BRIAN HOOKER.

The Cadets of Gascoyne — the defenders
Of old homes, old names, and old splendors.
Cyrano de Bergerac, act II

I fall back dazzled at beholding myself all rosy red,
At having, I myself, caused the sun to rise.
Chantecler [1907], *act II, sc. iii*

It is at night that faith in light is admirable. *Ib.*

ROBERT FALCON SCOTT
1868–1912

Had we lived, I should have had a tale to tell of the hardihood, endurance, and courage of my companions which would have stirred the heart of every Englishman. These rough notes and our dead bodies must tell the tale.[1]
Journal.[2] *Message to the Public*

ANDRÉ SUARÈS
1868–1948

Heresy is the lifeblood of religions. It is faith that begets heretics. There are no heresies in a dead religion.[3]
Péguy

WILLIAM ALLEN WHITE
1868–1944

What's the Matter with Kansas?
Title of editorial, Emporia Gazette [*August 15, 1896*]

Tinhorn politicians.
Emporia Gazette [*October 25, 1901*]

All dressed up, with nowhere to go.
Of the Progressive Party in 1916, after Theodore Roosevelt retired from Presidential competition

Put fear out of your heart. This nation will survive, this state will prosper, the orderly business of life will go forward if only men can speak in whatever way given them to utter what their hearts hold — by voice, by posted card, by letter, or by press. Reason never has failed men. Only force and oppression have made the wrecks in the world.
Emporia Gazette [*July 27, 1922*]

Consistency is a paste jewel that only cheap men cherish.[1]
Ib. [*November 17, 1923*]

The talent of a meat-packer, the morals of a moneychanger and the manners of an undertaker.
Obituary of Frank A. Munsey [*December 23, 1925*]

LAURENCE BINYON
1869–1943

They shall grow not old, as we that are left grow old:
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them.
For the Fallen, st. 4

ELLIS PARKER BUTLER
1869–1937

Pigs is Pigs. *Title of story* [1906]

NEVILLE CHAMBERLAIN
1869–1940

For the second time in our history, a British Prime Minister has returned

[1] Inscribed on the memorial to Captain Scott and his companions, Waterloo Place, London.
[2] Found by searching party, November 1912.
[3] See Tertullian, p. 143b, and Unamuno, p. 869b.

[1] Commenting on an item in the Topeka *Capital*: "*The Emporia Gazette* is the best-loved paper in Kansas because its editor never looks in yesterday's files to see if what he proposes to write today is consistent."
See Emerson, p. 606a.

from Germany bringing peace with honor. I believe it is peace for our time. . . . Go home and get a nice quiet sleep.[1]

Address from 10 Downing Street, London [September 30, 1938] after returning from the Munich Conference

Hitler has missed the bus.

Speech in the House of Commons [April 4, 1940]

MOHANDAS KARAMCHAND [MAHATMA] GANDHI[2]
1869–1948

Nonviolence is the first article of my faith. It is also the last article of my creed.

Defense against charge of sedition [March 23, 1922]

The term *Satyagraha* was coined by me . . . in order to distinguish it from the movement then going on . . . under the name of Passive Resistance.

Its root meaning is "holding on to truth," hence "force of righteousness." I have also called it love force or soul force. In the application of *Satyagraha*, I discovered in the earliest stages that pursuit of truth did not permit violence being inflicted on one's opponent, but that he must be weaned from error by patience and sympathy. For what appears truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of truth, not by the infliction of suffering on the opponent, but on one's self.[3] *Ib.*

Nonviolence and truth (*Satya*) are inseparable and presuppose one another. There is no god higher than truth.

True Patriotism: Some Sayings of Mahatma Gandhi [1939] [1]

ANDRÉ GIDE
1869–1951

Families! I hate you! Shut-in homes, closed doors, jealous possessions of happiness.

Les Nourritures Terrestres [1897]

What another would have done as well as you, do not do it. What another would have said as well as you, do not say it; written as well, do not write it. Be faithful to that which exists nowhere but in yourself — and thus make yourself indispensable. *Ib. Envoi*

Sin is whatever obscures the soul.

La Symphonie Pastorale [1919]

The most decisive actions of our life . . . are most often unconsidered actions.

Les Faux Monnayeurs [1925]

Art begins with resistance — at the point where resistance is overcome. No human masterpiece has ever been created without great labor. *Poétique*

It is with noble sentiments that bad literature gets written.[2]

Letter to François Mauriac [1928]

STRICKLAND GILLILAN
1869–1954

Bilin' down 's repoort, wuz Finnigin!
An' he writed this here: "Musther Flannigan —
Off agin, on agin,
Gone agin. — FINNIGIN."

Finnigin to Flannigan, st. 6

Adam
Had 'em.

Lines on the Antiquity of Microbes [3]

[1] While we endeavor to maintain peace, I certainly should be the last to forget that if peace cannot be maintained with honor, it is no longer peace. — LORD JOHN RUSSELL, *Speech at Greenock, Scotland* [September 19, 1853]
See Disraeli, p. 613a.

[2] Mahatma — Great Soul.
See Martin Luther King, p. 1082b.

[1] Edited by S. Hobhouse.

[2] C'est avec de beaux sentiments qu'on fait de la mauvaise littérature.

[3] Said to be the shortest poem in the language.

FREDERIC LAWRENCE KNOWLES
1869–1905

Each little lyrical
Grave or satirical
Musical miracle!
On a flyleaf of Burns's songs

Joy is a partnership,
Grief weeps alone;
Many guests had Cana,
Gethsemane had one.
Grief and Joy

STEPHEN BUTLER LEACOCK
1869–1944

He flung himself from the room, flung himself upon his horse and rode madly off in all directions.
Gertrude the Governess [1911]

The general idea, of course, in any first-class laundry, is to see that no shirt or collar ever comes back twice.
Winnowed Wisdom [1926], *ch. 6*

By American literature in the proper sense we ought to mean literature written in an American way, with an American turn of language and an American cast of thought. The test is that it couldn't have been written anywhere else.
Mark Twain as National Asset [1932]

EDGAR LEE MASTERS
1869–1950

All, all, are sleeping on the hill.
Spoon River Anthology [1915]. *The Hill, refrain*

Seeds in a dry pod, tick, tick, tick,
Tick, tick, tick, what little iambics,
While Homer and Whitman roar in the pines! *Ib. Petit, the Poet*

Degenerate sons and daughters,
Life is too strong for you —
It takes life to love life.
Ib. Lucinda Matlock

Out of me unworthy and unknown
The vibrations of deathless music.
Spoon River Anthology. Anne Rutledge

I am Anne Rutledge who sleep beneath these weeds,
Beloved in life of Abraham Lincoln.
Ib.

Immortality is not a gift,
Immortality is an achievement;
And only those who strive mightily
Shall possess it.
Ib. The Village Atheist

HENRI MATISSE
1869–1954

I want to reach that state of condensation of sensations which constitutes a picture.
Notes d'un Peintre [1908]

What interests me most is neither still life nor landscape, but the human figure. It is through it that I best succeed in expressing the almost religious feeling I have towards life. *Ib.*

WILLIAM VAUGHN MOODY
1869–1910

This earth is not the steadfast place
We landsmen build upon;
From deep to deep she varies pace,
And while she comes is gone.
Gloucester Moors [1901], *st. 4*

To be out of the moiling street
With its swelter and its sin!
Who has given to me this sweet,
And given my brother dust to eat?
And when will his wage come in?
Ib. st. 8

Then not to kneel, almost
Seemed like a vulgar boast.
Good Friday [1901], *st. 9*

Gigantic, willful, young,
Chicago sitteth at the northwest gates,

With restless violent hands and casual tongue
Molding her mighty fates.
An Ode in Time of Hesitation [1901], *st.* 3

Now limb doth mingle with dissolvèd limb [1]
In nature's busy old democracy.
Ib. st. 6

The spring-laden breeze
Out of the gladdening west is sinister
With sounds of nameless battle overseas.[2] *Ib. st.* 7

Our fluent men of place and consequence
Fumble and fill their mouths with hollow phrase,
Or for the end-all of deep arguments
Intone their dull commercial liturgies.
Ib.

O ye who lead,
Take heed!
Blindness we may forgive, but baseness we will smite. *Ib. st.* 9

EDWIN ARLINGTON ROBINSON
1869–1935

We cannot know how much we learn
From those who never will return,
Until a flash of unforeseen
Remembrance falls on what has been.
Flammonde

To shake the tree
Of life itself and bring down fruit unheard-of.
Ben Jonson Entertains a Man from Stratford

I would have rid the earth of him
Once, in my pride. . . .
I never knew the worth of him
Until he died. *An Old Story*

[1] The reference is to the battlefield grave of Colonel Robert Gould Shaw and the men of the 54th Massachusetts Regiment (the first enlisted Negro regiment of the Civil War) who fell at Fort Wagner [July 18, 1863].

[2] The war in the Philippines.

Life is the game that must be played:
This truth at least, good friends, we know;
So live and laugh, nor be dismayed
As one by one the phantoms go.
Ballade by the Fire. Envoy

The songs of one who strove to play
The broken flutes of Arcady.
Ballade of Broken Flutes

There be two men of all mankind
That I'm forever thinking on:
They chase me everywhere I go —
Melchizedek, Ucalegon. *Two Men*

Like dead, remembered footsteps on old floors.
The Pity of the Leaves

And thus we die,
Still searching, like poor old astronomers
Who totter off to bed and go to sleep
To dream of untriangulated stars.
Octaves, XI

The saddest among kings of earth,
Bowed with a galling crown, this man
Met rancor with a cryptic mirth,
Laconic — and Olympian.
The Master: Lincoln

Wearing upon his forehead, with no fear,
The laurel of approved iniquity.
Uncle Ananias

Miniver Cheevy, child of scorn,
Grew lean while he assailed the seasons;
He wept that he was ever born,
And he had reasons.
Miniver Cheevy [1910], *st.* 1

Miniver loved the Medici,
Albeit he had never seen one;
He would have sinned incessantly
Could he have been one. *Ib. st.* 5

Miniver Cheevy, born too late,
Scratched his head and kept on thinking;
Miniver coughed and called it fate,
And kept on drinking. *Ib. st.* 8

Who of us, being what he is,
May scoff at others' ecstasies?
However we may shine today,
More-shining ones are on the way.
Atherton's Gambit

I shall have more to say when I am dead. *John Brown*

Art's long hazard, where no man may choose
Whether he play to win, or toil to lose. *Caput Mortuum*

Love that's wise
Will not say all it means.
Tristram [1927], *pt. VII*

Love must have wings to fly away from love,
And to fly back again. *Ib. VIII*

Here where the wind is always north-northeast
And children learn to walk on frozen toes. *New England*

Are you to pay for all you have
With all you are? *Cassandra, st. 12*

He glittered when he walked.
Richard Cory, st. 2

So on we worked, and waited for the light,
And went without the meat, and cursed the bread;
And Richard Cory, one calm summer night,
Went home and put a bullet through his head. Ib. 4

"Drink to the bird." He raised up to the light
The jug that he had gone so far to fill,
And answered huskily: "Well, Mr. Flood,
Since you propose it, I believe I will."
Mr. Flood's Party, st. 2

GEORGE STERLING
1869–1926

Thou art the star for which all evening waits. *Aldebaran at Dusk*

WILLIAM STRUNK, JR.
1869–1935

Vigorous writing is concise. A sentence should contain no unnecessary words, a paragraph no unnecessary sentences, for the same reason that a drawing should have no unnecessary lines and a machine no unnecessary parts. This requires not that the writer make all his sentences short, or that he avoid all detail and treat his subjects only in outline, but that every word tell.
The Elements of Style [1918], *ch. 2, sec. 13*

BOOTH TARKINGTON
1869–1946

There are two things that will be believed of any man whatsoever, and one of them is that he has taken to drink.
Penrod [1914], *ch. 10*

They were upon their great theme: "When I get to be a man!" Being human, though boys, they considered their present estate too commonplace to be dwelt upon. So, when the old men gather, they say: "When I was a boy!" It really is the land of nowadays that we never discover. *Ib. 26*

FRANK LLOYD WRIGHT
1869–1959

No house should ever be *on* any hill or on anything. It should be *of* the hill, belonging to it, so hill and house could live together each the happier for the other. *An Autobiography* [1932]

BERNARD MANNES BARUCH
1870–1965

America has never forgotten — and will never forget — the nobler things that brought her into being and that light her path — the path that was en-

tered upon only one hundred and fifty years ago. . . . How young she is! It will be centuries before she will adopt that maturity of custom — the clothing of the grave — that some people believe she is already fitted for.

Address on accepting The Churchman Award, New York [*May 23, 1944*]

We are here to make a choice between the quick and the dead. That is our business. Behind the black portent of the new atomic age lies a hope which, seized upon with faith, can work out salvation. If we fail, then we have damned every man to be the slave of fear. Let us not deceive ourselves: we must elect world peace or world destruction.

Address to the United Nations Atomic Energy Commission [*June 14, 1946*]

We are in the midst of a cold war [1] which is getting warmer.

Speech before the Senate Committee [1948]

The role of government and its relationship to the individual has been changed so radically that today government is involved in almost every aspect of our lives.

Political, economic and racial forces have developed which we have not yet learned to understand or control. If we are ever to master these forces, make certain that government will belong to the people, not the people to the government, and provide for the future better than the past, we must somehow learn from the experiences of the past.

Speech on presenting his papers to Princeton University [*May 11, 1964*]

HILAIRE BELLOC
1870–1953

Child! do not throw this book about;
Refrain from the unholy pleasure
Of cutting all the pictures out!
Preserve it as your chiefest treasure.

A Bad Child's Book of Beasts [*1896*], *dedication*

When people call this beast to mind,
They marvel more and more
At such a little tail behind,
So large a trunk before.

Ib. The Elephant

I shoot the Hippopotamus
With bullets made of platinum,
Because if I use leaden ones
His hide is sure to flatten 'em.

Ib. The Hippopotamus

The Whale that wanders round the Pole
Is not a table fish.
You cannot bake or boil him whole
Nor serve him in a dish.

Ib. The Whale

Here richly, with ridiculous display,
The Politician's corpse was laid away.
While all of his acquaintance sneered and slanged,
I wept; for I had longed to see him hanged.

Epitaph on the Politician Himself

A smell of burning fills the startled air —
The Electrician is no longer there!

Newdigate Poem

Oh, he didn't believe in Adam and Eve —
He put no faith therein;
His doubts began with the fall of man,
And he laughed at original sin.

Song of the Pelagian Heresy

How slow the shadow creeps: but when 'tis past
How fast the shadows fall. How fast! How fast!

For a Sundial

Loss and Possession, death and life are one,
There falls no shadow where there shines no sun.

Ib.

[1] The phrase was first used by Baruch in 1947.

And the men that were boys when I was a boy
Shall sit and drink with me.
The South Country, st. 10

Of courtesy, it is much less
Than courage of heart or holiness,
Yet in my walks it seems to me
That the Grace of God is in courtesy.
Courtesy

Do you remember an inn,
Miranda? *Tarantella*

And the fleas that tease in the High Pyrenees,
And the wine that tasted of the tar?
Ib.

I said to Heart, "How goes it?" Heart replied:
"Right as a Ribstone Pippin!" But it lied. *The False Heart*

Now just imagine how it feels
When first your toes and then your heels,
And then by gradual degrees,
Your shins and ankles, calves and knees,
Are slowly eaten, bit by bit.
No wonder Jim detested it!
Cautionary Tales [1907]. *Jim*

The chief defect of Henry King
Was chewing little bits of string.
Ib. Henry King

"Oh, my friends, be warned by me,
That breakfast, dinner, lunch and tea
Are all the human frame requires . . ."
With that the wretched child expires.
Ib.

Matilda told such dreadful lies,
It made one gasp and stretch one's eyes;
Her aunt, who, from her earliest youth,
Had kept a strict regard for truth,
Attempted to believe Matilda:
The effort very nearly killed her.
Ib. Matilda

It happened that a few weeks later
Her aunt was off to the theater
To see that interesting play
The Second Mrs. Tanqueray. *Ib.*

For every time she shouted "Fire!"
They only answered "Little liar!"
And therefore when her aunt returned,
Matilda, and the house, were burned.
Cautionary Tales. Matilda

The nicest child I ever knew
Was Charles Augustus Fortescue.
Ib. Charles Augustus Fortescue

Pale Ebenezer thought it wrong to fight,
But Roaring Bill (who killed him) thought it right. *The Pacifist*

When I am dead, I hope it may be said:
"His sins were scarlet, but his books were read." *On His Books*

BENJAMIN NATHAN CARDOZO
1870–1938

What has once been settled by a precedent will not be unsettled overnight, for certainty and uniformity are gains not lightly to be sacrificed. Above all is this true when honest men have shaped their conduct on the faith of the pronouncement.
The Paradoxes of Legal Science [1928]

As I search the archives of my memory, I seem to discern six types or methods [of judicial writing] which divide themselves from one another with measurable distinctness. There is the type magisterial or imperative; the type laconic or sententious; the type conversational or homely; the type refined or artificial, smelling of the lamp,[1] verging at times upon preciosity or euphuism; the type demonstrative or persuasive; and finally the type tonsorial or agglutinative, so called from the shears and the pastepot which are its implements and emblem.
Law and Literature [1931]

[The Constitution] was framed upon the theory that the peoples of the several states must sink or swim together, and that in the long run pros-

[1] See Pytheas, p. 101b.

perity and salvation are in union and not division.

Baldwin v. Seelig, 294 U.S. 511, 523 [1935]

Freedom of expression is the matrix, the indispensable condition, of nearly every other form of freedom.

Palko v. Connecticut, 302 U.S. 319, 327 [1937]

ARTHUR J. LAMB
1870–1928

Her beauty was sold for an old man's gold,
She's a bird in a gilded cage.

A Bird in a Gilded Cage [1900]

SIR HARRY LAUDER
1870–1950

Oh, it's nice to get up in the mornin',
But it's nicer to lie in bed. *Song*

Just a wee doch-an'-dorris
Before we gang awa' . . .
If y' can say
It's a braw brecht moonlecht necht,
Yer a' recht, that's a'. *Song*

Roamin' in the gloamin'. *Song*

I Love a Lassie. *Title of song*

NIKOLAI LENIN
[VLADIMIR ILICH ULYANOV]
1870–1924

Political institutions are a superstructure resting on an economic foundation.

The Three Sources and Three Constituent Parts of Marxism[1] *[1913]*

Every cook has to learn how to govern the state.

Will the Bolsheviks Retain Government Power [1917]

The war is relentless: it puts the alternative in a ruthless relief: either to perish, or to catch up with the advanced countries and outdistance them, too, in economic matters.[1]

The Impending Catastrophe and How to Fight It [1917]

Communism is Soviet government plus the electrification of the whole country.

New External and Internal Position and the Problems of the Party [1920]

When we say "the state," the state it is we, it is the proletariat, it is the advanced guard of the working class.

Speech [May 27, 1922]

It is true that liberty is precious — so precious that it must be rationed.

Attributed. Quoted by SIDNEY AND BEATRICE WEBB *in Soviet Communism: A New Civilization? [1936], p. 1036*

ROSCOE POUND
1870–1964

The law must be stable, but it must not stand still.

Introduction to the Philosophy of Law [1922]

SAKI
[HECTOR HUGH MUNRO]
1870–1916

The cook was a good cook, as cooks go; and as cooks go she went.

Reginald [1904]. Reginald on Besetting Sins

[1] Translated by MAX EASTMAN.

[1] We have caught up with and outdistanced the advanced countries politically by having built the proletarian dictatorship. But this is not enough. We have to catch up with and outdistance the advanced countries also economically. — JOSEPH STALIN, *Speech* [November 19, 1928]

When we sent the first Sputniks into cosmos . . . the whole world saw that the Soviet Union has by far outdistanced the United States of America in important branches of science and technology. Even President John Kennedy was forced to admit that the United States are confronted by the difficult problem of catching up with the Soviet Union in this field. As you see, the expression "catch up with" has appeared in the American vocabulary too. — NIKITA KHRUSHCHEV, *Report to the XXII Congress of the Party [October 17, 1961]*

Women and elephants never forget an injury.

Reginald. Reginald on Besetting Sins

I might have been a goldfish in a glass bowl for all the privacy I got.

Ib. The Innocence of Reginald

The Western custom of one wife and hardly any mistresses.

Reginald in Russia [1910]. *A Young Turkish Catastrophe*

Hating anything in the way of ill-natured gossip ourselves, we are always grateful to those who do it for us and do it well.

Ib. The Soul of Laploshka

Poverty keeps together more homes than it breaks up.

The Chronicles of Clovis [1911]. *Esmé*

"After all, it's not my Axminster," was Tobermory's rejoinder.

Ib. Tobermory

Sredni Vashtar went forth,
His thoughts were red thoughts and his teeth were white.
His enemies called for peace, but he brought them death.
Sredni Vashtar the Beautiful.

Ib. Sredni Vashtar

His socks compelled one's attention without losing one's respect.

Ib. Ministers of Grace

Sherard Blaw, the dramatist who had discovered himself, and who had given so ungrudgingly of his discovery to the world.

The Unbearable Bassington [1912]

The sacrifices of friendship were beautiful in her eyes as long as she was not asked to make them.

Beasts and Super-Beasts [1914]. *Fur*

"The man is a common murderer."
"A common murderer, possibly, but a very uncommon cook."

Ib. The Blind Spot

Waldo is one of those people who would be enormously improved by death.

Beasts and Super-Beasts. The Feast of Nemesis

Children with Hyacinth's temperament don't know better as they grow older; they merely know more.

The Toys of Peace [1919]. *Hyacinth*

In baiting a mousetrap with cheese, always leave room for the mouse.

The Square Egg [1924]. *The Infernal Parliament*

A little inaccuracy sometimes saves tons of explanation.

Ib. The Comments of Moung Ka

T. LAURENCE SEIBERT

fl. 1900

Casey Jones! Orders in his hand.
Casey Jones! Mounted to the cabin,
Took his farewell journey to that promised land.

Casey Jones [1900]; *adapted from verses by* WALLACE SAUNDERS,[1] *set to music by* EDDIE NEWTON

STEPHEN CRANE

1871–1900

They were going to look at war, the red animal — war, the blood-swollen god.

The Red Badge of Courage [1895], *ch.* 3

[1] Of the many versions of this traditional ballad, the most familiar is printed in CARL SANDBURG'S *The American Songbag* [1927]. It begins:

Come all you rounders, for I want you to hear
The story of a brave engineer.
Casey Jones was the rounder's name,
On a big eight-wheeler of a mighty fame.

To the memory of the locomotive engineer whose name as "Casey Jones" became a part of folklore and the American language. "For I'm going to run till she leaves the rail—or make it on time with the southbound mail."—*Inscription on monument to* JOHN LUTHER JONES [*1864–1900*], *in Calvary Cemetery, Jackson, Tennessee*

It was surprising that Nature had gone tranquilly on with her golden process in the midst of so much deviltment.

The Red Badge of Courage, ch. 5

At times he regarded the wounded soldiers in an envious way. He conceived persons with torn bodies to be peculiarly happy. He wished that he, too, had a wound, a red badge of courage. *Ib. 9*

The red sun was pasted in the sky like a wafer. *Ib.*

He had fought like a pagan who defends his religion. *Ib. 17*

He had been to touch the great death, and found that, after all, it was but the great death. He was a man. *Ib. 24*

None of them knew the color of the sky. *The Open Boat* [1898]

When it came night, the white waves paced to and fro in the moonlight, and the wind brought the sound of the great sea's voice to the men on shore, and they felt that they could then be interpreters. *Ib. Last line*

A man said to the universe:
"Sir, I exist!"
"However," replied the universe,
"The fact has not created in me
A sense of obligation."

War Is Kind [1899]. *Fragment*

THOMAS AUGUSTINE DALY
1871–1948

Sing clear, O throstle,
Thou golden-tongued apostle
And little brown-frocked brother
Of the loved Assisian! *To a Thrush*

WILLIAM HENRY DAVIES
1871–1940

What is this life if, full of care,
We have no time to stand and stare? [1]

Leisure

[1] See Browning, p. 668a.

THEODORE DREISER
1871–1945

Our civilization is still in a middle stage, scarcely beast, in that it is no longer wholly guided by instinct; scarcely human, in that it is not yet wholly guided by reason.

Sister Carrie [1900]

I acknowledge the Furies, I believe in them, I have heard the disastrous beating of their wings.

To Grant Richards [1911]

Oh, the moon is fair tonight along the Wabash,
From the fields there comes the breath of new-mown hay;
Through the sycamores the candle lights are gleaming
On the banks of the Wabash, far away.

On the Banks of the Wabash, chorus [1]

ARTHUR GUITERMAN
1871–1943

The finest thing in London is the Bobby; [2]
Benignant information is his hobby.

The Lyric Baedeker. London

Amoebas at the start
Were not complex;
They tore themselves apart
And started Sex. *Sex, st. 1*

Of all cold words of tongue or pen
The worst are these: "I knew him when — " [3]

Prophets in Their Own Country

RALPH HODGSON
1871–1962

'Twould ring the bells of Heaven
The wildest peal for years,

[1] Dreiser's brother, Paul Dreiser, is credited with writing the song, but according to H. L. Mencken, Dreiser wrote the chorus.

[2] The constable with lifted hand
Conducting the orchestral Strand.

STEPHEN PHILLIPS [1864–1915], *The Wife*

[3] See Whittier, p. 626a.

If Parson lost his senses
And people came to theirs,
And he and they together
Knelt down with angry prayers
For tamed and shabby tigers
And dancing dogs and bears,
And wretched, blind pit ponies,
And little hunted hares.
The Bells of Heaven

But oh, the den of wild things in
The darkness of her eyes!
The Gypsy Girl

God loves an idle rainbow
No less than laboring seas.
A Wood Song

Time, you old gypsy man,
Will you not stay,
Put up your caravan
Just for one day?
Time, You Old Gypsy Man, st. 1

Pity him, this fallen chief,
All his splendor, all his strength,
All his beauty's breadth and length
Dwindled down with shame and grief,
Half the bull he was before,
Bones and leather, nothing more.
The Bull

Oh, had our simple Eve
Seen through the make-believe!
Had she but known the
Pretender he was!
Out of the boughs he came,
Whispering still her name,
Tumbling in twenty rings
Into the grass. *Eve, st. 5*

How they all pitied
Poor motherless Eve! *Ib.*

I climbed the hill as light fell short,
And rooks came home in scramble sort. *The Song of Honor*

I stood upon that silent hill
And stared into the sky until
My eyes were blind with stars and still
I stared into the sky. *Ib.*

Reason has moons, but moons not hers
Lie mirrored on her sea,
Confounding her astronomers,
But O! delighting me. *Reason*

I saw with open eyes
Singing birds sweet
Sold in the shops
For the people to eat,
Sold in the shops of
Stupidity Street.

I saw in vision
The worm in the wheat,
And in the shops nothing
For people to eat;
Nothing for sale in
Stupidity Street. *Stupidity Street*

JAMES WELDON JOHNSON
1871–1938

We have come over a way that with tears has been watered,
We have come, treading our path through the blood of the slaughtered.
Lift Every Voice and Sing [1900], *st. 2*

O black and unknown bards of long ago,
How came your lips to touch the sacred fire?
How, in your darkness, did you come to know
The power and beauty of the minstrel's lyre?
O Black and Unknown Bards, st. 1

And God stepped out on space,
And He looked around and said,
"I'm lonely —
I'll make me a world."
God's Trombones [1927]. *The Creation, st. 1*

And God smiled again,
And the rainbow appeared,
And curled itself around his shoulder.
Ib. st. 7

With his head in his hands,
God thought and thought,
Till he thought: I'll make me a man!
Ib. st. 10

Find Sister Caroline . . .
And she's tired —

She's weary —
Go down, Death, and bring her to me.
God's Trombones. Go Down, Death, st. 5

CHARLES RANN KENNEDY
1871–1950

A peculiar kind of fear they call courage.
The Terrible Meek [1912]

The meek, the terrible meek, the fierce agonizing meek, are about to enter into their inheritance. *Ib.*

WILBUR DICK NESBIT
1871–1927

Each page of them Quotations that this Bartlett man got out
Is sure to have old Ibid's prose or poems strung about.
Old Ibid, st. 2

HERBERT GEORGE PONTING
1871–1935

On the outside grows the furside, on the inside grows the skinside;
So the furside is the outside, and the skinside is the inside.[1]
The Sleeping Bag[2]

MARCEL PROUST
1871–1922

When from a long distant past nothing subsists, after the people are dead, after the things are broken and scattered, still, alone, more fragile, but with more vitality, more unsubstantial, more persistent, more faithful, the smell and taste of things remain poised a long time, like souls, ready to remind us, waiting and hoping for their moment, amid the ruins of all the rest; and bear unfaltering, in the tiny and almost impalpable drop of their essence, the vast structure of recollection.
Remembrance of Things Past[1] [1913–1926]. *Swann's Way*

In his younger days a man dreams of possessing the heart of the woman whom he loves; later, the feeling that he possesses the heart of a woman may be enough to make him fall in love with her. *Ib.*

What artists call posterity is the posterity of the work of art.
Ib. Within a Budding Grove, pt. I

Not only does one not retain all at once the truly rare works, but even within such works it is the least precious parts that one perceives first. Less deceptive than life, these great masterpieces do not give us their best at the beginning.[2]
Ib.

The time which we have at our disposal every day is elastic; the passions that we feel expand it, those that we inspire contract it; and habit fills up what remains. *Ib.*

Like everybody who is not in love, he imagined that one chose the person whom one loved after endless deliberations and on the strength of various qualities and advantages.
Ib. Cities of the Plain, pt. I

We passionately long that there may be another life in which we shall be similar to what we are here below. But

[1] When he killed the Mudjokivis,
Of the skin he made him mittens,
Made them with the fur side inside,
Made them with the skin side outside,
He, to get the warm side inside,
Put the inside skin side outside;
He, to get the cold side outside,
Put the warm side fur side inside.
That's why he put the fur side inside,
Why he put the skin side outside,
Why he turned them inside outside —
Anonymous, The Modern Hiawatha

[2] For *The South Polar Times,* Midwinter Day [June 22, 1911], prepared by the men of Captain Robert Falcon Scott's last Antarctic expedition. Ponting was the photographer for the Scott expedition.

[1] *À la Recherche du Temps Perdu,* translated by C. K. Scott Moncrieff, except the last section, *The Past Recaptured,* which was translated by Frederick A. Blossom.

[2] See Daniel Gregory Mason, p. 915b.

we do not pause to reflect that, even without waiting for that other life, in this life, after a few years we are unfaithful to what we have been, to what we wished to remain immortally.

Remembrance of Things Past. Cities of the Plain, pt. II

It is often simply from want of the creative spirit that we do not go to the full extent of suffering. And the most terrible reality brings us, with our suffering, the joy of a great discovery, because it merely gives a new and clear form to what we have long been ruminating without suspecting it. *Ib.*

The bonds that unite another person to ourself exist only in our mind. Memory as it grows fainter relaxes them, and notwithstanding the illusion by which we would fain be cheated and with which, out of love, friendship, politeness, deference, duty, we cheat other people, we exist alone. Man is the creature that cannot emerge from himself, that knows his fellows only in himself; when he asserts the contrary, he is lying. *Ib. The Sweet Cheat Gone*

We do not succeed in changing things according to our desire, but gradually our desire changes. The situation that we hoped to change because it was intolerable becomes unimportant. We have not managed to surmount the obstacle, as we were absolutely determined to do, but life has taken us round it, led us past it, and then if we turn round to gaze at the remote past, we can barely catch sight of it, so imperceptible has it become. *Ib.*

There is not a woman in the world the possession of whom is as precious as that of the truths which she reveals to us by causing us to suffer. *Ib.*

We are healed of a suffering only by experiencing it to the full. *Ib.*

Happiness is beneficial for the body but it is grief that develops the powers of the mind.

Ib. The Past Recaptured

Only through art can we get outside of ourselves and know another's view of the universe which is not the same as ours and see landscapes which would otherwise have remained unknown to us like the landscapes of the moon. Thanks to art, instead of seeing a single world, our own, we see it multiply until we have before us as many worlds as there are original artists. . . . And many centuries after their core, whether we call it Rembrandt or Vermeer, is extinguished, they continue to send us their special rays.

The Maxims of Marcel Proust [1]

ERNEST RUTHERFORD
1871–1937

We cannot control atomic energy to an extent which would be of any value commercially, and I believe we are not likely ever to be able to do so.

Speech to the British Association for the Advancement of Science [1933]

JOHN MILLINGTON SYNGE
1871–1909

What is the price of a thousand horses against a son where there is one son only? *Riders to the Sea* [1904]

When I was writing *The Shadow of the Glen* I got more aid than any learning could have given me from a chink in the floor of the old Wicklow house where I was staying, that let me hear what was being said by the servant girls in the kitchen.

The Playboy of the Western World [1907], *preface*

Drink a health to the wonders of the Western world, the pirates, preachers, poteen-makers, with the jobbing jockies; parching peelers, and the juries fill their stomachs selling judgments of the English law. *Ib. act II*

[1] Edited and translated by JUSTIN O'BRIEN [1948].

May I meet him with one tooth and it aching, and one eye to be seeing seven and seventy divils in the twists of the road, and one old timber leg on him to limp into the scalding grave. There he is now crossing the strands, and that the Lord God would send a high wave to wash him from the world.[1]

The Playboy of the Western World, act II

Aid me for to win her, and I'll be asking God to stretch a hand to you in the hour of death, and lead you short cuts through the Meadows of Ease, and up the floor of Heaven to the Footstool of the Virgin's Son. *Ib.*

They're cheering a young lad, the champion playboy of the Western World. *Ib. III*

A man who is not afraid of the sea will soon be drowned, he said, for he will be going out on a day he shouldn't. But we do be afraid of the sea, and we do only be drownded now and again.

The Aran Islands [1907]

There is no language like the Irish for soothing and quieting. *Ib.*

A translation is no translation, he said, unless it will give you the music of a poem along with the words of it. *Ib.*

I knew the stars, the flowers, and the birds,
The gray and wintry sides of many glens,
And did but half remember human words,
In converse with the mountains, moors, and fens. *Prelude* [1910]

[1] May the grass grow at your door and the fox build his nest on your hearthstone. May the light fade from your eyes, so you never see what you love. May your own blood rise against you, and the sweetest drink you take be the bitterest cup of sorrow. May you die without benefit of clergy; may there be none to shed a tear at your grave, and may the hearthstone of hell be your best bed forever. — *Traditional Wexford curse*

PAUL VALÉRY
1871–1945

The folly of mistaking a paradox for a discovery, a metaphor for a proof, a torrent of verbiage for a spring of capital truths, and oneself for an oracle, is inborn in us.

Introduction to the Method of Leonardo da Vinci[1] [1895]

Collect all the facts that can be collected about the life of Racine and you will never learn from them the art of his verse. All criticism is dominated by the outworn theory that the man is the cause of the work as in the eyes of the law the criminal is the cause of the crime. Far rather are they both the effects. *Ib.*

The sea, the ever renewing sea![2]

Charmes [1922]. *Le Cimitière Marin*

The wind is rising . . . we must attempt to live.[3] *Ib.*

Poetry is simply literature reduced to the essence of its active principle. It is purged of idols of every kind, of realistic illusions, of any conceivable equivocation between the language of "truth" and the language of "creation."

Littérature [1930]

An intelligent woman is a woman with whom one can be as stupid as one wants.

Mauvaises Pensées et Autres [1941]

The painter should not paint what he sees, but what will be seen. *Ib.*

That which has always been accepted by everyone, everywhere, is almost certain to be false. *Tel Quel* [1943]

God created man, and finding him not sufficiently alone, gave him a female companion so that he might feel his solitude more acutely. *Ib.*

[1] Translated by THOMAS MCGREEVY.
[2] La mer, la mer toujours recommence!
[3] Le vent se leve . . . il faut tenter de vivre.

The purpose of psychology is to give us a completely different idea of the things we know best. *Tel Quel*

WILBUR WRIGHT
1867–1912
AND
ORVILLE WRIGHT
1871–1948

Success/ four flights Thursday morning/ all against twenty-one-mile wind/ started from level with engine power alone/ average speed through air thirty-one miles/ longest fifty-nine seconds/ inform press/ home Christmas.

Telegram to the Reverend Milton Wright, from Kitty Hawk, N.C. [*December 17, 1903*]

EVERARD JACK APPLETON
1872–1931

Somewhere she waits to make you win,
Your soul in her firm white hands;
Somewhere the gods have made for you
The woman who understands.
The Woman Who Understands

SIR MAX BEERBOHM
1872–1956

Most women are not so young as they are painted.
A Defense of Cosmetics

Zuleika, on a desert island, would have spent most of her time in looking for a man's footprint.
Zuleika Dobson [1911], *ch. 2*

She was hardly more affable than a cameo. *Ib. 3*

The dullard's envy of brilliant men is always assuaged by the suspicion that they will come to a bad end. *Ib. 4*

Ordinary saints grow faint to posterity; whilst quite ordinary sinners pass vividly down the ages. *Ib. 6*

She was one of the people who say "I don't know anything about music really, but I know what I like." [1]
Zuleika Dobson, ch. 9

Of all the objects of hatred, a woman once loved is the most hateful.
Ib. 13

I have known no man of genius who had not to pay, in some affliction or defect either physical or spiritual, for what the gods had given him.
No. 2. The Pines

It seems to be a law of nature that no man ever is loth to sit for his portrait. A man may be old, he may be ugly, he may be burdened with grave responsibilities to the nation, and that nation be at a crisis of its history; but none of these considerations, nor all of them together, will deter him from sitting for his portrait.
Quia Imperfectum

To say that a man is vain means merely that he is pleased with the effect he produces on other people. A conceited man is satisfied with the effect he produces on himself. *Ib.*

Strange, when you come to think of it, that of all the countless folk who have lived before our time on this planet not one is known in history or in legend as having died of laughter.
Laughter

The past is a work of art, free of irrelevancies and loose ends.
Comment

LÉON BLUM
1872–1950

Life does not give itself to one who tries to keep all its advantages at once. I

[1] Bromide no. 1. — GELETT BURGESS, *Are You a Bromide?* [1906]
In art I pull no highbrow stuff,
I know what I like, and that's enough.
WILLIAM W. WOOLLCOTT [1877–1949], *I Am a One Hundred Percent American, st. 3*

have often thought morality may perhaps consist solely in the courage of making a choice. *On Marriage*

No government can remain stable in an unstable society and an unstable world.

À l'Échelle Humaine [1945]

JAMES BONE
1872–1962

The mighty fleet of Wren, with their topgallants and mainsails of stone.

The London Perambulator [1925]

PATRICK REGINALD CHALMERS
1872–1942

"I find," said 'e, "things very much as 'ow I've always found,
For mostly they goes up and down or else goes round and round."

Roundabouts and Swings, st. 2

What's lost upon the roundabouts we pulls up on the swings! *Ib.*

CALVIN COOLIDGE
1872–1933

There is no right to strike against the public safety by anybody, anywhere, any time.

Telegram to Samuel Gompers, president of the American Federation of Labor, on the Boston police strike [*September 14, 1919*]

One with the law is a majority.

Speech [*July 27, 1920*]

Inflation is repudiation.

Speech, Chicago [*January 11, 1922*]

The business of America is business.

Speech to the Society of American Newspaper Editors [*January 17, 1925*]

They hired the money, didn't they?

Referring to the European war debts [1925]

I do not choose to run for President in 1928.

Statement to reporters [*August 2, 1927*]

I love Vermont because of her hills and valleys, her scenery and invigorating climate, but most of all because of her indomitable people.

Address from train platform, Bennington, Vermont [*September 21, 1928*]

If you don't say anything, you won't be called on to repeat it. *Saying*

He said he was against it.

On being asked what a clergyman preaching on sin had said

PAUL LAURENCE DUNBAR
1872–1906

Folks ain't got no right to censuah otha folks about dey habits;
Him dat giv' de squir'ls de bushtails made de bobtails fu' de rabbits.

Accountability

It's easy 'nough to titter w'en de stew is smokin' hot,
But hit's mighty ha'd to giggle w'en dey's nuffin' in de pot.

Philosophy

LEARNED HAND
1872–1961

You may ask what then will become of the fundamental principles of equity and fair play which our constitutions enshrine; and whether I seriously believe that unsupported they will serve merely as counsels of moderation. I do not think that anyone can say what will be left of those principles; I do not know whether they will serve only as counsels; but this much I think I do know — that a society so riven that the spirit of moderation is gone, no court *can* save; that a society where that spirit flourishes, no court *need* save; that in a

society which evades its responsibility by thrusting upon the courts the nurture of that spirit, that spirit in the end will perish.

The Contribution of an Independent Judiciary to Civilization [1942]

Justice, I think, is the tolerable accommodation of the conflicting interests of society, and I don't believe there is any royal road to attain such accommodations concretely.

From PHILIP HAMBURGER, *The Great Judge* [1946]

"I beseech ye in the bowels of Christ, think that ye may be mistaken." [1] I should like to have that written over the portals of every church, every school, and every courthouse, and, may I say, of every legislative body in the United States. I should like to have every court begin, "I beseech ye in the bowels of Christ, think that we may be mistaken."

Morals in Public Life [1951]

I had rather take my chance that some traitors will escape detection than spread abroad a spirit of general suspicion and distrust, which accepts rumor and gossip in place of undismayed and unintimidated inquiry.

Speech to the Board of Regents, University of the State of New York [*October 24, 1952*]

That community is already in the process of dissolution where each man begins to eye his neighbor as a possible enemy, where nonconformity with the accepted creed, political as well as religious, is a mark of disaffection; where denunciation, without specification or backing, takes the place of evidence; where orthodoxy chokes freedom of dissent; where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists, to win or lose. *Ib.*

[1] See Oliver Cromwell, p. 328a.

The mutual confidence on which all else depends can be maintained only by an open mind and a brave reliance upon free discussion.

Speech to the Board of Regents, University of the State of New York

JOHN McCRAE
1872–1918

In Flanders fields the poppies blow
Between the crosses, row on row.

In Flanders Fields [1915], *st.* 1

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields. *Ib. st.* 3

PATRICK F. O'KEEFE
1872–1934

Say It with Flowers.[1]

Slogan for the Society of American Florists [1917]

JOSÉ ENRIQUE RODÓ
1872–1917

To govern is to populate, assimilating in the beginning, then educating and selecting. *Ariel*

BERTRAND RUSSELL
1872–

Thus mathematics may be defined as the subject in which we never know what we are talking about, nor whether what we are saying is true.

Recent Work on the Principles of Mathematics [1901], *in International Monthly, vol. 4, p. 84*

Mathematics, rightly viewed, posesses not only truth, but supreme beauty — a beauty cold and austere, like that of

[1] Say It with Music. — *Title of song by* IRVING BERLIN [1921]

sculpture, without appeal to any part of our weaker nature, without the gorgeous trappings of painting or music, yet sublimely pure, and capable of a stern perfection such as only the greatest art can show.[1]

The Study of Mathematics [1902]

Mathematics takes us still further from what is human, into the region of absolute necessity, to which not only the actual world, but every possible world, must conform. *Ib.*

It is preoccupation with possession, more than anything else, that prevents men from living freely and nobly.

Principles of Social Reconstruction [1917]

The psychology of adultery has been falsified by conventional morals, which assume, in monogamous countries, that attraction to one person cannot coexist with a serious affection for another. Everybody knows that this is untrue.

Marriage and Morals [1929], *ch. 16*

To fear love is to fear life, and those who fear life are already three parts dead. *Ib.*

A good society is a means to a good life for those who compose it; not something having a kind of excellence on its own account.

Authority and the Individual [1949]

Fear is the main source of superstition, and one of the main sources of cruelty. To conquer fear is the beginning of wisdom.

An Outline of Intellectual Rubbish [1950]

ELLERY SEDGWICK
1872–1960

Autobiographies ought to begin with Chapter Two.

The Happy Profession [1946], *ch. 1*

In America, getting on in the world means getting out of the world we have known before. *Ib.*

[1] See Millay, p. 1023b.

ALBERT PAYSON TERHUNE
1872–1942

He was red-gold-and-snow of coat, a big slender youngster, with the true "look of eagles" in his deepset dark eyes.

The Heart of a Dog [1924], *ch. 8*

CARL LOTUS BECKER
1873–1945

Economic distress will teach men, if anything can, that realities are less dangerous than fancies, that fact-finding is more effective than fault-finding.

Progress and Power [1935]

The significance of man is that he is that part of the universe that asks the question, What is the significance of Man? He alone can stand apart imaginatively and, regarding himself and the universe in their eternal aspects, pronounce a judgment: The significance of man is that he is insignificant and is aware of it. *Ib.*

Those of us who think that we are a nation of starry-eyed idealists[1] who have been twice tricked by the British into a European war in order to pull their chestnuts out of the fire[2] have read the history of this country to little purpose. . . . The truth is rather that the existence and friendliness of the British Empire and the power of the British Fleet have for more than a century enabled us to roast our own chestnuts at leisure and eat them in security. *Ib.*

GEORGE BENNARD
1873–

I will cling to the old rugged cross,
And exchange it some day for a crown.

The Old Rugged Cross [1913] *refrain*

[1] See Henry Agard Wallace, p. 1010b.
[2] See Molière, p. 360b.

GUY WETMORE CARRYL
1873–1904

Thank God for peace! Thank God for peace, when the great gray ships come in!
When the Great Gray Ships Come In [*New York Harbor, August 20, 1898*], *st. 4*

ARTHUR CHAPMAN
1873–1935

Out where the handclasp's a little stronger,
Out where the smile dwells a little longer,
That's where the West begins.
Out Where the West Begins, st. 1

Out where the skies are a trifle bluer,
Out where friendship's a little truer.
Ib. st. 2

Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And a man makes friends without half trying. *Ib. st. 3*

SIDONIE-GABRIELLE COLETTE
1873–1954

Those pleasures so lightly called physical. *Mélanges*

Whether you are dealing with an animal or a child, to convince is to weaken. *Le Pur et l'Impur*

WALTER DE LA MARE
1873–1956

Slowly, silently, now the moon
Walks the night in her silver shoon.
Silver

Here lies a most beautiful lady,
Light of step and heart was she;
I think she was the most beautiful lady
That ever was in the West Country.
An Epitaph

"Is there anybody there?" said the Traveler,
Knocking on the moonlit door;
And his horse in the silence champed the grasses
Of the forest's ferny floor.
The Listeners

"Tell them that I came, and no one answered,
That I kept my word," he said. *Ib.*

Look thy last on all things lovely,
Every hour — let no night
Seal thy sense in deathly slumber
Till to delight
Thou hast paid thy utmost blessing;
Since that all things thou wouldst praise
Beauty took from those who loved them
In other days. *Fare Well, st. 3*

Nought but vast sorrow was there —
The sweet cheat gone. *The Ghost*

Who said "Peacock Pie"?
The old king to the sparrow:
Who said "Crops are ripe"?
Rust to the harrow.
The Song of the Mad Prince

Who said, "Ay, mum's the word"?
Ib.

Life's troubled bubble broken. *Ib.*

No lovelier hills than thine have laid
My tired thoughts to rest:
No peace of lovelier valleys made
Like peace within my breast.
England, st. 1

Poor Jim Jay
Got stuck fast
In Yesterday. *Jim Jay*

It's a very odd thing —
As odd as can be —
That whatever Miss T. eats
Turns into Miss T. *Miss T.*

Three jolly gentlemen,
In coats of red,
Rode their horses
Up to bed. *The Huntsmen*

Be not too wildly amorous of the far,
Nor lure thy fantasy to its utmost scope.
The Imagination's Pride

Bang! Now the animal
Is dead and dumb and done.
Nevermore to peep again, creep again, leap again,
Eat or sleep or drink again, oh, what fun!
Hi!

MARK FENDERSON
1873–1944

What's the use? Yesterday an egg, tomorrow a feather duster.
Caption of cartoon: The Dejected Rooster

FORD MADOX [HUEFFER] FORD
1873–1939

This is the saddest story I have ever heard.
The Good Soldier [1915], *first line*

Only two classes of books are of universal appeal: the very best and the very worst. *Joseph Conrad* [1924]

WILLIAM GREEN
1873–1952

The labor union is an elemental response to the human instinct for group action in dealing with group problems.
Speech [1925]

PERCY HAMMOND
1873–1936

The female knee is a joint and not an entertainment. *Dramatic review*

ALFRED JARRY
1873–1907

Mother Ubu, you're very ugly today. Is it because we have company?
Ubu Roi [1896]

O the despair of Pygmalion, who might have created a statue and only made a woman!
L'Amour Absolu [1899]

DANIEL GREGORY MASON
1873–1953

The ideal of independence requires resistance to the herd spirit now so widespread, to our worship of quantity and indifference to quality, to our unthinking devotion to organization, standardization, propaganda, and advertising. *Artistic Ideals* [1927]

Art of any profundity can be appreciated only slowly, gradually, in leisurely contemplation.[1] *Ib.*

GEORGE EDWARD MOORE
1873–1958

It appears to me that in Ethics, as in all other philosophical studies, the difficulties and disagreements, of which history is full, are mainly due to a very simple cause: namely to the attempt to answer questions, without first discovering precisely *what* question it is which you desire to answer.
Principia Ethica [1903], *preface*

DWIGHT WHITNEY MORROW
1873–1931

Any party which takes credit for the rain must not be surprised if its opponents blame it for the drought.
Saying

ALBERT JAY NOCK
1873–1945

All Souls College, Oxford, planned better than it knew when it limited the number of its undergraduates to four; four is exactly the right number for any

[1] See Proust, p. 907b.

college which is really intent on getting results.

Memoirs of a Superfluous Man [1943], *III, ch. 3*

Money does not pay for anything, never has, never will. It is an economic axiom as old as the hills that goods and services can be paid for only with goods and services. *Ib. 13*

As sheer casual reading matter, I still find the English dictionary the most interesting book in our language.

Ib. IV, ch. 1

CHARLES PÉGUY
1873–1914

It's a nuisance, God said. When those French are gone,
No one will be left to understand certain things I do.

Les Sept Contre Paris

Surrender is essentially an operation by means of which we set about explaining instead of acting.

Les Cahiers de la Quinzaine [1905]

Homer is new and fresh this morning, and nothing, perhaps, is as old and tired as today's newspaper.

Note sur M. Bergson et la Philosophie Bergsonienne [1914]

Freedom is a system based on courage.

From HALÉVY, *Life of Charles Péguy*

SIME SILVERMAN[1]
1873–1933

Wall Street Lays An Egg.

Headline announcing stock market crash [*October 1929*]

[1] Silverman, who founded and edited the famous theatrical trade paper *Variety* [1905], had perhaps more influence on American slang than any man of his time.

Sticks Nix Hicks Pix.

Headline, meaning that rural audiences do not care for moving pictures dealing with country themes

ALFRED EMANUEL SMITH[1]
1873–1944

The kiss of death.

Alluding to Hearst's support of Ogden Mills, Smith's unsuccessful opponent for Governor of New York State [1926]

Let's look at the record.

Campaign speeches [1928]

The Governor of New York State does not have to be an acrobat.

Speech in behalf of Franklin D. Roosevelt [1928]

Nobody shoots at Santa Claus.

Campaign speeches [1936]

No matter how thin you slice it, it's still baloney. *Ib.*

HENRY MAJOR TOMLINSON
1873–1958

The sea is at its best at London, near midnight, when you are within the arms of a capacious chair, before a glowing fire, selecting phases of the voyages you will never make.

The Sea and the Jungle [1912]

The reader who is illuminated is, in a real sense, the poem.

Between the Lines [1930]

Bad and indifferent criticism of books is just as serious as a city's careless drainage. *Ib.*

[1] He is the Happy Warrior of the political battlefield. — FRANKLIN D. ROOSEVELT, *Nominating speech, Democratic National Convention* [June 26, 1924]. See Wordsworth, p. 515a.

Al Smith knew as much as any living man of the art of democratic government. — ELLERY SEDGWICK, *The Happy Profession* [1946], *ch. 17*

LENA GUILBERT FORD
d. 1915

Keep the home fires burning,
While your hearts are yearning;
Though your lads are far away
They dream of home.
There's a silver lining
Through the dark cloud shining;
Turn the dark cloud inside out,
Till the boys come home.
Keep the Home Fires Burning [1915]

SIR NORMAN ANGELL
1874–1967

The Great Illusion.
Title of book [1910] *on the futility of war*

MAURICE BARING
1874–1945

All theories of what a good play is, or how a good play should be written, are futile. A good play is a play which when acted upon the boards makes an audience interested and pleased. A play that fails in this is a bad play.
Have You Anything to Declare?

CHARLES AUSTIN BEARD
1874–1948
AND
MARY RITTER BEARD
1876–1958

At no time, at no place, in solemn convention assembled, through no chosen agents, had the American people officially proclaimed the United States to be a democracy. The Constitution did not contain the word or any word lending countenance to it, except possibly the mention of "We, the people," in the preamble . . . When the Constitution was framed no respectable person called himself or herself a democrat.
America in Midpassage [1939], *ch.* 17

GORDON BOTTOMLEY
1874–1948

Many deaths have place in men
Before they come to die;
Joys must be used and spent, and then
Abandoned and passed by.
New Year's Eve, 1913

When you destroy a blade of grass
You poison England at her roots.
To Ironfounders and Others

Your worship is your furnaces,
Which, like old idols, lost obscenes,
Have molten bowels; your vision is
Machines for making more machines.
Ib.

ANNA HEMPSTEAD BRANCH
1874–1937

Order is a lovely thing;
On disarray it lays its wing,
Teaching simplicity to sing.
The Monk in the Kitchen

His screaming stallions maned with whistling wind.
Nimrod Wars with the Angels

God wove a web of loveliness,
Of clouds and stars and birds,
But made not anything at all
So beautiful as words.
Songs for My Mother: Her Words, st. 5

ARTHUR HENRY REGINALD BULLER
1874–1944

There was a young lady named Bright,
Whose speed was far faster than light;
She set out one day
In a relative way,
And returned home the previous night.
Limerick [1]

[1] *Punch*, December 19, 1923.

GILBERT KEITH CHESTERTON
1874–1936

Likelier the barricades shall blare
Slaughter below and smoke above,
And death and hate and hell declare
That men have found a thing to love.
The Napoleon of Notting Hill [1906]

"The Christian ideal," it is said, "has not been tried and found wanting; it has been found difficult and left untried."
What's Wrong with the World [1910], *pt. I, ch. 5*

Nothing sublimely artistic has ever arisen out of mere art, any more than anything essentially reasonable has ever arisen out of pure reason. There must always be a rich moral soil for any great aesthetic growth.
A Defense of Nonsense [1911]

For the great Gaels of Ireland
Are the men that God made mad,
For all their wars are merry,
And all their songs are sad.[1]
The Ballad of the White Horse [1911], *bk. II*

And if ever ye ride in Ireland,
The jest may yet be said,
There is the land of broken hearts,
And the land of broken heads.
Ib. V

Every great literature has always been allegorical — allegorical of some view of the whole universe. *Ib.*

The whole difference between construction and creation is exactly this: that a thing constructed can only be loved after it is constructed; but a thing created is loved before it exists.
Preface to DICKENS, *Pickwick Papers*

[1] For the Young Gaels of Ireland
Are the lads that drive me mad;
For half their words need footnotes,
And half their rhymes are bad.
ARTHUR GUITERMAN [1871–1943], *The Young Celtic Poets, st. 2*

A good joke is the one ultimate and sacred thing which cannot be criticized. Our relations with a good joke are direct and even divine relations.
Preface to DICKENS, *Pickwick Papers*

The world will never starve for wonders; but only for want of wonder.
Inscription, General Motors Building, Century of Progress Exposition, Chicago

But they that fought for England,
Following a fallen star,
Alas, alas for England
They have their graves afar.
Elegy in a Country Churchyard

Strong gongs groaning as the guns boom far
(Don John of Austria is going to the war);
Stiff flags straining in the night blasts cold
In the gloom black-purple, in the glint old gold;
Torchlight crimson on the copper kettledrums,
Then the tuckets, then the trumpets, then the cannon, and he comes.
Lepanto [1915]

Cervantes on his galley sets the sword back in the sheath
(Don John of Austria rides homeward with a wreath).
And he sees across a weary land a straggling road in Spain,
Up which a lean and foolish knight forever rides in vain. *Ib.*

To an open house in the evening
Home shall men come,
To an older place than Eden
And a taller town than Rome.
The House of Christmas

Burn from my brain and from my breast
Sloth, and the cowardice that clings,
And stiffness and the soul's arrest:
And feed my brain with better things.
A Ballade of a Book Reviewer

The strangest whim has seized me . . . After all
I think I will not hang myself today.
A Ballade of Suicide

Don't ever take a fence down until you know the reason why it was put up.[1]
Ascribed to Chesterton by John F. Kennedy in a 1945 notebook

The face of Father Brown . . . could shine with ignorance as well as with knowledge.
The Scandal of Father Brown [1935]

St. George he was for England,
And before he killed the dragon
He drank a pint of English ale
Out of an English flagon.
The Englishman

Step softly, under snow or rain,
To find the place where men can pray;
The way is all so very plain
That we may lose the way.
The Wise Men

And Noah he often said to his wife when he sat down to dine,
"I don't care where the water goes if it doesn't get into the wine."
Wine and Water

Before the Roman came to Rye or out to Severn strode,
The rolling English drunkard made the rolling English road.
The Rolling English Road

Tea, although an Oriental,
Is a gentleman at least;
Cocoa is a cad and coward,
Cocoa is a vulgar beast.
The Song of Right and Wrong

I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.
The Donkey

The Yankee is a dab at electricity and crime,
He tells you how he hustles and it takes him quite a time,
I like his hospitality that's cordial and frank,
I do not mind his money but I do not like his swank.
A Song of Self-Esteem

SIR WINSTON SPENCER CHURCHILL[1]
1874–1965

I pass with relief from the tossing sea of Cause and Theory to the firm ground of Result and Fact.
The Malakand Field Force [1898]

It is better to be making the news than taking it; to be an actor rather than a critic. *Ib.*

Nothing in life is so exhilarating as to be shot at without result. *Ib.*

There are men in the world who derive as stern an exaltation from the proximity of disaster and ruin, as others from success. *Ib.*

Victory is the beautiful, bright-colored flower. Transport is the stem without which it could never have blossomed. *The River War* [1899]

Terminological inexactitude.
Speech, House of Commons [*February 22, 1906*]

The maxim of the British people is "Business as usual."
Speech, Guildhall [*November 9, 1914*]

Politics are almost as exciting as war, and quite as dangerous. In war you can only be killed once, but in politics many times. *Remark* [1920]

By being so long in the lowest form [at Harrow] I gained an immense advantage over the cleverer boys. . . . I got into my bones the essential structure of the ordinary British sentence — which is a noble thing. Naturally I

[1] He mobilized the English language and sent it into battle. — JOHN F. KENNEDY, on conferring honorary citizenship on Churchill [April 9, 1963]
See Roosevelt and Churchill, p. 974.

[1] See Robert Frost, p. 926a.

am biased in favor of boys learning English; I would make them all learn English: and then I would let the clever ones learn Latin as an honor, and Greek as a treat.

Roving Commission: My Early Life [1930]

It is a good thing for an uneducated man to read books of quotations. Bartlett's *Familiar Quotations* is an admirable work, and I studied it intently. The quotations when engraved upon the memory give you good thoughts. They also make you anxious to read the authors and look for more. *Ib.*

Come on now, all you young men, all over the world. You are needed more than ever now to fill the gap of a generation shorn by the war. You have not an hour to lose. You must take your places in life's fighting line. Twenty to twenty-five! These are the years! Don't be content with things as they are. "The earth is yours and the fullness thereof." Enter upon your inheritance, accept your responsibilities. Raise the glorious flags again, advance them upon the new enemies, who constantly gather upon the front of the human army, and have only to be assaulted to be overthrown. Don't take no for an answer, never submit to failure. Do not be fobbed off with mere personal success or acceptance. You will make all kinds of mistakes; but as long as you are generous and true, and also fierce, you cannot hurt the world or even seriously distress her. She was made to be wooed and won by youth. *Ib.*

Decided only to be undecided, resolved to be irresolute, adamant for drift, solid for fluidity, all-powerful to be impotent.[1]

While England Slept [1936]

Dictators ride to and fro upon tigers which they dare not dismount. And the tigers are getting hungry.[2] *Ib.*

[1] Of Stanley Baldwin's policies.

[2] He who rides a tiger is afraid to dismount. — WILLIAM SCARBOROUGH, *Chinese Proverbs* [1875], *no. 2082*

See Truman, p. 983a.

I have watched this famous island descending incontinently, fecklessly, the stairway which leads to a dark gulf. It is a fine broad stairway at the beginning, but after a bit the carpet ends. A little farther on there are only flagstones, and a little farther on still these break beneath your feet.

While England Slept

The German dictator, instead of snatching the victuals from the table, has been content to have them served to him course by course.

Speech on the Munich agreement, House of Commons [*October 5, 1938*]

That long [Canadian] frontier from the Atlantic to the Pacific Oceans, guarded only by neighborly respect and honorable obligations, is an example to every country and a pattern for the future of the world.

Speech in honor of R. B. Bennett, Canada Club, London [*April 20, 1939*]

I cannot forecast to you the action of Russia. It is a riddle wrapped in a mystery inside an enigma.

Radio broadcast [*October 1, 1939*]

For each and for all, as for the Royal Navy, the watchword should be, "Carry on, and dread nought."

Speech on traffic at sea, House of Commons [*December 6, 1939*]

I have nothing to offer but blood, toil, tears and sweat.[1]

First Statement as Prime Minister, House of Commons [*May 13, 1940*]

[1] Mollify it with thy tears, or sweat, or blood. — JOHN DONNE, *An Anatomy of the World* [1611], *I, 430–431*

Year after year they voted cent per cent,
Blood, sweat, and tear-wrung millions — why? for rent!

BYRON, *The Age of Bronze* [1823], *XIV*

See Prescott, p. 587a, and Garibaldi, p. 620a.

It [poetry] is forged slowly and patiently, link by link, with sweat and blood and tears. —

Victory at all costs, victory in spite of all terror, victory however long and hard the road may be; for without victory there is no survival.

First Statement as Prime Minister, House of Commons

We shall not flag or fail. We shall go on to the end. We shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender.

Speech on Dunkirk, House of Commons [*June 4, 1940*]

If we open a quarrel between the past and the present, we shall find that we have lost the future.

Speech, House of Commons [*June 18, 1940*]

Upon this battle [of Britain] depends the survival of Christian civilization. Upon it depends our own British life, and the long continuity of our institutions and our Empire. The whole fury and might of the enemy must very soon be turned on us. Hitler knows that he will have to break us in this island or lose the war. If we can stand up to him, all Europe may be free and the life of the world may move forward into broad, sunlit uplands. But if we fail, then the whole world, including the United States, including all that we have known and cared for, will sink into the abyss of a new Dark Age made more sinister, perhaps more protracted, by the lights of perverted science. Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say: "This was their finest hour."

Speech, House of Commons

We shall defend every village, every town and every city. The vast mass of London itself, fought street by street, could easily devour an entire hostile army; and we would rather see London laid in ruins and ashes than that it should be tamely and abjectly enslaved.

Radio broadcast [*July 14, 1940*]

Never in the field of human conflict was so much owed by so many to so few.

Tribute to the Royal Air Force, House of Commons [*August 20, 1940*]

The British Empire and the United States will have to be somewhat mixed up together in some of their affairs for mutual and general advantage. For my own part, looking out upon the future, I do not view the process with any misgivings. I could not stop it if I wished; no one can stop it. Like the Mississippi, it just keeps rolling along.[1] Let it roll. Let it roll on full flood, inexorable, irresistible, benignant, to broader lands and better days. *Ib.*

This wicked man Hitler, the repository and embodiment of many forms of soul-destroying hatred, this monstrous product of former wrongs and shame.

Radio broadcast [*September 11, 1940*]

Death and sorrow will be the companions of our journey; hardship our garment; constancy and valor our only shield. We must be united, we must be undaunted, we must be inflexible.

Report on the war, House of Commons [*October 8, 1940*]

LORD ALFRED DOUGLAS, *Collected Poems* [1919]
Their sweat, their tears, their blood bedewed the endless plain. — WINSTON S. CHURCHILL, *The Unknown War* [1931], referring to the armies of the Czar before the Russian Revolution

Churchill referred to his promise of blood, toil, tears and sweat in subsequent speeches on October 8, 1940, May 7 and December 2, 1941, and January 27 and November 10, 1942.

[1] Ol' Man River [Mississippi] . . . he keeps on rollin' along. — OSCAR HAMMERSTEIN 2ND [1927], *music by* JEROME KERN

We are waiting for the long-promised invasion. So are the fishes.

Radio broadcast to the French people [*October 21, 1940*]

History with its flickering lamp stumbles along the trail of the past, trying to reconstruct its scenes, to revive its echoes, and kindle with pale gleams the passion of former days. What is the worth of all this? The only guide to a man is his conscience; the only shield to his memory is the rectitude and sincerity of his actions. It is very imprudent to walk through life without this shield, because we are so often mocked by the failure of our hopes and the upsetting of our calculations; but with this shield, however the fates may play, we march always in the ranks of honor.

Tribute to Neville Chamberlain, House of Commons [*November 12, 1940*]

To die at the height of a man's career, the highest moment of his effort here in this world, universally honored and admired, to die while great issues are still commanding the whole of his interest, to be taken from us at a moment when he could already see ultimate success in view — is not the most unenviable of fates.[1]

Report on the war, House of Commons [*December 19, 1940*]

I do not resent criticism, even when, for the sake of emphasis, it parts for the time with reality.

Speech, House of Commons [*January 22, 1941*]

Here is the answer which I will give to President Roosevelt. . . . Give us the tools, and we will finish the job.

Radio broadcast [*February 9, 1941*]

[1] Lord Lothian, British Ambassador to the United States, died in Washington, December 12, 1940.

See Lord Lothian, p. 969b.

This is one of those cases in which the imagination is baffled by the facts.

Remark in the House of Commons following the parachute descent in Scotland of Rudolf Hess [*May 13, 1941*]

The British nation is unique in this respect. They are the only people who like to be told how bad things are, who like to be told the worst.

Report on the war, House of Commons [*June 10, 1941*]

A vile race of quislings[1] — to use the new word which will carry the scorn of mankind down the centuries.

Speech at St. James's Palace, London [*June 12, 1941*]

The destiny of mankind is not decided by material computation. When great causes are on the move in the world . . . we learn that we are spirits, not animals, and that something is going on in space and time, and beyond space and time, which, whether we like it or not, spells duty.

Radio broadcast to America on receiving an honorary degree of Doctor of Laws from the University of Rochester, New York [*June 16, 1941*]

Hitler is a monster of wickedness, insatiable in his lust for blood and plunder. Not content with having all Europe under his heel, or else terrorized into various forms of abject submission, he must now carry his work of butchery and desolation among the vast multitudes of Russia and of Asia. The terrible military machine, which we and the rest of the civilized world so foolishly, so supinely, so insensately allowed the Nazi gangsters to build up year by year from almost nothing, cannot stand idle lest it rust or fall to pieces. It must be in continual motion, grinding up

[1] Vidkun Quisling, head of the Nasjonal Samling party in Norway, who cooperated and collaborated with the Nazis when Germany invaded Norway [April 9, 1940]. Quisling was executed [October 23, 1945].

human lives and trampling down the homes and the rights of hundreds of millions of men. Moreover it must be fed, not only with flesh but with oil. So now this bloodthirsty guttersnipe must launch his mechanized armies upon new fields of slaughter, pillage and devastation.

Radio broadcast on the German invasion of Russia [*June 22, 1941*]

We will have no truce or parley with you [Hitler], or the grisly gang who work your wicked will. You do your worst — and we will do our best.

Speech, London County Council [*July 14, 1941*]

The V sign is the symbol of the unconquerable will of the occupied territories, and a portent of the fate awaiting the Nazi tyranny.

Message to the people of Europe on launching the V for Victory propaganda campaign [*July 20, 1941*]

Nothing is more dangerous in wartime than to live in the temperamental atmosphere of a Gallup Poll,[1] always feeling one's pulse and taking one's temperature.

Report on the war, House of Commons [*September 30, 1941*]

Do not let us speak of darker days; let us speak rather of sterner days. These are not dark days: these are great days — the greatest days our country has ever lived; and we must all thank God that we have been allowed, each of us according to our stations, to play a part in making these days memorable in the history of our race.

Address, Harrow School [*October 29, 1941*]

In the past we have had a light which flickered, in the present we have a light which flames, and in the future there will be a light which shines over all the land and sea.

Speech on war with Japan, House of Commons [*December 8, 1941*]

What kind of people do they [the Japanese] think we are?

Speech to United States Congress [*December 26, 1941*]

We have not journeyed all this way across the centuries, across the oceans, across the mountains, across the prairies, because we are made of sugar candy.

Speech to the Canadian Senate and House of Commons, Ottawa [*December 30, 1941*]

This is no time to speak of the hopes of the future, or the broader world which lies beyond our struggles and our victory. We have to win that world for which lies beyond our struggles and our sacrifices. We have not won it yet. The crisis is upon us. . . . In this strange, terrible world war there is a place for everyone, man and woman, old and young, hale and halt; service in a thousand forms is open. There is no room now for the dilettante, the weakling, for the shirker, or the sluggard. The mine, the factory, the dockyard, the salt sea waves, the fields to till, the home, the hospital, the chair of the scientist, the pulpit of the preacher — from the highest to the humblest tasks, all are of equal honor; all have their part to play.

Ib.

When I warned [the French] that Britain would fight on alone whatever they did, their generals told their prime minister and his divided cabinet, "In three weeks England will have her neck wrung like a chicken." Some chicken; some neck.

Ib.

The late M. Venizelos[1] observed that in all her wars England — he

[1] Dr. George H. Gallup founded the British Institute of Public Opinion in 1936.

[1] Eleutherios Venizelos [1864–1936], Greek statesman.

should have said Britain, of course — always wins one battle — the last.

Speech at the Lord Mayor's Day Luncheon, London [*November 10, 1942*]

Now this is not the end. It is not even the beginning of the end.[1] But it is, perhaps, the end of the beginning.

Ib.

I have not become the King's First Minister in order to preside over the liquidation of the British Empire.

Ib.

The soft underbelly of the Axis.

Report on the war, House of Commons [*November 11, 1942*]

The proud German Army has once again proved the truth of the saying, "The Hun is always either at your throat or at your feet."

Speech to United States Congress [*May 19, 1943*]

There was a man who sold a hyena skin while the beast still lived and who was killed in hunting it.

Speech on Allied war gains, House of Commons [*August 2, 1944*]

"Not in vain" may be the pride of those who survived and the epitaph of those who fell.[2]

Speech, House of Commons [*September 28, 1944*]

The United States is a land of free speech. Nowhere is speech freer — not even here where we sedulously cultivate it even in its most repulsive form.

Ib.

He [President Franklin D. Roosevelt] died in harness, and we may well say in battle harness, like his soldiers, sailors and airmen who died side by side with ours and carrying out their tasks to the end all over the world. What an enviable death was his.

Speech, House of Commons [*April 17, 1945*]

In Franklin Roosevelt there died the greatest American friend we have ever known — and the greatest champion of freedom who has ever brought help and comfort from the New World to the Old. *Ib.*

I think "No comment" is a splendid expression. I am using it again and again. I got it from Sumner Welles.

To reporters at Washington airport, after conferring with President Truman at the White House [*February 12, 1946*]

From Stettin in the Baltic to Trieste in the Adriatic an iron curtain[1] has descended across the Continent.

Address, Westminster College, Fulton, Missouri [*March 5, 1946*]

This address to which I have given the title, "The Sinews of Peace."

Ib.

[1] See Talleyrand, p. 484a.

[2] The eight thousand paratroopers of the First British Airborne Division who landed in Arnhem, Holland, behind the German lines in September 1944 and held the area for nine days and nights, with a loss of six thousand. Major General R. E. Urquhart, the division commander, radioed to Field Marshal Bernard Montgomery: All will be ordered to break out rather than surrender.

[1] Between them [Germany] and me there is now a bloody iron curtain which has descended forever! — QUEEN ELIZABETH OF BELGIUM [1874–1965], in 1914. Though German-born, she stood staunchly by her adopted country in World War I.

France . . . a nation of forty millions with a deep-rooted grievance and an iron curtain at its frontier. — GEORGE WASHINGTON CRILE, *A Mechanistic View of War and Peace* [1915]

With a rumble and a roar, an iron curtain is descending on Russian history. — VASILY ROZANOV, *Apocalypse of our Time* [1918]

We were behind the "iron curtain" at last. — ETHEL ANNAKIN SNOWDEN, *Through Bolshevik Russia* [1920]

The Nazi Minister of Enlightenment and Propaganda, Dr. Josef Goebbels [1897–1945], used the phrase "iron curtain" in reference to the U.S.S.R. in *Das Reich* [February 23, 1945]. Hitler's Minister of Finance, Count Lutz Schwerin von Krosigk, also used it [May 2, 1945].

Churchill used it — not publicly — in a top-secret telegram to President Truman [May 12, 1945].

In War: Resolution. In Defeat: Defiance. In Victory: Magnanimity. In Peace: Good Will.
The Second World War: Moral of the Work, vol. I, The Gathering Storm [1948]

No one can guarantee success in war, but only deserve it.
Ib. II, Their Finest Hour [1949]

When you have to kill a man it costs nothing to be polite.
Ib. III, The Grand Alliance [1950]

[Clement] Attlee is a very modest man. And with reason.
On Clement Attlee, the Labor Prime Minister

Everyone has his day and some days last longer than others.
House of Commons [*January* 1952]

A fanatic is one who can't change his mind and won't change the subject.
Saying

The inherent vice of capitalism is the unequal sharing of blessings; the inherent virtue of socialism is the equal sharing of miseries. *Ib.*

Short words are best and the old words when short are best of all. *Ib.*

It is hard, if not impossible, to snub a beautiful woman — they remain beautiful and the rebuke recoils. *Ib.*

This is the sort of English up with which I will not put.[1] *Attributed*

CLARENCE DAY
1874–1935

When eras die, their legacies
Are left to strange police.
Professors in New England guard
The glory that was Greece.
Thoughts Without Words

The parting injunctions
Of mothers and wives
Are one of those functions
That poison their lives.
Scenes from the Mesozoic

It is possible that our race may be an accident, in a meaningless universe, living its brief life uncared for, on this dark, cooling star: but even so — and all the more — what marvelous creatures we are! What fairy story, what tale from the Arabian Nights of the jinns, is a hundredth part as wonderful as this true fairy story of simians! It is so much more heartening, too, than the tales we invent. A universe capable of giving birth to many such accidents is — blind or not — a good world to live in, a promising universe. . . . We once thought we lived on God's footstool; it may be a throne.[1]
This Simian World [1920]. XIX

Father declared he was going to buy a new plot in the cemetery, a plot all for himself. "And I'll buy one on a corner," he added triumphantly, "where I can get out!"
Mother looked at him, startled but admiring, and whispered to me, "I almost believe he could do it."
Life with Father [1935]

ROBERT FROST
1874–1963

I'm going out to clean the pasture spring;
I'll only stop to rake the leaves away
(And wait to watch the water clear, I may):
I shan't be gone long. — You come too. *The Pasture, st. 1*

They would not find me changed from him they knew —
Only more sure of all I thought was true.
Into My Own [1913], *st. 4*

Ah, when to the heart of man
Was it ever less than a treason
To go with the drift of things,
To yield with a grace to reason,

[1] See *Matthew 5:34*, p. 40b; Pope, p. 408a; and H. G. Wells, p. 888b.

[1] See Wolcott Gibbs, p. 1050b.

And bow and accept the end
Of a love or a season? [1]
Reluctance [1913], *st. 4*

Something there is that doesn't love a wall. *Mending Wall* [1914]

My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, "Good fences make good neighbors." *Ib.*

Before I built a wall I'd ask to know
What I was walling in or walling out.[2]
Ib.

And nothing to look backward to with pride,
And nothing to look forward to with hope.
The Death of the Hired Man [1914]

Home is the place where, when you have to go there,
They have to take you in. *Ib.*

The nearest friends can go
With anyone to death, comes so far short
They might as well not try to go at all. *Home Burial* [1914]

Most of the change we think we see in life
Is due to truths being in and out of favor.
The Black Cottage [1914]

The blue's but a mist from the breath of the wind,
A tarnish that goes at a touch of the hand. *Blueberries* [1914]

The best way out is always through.
A Servant to Servants [1914]

This sleep of mine, whatever sleep it is.
Were he not gone,
The woodchuck could say whether it's like his
Long sleep, as I describe its coming on,
Or just some human sleep.
After Apple-Picking [1914]

[1] See Pope, p. 412b.
[2] See Chesterton, p. 912a.

Pressed into service means pressed out of shape.
The Self-Seeker [1914]

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.
The Road Not Taken [1916], *st. 4*

The Hyla breed
That shouted in the mist a month ago,
Like ghost of sleighbells in a ghost of snow. *Hyla Brook* [1916]

We love the things we love for what they are. *Ib.*

I'd like to get away from earth awhile
And then come back to it and begin over.
May no fate willfully misunderstand me
And half grant what I wish and snatch me away
Not to return. Earth's the right place for love:
I don't know where it's likely to go better. *Birches* [1916]

One could do worse than be a swinger of birches. *Ib.*

I wonder about the trees:
Why do we wish to bear
Forever the noise of these
More than another noise
So close to our dwelling place?
The Sound of the Trees [1916]

I shall set forth for somewhere,
I shall make the reckless choice
Some say when they are in voice
And tossing so as to scare
The white clouds over them on.
I shall have less to say,
But I shall be gone. *Ib.*

I met a Californian who would
Talk California — a state so blessed,
He said, in climate, none had ever died there
A natural death.
New Hampshire [1923]

Do you know,
Considering the market, there are more
Poems produced than any other thing?
No wonder poets sometimes have to *seem*
So much more businesslike than businessmen.
Their wares are so much harder to get rid of. *New Hampshire*

Anything I can say about New Hampshire
Will serve almost as well about Vermont,
Excepting that they differ in their mountains.
The Vermont mountains stretch extended straight;
New Hampshire mountains curl up in a coil. *Ib.*

The snake stood up for evil in the Garden. *The Ax-Helve* [1923]

Why make so much of fragmentary blue
In here and there a bird, or butterfly,
Or flower, or wearing-stone, or open eye,
When heaven presents in sheets the solid hue?
Fragmentary Blue [1923], *st.* 1

Some say the world will end in fire,
Some say in ice.
From what I've tasted of desire
I hold with those who favor fire.
But if it had to perish twice,
I think I know enough of hate
To say that for destruction ice
Is also great
And would suffice.
Fire and Ice[1] [1923]

The way a crow
Shook down on me
The dust of snow
From a hemlock tree

Has given my heart
A change of mood
And saved some part
Of a day I had rued.
Dust of Snow [1923]

We heard the miniature thunder where he fled. *The Runaway* [1923]

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.
Stopping by Woods on a Snowy Evening [1923], *st.* 1

My little horse must think it queer
To stop without a farmhouse near.
Ib. st. 2

He gives his harness bells a shake
To ask if there is some mistake.
Ib. st. 3

The woods are lovely, dark and deep.
But I have promises to keep,
And miles to go before I sleep.[1]
Ib. st. 4

Love at the lips was touch
As sweet as I could bear;
And once that seemed too much;
I lived on air.
To Earthward [1923], *st.* 1

Now no joy but lacks salt
That is not dashed with pain
And weariness and fault;
I crave the stain

Of tears, the aftermark
Of almost too much love,
The sweet of bitter bark
And burning clove. *Ib. st.* 5, 6

Keep cold, young orchard. Goodbye and keep cold.
Dread fifty above more than fifty below.
Goodbye and Keep Cold [1923]

Heaven gives its glimpses only to those
Not in position to look too close.
A Passing Glimpse [1928]

[1] See Dante, p. 159b, and Housman, p. 853a.

[1] The stars look very cold about the sky,
And I have many miles on foot to fare.
KEATS, *Keen, fitful gusts are whispering here and there* [1817]

Tree at my window, window tree,
My sash is lowered when night comes on;
But let there never be curtain drawn
Between you and me.
Tree at My Window [1928], *st.* 1

That day she put our heads together,
Fate had her imagination about her,
Your head so much concerned with outer,
Mine with inner, weather. *Ib. st.* 4

It looked as if a night of dark intent
Was coming, and not only a night, an age.
Someone had better be prepared for rage.
There would be more than ocean-water broken
Before God's last *Put out the Light* was spoken.
Once by the Pacific [1928]

I have been one acquainted with the night.
Acquainted with the Night [1928]

If, as they say, some dust thrown in my eyes
Will keep my talk from getting overwise,
I'm not the one for putting off the proof.
Let it be overwhelming.
Dust in the Eyes [1928]

Don't join too many gangs. Join few if any.
Join the United States and join the family —
But not much in between unless a college. *Build Soil* [1932]

The sun was warm but the wind was chill.
You know how it is with an April day
When the sun is out and the wind is still,
You're one month on in the middle of May.
But if you so much as dare to speak,
A cloud comes over the sunlit arch,
A wind comes off a frozen peak,
And you're two months back in the middle of March.
Two Tramps in Mud Time [1936], *st.* 3

But yield who will to their separation,
My object in living is to unite
My avocation and my vocation
As my two eyes make one in sight.
Only where love and need are one,
And the work is play for mortal stakes,
Is the deed ever really done
For Heaven and the future's sakes.
Ib. st. 9

No memory of having starred
Atones for later disregard,
Or keeps the end from being hard.

Better to go down dignified
With boughten friendship by your side
Than none at all. Provide, provide! [1]
Provide, Provide, st. 6, 7

I never dared be radical when young
For fear it would make me conservative when old. *Precaution* [1936]

Never ask of money spent
Where the spender thinks it went.
Nobody was ever meant
To remember or invent
What he did with every cent.
The Hardship of Accounting [1936]

The land was ours before we were the land's.
She was our land more than a hundred years
Before we were her people.
The Gift Outright [1941] [2]

Happiness Makes Up in Height for What It Lacks in Length.
Title of poem [1942]

Far in the pillared dark
Thrush music went —
Almost like a call to come in
To the dark and lament.

[1] See Samuel Johnson, p. 432b.

[2] Read first before the Phi Beta Kappa Society at William and Mary College [December 5, 1941], later at the inauguration of President John F. Kennedy [January 20, 1961].

But no, I was out for stars:
I would not come in.
I meant not even if asked,
And I hadn't been.
Come In [1942], *st.* 4, 5

And were an epitaph to be my story
I'd have a short one ready for my own.
I would have written of me on my stone:
I had a lover's quarrel with the world.
The Lesson for Today [1942]

We dance round in a ring and suppose,
But the Secret sits in the middle and knows. *The Secret Sits* [1945]

Here are your waters and your watering place.
Drink and be whole again beyond confusion.
Directive [1947]

Any eye is an evil eye
That looks in on to a mood apart.
A Mood Apart [1947]

It asks a little of us here.
It asks of us a certain height,
So when at times the mob is swayed
To carry praise or blame too far,
We may take something like a star
To stay our minds on and be staid.
Take Something Like a Star [1949]

Forgive, O Lord, my little jokes on Thee
And I'll forgive Thy great big one on me.
From In the Clearing [1962]

Have I not walked without an upward look
Of caution under stars that very well
Might not have missed me when they shot and fell?
It was a risk I had to take — and took.
Bravado [1962]

I am assured at any rate
Man's practically inexterminate.
Someday I must go into that.
There's always been an Ararat
Where someone someone else begat
To start the world all over at.
A-Wishing Well [1962]

It takes all sorts of in and outdoor schooling
To get adapted to my kind of fooling.
It Takes All Sorts [1962]

Unless I'm wrong
I but obey
The urge of a song:
I'm — bound — away! [1]

And I may return
If dissatisfied
With what I learn
From having died.
Away! [1962], *st.* 5, 6

It is absurd to think that the only way to tell if a poem is lasting is to wait and see if it lasts. The right reader of a good poem can tell the moment it strikes him that he has taken an immortal wound — that he will never get over it.[2]
The Poetry of Amy Lowell. From the Christian Science Monitor [*May 16, 1925*]

A poem . . . begins as a lump in the throat, a sense of wrong, a homesickness, a lovesickness. . . . It finds the thought and the thought finds the words.
Letter to Louis Untermeyer [*January 1, 1916*]

Everything written is as good as it is dramatic. It need not declare itself in form, but it is drama or nothing.
A Way Out [1929], *preface*

It should be of the pleasure of a poem itself to tell how it can. The figure a poem makes. It begins in delight and ends in wisdom. The figure is the same for love.
The Figure a Poem Makes, preface to Collected Poems [1939]

No tears in the writer, no tears in the reader.[3] *Ib.*

Like a piece of ice on a hot stove the poem must ride on its own melt-

[1] See *Shenandoah* (chantey), p. 1101a.
[2] See Coleridge, p. 528b; also see *The Figure a Poem Makes*, this column.
[3] See Charles Churchill, p. 456a, and note.

ing. . . . Read it a hundred times; it will forever keep its freshness as a metal keeps its fragrance. It can never lose its sense of a meaning that once unfolded by surprise as it went.[1]

The Figure a Poem Makes, preface to Collected Poems

How many times it thundered before Franklin took the hint! How many apples fell on Newton's head before he took the hint! Nature is always hinting at us. It hints over and over again. And suddenly we take the hint.

Comment

It is only a moment here and a moment there that the greatest writer has. *Ib.*

Love is an irresistible desire to be irresistibly desired. *Ib.*

Poetry is a way of taking life by the throat. *Ib.*

Talking is a hydrant in the yard and writing is a faucet upstairs in the house. Opening the first takes all the pressure off the second. *Ib.*

The greatest thing in family life is to take a hint when a hint is intended — and not to take a hint when a hint isn't intended. *Ib.*

Always fall in with what you're asked to accept. Take what is given, and make it over your way. My aim in life has always been to hold my own with whatever's going. Not against: with. *Ib.*

There's absolutely no reason for being rushed along with the rush. Everybody should be free to go very slow. . . . What you want, what you're hanging around in the world waiting for, is for something to occur to you. [*March 21, 1954*]

Education is . . . hanging around until you've caught on.

[*January 30, 1963*]

[1] See Coleridge, p. 528b, and Frost, *The Poetry of Amy Lowell*, p. 929b.

ELLEN GLASGOW
1874–1945

Preserve, within a wild sanctuary, an inaccessible valley of reveries.

A Certain Measure [1943]

Tilling the fertile soil of man's vanity. *Ib.*

HARRY GRAHAM
1874–1936

Billy, in one of his nice new sashes,
Fell in the fire and was burnt to ashes;
Now, although the room grows chilly,
I haven't the heart to poke poor Billy.

Ruthless Rhymes for Heartless Homes [1899]. *Tenderheartedness*

HERBERT CLARK HOOVER
1874–1964

I do not favor the repeal of the Eighteenth Amendment. . . . Our country has deliberately undertaken a great social and economic experiment,[1] noble in motive, far-reaching in purpose. *Speech* [*August 1928*]

The American system of rugged individualism.[2]

Campaign speech, New York [*October 22, 1928*]

Conditions are fundamentally sound.

Speech [*December 1929*]

The fundamental strength of the nation's economy is unimpaired.

Message to Congress [*December 2, 1930*]

[1] Hoover used the phrase also in a letter to Senator William E. Borah [February 28, 1928].

[2] While I can make no claim for having introduced the term "rugged individualism," I should be proud to have invented it. It has been used by American leaders for over a half-century in eulogy of those God-fearing men and women of honesty whose stamina and character and fearless assertion of rights led them to make their own way in life. — Hoover, *The Challenge to Liberty* [1934], *ch. 5*

The grass will grow in the streets of a hundred cities.

Speech [*October 31, 1932*]

A good many things go around in the dark besides Santa Claus.

Address, John Marshall Republican Club, St. Louis, Missouri [*December 16, 1935*]

Older men declare war. But it is youth that must fight and die. And it is youth who must inherit the tribulation, the sorrow, and the triumphs that are the aftermath of war.[1]

Speech, Republican National Convention, Chicago [*June 27, 1944*]

HAROLD L. ICKES
1874–1952

I am against government by crony.

On resigning as Secretary of the Interior [*February 1946*]

HEWLETT JOHNSON
1874–1966

Nothing is better calculated to drive men to desperation than when, in attempting to carry out beneficial reform, they find the whole world aligned against them. The more especially so if amongst those so aligned they discover men who had preached the same ideal, but now dreaded its concrete realization.

The Soviet Power: The Socialist Sixth of the World [1940], *bk. II, ch. 3*

W. L. MACKENZIE KING[2]
1874–1950

Labor can do nothing without capital, capital nothing without labor, and neither labor nor capital can do anything without the guiding genius of management; and management, however wise its genius may be, can do nothing without the privileges which the community affords.

Canadian Club Speech, Montreal [*March 17, 1919*]

Government, in the last analysis, is organized opinion. Where there is little or no public opinion, there is likely to be bad government, which sooner or later becomes autocratic government.

Message of the Carillon [1927]

AMY LOWELL
1874–1925

A pattern called a war.
Christ! What are patterns for?

Patterns

Sappho would speak, I think, quite openly,
And Mrs. Browning guard a careful silence,
But Emily would set doors ajar and slam them
And love you for your speed of observation.

The Sisters

You are beautiful and faded,
Like an old opera tune
Played upon a harpsichord.

A Lady

Heart-leaves of lilac all over New England,[1]
Roots of lilac under all the soil of New England,
Lilac in me because I am New England.

Lilacs

WILLIAM SOMERSET MAUGHAM
1874–1965

Like all weak men he laid an exaggerated stress on not changing one's mind.

Of Human Bondage [1915], *ch. 39*

People ask you for criticism, but they only want praise.

Ib. 50

[1] See Grantland Rice, p. 962a.
[2] See Truman, Joint Declaration, p. 982b.

[1] Stands the lilac bush tall-growing with heart-shaped leaves of rich green.
WALT WHITMAN, *When Lilacs Last in the Dooryard Bloomed* [1865–1866]

There is nothing so degrading as the constant anxiety about one's means of livelihood. . . . Money is like a sixth sense without which you cannot make a complete use of the other five.

Of Human Bondage, ch. 51

The mystic sees the ineffable, and the psychopathologist the unspeakable.

The Moon and Sixpence [1919], *ch. 1*

I forget who it was that recommended men for their soul's good to do each day two things they disliked [1] . . . it is a precept that I have followed scrupulously; for every day I have got up and I have gone to bed. *Ib. 2*

Impropriety is the soul of wit.[2]

Ib. 4

Conscience is the guardian in the individual of the rules which the community has evolved for its own preservation. *Ib. 14*

Do you know that conversation is one of the greatest pleasures in life? But it wants leisure.

The Trembling of a Leaf [1921], *ch. 3*

The tragedy of love is indifference.

Ib. 4

I would sooner read a timetable or a catalogue than nothing at all. They are much more entertaining than half the novels that are written.

The Summing Up [1938]

If a nation values anything more than freedom, it will lose its freedom; and the irony of it is that if it is comfort or money that it values more, it will lose that too.

Strictly Personal [1941], *ch. 31*

As mean as cat's meat.

From THOMAS F. BRADY, *The Eighty Years of Mr. Maugham, New York Times Magazine [January 24, 1954]*

[1] See William James, p. 793a, and T. H. Huxley, p. 725a.

[2] See Shakespeare, p. 260b.

As far as I can judge, with women it is all take and no give. There must be some women who are not liars.

From Time [*October 17, 1960*]

ALICE DUER MILLER
1874–1942

The white cliffs of Dover, I saw rising steeply
Out of the sea that once made her [England] secure.

The White Cliffs [1940]

I am American bred,
I have seen much to hate here — much to forgive,
But in a world where England is finished and dead,
I do not wish to live. *Ib.*

PAUL RICHARD
1874–

The vagabond, when rich, is called a tourist.

The Scourge of Christ [1929]

JOHN DAVISON ROCKEFELLER, JR.
1874–1960

I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.

Ten Principles: Address in behalf of United Service Organizations, New York [July 8, 1941]

ROBERT WILLIAM SERVICE
1874–1958

This is the Law of the Yukon, that only the strong shall thrive;
That surely the weak shall perish, and only the fit survive.[1]
Dissolute, damned and despairful, crippled and palsied and slain,

[1] Now this is the Law of the Jungle — as old and as true as the sky;
And the Wolf that shall keep it may prosper, but the Wolf that shall break it must die.
KIPLING, *The Law of the Jungle* [1895]

This is the Will of the Yukon — Lo, how she makes it plain!
The Law of the Yukon

Back of the bar, in a solo game, sat Dangerous Dan McGrew,
And watching his luck was his light-o'-love, the lady that's known as Lou.
The Shooting of Dan McGrew, st. 1

The Northern Lights have seen queer sights,
But the queerest they ever did see
Was that night on the marge of Lake Lebarge
I cremated Sam McGee.
The Cremation of Sam McGee, st. 1

A promise made is a debt unpaid.
Ib. st. 8

Fate has written a tragedy; its name is "The Human Heart."
The theater is the house of life, Woman the mummer's part;
The Devil enters the prompter's box and the play is ready to start.
The Harpy, st. 12

When we, the workers, all demand: "What are we fighting for?" . . .
Then, then we'll end that stupid crime, that devil's madness — War.
Michael

GERTRUDE STEIN
1874–1946

Rose is a rose is a rose is a rose.
Sacred Emily [*written* 1913]

You are all a lost generation.[1]
Used by Ernest Hemingway as an epigraph for The Sun Also Rises [1926]

Pigeons on the grass alas.
Four Saints in Three Acts [*written* 1927]

[1] Hemingway states that the remark was originally made by a garage owner in the Midi to Gertrude Stein in reference to his young mechanics, who were "une génération perdue."

Before the Flowers of Friendship Faded Friendship Faded.
Title [*written* 1930]

Remarks are not literature [said to Hemingway].
The Autobiography of Alice B. Toklas [*written* 1930]

America is my country and Paris is my home town and it is as it has come to be. After all anybody is as their land and air is. Anybody is as the sky is low or high, the air heavy or clear and anybody is as there is wind or no wind there. It is that which makes them and the arts they make and the work they do and the way they eat and the way they drink and the way they learn and everything.

And so I am an American and I have lived half my life in Paris, not the half that made me but the half in which I made what I made.
An American and France [1936]

In the United States there is more space where nobody is than where anybody is.

This is what makes America what it is.
The Geographical History of America [1936]

What is the answer? [*I was silent.*]
In that case, what is the question?
Last words. From Alice B. Toklas, *What Is Remembered* [1963]

TRUMBULL STICKNEY
1874–1904

Be still. The Hanging Gardens were a dream.
Be Still [1905]

It's autumn in the country I remember.
Mnemosyne

The swallows veering skimmed the golden grain
At midday with a wing aslant and limber;
And yellow cattle browsed upon the plain.
Ib.

We sang together in the woods at night. *Mnemosyne*

HARRY WILLIAMS
1874–1924

It's a long way to Tipperary, it's a long way to go;
It's a long way to Tipperary, to the sweetest girl I know!
Goodbye, Piccadilly, farewell, Leicester Square,
It's a long, long way to Tipperary, but my heart's right there!
Tipperary [1908] [1]

In the Shade of the Old Apple Tree. *Title of song* [1]

EDMUND CLERIHEW [2] BENTLEY
1875–1956

Sir Christopher Wren
Said "I am going to dine with some men.
If anybody calls
Say I am designing St. Paul's."
Biography for Beginners. Sir Christopher Wren

John Stuart Mill
By a mighty effort of will
Overcame his natural bonhomie
And wrote *Principles of Political Economy.* *Ib. John Stuart Mill*

George the Third
Ought never to have occurred.
One can only wonder
At so grotesque a blunder.[3]
Ib. George III

[1] Set to music by JACK JUDGE [1878–1938]

[2] A quatrain in the form Bentley popularized is known as a clerihew.

[3] George the First was always reckoned
Vile, but viler George the Second;
And what mortal ever heard
Any good of George the Third?
When from earth the Fourth descended
God be praised, the Georges ended!
WALTER SAVAGE LANDOR, *Epigram after hearing* THACKERAY'S *lectures on the four Georges* [1855]

What I like about Clive
Is that he is no longer alive.
There is a great deal to be said
For being dead.
Biography for Beginners. Clive

JOHN BUCHAN, LORD TWEEDSMUIR
1875–1940

We can only pay our debt to the past by putting the future in debt to ourselves.
Address to the people of Canada, on the coronation of George VI [*May 12, 1937*]

He [Raymond Asquith] disliked emotion, not because he felt lightly but because he felt deeply. He most sincerely loved his country, but he loved her too much to identify her with the pasteboard goddess of the music halls and the hustings. . . . Austerely self-respecting, he had been used to hide his devotions under a mask of indifference, and would never reveal them except in deeds.

Our roll of honor is long, but it holds no nobler figure. He will stand to those of us who are left as an incarnation of the spirit of the land he loved. . . . He loved his youth, and his youth has become eternal.
Pilgrim's Way [1940]

Democracy — the essential thing as distinguished from this or that democratic government — was primarily an attitude of mind, a spiritual testament, and not an economic structure or a political machine. The testament involved certain basic beliefs — that the personality was sacrosanct, which was the meaning of liberty; that policy should be settled by free discussion; that normally a minority should be ready to yield to a majority, which in turn should respect a minority's sacred things.

Public life is regarded as the crown of a career, and to young men it is the worthiest ambition. Politics is still the greatest and the most honorable adventure. *Ib.*

ZANE GREY
1875–1939

We'll use a signal I have tried and found far-reaching and easy to yell. Waa-hoo!

The Last of the Plainsmen, ch. 4

CARL GUSTAV JUNG
1875–1961

The dynamic principle of fantasy is play, which belongs also to the child, and as such it appears to be inconsistent with the principle of serious work. But without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable.

Psychological Types [1923], *ch. 1, p. 82*

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. *Ib. ch. 5, p. 271*

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. *Ib. conclusion, p. 628*

The woman is increasingly aware that love alone can give her her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation one to the other, because love needs the spirit, and the spirit love, for their fulfillment.

Contributions to Analytical Psychology [1928], *p. 185*

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain.

Contributions to Analytical Psychology, p. 193

In studying the history of the human mind one is impressed again and again by the fact that the growth of the mind is the widening of the range of consciousness, and that each step forward has been a most painful and laborious achievement. *Ib. p. 340*

The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

Modern Man in Search of a Soul [1933], *p. 57*

The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form — an indeterminable form which cannot be superseded by any other. *Ib. p. 69*

Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with himself; but for the aging person it is a duty and a necessity to give serious attention to himself.

Ib. p. 125

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet.

The Integration of the Personality [1939], *p. 72*

If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves.

The Integration of the Personality, p. 285

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams.

Psychology and Alchemy [1953], *p. 51*

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine."

The Practice of Psychotherapy [1953], *p. 364*

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process.

From Psychological Reflections: A Jung Anthology[1] [1953], *p. 83: Collected Works, vol. 4 The Theory of Psychoanalysis* [1913]

This whole creation is essentially subjective, and the dream is the theater where the dreamer is at once scene, actor, prompter, stage manager, author, audience, and critic.

Ib. p. 58: vol. 8, General Aspects of Dream Psychology [1928]

The dream is the small hidden door in the deepest and most intimate sanctum of the soul, which opens into that primeval cosmic night that was soul long before there was a conscious ego and will be soul far beyond what a conscious ego could ever reach.

From Psychological Reflections: A Jung Anthology, p. 46: vol. 10, The Meaning of Psychology for Modern Man [1934]

Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion.

Ib. p. 32: vol. 9, Psychological Aspects of the Modern Archetype [1938]

No one can flatter himself that he is immune to the spirit of his own epoch, or even that he possesses a full understanding of it. Irrespective of our conscious convictions, each one of us, without exception, being a particle of the general mass, is somewhere attached to, colored by, or even undermined by the spirit which goes through the mass. Freedom stretches only as far as the limits of our consciousness.

Ib. p. 143: vol. 15, Paracelsus the Physician [1942]

Where love rules, there is no will to power; and where power predominates, there love is lacking. The one is the shadow of the other.

Ib. p. 87: vol. 7, The Psychology of the Unconscious [1943]

The erotic instinct is something questionable, and will always be so whatever a future set of laws may have to say on the matter. It belongs, on the one hand, to the original animal nature of man, which will exist as long as man has an animal body. On the other hand, it is connected with the highest forms of the spirit. But it blooms only when spirit and instinct are in true harmony. If one or the other aspect is missing, then an injury occurs, or at least there is a one-sided lack of balance which easily slips into the pathological. Too much of the animal disfigures the civilized human being, too much culture makes a sick animal.

Ib. p. 93

[1] Edited by Jolande Jacobi.

THOMAS MANN
1875–1955

We are most likely to get angry and excited in our opposition to some idea when we ourselves are not quite certain of our own position, and are inwardly tempted to take the other side.

Buddenbrooks [1903], *pt. VIII, ch. 2*

Beauty can pierce one like a pain.

Ib. XI, 2

Space, like time, engenders forgetfulness; but it does so by setting us bodily free from our surroundings and giving us back our primitive, unattached state. . . . Time, we say, is Lethe; but change of air is a similar draught, and, if it works less thoroughly, does so more quickly.

The Magic Mountain [1924],[1] *ch. 1*

A man lives not only his personal life, as an individual, but also, consciously or unconsciously, the life of his epoch and his contemporaries. *Ib. 2*

The only religious way to think of death is as part and parcel of life; to regard it, with the understanding and the emotions, as the inviolable condition of life. *Ib. 5*

Time has no divisions to mark its passage, there is never a thunderstorm or blare of trumpets to announce the beginning of a new month or year. Even when a new century begins it is only we mortals who ring bells and fire off pistols. *Ib.*

Order and simplification are the first steps toward the mastery of a subject — the actual enemy is the unknown. *Ib.*

Human reason needs only to will more strongly than fate, and she *is* fate. *Ib. 6*

Opinions cannot survive if one has no chance to fight for them. *Ib.*

[1] Translated by H. T. Lowe-Porter.

All interest in disease and death is only another expression of interest in life.

The Magic Mountain, ch. 6

The invention of printing and the Reformation are and remain the two outstanding services of central Europe to the cause of humanity. *Ib.*

Speech is civilization itself. The word, even the most contradictory word, preserves contact — it is silence which isolates. *Ib.*

A man's dying is more the survivors' affair than his own. *Ib.*

What we call mourning for our dead is perhaps not so much grief at not being able to call them back as it is grief at not being able to want to do so. *Ib. 7*

Time cools, time clarifies; no mood can be maintained quite unaltered through the course of hours. *Ib.*

Seven is a good handy figure in its way, picturesque, with a savor of the mythical; one might say that it is more filling to the spirit than a dull academic half-dozen. *Ib.*

In the Word is involved the unity of humanity, the wholeness of the human problem, which permits nobody to separate the intellectual and artistic from the political and social, and to isolate himself within the ivory tower of the "cultural" proper.

Letter [1] *to the dean of the Philosophical Faculty, Bonn University [January 1937]*

Hold fast the time! Guard it, watch over it, every hour, every minute! Unregarded it slips away, like a lizard, smooth, slippery, faithless, a pixy wife. Hold every moment sacred. Give each clarity and meaning, each the weight of thine awareness, each its true and due fulfillment.

The Beloved Returns [1939]

[1] Mann, who had left Germany in 1933, wrote from Zurich, after being informed that his name had been struck off the list of Honorary Doctors.

HUGHES MEARNS
1875–1965

As I was going up the stair
I met a man who wasn't there.
He wasn't there again today.
I wish, I wish he'd stay away.
The Psychoed

HASEGAWA NYOZEKAN[1]
1875–

We must direct our efforts towards turning in the reverse direction the cultural nature of the Japanese, which hitherto has had a propensity for the intuitive, until it shows instead a propensity for the intellectual.
The Lost Japan [1952]

The war was started as the result of a mistaken intuitive "calculation" which transcended mathematics. We believed with a blind fervor that we could triumph over scientific weapons and tactics by means of our mystic will. . . . The characteristic reliance on intuition by Japanese had blocked the objective cognition of the modern world. *Ib.*

FRANK WARD O'MALLEY
1875–1932

Life is just one damned thing after another.[2]
Attributed. (*Also attributed to Elbert Hubbard*)

RAINER MARIA RILKE
1875–1926

Her smile was not meant to be seen by anyone and served its whole purpose in being smiled.
The Journal of My Other Self[3]

He was a poet and hated the approximate. *Ib.*

Love consists in this, that two solitudes protect and touch and greet each other.
Letters to a Young Poet[1]

The future enters into us, in order to transform itself in us, long before it happens. *Ib.*

We're never single-minded, unperplexed, like migratory birds.
The Duino Elegies, 4

The most visible joy can only reveal itself to us when we've transformed it, within. *Ib. 7*

Death is the side of life which is turned away from us.
Letter to W. von Hulewicz

A good marriage is that in which each appoints the other guardian of his solitude. *Letters*[2]

Once the realization is accepted that even between the *closest* human beings infinite distances continue to exist, a wonderful living side by side can grow up, if they succeed in loving the distance between them which makes it possible for each to see the other whole against the sky. *Ib.*

In the difficult are the friendly forces, the hands that work on us.
Ib.

Works of art are indeed always products of having been in danger, of having gone to the very end in an experience, to where man can go no further. *Ib.*

RAFAEL SABATINI
1875–1950

Born with the gift of laughter and the sense that the world was mad,[3] and that was his only patrimony.
Scaramouche, ch. 1

[1] From *Sources of Japanese Tradition,* edited by William Theodore de Bary [1960].
[2] The phrase probably precedes both O'Malley and Hubbard.
[3] Translated by JOHN LINTON [1930].

[1] Translated by M. D. HERTER NORTON [1934].
[2] Translated by JANE BARNARD GREENE and M. D. HERTER NORTON.
[3] Inscribed over a door in the Hall of Graduate Studies, Yale University. The architect, John Donald Tuttle, explained in a letter in *The New Yorker* [December 8, 1934] his recoiling from

ALBERT SCHWEITZER
1875–1965

Late on the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase, "Reverence for Life." [1] . . . Now I had found my way to the idea in which affirmation of the world and ethics are contained side by side; now I knew that the ethical acceptance of the world and of life, together with the ideals of civilization contained in this concept, has a foundation in thought.
Out of My Life and Thought [1949]

Affirmation of life is the spiritual act by which man ceases to live unreflectively and begins to devote himself to his life with reverence in order to raise it to its true value. To affirm life is to deepen, to make more inward, and to exalt the will to live. *Ib.*

Truth has no special time of its own. Its hour is now — always. *Ib.*

You don't live in a world all alone. Your brothers are here too.
On Receiving the Nobel Prize [1952]

JOEL ELIAS SPINGARN
1875–1939

The gibe of European scholars that there are three sexes in America — men, women, and professors.
Creative Criticism and Other Essays [1931]

RIDGELY TORRENCE
1875–1950

Of all the languages of earth in which the human kind confer
The Master Speaker is the Tear: it is the Great Interpreter.
The House of a Hundred Lights. The Conclusion of the Whole Matter

SHERWOOD ANDERSON
1876–1941

Everyone in the world is Christ and they are all crucified.
Winesburg, Ohio [1919]. *The Philosopher*

I am a lover and have not found my thing to love. *Ib. Tandy*

WILLA SIBERT CATHER
1876–1947

No one can build his security upon the nobleness of another person.
Alexander's Bridge [1912], *ch. 8*

There are only two or three human stories, and they go on repeating themselves as fiercely as if they had never happened before.
O Pioneers! [1913], *pt. II, ch. 4*

The history of every country begins in the heart of a man or a woman.
Ib.

I like trees because they seem more resigned to the way they have to live than other things do. *Ib. 8*

I tell you there is such a thing as creative hate!
The Song of the Lark [1915], *pt. I*

Artistic growth is, more than it is anything else, a refining of the sense of truthfulness. The stupid believe that to be truthful is easy; only the artist, the great artist, knows how difficult it is.
Ib. VI

That is happiness; to be dissolved into something complete and great.[1]
My Antonia [2] [1918], *bk. I, ch. 2*

collegiate Gothic, "a type of architecture that had been designed expressly . . . to enable yeomen to pour molten lead through slots on their enemies below. As a propitiatory gift to my gods . . . and to make them forget by appealing to their senses of humor, I carved the inscription over the door."

[1] See W. E. Channing, p. 544a.

[1] Inscribed on Willa Cather's grave in Jaffrey, New Hampshire.

[2] It lifts me to all my superlatives. — Oliver Wendell Holmes, Jr., *letter to Ferris Greenslet*

Winter lies too long in country towns; hangs on until it is stale and shabby, old and sullen.

My Antonia, bk. II, ch. 7

Art, it seems to me, should simplify. That, indeed, is very nearly the whole of the higher artistic process; finding what conventions of form and what detail one can do without and yet preserve the spirit of the whole — so that all that one has suppressed and cut away is there to the reader's consciousness as much as if it were in type on the page.

On the Art of Fiction [1920]

That irregular and intimate quality of things made entirely by the human hand.

Death Comes for the Archbishop [1927], *bk. I, ch. 3*

In New Mexico he always awoke a young man. . . . He had noticed that this peculiar quality in the air of new countries vanished after they were tamed by man and made to bear harvests . . . that lightness, that dry aromatic odor . . . one could breathe that only on the bright edges of the world, on the great grass plains or the sagebrush desert. . . . Something soft and wild and free; something that whispered to the ear on the pillow, lightened the heart, softly, softly picked the lock, slid the bolts, and released the prisoned spirit of man into the wind, into the blue and gold, into the morning, into the morning! [1]

Ib. IX, 3

Only solitary men know the full joys of friendship. Others have their family; but to a solitary and an exile his friends are everything.

Shadows on the Rock [1931], *bk. III, ch. 5*

[1] The moment I saw the brilliant proud morning shine high up over the deserts of Santa Fe, something stood still in my soul, and I started to attend. . . . In the magnificent fierce morning of New Mexico one sprang awake, a new part of the soul woke up suddenly, and the old world gave way to a new. — D. H. LAWRENCE, *New Mexico* [*Survey Graphic, 1931*]

SARAH NORCLIFFE CLEGHORN
1876–1959

The golf links lie so near the mill
That almost every day
The laboring children can look out
And watch the men at play.

Quatrain [1915]

IRVIN SHREWSBURY COBB
1876–1944

I hope it's nothing trivial.

Upon hearing that his boss, Charles S. Chapin of the New York World, was ill [*c. 1910*]

It smells like gangrene starting in a mildewed silo, it tastes like the wrath to come, and when you absorb a deep swig of it you have all the sensations of having swallowed a lighted kerosene lamp. A sudden, violent jolt of it has been known to stop the victim's watch, snap his suspenders and crack his glass eye right across.

Definition of "corn licker" given to the Distillers' Code Authority, NRA

CHARLES FRANKLIN KETTERING
1876–1958

A man must have a certain amount of intelligent ignorance to get anywhere.

On his seventieth birthday [*August 29, 1946*]

We should all be concerned about the future because we will have to spend the rest of our lives there.

Seed for Thought [1949]

MAXIM MAXIMOVICH LITVINOV
1876–1951

To strengthen the League of Nations is to abide by the principle of collective

security . . . to abide by the principle that peace is indivisible.[1]

Speech, League of Nations, Geneva, condemning Italian aggression in Ethiopia [*July 1, 1936*]

WILSON MIZNER
1876–1933

No opium-smoking in the elevators.

Sign in Hotel Rand, New York, which Mizner managed [1907]

Carry out your own dead. *Ib.*

Life's a tough proposition, and the first hundred years are the hardest.

Saying

Be nice to people on your way up because you'll meet 'em on your way down.

Ib. (*Also attributed to Jimmy Durante*)

When you steal from one author, it's plagiarism; if you steal from many, it's research. *Ib.*

Treat a whore like a lady and a lady like a whore. *Ib.*

A good listener is not only popular everywhere, but after a while he gets to know something. *Ib.*

It's a trip through a sewer in a glass-bottomed boat.[2]

Comment on Hollywood

You sparkle with larceny. *Remark*

You're a mouse studying to be a rat. *Ib.*

Why should I talk to you? I've just been talking to your boss.

On his deathbed, to a priest [1933]

[1] In an earlier speech at the League [September 5, 1935] during the Italian preparations for the invasion, Litvinov used a similar phrase: "The thesis of the indivisibility of peace. . . . It has now become clear to the whole world that each war is the creation of a preceding war and the generator of new present or future wars."

See Haile Selassie, p. 1020a, and Wendell Willkie, p. 1025a.

[2] This was later adapted by Mayor James J. Walker as "A reformer is a guy who rides through a sewer in a glass-bottomed boat."

POPE PIUS XII [EUGENIO PACELLI]
1876–1958

Private property is a natural fruit of labor, a product of intense activity of man, acquired through his energetic determination to ensure and develop with his own strength his own existence and that of his family, and to create for himself and his own an existence of just freedom, not only economic, but also political, cultural and religious.

Radio broadcast [*September 1, 1944*]

If a worker is deprived of hope to acquire some personal property, what other natural stimulus can be offered him that will inspire him to hard work, labor, saving and sobriety today, when so many nations and men have lost everything and all they have left is their capacity for work? *Ib.*

A. S. W. ROSENBACH
1876–1952

After love, book collecting is the most exhilarating sport of all.

A Book Hunter's Holiday [1936]

GEORGE MACAULAY TREVELYAN
1876–1962

A man and what he loves and builds have but a day and then disappear; nature cares not — and renews the annual round untired. It is the old law, sad but not bitter. Only when man destroys the life and beauty of nature, there is the outrage.

Grey of Fallodon [1937], *bk. I, ch. 3*

Disinterested intellectual curiosity is the lifeblood of real civilization.

English Social History [1942], *preface*

Education . . . has produced a vast population able to read but unable to distinguish what is worth reading.

Ib. ch. 18

GRACE NOLL CROWELL
1877–

God wrote His loveliest poem on the day
He made the first tall silver poplar tree.
Silver Poplars, st. 1

ANTHONY EUWER
1877–

As a beauty I'm not a great star.
There are others more handsome, by far,
But my face — I don't mind it
For I am behind it;
It's the people in front get the jar.
Limeratomy [1]

ROSE FYLEMAN
1877–1957

There are fairies at the bottom of our garden! *The Fairies, st. 1*

The Queen — now can you guess who that could be
(She's a little girl by day, but at night she steals away)?
Well — it's me! *Ib. st. 3*

GODFREY HAROLD HARDY
1877–1947

A mathematician, like a painter or a poet, is a maker of patterns. If his patterns are more permanent than theirs, it is because they are made with ideas.
A Mathematician's Apology [1940]

SIR JAMES HOPWOOD JEANS
1877–1946

Taking a very gloomy view of the future of the human race, let us suppose that it can only expect to survive for two thousand million years longer, a period about equal to the past age of the earth. Then, regarded as a being destined to live for threescore years and ten, humanity, although it has been born in a house seventy years old, is itself only three days old.
The Wilder Aspects of Cosmogony [1928]

All the pictures which science now draws of nature and which alone seem capable of according with observational fact are mathematical pictures. . . . From the intrinsic evidence of his creation, the Great Architect of the Universe now begins to appear as a pure mathematician.
The Mysterious Universe [1930]

Physics tries to discover the pattern of events which controls the phenomena we observe. But we can never know what this pattern means or how it originates; and even if some superior intelligence were to tell us, we should find the explanation unintelligible.
Physics and Philosophy [1942]

RICHARD R. KIRK
1877–

Thrice blessed are our friends: they come, they stay,
And presently they go away.
Thrice Blessed

A book's an inn whose patrons' praise
Depends on seasons and on days,
On dispositions, and — in fine —
Not wholly on the landlord's wine.
A Book's an Inn

DOUGLAS MALLOCH
1877–1938

If it's your Mississippi in dry time,
If it's yours, Uncle Sam, when it's wet,
If it's your Mississippi in fly time,
In flood time it's your Mississippi yet.
Uncle Sam's River, st. 6

Courage is to feel
The daily daggers of relentless steel
And keep on living. *Courage, st. 2*

[1] Often quoted by Woodrow Wilson.

ANGELO PATRI
1877–1965

In one sense there is no death. The life of a soul on earth lasts beyond his departure. You will always feel that life touching yours, that voice speaking to you, that spirit looking out of other eyes, talking to you in the familiar things he touched, worked with, loved as familiar friends. He lives on in your life and in the lives of all others that knew him.[1]

Keep Children from Funerals [*November* 30, 1938]

CHARLES HANSON TOWNE
1877–1949

Youth, there are countless stories spread
By gentlemen whose hair is gray.
Believe them not, but me instead—
The Nineties were not really gay.

Ballade of Gentle Denial

WILLIAM W. WOOLLCOTT
1877–1949

I am a One Hundred Percent American;
I am a superpatriot.

I Am a One Hundred Percent American, st. 1

EMILIANO ZAPATA
c. 1877–1919

Men of the South! It is better to die on your feet than to live on your knees![2] *Attributed*

McLANDBURGH WILSON
fl. 1915

'Twixt the optimist and pessimist
The difference is droll:
The optimist sees the doughnut
But the pessimist sees the hole.

Optimist and Pessimist

YOSANO AKIKO
1878–1942

Because my songs are brief,
People think I hoarded words.
I have spared nothing in my songs.
There is nothing I can add.
Unlike a fish, my soul swims without gills.
I sing on one breath. *My Songs*[1]

LOUIS KAUFMAN ANSPACHER
1878–1947

Marriage is that relation between man and woman in which the independence is equal, the dependence mutual, and the obligation reciprocal.

Address, Boston [*December* 30, 1934]

KARLE WILSON BAKER
1878–

Let me grow lovely, growing old—
So many fine things do:
Laces, and ivory, and gold,
And silks need not be new.

Old Lace: Let Me Grow Lovely

Today I have grown taller from walking with the trees. *Good Company*

AMELIA JOSEPHINE BURR
1878–

As one who looks on a face through a window, through life I have looked on God.
Because I have loved life, I shall have no sorrow to die.

A Song of Living, st. 3

[1] Even the death of friends will inspire us as much as their lives. . . . Their memories will be incrusted over with sublime and pleasing thoughts, as their monuments are overgrown with moss. — THOREAU, *A Week on the Concord and Merrimack Rivers* [1849], *Concord River*

[2] See Roosevelt, p. 973a, and note.

[1] From *Modern Japanese Literature*, edited by Donald Keene [1960].

HENRY SEIDEL CANBY
1878–1961

We can put our children on wheels to see the world, but we cannot give them the kind of home that any town provided in the Nineties, not at any price.

The Age of Confidence, ch. 14

Skunk cabbages! a thousand sonnets died in that misnomer.

Meditations in the Woods

GEORGE MICHAEL COHAN
1878–1942

Always Leave Them Laughing When You Say Goodbye. *Title of song*

Give my regards to Broadway,
Remember me to Herald Square,
Tell all the gang at Forty-second Street
That I will soon be there.

Give My Regards to Broadway [1904]

The Yanks are coming,
The drums rum-tumming everywhere.

Over There [1917]

And we won't come back till it's over over there. *Ib.*

What's all the shootin' for?

The Tavern [1920]

GRACE HAZARD CONKLING
1878–1958

I have an understanding with the hills
At evening when the slanted radiance fills
Their hollows, and the great winds let them be,
And they are quiet and look down at me. *After Sunset*

Invisible beauty has a word so brief
A flower can say it or a shaken leaf,
But few may ever snare it in a song.

Ib.

To build the trout a crystal stair.

The Whole Duty of Berkshire Brooks

He who gives a passion flower
Always asks it back. *Tampico*

ALFRED EDGAR COPPARD
1878–1957

Adam and Eve and Pinch Me.

Title of story [1921]

Truth is truth and love is love,
Give us grace to taste thereof;
But if truth offend my sweet,
Then I will have none of it.

Mendacity, st. 1

Ere this trick of truth undo me,
Little love, my love, come to me.

Ib. st. 3

ADELAIDE CRAPSEY
1878–1914

These be
Three silent things:
The falling snow . . . the hour
Before the dawn . . . the mouth of one
Just dead. *Cinquain: Triad*

EDWARD JOHN MORETON DRAX PLUNKETT, LORD DUNSANY
1878–1957

A new thing came and they could not see,
A new wind blew and they would not feel it.

In His Own Country, st. 1

May you go safe, my friend, across that dizzy way
No wider than a hair, by which your people go
From earth to Paradise; may you go safe today
With stars and space above, and time and stars below.

May You Go Safe: On the Death of a Mohammedan Friend, st. 1

HARRY EMERSON FOSDICK
1878–

The Sea of Galilee and the Dead Sea are made of the same water. It flows down, clear and cool, from the heights of Hermon and the roots of the cedars of Lebanon. The Sea of Galilee makes beauty of it, for the Sea of Galilee has an outlet. It gets to give. It gathers in its riches that it may pour them out again to fertilize the Jordan plain. But the Dead Sea with the same water makes horror. For the Dead Sea has no outlet. It gets to keep.

The Meaning of Service [1920]

WILFRID WILSON GIBSON
1878–1962

One song leads on to another,
One friend to another friend,
So I'll travel along
With a friend and a song.

The Empty Purse, st. 1

All life moving to one measure —
Daily bread.

All Life Moving to One Measure

Just what it meant to smile and smile
And let my son go cheerily —
My son . . . and wondering all the while
What stranger would come back to me.

The Return, st. 2

OLIVER ST. JOHN GOGARTY
1878–1957

Only the lion and the cock,
As Galen says, withstand love's shock.[1]
So, dearest, do not think me rude
If I yield now to lassitude,
But sympathize with me. I know
You would not have me roar, or crow.

After Galen

If only gladiators died,
Or heroes, death would be his pride;
But have not little maidens gone,
And Lesbia's sparrow,[1] all alone?

Per Iter Tenebricosum

[1] See Donne, p. 307a.

DONALD ROBERT PERRY MARQUIS
1878–1937

My heart hath followed all my days
Something I cannot name.

The Name, st. 1

The saddest ones are those that wear
The jester's motley garb.

The Tavern of Despair

The world hath just one tale to tell,
and it is very old,
A little tale — a simple tale — a tale that's easy told:
"There was a youth in Babylon who greatly loved a maid!"

News from Babylon

And similar goddamned phrases.

Ballade of Goddamned Phrases [2]

I pray Thee make my column read,
And give me thus my daily bread.

Prayer

I love you as New Englanders love piel

Sonnets to a Red-Haired Lady [1922], *XII*

One boob may die, but deathless is
The royal race of hicks —
When Ahab went to Askelon
They sold him gilded bricks.

Boob Ballad

There will be no beans in the Almost Perfect State.[3]

The Almost Perfect State [1927]

dedicated to babs
with babs knows what
and babs knows why

archy [4] *and mehitabel* [1927]
dedication

[1] See Catullus, p. 114a.

[2] Inspired by a protest from General Ian Hamilton, Commander of the Mediterranean Expeditionary Force [1915], against turning his cables into hackneyed phrases.

[3] See Robert Burton, p. 310b.

[4] archy a cockroach is unable to use the shift key on the typewriter for capitals and punctuation

oh i should worry and fret
death and i will coquette
there is a dance in the old dame yet
toujours gai toujours gai
archy and mehitabel the song of mehitabel

procrastination is the
art of keeping
up with yesterday
ib certain maxims of archy

an optimist is a guy that has never had
much experience *ib*

what in hell
have i done to deserve all these kittens
ib mehitabel and her kittens

dance mehitabel dance
caper and shake a leg
what little blood is left
will fizz like wine in a keg
ib mehitabel dances with boreas

i have noticed that when chickens quit quarreling over their food they often find that there is enough for all of them i wonder if it might not be the same with the human race
archy's life of mehitabel [1933]
random thoughts by archy

so unlucky
that he runs into accidents
which started out to happen
to somebody else *ib archy says*

theres life in the old dame yet
ib the retreat from hollywood

it is a cheering thought to think
that god is on the side of the best digestion [1]
archy does his part [1935]
the big bad wolf

there is bound to be a certain amount
of
trouble running any country
if you are president the trouble happens
to you

[1] Give me a good digestion, Lord,
And also something to digest.
ANONYMOUS, *A Pilgrim's Grace, st. 1*

but if you are a tyrant you can arrange
things so
that most of the trouble happens to
other people
archy's newest deal

there is always
a comforting thought
in time of trouble when
it is not our trouble
ib comforting thoughts

too many creatures
both insects and humans
estimate their own value
by the amount of minor irritation
they are able to cause
to greater personalities than themselves
ib pride

the females of all species are most
dangerous when they appear to retreat
ib a farewell

To stroke a platitude until it purrs like an epigram. *The Sun Dial*

Publishing a volume of verse is like dropping a rose petal down the Grand Canyon and waiting for the echo.
Ib.

JOHN MASEFIELD
1878–1967

I must down to the seas again, to the lonely sea and the sky,
And all I ask is a tall ship and a star to steer her by,
And the wheel's kick and the wind's song and the white sail's shaking,
And a gray mist on the sea's face and a gray dawn breaking.
Sea Fever [1902], *st. 1*

I must down to the seas again, for the call of the running tide
Is a wild call and a clear call that may not be denied. *Ib. st. 2*

I must down to the seas again, to the vagrant gypsy life,
To the gull's way and the whale's way where the wind's like a whetted knife;

And all I ask is a merry yarn from a laughing fellow rover,
And quiet sleep and a sweet dream when the long trick's over.
Sea Fever, st. 3

It's a warm wind, the west wind, full of birds' cries.
The West Wind [1902], *st. 1*

One road leads to London,
One road runs to Wales,
My road leads me seawards
To the white dipping sails.
Roadways, st. 1

The schooners and the merry crews are laid away to rest,
A little south the sunset in the Islands of the Blest.
A Ballad of John Silver [1902], *st. 6*

To get the whole world out of bed
And washed, and dressed, and warmed, and fed,
To work, and back to bed again,
Believe me, Saul, costs worlds of pain.
The Everlasting Mercy [1911]

And he who gives a child a treat
Makes joy-bells ring in Heaven's street,
And he who gives a child a home
Builds palaces in Kingdom come.
Ib.

O Christ, the plow, O Christ, the laughter
Of holy white birds flying after. *Ib.*

The days that make us happy make us wise. *Biography*

Quinquireme of Nineveh from distant Ophir,
Rowing home to haven in sunny Palestine,
With a cargo of ivory,
And apes and peacocks,[1]
Sandalwood, cedarwood, and sweet white wine. *Cargoes, st. 1*

Dirty British coaster with a salt-caked smokestack,
Butting through the Channel in the mad March days,
With a cargo of Tyne coal,
Road rail, pig lead,
Firewood, ironware, and cheap tin trays. *Cargoes, st. 3*

Oh London Town's a fine town, and London sights are rare,
And London ale is right ale, and brisk's the London air.
London Town, st. 1

When Life knocks at the door no one can wait,
When Death makes his arrest we have to go.[1]
The Widow in the Bye Street [1912], *pt. 2*

What good can painting do to anyone?
I don't say never do it; far from that —
No harm in sometimes painting just for fun.
Keep it for fun, and stick to what you're at.
Dauber [1913], *pt. II*

Spit brown, my son, and get a hairy breast. *Ib.*

What am I, Life? A thing of watery salt
Held in cohesion by unresting cells,
Which work they know not why, which never halt,
Myself unwitting where their Master dwells? *Sonnets, 14*

Bitter it is, indeed, in human Fate
When Life's supreme temptation comes too late.
The Woman Speaks

When custom presses on the souls apart,
Who seek a God not worshiped by the herd,
Forth, to the wilderness, the chosen start
Content with ruin, having but the Word.
Lines on the Tercentenary of Harvard College [1936]

But he has gone,
A nation's memory and veneration,
Among the radiant, ever venturing on,

[1] See *I Kings 10:22*, p. 13a.

[1] See Shakespeare, *Hamlet V, ii 350*, p. 266b.

Somewhere, with morning, as such spirits will.[1]

On the Finish of the Sailing Ship Race Lisbon to Manhattan [*July* 1964]

PAUL REYNAUD
1878–

We shall win because we are the stronger.[2]

Radio Speech [*September* 10, 1939]

CARL SANDBURG
1878–1967

I am the people — the mob — the crowd — the mass.
Do you know that all the great work of the world is done through me?

I Am the People, the Mob [1916]

Hog butcher for the world,
Tool maker, stacker of wheat,
Player with railroads and the nation's freight handler;
Stormy, husky, brawling,
City of the big shoulders.

Chicago [1916]

The fog comes
on little cat feet.
It sits looking
over the harbor and city
on silent haunches
and then moves on. *Fog* [1916]

Pile the bodies high at Austerlitz and Waterloo.
Shovel them under and let me work —
I am the grass; I cover all.

And pile them high at Gettysburg
And pile them high at Ypres and Verdun.
Shovel them under and let me work.

Two years, ten years, and passengers ask the conductor:
What place is this?
Where are we now?

I am the grass.
Let me work. *Grass* [1918]

I tell you the past is a bucket of ashes.

Prairie

The republic is a dream.
Nothing happens unless first a dream.

Washington Monument by Night

When Abraham Lincoln was shoveled into the tombs, he forgot the copperheads and the assassin . . . in the dust, in the cool tombs.

Cool Tombs [1918]

Take any streetful of people buying clothes and groceries, cheering a hero or throwing confetti and blowing tin horns . . . tell me if the lovers are losers . . . tell me if any get more than the lovers . . . in the dust . . . in the cool tombs. *Ib.*

Lay me on an anvil, O God.
Beat me and hammer me into a crowbar.
Let me pry loose old walls.
Let me lift and loosen old foundations.

Prayers of Steel [1920]

Drum on your drums, batter on your banjos, sob on the long cool winding saxophones.
Go to it, O jazzmen.

Jazz Fantasia [1920]

Look out how you use proud words.
When you let proud words go, it is not easy to call them back.
They wear long boots, hard boots.

Primer Lesson

Man is a long time coming.
Man will yet win.
Brother may yet line up with brother:
This old anvil laughs at many broken hammers.
There are men who can't be bought.

The People Will Live On [1936]

[1] The reference is to the death of John F. Kennedy [November 22, 1963].

See James Russell Lowell, p. 694a.

[2] Nous vaincrons parce que nous sommes les plus forts.

The phrase became a war slogan.

Time is a great teacher.
Who can live without hope?
In the darkness with a great bundle of grief the people march.
The People Will Live On

LOUIS EDWIN THAYER
1878–

I fancy when I go to rest someone will bring to light
Some kindly word or goodly act long buried out of sight;
But, if it's all the same to you, just give to me, instead,
The bouquets while I'm living and the knocking when I'm dead.[1]
Of Post-Mortem Praises, st. 1

EDWARD THOMAS
1878–1917

As poetry is a criticism of life by livers, so the epigram is a criticism of life by those who have not lived.
Oxford [1903], *p. 195*

JOHN BROADUS WATSON
1878–1958

Give me a dozen healthy infants, well-formed, and my own specified world to bring them up in and I'll guarantee to take any one at random and train him to become any type of specialist I might select — doctor, lawyer, artist, merchant chief and, yes, even beggarman and thief, regardless of his talents, penchants, tendencies, abilities, vocations, and race of his ancestors.
Behaviorism [1925], *p. 104*

HANS ZINSSER
1878–1940

The scientist takes off from the manifold observations of predecessors, and shows his intelligence, if any, by his ability to discriminate between the important and the negligible, by selecting here and there the significant stepping-stones that will lead across the difficulties to new understanding. The one who places the last stone and steps across to the terra firma of accomplished discovery gets all the credit. Only the initiated know and honor those whose patient integrity and devotion to exact observation have made the last step possible.[1]
As I Remember Him [1940], *ch. 20*

ETHEL BARRYMORE
1879–1959

That's all there is, there isn't any more.
Added, with the permission of author THOMAS RACEWARD, *as the curtain line of his play Sunday* [1906], *starring Miss Barrymore*

SIR WILLIAM HENRY BEVERIDGE
1879–1963

Simple effluxion of time.[2]
Social Insurance [1942]

The object of government in peace and in war is not the glory of rulers or of races, but the happiness of the common man. *Ib.*

JAMES BRANCH CABELL
1879–1958

I shall marry in haste, and repeat at leisure.[3] *Jurgen* [1919], *ch. 38*

There is no faith stronger than that of a bad-tempered woman in her own infallibility. *Ib. 39*

The optimist proclaims that we live in the best of all possible worlds; and the pessimist fears this is true.
The Silver Stallion [1926], *ch. 26*

[1] See Martial, p. 135a, and Hazlitt, p. 539b.

[1] See Sir Francis Darwin, p. 813b, and Sir Alexander Fleming, p. 963a.

[2] The *Oxford English Dictionary* traces the phrase "effluxion of time" to JOHN MOLLE, *The Living Library* [1621].

[3] See Shakespeare, p. 219a, and Congreve, p. 391b.

No lady is ever a gentleman.
Something About Eve [1927]

LEE WILSON DODD
1879–1933

Much that I sought, I could not find;
Much that I found, I could not bind;
Much that I bound, I could not free;
Much that I freed returned to me.
Ronde Macabre

ALBERT EINSTEIN
1879–1955

$E = mc^2$
Statement of the mass-energy equivalence relationship [1]

The most beautiful thing we can experience is the mysterious. It is the source of all true art and science.
"What I Believe," in Forum [*October* 1930]

It is not enough that you should understand about applied science in order that your work may increase man's blessings. Concern for man himself and his fate must always form the chief interest of all technical endeavors, concern for the great unsolved problems of the organization of labor and the distribution of goods — in order that the creations of our mind shall be a blessing and not a curse to mankind. Never forget this in the midst of your diagrams and equations.
Address, California Institute of Technology [1931]

The whole of science is nothing more than a refinement of everyday thinking.
Physics and Reality [1936]

Physical concepts are free creations of the human mind, and are not, however it may seem, uniquely determined by the external world.
Evolution of Physics [1938]

[1] Energy equals mass times the speed of light squared.
The original statement is: If a body gives off the energy L in the form of radiation, its mass diminishes by L/c^2." — *Ist die Tragheit eines Korpers von seinem Energieghalt abhangig?* [*1905*]

Some recent work by E. Fermi and L. Szilard, which has been communicated to me in manuscript, leads me to expect that the element uranium may be turned into a new and important source of energy in the immediate future. Certain aspects of the situation which has arisen seem to call for watchfulness and, if necessary, quick action on the part of the Administration.
Letter to President Franklin D. Roosevelt [*August 2, 1939*] (*the letter which resulted in assignment of government funds for development of the atom bomb*)

This new phenomena [atomic energy] would also lead to the construction of bombs. . . . A single bomb of this type, carried by boat and exploded in a port, might very well destroy the whole port, together with some of the surrounding territory. However, such bombs might very well prove to be too heavy for transportation by air. *Ib.*

As long as there are sovereign nations possessing great power, war is inevitable.
Einstein on the Atomic Bomb [*Atlantic Monthly, November 1945*]

I do not believe that civilization will be wiped out in a war fought with the atomic bomb. Perhaps two thirds of the people of the earth might be killed, but enough men capable of thinking, and enough books, would be left to start again, and civilization could be restored. *Ib.*

Since I do not foresee that atomic energy is to be a great boon for a long time, I have to say that for the present it is a menace. Perhaps it is well that it should be. It may intimidate the human race into bringing order into its international affairs, which, without the pressure of fear, it would not do. *Ib.*

I shall never believe that God plays dice with the world.[1]
From PHILIPP FRANK, *Einstein, His Life and Times* [1947]

[1] See Anatole France, p. 802a.

The Lord God is subtle, but malicious he is not.[1]

Inscription in Fine Hall, Princeton University

Every intellectual who is called before one of the committees ought to refuse to testify, i.e., he must be prepared . . . for the sacrifice of his personal welfare in the interest of the cultural welfare of his country. . . . This kind of inquisition violates the spirit of the Constitution.

If enough people are ready to take this grave step they will be successful. If not, then the intellectuals of this country deserve nothing better than the slavery which is intended for them.

Letter to William Frauenglass[2] [*May 16, 1953*]

The unleashed power of the atom has changed everything save our modes of thinking, and we thus drift toward unparalleled catastrophes.

From Ralph E. Lapp, *The Einstein Letter That Started It All* [*New York Times Magazine, August 2, 1964*]

Our defense is not in armaments, nor in science, nor in going underground. Our defense is in law and order.[3] *Ib.*

Something deeply hidden had to be behind things.

Ib. [*autobiographical handwritten note*]

JOHN ERSKINE
1879–1951

The Moral Obligation to Be Intelligent. *Title of book* [1915]

[1] Raffiniert ist der Herr Gott, aber Boshaft ist er nicht.
See Dostoevski, p. 708a.

[2] Einstein's letter was published in the *New York Times* [June 12, 1953]. Mr. Frauenglass had been subpoenaed to testify before the Senate Internal Security Subcommittee.

[3] See Lincoln, p. 636a.

W. C. FIELDS
1879–1946

It ain't a fit night out for man or beast. *The Fatal Glass of Beer*

Anyone who hates children and dogs can't be all bad. *Attributed*

On the whole, I'd rather be in Philadelphia. *His own epitaph*

EDWARD MORGAN FORSTER
1879–

When the book of life is opening, our readings are secret.

The Longest Journey [1907]

Nonsense and beauty have close connections. *Ib.*

Railway termini . . . are our gates to the glorious and the unknown. Through them we pass out into adventure and sunshine, to them, alas! we return. In Paddington all Cornwall is latent and the remoter west; down the inclines of Liverpool Street lie fenlands and the illimitable Broads; Scotland is through the plyons of Euston; Wessex behind the poised chaos of Waterloo.

Howards End [1910], *ch.* 2

It will be generally admitted that Beethoven's Fifth Symphony is the most sublime noise that has ever penetrated into the ear of man. *Ib.* 5

Only connect! That was the whole of her sermon. Only connect the prose and the passion, and both will be exalted, and human love will be seen at its height. Live in fragments no longer. Only connect, and the beast and the monk, robbed of the isolation that is life to either, will die. *Ib.* 22

The echo began in some indescribable way to undermine her hold on life. Coming at a moment when she chanced to be fatigued, it had managed to murmur, "Pathos, piety, courage — they exist, but are identical, and so is filth. Everything exists, nothing has value." If one had spoken vileness in that place,

or quoted lofty poetry, the [echo's] comment would have been the same — "Ou-boum."

A Passage to India [1924]

The historian must have some conception of how men who are not historians behave.

Abinger Harvest [1936]. *Captain Edward Gibbon*

How rare, how precious is frivolity! How few writers can prostitute all their powers! They are always implying, "I am capable of higher things."

Notes on English Character. Ronald Firbank

EDMUND L. GRUBER
1879–1941

Over hill, over dale,[1] we have hit the dusty trail
And those caissons go rolling along.
Countermarch! Right about! hear those wagon soldiers shout
While those caissons go rolling along.
Oh, it's hi-hi-yee! for the field artilleree,
Shout out your numbers loud and strong,
And where'er we go, you will always know
That those caissons are rolling along.

The Caisson Song[2] [1908]

JOHN HAYNES HOLMES
1879–1964

If Christians were Christians, there would be no anti-Semitism. Jesus was a Jew. There is nothing that the ordinary Christian so dislikes to remember as this awkward historical fact. But it happens, none the less, to be true.

The Sensible Man's View of Religion [1933]

Priests are no more necessary to religion than politicians to patriotism.

The Sensible Man's View of Religion

The universe is not hostile, nor yet is it friendly. It is simply indifferent.

Ib.

The life of humanity upon this planet may yet come to an end, and a very terrible end. But I would have you notice that this end is threatened in our time not by anything that the universe may do to us, but only by what man may do to himself.

Ib.

VACHEL LINDSAY
1879–1931

Booth died blind and still by faith he trod,
Eyes still dazzled by the ways of God.

General William Booth Enters into Heaven [1913]

Sleep softly . . . eagle forgotten . . . under the stone,
Time has its way with you there, and the clay has its own.
Sleep on, O brave-hearted, O wise man, that kindled the flame —
To live in mankind is far more than to live in a name.

The Eagle That Is Forgotten[1] [1913], *st.* 5

Factory windows are always broken.
Somebody's always throwing bricks,
Somebody's always heaving cinders,
Playing ugly Yahoo tricks.

Factory Windows, st. 1

Fat black bucks in a wine-barrel room,
Barrel-house kings; with feet unstable,
Sagged and reeled and pounded on the table,
Pounded on the table,

[1] See Shakespeare, p. 229a.

[2] In April 1908 the 1st Battalion of the 5th Field Artillery relieved the 2nd Battalion in the Philippines. Gruber, then a lieutenant in the 5th, was asked to write a song that would symbolize the spirit of the reunited regiment. There are many variant wordings.

[1] John Peter Altgeld [1847–1902; Governor of Illinois 1893–1897], widely criticized for pardoning, in June 1893, the anarchists who had been serving life terms since the Haymarket riot in Chicago, May 4, 1886. Altgeld, in pardoning them, delared that "the judge conducted the trial with malicious ferocity."

Beat an empty barrel with the handle of a broom.
The Congo [1914], *pt. I*

Then I saw the Congo, creeping through the black,
Cutting through the forest with a golden track. *Ib.*

Be careful what you do,
Or Mumbo-Jumbo, God of the Congo,
And all of the other
Gods of the Congo,
Mumbo-Jumbo will hoo-doo you.
Ib.

A bronzed, lank man! His suit of ancient black,
A famous high top-hat and plain worn shawl
Make him the quaint great figure that men love,
The prairie-lawyer, master of us all.
Abraham Lincoln Walks at Midnight [1914], *st. 3*

They spoke, I think, of perils past.
They spoke, I think, of peace at last.
One thing I remember:
Spring came on forever,
Spring came on forever,
Said the Chinese nightingale.
The Chinese Nightingale [1917], *end*

Planting the trees that would march and train
On, in his name to the great Pacific,
Like Birnam Wood to Dunsinane,[1]
Johnny Appleseed [2] swept on.
In Praise of Johnny Appleseed

The more probable chance for me will come in some little row where strikers are being shot down. . . . I would be with the fool strikers, right or wrong.
Letter to Eleanor Dougherty [*October* 12, 1918]

[1] See Shakespeare, p. 285b.
[2] John Chapman [1774–1847].
Remember Johnny Appleseed,
All ye who love the apple;
He served his kind by word and deed,
In God's grand greenwood chapel.
WILLIAM HENRY VENABLE [1836–1918], *Johnny Appleseed, st. 25*

ST. JOHN LUCAS
1879–1934

The curate thinks you have no soul;
I know that he has none.[1] *My Dog*

GEORGE WASHINGTON LYON
1879–

Worry, the interest paid by those who borrow trouble.
In Judge [*March* 1, 1924]

DIXON LANIER MERRITT
1879–

A wonderful bird is the pelican,
His bill will hold more than his belican.
He can take in his beak
Food enough for a week,
But I'm damned if I see how the helican. *The Pelican* [1910]

HAROLD MONRO
1879–1932

How lonely we shall be!
What shall we do,
You without me,
I without you?
Midnight Lamentation, st. 1

They are better than stars or water,
Better than voices of winds that sing,
Better than any man's fair daughter,
Your green glass beads on a silver ring.
Overheard on a Saltmarsh

A long, dim ecstasy holds her life;
Her world is an infinite shapeless white,
Till her tongue has curled the last holy drop,
Then she sinks back into the night.
Milk for the Cat, st. 8

FELIX RIESENBERG
1879–1939

The sea has always been a seducer, a careless lying fellow, not feminine, as

[1] There are things that even the youngest curate cannot explain. — LEONARD MERRICK, *One Man's View* [1897]

many writers imagine, but strongly masculine in its allurement. The king of the sea, with his whiskers of weed and his trident and dolphins, truly represents the main and gives it character. The sea, like a great sultan, supports thousands of ships, his lawful wives. These he caresses and chastises as the case may be. This explains the feminine gender of all proper vessels.

Vignettes of the Sea

WILL ROGERS
1879–1935

All I know is just what I read in the papers. *Prefatory remark*

I tell you folks, all politics is applesauce.

The Illiterate Digest [1924], *p.* 30

Everything is funny as long as it is happening to somebody else.

Ib. p. 131

More men have been elected between sundown and sunup than ever were elected between sunup and sundown.

Ib. p. 152

I never met a man I didn't like.

Address, Boston [*June* 1930]

A comedian can only last till he either takes himself serious or his audience takes him serious.

Syndicated newspaper article [*June* 28, 1931]

I not only "don't choose to run" [1] [for President] but I don't even want to leave a loophole in case I am drafted, so I won't "choose." I will say "won't run" no matter how bad the country will need a comedian by that time.

Ib.

Politics has got so expensive that it takes lots of money to even get beat with. *Ib.*

My forefathers didn't come over on the *Mayflower*, but they met the boat.[2] *Remark*

[1] See Calvin Coolidge, p. 911b.
[2] Rogers was of Indian descent.

JOSEPH STALIN [IOSIF VISSARIONOVICH DZHUGASHVILI]
1879–1953

Print is the sharpest and the strongest weapon of our party.

Speech [*April* 19, 1923]

Dizziness from success.

Speech [*March* 2, 1930]

The most remarkable thing about socialist competition is that it creates a basic change in people's view of labor, since it changes the labor from a shameful and heavy burden into a matter of honor, matter of fame, matter of valor and heroism.

Speech [*June* 27, 1930]

The Hitlerite blackguards have covered Europe with gallows and concentration camps. . . . They have turned Europe into a prison of nations,[1] and this they call the new order in Europe.

Address to the Moscow Soviet [*November* 6, 1942]

You cannot make a revolution with silk gloves.

From JOHN GUNTHER, *Soviet Russia Today*

The writer is an engineer of the human soul.[2] *Ib.*

A single death is a tragedy, a million deaths is a statistic.

Quoted statement

The inevitability of wars between capitalist countries remains in force.

Last public statement [1952]

WALLACE STEVENS
1879–1955

I heard them cry — the peacocks.
Was it a cry against the twilight
Or against the leaves themselves
Turning in the wind,

[1] . . . The saying that Russia is a prison of nations. — V. I. LENIN, *On the Question of National Policy* (and elsewhere)
The expression originated in *La Russie en 1839* by ADOLPHE DE CUSTINE [1790–1857].
[2] See Gorki, p. 894b.

Turning as the flames
Turned in the fire,
Turning as the tails of the peacocks
Turned in the loud fire,
Loud as the hemlocks
Full of the cry of the peacocks?
Or was it a cry against the hemlocks?
Domination of Black [1923]

Twenty men crossing a bridge,
Into a village,
Are twenty men crossing twenty bridges,
Into twenty villages,
Or one man
Crossing a single bridge into a village.
Metaphors of a Magnifico [1923]

Poetry is the supreme fiction, madame.
A High-toned Old Christian Woman [1923]

Let it be the finale of seem.
The only emperor is the emperor of ice cream.
The Emperor of Ice Cream [1923]

Only, here and there, an old sailor,
Drunk and asleep in his boots,
Catches tigers
In red weather.
Disillusionment of Ten O'clock [1923]

Complacencies of the peignoir, and late
Coffee and oranges in a sunny chair.
Sunday Morning [1923], *st.* 1

We live in an old chaos of the sun,
Or old dependency of day and night,
Or island solitude, unsponsored, free,
Of that wide water, inescapable.
Deer walk upon our mountains, and the quail
Whistle about us their spontaneous cries;
Sweet berries ripen in the wilderness;
And, in the isolation of the sky,
At evening, casual flocks of pigeons make
Ambiguous undulations as they sink,
Downward to darkness, on extended wings. *Ib. st.* 8

Chieftain Iffucan of Azcan in caftan
Of tan with henna hackles, halt!
Bantams in Pine Woods [1923]

Damned universal cock, as if the sun
Was blackamoor to bear your blazing tail. *Bantams in Pine Woods*

I placed a jar in Tennessee,
And round it was, upon a hill.
It made the slovenly wilderness
Surround that hill.
Anecdote of the Jar [1923], *st.* 1

Frogs Eat Butterflies. Snakes Eat Frogs. Hogs Eat Snakes. Men Eat Hogs.[1] *Title of poem* [1923]

I had as lief be embraced by the porter at the hotel
As to get no more from the moonlight
Than your moist hand.
Two Figures in Dense Violet Night [1923]

Just as my fingers on these keys
Make music, so the self-same sounds
On my spirit make a music, too.
Peter Quince at the Clavier [1923], *1*

Beauty is momentary in the mind —
The fitful tracing of a portal;
But in the flesh it is immortal.
The body dies; the body's beauty lives.
Ib. 4

Susanna's music touched the bawdy strings
Of those white elders; but, escaping,
Left only Death's ironic scraping.
Now, in its immortality, it plays
On the clear viol of her memory,
And makes a constant sacrament of praise. *Ib.*

I do not know which to prefer,
The beauty of inflections
Or the beauty of innuendoes,
The blackbird whistling
Or just after.
Thirteen Ways of Looking at a Blackbird [1923], *st.* 5

The gongs rang loudly as the windy booms
Hoo-hooed it in the darkened ocean-booms
Sea Surface Full of Clouds [1923], *II*

[1] See Ambrose Bierce, p. 791b-792a.

Then the sea
And heaven rolled as one and from the two
Came fresh transfigurings of freshest blue.
Sea Surface Full of Clouds, V

She sang beyond the genius of the sea,
The water never formed to mind or voice,
Like a body wholly body, fluttering
Its empty sleeves; and yet its mimic motion
Made constant cry, caused constantly a cry,
That was not ours although we understood,
Inhuman, of the veritable ocean.
The Idea of Order at Key West [1936], *st.* 1

Oh! Blessed rage for order, pale Ramón,
The maker's rage to order words of the sea,
Words of the fragrant portals, dimly starred,
And of ourselves and of our origins,
In ghostlier demarcations, keener sounds. *Ib. st.* 7

Poetry is the subject of the poem.
The Man with the Blue Guitar [1937], *XXII*

I am a native in this world
And think in it as a native thinks.
Ib. XXVIII

The prologues are over. It is question, now,
Of final belief. So, say that final belief
Must be in a fiction. It is time to choose.
Asides on the Oboe [1942], *st.* 1

Light
Is the lion that comes down to drink.
The Glass of Water [1942], *st.* 2

A. A violent order is disorder; and
B. A great disorder is an order. These
Two things are one.
Connoisseur of Chaos [1942], *st.* 1

One's grand flights, one's Sunday baths,
One's tootings at the weddings of the soul
Occur as they occur.
The Sense of the Sleight-of-Hand Man [1942], *st.* 1

The motive for metaphor, shrinking from
The weight of primary noon,
The ABC of being,

The ruddy temper, the hammer
Of red and blue, the hard sound —
Steel against intimation — the sharp flash,
The vital, arrogant, fatal, dominant X.
The Motive for Metaphor, st. 4, 5

To get at the thing
Without gestures is to get at it as
Idea.
So-and-So Reclining on Her Couch [1947], *st.* 6

The President ordains the bee to be
Immortal.
The President Ordains the Bee to Be [1947], *st.* 1

The inconceivable idea of the sun.
Notes Toward a Supreme Fiction [1947], *I*

You must become an ignorant man again
And see the sun again with an ignorant eye
And see it clearly in the idea of it.
Ib.

The death of one god is the death of all. *Ib.*

There is a project for the sun. The sun
Must bear no name, gold flourisher, but be
In the difficulty of what it is to be.
Ib.

The monastic man is an artist. The philosopher
Appoints man's place in music, say, today.
But the priest desires. The philosopher desires.
And not to have is the beginning of desire. *Ib. II*

We keep coming back and coming back
To the real: to the hotel instead of the hymns
That fall upon it out of the wind.

An Ordinary Evening in New Haven [1950], *IX*

The essential gaudiness of poetry.

Stevens's note to The Emperor of Ice Cream

The essential thing in form is to be free in whatever form is used. A free form does not assure freedom. As a form, it is just one more form. So that it comes to this, I suppose, that I believe in freedom regardless of form.

A Note on Poetry [1937]

What makes the poet the potent figure that he is, or was, or ought to be, is that he creates the world to which we turn incessantly and without knowing it and that he gives to life the supreme fictions without which we are unable to conceive of it.

The Noble Rider and the Sound of Words [1942]

Each man resembles all other men, each woman resembles all other women, this year resembles last year. The beginning of time will, no doubt, resemble the end of time. One world is said to resemble another.

Three Academic Pieces [1947]

Poetry is poetry, and one's objective as a poet is to achieve poetry precisely as one's objective in music is to achieve music. There are poets who would regard that as a scandal and who would say that a poem which had no importance except its importance as poetry had no importance at all, and that a poet who had no objective except to achieve poetry was a fribble and something less than a man of reason.

On Selecting Domination of Black as his best poem

Sentimentality is a failure of feeling.

Opus Posthumous [1957]. *Adagia*

A poem should be part of one's sense of life. *Ib.*

A poet looks at the world as a man looks at a woman.

Opus Posthumous. Adagia

All history is modern history. *Ib.*

Poetry is the sum of its attributes. *Ib.*

In the world of words, the imagination is one of the forces of nature. *Ib.*

God is in me or else is not at all (does not exist). *Ib.*

The world is a force, not a presence. *Ib.*

Poetry is a search for the inexplicable. *Ib.*

SIMEON STRUNSKY
1879–1948

No colonization without misrepresentation.

No Mean City [1944], *ch. 1*

Famous remarks are very seldom quoted correctly. *Ib. 38*

LEON TROTSKY
1879–1940

The literary "fellow travelers" of the Revolution.

Literature and Revolution [1923], *ch. 2*

The dictatorship of the Communist Party is maintained by recourse to every form of violence.

Terrorism and Communism [1924], *p. 71*

CH'EN TU-HSIU[1]
1879–1942

The pulse of modern life is economic and the fundamental principle of economic production is individual independence.

The New Youth [*December* 1916]

[1] From *Sources of Chinese Tradition,* edited by William Theodore de Bary [1960]. Ch'en was the founder [1921] of the Chinese Communist Party.

All religions, laws, moral and political systems are but necessary means to preserve social order. They are not the individual's original purpose of enjoyment in life and can be changed in accordance with the circumstances of the time.

Man's happiness in life is the result of man's own effort and is neither the gift of God nor a spontaneous natural product.

The New Youth [*February* 1918]

During his lifetime, an individual should devote his efforts to create happiness and to enjoy it, and also to keep it in store in society so that individuals of the future may also enjoy it. *Ib.*

GEORGE ASAF [GEORGE H. POWELL]
1880–1951

What's the use of worrying?
It never was worthwhile,
So, pack up your troubles in your old kit-bag,
And smile, smile, smile.

Pack Up Your Troubles in Your Old Kit-Bag [1915]

ALEXANDER BLOK
1880–1921

On they march with sovereign tread,
With a starving dog behind,
With a blood-red flag ahead —
In a storm where none can see,
From the rifle bullets free,
Gently walking in the snow,
Where like pearls the snowflakes glow,
Marches rose-crowned in the van
Jesus Christ, the son of man.

The Twelve [1918]

Yes, we are Scythians, yes, we are Asians. *Scythians* [1918]

JOSEPH CLARK GREW
1880–1965

This [sartorial convention] is a real problem with which I shall have to wrestle during the next few days, for of such stuff is diplomacy made.[1]

Ten Years in Japan [1944] [*July 20, 1932*]

We have a phrase in English, "straight from the horse's mouth."

Ib. [*October 19, 1939*]. *Address, America–Japan Society*

ROBERT BROWNING HAMILTON
1880–

I walked a mile with Pleasure.
She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!

Along the Road

BRIAN HOOKER
1880–1946

O youth foregone, foregoing!
O dream unseen, unsought!
God give you joy of knowing
What life your death has bought.[2]

A.D. 1919, st. 5

HELEN KELLER
1880–1968

Literature is my Utopia. Here I am not disfranchised. No barrier of the senses shuts me out from the sweet, gracious discourse of my book friends. They talk to me without embarrassment or awkwardness.

The Story of My Life [1902]

[1] In a diplomat's soul you may find iron ore, but it is usually oil — and in a whale of a diplomat you'll find the whole equipment — the blubber of charity, the whalebone of flexibility, the oil of commodity. A great diplomat is a regular Moby Dick. — FRANCIS HACKETT, *Review of* ROGER B. MERRIMAN, *Suleiman the Magnificent, New York Times* [January 4, 1945]

[2] On a tablet at Yale University commemorating the Yale men who died in the First World War.

DOUGLAS MacARTHUR
1880–1964

The unfailing formula for production of morale is patriotism, self-respect, discipline, and self-confidence within a military unit, joined with fair treatment and merited appreciation from without. It cannot be produced by pampering or coddling an army, and is not necessarily destroyed by hardship, danger, or even calamity. Though it can survive and develop in adversity that comes as an inescapable incident of service, it will quickly wither and die if soldiers come to believe themselves the victims of indifference or injustice on the part of their government, or of ignorance, personal ambition, or ineptitude on the part of their military leaders.

Annual Report of the Chief of Staff, United States Army, for the Fiscal Year Ending June 30, 1933

I shall return.

On leaving Corregidor for Australia [*March 11, 1942*]

I have returned. By the grace of Almighty God, our forces stand again on Philippine soil.

Upon landing on Leyte [*October 20, 1944*]

I see that the old flagpole still stands. Have your troops hoist the colors to its peak, and let no enemy ever haul them down.

To Colonel George M. Jones and 503rd Regimental Combat Team, who recaptured Corregidor [*March 2, 1945*]

In war there is no substitute for victory.

Address, Joint Meeting of Congress [*April 19, 1951*]

I still remember the refrain of one of the most popular barracks ballads of that day, which proclaimed most proudly that old soldiers never die; they just fade away. I now close my military career and just fade away.[1] *Ib.*

[1] See Anonymous, p. 1103a.

It is fatal to enter any war without the will to win it.

Speech, Republican National Convention [*July 7, 1952*]

GEORGE CATLETT MARSHALL
1880–1959

The refusal of the British and Russian peoples to accept what appeared to be inevitable defeat was the great factor in the salvage of our civilization.

Biennial Report of the Chief of Staff, United States Army [*September 1, 1945*]

If man does find the solution for world peace it will be the most revolutionary reversal of his record we have ever known. *Ib.*

Our policy is directed not against any country or doctrine but against hunger, poverty, desperation and chaos. Its purpose should be the revival of a working economy in the world so as to permit the emergence of political and social conditions in which free institutions can exist.

Address, Harvard University [*June 5, 1947*], *embodying the European Recovery Plan* (*Marshall Plan*)

You can have all of the materiel in the world, but without morale it is largely ineffective.

Military Review [*October 1948*]

It is not enough to fight. It is the spirit which we bring to the fight that decides the issue. It is morale that wins the victory. *Ib.*

Morale is the state of mind. It is steadfastness and courage and hope. It is confidence and zeal and loyalty. It is *élan, esprit de corps* and determination. *Ib.*

HENRY LOUIS MENCKEN
1880–1956

The virulence of the national appetite for bogus revelation.
A Book of Prefaces [1917], *ch. 1*

To the man with an ear for verbal delicacies — the man who searches painfully for the perfect word, and puts the way of saying a thing above the thing said — there is in writing the constant joy of sudden discovery, of happy accident. *Ib. 2*

Poverty is a soft pedal upon all branches of human activity, not excepting the spiritual. *Ib. 4*

Formalism is the hallmark of the national culture. *Ib.*

Time is a great legalizer, even in the field of morals. *Ib.*

The prophesying business is like writing fugues; it is fatal to everyone save the man of absolute genius.
Prejudices, First Series [1919], *ch. 2*

The public . . . demands certainties; it must be told definitely and a bit raucously that this is true and that is false. But there *are* no certainties.
Ib. 3

All successful newspapers are ceaselessly querulous and bellicose. They never defend anyone or anything if they can help it; if the job is forced upon them, they tackle it by denouncing someone or something else. *Ib. 13*

The great artists of the world are never Puritans, and seldom even ordinarily respectable. *Ib. 16*

To be in love is merely to be in a state of perceptual anesthesia — to mistake an ordinary young man for a Greek god or an ordinary young woman for a goddess. *Ib.*

All the more pretentious American authors try to write chastely and elegantly; the typical literary product of the country is still a refined essay in the *Atlantic Monthly*, perhaps gently jocose but never rough — by Emerson, so to speak, out of Charles Lamb.
The American Language [1919]

Philadelphia is the most pecksniffian of American cities, and thus probably leads the world. *Ib.*

It is the dull man who is always sure, and the sure man who is always dull.
Prejudices, Second Series [1920], *ch. 1*

If, after I depart this vale, you ever remember me and have thought to please my ghost, forgive some sinner and wink your eye at some homely girl.
Epitaph. From Smart Set [*December 1921*]

There are no mute, inglorious Miltons,[1] save in the hallucinations of poets. The one sound test of a Milton is that he functions as a Milton.
Prejudices, Third Series [1922], *ch. 3*

Nine times out of ten, in the arts as in life, there is actually no truth to be discovered; there is only error to be exposed. *Ib.*

Injustice is relatively easy to bear; what stings is justice. *Ib.*

The older I grow the more I distrust the familiar doctrine that age brings wisdom. *Ib.*

Faith may be defined briefly as an illogical belief in the occurrence of the improbable. *Ib. 14*

To be happy one must be (*a*) well fed, unhounded by sordid cares, at ease in Zion, (*b*) full of a comfortable feeling of superiority to the masses of one's fellow men, and (*c*) delicately and unceasingly amused according to one's taste. It is my contention that, if this definition be accepted, there is no country in the world wherein a man constituted as I am — a man of my peculiar weakness, vanities, appetites, and aversions — can be so happy as he can be in the United States. Going further, I lay down the doctrine that it is a

[1] See Gray, p. 440b.

sheer physical impossibility for such a man to live in the United States and *not* be happy.

On Being an American [1922]

The difference between a moral man and a man of honor is that the latter regrets a discreditable act, even when it has worked and he has not been caught.

Prejudices, Fourth Series [1924], *ch.* 11

Nothing can come out of an artist that is not in the man.

Ib. Fifth Series [1926], *ch.* 5

Christian endeavor is notoriously hard on female pulchritude.

The Aesthetic Recoil

The learned are seldom pretty fellows, and in many cases their appearance tends to discourage a love of study in the young.

The New Webster International Dictionary [1934]

The Gaseous Vertebrata who own, operate and afflict the universe have treated me with excessive politeness.

Happy Days [1940], *preface*

When A annoys or injures B on the pretense of saving or improving X, A is a scoundrel.

Newspaper Days: 1899–1906 [1941]

I've made it a rule never to drink by daylight and never to refuse a drink after dark.

From the New York Post [*September 18, 1945*]

Conscience is the inner voice that warns us somebody may be looking.

A Mencken Chrestomathy [1949]

There are some people who read too much: the bibliobibuli. I know some who are constantly drunk on books, as other men are drunk on whiskey or religion. They wander through this most diverting and stimulating of worlds in a haze, seeing nothing and hearing nothing.

Minority Report: H. L. Mencken's Notebooks [1956]

The booboisie. *Passim*

ALFRED NOYES
1880–1958

Forty singing seamen, who was puzzled for to know
If the grog they dreamed they swallowed made them dream of all that followed.

Forty Singing Seamen

Go down to Kew in lilac time (it isn't far from London!)
And you shall wander hand in hand with love in summer's wonderland.

Barrel Organ, st. 5

The wind was a torrent of darkness among the gusty trees,
The moon was a ghostly galleon tossed upon cloudy seas,
The road was a ribbon of moonlight over the purple moor,
And the highwayman came riding — Riding — riding —
The highwayman came riding, up to the old inn-door.

The Highwayman

The landlord's black-eyed daughter,
Bess, the landlord's daughter,
Plaiting a dark red love knot into her long black hair. *Ib.*

I'll come to thee by moonlight, though hell should bar the way. *Ib.*

Calling as he used to call, faint and far away,
In Sherwood, in Sherwood, about the break of day. *Sherwood*

GRANTLAND RICE
1880–1954

When the One Great Scorer comes to write against your name —
He marks — not that you won or lost — but how you played the game.[1]

Alumnus Football

[1] But just this line ye grave for me:
"He played the game."
ROBERT WILLIAM SERVICE [1874–1958], *The Lost Master*

All wars are planned by old men
In council rooms apart,
Who plan for greater armament
And map the battle chart.[1]
Two Sides of War, st. 1

I've noticed nearly all the dead
Were hardly more than boys.
Ib. st. 4

RICHARD HENRY TAWNEY
1880–1962

Industrialized communities neglect the very objects for which it is worth while to acquire riches in their feverish preoccupation with the means by which riches can be acquired.
The Acquisitive Society [1920]

MARGARET WIDDEMER
1880–

I have shut my little sister in from life and light
(For a rose, for a ribbon, for a wreath across my hair).
The Factories [1915], *st. 1*

Round my path they cry to me, little souls unborn —
God of Life! Creator! It was I! It was I!
Ib. st. 3

THOMAS RUSSELL YBARRA
1880–

A Christian is a man who feels
Repentance on a Sunday
For what he did on Saturday
And is going to do on Monday.
The Christian

ALBERT JAY COOK
fl. 1917

It's Heaven, Hell or Hoboken[2] before next Christmas Day.
Heaven, Hell or Hoboken

[1] See Herbert Hoover, p. 931a.

[2] Port of embarkation and return for the American Expeditionary Forces during World War I.

FRANKLIN PIERCE ADAMS [F.P.A.]
1881–1960

Christmas is over and Business is Business. *For the Other 364 Days*

Up, to the office . . . and so to bed.
A Ballade of Mr. Samuel Pepys. Refrain

Ruthlessly pricking our gonfalon bubble,
Making a Giant hit into a double,
Words that are weighty with nothing but trouble:
"Tinker to Evers to Chance."
Baseball's Sad Lexicon

The rich man has his motor car,
His country and his town estate.
He smokes a fifty-cent cigar
And jeers at Fate.
The Rich Man, st. 1

The best you get is an even break.[1]
Ballade of Schopenhauer's Philosophy

I shot a poem into the air,
It was reprinted everywhere
From Bangor to the Rocky Range
And always credited to — Exchange.
Frequently

O bards of rhyme and meter free,
My gratitude goes out to ye
For all your deathless lines — ahem!
Let's see now . . . What *is* one of them? *To a Vers Librist*

Of making many books there is no end —
So Sancho Panza said, and so say I.
Thou wert my guide, philosopher and friend
When only one is shining in the sky.
Lines on and from Bartlett's Familiar Quotations

Go, lovely Rose that lives its little hour!
Go, little booke! and let who will be clever!
Roll on! From yonder ivy-mantled tower

[1] See Albee, p. 842b.

The moon and I could keep this up forever.
Lines on and from Bartlett's Familiar Quotations

MARY ANTIN
1881–1949

So at last I was going to America! Really, really going, at last! The boundaries burst. The arch of heaven soared. A million suns shone out for every star. The winds rushed in from outer space, roaring in my ears, "America! America!" *The Promised Land* [1912]

JOSEPH CAMPBELL
1881–1944

As a white candle
In a holy place,
So is the beauty
Of an aged face.
The Old Woman, st. 1

SIR ALEXANDER FLEMING
1881–1955

It is the lone worker who makes the first advance in a subject: the details may be worked out by a team, but the prime idea is due to the enterprise, thought and perception of an individual.[1]
Address, Edinburgh University [1951]

PADRAIC COLUM
1881–

Years hence, in rustic speech, a phrase,
As in wild earth a Grecian vase!
A Poor Scholar of the Forties

O woman shapely as a swan.
I Shall Not Die for Thee

And I am praying God on high,
And I am praying Him night and day,
For a little house — a house of my own —
Out of the wind's and the rain's way.
An Old Woman of the Roads, st. 6

JOHN FREEMAN
1881–1929

Who may regret what was, since it has made
Himself himself? All that I was I am,
And the old childish joy now lives in me
At sight of a green field or a green tree.
All That I Was I Am

EDGAR ALBERT GUEST
1881–1959

Somebody said that it couldn't be done,
But he with a chuckle replied
That maybe it couldn't, but he would be one
Who wouldn't say so till he'd tried.
It Couldn't Be Done

It takes a heap o' livin' in a house t' make it home,
A heap o' sun an' shadder, an' ye sometimes have t' roam
Afore ye really 'preciate the things ye lef' behind,
An' hunger fer 'em somehow, with 'em allus on yer mind. *Home*

Let me be a little kinder,
Let me be a little blinder
To the faults of those around me,
Let me praise a little more. *A Creed*

I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely tell the way.
Sermons We See

In this bright little package, now isn't it odd?
You've a dime's worth of something known only to God!
The Package of Seeds

[1] See Sir Francis Darwin, p. 813b, and Hans Zinsser, p. 949b.

JOHN EDWARD HAZARD
1881–1935

Ain't It Awful, Mabel!

Title of book

POPE JOHN XXIII [ANGELO GIUSEPPE RONCALLI]
1881–1963

The social progress, order, security and peace of each country are necessarily connected with the social progress, order, security and peace of all other countries.

At the present day no political community is able to pursue its own interests and develop itself in isolation, because the degree of its prosperity and development is a reflection and a component part of the degree of prosperity and development of all other political communities.

Pacem in Terris [*Encyclical letter, April 11, 1963*]

There exists an intrinsic connection between the common good on the one hand and the structure and function of public authority on the other. The moral order, which needs public authority in order to promote the common good in human society, requires also that the authority be effective in attaining that end. . . .

Today the universal common good poses problems of world-wide dimensions, which cannot be adequately tackled or solved except by the efforts of public authorities endowed with a wideness of power, structure and means of the same proportions: that is, of public authorities which are in a position to operate in an effective manner on a world-wide basis. The moral order itself, therefore, demands that such a form of public authority be established. *Ib.*

An act of the highest importance performed by the United Nations Organization was the universal Declaration of Human Rights, approved in the General Assembly of December 10, 1948. . . . The document represents an important step on the path towards the juridical-political organization of the world community. For in it, in most solemn form, the dignity of a person is acknowledged to all human beings; and as a consequence there is proclaimed, as a fundamental right, the right of free movement in search for truth and in the attainment of moral good and of justice, and also the right to a dignified life.

Pacem in Terris

The representative of the highest spiritual authority of the earth is glad, indeed boasts, of being the son of a humble but robust and honest laborer.

Remark to the Mayor of Fleury-sur-Loire. From Wit and Wisdom of Good Pope John, collected by Henri Fesquet [1963]

PABLO PICASSO
1881–

For me, a painting is a dramatic action in the course of which reality finds itself split apart. For me, that dramatic action takes precedence over all other considerations. The pure plastic act is only secondary as far as I'm concerned. What counts is the drama of that plastic act, the moment at which the universe comes out of itself and meets its own destruction.

From Françoise Gilot and Carlton Lake, *Life With Picasso* [1964], *pt. I*

When I was a child, my mother said to me, "If you become a soldier you'll be a general. If you become a monk you'll end up as the Pope." Instead I became a painter and wound up as Picasso. *Ib.*

Painting isn't an aesthetic operation; it's a form of magic designed as a mediator between this strange hostile world and us, a way of seizing the power by giving form to our terrors as well as our desires. *Ib. VI*

I am only a public entertainer who has understood his time. *Remark*

WILLIAM TEMPLE
1881–1944

There is no structural organization of society which can bring about the coming of the Kingdom of God on earth, since all systems can be perverted by the selfishness of man.
The Malvern Manifesto [1]

Human status ought not to depend upon the changing demands of the economic process. *Ib.*

PIERRE TEILHARD DE CHARDIN [2]
1881–1955

If there were no internal propensity to unite, even at a prodigiously rudimentary level — indeed in the molecule itself — it would be physically impossible for love to appear higher up, with us, in "hominized" form. . . . Driven by the forces of love, the fragments of the world seek each other so that the world may come into being.
The Phenomenon of Man [1955], *bk. IV, ch. 2, sec. 2*

Love alone is capable of uniting living beings in such a way as to complete and fulfill them, for it alone takes them and joins them by what is deepest in themselves. . . . Does not love every instant achieve all around us, in the couple or the team, the magic feat . . . of "personalizing" by totalizing? And if that is what it can achieve daily on a small scale, why should it not repeat this one day on world-wide dimensions? *Ib.*

The end of the world: the wholesale internal introversion upon itself of the noosphere, which has simultaneously reached the uttermost limit of its complexity and its centrality . . . the overthrow of equilibrium, detaching the mind, fulfilled at last, from its material matrix, so that it will henceforth rest with all its weight on God-Omega . . . critical point simultaneously of emergence and emersion, of maturation and evasion.
The Phenomenon of Man, bk. IV, ch. 3, sec. 3

We have only to believe. And the more threatening and irreducible reality appears, the more firmly and desperately must we believe. Then, little by little, we shall see the universal horror unbend, and then smile upon us, and then take us in its more human arms.
The Divine Milieu [1957], *pt. III, ch. 3, sec. B*

PELHAM GRENVILLE WODEHOUSE
1881–

He spoke with a certain what-is-it in his voice, and I could see that, if not actually disgruntled, he was far from being gruntled.
The Code of the Woosters

REGINALD ARKELL
1882–1959

Actual evidence I have none,
But my aunt's charwoman's sister's son
Heard a policeman, on his beat,
Say to a housemaid in Downing Street
That he had a brother, who had a friend,
Who knew when the war was going to end. *All the Rumors* [1916]

BERTON BRALEY
1882–1966

The grammar has a rule absurd
Which I would call an outworn myth:
"A preposition is a word
You mustn't end a sentence with!" [1]
No Rule to Be Afraid Of, st. 1

[1] Drawn up by a Conference of the Province of York, January 10, 1941; signed for the Conference by Temple, then Archbishop of York (later Archbishop of Canterbury).

[2] Translated by BERNARD WALL.

[1] See Churchill, p. 925a.

And so they sailed away, these three,
Mencken,
Nathan
And God.[1]
Three Minus One, st. 1

Back of the beating hammer
By which the steel is wrought,
Back of the workshop's clamor
The seeker may find the thought.
The Thinker, st. 1

Back of the job — the dreamer
Who's making the dream come true!
Ib. st. 4

GEORGES BRAQUE
1882–1963

Art upsets, science reassures.
Pensées sur l'Art

Truth exists, only falsehood has to be invented. *Ib.*

PERCY WILLIAMS BRIDGMAN
1882–1961

To find the length of an object, we have to perform certain physical operations. The concept of length is therefore fixed when the operations by which length is measured are fixed: that is, the concept of length involves as much as and nothing more than the set of operations by which length is determined.
The Logic of Modern Physics [1927]

EDWARD ARTHUR BURROUGHS, BISHOP OF RIPON
1882–1934

After all we could get on very happily if aviation, wireless, television and the like advanced no further than at present. . . . Dare I even suggest, at the risk of being lynched by some of my hearers, that the sum of human happiness would not necessarily be reduced if for ten years every physical and chemical laboratory were closed and the patient and resourceful energy displayed in them transferred to the lost art of getting on together and finding the formula for making both ends meet in the scale of human life. Much, of course, we should lose by this universal scientific holiday . . . but human happiness would not necessarily suffer.
Sermon, to the British Association for the Advancement of Science [*Leeds, September 4, 1927*]

JOHN DRINKWATER
1882–1937

This be my pilgrimage and goal,
Daily to march and find
The secret phrases of the soul,
The evangels of the mind.
Vocation

And not a girl goes walking
Along the Cotswold lanes
But knows men's eyes in April
Are quicker than their brains.
Cotswold Love

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow. *A Prayer, st. 9*

SIR ARTHUR STANLEY EDDINGTON
1882–1944

It is one thing for the human mind to extract from the phenomena of nature the laws which it has itself put into them; it may be a far harder thing to extract laws over which it has no control. It is even possible that laws which have not their origin in the mind may be irrational, and we can never succeed in formulating them.
Space, Time, and Gravitation [1920]

We have found that where science has progressed the farthest, the mind

[1] See Eugene Field, p. 820b.

has but regained from nature that which the mind put into nature.

We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last we have succeeded in reconstructing the creature that made the footprint. And lo! it is our own.

Space, Time, and Gravitation

FELIX FRANKFURTER
1882–1965

The [Fifteenth] Amendment nullifies sophisticated as well as simple-minded modes of discrimination.

Lane v. Wilson, 307 U.S. 268, 275 [1939]

The history of liberty has largely been the history of the observance of procedural safeguards.

McNabb v. United States, 318 U.S. 332, 347 [1943]

One who belongs to the most vilified and persecuted minority in history is not likely to be insensible to the freedoms guaranteed by our Constitution. . . . But as judges we are neither Jew nor Gentile, neither Catholic nor agnostic.

Flag Salute Cases, 319 U.S. 624, 646 [1943]

Courts ought not to enter this political thicket.

Colegrove v. Green, 328 U.S. 549, 556 [1946]

After all, this is the Nation's ultimate judicial tribunal, not a super-legal-aid bureau.

Uveges v. Pennsylvania, 335 U.S. 437, 449 [1948]

In a democratic society like ours, relief must come through an aroused popular conscience that sears the conscience of the people's representatives.

Baker v. Carr, 369 U.S. 186, 270 [1962]

I know of no title that I deem more honorable than that of Professor of the Harvard Law School.

Of Law and Life and Other Things [1965]

JEAN GIRAUDOUX
1882–1944

There are truths which can kill a nation. *Electra*

Faithful women are all alike, they think only of their fidelity, never of their husbands.

Amphitryon 38 [1929]

SAMUEL GOLDWYN
1882–

Include me out. *Saying*

In two words: im-possible.

From ALVA JOHNSTON, *The Great Goldwyn*

A verbal contract isn't worth the paper it's written on. *Ib.*

I read part of it all the way through. *Ib.*

I would be sticking my head in a moose. *Ib.*

If you can't give me your word of honor, will you give me your promise? *Ib.*

HERMANN HAGEDORN
1882–1964

The bomb that fell on Hiroshima fell on America too.
It fell on no city, no munition plants, no docks.
It erased no church, vaporized no public buildings, reduced no man to his atomic elements.
But it fell, it fell.
It burst. It shook the land.
God have mercy on our children.
God have mercy on America.

The Bomb That Fell on America

WILLIAM FREDERICK HALSEY, JR.
1882–1959

Attack — Repeat — Attack.
Dispatch to the South Pacific Force (October 26, 1942) before the Battle of Santa Cruz Islands

Hit hard, hit fast, hit often.[1]
Formula for waging war

Send them our latitude and longitude.
Retort to the enemy's question, "Where is the American Fleet?" [October 1944]

Our ships have been salvaged and are retiring at high speed toward the Japanese fleet.
Radio message [October 1944] after Japanese claims that most of the U.S. Third Fleet had either been sunk or had retired

JAMES JOYCE
1882–1941

He was outcast from life's feast.
Dubliners [1916]. *A Painful Case*

Snow was general all over Ireland. It was falling on every part of the dark central plain, on the treeless hills, falling softly upon the Bog of Allen and, farther westward, softly falling into the dark mutinous Shannon waves. It was falling, too, upon every part of the lonely churchyard on the hill where Michael Furey lay buried. It lay thickly drifted on the crooked crosses and headstones, on the spears of the little gate, on the barren thorns. His soul swooned slowly as he heard the snow falling faintly through the universe and faintly falling, like the descent of their last end, upon all the living and the dead. *Ib. The Dead*

Pity is the feeling which arrests the mind in the presence of whatsoever is grave and constant in human sufferings and unites it with the human sufferer.
A Portrait of the Artist as a Young Man [1916], *ch. 5*

Welcome, O life! I go to encounter for the millionth time the reality of experience and to forge in the smithy of my soul the uncreated conscience of my race.

Old father, old artificer, stand me now and ever in good stead.
Ib. Concluding words of Stephen Dedalus

My patience are exhausted [Molly Bloom]. *Ulysses*[1] [1922]

A man of genius makes no mistakes. His errors are volitional and are the portals of discovery. *Ib.*

And yes I said yes I will Yes.
Ib. Last words

Can't hear with bawk of bats, all thim liffeying waters of. Ho, talk save us! My foos won't moos. I feel as old as yonder elm. A tale told of Shaun or Shem? All Livia's daughter-sons. Dark hawks hear us. Night! Night! My ho head halls. I feel as heavy as yonder stone. Tell me of John or Shaun? Who were Shem and Shaun the living sons or daughters of? Night now! Tell me, tell me, tell me, elm! Night night! Telmetale of stem or stone. Beside the rivering waters of, hitherandthithering waters of. Night!
Finnegans Wake [1939], *pt. I (end)*

I am passing out. O bitter ending! I'll slip away before they're up. They'll never see. Nor know. Nor miss me. And it's old and old it's sad and old it's sad and weary I go back to you, my cold father, my cold mad father, my cold

[1] See Grant, p. 717a.

[1] In respect of the recurrent emergence of the theme of sex in the minds of his characters, it must always be remembered that his locale was Celtic and his season spring . . . whilst in many places the effect of *Ulysses* on the reader undoubtedly is somewhat emetic, nowhere does it tend to be an aphrodisiac. *Ulysses* may, therefore, be admitted into the United States. — JUDGE JOHN M. WOOLSEY, *U.S. v. One Book Called "Ulysses," 5 Federal Supplement 182, 184* [1933]

mad feary father, till the near sight of the mere size of him, the moyles and moyles of it, moananoaning, makes me seasilt saltsick and I rush, my only, into your arms, I see them rising! Save me from those therrble prongs! Two more. Onetwo moremens more. So. Avelaval. My leaves have drifted from me. All. But one clings still. I'll bear it on me. To remind me of. Lff! So soft this morning, ours. Yes. Carry me along, taddy, like you done through the toy fair! If I seen him bearing down on me now under whitespread wings like he'd come from Arkangels, I sink I'd die down over his feet, humbly dumbly, only to washup. Yes, tid. There's where. First. We pass through grass behush the bush to. Whish! A gull. Gulls. Far calls. Coming, far! End here. Us then. Finn, again! Take. Bussoftlhee, mememormee! Till thousendsthee. Lps. The keys to. Given! A way a lone a last a loved a long the

Finnegans Wake, pt. IV

FIORELLO H. LAGUARDIA
1882–1947

Ticker tape ain't spaghetti.

Speech, United Nations Relief and Rehabilitation Administration [March 29, 1946]

WINIFRED MARY LETTS
1882–

I saw the spires of Oxford
As I was passing by,
The gray spires of Oxford
Against a pearl-gray sky.
My heart was with the Oxford men
Who went abroad to die.

The Spires of Oxford, st. 1

That God once loved a garden
We learn in Holy writ.
And seeing gardens in the spring
I well can credit it.

Stephen's Green, st. 1

PHILIP HENRY KERR, MARQUESS OF LOTHIAN[1]
1882–1940

A limitation of armaments by political appeasement.[2]

Letter to The Times (London) [May 1934]

JACQUES MARITAIN
1882–

In the modern social order, the *person* is sacrificed to the *individual*. The individual is given universal suffrage, equality of rights, freedom of opinion; while the person, isolated, naked, with no social armor to sustain and protect him, is left to the mercy of all the devouring forces which threaten the life of the soul, exposed to relentless actions and reactions of conflicting interests and appetites. . . . It is a homicidal civilization. *Three Reformers* [1925]

ALAN ALEXANDER MILNE
1882–1956

Hush! Hush! Whisper who dares!
Christopher Robin is saying his prayers.

When We Were Very Young [1924]. Vespers

They're changing guard at Buckingham Palace —
Christopher Robin went down with Alice.

Ib. Buckingham Palace

The King asked
The Queen, and
The Queen asked
The Dairymaid:
"Could we have some butter for
The Royal slice of bread?"

Ib. The King's Breakfast

Nobody, my darling,
Could call me
A fussy man —
BUT

[1] See Winston Churchill, p. 922a.

[2] One of the most portentous slogans of the period was coined here. — Konrad Heiden, *Der Führer* [1944], *p. 714*

I do like a little bit of butter to my bread!
When We Were Very Young. The King's Breakfast

What shall I call my dear little dormouse?
His eyes are small, but his tail is e-normouse. *Ib. The Christening*

Christopher Robin goes
Hoppity, hoppity,
Hoppity, hoppity, hop.
Whenever I tell him
Politely to stop it, he
Says he can't possibly stop.
Ib. Hoppity

James James
Morrison Morrison
Weatherby George Dupree
Took great
Care of his Mother
Though he was only three.
James James
Said to his Mother,
"Mother," he said, said he:
"You must never go down to the end of the town, if you don't go down with me." *Ib. Disobedience*

I am a Bear of Very Little Brain, and long words Bother me.
Winnie-the-Pooh [1926], *ch.* 4

Time for a little something. *Ib.* 6

Christopher Robin
Had wheezles
And sneezles.
Now We Are Six [1927]. *Sneezles*

If I were a bear,
And a big bear, too,
I shouldn't much care
If it froze or snew. *Ib. Furry Bear*

FRANCES PERKINS
1882–1965

Call me Madame.
On being asked how she preferred to be addressed when she joined the Cabinet [1933]

SAM RAYBURN
1882–1961

I like to make running water walk.
On Conversation. From VALTON J. YOUNG, *The Speaker's Agent* [1956]

The greatest domestic problem facing our country is saving our soil and water. Our soil belongs also to unborn generations. *Ib.*

The one thing besides people that I claim to know is land. *Ib.*

FRANKLIN DELANO ROOSEVELT
1882–1945

There is nothing I love as much as a good fight.
Interview, New York Times [*January* 22, 1911]

These unhappy times call for the building of plans . . . that build from the bottom up and not from the top down, that put their faith once more in the forgotten man[1] at the bottom of the economic pyramid.
Radio address [*April* 7, 1932]

The country needs and, unless I mistake its temper, the country demands bold, persistent experimentation. It is common sense to take a method and try it. If it fails, admit it frankly and try another. But above all, try something.
Address, Oglethorpe University [*May* 22, 1932]

I pledge you, I pledge myself, to a new deal for the American people.
Speech accepting the Democratic nomination for the Presidency, Chicago [*July* 2, 1932]

There is no indispensable man.
Campaign speech, New York [*November* 3, 1932]

[1] See William Graham Sumner, p. 785a.

All honor to the one that in this hour
Cries to the world as from a lighted tower —
Cries for the Man Forgotten.
EDWIN MARKHAM [1852–1940], *The Forgotten Man*

The only thing we have to fear is fear itself.[1]

First Inaugural Address [*March 4, 1933*]

The moneychangers have fled from their high seats in the temple of our civilization.[2] *Ib.*

In the field of world policy I would dedicate this nation to the policy of the good neighbor.[3] *Ib.*

If I were asked to state the great objective which Church and State are both demanding for the sake of every man and woman and child in this country, I would say that that great objective is "a more abundant life."

Address, Federal Council of Churches of Christ [*December 6, 1933*]

I am not for a return to that definition of liberty under which for many years a free people were being gradually regimented into the service of the privileged few. I prefer and I am sure you prefer that broader definition of liberty under which we are moving forward to greater freedom, to greater security for the average man than he has ever known before in the history of America.

Fireside Chat [*September 30, 1934*]

We have earned the hatred of entrenched greed.

Message to Congress [*January 3, 1936*]

The truth is found when men are free to pursue it.

Address, Temple University [*February 22, 1936*]

Out of this modern civilization economic royalists carved new dynasties. . . . The royalists of the economic order have conceded that political freedom was the business of the Government, but they have maintained that economic slavery was nobody's business.

Speech accepting renomination [*June 27, 1936*]

This generation of Americans has a rendezvous with destiny. *Ib.*

I have seen war. . . . I hate war.

Address, Chautauqua [*August 14, 1936*]

I have not sought, I do not seek, I repudiate the support of any advocate of Communism or of any other alien "ism" which would by fair means or foul change our American democracy.

Address, Syracuse [*September 29, 1936*]

I should like to have it said of my first Administration that in it the forces of selfishness and of lust for power met their match. I should like to have it said of my second Administration that in it these forces met their master.

Speech, Madison Square Garden [*October 31, 1936*]

Men with a passion for anonymity.

Report of President's Committee on Administrative Management [*January 12, 1937*]

We have always known that heedless self-interest was bad morals; we know now that it is bad economics.

Second Inaugural Address [*January 20, 1937*]

I see one-third of a nation ill-housed, ill-clad, ill-nourished. *Ib.*

The test of our progress is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have too little. *Ib.*

The epidemic of world lawlessness is spreading. When an epidemic of physical disease starts to spread, the community approves and joins in a quarantine of the patients in order to protect the health of the community against the spread of the disease. . . . The will for peace on the part of peace-loving na-

[1] See Montaigne, p. 189b, and note.

[2] See *Matthew 21:12–13*, p. 43b.

[3] I am as desirous of being a good neighbor as I am of being a bad subject. — THOREAU, *Civil Disobedience* [1849]

tions must express itself to the end that nations that may be tempted to violate their agreements and the rights of others will desist from such a course. There must be positive endeavors to preserve peace.

Speech, Chicago [1] [*October 5, 1937*]

War is a contagion. *Ib.*

History proves that dictatorships do not grow out of strong and successful governments, but out of weak and helpless ones. If by democratic methods people get a government strong enough to protect them from fear and starvation, their democracy succeeds; but if they do not, they grow impatient. Therefore, the only sure bulwark of continuing liberty is a government strong enough to protect the interests of the people, and a people strong enough and well enough informed to maintain its sovereign control over its government.

Fireside Chat [*April 14, 1938*]

Remember, remember always that all of us, and you and I especially, are descended from immigrants and revolutionists.[2]

Address, Daughters of the American Revolution [*April 21, 1938*]

A program whose basic thesis is not that the system of free private enterprise for profit has failed in this generation, but that it has not yet been tried.

Message on Concentration of Economic Power [*April 29, 1938*]

The Democratic Party will live and continue to receive the support of the majority of Americans just so long as it remains a liberal party.

Address, Denton, Maryland [*September 5, 1938*]

But the future lies with those wise political leaders who realize that the great public is interested more in Government than in politics.

Address, Jackson Day Dinner [*January 8, 1940*]

The Soviet Union, as everybody who has the courage to face the fact knows, is run by a dictatorship as absolute as any other dictatorship in the world.

Address, American Youth Congress [*February 10, 1940*]

On this tenth day of June 1940 the hand that held the dagger has struck it into the back of its neighbor.[1]

Address, University of Virginia, Charlottesville [*June 10, 1940*]

Eternal truths will be neither true nor eternal unless they have fresh meaning for every new social situation.

Address, University of Pennsylvania [*September 20, 1940*]

And while I am talking to you mothers and fathers, I give you one more assurance. I have said this before, but I shall say it again and again and again: Your boys are not going to be sent into any foreign wars.

Campaign speech, Boston [*October 30, 1940*]

That great historic trio . . . Martin, Barton and Fish.[2] *Ib.*

It is an unfortunate human failing that a full pocketbook often groans more loudly than an empty stomach.

Speech, Brooklyn [*November 1, 1940*]

We must be the great arsenal of democracy.

Fireside Chat [*December 29, 1940*]

In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms. The first is freedom of speech and expression — everywhere

[1] The "Quarantine the aggressors" speech.

[2] See *Campaign Speech, Boston,* p. 973b-974a.

[1] Italian Foreign Minister Count Galeazzo Ciano had just notified the French Ambassador that Italy considered herself at war with France beginning June 11.

[2] Joseph Martin, Bruce Barton, and Hamilton Fish.

in the world. The second is freedom of every person to worship God in his own way — everywhere in the world. The third is freedom from want . . . everywhere in the world. The fourth is freedom from fear . . . anywhere in the world.[1]

Message to Congress [*January 6, 1941*]

One great difference which has characterized this division [between liberal and conservative parties] has been that the liberal party — no matter what its particular name was at the time — believed in the wisdom and efficacy of the will of the great majority of the people, as distinguished from the judgment of a small minority. . . . The other great difference between the two parties has been this: The liberal party is a party which believes that, as new conditions and problems arise beyond the power of men and women to meet as individuals, it becomes the duty of the Government itself to find new remedies with which to meet them. The liberal party insists that the Government has the definite duty to use all its power and resources to meet new social problems with new social controls — to insure to the average person the right to his own economic and political life, liberty, and the pursuit of happiness.

Public Papers and Addresses, 1938 Volume [1941], *introduction*

We, too, born to freedom, and believing in freedom, are willing to fight to maintain freedom. We, and all others who believe as deeply as we do, would rather die on our feet than live on our knees.[2]

On receiving the degree of Doctor of Civil Law from Oxford University [*June 19, 1941*]

When you see a rattlesnake poised to strike, you do not wait until he has struck before you crush him.

Fireside Chat [*September 11, 1941*]

Yesterday, December 7, 1941 — a date which will live in infamy — the United States of America was suddenly and deliberately attacked by naval and air forces of the Empire of Japan.

War Message to Congress [*December 8, 1941*]

Never before have we had so little time in which to do so much.[1]

Fireside Chat [*February 23, 1942*]

We all know that books burn — yet we have the greater knowledge that books cannot be killed by fire. People die, but books never die. No man and no force can abolish memory. . . . In this war, we know, books are weapons.

Message, American Booksellers Association [*April 23, 1942*]

It is not a tax bill but a tax relief bill providing relief not for the needy but for the greedy.

Tax bill veto message [*February 22, 1944*]

These Republican leaders have not been content with attacks on me, or my wife, or on my sons. No, not content with that, they now include my little dog, Fala. Well, of course, I don't resent attacks . . . but Fala *does* resent them. . . . I think I have a right to resent, to object to libelous statements about my dog.[2]

Speech, Teamsters' Dinner, Washington [*September 23, 1944*]

All of our people all over the country — except the pure-blooded Indians

[1] See *Atlantic Charter*, p. 974a-b.

[2] See Zapata, p. 943a.

The phrase was a watchword with the Republican forces in the Spanish Civil War, 1936–1939, and is especially identified with the celebrated woman leader La Pasionara.

[1] See Churchill, p. 921b.

[2] It had been charged that the President, at a cost of several million dollars to the taxpayers, had sent a destroyer to the Aleutian Islands to fetch his Scottie, Fala, allegedly stranded there. When Fala heard these baseless stories of government extravagance on his account, "his Scotch soul was furious. He has not been the same dog since."

— are immigrants or descendants of immigrants, including even those who came over here on the Mayflower.[1]

Campaign speech, Boston
[November 4, 1944]

The American people are quite competent to judge a political party that works both sides of a street. *Ib.*

Perfectionism, no less than isolationism or imperialism or power politics, may obstruct the paths to international peace.

State of the Union Message
[January 6, 1945]

We have learned that we cannot live alone, at peace; that our own well-being is dependent on the well-being of other nations, far away. We have learned that we must live as men, and not as ostriches, nor as dogs in the manger. We have learned to be citizens of the world, members of the human community.

Fourth Inaugural Address
[January 20, 1945]

More than an end to war, we want an end to the beginnings of all wars.

Address written for Jefferson Day
[April 13, 1945] broadcast[2]

The only limit to our realization of tomorrow will be our doubts of today. Let us move forward with strong and active faith. *Ib.*

FRANKLIN D. ROOSEVELT AND WINSTON CHURCHILL

First, their countries seek no aggrandizement, territorial or other.

Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.

Atlantic Charter, drawn up aboard U.S.S. Augusta in Argentia Bay, Newfoundland
[issued August 14, 1941]

Sixth, after the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want.[1] *Ib.*

Eighth, they believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. *Ib.*

JAMES STEPHENS
1882–1950

I hear a sudden cry of pain!
There is a rabbit in a snare.

The Snare

Forgive us all our trespasses,
Little creatures, everywhere!

Little Things, st. 5

In cloud and clod to sing
Of everything and anything.

The Pit of Bliss

I heard a bird at dawn
Singing sweetly on a tree,
That the dew was on the lawn,
And the wind was on the lea;
But I didn't listen to him,
For he didn't sing to me.

The Rivals, st. 1

[1] See *Address to D.A.R.*, p. 972a.

[2] President Roosevelt died April 12, at Warm Springs, Georgia.

[1] See Roosevelt, *Message to Congress, January 6, 1941*, p. 972b-973a.

They fell out over pigs, let them fall in over pigs.

In the Land of Youth [1924]

Women are wiser than men because they know less and understand more.

The Crock of Gold [1930], *ch. 2*

The bad poet is superabundant in all anthologies of verse.

Preface to A Trophy of Arms [1936], *by* RUTH PITTER

VIRGINIA WOOLF[1]
1882–1941

In people's eyes, in the swing, tramp, and trudge; in the bellow and uproar; the carriages, motor cars, omnibuses, vans, sandwich men shuffling and swinging; brass bands; barrel organs; in the triumph and the jingle and the strange high singing of some aeroplane overhead was what she loved; life; London; this moment in June.

Mrs. Dalloway [1925]

Those comfortably padded lunatic asylums which are known, euphemistically, as the stately homes of England.[2]

The Common Reader [1925]. *Lady Dorothy Nevill*

Trivial personalities decomposing in the eternity of print.

Ib. The Modern Essay

There is no room for the impurities of literature in an essay. *Ib.*

That complete statement which is literature.

Ib. How It Strikes a Contemporary

The word-coining genius, as if thought plunged into a sea of words and came up dripping.

Ib. An Elizabethan Play

The beauty of the world has two edges, one of laughter, one of anguish, cutting the heart asunder.

A Room of One's Own [1929]

[1] The talent of this generation which is most certain of survival. — REBECCA WEST, *Ending in Earnest* [1931]

[2] See Felicia D. Hemans, p. 573b.

Women have served all these centuries as looking-glasses possessing the magic and delicious power of reflecting the figure of man at twice its natural size. *A Room of One's Own*

Surely it was time someone invented a new plot, or that the author came out from the bushes.

Between the Acts [1941]

SIR ANDREW BROWNE CUNNINGHAM
1883–1963

We are so outnumbered there's only one thing to do. We must attack.[1]

Before attacking the Italian fleet, Taranto [November 1940]

MAX EASTMAN
1883–

I don't know why it is we are in such a hurry to get up when we fall down. You might think we would lie there and rest awhile.

The Enjoyment of Laughter [1936], *pt. III, ch. 4*

KAHLIL GIBRAN
1883–1931

Let there be spaces in your togetherness.[2]

The Prophet [1923]. *On Marriage*

You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.
You may strive to be like them, but seek not to make them like you,
For life goes not backward nor tarries with yesterday.

[1] Quoted in *British Commanders*, published *by British Information Services* [1945].

[2] See Rilke, p. 938b.

You are the bows from which your children as living arrows are sent forth.
The Prophet. On Children

You give but little when you give of your possessions. It is when you give of yourself that you truly give.[1]
Ib. On Giving

Work is love made visible. And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.
Ib. On Work

You pray in your distress and in your need; would that you might pray also in the fullness of your joy and in your days of abundance. *Ib. On Prayer*

He who wears his morality but as his best garment were better naked.
Ib. On Religion

I have learned silence from the talkative, toleration from the intolerant, and kindness from the unkind; yet strange, I am ungrateful to those teachers.
Sand and Foam [1926]

We shall never understand one another until we reduce the language to seven words.[2] *Ib.*

JOHN CEREDIGION JONES
1883–1947

All's well, for over there among his peers
A happy warrior sleeps.[3]
The Returning Man, st. 4

[1] See Emerson, p. 607b; James Russell Lowell, p. 692b, and Whitman, p. 700b.

[2] If we go on explaining we shall cease to understand one another. — TALLEYRAND [*1754–1838*], quoted by B. BERENSON, *Aesthetics and History*

[3] These lines are inscribed over the archway of the Memorial Chamber in the Peace Tower, Parliament Buildings, Ottawa.
See Wordsworth, p. 515a.

HARRY KEMP
1883–1960

I pitied him in his blindness;
But can I boast, "I see"?
Perhaps there walks a spirit
Close by, who pities me. *Blind, st. 2*

JOHN MAYNARD KEYNES
1883–1946

He [Clemenceau] had one illusion — France; and one disillusion — mankind, including Frenchmen.
Economic Consequences of the Peace [1919], *ch. 3*

Watching the company, with six or seven senses not available to ordinary men, judging character, motive, and subconscious impulse, perceiving what each was thinking and even what each was going to say next, and compounding with telepathic instinct the argument or appeal best suited to the vanity, weakness, or self-interest of his immediate auditor.[1] *Ib.*

He [Woodrow Wilson] could write Notes from Sinai or Olympus; he could remain unapproachable in the White House or even in the Council of Ten and be safe. But if he once stepped down to the intimate quality of the Four, the game was evidently up. *Ib.*

To make the defeated Central Empires into good neighbors. *Ib. 6*

We have been moved already beyond endurance, and need rest. *Ib. 7*

Marxian Socialism must always remain a portent to the historians of opinion — how a doctrine so illogical and so dull can have exercised so powerful and enduring an influence over the minds of men, and, through them, the events of history.
The End of Laissez-Faire [1925], *ch. 3*

Thrift may be the handmaid and nurse of Enterprise. But equally she

[1] Lloyd George.

may not. . . . For the engine which drives Enterprise is not Thrift, but Profit. *A Treatise on Money* [1930]

The love of money as a possession — as distinguished from the love of money as a means to the enjoyments and realities of life — will be recognized for what it is, a somewhat disgusting morbidity, one of those semi-criminal, semi-pathological propensities which one hands over with a shudder to the specialists in mental disease.
Essays in Persuasion [1931], *pt.* V

In the United States, it is almost inconceivable what rubbish a public man has to utter today if he is to keep respectable.
In the Atlantic Monthly [*May* 1932]

Words ought to be a little wild for they are the assault of thoughts on the unthinking.
In the New Statesman and Nation [*July* 15, 1933]

His [Newton's] peculiar gift was the power of holding continuously in his mind a purely mental problem until he had seen through it. . . . Anyone who has ever attempted a pure scientific or philosophical thought knows how one can hold a problem momentarily in one's mind and apply all one's power of concentration to piercing through it, and how it will dissolve and escape and you find that what you are surveying is a blank. *Essays in Biography* [1933]

There is no harm in being sometimes wrong — especially if one is promptly found out. *Ib.*

Practical men, who believe themselves to be quite exempt from any intellectual influences, are usually the slaves of some defunct economist. . . . It is ideas, not vested interests, which are dangerous for good or evil.
The General Theory of Employment, Interest and Money [1936]

BENITO MUSSOLINI
1883–1945

The Italian proletariat needs a blood bath for its force to be renewed.
Editorial, Popolo d'Italia [1920]

War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to face it.
Written for The Italian Encyclopedia. From GEORGE SELDES, *Sawdust Caesar* [1935]

Fortunately the Italian people is not yet accustomed to eating several times per day.
Speech [*December* 1930]; *ib.*

We have buried the putrid corpse of liberty.
Speech. From MAURICE PARMELEE, *Bolshevism, Fascism and the Liberal-Democratic State* [1934]

The Italian race is a race of sheep.
From the Ciano Diaries [*January* 29, 1940]

To make a people great it is necessary to send them to battle even if you have to kick them in the pants.
Ib. [*April* 11, 1940]

JOSÉ ORTEGA Y GASSET
1883–1955

Rancor is an outpouring of a feeling of inferiority.
Meditations on Quixote [1911]

I am myself and what is around me, and if I do not save it, it shall not save me. *Ib.*

The Mediterraneans, who do not think clearly, do see clearly. *Ib.*

Culture is not life in its entirety, but just the moment of security, strength, and clarity. *Ib.*

Nations are formed and are kept alive by the fact that they have a program for tomorrow.
Invertebrate Spain [1922], *ch.* 2

A society without an aristocracy, without an elite minority, is not a society. *Invertebrate Spain, ch. 4*

Conversation is the socializing instrument par excellence, and in its style one can see reflected the capacities of a race. *Ib. 7*

Man was formed by his struggle with exterior forces and it is only easy for him to discern things which are outside of himself.
The Modern Theme [1923], *ch. 2*

Rationalism, in order to save truth, renounces life. *Ib. 3*

The choice of a point of view is the initial act of a culture. *Ib. 7*

To define is to exclude and negate.
Ib. appendix

Order is not pressure which is imposed on society from without, but an equilibrium which is set up from within.
Mirabeau and Politics [1927]

Europe is really a swarm: many bees on a single course.
The Revolt of the Masses [1930], *prologue*

America, far from being the future, was in truth a remote past because it was primitivism. *Ib.*

Minorities are individuals or groups of individuals especially qualified. The masses are the collection of people not specially qualified. *Ib. ch. 1*

Physical space and time are the absolute stupidity of the universe. *Ib. 4*

Our life is at all times and before anything else the consciousness of what we can do. *Ib.*

A revolution only lasts fifteen years, a period which coincides with the effectiveness of a generation. *Ib. 10*

War is not an instinct but an invention. *Ib. epilogue*

It is not the material of life which makes up Dostoevski's "realism," but rather the shape of life.
Notes on the Novel [1948]

The person portrayed and the portrait are two entirely different things.
The Dehumanization of Art [1948]

The masses feel that it is easy to flee from reality, when it is the most difficult thing in the world. *Ib.*

The metaphor is probably the most fertile power possessed by man. *Ib.*

I am a Spaniard, that is to say, a man without imagination.
Esthetic Essays [1956]

Primitive man is by definition tactile man. *Ib.*

TAKAMURA KOTARO[1]
1883–1956

Cheekbones protruding, lips thick, eyes triangular,
Face like a netsuke[2] carved by the great Shuzan,
Expression vacant as though the soul were removed,
Ignorant of himself, jumpy,
Cheap-lived,
Show-off,
Small-minded, self-satisfied,
Monkey-like, fox-like, squirrel-like, gudgeon-like, minnow-like, potsherd-like, gargoyle-faced Japanese!
The Land of Netsuke

HOWARD ARNOLD WALTER
1883–1918

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;

[1] From *Modern Japanese Literature,* edited by Donald Keene [1960].
[2] A carved button.

I would be brave, for there is much to
dare.
My Creed

ANGELA MORGAN
d. 1957

Work!
Thank God for the swing of it,
For the clamoring, hammering ring of
it,
Passion of labor daily hurled
On the mighty anvils of the world.
Work: A Song of Triumph

WILLIAM CARLOS WILLIAMS
1883–1963

No wreaths please —
especially no hothouse flowers.
Some common memento is better,
something he prized and is known by:
his old clothes — a few books perhaps.
Tract [1917]

Hell take curtains! Go with some show
of inconvenience; sit openly —
to the weather as to grief.
Or do you think you can shut grief in?
Ib.

so much depends
upon
a red wheel
barrow
glazed with rain
water
beside the white
chickens
Spring and All [1923], *no.* XXI

Mothlike in mists, scintillant in the
minute
brilliance of cloudless days, with broad
bellying sails
they glide to the wind tossing green
water
from their sharp prows while over them
the crew crawls.
The Yachts [1935], *st.* 1, 2

It's the anarchy of poverty
delights me.
The Poor [1938], *st.* 1

THESE
are the desolate, dark weeks
when nature in its barrenness
equals the stupidity of man.[1]

The year plunges into night
and the heart plunges
lower than night.
These [1938], *st.* 1, 2

ERNEST BEVIN
1884–1951

There has never been a war yet which, if the facts had been put calmly before the ordinary folk, could not have been prevented. The common man is the greatest protection against war.
Speech, House of Commons
[*November* 1945]

ÉDOUARD DALADIER
1884–

If French and German blood is now to be spilled, as it was twenty-five years ago . . . then each of the two peoples will fight confident of its own victory. But surely Destruction and Barbarism will be the real victors.
Letter to Adolf Hitler
[*August* 26, 1939]

The weakness of democracies is that once a general has been built up in public opinion it becomes impossible to remove him.
From PERTINAX [ANDRÉ GÉRAUD], *Gravediggers of France* [1944]

A phrase has spread from civilians to soldiers and back again: "This is a phony war." [2]
Ib. [*Speech to the Deputies, December* 22, 1939]

[1] See William Cullen Bryant, p. 574b.
[2] Une drôle de guerre.

JAMES ELROY FLECKER
1884–1915

West of these out to seas colder than
the Hebrides
I must go
Where the fleet of stars is anchored
and the young
Star captains glow.
The Dying Patriot

We who with songs beguile your pil-
grimage
And swear that Beauty lives though
lilies die,
We Poets of the proud old lineage
Who sing to find your hearts, we know
not why.
*The Golden Journey to Samar-
kand* [1913], *prologue*

When even lovers find their peace at
last,
And Earth is but a star, that once had
shone. *Ib.*

I have seen old ships sail like swans
asleep. *The Old Ships* [1915]

A ship, an isle, a sickle moon —
With few but with how splendid stars.[1]
A Ship, An Isle, A Sickle Moon

TEXAS GUINAN
1884–1933

Hello, sucker!
Greeting to night club patrons

A big butter-and-egg man.[2]
*Describing a lavish spender or
theatrical "angel"*

FRANZ KAFKA
1884–1924

"This village belongs to the Castle, and whoever lives here or passes the night here does so in a manner of speaking in the Castle itself. Nobody may do that without the Count's permission."
The Castle[3] [1926]

The true way goes over a rope which is not stretched at any great height but just above the ground. It seems more designed to make people stumble than to be walked upon.
The Great Wall of China. Reflections

You do not need to leave your room. Remain sitting at your table and listen. Do not even listen, simply wait. Do not even wait, be quite still and solitary. The world will freely offer itself to you to be unmasked, it has no choice, it will roll in ecstasy at your feet. *Ib.*

Only our concept of time makes it possible for us to speak of the Day of Judgment by that name; in reality it is a summary court in perpetual session.
Letters. Quoted in MAX BROD, *Franz Kafka*

All human error is impatience, a premature renunciation of method, a delusive pinning down of a delusion. *Ib.*

There are two cardinal sins from which all the others spring: impatience and laziness. *Ib.*

BRONISLAW MALINOWSKI
1884–1942

Is war a biological necessity? As regards the earliest cultures the answer is emphatically negative. The blow of the poisonous dart from behind a bush, to murder a woman or a child in their sleep, is not pugnacity. Nor is head-hunting, body-snatching, or killing for food instinctive or natural.
Address, Phi Beta Kappa, Harvard University [*September 17, 1936*]

The hero of the next war, the man who from the air destroys a whole peaceful township in its sleep with poison gas, is not expressing any biological characteristics of his organism, or showing any moral virtues. *Ib.*

[1] See Whitman, p. 700a.
[2] Title of play by George S. Kaufman [1925].
[3] Translated by EDWIN and WILLA MUIR.

SEAN O'CASEY
1884–1964

The whole world is in a state of chassis.

Juno and the Paycock [1] [1924]

One minute with him is all I ask; one minute alone with him, while you're runnin' for th' priest an' th' doctor.

The Plow and the Stars [1926], *act II*

A few hundhred scrawls o' chaps with a couple o' guns and Rosary beads, again' a hundhred thousand thrained men with horse, fut an' artillery . . . an' he wants us to fight fair!

Ib. IV

A sober black shawl hides her body entirely,
Touch'd be th' sun an' th' salt spray of th' sea;
But deep in th' darkness a slim hand, so lovely,
Carries a rich bunch of red roses for me!

Red Roses for Me [1942], *act IV*

CHARLES LEO O'DONNELL
1884–1934

I have never been able to school my eyes
Against young April's blue surprise.

Wonder

KEITH PRESTON
1884–1927

Among our literary scenes,
Saddest this sight to me,
The graves of little magazines
That died to make verse free.

The Liberators

I am the captain of my soul; [2]
I rule it with stern joy;
And yet I think I had more fun
When I was a cabin boy.

An Awful Responsibility

[1] See Aesop, p. 76a.
[2] See Sallust, p. 116a, and note.

ANNA ELEANOR ROOSEVELT [1]
1884–1962

No one can make you feel inferior without your consent.

This Is My Story [1937]

You gain strength, courage and confidence by every experience in which you really stop to look fear in the face. You are able to say to yourself, "I lived through this horror. I can take the next thing that comes along." . . . You must do the thing you think you cannot do.

You Learn by Living [1960]

Life was meant to be lived, and curiosity must be kept alive. One must never, for whatever reason, turn his back on life.

The Autobiography of Eleanor Roosevelt [1961]

GEORGE SARTON
1884–1956

Scientific activity is the only one which is obviously and undoubtedly cumulative and progressive.

The History of Science and the History of Civilization [1930]

SARA TEASDALE
1884–1933

When I am dead and over me bright April
Shakes out her rain-drenched hair,
Though you should lean above me broken-hearted,
I shall not care.

I Shall Not Care, st. 1

Strephon's kiss was lost in jest,
Robin's lost in play,
But the kiss in Colin's eyes
Haunts me night and day.

The Look, st. 2

[1] I have lost more than a friend, I have lost an inspiration. She would rather light candles than curse the darkness and her glow has warmed the world. — ADLAI E. STEVENSON [November 7, 1962]

It is better to light one candle than curse the darkness. — *Motto of the Christopher Society*

Alone in the night
On a dark hill
With pines around me
Spicy and still.

Stars [1921], *st.* 1

Let it be forgotten, as a flower is forgotten,
Forgotten as a fire that once was singing gold,
Let it be forgotten forever and ever,
Time is a kind friend, he will make us old.

Let It Be Forgotten [1921], *st.* 1

Oh better than the minting
Of a gold-crowned king
Is the safe-kept memory
Of a lovely thing.

The Coin [1921]

O beauty, are you not enough?
Why am I crying after love?

Spring Night

HARRY S. TRUMAN
1884–

When they told me yesterday what had happened, I felt like the moon, the stars and all the planets had fallen on me.

To reporters the day after his accession to the Presidency [*April 13, 1945*]

The responsibility of the great states is to serve and not to dominate the world.

First Message to Congress [*April 16, 1945*]

When Kansas and Colorado have a quarrel over the water in the Arkansas River they don't call out the National Guard in each state and go to war over it. They bring a suit in the Supreme Court of the United States and abide by the decision. There isn't a reason in the world why we cannot do that internationally.

Speech, Kansas City [*April 1945*]

You members of the conference are to be the architects of the better world. In your hands rests our future. By your labors at this conference we shall know if suffering humanity is to achieve a just and lasting peace.

Radio address to delegates at the opening session of the United Nations conference, San Francisco [*April 23, 1945*]

We must build a new world, a far better world — one in which the eternal dignity of man is respected. *Ib.*

Sixteen hours ago an American airplane dropped one bomb on Hiroshima. . . . It is a harnessing of the basic power of the universe. The force from which the sun draws its power has been loosed against those who brought war to the Far East.

First announcement of the atomic bomb [*August 6, 1945*]

The release of atomic energy constitutes a new force too revolutionary to consider in the framework of old ideas.

Message to Congress on atomic energy [*October 3, 1945*]

Means of destruction hitherto unknown, against which there can be no adequate military defense, and in the employment of which no single nation can in fact have a monopoly.

Declaration on Atomic Energy by President Truman and Prime Ministers Clement Attlee and W. L. Mackenzie King [*November 15, 1945*]

Effective, reciprocal, and enforceable safeguards acceptable to all nations.

Ib.

We must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas. More than half the people of the world are living in conditions approaching misery. Their food is inadequate. They are the victims of disease. Their economic life is primitive and stagnant. Their poverty

is a handicap and a threat both to them and to more prosperous areas.

Inaugural Address (Point Four Program) [January 20, 1949]

If you can't stand the heat, get out of the kitchen. *Saying* [1]

There is enough in the world for everyone to have plenty to live on happily and to be at peace with his neighbors.

Memoirs [1955], vol. I, Year of Decisions, preface

Being a President is like riding a tiger. A man has to keep on riding or be swallowed.[2]

Ib. II, Years of Trial and Hope, ch. 1

A President either is constantly on top of events or, if he hesitates, events will soon be on top of him. I never felt that I could let up for a single moment. *Ib.*

No one who has not had the responsibility can really understand what it is like to be President, not even his closest aides or members of his immediate family. There is no end to the chain of responsibility that binds him, and he is never allowed to forget that he is President. *Ib.*

Once a decision was made, I did not worry about it afterward. *Ib.*

Most of the problems a President has to face have their roots in the past. *Ib.*

The Marshall Plan will go down in history as one of America's greatest contributions to the peace of the world. *Ib. 8*

[1] President Truman has used variations of the aphorism . . . for many years, both orally and in his writings. For instance, in his book *Mr. Citizen [1960]* in the chapter entitled "Some Thoughts on the Presidency," he states, "Some men can make decisions and some cannot. Some men fret and delay under criticism. I used to have a saying that applies here, and I note that some people have picked it up." — *Letter to editor from* PHILIP D. LAGERQUIST, Harry S. Truman Library, Independence, Missouri [February 11, 1966]

[2] See Churchill, p. 920a, and note.

To me, party platforms are contracts with the people.

Memoirs, vol. II, Years of Trial and Hope, ch. 13

Polk was a positive man . . . and settled every issue before his term of office expired. *Ib. 14*

A man who is influenced by the polls or is afraid to make decisions which may make him unpopular is not a man to represent the welfare of the country. *Ib.*

A President cannot always be popular. *Ib.*

Every great President in our history had a policy of his own, which eventually won the people's support. *Ib.*

Popularity and glamor are only part of the factors involved in winning presidential elections. One of the most important of all is luck. In my own case, luck was always with me, though there was never any intention on my part to make things work my way. If a man starts out to make himself President, he hardly ever arrives. *Ib.*

A President needs political understanding to *run* the government, but he may be *elected* without it. *Ib.*

The convention system has its faults, of course, but I do not know of a better method for choosing a presidential nominee. *Ib.*

The Point Four program . . . was created and designed to operate on a continuing basis to point the way to better living for more and more of the world's people — and thus the way to a more lasting peace. *Ib. 16*

All my life I have fought against prejudice and intolerance. *Ib. 19*

I have little patience with people who take the Bill of Rights for granted. The Bill of Rights, contained in the first ten amendments to the Constitution, is every American's guarantee of freedom. *Ib.*

It [General Douglas MacArthur's statement on Korea, March 24, 1951] was in open defiance of my orders as President and as Commander in Chief. This was a challenge to the authority of the President under the Constitution. It also flouted the policy of the United Nations. . . . I was deeply shocked.

Memoirs, vol. II, Years of Trial and Hope, ch. 19

If there is one basic element in our Constitution, it is civilian control of the military. *Ib.*

There is a right kind and wrong kind of victory, just as there are wars for the right thing and wars that are wrong from every standpoint. . . . The kind of victory MacArthur had in mind — victory by the bombing of Chinese cities, victory by expanding the conflict to all of China — would have been the wrong kind of victory. *Ib.*

The buck stops here.

Sign on Truman's desk as President. From ALFRED STEINBERG, *The Man from Missouri* [1962]

SOPHIE TUCKER[1]
1884–1966

From birth to age eighteen, a girl needs good parents. From eighteen to thirty-five, she needs good looks. From thirty-five to fifty-five, she needs a good personality. From fifty-five on, she needs good cash.

Said at sixty-nine

NIELS BOHR
1885–1962

In our description of nature the purpose is not to disclose the real essence of the phenomena but only to track down, so far as it is possible, relations between the manifold aspects of our experience.

Atomic Theory and the Description of Nature [1934]

ARTHUR WALLACE CALHOUN
1885–

Gentlemen of the old régime in the South would say, "A woman's name should appear in print but twice — when she marries and when she dies."

Social History of the American Family [1918], *citing* MYRTA LOCKETT AVARY, *Dixie After the War* [1906]

ZECHARIAH CHAFEE, JR.
1885–1957

The press is a sort of wild animal in our midst — restless, gigantic, always seeking new ways to use its strength. . . . The sovereign press for the most part acknowledges accountability to no one except its owners and publishers.

The Press Under Pressure [*Nieman Reports, April 1948*]

Freedom from something is not enough. It should also be freedom for something. Freedom is not safety but opportunity. Freedom ought to be a means to enable the press to serve the proper functions of communication in a free society. *Ib.*

ISAK DINESEN [KAREN BLIXEN]
1885–1962

What is man, when you come to think upon him, but a minutely set, ingenious machine for turning, with infinite artfulness, the red wine of Shiraz into urine?

Seven Gothic Tales [1934]

I had seen a herd of elephant traveling through dense native forest . . . pacing along as if they had an appointment at the end of the world.

Out of Africa [1937], *pt. I, ch. 1*

[1] Known as "The Last of the Red-Hot Mamas" from the title of a song by JACK YELLEN [1892–] which she introduced in 1928.

The giraffe, in their queer, inimitable, vegetative gracefulness, as if it were not a herd of animals but a family of rare, long-stemmed, speckled gigantic flowers slowly advancing.

Out of Africa, pt. I, ch. 1

If I know a song of Africa — I thought — of the giraffe, and the African new moon lying on her back, of the plows in the fields, and the sweaty faces of the coffee-pickers, does Africa know a song of me? Would the air over the plain quiver with a color that I had had on, or the children invent a game in which my name was, or the full moon throw a shadow over the gravel of the drive that was like me, or would the eagles of Ngong look out for me?

Ib. 4

I have before seen other countries, in the same manner, give themselves to you when you are about to leave them.

Ib. V, 1

WILL DURANT
1885–

A statesman cannot afford to be a moralist. *What Is Civilization?*

The finger that turns the dial rules the air. *Ib.*

The health of nations is more important than the wealth of nations. *Ib.*

SACHA GUITRY
1885–1957

The little I know, I owe to my ignorance. *Toutes Réflexions Faîtes*

KAREN HORNEY
1885–1952

Fortunately [psycho]analysis is not the only way to resolve inner conflicts. Life itself still remains a very effective therapist.

Our Inner Conflicts [1945]

ISHIKAWA TAKUBOKU[1]
1885–1912

Like a kite
Cut from the string,
Lightly the soul of my youth
Has taken flight.

Song of My Youth

Sickness is the only way we have to obtain peace of mind.

The Romaji Diary

RING LARDNER
1885–1933

A good many young writers make the mistake of enclosing a stamped, self-addressed envelope, big enough for the manuscript to come back in. This is too much of a temptation to the editor.

How to Write Short Stories [1924]

"Are you lost, daddy?" I arsked tenderly.

"Shut up," he explained.

The Young Immigrunts

DAVID HERBERT LAWRENCE
1885–1930

You love me so much, you want to put me in your pocket. And I should die there smothered.

Sons and Lovers [1913], *ch. 15*

So now it is vain for the singer to burst into clamor
With the great black piano appassionato. The glamor
Of childish days is upon me, my manhood is cast
Down in the flood of remembrance, I weep like a child for the past.

Piano [1916], *st. 3*

Not I, not I, but the wind that blows through me!
A fine wind is blowing the new direction of Time.

Song of a Man Who Has Come Through [1920]

[1] From *Modern Japanese Literature* edited by Donald Keene [1960].

I never saw a wild thing
Sorry for itself. *Self-Pity* [1923]

A snake came to my water trough
On a hot, hot day, and I in pajamas for the heat,
To drink there. *Snake* [1923]

For he seemed to me again like a king,
Like a king in exile, uncrowned in the underworld,
Now due to be crowned again. *Ib.*

Necessary, forever necessary, to burn out false shames and smelt the heaviest ore of the body into purity.
Lady Chatterley's Lover [1928]

How beastly the bourgeois is
especially the male of the species.
How Beastly the Bourgeois Is [1929]

Now in November nearer comes the sun
down the abandoned heaven.
November by the Sea [1929]

Reach me a gentian, give me a torch!
Let me guide myself with the blue, forked torch of a flower
Down the darker and darker stairs, where blue is darkened on blueness
Down the way Persephone goes, just now, in first-frosted September.
Bavarian Gentians [*written* 1929]

Beauty is a mystery. You can neither eat it nor make flannel out of it.
Sex Versus Loveliness [1930]

Sex and beauty are inseparable, like life and consciousness. And the intelligence which goes with sex and beauty, and arises out of sex and beauty, is intuition. *Ib.*

How the horse dominated the mind of the early races, especially of the Mediterranean! You were a lord if you had a horse. Far back, far back in our dark soul the horse prances. . . . The horse, the horse! The symbol of surging potency and power of movement, of action, in man. *Apocalypse* [1931]

For man, the vast marvel is to be alive. . . . We ought to dance with rapture that we should be alive and in the flesh, and part of the living, incarnate cosmos. I am part of the sun as my eye is part of me. That I am part of the earth my feet know perfectly, and my blood is part of the sea. My soul knows that I am part of the human race, my soul is an organic part of the great human race, as my spirit is part of my nation. In my own very self, I am part of my family. *Apocalypse*

Oh build your ship of death. Oh build it!
For you will need it.
For the voyage of oblivion awaits you.
The Ship of Death [1933]

SINCLAIR LEWIS
1885–1951

His name was George F. Babbitt, and . . . he was nimble in the calling of selling houses for more than people could afford to pay.
Babbitt [1922], *ch. 1*

A sensational event was changing from the brown suit to the gray the contents of his pockets. He was earnest about these objects. They were of eternal importance, like baseball or the Republican Party. *Ib.*

Every compulsion is put upon writers to become safe, polite, obedient, and sterile. In protest, I declined election to the National Institute of Arts and Letters some years ago, and now I must decline the Pulitzer Prize.[1]
Letter declining the Pulitzer Prize for his novel Arrowsmith [1926]

To a true-blue professor of literature in an American university, literature is not something that a plain human being, living today, painfully sits down to produce. No; it is something dead.
The American Fear of Literature, address, Stockholm, on receiving the Nobel Prize for Literature [*December 12, 1930*]

[1] Lewis became a member of the National Institute in 1935.

Our American professors like their literature clear and cold and pure and very dead.

The American Fear of Literature, address, Stockholm, on receiving the Nobel Prize for Literature

It Can't Happen Here.

Title of book [1935]

ANDRÉ MAUROIS
1885–1967

The minds of different generations are as impenetrable one by the other as are the monads of Leibniz.

Ariel[1] [1924], *ch. 12*

Modesty and unselfishness — these are virtues which men praise — and pass by. *Ib. 24*

There are certain persons for whom pure truth is a poison. *Ib. 29*

CHESTER WILLIAM NIMITZ
1885–1966

A ship is always referred to as "she" because it costs so much to keep one in paint and powder.

Speech, Society of Sponsors of the United States Navy [*February 13, 1940*]

Uncommon valor was a common virtue.

Of the Marines at Iwo Jima [*February–May, 1945*]

GEORGE SMITH PATTON[2]
1885–1945

Wars may be fought with weapons, but they are won by men. It is the spirit of the men who follow and of the man who leads that gains the victory.

In the Cavalry Journal [*September 1933*]

To be a successful soldier you must know history. . . . What you must know is how man reacts. Weapons change but man who uses them changes not at all. To win battles you do not beat weapons — you beat the soul of man of the enemy man.

Letter to Cadet George S. Patton IV [*June 6, 1944*]

Take calculated risks. That is quite different from being rash. *Ib.*

The most vital quality a soldier can possess is self-confidence, utter, complete and bumptious. *Ib.*

Never tell people *how* to do things. Tell them *what* to do and they will surprise you with their ingenuity.

War As I Knew It [1947], *p. 357*

In war nothing is impossible, provided you use audacity. *Ib. p. 358*

A pint of sweat will save a gallon of blood. *Ib. p. 405*

EZRA POUND
1885–

Your mind and you are our Sargasso Sea.

Portrait d'une Femme [1916]

Haie! Haie!
These were the swift to harry;
These the keen-scented;
These were the souls of blood.
Slow on the leash,
pallid the leash-men!

The Return [1916]

Tree you are,
Moss you are,
You are violets with wind above them.
A child — so high — you are;
And all this is folly to the world.

A Girl

The apparition of these faces in the crowd;
Petals on a wet, black bough.

In a Station of the Metro [1916]

Winter is icumen in,
Lhude sing Goddamm,

[1] Translated by ELLA D'ARCY.
[2] Old Blood and Guts.

Raineth drop and staineth slop,
And how the wind doth ramm!
Sing: Goddamm.[1] *Ancient Music*

The leaves fall early this autumn, in wind.
The paired butterflies are already yellow with August
Over the grass in the West garden;
They hurt me. I grow older.
The River Merchant's Wife: A Letter (After Rihaku)

For three years, out of key with his time,
He strove to resuscitate the dead art
Of poetry; to maintain "the sublime"
In the old sense. Wrong from the start —
No, hardly, but seeing he had been born
In a half savage country, out of date.
Hugh Selwyn Mauberley. E.P. Ode pour l'élection de son sepulchre [1920], *I*

His true Penelope was Flaubert,
He fished by obstinate isles. *Ib.*

The age demanded an image
Of its accelerated grimace,
Something for the modern stage,
Not, at any rate, an Attic grace.
Ib. II

Better mendacities
Than the classics in paraphrase! *Ib.*

Some quick to arm,
some for adventure,
some from fear of weakness,
some from fear of censure,
some for love of slaughter, in imagination,
learning later . . .
some in fear, learning love of slaughter;
Died some, pro patria,
non "dulce" non "et decor" . . .
walked eye-deep in hell
believing in old men's lies, the unbelieving
came home, home to a lie. *Ib. IV*

hysterias, trench confessions,
laughter out of dead bellies. *Ib.*

[1] See Anonymous, p. 1083b.

There died a myriad,
And of the best, among them,
For an old bitch gone in the teeth,
For a botched civilization.

Charm, smiling at the good mouth,
Quick eyes gone under earth's lid,

For two gross of broken statues,
For a few thousand battered books.
Hugh Selwyn Mauberley. E. P. Ode pour l'élection de son sepulchre, V

As for literature
It gives no man a sinecure.
And no one knows, at sight, a masterpiece.
And give up verse, my boy,
There's nothing in it.
Ib. IX. Mr. Nixon [1]

Hang it all, Robert Browning,
there can but be the one "Sordello".
Cantos [1925–1959], *II*

And the betrayers of language
.....n and the press gang
And those who had lied for hire;
The perverts, the perverters of language, the perverts, who have set money-lust
Before the pleasures of the senses;
howling, as of a hen-yard in a printing-house, the clatter of presses,
the blowing of dry dust and stray paper,
foetor, sweat, the stench of stale oranges. *Ib. XIV*

With *Usura*
With usura hath no man a house of good stone
each block cut smooth and well fitting.
Ib. XLV

No picture is made to endure nor to live with
but it is made to sell and sell quickly
with usura, sin against nature,
is thy bread ever more of stale rags
is thy bread dry as paper. *Ib.*

Usura slayeth the child in the womb
It stayeth the young man's courting
It hath brought palsey to bed, lyeth

[1] Arnold Bennett.

between the young bride and her bridegroom

CONTRA NATURAM

Cantos, XLV

What thou lovest well remains,
the rest is dross
What thou lov'st well shall not be reft from thee
What thou lov'st well is thy true heritage
Whose world, or mine or theirs
or is it of none?
First came the seen, then thus the palpable
Elysium, though it were in the halls of hell.
What thou lovest well is thy true heritage. *Ib. LXXXI*

The ant's a centaur in his dragon world.
Pull down thy vanity, it is not man
Made courage, or made order, or made grace,
Pull down thy vanity, I say pull down.
Learn of the green world what can be thy place
In scaled invention or true artistry,
Pull down thy vanity,
Paquin pull down!
The green casque has outdone your elegance. *Ib.*

The history of an art is the history of masterwork, not of failures, or mediocrity.

The Spirit of Romance [1910]

Poetry must be as well written as prose.

Letter to Harriet Monroe [*January 1915*]

Objectivity and again objectivity, and expression: no hindside-before-ness, no straddled adjectives (as "addled mosses dank"), no Tennysonianness of speech; nothing — nothing that you couldn't, in some circumstance, in the stress of some emotion, actually say. *Ib.*

Literature is language charged with meaning.

ABC of Reading [1934], *ch. 2*

Literature is news that *stays* news.

ABC of Reading, ch. 2

Genius . . . is the capacity to see ten things where the ordinary man sees one, and where the man of talent sees two or three, *plus* the ability to register that multiple perception in the material of his art.

Jefferson and/or Mussolini [1935]

America, my country, is almost a continent and hardly yet a nation.

Patria Mia

CHARLES SEYMOUR

1885–1963

We seek the truth, and will endure the consequences.

Statement made while president of Yale University [1937–1950]

LOUIS UNTERMEYER

1885–

God, if You wish for our love,
Fling us a handful of stars!

Caliban in the Coal Mines, st. 4

His are the triumphs till the day
There's no more grass to cut away
And, weary of labor, weary of play,

Having exhausted every whim,
He stretches out each conquering limb.
And then the small grass covers him.

Long Feud, st. 5, 6

CARL VAN DOREN

1885–1950

The first writers are first and the rest, in the long run, nowhere but in anthologies.

What Is American Literature?

HAROLD TUCKER WEBSTER

1885–1952

Caspar Milquetoast: The Timid Soul. *Character in series of cartoons*

The Thrill that Comes Once in a Lifetime. *Title of series of cartoons*

HUMBERT WOLFE
1885–1940

Like a small gray
coffee pot
sits the squirrel.
The Gray Squirrel [1924], *st.* 1

Clean as a lady,
cool as glass,
fresh without fragrance
the tulip was.
Tulip [1924], *st.* 1

Listen! the wind is rising,
and the air is wild with leaves,
We have had our summer evenings,
now for October eves!
Autumn (*Resignation*) [1926], *st.* 2

ELINOR HOYT WYLIE
1885–1928

We shall walk in velvet shoes:
Wherever we go
Silence will fall like dews
On white silence below.
Velvet Shoes [1921], *st.* 4

Avoid the reeking herd,
Shun the polluted flock,
Live like that stoic bird
The eagle of the rock.
The Eagle and the Mole [1921], *st.* 1

If you would keep your soul
From spotted sight or sound,
Live like the velvet mole;
Go burrow underground. *Ib. st.* 5

Say not of Beauty she is good,
Or aught but beautiful.
Beauty [1921]

Enshrine her and she dies, who had
The hard heart of a child. *Ib.*

Down to the Puritan marrow of my bones
There's something in this richness that I hate.
I love the look, austere, immaculate,
Of landscapes drawn in pearly monotones.
Wild Peaches [1921], *st.* 4

I was, being human, born alone;
I am, being woman, hard beset;
I live by squeezing from a stone
The little nourishment I get.

In masks outrageous and austere
The years go by in single file;
But none has merited my fear,
And none has quite escaped my smile.
Let No Charitable Hope [1923], *st.* 2, 3

My soul, be not disturbed
By planetary war;
Remain securely orbed
In this contracted star.
Address to My Soul [1928], *st.* 1

A subtle spirit has my path attended,
In likeness not a lion but a pard;
And when the arrows flew like hail, and hard,
He licked my wounds, and all my wounds were mended.
One Person [1928]. *Sonnet* 9

My late discovered earth and early sky.
Ib. Sonnet 17

If any have a stone to throw
It is not I, ever or now. *The Pebble*

The worst and best are both inclined
To snap like vixens at the truth;
But, O, beware the middle mind
That purrs and never shows a tooth!
Nonsense Rhyme, st. 2

Honeyed words like bees,
Gilded and sticky, with a little sting.
Pretty Words

Hail, element of earth, receive thy own,
And cherish, at thy charitable breast,
This man, this mongrel beast:
He plows the sand, and, at his hardest need,
He sows himself for seed.
Hymn to Earth [1929], *st.* 6

ZOË AKINS
1886–1958

The Greeks Had a Word For It.
Title of play [1930]

KARL BARTH
1886–

Conscience is the perfect interpreter of life.
The Word of God and the Word of Man [1957]

We have before us the fiendishness of business competition and the world war, passion and wrongdoing, antagonism between classes and moral depravity within them, economic tyranny above and the slave spirit below. *Ib.*

WILLIAM ROSE BENÉT
1886–1950

Rain, with a silver flail;
Sun, with a golden ball;
Ocean, wherein the whale
Swims minnow-small.
Whale, st. 1

And now there is merely silence, silence, silence, saying
All we did not know. *Sagacity*

HUGO LAFAYETTE BLACK
1886–

No higher duty, or more solemn responsibility, rests upon this Court than that of translating into living law and maintaining this constitutional shield deliberately planned and inscribed for the benefit of every human being subject to our Constitution — of whatever race, creed or persuasion.
Chambers v. Florida, 309 U.S. 227 [1938]

The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach.
Everson v. Board of Education, 330 U.S. 1 [1947]

It is my belief that there *are* "absolutes" in our Bill of Rights, and that they were put there on purpose by men who knew what words meant and meant their prohibitions to be "absolutes."
Interview Before the American Jewish Congress [*April 14, 1962*]

My view is, without deviation, without exception, without any ifs, buts, or whereases, that freedom of speech means that you shall not do something to people either for the views they have or the views they express or the words they speak or write. *Ib.*

I am for the First Amendment from the first word to the last. I believe it means what it says. *Ib.*

An unconditional right to say what one pleases about public affairs is what I consider to be the minimum guarantee of the First Amendment.
New York Times Company v. Sullivan, 376 U.S. 254 [1964]

VAN WYCK BROOKS
1886–1963

His wife not only edited his works but edited him.
The Ordeal of Mark Twain [1920], *ch. 5*

FRANCES CORNFORD
1886–1960

Magnificently unprepared
For the long littleness of life.
Rupert Brooke [1915]

O why do you walk through the fields in gloves,
Missing so much and so much?
O fat white woman whom nobody loves,
Why do you walk through the fields in gloves
When the grass is as soft as the breast of doves
And shivering-sweet to the touch?
To a Fat Lady Seen from the Train [1915]

AL JOLSON
1886–1950

You ain't heard nothin' yet, folks.
Ad lib remark introduced in the first talking motion picture, The Jazz Singer [July 1927]

JOYCE KILMER
1886–1918

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast.
Trees [1] [1913]

Poems are made by fools like me,
But only God can make a tree. *Ib.*

DAVID MORTON
1886–1957

Who walks with Beauty has no need of fear;
The sun and moon and stars keep pace with him;
Invisible hands restore the ruined year,
And time, itself, grows beautifully dim.
Who Walks with Beauty

SHAEMAS O'SHEEL
1886–1954

They went forth to battle, but they always fell; [2]
Their eyes were fixed above the sullen shields;
Nobly they fought and bravely, but not well,
And sank heart-wounded by a subtle spell.
They Went Forth to Battle, st. 1

SIEGFRIED SASSOON
1886–1967

Soldiers are citizens of death's gray land. *Dreamers*

Soldiers are dreamers; when the guns begin
They think of firelit homes, clean beds, and wives. *Dreamers*

And when the war is done and youth stone dead
I'd toddle safely home and die — in bed. *Base Details*

Who will remember, passing through this gate,
The unheroic dead who fed the guns?
Who shall absolve the foulness of their fate —
Those doomed, conscripted, unvictorious ones?
On Passing the New Menin Gate

TANIZAKI JUNICHIRO
1886–

The Chinese love jade. That strange lump of stone with its faintly muddy light, like the crystallized air of the centuries, melting dimly, dully back, deeper and deeper — are not we Orientals the only ones who know its charm? We cannot say ourselves what it is that we find in this stone. It quite lacks the brightness of a ruby or an emerald or the glitter of a diamond. But this much we can say: when we see that shadowy surface, we think how Chinese it is, we seem to find in cloudiness the accumulated sediment of the long Chinese past, we think how appropriate it is that the Chinese should admire that surface and that shadow.
In Praise of Shadows [1934] [1]

We do not dislike everything that shines, but we prefer a pensive shadow to a thin transparence. *Ib.*

We Orientals . . . find beauty not only in the thing itself but in the pattern of shadows, the light and the darkness, which that thing produces. A phosphorescent jewel gives off its glow

[1] See Heywood Broun, p. 1000a, and Ogden Nash, p. 1051b.

[2] They came forth to battle, but they always fell. — JAMES MACPHERSON [1736–1796], *Poems of Ossian, Cath-Loda, Duan Second*

[1] From Edward Seidensticker's adaptation, *Atlantic Monthly* Supplement. *Perspective of Japan [January 1955].*

and color in the dark and loses its beauty in the light of day . . .

Our ancestors cut off the brightness on the land from above and created a world of shadows, and far in the depths of it they placed woman, making her the whitest of beings.

In Praise of Shadows

I would call back at least for literature this world of shadows we are losing. In the mansion called literature I would have the eaves deep and the walls dark, I would push back into the shadows the things that come forward too clearly, I would strip away the useless decoration. I do not ask that this be done everywhere, but perhaps we may be allowed at least one mansion where we can turn off the electric lights and see how it is without them. *Ib.*

ED WYNN
1886–1966

Every radish I ever pulled up seemed to have a mortgage attached to it.

Explaining Why He Sold His Farm

BRUCE BAIRNSFATHER
1887–1959

Well, if you knows of a better 'ole,[1] go to it.

Fragments from France [1915]. *Caption of cartoon*

RUPERT BROOKE[2]
1887–1915

Breathless, we flung us on the windy hill,
Laughed in the sun, and kissed the lovely grass. *The Hill* [1910]

And then you suddenly cried, and turned away. *Ib.*

Unkempt about those hedges blows
An English unofficial rose.

The Old Vicarage, Grantchester [1912]

Curates, long dust, will come and go
On lissom, clerical, printless toe.

The Old Vicarage, Grantchester

England's the one land, I know,
Where men with Splendid Hearts may go;
And Cambridgeshire, of all England,
The shire for Men who Understand.

Ib.

For Cambridge people rarely smile,
Being urban, squat, and packed with guile. *Ib.*

Oh! yet
Stands the church clock at ten to three?
And is there honey still for tea? *Ib.*

Fish say, they have their stream and pond;
But is there anything beyond?

Heaven [1913]

But somewhere, beyond Space and Time,
Is wetter water, slimier slime! *Ib.*

And in that Heaven of all their wish,
There shall be no more land, say fish.

Ib.

But there's wisdom in women, of more than they have known,
And thoughts go blowing through them, are wiser than their own.

There's Wisdom in Women [1913]

These I have loved:
White plates and cups, clean-gleaming. *The Great Lover* [1914]

Then, the cool kindliness of sheets, that soon
Smooth away trouble; and the rough male kiss
Of blankets; grainy wood; live hair that is
Shining and free; blue-massing clouds; the keen
Unpassioned beauty of a great machine;
The benison of hot water; furs to touch;
The good smell of old clothes, *Ib.*

[1] A trench.
[2] See Frances Cornford, p. 991b.

If I should die, think only this of me:
That there's some corner of a foreign field
That is forever England.
The Soldier [1914]

And think, this heart, all evil shed away,
A pulse in the eternal mind, no less
Gives somewhere back the thoughts by England given. *Ib.*

Now, God be thanked, Who has matched us with His hour,
And caught our youth, and wakened us from sleeping. *Peace*

The worst friend and enemy is but Death. *Ib.*

Blow out, you bugles, over the rich dead!
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold. *The Dead* [1914], *I*

Honor has come back, as a king, to earth,
And paid his subjects with a royal wage;
And Nobleness walks in our ways again;
And we have come into our heritage.
Ib.

ISAAC GOLDBERG
1887–1938

Diplomacy is to do and say
The nastiest thing in the nicest way.
The Reflex

SIDNEY HILLMAN
1887–1946

Politics is the science of how who gets what, when and why.
Political Primer for All Americans [1944]

EARNEST A. HOOTON
1887–1954

Up from the Ape.
Title of book [1931]

Why Men Behave Like Apes, and Vice Versa. *Title of book* [1940]

ROBINSON JEFFERS
1887–1962

You make haste on decay: not blameworthy; life is good, be it stubbornly long or suddenly
A mortal splendor; meteors are not needed less than mountains: shine, perishing republic.
Shine, Perishing Republic [1924], *st.* 3

Lend me the stone strength of the past and I will lend you
The wings of the future, for I have them.
To the Rock That Will be a Cornerstone [1924]

The deep dark-shining
Pacific leans on the land,
Feeling his cold strength
To the outmost margins.
Night [1925]

A creature progressively
Thirsty for life will be for death too.
Age in Prospect [1926]

Happy people die whole, they are all dissolved in a moment, they have had what they wanted,
No hard gifts; the unhappy
Linger a space, but pain is a thing that is glad to be forgotten; but one who has given
His heart to a cause or a country,
His ghost may spaniel it a while, disconsolate to watch it.
Post Mortem [1926]

The world's God is treacherous and full of unreason. *Birth-Dues* [1928]

I'd sooner, except the penalties, kill a man than a hawk.
Hurt Hawks [1928]

I have grown to believe
A stone is a better pillow than many visions.
Clouds of Evening [1930]

The strong lean upon death as on a rock. *Gale in April* [1930]

Give Your Heart to the Hawks.
Title of poem [1933]

I hate my verses, every line, every word.
Love the Wild Swan

Does it matter whether you hate your . . . self? At least
Love your eyes that can see, your mind that can
Hear the music, the thunder of the wings. Love the wild swan. *Ib.*

Well: the day is a poem but too much
Like one of Jeffers's, crusted with blood and barbaric omens,
Painful to excess, inhuman as a hawk's cry.
The Day Is a Poem (September 19, 1939) [1941]

We shall have to perceive that battle is a burning flower or like a huge music, and the dive-bomber's screaming orgasm
As beautiful as other passions; and that death and life are not serious alternatives.
May–June, 1940, st. 2

If millions are born millions must die,
If England goes down and Germany up
The stronger dog will still be on top.
Ib. st. 3

As for me, I would rather
Be a worm in a wild apple than a son of man. *Original Sin* [1948]

CHIANG KAI-SHEK[1]
1887–

The general psychology of our people today can be described as spiritless. What manifests itself in behavior is this: lack of discrimination between good and evil, between what is public and what is private, and between what is primary and what is secondary.
Speech, Nanchang [September 1934]

[1] From *Sources of Chinese Tradition*, edited by William Theodore de Bary [1960].

The main object of the New Life Movement[1] is to substitute a rational life for the irrational.
Speech, Nanchang

The life of our people will be elevated if we live artistically; we will become wealthy if we live productively; and we will be safe if we lead a military way of life. When we do this, we will have a rational life. . . . If we can achieve [a rational life], we will have revolutionized the daily life of our people and laid the foundation for the rehabilitation of our nation. *Ib.*

LE CORBUSIER [CHARLES ÉDOUARD JEANNERET]
1887–1965

A house is a machine for living in.[2]
Vers une Architecture [1923]

EMILIO MOLA
1887–1937

Fifth column.[3]
Phrase, Spanish Civil War [1936–1939]

SIR BERNARD MONTGOMERY [VISCOUNT MONTGOMERY OF ALAMEIN]
1887–

To us is given the honor of striking a blow for freedom which will live in history, and in the better days that lie ahead men will speak with pride of our doings.
Message to his troops [June 5, 1944] on the eve of the Allied invasion of Europe

[1] The New Life Movement, whose beginning is marked by this speech, was intended to "rally the . . . people against the Communists," and further to "tighten discipline and build up morale in the Kuomintang and nation as a whole."

[2] Une maison est une machine-à-habiter.

[3] Mola, one of Franco's generals, boasted that he had four columns of troops to lead against Madrid, and a fifth column of sympathizers inside Madrid.

I am not a bit anxious about my battles. If I am anxious I don't fight them. I wait until I am ready.
From British Information Services publication British Commanders [1945]

MARIANNE MOORE
1887–

I, too, dislike it: there are things that are important beyond all this fiddle. *Poetry* [1935], *st. 1*

nor till the poets among us can be
"literalists of
the imagination" — above
insolence and triviality and can present
for inspection, imaginary gardens with real toads in them,
shall we have
it. *Ib. st. 4, 5*

There is a great amount of poetry in unconscious fastidiousness.
Critics and Connoisseurs [1935]

Literature is a phase of life. If
one is afraid of it, the situation is irremediable; if
one approaches it familiarly
what one says of it is worthless.
Picking and Choosing [1935]

I wonder what Adam and Eve
think of it by this time.
Marriage [1935]

But one would not be he who has nothing but plenty.[1]
The Jerboa [1935]

My father used to say,
"Superior people never make long visits,"
Have to be shown Longfellow's grave
or the glass flowers at Harvard.
Silence [1935] [2]

The deepest feeling always shows itself in silence;
not in silence, but restraint.
Nor was he insincere in saying, "Make my house your inn."
Inns are not residences. *Silence*

What is our innocence,
what is our guilt? All are
naked, none is safe.
What Are Years? [1941]

I am troubled, I'm dissatisfied, I'm Irish.
Spenser's Ireland [1941], *last line*

Among animals, one has a sense of humor.
Humor saves a few steps, it saves years.
The Pangolin [1941], *st. 8*

As contagion
of sickness makes sickness,
contagion of trust can make trust.
In Distrust of Merits [1941]

they're fighting that I
may yet recover from the disease, My
Self; some have it lightly; some will die.
"Man
wolf to man"; yes. We devour ourselves. *Ib.*

O small dust of the earth
that walks so arrogantly,
trust begets power and faith is
an affectionate thing. *Ib.*

Hate-hardened heart, O heart of iron, iron is iron till it is rust.
There never was a war that was not inward; I must
fight till I have conquered in myself what
causes war, but I would not believe it.
I inwardly did nothing.
O Iscariotlike crime!

[1] I Got Plenty o' Nuttin. — IRA GERSHWIN, *Porgy and Bess* [1935], title and refrain of song.

[2] The author's footnote for *Silence:* "My father used to say, 'Superior people never make long visits. When I am visiting, I like to go about by myself. I never had to be shown Longfellow's grave or the glass flowers at Harvard.'" Miss A. M. Homans. Edmund Burke, in *Burke's Life,* by Prior: "Throw yourself into a coach," said he. "Come down and make my house your inn."

Beauty is everlasting
And dust is for a time.
In Distrust of Merits, st. 8

O to be a dragon
a symbol of the power of Heaven — of silkworm
size or immense; at times invisible.
Felicitous phenomenon!
O To Be a Dragon [1959]

To wear the arctic fox
you have to kill it.
The Arctic Ox (Or Goat) [1959]

Camels are snobbish
and sheep, unintelligent;
water buffaloes, neurasthenic —
even murderous.
Reindeer seem over-serious. *Ib.*

SAMUEL ELIOT MORISON
1887–

A tough but nervous, tenacious but restless race [the Yankees]; materially ambitious, yet prone to introspection, and subject to waves of religious emotion. . . . A race whose typical member is eternally torn between a passion for righteousness and a desire to get on in the world.
Maritime History of Massachusetts [1921], *ch. 2*

He [Columbus] enjoyed long stretches of pure delight such as only a seaman may know, and moments of high, proud exultation that only a discoverer can experience.
Admiral of the Ocean Sea [1942], *ch. 49*

A few hints as to literary craftsmanship may be useful to budding historians. First and foremost, *get writing!*
History as a Literary Art. Old South Leaflets, ser. II, No. 1 [1946]

Franklin may . . . be considered one of the founding fathers of American democracy, since no democratic government can last long without conciliation and compromise.
The Wisdom of Benjamin Franklin [1961]

An historian should yield himself to his subject, become immersed in the place and period of his choice, standing apart from it now and then for a fresh view.
Vistas of History [1964]. *The Experiences and Principles of an Historian*

If the European discovery had been delayed for a century or two, it is possible that the Aztec in Mexico or the Iroquois in North America would have established strong native states capable of adopting European war tactics and maintaining their independence to this day, as Japan kept her independence from China.
The Oxford History of the American People [1965], *ch. 1*

America was discovered accidentally by a great seaman who was looking for something else; when discovered it was not wanted; and most of the exploration for the next fifty years was done in the hope of getting through or around it. America was named after a man who discovered no part of the New World. History is like that, very chancy.
Ib. 2

But sea power has never led to despotism. The nations that have enjoyed sea power even for a brief period — Athens, Scandinavia, the Netherlands, England, the United States — are those that have preserved freedom for themselves and have given it to others. Of the despotism to which unrestrained military power leads we have plenty of examples from Alexander to Mao.
Ib. 3

Make no mistake; the American Revolution was not fought to *obtain* freedom, but to *preserve* the liberties that Americans already had as colonials. In-

dependence was no conscious goal, secretly nurtured in cellar or jungle by bearded conspirators, but a reluctant last resort, to preserve "life, liberty and the pursuit of happiness."

The Oxford History of the American People, ch. 12

The freedmen were not really free in 1865, nor are most of their descendants really free in 1965. Slavery was but one aspect of a race and color problem that is still far from solution here, or anywhere. In America particularly, the grapes of wrath have not yet yielded all their bitter vintage. *Ib. 33*

These clipper ships of the early 1850's were built of wood in shipyards from Rockland in Maine to Baltimore. These architects, like poets who transmute nature's message into song, obeyed what wind and wave had taught them, to create the noblest of all sailing vessels, and the most beautiful creations of man in America. With no extraneous ornament except a figurehead, a bit of carving and a few lines of gold leaf, their one purpose of speed over the great ocean routes was achieved by perfect balance of spars and sails to the curving lines of the smooth black hull; and this harmony of mass, form and color was practiced to the music of dancing waves and of brave winds whistling in the rigging. These were our Gothic cathedrals, our Parthenon; but monuments carved from snow. For a few brief years they flashed their splendor around the world, then disappeared with the finality of the wild pigeon.[1]

Ib. 36

No big modern war has been won without preponderant sea power; and, conversely, very few rebellions of maritime provinces have succeeded without acquiring sea power.[2] *Ib. 40*

[1] A shorter version of this passage appeared in *Maritime History of Massachusetts* [*1921*], *ch. 23*.

[2] See Themistocles, p. 78a; Bacon, p. 209b; and Mahan, p. 785b.

FAIRFIELD OSBORN
1887–

We do not live to extenuate the miseries of the past nor to accept as incurable those of the present.

The Limits of the Earth, ch. 10

H. I. PHILLIPS
1887–1965

Horse-sense in an atmosphere of
Pomp and glory,
Self-effacement in a generation
Of self-salesmanship,
A Vermont Yankee in
King Ballyhoo's Court!

Calvin Coolidge

JOHN REED
1887–1920

Ten Days That Shook the World.

Title of firsthand account of the outbreak of the Bolshevik Revolution [1919]

DAME EDITH SITWELL
1887–1964

Remember only this of our hopeless love
That never till Time is done
Will the fire of the heart and the fire of the mind be one.

Heart and Mind

Still falls the Rain —
Dark as the world of man, black as our loss —
Blind as the nineteen hundred and forty nails
Upon the Cross.

Still Falls the Rain [1940]

My poems are hymns of praise to the glory of life.

Collected Poems [1957]. *Some Notes on My Poetry*

Rhythm is one of the principal translators between dream and reality. Rhythm might be described as, to the world of sound, what light is to the

world of sight. It shapes and gives new meaning. Rhythm was described by Schopenhauer as melody deprived of its pitch. *Taken Care Of* [1965], *ch. 14*

ALEXANDER WOOLLCOTT
1887–1943

The two oldest professions in the world — ruined by amateurs.
The Knock at the Stage Door. The Actor and the Streetwalker

Ladies, just a little more virginity, if you don't mind.
Capsule Criticism. Beerbohm Tree to the Extras

There is less in this than meets the eye.
A companion's comment at a Maeterlinck play (attributed to TALLULAH BANKHEAD)

I must get out of these wet clothes and into a dry Martini.
From Reader's Digest

Babies in silk hats playing with dynamite.
Of diplomats. From SAMUEL HOPKINS ADAMS, *A. Woollcott* [1945]

Germany was the cause of Hitler just as much as Chicago is responsible for the Chicago *Tribune*.
Last words before the microphone [January 23, 1943], on People's Platform program

ROLAND YOUNG
1887–1953

And here's the happy bounding flea —
You cannot tell the he from she.
The sexes look alike, you see;
But she can tell, and so can he.
The Flea

SAM M. LEWIS AND JOE YOUNG
fl. 1919

How You Gonna Keep 'Em Down on the Farm After They've Seen Paree?
Title and refrain of song [1919]

MAXWELL ANDERSON
1888–1959

What Price Glory?
Title of play [1924] *with* LAWRENCE STALLINGS [1894–1968]

IRVING BERLIN
1888–

You've got to get up, you've got to get up,
You've got to get up this morning!
Oh! How I Hate to Get Up in the Morning [1918]

There's No Business Like Show Business. *Composition* [1946]

HENRY BESTON
1888–

The neon glow of the age of comfort and violence.
Review of John Burroughs's America, in The Freeman [February 11, 1952]

For a moment of night we have a glimpse of ourselves and of our world islanded in its stream of stars — pilgrims of mortality, voyaging between horizons across the eternal seas of space and time.
The Outermost House: A Year of Life on the Great Beach of Cape Cod [1928]

HEYWOOD BROUN
1888–1939

In the march up to the heights of fame there comes a spot close to the summit in which man reads "nothing but detective stories."
G.K.C. [1922]

"Trees" (if I have the name right) is one of the most annoying pieces of verse within my knowledge. The other one is Kipling's "If," with third place reserved for Henley's "Invictus."

"Trees" maddens me, because it contains the most insincere line ever written by mortal man. Surely the Kilmer tongue must have been not far from the Kilmer cheek when he wrote, "Poems are made by fools like me."

It Seems to Me [1935]. *"Trees," "If," and "Invictus"*

Life is a copycat and can be bullied into following the master artist who bids it come to heel.

Ib. Nature the Copycat

I have known people to stop and buy an apple on the corner and then walk away as if they had solved the whole unemployment problem.

Ib. Chummy Charlie

The swaggering underemphasis of New England.

Heywood Broun: Collected Edition [1941]

DALE CARNEGIE
1888–

How to Win Friends and Influence People. *Title of book* [1938]

RAYMOND CHANDLER
1888–1959

The Big Sleep.[1]

Title of novel [1939]

J. FRANK DOBIE
1888–1964

The average Ph.D. thesis is nothing but a transference of bones from one graveyard to another.

A Texan in England [1945], *ch. 1*

Conform and be dull.

The Voice of the Coyote [1949], *introduction*

[1] A synonym for death.

Putting on the spectacles of science in expectation of finding the answer to everything looked at signifies inner blindness.

The Voice of the Coyote, introduction

JOHN FOSTER DULLES
1888–1959

Local defense will always be important. But there is no local defense which alone will contain the mighty land power of the Communist world. Local defense must be reinforced by the further deterrent of massive retaliatory power.

Address to the Council on Foreign Relations [*January 12, 1954*]

You have to take chances for peace, just as you must take chances in war. . . . The ability to get to the verge without getting into the war is the necessary art. If you try to run away from it, if you are scared to go to the brink,[1] you are lost.

From James Shepley, *How Dulles Averted War, in Life* [*January 16, 1956*]

THOMAS STEARNS ELIOT
1888–1965

Let us go then, you and I,
When the evening is spread out against the sky
Like a patient etherized upon a table.

The Love Song of J. Alfred Prufrock [1917]

In the room the women come and go
Talking of Michelangelo. *Ib.*

There will be time to murder and create. *Ib.*

And indeed there will be time
To wonder, "Do I dare?" and, "Do I dare?" *Ib.*

I have measured out my life with coffee spoons. *Ib.*

[1] From the phrase "to the brink" developed "brinkmanship."

I should have been a pair of ragged claws
Scuttling across the floors of silent seas.
The Love Song of J. Alfred Prufrock

Should I, after tea and cakes and ices,
Have the strength to force the moment to its crisis? *Ib.*

I have seen the moment of my greatness flicker,
And I have seen the eternal Footman hold my coat, and snicker,
And in short, I was afraid. *Ib.*

No! I am not Prince Hamlet, nor was meant to be;
Am an attendant lord, one that will do
To swell a progress, start a scene or two,
Advise the prince; no doubt, an easy tool,
Deferential, glad to be of use,
Politic, cautious, and meticulous;
Full of high sentence, but a bit obtuse;
At times, indeed, almost ridiculous —
Almost, at times, the Fool. *Ib.*

I grow old . . . I grow old . . .
I shall wear the bottoms of my trousers rolled. *Ib.*

Shall I part my hair behind? Do I dare to eat a peach?
I shall wear white flannel trousers, and walk upon the beach.
I have heard the mermaids singing,[1] each to each.

I do not think that they will sing to me. *Ib.*

Till human voices wake us, and we drown. *Ib.*

We have been, let us say, to hear the latest Pole
Transmit the Preludes, through his hair and fingertips.
Portrait of a Lady [1917], *I*

And I must borrow every changing shape
To find expression. *Ib. III*

[1] See Donne, p. 304b.

One thinks of all the hands
That are raising dingy shades
In a thousand furnished rooms.
Preludes [1917], *II*

Twelve o'clock.
Along the reaches of the street
Held in a lunar synthesis.
Rhapsody on a Windy Night [1917]

I am aware of the damp souls of housemaids
Sprouting despondently at area gates.
Morning at the Window [1917]

The readers of the *Boston Evening Transcript*
Sway in the wind like a field of ripe corn.
The Boston Evening Transcript [1917]

Upon the glazen shelves kept watch
Matthew and Waldo, guardians of the faith,
The army of unalterable law.[1]
Cousin Nancy [1917]

His laughter tinkled among the teacups. *Mr. Apollinax* [1917]

He laughed like an irresponsible foetus. *Ib.*

Stand on the highest pavement of the stair —
Lean on a garden urn —
Weave, weave the sunlight in your hair.
La Figlia Che Piange [1917]

Simple and faithless as a smile and shake of the hand. *Ib.*

Here I am, an old man in a dry month,
Being read to by a boy, waiting for rain.
Gerontion [1920]

After such knowledge, what forgiveness? Think now
History has many cunning passages, contrived corridors
And issues, deceives with whispering ambitions,
Guides us by vanities. *Ib.*

Paint me the bold anfractuous rocks
Faced by the snarled and yelping seas.
Sweeney Erect [1920], *st. 1*

[1] See Meredith, p. 730b.

This oval O cropped out with teeth.
Sweeney Erect, st. 4

The broad-backed hippopotamus
Rests on his belly in the mud;
Although he seems so firm to us
He is merely flesh and blood.
The Hippopotamus [1920], *st. 1*

Webster was much possessed by death
And saw the skull beneath the skin.
Whispers of Immortality [1920], *st. 1*

He knew the anguish of the marrow
The ague of the skeleton;
No contact possible to flesh
Allayed the fever of the bone.
Ib. st. 4 [of Donne]

Uncorseted, her friendly bust
Gives promise of pneumatic bliss.
Ib. st. 5

Reorganized upon the floor
She yawns and draws a stocking up.
Sweeney Among the Nightingales [1920], *st. 4*

And sang within the bloody wood
When Agamemnon cried aloud,
And let their liquid siftings fall
To stain the stiff dishonored shroud.
Ib. st. 10

April is the cruelest month, breeding
Lilacs out of the dead land, mixing
Memory and desire, stirring
Dull roots with spring rain.
The Waste Land [1922]. *I, The Burial of the Dead*

You know only
A heap of broken images, where the sun beats,
And the dead tree gives no shelter, the cricket no relief,
And the dry stone no sound of water. Only
There is shadow under this red rock,
(Come in under the shadow of this red rock),
And I will show you something different from either
Your shadow at morning striding behind you
Or your shadow at evening rising to meet you;
I will show you fear in a handful of dust.
The Waste Land. I, The Burial of the Dead

I had not thought death had undone so many.[1]
Sighs, short and infrequent, were exhaled.[2] *Ib.*

I think we are in rats' alley
Where the dead men lost their bones.
Ib. II, The Game of Chess

O O O O that Shakespeherian Rag —
It's so elegant
So intelligent. *Ib.*

Hurry up please its time. *Ib.*

But at my back from time to time I hear[3]
The sound of horns and motors, which shall bring
Sweeney to Mrs. Porter in the spring.
O the moon shone bright on Mrs. Porter
And on her daughter
They wash their feet in soda water.
Ib. III, The Fire Sermon

At the violet hour, when the eyes and back
Turn upward from the desk, when the human engine waits
Like a taxi throbbing waiting,
I Tiresias, though blind, throbbing between two lives.[4] *Ib.*

When lovely woman stoops to folly[5] and
Paces about her room again, alone,
She smooths her hair with automatic hand,
And puts a record on the gramophone.
Ib.

Phlebas the Phoenician, a fortnight dead,

[1] DANTE, *Inferno, canto III, ll. 55–57.*
[2] DANTE, *Inferno, canto IV, ll. 25–27.*
[3] See Marvell, p. 360a.
[4] See Matthew Arnold, p. 712b.
[5] See Goldsmith, p. 448b.

Forgot the cry of gulls, and the deep sea swell
And the profit and loss.
The Waste Land. IV, *Death by Water*

Here is no water but only rock.
Ib. V, *What the Thunder Said*

Who is the third who walks always beside you? *Ib*.

And voices singing out of empty cisterns and exhausted wells. *Ib*.

Dayadhvam: I have heard the key
Turn in the door once and turn once only
We think of the key, each in his prison
Thinking of the key, each confirms a prison. *Ib*.

These fragments I have shored against my ruins. *Ib*.

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
The Hollow Men [1925], *I*

Shape without form, shade without color,
Paralyzed force, gesture without motion;

Those who have crossed
With direct eyes, to death's other Kingdom
Remember us — if at all — not as lost
Violent souls, but only
As the hollow men
The stuffed men. *Ib*.

Between the idea
And the reality
Between the motion
And the act
Falls the Shadow.[1] *Ib*. V

This is the way the world ends
Not with a bang but a whimper. *Ib*.

A cold coming we had of it,
Just the worst time of the year.
Journey of the Magi [1927]

[1] See Dowson, p. 889b.

Because I do not hope to turn again[1]
Because I do not hope
Because I do not hope to turn.
Ash-Wednesday [1930], *I*

Because these wings are no longer wings to fly
But merely vans to beat the air
The air which is now thoroughly small and dry
Smaller and dryer than the will
Teach us to care and not to care
Teach us to sit still. *Ib*.

Lady, three white leopards sat under a juniper tree. *Ib*. *II*

Terminate torment
Of love unsatisfied
The greater torment
Of love satisfied. *Ib*.

Blown hair is sweet, brown hair over the mouth blown,
Lilac and brown hair;
Distraction, music of the flute, stops and steps of the mind over the third stair,
Fading, fading; strength beyond hope and despair
Climbing the third stair. *Ib*. *III*

Redeem
The time. Redeem
The unread vision in the higher dream
While jeweled unicorns draw by the gilded hearse. *Ib*. IV

Against the Word the unstilled world still whirled
About the center of the silent Word.

O my people, what have I done unto thee.

Where shall the word be found, where will the word
Resound? Not here, there is not enough silence. *Ib*. V

Wavering between the profit and the loss
In this brief transit where the dreams cross

[1] Guido Cavalcanti, *Perch' Io Non Spero*.

The dreamcrossed twilight between
birth and dying.
Ash-Wednesday, V

The white sails still fly seaward, seaward
flying
Unbroken wings.

And the lost heart stiffens and rejoices
In the lost lilac and the lost sea voices
And the weak spirit quickens to rebel
For the bent goldenrod and the lost sea
smell. *Ib.*

Even among these rocks,
Our peace in His will.[1] *Ib.*

What seas what shores what gray rocks
and what islands
What water lapping the bow
And scent of pine and the woodthrush
singing through the fog
What images return
O my daughter. *Marina* [1930]

I'll convert *you!*
Into a stew.
A nice little, white little, missionary
stew! *Sweeney Agonistes*

Birth, and copulation, and death.
That's all the facts when you come to
brass tacks. *Ib.*

Two live as one
One live as two
Two live as three
Under the bam
Under the boo
Under the bamboo tree. *Ib.*

Stone, bronze, stone, steel, stone, oak-
leaves, horses' heels
Over the paving.
Coriolan I. Triumphal March

O hidden under the dove's wing, hid-
den in the turtle's breast,
Under the palmtree at noon, under the
running water
At the still point of the turning world.
O hidden. *Ib.*

How unpleasant to meet Mr. Eliot! [2]
With his features of clerical cut,

[1] See Dante, p. 161b.
[2] See Edward Lear, p. 672b.

And his brow so grim
And his mouth so prim.
Five-Finger Exercises, V

All our knowledge brings us nearer to
our ignorance,
All our ignorance brings us nearer to
death,
But nearness to death no nearer to
God.
Where is the Life we have lost in liv-
ing?
Where is the wisdom we have lost in
knowledge?
Where is the knowledge we have lost in
information?
The cycles of Heaven in twenty cen-
turies
Bring us farther from God and nearer
to the Dust.
The Rock [1934], *I*

Yet we have gone on living,
Living and partly living.
Murder in the Cathedral [1935],
pt. I

They know and do not know, what it is
to act or suffer.
They know and do not know, that act-
ing is suffering. *Ib.*

Saint and Martyr rule from the tomb.
Ib.

The last temptation is the greatest trea-
son:
To do the right deed for the wrong rea-
son. *Ib.*

Human kind cannot bear very much re-
ality.[1] *Ib. II*

Time present and time past
Are both perhaps present in time fu-
ture,
And time future contained in time past.
Four Quartets. Burnt Norton
[1935], *I*

Footfalls echo in the memory
Down the passage which we did not
take
Towards the door we never opened
Into the rose garden. *Ib.*

[1] Also in *Four Quartets, Burnt Norton, pt. I.*

Shall we follow
The deception of the thrush? Into our first world.
Four Quartets. Burnt Norton, I

Garlic and sapphires in the mud
Clot the bedded axle-tree.
The trilling wire in the blood
Sings below inveterate scars
And reconciles forgotten wars.
Ib. II

At the still point of the turning world. Neither flesh nor fleshless. *Ib.*

Except for the point, the still point,
There would be no dance, and there is only the dance. *Ib.*

Only through time time is conquered. *Ib.*

Sudden in a shaft of sunlight
Even while the dust moves
There rises the hidden laughter
Of children in the foliage
Quick now, here, now, always —
Ridiculous the waste sad time
Stretching before and after. *Ib. V*

In my beginning is my end.
Ib. East Coker [1940], *I*

Keeping time,
Keeping the rhythm in their dancing
As in their living in the living seasons
The time of the seasons and the constellations
The time of milking and the time of harvest
The time of the coupling of man and woman
And that of beasts. Feet rising and falling.
Eating and drinking. Dung and death.
Ib.

What is the late November doing
With the disturbance of the spring.
Ib. II

A periphrastic study in a worn-out poetical fashion,
Leaving one still with the intolerable wrestle
With words and meanings. The poetry does not matter. *Ib.*

The only wisdom we can hope to acquire
Is the wisdom of humility: humility is endless.
Four Quartets. East Coker, II

The houses are all gone under the sea.
Ib.

The dancers are all gone under the hill.
Ib.

O dark dark dark.[1] They all go into the dark,
The vacant interstellar spaces, the vacant into the vacant. *Ib.*

And we all go with them, into the silent funeral,
Nobody's funeral, for there is no one to bury.
I said to my soul, be still, and let the dark come upon you
Which shall be the darkness of God.
Ib.

To arrive where you are, to get from where you are not,
You must go by a way wherein there is no ecstasy.
In order to arrive at what you do not know
You must go by the way which is the way of ignorance. *Ib.*

The whole earth is our hospital
Endowed by the ruined millionaire.
Ib.

We call this Friday good. *Ib.*

And so each venture
Is a new beginning, a raid on the inarticulate
With shabby equipment always deteriorating
In the general mess of imprecision of feeling,
Undisciplined squads of emotion.
Ib. V

For us, there is only the trying. The rest is not our business. *Ib.*

Home is where one starts from. As we grow older

[1] See Milton, p. 349a.

The world becomes stranger, the pattern more complicated
Of dead and living. Not the intense moment
Isolated, with no before and after,
But a lifetime burning in every moment
And not the lifetime of one man only
But of old stones that cannot be deciphered.
Four Quartets. East Coker, V

Love is most nearly itself
When here and now cease to matter.
Old men ought to be explorers [1]
Here and there does not matter
We must be still and still moving
Into another intensity
For a further union, a deeper communion
Through the dark cold and the empty desolation,
The wave cry, the wind cry, the vast waters
Of the petrel and the porpoise. In my end is my beginning.[2] *Ib.*

I do not know much about gods; but I think that the river
Is a strong brown god — sullen, untamed and intractable.
Ib. The Dry Salvages [1941], I

The sea is the land's edge also, the granite
Into which it reaches, the beaches where it tosses
Its hints of earlier and other creation:
The starfish, the hermit crab, the whale's backbone;
The pools where it offers to our curiosity
The more delicate algae and the sea anemone.
It tosses up our losses, the torn seine,
The shattered lobsterpot, the broken oar
And the gear of foreign dead men. The sea has many voices.[3] *Ib.*

There is no end of it, the voiceless wailing,
No end to the withering of withered flowers.
Four Quartets. The Dry Salvages, II

Only the hardly, barely prayable
Prayer of the one Annunciation. *Ib.*

The backward look behind the assurance
Of recorded history, the backward half-look
Over the shoulder, towards the primitive terror. *Ib.*

Not fare well,
But fare forward, voyagers. *Ib.* III

Music heard so deeply
That it is not heard at all, but you are the music
While the music lasts. *Ib.* V

Only undefeated
Because we have gone on trying;
We, content at the last
If our temporal reversion nourish
(Not too far from the yew tree)
The life of significant soil. *Ib.*

What the dead had no speech for, when living,
They can tell you, being dead: the communication
Of the dead is tongued with fire beyond the language of the living.
Ib. Little Gidding [1942], I

Water and fire shall rot
The marred foundations we forgot,
Of sanctuary and choir.
This is the death of water and fire.
Ib. II

In the uncertain hour before the morning
Near the ending of interminable night
At the recurrent end of the unending
After the dark dove with the flickering tongue
Had passed below the horizon of his homing. *Ib.*

Since our concern was speech, and speech impelled us
To purify the dialect of the tribe.[1]
Ib.

[1] See Roethke, p. 1065b.
[2] See Mary, Queen of Scots, p. 192b.
[3] See Tennyson, p. 646b.

[1] Donner un sens plus pur aux mots de la tribu. — STÉPHANE MALLARMÉ [*1842–1898*], *Le Tombeau d'Edgar Poe*

Who then devised the torment? Love.
Love is the unfamiliar Name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove.
We only live, only suspire
Consumed by either fire or fire.
Four Quartets. Little Gidding, IV

So, while the light fails
On a winter's afternoon, in a secluded chapel
History is now and England. *Ib.* V

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
Ib.

A condition of complete simplicity
(Costing not less than everything)
And all shall be well and
All manner of thing shall be well
When the tongues of flame are in-folded
Into the crowned knot of fire
And the fire and the rose are one.
Ib.

By the delicate, invisible web you wove —
The inexplicable mystery of sound.
To Walter de la Mare [1948]

What is hell? Hell is oneself,
Hell is alone, the other figures in it
Merely projections.[1]
The Cocktail Party [1950]

It [tradition] cannot be inherited, and if you want it you must obtain it by great labor.
Tradition and the Individual Talent [1919]

The progress of an artist is a continual self-sacrifice, a continual extinction of personality. *Ib.*

Poetry is not a turning loose of emotion, but an escape from emotion; it is not the expression of personality, but an escape from personality. But, of course, only those who have personality and emotions know what it means to want to escape from these things.
Tradition and the Individual Talent

The only way of expressing emotion in the form of art is by finding an "objective correlative"; in other words, a set of objects, a situation, a chain of events which shall be the formula of that *particular* emotion.
Hamlet and His Problems [1919]

Immature poets imitate; mature poets steal.
Philip Massinger [1920]

Every vital development in language is a development of feeling as well.
Ib.

In the seventeenth century a dissociation of sensibility set in, from which we have never recovered; and this dissociation, as is natural, was aggravated by the influence of the two most powerful poets of the century, Milton and Dryden.
The Metaphysical Poets [1921]

Poets in our civilization, as it exists at present, must be *difficult*. . . . The poet must become more and more comprehensive, more allusive, more indirect, in order to force, to dislocate if necessary, language into its meaning.
Ib.

Humility is the most difficult of all virtues to achieve; nothing dies harder than the desire to think well of oneself.
Shakespeare and the Stoicism of Seneca [1927]

The great poet, in writing himself, writes his time.[1] *Ib.*

We know too much, and are convinced of too little. Our literature is a substitute for religion, and so is our religion.
A Dialogue on Dramatic Poetry [1928]

[1] See Virgil, p. 119a; and Marlowe, p. 213a, and note.

[1] In a footnote, Eliot writes: "Rémy de Gourmont said much the same thing, in speaking of Flaubert."

If I ask myself . . . why I prefer the poetry of Dante to that of Shakespeare, I should have to say, because it seems to me to illustrate a saner attitude towards the mystery of life.

The Sacred Wood, introduction [1928]

The general point of view may be described as classicist in literature, royalist in politics, and Anglo-Catholic in religion.

For Lancelot Andrews [1928], *preface*

We fight for lost causes because we know that our defeat and dismay may be the preface to our successors' victory, though that victory itself will be temporary; we fight rather to keep something alive than in the expectation that anything will triumph.

Ib. Francis Herbert Bradley

The great weakness of Pragmatism is that it ends by being of no *use* to anybody. *Ib.*

Genuine poetry can communicate before it is understood.

Dante [1929]

More can be learned about how to write poetry from Dante than from any English poet. . . . The language of each great English poet is his own language; the language of Dante is the perfection of a common language.

Ib.

Shakespeare gives the greatest width of human passion; Dante the greatest altitude and greatest depth. *Ib.*

Sometimes, however, to be a "ruined man" is itself a vocation.

The Use of Poetry and the Use of Criticism [1933]. *Wordsworth and Coleridge*

As things are, and as fundamentally they must always be, poetry is not a career, but a mug's game. No honest poet can ever feel quite sure of the permanent value of what he has written: he may have wasted his time and messed up his life for nothing.

The Use of Poetry and the Use of Criticism. Conclusion

Tradition by itself is not enough; it must be perpetually criticized and brought up to date under the supervision of what I call orthodoxy.

After Strange Gods [1934]

WILLIAM L. LAURENCE
1888–

[On the first atom bomb explosion [1]] A great ball of fire about a mile in diameter, changing colors as it kept shooting upward, from deep purple to orange, expanding, growing bigger, rising as it was expanding, an elemental force freed from its bonds after being chained for billions of years.

In the New York Times [*September 26, 1945*]

At first it was a giant column that soon took the shape of a supramundane mushroom. *Ib.*

T. E. LAWRENCE[2]
1888–1935

I loved you, so I drew these tides of men into my hands and wrote my will across the sky in stars.
To earn you Freedom, the seven-pillared worthy house, that your eyes might be shining for me
When we came.

Seven Pillars of Wisdom[3] [1926], *dedication*

There could be no honor in a sure success, but much might be wrested from a sure defeat.

Revolt in the Desert [1927], *ch. 19*

[1] At Alamogordo, New Mexico, July 16, 1945.
[2] Lawrence changed his name to T. E. Shaw in 1927.
[3] See *Proverbs 9:1*, p. 23b.

EUGENE O'NEILL
1888–1953

Dat ole davil, sea.
Anna Christie [1922], *act I*

We's all poor nuts and things happen, and we yust get mixed in wrong, that's all. *Ib. IV*

For de little stealin' dey gits you in jail soon or late. For de big stealin' dey makes you emperor and puts you in de Hall o' Fame when you croaks. If dey's one thing I learns in ten years on de Pullman cars listenin' to de white quality talk, it's dat same fact.
The Emperor Jones [1920], *sc. 1*

Poverty — that most deadly and prevalent of all diseases. *Ib.*

Yank: Sure! Lock me up! Put me in a cage! Dat's de on'y answer yuh know. G'wan, lock me up!
Policeman: What you been doin'?
Yank: Enough to gimme life for! I was born, see? Sure, dat's de charge. Write it in de blotter. I was born, get me! *The Hairy Ape* [1922]

Desire Under the Elms.
Title of play [1924]

He couldn't design a cathedral without it looking like the First Supernatural Bank!
The Great God Brown [1926]

Our lives are merely strange dark interludes in the electrical display of God the Father!
Strange Interlude [1928]

Mourning Becomes Electra.
Title of dramatic trilogy [1931]

A Long Day's Journey into Night.
Title of play [1956]

JOHN CROWE RANSOM
1888–

Two evils, monstrous either one apart,
Possessed me, and were long and loath at going:
A cry of Absence, Absence, in the heart,
And in the wood the furious winter blowing. *Winter Remembered*

Hands hold much of heat in little storage. *They Hail the Sunrise*

The lazy geese, like a snow cloud
Dripping their snow on the green grass,
Tricking and stopping, sleepy and proud,
Who cried in goose, Alas.
Bells for John Whiteside's Daughter

Here lies a lady of beauty and high degree.
Of chills and fever she died, of fever and chills,
The delight of her husband, her aunts, an infant of three,
And of medicos marveling sweetly on her ills. *Here Lies a Lady*

God have mercy on the sinner
Who must write with no dinner,
No gravy and no grub,
No pewter and no pub,
No belly and no bowels,
Only consonants and vowels.
Survey of Literature

Captain Carpenter rose up in his prime
Put on his pistols and went riding out.
Captain Carpenter, st. 1

ROBERT EMMONS ROGERS
1888–1941

Marry the boss's daughter.
Advice to the Class of 1929, Massachusetts Institute of Technology

ALAN SEEGER
1888–1916

I have a rendezvous with Death
At some disputed barricade,
When spring comes back with rustling shade
And apple blossoms fill the air.
I Have a Rendezvous with Death

When spring trips north again this year,

And I to my pledged word am true,
I shall not fail that rendezvous.
I Have a Rendezvous with Death

BARTOLOMEO VANZETTI
1888–1927

I found myself compelled to fight back from my eyes the tears, and quanch my heart trobling to my throat to not weep before him. But Sacco's name will live in the hearts of the people when your name, your laws, institutions and your false god are but a dim rememoring of a cursed past in which man was wolf to the man.
Last Speech to the Court [1]

HENRY AGARD WALLACE[2]
1888–1965

Unemployed purchasing power means unemployed labor and unemployed labor means human want in the midst of plenty. This is the most challenging paradox of modern times.
Address [1934]

The object of this war is to make sure that everybody in the world has the privilege of drinking a quart of milk a day.[3]
Address, The Price of Free World Victory [*May 8, 1942*]

The century on which we are entering can be and must be the century of the common man. *Ib.*

The hair goes with the hide.
When asked why he had not mentioned Franklin D. Roosevelt's running mate, Harry S. Truman, in his campaign speech in Madison Square Garden, New York [*September 21, 1944*]

[1] Vanzetti and Nicolo Sacco, Italian anarchists, were executed August 23, 1927, by the Commonwealth of Massachusetts on charges, never conclusively proved, of murder and robbery.

[2] See Clare Boothe Luce, p. 1053b.

[3] This statement became twisted into the purported slogan "Milk for Hottentots."

The people who are fighting against me know that they are not fighting a starry-eyed liberal or mystic. If they really thought that, they wouldn't be worried.[1]
Speech at testimonial dinner [*January 29, 1945*]

CONRAD AIKEN
1889–

Music I heard with you was more than music,
And bread I broke with you was more than bread.
Now that I am without you, all is desolate;
All that was once so beautiful is dead.
Bread and Music [1914]

Stars in the purple dusk above the rooftops
Pale in a saffron mist and seem to die,
And I myself on a swiftly tilting planet
Stand before a glass and tie my tie.
Senlin. Morning Song

One by one in the moonlight there,
Neighing far off on the haunted air,
The unicorns come down to the sea.
Ib. Evening Song

Rock meeting rock can know love better
Than eyes that stare or lips that touch.
All that we know in love is bitter,
And it is not much.
Annihilation, st. 8

All lovely things will have an ending,
All lovely things will fade and die,
And youth, that's now so bravely spending,
Will beg a penny by and by.
All Lovely Things Will Have an Ending

The hiss was now becoming a roar — the whole world was a vast moving screen of snow — but even now it said peace, it said remoteness, it said cold, it said sleep.
Silent Snow, Secret Snow [1932]

[1] See C. L. Becker, p. 913b.

O Altitudo in the bloodstream swims.[1]
And in the Human Heart [1940]. *Sonnet 6*

Ice is the silent language of the peak;
and fire the silent language of the star.
Ib. 10

For brief as water falling will be death,
and brief as flower falling, or a leaf,
brief as the taking, and the giving, breath;
thus natural, thus brief, my love, is grief. *Ib. 18*

ROBERT CHARLES BENCHLEY
1889–1945

I haven't been abroad in so long that I almost speak English without an accent. *The Old Sea Rover Speaks*

An Austrian scientist has come out with the announcement that there is no such thing as a hundred per cent male or a hundred per cent female. If this is true, it is really a big step forward.
Ib. A Talk to Young Men: Graduation Address, The Decline of Sex

Tell us your phobias and we will tell you what you are afraid of. *Phobias*

It took me fifteen years to discover that I had no talent for writing, but I couldn't give it up because by that time I was too famous. *Remark*

CHRISTOPHER DAWSON
1889–

As soon as men decide that all means are permitted to fight an evil, then their good becomes indistinguishable from the evil that they set out to destroy.
The Judgment of the Nations [1942]

[1] See Sir Thomas Browne, p. 329b.

PHILIP GUEDALLA
1889–1944

Biography, like big game hunting, is one of the recognized forms of sport, and it is as unfair as only sport can be. *Supers and Supermen* [1920]

The work of Henry James has always seemed divisible by a simple dynastic arrangement into three reigns: James I, James II, and the Old Pretender.[1]
Ib.

Strange that pre-eminence in Germany has more than once been indicated by an eccentric pattern in the hair upon the upper lip.
The Hundred Years [1936]

The true history of the United States is the history of transportation . . . in which the names of railroad presidents are more significant than those of Presidents of the United States. *Ib.*

There is no plant in the whole world of more cautious growth than Anglo-American negotiation.
Mr. Churchill [1942] (*apropos the wedding of Mr. Churchill's parents*)

ADOLF HITLER
1889–1945

The one means that wins the easiest victory over reason: terror and force.
Mein Kampf [1933],[2] *vol. I, ch. 2*

A majority can never replace the man. . . . Just as a hundred fools do not make one wise man, an heroic decision is not likely to come from a hundred cowards. *Ib. 3*

Mankind has grown strong in eternal struggles and it will only perish through eternal peace. *Ib. 4*

Strength lies not in defense but in attack. *Ib.*

All propaganda has to be popular and has to adapt its spiritual level to

[1] See Henry James, p. 797b.
[2] *My Battle.*

the perception of the least intelligent of those towards whom it intends to direct itself. *Mein Kampf vol. I, ch. 6*

The great masses of the people . . . will more easily fall victims to a big lie than to a small one. *Ib. 10*

If an idea is right in itself, and if thus armed it embarks on the struggle in this world, it is invincible and every persecution will lead to its inner strengthening. *Ib. 12*

Germany will be either a world power or will not be at all.
Ib. II, 14

Never tolerate the establishment of two continental powers in Europe.
Ib.

The Sudetenland is the last territorial claim I have to make in Europe.
Address, at Sports Palast, Berlin [*September 26, 1938*]

After fifteen years of work I have achieved, as a common German soldier and merely with my fanatical will power, the unity of the German nation, and have freed it from the death sentence of Versailles.[1]
Proclamation to the troops on taking over the leadership of the German armed forces [*December 21, 1941*]

This war no longer bears the characteristics of former inter-European conflicts. It is one of those elemental conflicts which usher in a new millennium and which shake the world once in a thousand years.
Speech to the Reichstag [*April 26, 1942*]

Whomsoever England allies herself with, she will see her allies stronger than she is herself at the end of this war. *Speech to the Reichstag*

If the German people despair, they will deserve no better than they get. If they despair, I will not be sorry for them if God lets them down.
Speech at Munich on the twentieth anniversary of the Munich beer hall putsch [*broadcast November 8, 1943*]

Is Paris burning? [1]
Asked while at the Oberkommando der Wehrmacht, Rastenburg, Germany [*August 25, 1944*]

[1] The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her Allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her Allies. — *Article 231 (the "war guilt clause"), Treaty of Versailles* [June 28, 1919]

GEORGE S. KAUFMAN
1889–1961

You Can't Take It With You.[2]
Title of play [1936]

Satire is what closes Saturday night.
Saying

STODDARD KING
1889–1933

There's a long, long trail a-winding
Into the land of my dreams,
Where the nightingales are singing
And a white moon beams.
The Long, Long Trail [1913]

WALTER LIPPMANN
1889–

Surely the task of statesmanship is more difficult today than ever before in history. . . . The distance between what we know and what we need to know appears to be greater than ever. . . . Nor can we keep to the problem within our borders. Whether we wish it or not we are involved in the world's problems, and all the winds of heaven blow through our land.
A Preface to Politics [1913], *ch. 4*

[1] Brennt Paris?

[2] Lo, no man taketh his goods with him. — *Song of the Harp-Player* [c. 2100 B.C.]

The principles of liberalism . . . are older than all existing constitutions and are more deeply rooted than any formulation of them that can be put into words. . . .

The liberal philosophy holds that enduring governments must be accountable to someone beside themselves; that a government responsible only to its own conscience is not for long tolerable. It holds that since any government is liable to fail, there is needed a method of changing the governors without wrecking the state. It holds that unless there is a method, be it through elections or otherwise, by which the governed can make their views effective in some proportion to their weight, the nation is at the mercy of violence in the form of terrorism, assassination, conspiracy, mass compulsion, and civil war.

In Defense of Liberalism [*Vanity Fair, November 1934*]

The denial that men may be arbitrary in human transactions *is* the higher law. . . . By this higher law all formal laws and all political behavior are judged in civilized societies. . . . If the sovereign himself may not act willfully, arbitrarily, by personal prerogative, then no one may. His ministers may not. The legislature may not. Majorities may not. Individuals may not. Crowds may not. The national state may not. This law which is the spirit of law is the opposite of an accumulation of old precedents and new fiats. By this higher law, that men must not be arbitrary, the old law is continually tested and the new law reviewed.

The Good Society [*1937*], *ch. 15*

In foreign relations, as in all other relations, a policy has been formed only when commitments and power have been brought into balance.

U. S. Foreign Policy [*1943*]

The final test of a leader is that he leaves behind him in other men the conviction and the will to carry on. . . . The genius of a good leader is to leave behind him a situation which common sense, without the grace of genius, can deal with successfully.

Roosevelt Has Gone [*April 14, 1945*]

The world state is inherent in the United Nations as an oak tree is in an acorn. *One World or None* [*1946*]

A regime, an established order, is rarely overthrown by a revolutionary movement; usually a regime collapses of its own weakness and corruption and then a revolutionary movement enters among the ruins and takes over the powers that have become vacant.

For Charles de Gaulle [*Today and Tomorrow, June 5, 1958*]

I don't care about the word isolationism, and I don't care about the word appeasement. I'm interested in the rights and needs and responsibilities of the United States. We are not the policeman of mankind. We are not able to run the world, and we shouldn't pretend that we can. Let us tend to our own business, which is great enough as it is. It's very great. We have neglected our own affairs. Our education is inadequate, our cities are badly built, our social arrangements are unsatisfactory. We can't wait another generation. Unless we can surmount this crisis, and work and get going onto the path of a settlement in Asia, and a settlement in Europe, all of these plans of the Great Society here at home, all the plans for the rebuilding of backward countries in other continents will all be put on the shelf, because war interrupts everything like that.

Conversations with Walter Lippmann [*1965*]. *Lippmann and Eric Sevareid, February 22, 1965*

A free press is not a privilege but an organic necessity in a great society. . . . A great society is simply a big and complicated urban society.[1]

Address, International Press Institute Assembly, London [*May 27, 1965*]

[1] See Lyndon Johnson, p. 1064a.

Without criticism and reliable and intelligent reporting, the government cannot govern.

Address, International Press Institute Assembly, London

Responsible journalism is journalism responsible in the last analysis to the editor's own conviction of what, whether interesting or only important, is in the public interest. *Ib.*

As the free press develops, the paramount point is whether the journalist, like the scientist or scholar, puts truth in the first place or in the second.

Ib.

KATHERINE MANSFIELD
1889–1923

Whenever I prepare for a journey I prepare as though for death. Should I never return, all is in order. This is what life has taught me.

Journal [1922]

I want, by understanding myself, to understand others. I want to be all that I am capable of becoming. . . . This all sounds very strenuous and serious. But now that I have wrestled with it, it's no longer so. I feel happy — deep down. *All is well.*

Ib. (*end of her journal*)

JAWAHARLAL NEHRU
1889–1964

The French Revolution of a hundred and fifty years ago gradually ushered in an age of political equality, but the times have changed, and that by itself is not enough today. The boundaries of democracy have to be widened now so as to include economic equality also. This is the great revolution through which we are all passing.

Glimpses of World History [1939]

The basic fact of today is the tremendous pace of change in human life.

Credo [*reprinted in the New York Times, September 7, 1958*]

Democracy and socialism are means to an end, not the end itself. *Ib.*

The forces of a capitalist society, if left unchecked, tend to make the rich richer and the poor poorer. *Ib.*

I want nothing to do with any religion concerned with keeping the masses satisfied to live in hunger, filth, and ignorance. I want nothing to do with any order, religious or otherwise, which does not teach people that they are capable of becoming happier and more civilized, on this earth, capable of becoming true *man*, master of his fate and captain of his soul.[1]

From EDGAR SNOW, *Journey to the Beginning* [1958]

ANNA AKHMATOVA
1890–1966

Oh, how good the snapping and the crackle
Of the frost that daily grows more keen!
Laden with its dazzling icy roses,
The white-flaming bush is forced to lean.

Oh, How Good [1940], *st.* 1

What hangs in the balance is nowise in doubt;
We know the event and we brave what we know;
Our clocks are all striking the hour of courage.

Courage [1942]

O great language we love:
It is you, Russian tongue, we must save, and we swear
We will give you unstained to the sons of our sons;
You shall live on our lips, and we promise you — never
A prison shall know you, but you shall be free
Forever. *Ib.*

[1] See Sallust, p. 116a, and note.

VANNEVAR BUSH
1890–

Science: The Endless Frontier.
Title of book [1945]

The scene changes but the aspirations of men of good will persist.
Modern Arms and Free Men [1949], *foreword*

If democracy loses its touch, then no great war will be needed to overwhelm it. If it keeps and enhances its strength, no great war need come again.
Ib. Conclusion

Fear cannot be banished, but it can be calm and without panic; and it can be mitigated by reason and evaluation.
Ib.

KAREL ČAPEK
1890–1938

Rossum's Universal Robots.[1]
R.U.R. [1920]

MARCUS COOK CONNELLY
1890–

Gangway for de Lawd God Jehovah!
The Green Pastures[2] [1930]

God: I'll jest r'ar back an' pass a miracle. *Ib.*

Gabriel: How about cleanin' up de whole mess of 'em and sta'tin' all over ag'in wid some new kind of animal?
God: An' admit I'm licked? *Ib.*

Even bein' Gawd ain't a bed of roses.
Ib.

ELMER DAVIS
1890–1958

Atomic warfare is bad enough; biological warfare would be worse; but there is something that is worse than either. The French can tell you what it is; or the Czechs, or the Greeks, or the Norwegians, or the Filipinos; it is subjection to an alien oppressor.
No World, If Necessary [*in Saturday Review of Literature, March 30, 1946*]

One world or none, say the atomic scientists. Has it occurred to them that if their one world turned out to be totalitarian and obscurantist, we might better have no world at all? *Ib.*

The republic was not established by cowards, and cowards will not preserve it.
Phi Beta Kappa Oration, Harvard [1953]

With a great price our ancestors obtained this freedom, but we were born free . . . But that freedom can be retained only by the eternal vigilance which has always been its price.
But We Were Born Free [1954], *ch. 1*

The first and great commandment is, Don't let them scare you. *Ib.*

I believe it [the nation] will endure, but only if we stand up for it. *Ib.*

This will remain the land of the free only so long as it is the home of the brave. *Ib.*

What makes Western civilization worth saving is the freedom of the mind, now under heavy attack from the primitives . . . who have persisted among us. If we have not the courage to defend that faith, it won't matter much whether we are saved or not.
Ib. 6

CHARLES ANDRÉ JOSEPH MARIE DE GAULLE
1890–

The sword is the axis of the world, and grandeur is indivisible.
Le Fil de l'Épée [1934]

[1] The term "robot" came into English through Čapek's play.

[2] Suggested by Roark Bradford's stories, *Ol' Man Adam an' His Chillun.*

The perfection preached in the Gospels never yet built up an empire. Every man of action has a strong dose of egotism, pride, hardness, and cunning. But all those things will be forgiven him, indeed, they will be regarded as high qualities, if he can make of them the means to achieve great ends.

Le Fil de l'Épée

Nothing great will ever be achieved without great men, and men are great only if they are determined to be so.

Ib.

France has lost a battle. But France has not lost the war.

Broadcast from London to the French people after the fall of France [*June 18, 1940*]

Since those whose duty it was to hold the sword of France have let it fall, I have picked up its broken point.

Radio address [*July 13, 1940*]

Then, at the sight of those bewildered people and of those soldiers in rout . . . I felt myself borne up by a limitless fury. Ah! It's too stupid! The war is beginning as badly as it could. Therefore it must go on. For that, the world is wide. If I live, I will fight, wherever I must, as long as I must, until the enemy is defeated and the national stain washed clean. All I have managed to do since was resolved upon that day.

Les Mémoires de Guerre, vol. I [1954]

At this moment, the worst in her history [the fall of France], it was for me to assume the burden of France. *Ib.*

But there is no France without a sword. *Ib.*

France cannot be France without greatness. *Ib.*

I always thought I was Jeanne d'Arc and Bonaparte. How little one knows oneself.

Reply to speaker who compared him to Robespierre; from Figaro Littéraire [1958]

DWIGHT DAVID EISENHOWER

1890–

People of Western Europe: A landing was made this morning on the coast of France by troops of the Allied Expeditionary Force. This landing is part of the concerted United Nations plan for the liberation of Europe, made in conjunction with our great Russian allies. . . . I call upon all who love freedom to stand with us now. Together we shall achieve victory.

Broadcast [*June 6, 1944 — D-Day*]

Humility must always be the portion of any man who receives acclaim earned in the blood of his followers and the sacrifices of his friends.

Address at Guildhall, London [*July 12, 1945*]

Nothing is easy in war. Mistakes are always paid for in casualties and troops are quick to sense any blunder made by their commanders.

Infantry School Quarterly [*April 1953*]

This conjunction of an immense military establishment and a large arms industry is new in the American experience. . . . We recognize the imperative need for this development. Yet we must not fail to comprehend its grave implications. . . . In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist.

Farewell Radio and Television Address to the American People [*January 17, 1961*]

SIR ALAN PATRICK HERBERT

1890–

I'm not a jealous woman, but I *can't* see what he sees in her,

I can't see *what* he sees in her, I can't see what he *sees* in her!

I Can't Think What He Sees in Her

Holy Deadlock.[1]

Title of novel [1934] *satirizing the paradoxes of British divorce law*

The Common Law of England has been laboriously built upon a mythical figure — the figure of "The Reasonable Man."

Uncommon Law [1935], *p. 1*

The critical period in matrimony is breakfast-time. *Ib. p. 98*

An Act of God was defined as something which no reasonable man could have expected. *Ib. p. 316*

SAMUEL HOFFENSTEIN
1890–1947

Babies haven't any hair;
Old men's heads are just as bare;
Between the cradle and the grave
Lies a haircut and a shave.

Songs of Faith in the Year after Next, VIII

The heart's dead
Are never buried. *Summer Day*

GERALD WHITE JOHNSON
1890–

A man who has tried to play Mozart, and failed, through that vain effort comes into position better to understand the man who tried to paint the Sistine Madonna, and did.

A Little Night-Music [1937]

Nothing changes more constantly than the past; for the past that influences our lives does not consist of what actually happened, but of what men believe happened.

American Heroes and Hero-Worship [1943], *ch. 1*

[1] Monagony — the state of being married to one person. — Brooks Beck [1963]

Heroes are created by popular demand, sometimes out of the scantiest materials . . . such as the apple that William Tell never shot, the ride that Paul Revere never finished, the flag that Barbara Frietchie never waved.

American Heroes and Hero-Worship, ch. 1

In all the world there is nothing more timorous than a million dollars, except ten million. In revolutionary times the rich are always the people who are most afraid.

American Freedom and the Press [1958]

ROBERT LEY
1890–1945

Strength through joy.[1]

Instruction for the German Labor Front [*December 2, 1933*]

CHRISTOPHER MORLEY
1890–1957

And of all man's felicities
The very subtlest one, say I,
Is when for the first time he sees
His hearthfire smoke against the sky.

A Hallowe'en Memory, st. 5

If you have to keep reminding yourself of a thing, perhaps it isn't so.

Thunder on the Left [1925], *ch. 9*

April prepares her green traffic light and the world thinks Go.

John Mistletoe [1931], *8*

A human being; an ingenious assembly of portable plumbing.

Human Being [1932], *ch. 11*

The enemies of the Future are always the very nicest people.

Kitty Foyle [1939], *ch. 5*

Dancing is wonderful training for girls, it's the first way you learn to guess what a man is going to do before he does it. *Ib. 11*

[1] Kraft durch Freude.

There was so much handwriting on the wall
That even the wall fell down.
Around the Clock [1943]

Chattering voltage like a broken wire
The wild cicada cried, Six weeks to frost! *End of August*

Why do they put the Gideon Bibles only in the bedrooms, where it's usually too late, and not in the barroom downstairs?
Contribution to a Contribution

ALLAN NEVINS
1890–

Too little and too late.
Current History [1935]

BORIS PASTERNAK
1890–1960

I cherish this, Thy rigorous conception,
And I consent to play this part therein;
But another play is running at this moment,
So, for the present, release me from the cast.

And yet, the order of the acts has been schemed and plotted,
And nothing can avert the final curtain's fall.
I stand alone. All else is swamped by Pharisaism.
To live life to the end is not a childish task.
Doctor Zhivago [1958]. *The Poems of Yurii Zhivago,*[1] *Hamlet, st. 3, 4*

It snowed and snowed, the whole world over,
Snow swept the world from end to end.
A candle burned on the table;
A candle burned.
Ib. Winter Night, st. 1

A corner draft fluttered the flame
And the white fever of temptation
Upswept its angel wings that cast
A cruciform shadow.
Doctor Zhivago. The Poems of Yurii Zhivago, Winter Night, st. 7

[1] Translated by Bernard Guilbert Guerney.

GEORGE SELDES
1890–

Sawdust Caesar.[1]
Title of book [1932]

FRED M. VINSON
1890–1953

Wars are not "acts of God." They are caused by man, by man-made institutions, by the way in which man has organized his society. What man has made, man can change.
Speech, Arlington National Cemetery [*Memorial Day, 1945*]

"RED" ROWLEY
fl. 1915

Mademoiselle from Armenteers,
Hasn't been kissed in forty years,
Hinky dinky, parley-voo.
Mademoiselle from Armentières[2]

Mademoiselle from St. Nazaire,
She never heard of underwear. *Ib.*

AGATHA CHRISTIE
1891–

It is completely unimportant. That is why it is so interesting.
The Murder of Roger Ackroyd [1926]

JEAN COCTEAU
1891–1963

Mirrors should reflect a little before throwing back images.
Des Beaux-Arts

[1] Mussolini.

[2] Soldier song of World War I, with innumerable versions. The tune and verse structure were based on a British Army song composed by Alfred James Walden ["Harry Wincott," 1867–1947].

ELY CULBERTSON
1891–1955

The bizarre world of cards . . . a world of pure power politics where rewards and punishments were meted out immediately. A deck of cards was built like the purest of hierarchies, with every card a master to those below it, a lackey to those above it. And there were "masses" — long suits — which always asserted themselves in the end, triumphing over the kings and aces.

Total Peace [1943], *ch.* 1

Power politics is the diplomatic name for the law of the jungle.

Must We Fight Russia? [1946], *ch.* 2

We must conquer war, or war will conquer us. *Ib.*

God and the politicians willing, the United States can declare peace upon the world, and win it. *Ib.* 5

KARL KEICHNER DARROW
1891–

One of the things which distinguishes ours from all earlier generations is this, that we have seen our atoms.

The Renaissance of Physics [1936]

HU SHIH[1]
1891–1962

We in China today have not reached the point where we can take concrete steps to create a new literature, and there is no need of talking theoretically about the techniques of creation. Let us first devote our efforts to the first . . . steps of preparatory work.

La Jeunesse Nouvelle [*April* 1918]

Only when we realize that there is no eternal, unchanging truth or absolute truth can we arouse in ourselves a sense of intellectual responsibility.

La Jeunesse Nouvelle [*April* 1919]

The Chinese people's philosophy of life has not yet been brought face to face with science. At this moment we painfully feel that science has not been sufficiently promoted, that scientific education has not been developed.

Ib. Hu Shih wen ts'un

At present the most unfounded and most harmful distortion is to ridicule Western civilization as materialistic and worship Eastern civilization as spiritual. . . . Modern civilization of the West, built on the foundation of the search for human happiness, not only has definitely increased material enjoyment to no small degree, but can also definitely satisfy the spiritual demands of mankind. *Ib.*

The most outstanding characteristic of Eastern civilization is to know contentment, whereas that of Western civilization is not to know contentment. Contented Easterners are satisfied with their simple life and therefore do not seek to increase their material enjoyment. . . . They are satisfied with their present lot and environment and therefore do not want to conquer nature but merely be at home with nature and at peace with their lot. *Ib.*

The civilization under which people are restricted and controlled by a material environment from which they cannot escape, and under which they cannot utilize human thought and intellectual power to change environment and improve conditions, is the civilization of a lazy and nonprogressive people. It is a truly materialistic civilization. *Ib.*

DAVID LOW
1891–1963

I have never met anybody who wasn't against war. Even Hitler and

[1] From *Sources of Chinese Tradition*, edited by William Theodore de Bary [1960].

Mussolini were, according to themselves.

In the New York Times [*February 10, 1946*]

OSSIP MANDELSTAMM
1891 – c. 1942

On every still suburban street
The gatekeepers are shoveling snow.

On Every Still Suburban Street [1916], *st. 1*

In teahouses and in home alike
The samovars' red roses glow.

Ib. st. 2

ELLIOT PAUL
1891–1958

The last time I see Paris will be on the day I die. The city was inexhaustible, and so is its memory.

The Last Time I Saw Paris [1] [1942], *pt. II, 23*

HAILIE SELASSIE
1891–

Outside the kingdom of the Lord there is no nation which is greater than any other. God and history will remember your judgment.

Speech, the League of Nations [2] [1936]

ARTHUR HAYS SULZBERGER
1891–

Obviously, a man's judgment cannot be better than the information on which he has based it. Give him the truth and he may still go wrong when he has the chance to be right, but give him no news or present him only with distorted and incomplete data, with ignorant, sloppy or biased reporting, with propaganda and deliberate falsehoods, and you destroy his whole reasoning processes, and make him something less than a man.

Address, New York State Publishers Association [*August 30, 1948*]

Freedom cannot be trifled with. You cannot surrender it for security unless in a state of war, and then you must guard carefully the methods of so doing.

Upon receiving the Columbia College award for distinguished service [1952]

There has been dropped upon utterance and thought a smoke screen of intimidation that dims essential thought and essential talk and begets a fog through which we wander uncertainly. Nor is it the superzealots who bother me so much in all this — it is the lack of plain old-fashioned guts on the part of those who capitulate to them. *Ib.*

There is more fear in this country than the facts warrant. Beset by doubt, the nation listens to those who seem to offer a cure, even though the medicine be more harmful than the disease. Once more we are met upon a battlefield testing whether this nation or any nation similarly dedicated can long endure.[1] *Ib.*

The vital measure of a newspaper is not its size but its spirit — that is its responsibility to report the news fully, accurately and fairly.

On accepting an award to the New York Times by Temple Israel, Boston [*May 9, 1956*]

EARL WARREN
1891–

To separate [Negro children] from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in

[1] The last time I saw Paris, her heart was warm and gay,
I heard the laughter of her heart in every street café.
OSCAR HAMMERSTEIN II [1895–1960], *The Last Time I Saw Paris*

[2] He sought sanctions against Italy, which had invaded Ethiopia.

[1] See Lincoln, p. 639a.

the community that may affect their hearts and minds in a way unlikely ever to be undone. . . . We conclude that in the field of public education the doctrine of "separate but equal" [1] has no place. Separate educational facilities are inherently unequal.

Brown v. Board of Education of Topeka, 347 U.S. 483 [1954] [2]

HERBERT V. WILEY
1891–1954

Stand by to crash.

Last command to the crew of the falling U.S. Navy dirigible Akron [April 4, 1933]

STELLA BENSON
1892–1933

Call no man foe, but never love a stranger. *To the Unborn, st. 3*

PEARL S. BUCK
1892–

I feel no need for any other faith than my faith in human beings. Like Confucius of old, I am so absorbed in the wonder of earth and the life upon it that I cannot think of heaven and the angels. I have enough for this life. If there is no other life, then this one has been enough to make it worth being born, myself a human being.

I Believe [1939]

JOHN BURDON SANDERSON HALDANE
1892–1964

Now, my suspicion is that the universe is not only queerer than we suppose, but queerer than we *can* suppose. . . . I suspect that there are more things in heaven and earth than are dreamed of, in any philosophy.[1] That is the reason why I have no philosophy myself, and must be my excuse for dreaming. *Possible Worlds* [1927]

ROBERT HOUGHWOUT JACKSON
1892–1954

If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein.

Minersville School District v. Gobitis, 319 U.S. 624, 642 [1940]

The first trial in history for crimes against the peace of the world imposes a grave responsibility. The wrongs which we seek to condemn and punish have been so calculated, so malignant and so devastating that civilization cannot tolerate their being ignored because it cannot survive their being repeated.

Opening address before the International Military Tribunal, Nuremberg [1945]

If it is interstate commerce that feels the pinch, it does not matter how local the operation which applies the squeeze.

U.S. v. Women's Sportswear Manufacturers Association 336 U.S. 460, 464 [1949]

There is danger that, if the Court does not temper its doctrinaire logic with a little practical wisdom, it will convert the constitutional Bill of Rights into a suicide pact.

Terminiello v. Chicago, 337 U.S. 1, 37 [1949]

It is not the function of our Government to keep the citizen from falling into error; it is the function of the citi-

[1] All railway companies carrying passengers in their coaches in the state shall provide equal but separate accommodations for the white and colored races. — *Louisiana Acts of 1890, no. 111, p. 152;* quoted by Mr. Justice HENRY B. BROWN in *Plessy v. Ferguson, 163 U.S. 537* [1896]

[2] In a later implementation of the same case (*349 U.S. 294* [1955]) the Supreme Court asked that desegregation proceed "with all deliberate speed."

[1] See Shakespeare, p. 260a.

zen to keep the Government from falling into error.

American Communications Association v. Douds, 339 U.S. 382, 442 [1950]

The day that this country ceases to be free for irreligion, it will cease to be free for religion.

Dissenting opinion, Zorach v. Clausor, 343 U.S. 306, 325 [1952]

HOWARD MUMFORD JONES

1892–

They say the forties are the dangerous ages. *The Forties* [1937]

A few unrepentant old sinners wonder if Marx
Also explains the unsocialized pairs in the parks. *Ib. 32*

ARCHIBALD MacLEISH

1892–

Sometimes within the brain's old ghostly house,
I hear, far off, at some forgotten door,
A music and an eerie faint carouse,
And stir of echoes down the creaking floor.

Chambers of Imagery, st. 1

Beauty is that Medusa's head
Which men go armed to seek and sever.
It is most deadly when most dead,
And dead will stare and sting forever.

Beauty

A poem should not mean
But be. *Ars Poetica* [1926]

There with vast wings across the canceled skies,
There in the sudden blackness the black pall
Of nothing, nothing, nothing — nothing at all.

The End of the World [1926]

The world was always yours: you would not take it.

Speech to a Crowd

And here face downward in the sun
To feel how swift how secretly
The shadow of the night comes on.

You, Andrew Marvell [1930]

Christ but this earth goes over to the squall of time!
Hi but she heels to it — rail down: ribs down: rolling
Dakotas under her hull! And the night climbing
Sucking the green from the ferns by these Berkshire boulders!

The Sunset Piece

We were the first that found that famous country:
We marched by a king's name: we crossed the sierras:
Unknown hardships we suffered . . .
We were lords of it all.

Conquistador [1932]. *Bernal Diaz' Preface*

She lies on her left side her flank golden:
Her hair is burned black with the strong sun:
The scent of her hair is of rain in the dust on her shoulders:
She has brown breasts and the mouth of no other country.

Frescoes for Mr. Rockefeller's City [1933]. *Landscape as a Nude*

America was promises . . .
It was Man who had been promised.

America Was Promises [1939]

EDWARD POWYS MATHERS

1892–

A love-sick heart dies when the heart is whole,
For all the heart's health is to be sick with love.

Fard. Translation from the Hindustani of MIYAN JAGNU [*eighteenth century*]

EDNA ST. VINCENT MILLAY
1892–1950

All I could see from where I stood
Was three long mountains and a wood.
Renascence [1912] *l.* 1

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky, —
No higher than the soul is high.[1]
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat — the sky
Will cave in on him by and by.
Ib. last lines

O world, I cannot hold thee close enough!
God's World [1917], *st.* 1

Lord, I do fear
Thou'st made the world too beautiful this year.
My soul is all but out of me — let fall
No burning leaf; prithee, let no bird call.
Ib. st. 2

I will be the gladdest thing under the sun!
I will touch a hundred flowers and not pick one.
Afternoon on a Hill [1917], *st.* 1

Life goes on forever like the gnawing of a mouse.
Ashes of Life [1917], *st.* 3

My candle burns at both ends;
It will not last the night;
But, ah, my foes, and, oh, my friends —
It gives a lovely light.[2]
A Few Figs from Thistles. [1920]. *First Fig*

Safe upon the solid rock the ugly houses stand:
Come and see my shining palace built upon the sand!
A Few Figs from Thistles. Second Fig

I had a little Sorrow,
Born of a little Sin.
Ib. The Penitent, st. 1

Whether or not we find what we are seeking
Is idle, biologically speaking.
Ib. I Shall Forget You Presently, l. 13

Death devours all lovely things;
Lesbia with her sparrow
Shares the darkness — presently
Every bed is narrow.
Passer Mortuus Est [1921], *st.* 1

My heart is warm with the friends I make,
And better friends I'll not be knowing;
Yet there isn't a train I wouldn't take,
No matter where it's going.
Travel [1921], *st.* 3

I know I am but summer to your heart,
And not the full four seasons of the year.
I Know I Am But Summer [1923], *l.* 1

I drank at every vine.
The last was like the first.
I came upon no wine
So wonderful as thirst.
Feast [1923], *st.* 1

I only know that summer sang in me
A little while, that in me sings no more.
What Lips My Lips Have Kissed [1923], *l.* 13

Pity me that the heart is slow to learn
What the swift mind beholds at every turn.
Pity Me Not [1923], *l.* 13

Euclid alone
Has looked on Beauty bare.[1] Fortunate they
Who, though once only and then but far away,

[1] See Russell, p. 913a.

[1] See Hartley Coleridge, p. 586b.

[2] I burned my candle at both ends,
And now have neither foes nor friends.
SAMUEL HOFFENSTEIN [1890–1947],
Songs of Fairly Utter Despair, 8

Have heard her massive sandal set on stone.
Euclid Alone Has Looked on Beauty Bare [1923], *l.* 11

If ever I said, in grief or pride,
I tired of honest things, I lied.
The Goose Girl [1923], *l.* 5

Music my rampart, and my only one.
On Hearing a Symphony of Beethoven [1928], *l.* 14

I am not resigned to the shutting away of loving hearts in the hard ground.
So it is, and so it will be, for so it has been, time out of mind:
Into the darkness they go, the wise and the lovely. Crowned
With lilies and with laurel they go; but I am not resigned.
Dirge Without Music [1928], *st.* 1

Love is not all: it is not meat nor drink
Nor slumber nor a roof against the rain;
Nor yet a floating spar to men that sink.
Love Is Not All [1931], *l.* 1

REINHOLD NIEBUHR
1892–

O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other. *Prayer* [1934] [1]

[1] This prayer was composed . . . when Niebuhr preached occasionally in the small church near his summer home in Heath, Massachusetts. After the service, Howard Chandler Robbins, a summer neighbor, asked for a copy. He is reported to have been handed the original, with words to the following effect: "Here, take the prayer. I have no further use for it." Other people, it is clear, have felt differently. Robbins published it as part of a pamphlet the following year. Since then it has been adopted as the motto of Alcoholics Anoymous; the U.S.O. distributed millions of copies to servicemen during World War II; the National Council of Churches has reprinted it; and even today it is used commercially on Christmas cards. — JUNE BINGHAM, *Courage to Change: An Introduction to the Life and Thought of Reinhold Niebuhr* [*1961*]

Goodness, armed with power, is corrupted; and pure love without power is destroyed. *Beyond Tragedy* [1938]

Man's capacity for justice makes democracy possible, but man's inclination to injustice makes democracy necessary.
The Children of Light and the Children of Darkness [1944]

Life has no meaning except in terms of responsibility.
Faith and History [1949]

Nothing worth doing is completed in our lifetime; therefore, we must be saved by hope. Nothing true or beautiful or good makes complete sense in any immediate context of history; therefore, we must be saved by faith. Nothing we do, however virtuous, can be accomplished alone; therefore, we are saved by love. No virtuous act is quite as virtuous from the standpoint of our friend or foe as from our standpoint. Therefore, we must be saved by the final form of love which is forgiveness.
The Irony of American History [1952]

BASIL O'CONNOR
1892–

The world cannot continue to wage war like physical giants and to seek peace like intellectual pygmies.
Address, National Conference of Christians and Jews [1945]

HAROLD WALLACE ROSS
1892–1951

The New Yorker will not be edited for the old lady from Dubuque.[1]
Upon founding The New Yorker [1925]

[1] Later this became "the little old lady from Dubuque."

JOHN RONALD REUEL TOLKIEN
1892–

In a hole in the ground there lived a hobbit. Not a nasty, dirty, wet hole, filled with the ends of worms and an oozy smell, nor yet a dry, bare, sandy hole with nothing in it to sit down on or to eat: it was a hobbit-hole, and that means comfort.

The Hobbit; or There and Back Again [1937], *ch.* 1

WENDELL LEWIS WILLKIE
1892–1944

Freedom is an indivisible word.[1] If we want to enjoy it, and fight for it, we must be prepared to extend it to everyone, whether they are rich or poor, whether they agree with us or not, no matter what their race or the color of their skin. *One World, ch.* 13

The Constitution does not provide for first and second class citizens.

An American Program [1944], *ch.* 2

I believe in America because in it we are free —
free to choose our government, to speak our minds,
to observe our different religions.
Because we are generous with our freedom, we share
our rights with those who disagree with us.
Because we hate no people and covet no people's lands.
Because we are blessed with a natural and varied abundance.
Because we have great dreams and because we have the
opportunity to make those dreams come true.

His creed, inscribed on a marker by his grave in Rushville, Indiana

[1] See Litvinov, p. 941a.

DEAN ACHESON
1893–

Whatever the outcome of the appeal, I do not intend to turn my back on Alger Hiss.

Statement [*Time, February 6, 1950*]

MORRIS BISHOP
1893–

After the day is over
And the passers-by are rare
The lights burn low in the barber-shop
And the shades are drawn with care
To hide the haughty barbers
Cutting each other's hair.

The Tales the Barbers Tell

OMAR BRADLEY
1893–

We have grasped the mystery of the atom and rejected the Sermon on the Mount.

Address [*Armistice Day, 1948*]

But it [Pearl Harbor], and the subsequent lessons we learned, day by day, until September 1945, should have taught all military men that our military forces are one team — in the game to win regardless of who carries the ball. This is no time for "fancy dans" who won't hit the line with all they have on every play, unless they can call the signals. Each player on this team — whether he shines in the spotlight of the backfield or eats dirt in the line — must be an All-American.

Testimony, Committee on Armed Services, House of Representatives [*October 19, 1949*]

In war there is no second prize for the runner-up.

In the Military Review [*February 1950*]

Red China is not the powerful nation seeking to dominate the world. Frankly, in the opinion of the Joint Chiefs of Staff, this strategy would involve us in the wrong war, at the wrong

place, at the wrong time, and with the wrong enemy.

Testimony, Committee on Armed Services and Committee on Foreign Affairs, U.S. Senate [*May 15, 1951*]

Only one military organization can hold and gain ground in war — a ground army supported by tactical aviation with supply lines guarded by the navy.

In the Military Review [*September 1951*]

JAMES BRYANT CONANT
1893–

He who enters a university walks on hallowed ground.

Notes on the Harvard Tercentenary [1936]

Each honest calling, each walk of life, has its own elite, its own aristocracy based on excellence of performance.

Our Fighting Faith. "In This Country There Are No Classes" [1]

Liberty like charity must begin at home.

Ib. Our Unique Heritage [2]

The primary concern of American education today is not the development of the appreciation of the "good life" in young gentlemen born to the purple. . . . Our purpose is to cultivate in the largest possible number of our future citizens an appreciation of both the responsibilities and the benefits which come to them because they are Americans and are free.

Annual Report to the Board of Overseers, Harvard University [3] [*January 11, 1943*]

[1] Baccalaureate sermon [June 16, 1940]. The title is taken from a statement in an address by JAMES A. GARFIELD [1831–1881], *The Future of the Republic: Its Dangers and its Hopes* [1873].

[2] Address, opening of the first wartime summer term, Harvard College [June 30, 1942].

[3] Describing his purpose, as president of Harvard University, in appointing a University Committee on the Objectives of a General Education in a Free Society. The committee's report was published [1945] under the title *General Education in a Free Society*.

There is only one proved method of assisting the advancement of pure science — that of picking men of genius, backing them heavily, and leaving them to direct themselves.

Letter to the New York Times [*August 13, 1945*]

The stumbling way in which even the ablest of the scientists in every generation have had to fight through thickets of erroneous observations, misleading generalizations, inadequate formulations, and unconscious prejudice is rarely appreciated by those who obtain their scientific knowledge from textbooks.

Science and Common Sense [1951]

JIMMY DURANTE
1893–

Goodnight, Mrs. Calabash, wherever you are. *Saying*

Dese are de conditions dat prevail. *Saying*

HANS FALLADA
[RUDOLF DITZEN]
1893–1947

Little Man, What Now?

Title of novel [1932]

HERMANN GOERING
1893–1946

Shoot first and inquire afterwards, and if you make mistakes, I will protect you.

Instruction for the Prussian police [1933]

Guns will make us powerful; butter will only make us fat.[1]

Broadcast [1936]

When I hear anyone talk of culture, I reach for my revolver. *Attributed*

[1] See Goebbels, p. 1040a.

HAROLD JOSEPH LASKI
1893–1950

We live under a system by which the many are exploited by the few, and war is the ultimate sanction of that exploitation.

Plan or Perish [1945]

We must plan our civilization or we must perish. *Ib.*

It would be madness to let the purposes or the methods of private enterprise set the habits of the age of atomic energy. *Ib.*

ANITA LOOS
1893–

Gentlemen always seem to remember blondes.

Gentlemen Prefer Blondes [1925], *ch.* 1

She always believed in the old adage, "Leave them while you're looking good." *Ib.*

A girl never really looks as well as she does on board a steamship, or even a yacht. *Ib.*

Kissing your hand may make you feel very, very good, but a diamond and sapphire bracelet lasts forever. *Ib.* 4

JOHN PHILLIPS MARQUAND
1893–1960

It is worthwhile for anyone to have behind him a few generations of honest, hard-working ancestry.

The Late George Apley [1937], *ch.* 3

His father watched him across the gulf of years and pathos which always must divide a father from his son.

Ib. 10

Marriage . . . is a damnably serious business, particularly around Boston.

Ib. 11

There is a certain phase in the life of the aged when the warmth of the heart seems to increase in direct proportion with the years. This is a time of life when a solicitous family does well to watch affectionately over the vagaries of its unattached relatives, particularly of those who are comfortably off.

The Late George Apley, ch. 23

MAO TSE-TUNG
1893–

The contradiction between imperialism and the Chinese nation, and the contradiction between feudalism and the great masses of the people, are the principal contradictions in modern Chinese society. . . . The great revolutions of modern and contemporary China have emerged and developed on the basis of these fundamental contradictions.

Selected Works,[1] *III*, pp. 81–82

Armament is an important factor in war, but not the decisive factor. . . . Man, not material, forms the decisive factor.[2] *Lecture* [1938]

War cannot be divorced from politics for a single moment.[3] *Ib.*

The people are like water and the army is like fish.

Aspects of China's Anti-Japanese Struggle [1948]

"Let a hundred flowers blossom" and "let a hundred schools of thought contend."

Speech, Peking [*February* 27, 1957]

The policy of letting a hundred flowers blossom and a hundred schools of thought contend is designed to promote the flourishing of the arts and the progress of science; it is designed to en-

[1] From *Sources of Chinese Tradition,* edited by William Theodore de Bary [1960].

[2] There is still one absolute weapon. . . . That weapon is man himself. — MATTHEW B. RIDGWAY, *Address, Cleveland, Ohio* [November 10, 1953]

[3] See von Clausewitz, p. 544b.

able a socialist culture to thrive in our land. Different forms and styles in art can develop freely, and different schools in science can develop freely, and different schools in science can contend freely. We think that it is harmful to the growth of art and science if administrative measures are used to impose one particular style of art or school of thought and to ban another.

Speech, Peking

When the majority of the people have clear-cut criteria to go by, criticism and self-criticism can be conducted along proper lines, and these criteria can be applied to people's words and actions to determine whether they are fragrant flowers or poisonous weeds.

Ib.

VLADIMIR MAYAKOVSKY
1893–1930

If you wish,
I shall be irreproachably tender:
Not a man, but a cloud in pants!

Cloud in Pants [1914–1915]

Citizen!
Consider my traveling expenses:
Poetry —
all of it —
is a trip into the unknown.

Conversation with a Tax Collector about Poetry [1926]

Then there is amortization,
the worst of all:
amortization of heart and soul. *Ib.*

ALBERT SZENT-GYÖRGYI VON NAGYRAPOLT
1893–

The real scientist . . . is ready to bear privation and, if need be, starvation rather than let anyone dictate to him which direction his work must take.

Science Needs Freedom [*World Digest*, 1943]

WILFRED OWEN
1893–1918

Above all, this book is not concerned with Poetry,
The subject of it is War, and the pity of War.
The Poetry is in the pity.
All a poet can do is warn.[1]

Preface to the Poems [*published 1920*]

What passing bells for these who die as cattle?
Only the monstrous anger of the guns.
Only the stuttering rifles' rapid rattle
Can patter out their hasty orisons.

The Anthem for Doomed Youth, st. 1

And bugles calling for them from sad shires. *Ib.*

What candles may be held to speed them all?
Not in the hands of boys, but in their eyes
Shall shine the holy glimmers of goodbyes. *Ib.*

And each slow dusk a drawing-down of blinds. *Ib.*

If anything might rouse him now
The kind old sun will know.

Futility, st. 1

— Oh what made fatuous sunbeams toil
To break earth's sleep at all? *Ib. st. 2*

Red lips are not so red
As the stained stones kissed by the English dead.
Kindness of wooed and wooer
Seems shame to their love pure.

Greater Love

Courage was mine, and I had mystery,
Wisdom was mine, and I had mastery;
To miss the march of this retreating world
Into vain citadels that are not walled.

Strange Meeting

[1] The last three lines serve as the motto for Benjamin Britten's *War Requiem* (*Op. 66*), which uses the Latin text of the Mass for the Dead and some of the poems of Wilfred Owen.

DOROTHY PARKER
1893–1967

Where's the man could ease a heart
Like a satin gown?
The Satin Dress, st. 1

Four be the things I am wiser to know:
Idleness, sorrow, a friend, and a foe.
Inventory, st. 1

Four be the things I'd been better without:
Love, curiosity, freckles, and doubt.
Ib. st. 2

Scratch a lover, and find a foe.
Ballade of a Great Weariness, st. 1

Men seldom make passes
At girls who wear glasses.
News Item

Guns aren't lawful;
Nooses give;
Gas smells awful;
You might as well live. *Résumé*

Why is it no one ever sent me yet
One perfect limousine, do you suppose?
Ah no, it's always just my luck to get
One perfect rose.
One Perfect Rose, st. 3

He lies below, correct in cypress wood,
And entertains the most exclusive worms.
Epitaph for a Very Rich Man

There was nothing more fun than a man!
The Little Old Lady in Lavender Silk, st. 3

Excuse my dust.
Epitaph, suggested by herself

Wit has truth in it; wisecracking is simply calisthenics with words.
In Paris Review [Summer 1956]

SIR HERBERT READ
1893–

Poetry can never again become a popular art until the poet gives himself wholly to "the cadence of consenting feet."[1]
Phases of English Poetry [1928]

The no-man's-years between the wars [1919–1939].
Annals of Innocence and Experience [1940]

JOACHIM VON RIBBENTROP
1893–1945

The Führer is always right.
Address, Königsberg [August 24, 1939]

ROBERT LEROY RIPLEY
1893–1949

Believe It or Not.
Title of syndicated newspaper feature

HAROLD CLAYTON UREY
1893–

We need first of all to be thoroughly frightened.
Speech on the atomic bomb [December 3, 1945]

The most dangerous situation that humanity has ever faced in all history.
One World or None [1946], ch. 2

MAE WEST
1893–

Come up and see me sometime.
Diamond Lil[2] *[1932]*

Beulah, peel me a grape.
I'm No Angel [1933]

FRED ALLEN
1894–1956

Hollywood is a great place if you're an orange. *Saying*

[1] The quotation is from FRANCIS BARTON GUMMERE, *The Beginnings of Poetry* [1901].

[2] The play was later made into a movie, *She Done Him Wrong*.

To a newspaperman a human being is an item with the skin wrapped around it. *Saying*

DON BLANDING
1894–1957

It's more than just an easy word for casual goodbye;
It's gayer than a greeting, and it's sadder than a sigh.
Aloha Oe: Its Meaning

It's said a hundred different ways, in sadness and in joy,
Aloha means "I love you." So I say "Aloha Oe." *Ib.*

EDWARD ESTLIN CUMMINGS[1]
1894–1962

All in green went my love riding
on a great horse of gold
into the silver dawn.
All in green went my love riding [1923]

four lean hounds crouched low and smiling
my heart fell dead before. *Ib.*

in Just-
spring when the world is mud-
luscious the little
lame balloonman
whistles far and wee
Chansons Innocentes [1923], 1

when the world is puddle-wonderful
Ib.

Buffalo Bill's
defunct
who used to
ride a watersmooth-silver
stallion
and break onetwothreefourfive pigeons-justlikethat
Jesus
he was a handsome man
and what i want to know is
how do you like your blueeyed boy
Mister Death *Portraits* [1923], 8

the Cambridge ladies who live in furnished souls
are unbeautiful and have comfortable minds.
Sonnets — Realities [1923], I

Humanity i love you because
when you're hard up you pawn your intelligence to buy a drink.
Humanity i love you [1925]

i spill my bright incalculable soul.
Sonnets [1925], II

take it from me kiddo
believe me
my country, 'tis of

you, land of the Cluett
Shirt Boston Garter and Spearmint
Girl With The Wrigley Eyes (of you
land of the Arrow Ide
and Earl &
Wilson
Collars) of you i
sing: land of Abraham Lincoln and Lydia E. Pinkham,
land above all of Just Add Hot Water And Serve —
from every B.V.D.

let freedom ring

amen.
Poem, Or Beauty Hurts Mr. Vinal [1926]

Turn Your Shirttails Into
Drawers and If It Isn't An Eastman It Isn't A
Kodak *Ib.*

And there're a
hun-dred-mil-lion-oth-ers, like
all of you successfully if
delicately gelded (or spaded)
gentlemen (and ladies) *Ib.*

a tiny violetflavored nuisance *Ib.*

next to of course god america i

[1] The terror of typesetters, an enigma to book reviewers, and the special target of all the world's literary philistines. — *Publisher's note, Modern Library edition of The Enormous Room*

love you land of the pilgrims' and so forth
next to of course god america i [1926]

thy sons acclaim your glorious name by gorry
by jingo by gee by gosh by gum *Ib.*

for life's not a paragraph
And death i think is no parenthesis.
since feeling is first [1926]

lady through whose profound and fragile lips
the sweet small clumsy feet of April came
into the ragged meadow of my soul.
if i have made, my lady, intricate [1926]

i sing of Olaf glad and big
whose warmest heart recoiled at war
i sing of Olaf glad and big [1931]

"I will not kiss your f.ing flag" *Ib.*

"there is some s. I will not eat" *Ib.*

unless statistics lie he was
more brave than me:more blond than you. *Ib.*

somewhere i have never travelled, gladly beyond
any experience, your eyes have their silence.
somewhere I have never travelled [1931]

nobody, not even the rain, has such small hands *Ib.*

King Christ, this world is all aleak;
and lifepreservers there are none:
and waves which only He may walk
Who dares to call Himself a man.
Jehovah buried, Satan dead [1935]

Always the beautiful answer who asks a more beautiful question.
Collected Poems [1938], *introduction*

as freedom is a breakfastfood
or truth can live with right and wrong
or molehills are from mountains made
— long enough and just so long
will being pay the rent of seem
and genius please the talentgang
and water most encourage flame
as freedom is a breakfastfood [1940]

worms are the words but joy's the voice *Ib.*

anyone lived in a pretty how town
(with up so floating many bells down)
spring summer autumn winter
he sang his didn't he danced his did.
anyone lived in a pretty how town [1940]

my father moved through dooms of love
through sames of am through haves of give,
singing each morning out of each night
my father moved through depths of height
my father moved through dooms of love [1940]

though dull were all we taste as bright,
bitter all utterly things sweet,
maggoty minus and dumb death
all we inherit, all bequeath *Ib.*

and nothing quite so least as truth
— i say though hate were why men breathe —
because my father lived his soul
love is the whole and more than all *Ib.*

a politician is an arse upon
which everyone has sat except a man
One Times One [1944], 10

mr u will not be missed
who as an anthologist
sold the many on the few
not excluding mr u *Ib.* 11

pity this busy monster, manunkind,
not. Progress is a comfortable disease.
Ib. 14

A world of made
is not a world of born *Ib.*

We doctors know
a hopeless case if — listen: there's a hell
of a good universe next door; let's go
One Times One, 14

what if a much of a which of a wind
gives the truth to summer's lie.
Ib. 20

— when skies are hanged and oceans drowned,
the single secret will still be man *Ib.*

all ignorance toboggans into know
and trudges up to ignorance again
Ib. 39

ALDOUS LEONARD HUXLEY
1894–1963

There are not enough *bon mots* in existence to provide any industrious conversationalist with a new stock for every social occasion.
Point Counter Point [1928], *ch.* 7

A bad book is as much of a labor to write as a good one; it comes as sincerely from the author's soul. *Ib.* 13

There is no substitute for talent. Industry and all the virtues are of no avail. *Ib.*

Parodies and caricatures are the most penetrating of criticisms. *Ib.* 28

Blood of the world, time staunchless flows;
The wound is mortal and is mine.
Seasons

Over her the swan shook slowly free
The folded glory of his wings, and made
A white-walled tent of soft and luminous shade. *Leda*

A poor degenerate from the ape,
Whose hands are four, whose tail's a limb,
I contemplate my flaccid shape
And know I may not rival him
Save with my mind.
First Philosopher's Song

NIKITA SERGEYEVICH KHRUSHCHEV
1894–

Cult of personality.
Special Report to Twentieth Party Congress [*February 1956*]

About the capitalist states, it doesn't depend on you whether or not we exist. If you don't like us, don't accept our invitations, and don't invite us to come and see you. Whether you like it or not, history is on our side. We will bury you.[1]
Reported statement at reception for Wladyslaw Gomulka at the Polish Embassy, Moscow [*November 18, 1956*]

Life is short; live it up.
Quoted by the New York Times Magazine [*August 3, 1958*]

WESTBROOK PEGLER
1894-

The Era of Wonderful Nonsense.[2]
Mr. Gump Himself

I am a reactionary, that is what I am, and I would like to see a political reaction get off to a good start in our largest city.
In the New York World-Telegram [*October 31, 1941*]

I am a member of the rabble in good standing. *The Lynching Story*

[1] Neither the original nor the translation of the last two sentences appeared in either *Pravda* or the *New York Times* which carried the rest of the text. Another possible translation of the last sentence is "We shall be present at your funeral," i.e., we shall outlive you; but the above is the familiar version.

[2] The period of spending and speculation during the "Coolidge prosperity."

KENNETH CLAIBORNE ROYALL
1894–

A "brass hat" is an officer of at least one rank higher than you whom you don't like and who doesn't like you.[1]
Speech, Chamber of Commerce, Wilson, North Carolina [*February 15, 1946*]

GENEVIEVE TAGGARD
1894–1948

Try tropic for your balm,
Try storm,
And after storm, calm.
Try snow of heaven, heavy, soft, and slow,
Brilliant and warm.
Nothing will help, and nothing do much harm.
Of the Properties of Nature for Healing an Illness, st. 1

JAMES THURBER
1894–1961

Well, if I called the wrong number, why did you answer the 'phone?
Caption for cartoon (*The New Yorker*)

I love the idea of there being two sexes, don't you? *Ib.*

He knows all about art, but he doesn't know what he likes. *Ib.*

It's a naive domestic Burgundy without any breeding, but I think you'll be amused by its presumption. *Ib.*

The War Between Men and Women.
Series of cartoons

Is Sex Necessary?
Title of book [1929] *written with* E. B. WHITE

Let Your Mind Alone.
Title of book [1937]

Early to rise and early to bed makes a male healthy and wealthy and dead.
Fables for Our Time [1940]. *The Shrike and the Chipmunks*

You might as well fall flat on your face as lean over too far backward.
Ib. The Bear Who Let It Alone

Don't count your boobies until they're hatched.
Ib. The Unicorn in the Garden

It is better to know some of the questions than all of the answers.
Saying

MARK VAN DOREN
1894–

Wit is the only wall
Between us and the dark. *Wit, st. 1*

He talked, and as he talked
Wallpaper came alive;
Suddenly ghosts walked
And four doors were five.
The Storyteller, st. 1

Grass nibbling inward
Like green fire.
Former Barn Lot, st. 3

NORBERT WIENER
1894–1964

We have decided to call the entire field of control and communication theory, whether in the machine or in the animal, by the name of Cybernetics, which we form from the Greek [for] steersman. *Cybernetics* [1948]

This new development [automation] has unbounded possibilities for good and for evil. *Ib.*

The independent scientist who is worth the slightest consideration as a scientist has a consecration which comes entirely from within himself: a vocation which demands the possibility of supreme self-sacrifice.
The Human Use of Human Beings [1950]

[1] Some big brass hat from the War Office. — JAMES HILTON, *Goodbye, Mr. Chips* [1934], *ch. 14*

DUKE OF WINDSOR [KING EDWARD VIII]
1894–

I have found it impossible to carry the heavy burden of responsibility and to discharge my duties as King as I would wish to do without the help and support of the woman I love.

Farewell broadcast after abdication [*December 11, 1936*]

RICHARD BUCKMINSTER FULLER
1895–

We must think of our whole economics in terms of a preventive pathology instead of a curative pathology.

Don't oppose forces; use them.
God is a verb,
Not a noun.

No More Secondhand God

Nature has . . . some sort of arithmetical-geometrical coordinate system, because nature has all kinds of models. What we experience of nature is in models, and all of nature's models are so beautiful. It struck me that nature's system must be a real beauty, because in chemistry we find that the associations are always in beautiful whole numbers — there are no fractions.

From In the Outlaw Area; profile by CALVIN TOMKINS, *The New Yorker* [*January 8, 1966*]

All nature's structuring, associating, and patterning must be based on triangles, because there is no structural validity otherwise. This is nature's basic structure, and it is modelable. *Ib.*

Either war is obsolete or men are.
Ib.

ROBERT GRAVES
1895–

As you are woman, so be lovely:
As you are lovely, so be various,
Merciful as constant, constant as various,
So be mine, as I yours for ever.

Pygmalion to Galatea

Hate is a fear, and fear is rot
That cankers root and fruit alike:
Fight cleanly then, hate not, fear not,
Strike with no madness when you strike.

Hate Not, Fear Not

"How is your trade, Aquarius,
This frosty night?"
"Complaints is many and various,
And my feet are cold," says Aquarius.

Star Talk, st. 5

I do not love the Sabbath,
The soapsuds and the starch,
The troops of solemn people
Who to Salvation march.

The Boy Out of Church

"Blonde or dark, sir?" says enough
Whether of women, drink, or snuff.

Blonde or Dark?

Goodbye to All That.

Title of autobiography [1929]

A well-chosen anthology is a complete dispensary of medicine for the more common mental disorders, and may be used as much for prevention as cure. *On English Poetry, 29*

The reason why the hairs stand on end, the eyes water, the throat is constricted, the skin crawls and a shiver runs down the spine when one writes or reads a true poem is that a true poem is necessarily an invocation of the White Goddess, or Muse, the Mother of All Living, the ancient power of fright and lust — the female spider or the queen bee whose embrace is death.[1]

The White Goddess [1948], *ch. 1*

ROBERT HILLYER
1895–1961

Ah, could we know what vogue will be tomorrow,
What plumes of Paradise our pens could borrow!

A Letter to Robert Frost [1937]

[1] See Sophocles, p. 83a.

Blest be thy name, O Vogue, that canst
embalm
A minor poet with a potted palm;
Make me immortal in thy exegesis —
Or failing that, at least a Doctor's
thesis.

A Letter to Robert Frost

BASIL HENRY LIDDELL HART
1895–

Keep strong, if possible. In any case, keep cool. Have unlimited patience. Never corner an opponent, and always assist him to save his face. Put yourself in his shoes — so as to see things through his eyes. Avoid self-righteousness like the devil — nothing so self-blinding.

Deterrent or Defense [1960]. *Advice to Statesmen*

GROUCHO MARX
1895–

I never forget a face, but in your case I'll make an exception. *Saying*

LEWIS MUMFORD
1895–

People have hesitated to call Whitman's poems poetry; it is useless to deny that they belong to sacred literature. *The Golden Day* [1926], 5

Layer upon layer, past times preserve themselves in the city until life itself is finally threatened with suffocation; then, in sheer defense, modern man invents the museum.

The Culture of Cities [1938]

EDWARD E. PARAMORE, JR.
1895–

Oh, the North Countree is a hard
countree
That mothers a bloody brood;
And its icy arms hold hidden charms
For the greedy, the sinful and lewd.
And strong men rust, from the gold
and the lust
That sears the Northland soul.

The Ballad of Yukon Jake [1921]

Oh, tough as a steak was Yukon
Jake —
Hard-boiled as a picnic egg. *Ib.*

EDMUND WILSON
1895–

As for the aims and ideals of Marxism, there is one feature of them that is now rightly suspect. The taking-over by the state of the means of production and the dictatorship in the interests of the proletariat can by themselves never guarantee the happiness of anybody but the dictators themselves. Marx and Engles, coming out of authoritarian Germany, tended to imagine socialism in authoritarian terms; and Lenin and Trotsky after them, forced as they were to make a beginning among a people who had known nothing but autocracy, also emphasized this side of socialism and founded a dictatorship which perpetuated itself as an autocracy.

To the Finland Station [1940]. *Summary as of 1940*

I have derived a good deal more benefit of the civilizing as well as of the inspirational kind [of tradition] from the admirable American bathroom than I have from the cathedrals of Europe. . . . I have had a good many more uplifting thoughts, creative and expansive visions — while soaking in comfortable baths or drying myself after bracing showers — in well-equipped American bathrooms than I have ever had in any cathedral.

A Piece of My Mind [1956], *ch.* 4

I attribute such success as I have had to the use of the periodic sentence.

An Interview with Edmund Wilson [1962]

JOHN RODERIGO DOS PASSOS
1896–

The chilly December day [1]
two shivering bicycle mechanics from Dayton, Ohio,[2]
first felt their homemade contraption
whittled out of hickory sticks,
gummed together with Arnstein's bicycle cement,
stretched with muslin they'd sewn on their sister's sewingmachine in their own backyard on Hawthorn Street in Dayton, Ohio,
soar into the air
above the dunes and the wide beach
at Kitty Hawk.

The Big Money [1936]. *The Campers at Kitty Hawk*

EDMUND BLUNDEN
1896–

I am for the woods against the world,
But are the woods for me?

The Kiss

Then is not Death at watch
Within those secret waters?
What wants he but to catch
Earth's heedless sons and daughters?
With but a crystal parapet
Between, he has his engines set.

The Midnight Skaters

Dance on this ball-floor thin and wan,
Use him as though you love him; [3]
Court him, elude him, reel and pass,
And let him hate you through the glass.

Ib.

FRANCIS SCOTT FITZGERALD
1896–1940

The victor belongs to the spoils.

The Beautiful and Damned [1922]

Then wear the gold hat, if that will move her;
If you can bounce high, bounce for her too,
Till she cry "Lover, gold-hatted, high-bouncing lover,
I must have you!"

The Great Gatsby [1925], *epigraph*

Everyone suspects himself of at least one of the cardinal virtues, and this is mine: I am one of the few honest people that I have ever known.

Ib. ch. 3

Her voice is full of money. *Ib. 7*

Thirty — the promise of a decade of loneliness, a thinning list of single men to know, a thinning briefcase of enthusiasm, thinning hair. *Ib.*

They were careless people, Tom and Daisy — they smashed up things and creatures and then retreated back into their money or their vast carelessness, or whatever it was that kept them together, and let other people clean up the mess they had made. *Ib. 9*

So we beat on, boats against the current, borne back ceaselessly into the past. *Ib. last line*

One writes of scars healed, a loose parallel to the pathology of the skin, but there is no such thing in the life of an individual. There are open wounds, shrunk sometimes to the size of a pinprick, but wounds still. The marks of suffering are more comparable to the loss of a finger, or of the sight of an eye. We may not miss them, either, for one minute in a year, but if we should there is nothing to be done about it.

Tender Is the Night [1933], *bk. III, ch. 13*

The test of a first-rate intelligence is the ability to hold two opposed ideas in the mind at the same time, and still retain the ability to function.

The Crack-up [1936]

In a real dark night of the soul it is always three o'clock in the morning.[1]

Ib.

[1] December 17, 1903.
[2] See Wilbur and Orville Wright, p. 910a.
[3] See Izaak Walton, p. 326b.

[1] See Napoleon, p. 504b, and note.

It was about then [1920] that I wrote a line which certain people will not let me forget: "She was a faded but still lovely woman of twenty-seven."
Early Success [1937]

Egyptian Proverb: The worst things:
To be in bed and sleep not,
To want for one who comes not.
To try to please and please not.
Notebooks [1]

Show me a hero and I will write you a tragedy. *Ib.*

Draw your chair up close to the edge of the precipice and I'll tell you a story. *Ib.*

It is in the thirties that we want friends. In the forties we know they won't save us any more than love did. *Ib.*

The hangover became a part of the day as well allowed-for as the Spanish siesta. *My Lost City* [1]

All good writing is swimming under water and holding your breath.
Undated letter

HAROLD N. GILBERT
1896–1966

Keep 'em flying.
Slogan of the Air Forces, poster caption, World War II

GRAHAM LEE HEMMINGER
1896–1949

Tobacco is a dirty weed. I like it.
It satisfies no normal need. I like it.
It makes you thin, it makes you lean,
It takes the hair right off your bean.[2]

[1] In *The Crack-up*, edited by Edmund Wilson [1945].

[2] Caution: Cigarette smoking may be hazardous to your health. — *Warning on cigarette packages, required by federal legislation* [July 27, 1965]

It's the worst darn stuff I've ever seen. I like it. *Tobacco* [1] [1915]

JOE JACOBS
1896–1940

We was robbed!
After the heavyweight title fight between Max Schmeling and Jack Sharkey [June 21, 1932], Jacobs, Schmeling's manager, shouted into the microphone this protest against the decision.

I should of stood in bed.
After leaving a sickbed to attend the World's Series in Detroit [October 1935] and betting on the loser

ROBERT EMMET SHERWOOD
1896–1955

The trouble with me is, I belong to a vanishing race. I'm one of the intellectuals. *The Petrified Forest* [1934]

Poor, dear God. Playing Idiot's Delight. The game that never means anything, and never ends.
Idiot's Delight [1936]

LUTHER W. YOUNGDAHL
1896–

When public excitement runs high as to alien ideologies, is the time when we must be particularly alert not to impair the ancient landmarks set up in the Bill of Rights.
United States v. Lattimore, 112 F. Supp. 507, 518 [May 2, 1953]

JOSEPH AUSLANDER
1897–1965

So there are no more words and all is ended;

[1] See Anonymous, p. 1085b.

The timbrel is stilled, the clarion laid
away;
And Love with streaming hair goes un-
attended
Back to the loneliness of yesterday.
So There Are No More Words [1924]

LOUISE BOGAN
1897–

I burned my life that I might find
A passion wholly of the mind,
Thought divorced from eye and bone,
Ecstasy come to breath alone.
The Alchemist

I had found unmysterious flesh —
Not the mind's avid substance — still
Passionate beyond the will. *Ib.*

Women have no wilderness in them,
They are provident instead,
Content in the tight hot cell of their
hearts
To eat dusty bread. *Women*

BERNARD DE VOTO
1897–1955

New England is a finished place. Its destiny is that of Florence or Venice, not Milan, while the American empire careens onward toward its unpredicted end. . . . It is the first American section to be finished, to achieve stability in the conditions of its life. It is the first old civilization, the first permanent civilization in America.
New England: There She Stands. In Harper's Magazine [*March* 1932]

The West begins where the average annual rainfall drops below twenty inches. When you reach the line which marks that drop — for convenience, the one hundredth meridian — you have reached the West.
The Plundered Province. In Harper's Magazine [*August* 1934]

Pessimism is only the name that men of weak nerves give to wisdom.
Mark Twain: The Ink of History. Address, University of Missouri [*December* 1935]

Art is the terms of an armistice signed with fate.
Mark Twain at Work [1942]

The achieved West had given the United States something that no people had ever had before, an internal, domestic empire.
The Year of Decision [1943]

Between the amateur and the professional . . . there is a difference not only in degree but in kind. The skillful man is, within the function of his skill, a different integration, a different nervous and muscular and psychological organization. . . . A tennis player or a watchmaker or an airplane pilot is an automatism but he is also criticism and wisdom.
Across the Wide Missouri [1947]

You can no more keep a martini in the refrigerator than you can keep a kiss there. The proper union of gin and vermouth is a great and sudden glory; it is one of the happiest marriages on earth and one of the shortest-lived.
The Hour [1951]

The water of life was given to us to make us see for a while that we are more nearly men and women, more nearly kind and gentle and generous, pleasanter and stronger, than without its vision there is any evidence we are. *Ib.*

One of the facts which define the United States is that its national and its imperial boundaries are the same. Another is that it is a political unit which occupies a remarkably coherent geographical unit of continental extent.
The Course of Empire [1952], *preface*

History abhors determinism but cannot tolerate chance. *Ib.*

The dawn of knowledge is usually the false dawn.

The Course of Empire, ch. 2

SIR ANTHONY EDEN
1897–

Every succeeding scientific discovery makes greater nonsense of old-time conceptions of sovereignty.

Speech, House of Commons [November 22, 1945]

WILLIAM FAULKNER
1897–1962

Time is dead as long as it is being clicked off by little wheels; only when the clock stops does time come to life.

The Sound and the Fury [1929], June Second 1910

I've seed de first en de last. . . . I seed de beginnin, en now I sees de endin. *Ib. April Eighth 1928*

Because no battle is ever won he said. They are not even fought. The field only reveals to man his own folly and despair, and victory is an illusion of philosophers and fools. *Ib.*

They [the Negroes] will endure. They are better than we are. Stronger than we are. Their vices are vices aped from white men or that white men and bondage have taught them: improvidence and intemperance and evasion — not laziness: evasion: of what white men had set them to, not for their aggrandizement or even comfort but his own. . . . And their virtues. . . . Endurance . . . and pity and tolerance and forbearance and fidelity and love of children . . . whether their own or not or black or not.

The Bear [1932], pt. IV

Poor man. Poor mankind.

Light in August [1932], ch. 4

Too much happens. . . . Man performs, engenders, so much more than he can or should have to bear. That's how he finds that he can bear anything. . . . That's what's so terrible.

Light in August, ch. 13

My, my. A body does get around. Here we aint been coming from Alabama but two months, and now it's already Tennessee. *Ib. 21*

It's not when you realize that nothing can help you — religion, pride, anything — it's when you realize that you don't need any aid. *Ib.*

Gettysburg.[1] . . . You cant understand it. You would have to be born there.

Absalom, Absalom! [1936], ch. 9

Why do you hate the South?

I dont hate it. . . . I dont hate it. . . . *I dont hate it* he thought, panting in the cold air, the iron New England dark; *I dont. I dont! I dont hate it! I dont hate it!* *Ib.*

He [the writer] must teach himself that the basest of all things is to be afraid; and, teaching himself that, forget it forever, leaving no room in his workshop for anything but the old verities and truths of the heart, the old universal truths lacking which any story is ephemeral and doomed — love and honor and pity and pride and compassion and sacrifice.

Speech upon receiving the Nobel Prize [December 10, 1950]

I decline to accept the end of man. *Ib.*

I believe that man will not merely endure: he will prevail. *Ib.*

It is the writer's privilege to help man endure by lifting his heart. *Ib.*

JEFFERSON, YOKNAPATAWPHA CO., Mississippi. Area, 2400 Square Miles. Population, Whites, 6298; Negroes, 9313. WILLIAM FAULKNER, Sole Owner & Proprietor.

Caption for map drawn by author [1951]

[1] Representing, in context, the South.

The writer's only responsibility is to his art. He will be completely ruthless if he is a good one. He has a dream. It anguishes him so much he must get rid of it. He has no peace until then. Everything goes by the board: honor, pride, decency, security, happiness, all, to get the book written. If a writer has to rob his mother, he will not hesitate; the "Ode on a Grecian Urn" is worth any number of old ladies.

From an interview with FAULKNER [*New York City, 1956*] *by* JEAN STEIN. *From Writers at Work: The Paris Review Interviews* [1959]

Really the writer doesn't want success. . . . He knows he has a short span of life, that the day will come when he must pass through the wall of oblivion, and he wants to leave a scratch on that wall — Kilroy was here [1] — that somebody a hundred, or a thousand years later will see.

Faulkner in the University [1959], *Session 8*

PAUL JOSEPH GOEBBELS
1897–1945

We can do without butter, but, despite all our love of peace, not without arms. One cannot shoot with butter but with guns.[2]

Address, Berlin [*January 17, 1936*]

DAVID McCORD
1897–

A handful of sand is an anthology of the universe.

Once and for All [1929], *introduction*

Call home the child, whose credulous first hours
Burn at the heart of living, and surprise
The better reason with unbidden truth.

A Bucket of Bees [1934]

March is outside the door
Flaming some old desire
As man turns uneasily from his fire.

The Crows [1934]

By and by
God caught his eye.

Epitaphs: The Waiter

Still for us where Cottons mather
In the spring the Willas cather
As of yore.

And What's More: On Stopping at a New Hampshire Inn [1941]

The decent docent doesn't doze;
He teaches standing on his toes.
His student dassn't doze and does,
And that's what teaching is and was.

What Cheer [1945]

But man must light for man
The fires no other can,
And find in his own eye
Where the strange crossroads lie.

Communion [1950]

Life is the garment we continually alter, but which never seems to fit.

Whereas to Mr. Franklin [1956]

Your life will be rich for others only as it is rich for you.

On the Frontiers of Understanding [1959]

ERICH MARIA REMARQUE
1897–

Monotonously the lorries sway, monotously come the calls, monotonously falls the rain. It falls on our heads and on the heads of the dead up the line, on the body of the little recruit with the wound that is so much too big for his hip; it falls on Kemmerich's grave; it falls in our hearts.

All Quiet on the Western Front [1] [1929]

[1] See Anonymous, p. 1103b.

[2] Probably the origin of the slogan "Guns or butter." See Goering, p. 1026b.

[1] Im Westen Nichts Neues.

THORNTON NIVEN WILDER

1897–

Even memory is not necessary for love. There is a land of the living and a land of the dead and the bridge is love, the only survival, the only meaning.
The Bridge of San Luis Rey [1927], *last lines*

A man looks pretty small at a wedding, George. All those good women standing shoulder to shoulder, making sure that the knot's tied in a mighty public way. *Our Town* [1938]

The dead don't stay interested in us living people for very long. Gradually, gradually, they let go hold of the earth . . . and the ambitions they had . . . and the pleasures they had . . . and the things they suffered . . . and the people they loved. They get weaned away from earth — that's the way I put it, weaned away. *Ib.*

That's what it was to be alive. To move about in a cloud of ignorance; to go up and down trampling on the feelings of those about you. To spend and waste time as though you had a million years. To be always at the mercy of one self-centered passion, or another. Now you know — that's the happy existence you wanted to go back to. *Ib.*

I hold that we cannot be said to be aware of our minds save under responsibility. *The Ides of March* [1948]

STEPHEN VINCENT BENÉT

1898–1943

I died in my boots like a pioneer
With the whole wide sky above me.
The Ballad of William Sycamore

He could fiddle all the bugs off a sweet potato vine.
The Mountain Whippoorwill [1923], *st.* 22

Oh, Georgia booze is mighty fine booze,
The best yuh ever poured yuh,
But it eats the soles right offen yore shoes,
For Hell's broke loose in Georgia.
The Mountain Whippoorwill, st. 48

I have fallen in love with American names,
The sharp names that never get fat,
The snakeskin titles of mining claims,
The plumed war bonnet of Medicine Hat,
Tucson and Deadwood and Lost Mule Flat.
American Names [1927], *st.* 1

Bury my heart at Wounded Knee.
Ib. st. 7

American Muse, whose strong and diverse heart
So many men have tried to understand
But only made it smaller with their art,
Because you are as various as your land.
John Brown's Body [1928], *invocation*

And Thames and all the rivers of the kings
Ran into Mississippi and were drowned.
Ib.

Broad-streeted Richmond . . .
The trees in the streets are old trees used to living with people,
Family trees that remember your grandfather's name.
Ib. bk. IV

Stonewall Jackson, wrapped in his beard and his silence. *Ib.*

A great victor, in defeat as great,
No more, no less, always himself in both. *Ib.*

The ant finds kingdoms in a foot of ground. *Ib.*

But all of them are sure they know God's will.
I am the only man who does not know it. *Ib. V*

Sherman's buzzin' along to de sea,
Like Moses ridin' on a bumblebee.
Ib. VIII

We thought we were done with these things but we were wrong.
We thought, because we had power, we had wisdom.
Litany for Dictatorships [1936]

Our fathers and ourselves sowed dragon's teeth.
Our children know and suffer the armed men. *Ib.*

If two New Hampshiremen aren't a match for the devil, we might as well give the country back to the Indians.
The Devil and Daniel Webster [1936]

Even the damned may salute the eloquence of Mr. Webster. *Ib.*

They were half of the first families in Virginia.
Well, where do you start, when you start counting F.F.V.s?
Western Star [1943], *bk. I*

HORACE GREGORY
1898–

My boyhood saw
Greek islands floating over Harvard Square.[1]
Chorus for Survival [1935], *14*

CLIVE STAPLES LEWIS
1898–1963

The safest road to Hell is the gradual one — the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts.
The Screwtape Letters [1941], *12*

The Future is something which everyone reaches at the rate of sixty minutes an hour, whatever he does, whoever he is. *Ib. 25*

The long, dull, monotonous years of middle-aged prosperity or middle-aged adversity are excellent campaigning weather [for the Devil]. *Ib. 28*

[1] The speaker in the poem is Emerson.

ANTHONY CLEMENT McAULIFFE
1898–

Nuts!
Reply [*December 23, 1944*] *to a German demand for surrender of the 101st Airborne Division, which had been trapped for seven days at Bastogne*

DONALD CULROSS PEATTIE
1898–1964

The time to hear bird music is between four and six in the morning. Seven o'clock is not too late, but by eight the fine rapture is over, due, I suspect, to the contentment of the inner man that comes with breakfast; a poet should always be hungry or have a lost love.
An Almanac for Moderns [1935]. *April 22*

AMELIA EARHART PUTNAM
1898–1937

Courage is the price that life exacts for granting peace.
The soul that knows it not, knows no release
From little things;
Knows not the livid loneliness of fear,
Nor mountain heights where bitter joy can hear
The sound of wings. *Courage*

DOROTHY E. REID

A goosegirl ermined is a goosegirl still
And geese will gabble everywhere she goes. *Not in Andersen*

YOKOMITSU RIICHI[1]
1898–1947

Pleasure — indeed there is nothing to compare with the gaiety and trans-

[1] From *Modern Japanese Literature*, edited by Donald Keene [1960]

parency of the pleasure before death. The heart begins to choke from its extremity of pleasure, as if it were licking some luscious piece of fruit.

Jikan [*Time*] [1931]

NOEL COWARD
1899–

Mad dogs and Englishmen go out in the midday sun;
The Japanese don't care to, the Chinese wouldn't dare to;
Hindus and Argentines sleep firmly from twelve to one,
But Englishmen detest a siesta.

Mad Dogs and Englishmen

Dance, dance, dance, little lady,
Life is fleeting
To the rhythm beating
In your mind.

Dance, Dance, Dance, Little Lady [1928]

I'll see you again,
Whenever spring breaks through again.

Bittersweet [1929], *act I sc. 1*

Certain women should be struck regularly, like gongs.

Private Lives [1930], *act III*

I've got those weary Twentieth-Century Blues.

Cavalcade [1931], *pt. 3, sc. 2*

Don't Let's be Beastly to the Germans.

Title of song

HART CRANE
1899–1932

And yet this great wink of eternity,
Of rimless floods, unfettered leewardings.

Voyages [1926], *II*

Adagios of islands, O my Prodigal.

Ib.

Bind us in time, O seasons clear, and awe.
O minstrel galleons of Carib fire,
Bequeath us to no earthly shore until
Is answered in the vortex of our grave
The seal's wide spindrift gaze toward paradise.

Voyages, II

It was a kind and northern face
That mingled in such exile guise
The everlasting eyes of Pierrot
And, of Gargantua, the laughter.

Praise for an Urn: In Memoriam Ernest Nelson [1926]

Damp tonnage and alluvial march of days . . .
Tortured with history, its one will — flow.

The Bridge [1930]. *The River (Mississippi)*

The swift red flesh, a winter king —
Who squired the glacier woman down the sky?
She ran the neighing canyons all the spring;
She spouted arms; she rose with maize — to die.

Ib. The Dance

Bunched in mutual glee
The bearings glint — O murmurless and shined
In oilrinsed circles of blind ecstasy!

Ib. Power: Cape Hatteras

And why do I often meet your visage here,
Your eyes like agate lanterns — on and on
Below the toothpaste and the dandruff ads?
And did their riding eyes right through your side,
And did their eyes like unwashed platters ride?
And Death, aloft — gigantically down [1]
Probing through you toward me, O evermore!

Ib. The Tunnel

Compass, quadrant and sextant contrive
No farther tides . . . High in the azure steeps
Monody shall not wake the mariner.
This fabulous shadow only the sea keeps.

At Melville's Tomb [1933]

[1] See Poe, p. 642a.

ERNEST HEMINGWAY
1899–1961

You and me, we've made a separate peace.

In Our Time [1924]. *A Very Short Story*

It makes one feel rather good deciding not to be a bitch. . . . It's sort of what we have instead of God.

The Sun Also Rises [1926], *ch. 19*

"Oh, Jake," Brett said, "we could have had such a damned good time together." . . .

"Yes," I said. "Isn't it pretty to think so?" *Ib. last lines*

I was always embarrassed by the words sacred, glorious, and sacrifice and the expression in vain. We had heard them, sometimes standing in the rain almost out of earshot, so that only the shouted words came through . . . now for a long time, and I had seen nothing sacred, and the things that were glorious had no glory and the sacrifices were like the stockyards at Chicago if nothing was done with the meat except to bury it . . . Abstract words such as glory, honor, courage, or hallow were obscene.

A Farewell to Arms [1929], *ch. 27*

If people bring so much courage to this world the world has to kill them to break them, so of course it kills them. The world breaks everyone and afterward many are strong at the broken places. But those that will not break it kills. It kills the very good and the very gentle and the very brave impartially. If you are none of these you can be sure that it will kill you too but there will be no special hurry. *Ib. 34*

That was what you did. You died. You did not know what it was about. You never had time to learn. They threw you in and told you the rules and the first time they caught you off base they killed you. *Ib. 41*

It was like saying goodbye to a statue. After a while I went out and left the hospital and walked back to the hotel in the rain.

A Farewell to Arms, ch. 27

Grace under pressure.

Definition of "guts" in The New Yorker [*November 30, 1929*]

I know only that what is moral is what you feel good after and what is immoral is what you feel bad after.

Death in the Afternoon [1932], *ch. 1*

I was trying to write then and I found the greatest difficulty, aside from knowing truly what you really felt, rather than what you were supposed to feel, and had been taught to feel, was to put down what really happened in action; what the actual things were which produced the emotion that you experienced . . . the real thing, the sequence of motion and fact which made the emotion and which would be as valid in a year or in ten years or, with luck and if you stated it purely enough, always. *Ib.*

If he wrote it he could get rid of it. He had gotten rid of many things by writing them.

Winner Take Nothing [1933]. *Fathers and Sons*

All good books are alike in that they are truer than if they had really happened and after you are finished reading one you will feel that all that happened to you and afterwards it all belongs to you: the good and the bad, the ecstasy, the remorse and sorrow, the people and the places and how the weather was. If you can get so that you can give that to people, then you are a writer.

Old Newsman Writes [*Esquire, December 1934*]

All modern American literature comes from one book by Mark Twain called *Huckleberry Finn.*

Green Hills of Africa [1935], *ch. 1*

The rich were dull and they drank too much. . . . He remembered poor Julian [1] and his romantic awe of them and how he had started a story once that began, "The very rich are different from you and me." And how someone [2] had said to Julian, "Yes, they have more money."

The Snows of Kilimanjaro [1936]

Kilimanjaro is a snow-covered mountain 19,710 feet high, and is said to be the highest mountain in Africa. Its western summit is called the Masai "Ngàje Ngài," the House of God. Close to the western summit there is the dried and frozen carcass of a leopard. No one has explained what the leopard was seeking at that altitude.

Ib. epigraph

Ezra [Pound] was right half the time, and when he was wrong, he was so wrong you were never in any doubt about it. Gertrude [Stein] was always right.

To John Peale Bishop; quoted in his Homage to Hemingway, New Republic [*November 11, 1936*]

No matter how a man alone ain't got no bloody f — ing chance.

To Have and Have Not [1937], *ch. 23*

If we win here we will win everywhere. The world is a fine place and worth the fighting for and I hate very much to leave it.

For Whom the Bell Tolls [1940], *ch. 43*

Cowardice, as distinguished from panic, is almost always simply a lack of ability to suspend the functioning of the imagination.

Men at War [1942], *introduction*

Time is the least thing we have of.

From The New Yorker, Profile by LILLIAN ROSS [*May 13, 1950*] [3]

[1] F. Scott Fitzgerald.

[2] Hemingway.

[3] Reprinted in book form, *Portrait of Hemingway* [1961].

A man can be destroyed but not defeated.

The Old Man and the Sea [1952]

If it is any use to know it, I always try to write on the principle of the iceberg. There is seven-eighths of it under water for every part that shows. Anything you know you can eliminate and it only strengthens your iceberg. It is the part that doesn't show. If a writer omits something because he does not know it then there is a hole in the story.

Interview, Paris Review [*Spring 1958*]

If you are lucky enough to have lived in Paris as a young man, then wherever you go for the rest of your life, it stays with you, for Paris is a movable feast.

A Movable Feast [1964], *epigraph*

ROBERT MAYNARD HUTCHINS

1899–

Democracy . . . is the only form of government that is founded on the dignity of man, not the dignity of some men, of rich men, of educated men or of white men, but of all men. Its sanction is not the sanction of force, but the sanction of human nature. Equality and justice, the two great distinguishing characteristics of democracy, follow inevitably from the conception of men, all men, as rational and spiritual beings.

Democracy and Human Nature

The death of democracy is not likely to be an assassination from ambush. It will be a slow extinction from apathy, indifference, and undernourishment.

Great Books [1954]

CHARLES W. MORTON

1899–1967

It was around two decades ago, in the city room of the Boston *Evening Transcript*, that I first became aware of the elongated-yellow-fruit school of writing. The phrase turned up in a story

. . . about some fugitive monkeys and the efforts of police to recapture them by using bananas as bait.

The Elongated Yellow Fruit [1954]

VLADIMIR NABOKOV
1899–

Lolita, light of my life, fire of my loins. My sin, my soul. Lo-lee-ta.

Lolita [1955], *pt. I, ch. 1*

LELAND STOWE
1899–

An American will tinker with anything he can put his hands on. But how rarely can he be persuaded to tinker with an abstract idea.

They Shall Not Sleep [1944]

E. B. WHITE[1]
1899–

All poets who, when reading from their own works, experience a choked feeling, are major. For that matter, all poets who read from their own works are major, whether they choke or not.

How to Tell a Major Poet from a Minor Poet

"It's broccoli, dear."

"I say it's spinach, and I say the hell with it."

Caption for cartoon by Carl Rose in The New Yorker

Commuter — one who spends his life
In riding to and from his wife;
A man who shaves and takes a train
And then rides back to shave again.

Commuter

It is easier for a man to be loyal to his club than to his planet; the bylaws are shorter, and he is personally acquainted with the other members.

One Man's Meat [1944]

The future . . . seems to me no unified dream but a mince pie, long in the baking, never quite done. *Ib.*

[1] See Thoreau, *Walden*, footnote, p. 682a. See James Thurber, p. 1033a.

Democracy is the recurrent suspicion that more than half of the people are right more than half of the time.

The Wild Flag. In The New Yorker [July 3, 1943]

When Mrs. Frederick C. Little's second son was born, everybody noticed that he was not much bigger than a mouse. The truth of the matter was, the baby looked very much like a mouse in every way. He was only two inches high; and he had a mouse's sharp nose, a mouse's tail, a mouse's whiskers, and the pleasant, shy manner of a mouse. Before he was many days old he was not only looking like a mouse but acting like one, too — wearing a gray hat and carrying a small cane.

Stuart Little [1945], *ch. 1*

"My name is Margalo," said the bird, softly, in a musical voice. "I come from fields once tall with wheat, from pastures deep in fern and thistle; I come from vales of meadowsweet, and I love to whistle." *Ib. 8*

It was the best place to be, thought Wilbur, this warm delicious cellar, with the garrulous geese, the changing seasons, the heat of the sun, the passage of swallows, the nearness of rats, the sameness of sheep, the love of spiders, the smell of manure, and the glory of everything.

Charlotte's Web [1952], *ch. 22*

LOUIS ARMSTRONG
1900–

If you have to ask what jazz is, you'll never know. *Saying*

HUMPHREY BOGART
1900–1957

Tennis, anyone?

His sole line in his first play

DENIS WILLIAM BROGAN
1900–

The Englishman is interested in contemporary America. It evokes no re-

sponse to tell him that Boston is like an English town. He has seen quite enough English towns and would rather hear about New York or Chicago, which are not like English towns.

The English People [1943]

American social fences have to be continually repaired; in England they are like wild hedges; they grow if left alone. *Ib.*

A people that has licked a more formidable enemy than Germany or Japan, primitive North America . . . a country whose national motto has been "root, hog, or die."

The American Character [1944]

Any well-established village in New England or the northern Middle West could afford a town drunkard, a town atheist, and a few Democrats. *Ib.*

JOHN MASON BROWN

1900–

Brutus seemed no more than a resounding set of vocal cords wrapped up in a toga. *Two on the Aisle* [1938]

To many people dramatic criticism must seem like an attempt to tattoo soap bubbles.

Broadway in Review [1940]

Part of the American myth is that people who are handed the skin of a dead sheep at graduation time think that it will keep their minds alive forever. *Remark*

HERBERT BUTTERFIELD

1900–

It [the scientific revolution] outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes, mere internal displacements, within the system of medieval Christendom. . . . It looms so large as the real origin of the modern world and of the modern mentality that our customary periodization of European history has become an anachronism and an encumbrance.

The Origins of Modern Science [1949]

ELIZABETH, QUEEN MOTHER OF ENGLAND

1900–

The children will not leave unless I do. I shall not leave unless their father does, and the King will not leave the country in any circumstances whatever.

Reported reply as to whether the Princesses would leave England after the bombing of Buckingham Palace [1940]

JAMES HILTON

1900–1954

Anno domini — that's the most fatal complaint of all in the end.

Goodbye, Mr. Chips [1934], *ch.* 1

The austere serenity of Shangri-La. Its forsaken courts and pale pavilions shimmered in repose from which all the fret of existence had ebbed away, leaving a hush as if moments hardly dared to pass. *Lost Horizon* [1933], *ch.* 5

When the High Lama asked him whether Shangri-La was not unique in his experience, and if the Western world could offer anything in the least like it, he answered with a smile: "Well, yes — to be quite frank it reminds me very slightly of Oxford."

Ib. 9

Memory put a red star in the corner like pictures in a gallery that get sold.

Time and Time Again [1953]

If you forgive people enough you belong to them, and they to you, whether either person likes it or not — squatter's rights of the heart. *Ib.*

MARTHA OSTENSO

1900–1963

Pity the Unicorn,
Pity the Hippogriff,

Souls that were never born
Out of the land of If!
The Unicorn and the Hippogriff, st. 1

LEROY [SATCHEL] PAIGE
c. 1900–

Don't look back. Something may be gaining on you.
How to Keep Young [1953]

ERNIE PYLE
1900–1945

I write from the worm's-eye point of view. *Here Is Your War* [1943]

If you go long enough without a bath even the fleas will let you alone. *Ib.*

ANTOINE DE SAINT-EXUPÉRY
1900–1944

Although human life is priceless, we always act as if something had an even greater price than life. . . . But what is that something? *Vol de Nuit*

Freedom and constraint are two aspects of the same necessity which is to be what one is and no other.
La Citadelle

ADLAI STEVENSON
1900–1965

More important than winning the election, is governing the nation. That is the test of a political party — the acid, final test.
Speech accepting Democratic presidential nomination [July 26, 1952]

Let's talk sense to the American people. Let's tell them the truth, that there are no gains without pains. *Ib.*

What do we mean by patriotism in the context of our times? . . . A patriotism that puts country ahead of self; a patriotism which is not short, frenzied outbursts of emotion, but the tranquil and steady dedication of a lifetime. There are words that are easy to utter, but this is a mighty assignment. For it is often easier to fight for principles than to live up to them.[1]
Speech, New York City [August 27, 1952]

When an American says that he loves his country, he means not only that he loves the New England hills, the prairies glistening in the sun, the wide and rising plains, the great mountains, and the sea. He means that he loves an inner air, an inner light in which freedom lives and in which a man can draw the breath of self-respect.
Ib.

A hungry man is not a free man.[2]
Speech, Kasson, Minnesota [September 6, 1952]

A wise man does not try to hurry history.
Speech, San Francisco [September 9, 1952]

The time to stop a revolution is at the beginning, not the end. *Ib.*

Your public servants serve you right.
Speech, Los Angeles [September 11, 1952]

This is the first time I have ever heard of a party going into battle under the slogan, "Throw the rascals in."
Speech, Phoenix, Arizona, [September 12, 1952]

Those who corrupt the public mind are just as evil as those who steal from the public purse.
Speech, Albuquerque, New Mexico [September 12, 1952]

Nature is neutral. Man has wrested from nature the power to make the world a desert or to make the deserts bloom. There is no evil in the atom; only in men's souls.[3]
Speech, Hartford, Connecticut [September 18, 1952]

[1] See Thackeray, p. 660a.
[2] See Cato, 107a, and note.
[3] See J. Robert Oppenheimer, p. 1055a-b.

Government [in a democracy] cannot be stronger or more tough-minded than its people. It cannot be more inflexibly committed to the task than they. It cannot be wiser than the people.

Speech, Chicago [*September 29, 1952*]

As citizens of this democracy, you are the rulers and the ruled, the lawgivers and the law-abiding, the beginning and the end. *Ib.*

Africa for the Africans means Africa for the Africans and not Africa as a hunting ground for alien ambitions.

Speech, United Nations [*February 18, 1961*]

If total isolationism is no answer, total interventionism is no answer, either. In fact, the clear, quick, definable, measurable answers are ruled out. In this twilight of power, there is no quick path to a convenient light switch.[1]

Speech, Harvard University [*June 17, 1965*]

The art of government has grown from its seeds in the tiny city-states of Greece to become the political mode of half the world. So let us dream of a world in which all states, great and small, work together for the peaceful flowering of the republic of man.

Ib.

VIOLET ALLEYN STOREY

1900–

I have a small-town soul.
It makes me want to know
Wee, unimportant things
About the folks that go
Past on swift journeyings. *Ironical*

WILLIAM LINDSAY WHITE

1900–

They Were Expendable.

Title of book [1942]

[1] See John F. Kennedy, p. 1073a.

THOMAS WOLFE

1900–1938

A stone, a leaf, an unfound door.

Look Homeward, Angel! [1] [1929], *foreword*

Which of us has known his brother? Which of us has looked into his father's heart? Which of us has not remained forever prison-pent? Which of us is not forever a stranger and alone? *Ib.*

O lost, and by the wind grieved, ghost, come back again. *Ib.*

Most of the time we think we're sick, it's all in the mind. *Ib. pt. I, ch. 1*

Making the world safe for hypocrisy. *Ib. III, 36*

The young men of this land are not, as they are often called, a "lost" race — they are a race that never yet has been discovered. And the whole secret, power, and knowledge of their own discovery is locked within them — they know it, feel it, have the whole thing in them — and they cannot utter it.

The Web and the Rock [1939], *ch. 13*

If a man has a talent and cannot use it, he has failed. If he has a talent and uses only half of it, he has partly failed. If he has a talent and learns somehow to use the whole of it, he has gloriously succeeded, and won a satisfaction and a triumph few men ever know. *Ib. 30*

You Can't Go Home Again.

Title of novel [1940]

ROY CAMPBELL

1901–1957

You praise the firm restraint with which they write —
I'm with you there, of course.
They use the snaffle and the curb all right,
But where's the bloody horse?

On Some South African Novelists

[1] See Milton, p. 339a.

The sap is the music, the stem is the flute,
And the leaves are the wings of the seraph I shape
Who dances, who springs in a golden escape,
Out of the dust and the drought of the plain,
To sing with the silver hosannas of rain.

The Palm [1928]

JAMES MICHAEL KIERAN, JR.
1901–1952

The brains trust.

In conversation with Franklin D. Roosevelt [*August 1932*], *referring to the professors and other such advisers who served Roosevelt in his first campaign. The phrase later became "brain trust."*

LINUS CARL PAULING
1901–

Science is the search for truth — it is not a game in which one tries to beat his opponent, to do harm to others. We need to have the spirit of science in international affairs, to make the conduct of international affairs the effort to find the right solution, the just solution of international problems, not the effort by each nation to get the better of other nations, to do harm to them when it is possible.

No More War! [1958]

CORNELIA OTIS SKINNER
1901–

Woman's virtue is man's greatest invention. *Paris '90*

THOMAS EDMUND DEWEY
1902–

That's why it's time for a change.[1]

Campaign speech, San Francisco [*September 21, 1944*]

STELLA GIBBONS
1902–

The farm was crouched on a bleak hillside, whence its fields, fanged with flints, dropped steeply to the village of Howling a mile away.

Cold Comfort Farm [1932], *ch. 3*

Something nasty in the woodshed.

Ib. 8

WOLCOTT GIBBS
1902–1958

Backward ran sentences until reeled the mind.[2]

More in Sorrow [1958]. *Time . . . Fortune . . . Life . . . Luce*

Where it will all end, knows God!

Ib.

Generally speaking, the American theater is the aspirin of the middle classes.[3]

Ib. Shakespeare, Here's Your Hat

LANGSTON HUGHES
1902–1967

I swear to the Lord
I still can't see
Why Democracy means
Everybody but me.

The Black Man Speaks

I am the people, humble, hungry, mean —
Hungry yet today despite the dream.
Beaten yet today — O Pioneers! [4]
I am the man who never got ahead,

[1] The phrase was used extensively in the campaigns of 1944, 1948, and 1952.
[2] See Winston Churchill, p. 925a.
[3] See Marx, p. 686b.
[4] See Whitman, p. 701b.

The poorest worker bartered through the years.

Let America Be America Again [1938]

O, let America be America again —
The land that never has been yet —
And yet must be. *Ib.*

Negro blood is sure powerful — because just *one* drop of black blood makes a colored man. *One* drop — you are a Negro! . . . Black is powerful.

Simple Takes a Wife [1953]

CHARLES AUGUSTUS LINDBERGH[1]

1902–

We (that's my ship and I) took off rather suddenly. We had a report somewhere around 4 o'clock in the afternoon before that the weather would be fine, so we thought we would try it.

Lindbergh's Own Story. In the New York Times [*May 23, 1927*]

I saw a fleet of fishing boats. . . . I flew down almost touching the craft and yelled at them, asking if I was on the right road to Ireland.

They just stared. Maybe they didn't hear me. Maybe I didn't hear them. Or maybe they thought I was just a crazy fool. An hour later I saw land. *Ib.*

OGDEN NASH

1902–

O money, money, money, I'm not necessarily one of those who think thee holy,
But I often stop to wonder how thou canst go out so fast when thou comest in so slowly.

Hymn to the Thing That Makes the Wolf Go [*January 1934*]

[1] In the spring of '27, something bright and alien flashed across the sky. A young Minnesotan who seemed to have had nothing to do with his generation did a heroic thing, and for a moment people set down their glasses in country clubs and speakeasies and thought of their old best dreams. — F. Scott Fitzgerald [*of Lindbergh*]

There are two kinds of people who blow through life like a breeze,
And one kind is gossipers, and the other kind is gossipees.

I'm a Stranger Here Myself [1938]. *I Have It on Good Authority*

Bankers Are Just Like Anybody Else, Except Richer.

Ib. Title of poem

Dogs display reluctance and wrath
If you try to give them a bath.
They bury bones in hideaways
And half the time they trot sideaways.

Ib. An Introduction to Dogs, st. 4

Barmaids Are Diviner Than Mermaids.

Ib. Title of poem

There was a young belle of old Natchez
Whose garments were always in patchez.
When comment arose
On the state of her clothes,
She drawled, When Ah itchez, Ah scratchez! *Ib. Requiem*

There is only one way to achieve happiness on this terrestrial ball,
And that is to have either a clear conscience, or none at all.

Ib. Inter-Office Memorandum

Women would rather be right than reasonable.

Good Intentions [1942]. *Frailty, Thy Name Is a Misnomer*

Candy
Is dandy
But liquor
Is quicker.

Many Long Years Ago [1945]. *Reflections on Ice-Breaking*

I think that I shall never see
A billboard lovely as a tree.
Indeed, unless the billboards fall
I'll never see a tree at all.[1]

Ib. Song of the Open Road

One would be in less danger
From the wiles of the stranger

[1] See Joyce Kilmer, p. 1051b.

If one's own kin and kith
Were more fun to be with.
Many Long Years Ago. Family Court

The turtle lives 'twixt plated decks
Which practically conceal its sex.
I think it clever of the turtle
In such a fix to be so fertile.
Ib. The Turtle

A bit of talcum
Is always walcum.
Ib. Reflection on Babies

The old men know when an old man dies. *Ib. Old Men*

There is something about a Martini,
A tingle remarkably pleasant;
A yellow, a mellow Martini;
I wish that I had one at present.
There is something about a Martini,
Ere the dining and dancing begin,
And to tell you the truth,
It is not the vermouth —
I think that perhaps it's the gin.
Ib. A Drink with Something in It

Middle age is when you've met so many people that every new person you meet reminds you of someone else.
Versus [1949]. *Let's Not Climb the Washington Monument Tonight*

I believe a little incompatibility is the spice of life, particularly if he has income and she is pattable.
Ib. I Do, I Will, I Have

My garden will never make me famous,
I'm a horticultural ignoramus,
I can't tell a stringbean from a soybean,
Or even a girl bean from a boy bean.
Ib. He Digs, He Dug, He Has Dug

When I remember bygone days
I think how evening follows morn;
So many I loved were not yet dead,
So many I love were not yet born.
Ib. The Middle

He tells you when you've got on too much lipstick,
And helps you with your girdle when your hips stick.
Ib. The Perfect Husband

A door is what a dog is perpetually on the wrong side of.
The Private Dining Room [1953]. *A Dog's Best Friend Is His Illiteracy*

GEORGE GAYLORD SIMPSON

1902–

The present chaotic stage of humanity is not, as some wishfully maintain, caused by a lack of faith but by too much unreasoning faith and too many conflicting faiths within these boundaries where such faith should have no place. The chaos is one that only responsible human knowledge can reduce to order.
The Meaning of Evolution [1949]

THEODORE SPENCER

1902–1949

Eunuchs, abortive Platonists and priests
Speak always very wisely about love.
An Act of Life [1944]

JOHN ERNST STEINBECK

1902–

Man, unlike any other thing organic or inorganic in the universe, grows beyond his work, walks up the stairs of his concepts, emerges ahead of his accomplishments.
The Grapes of Wrath [1939], *ch. 14*

Okie use' ta mean you was from Oklahoma. Now it means you're scum. Don't mean nothing itself, it's the way they say it. *Ib. 18*

ERSKINE CALDWELL

1903–

Tobacco Road.
Title of novel [1] [1932]

[1] The play [1933], adapted by JACK KIRKLAND, had one of the longest runs in American stage history.

COUNT GALEAZZO CIANO
1903–1944

As always, victory finds a hundred fathers but defeat is an orphan.[1]
The Ciano Diaries 1939–1943 [1946]. [*September 9, 1942*]

CYRIL CONNOLLY [PALINURUS]
1903–

There is no fury like a woman searching for a new lover.
The Unquiet Grave [1945], *pt. I*

Obesity is a mental state, a disease brought on by boredom and disappointment. *Ib.*

Imprisoned in every fat man a thin one is wildly signaling to be let out.
Ib. II

COUNTEE CULLEN
1903–1946

One three centuries removed
From the scenes his fathers loved,
Spicy grove, cinnamon tree,
What is Africa to me?
Heritage [1925]

WILLIAM THOMAS CUMMINGS[2]
1903–1944

There are no atheists in the foxholes.
Field sermon, Bataan [1942]. *From* CARLOS P. ROMULO, *I Saw the Fall of the Philippines* [1942]

[1] There's an old saying that victory has a hundred fathers and defeat is an orphan. — JOHN F. KENNEDY, *after the debacle at the Bay of Pigs, Cuba, April 21, 1961*

[2] Father Cummings, a chaplain, was aboard an unmarked Japanese ship transporting prisoners from the Philippines to Japan which was sunk by an American submarine [December 15, 1944].

CLARE BOOTHE LUCE
1903–

Much of what Mr. Wallace[1] calls his global thinking is, no matter how you slice it, still Globaloney.
Speech, House of Representatives [*February 9, 1943*]

GEORGE ORWELL [ERIC BLAIR]
1903–1950

All animals are equal, but some animals are more equal than others.
Animal Farm [1945], *ch. 10*

Big Brother is watching you.
1984 [1948]

BENJAMIN SPOCK
1903–

The more people have studied different methods of bringing up children the more they have come to the conclusion that what good mothers and fathers instinctively feel like doing for their babies is the best after all.
The Common Sense Book of Baby and Child Care [1946], *ch. 1*

EVELYN WAUGH
1903–1966

That's the public school system all over. They may kick you out, but they never let you down.
Decline and Fall [1929]

PETER ARNO
1904–1968

I consider your conduct unethical and lousy. *Caption for cartoon*

RICHARD EBERHART
1904–

But the year had lost its meaning,
And in intellectual chains

[1] Vice-President Henry Wallace.

I lost both love and loathing,
Mured up in the wall of wisdom.
Collected Poems 1930–1960 [1960]. *The Groundhog*

I stood there in the whirling summer,
My hand capped a withered heart,
And thought of China and of Greece,
Of Alexander in his tent;
Of Montaigne in his tower,
Of Saint Theresa in her wild lament.
Ib.

It is what man does not know of God
Composes the visible poem of the world. *Ib. On a Squirrel*

This fevers me, this sun on green,
On green glowing, this young spring.
Ib. A Bravery of Earth

Not God he'll catch, in the mystery of space.
He flaunts his own outcast state
As he throws his imperfections outward bound.
Ib. On Shooting Particles Beyond the World

CLIFTON FADIMAN
1904–

When you reread a classic you do not see more in the book than you did before; you see more in *you* than there was before.
Any Number Can Play [1957]

MARGARET FISHBACK
1904–

The same old charitable lie
Repeated as the years scoot by
Perpetually makes a hit —
"You really haven't changed a bit!"
The Lie of the Land

GRAHAM GREENE
1904–

That whiskey priest, I wish we had never had him in the house.
The Power and the Glory [1940]

Have you seen a room from which faith has gone? . . . Like a marriage from which love has gone. . . . And patience, patience everywhere like a fog. *The Potting Shed* [1957]

Catholics and Communists have committed great crimes, but at least they have not stood aside, like an established society, and been indifferent. I would rather have blood on my hands than water like Pilate . . . if you have abandoned one faith, do not abandon all faith. There is always an alternative to the faith we lose. Or is it the same faith under another name?
The Comedians [1966]

CHRISTOPHER WILLIAM BRADSHAW ISHERWOOD
1904–

I am a camera with its shutter open, quite passive, recording, not thinking. Recording the man shaving at the window opposite and the woman in the kimono washing her hair. Some day, all this will have to be developed, carefully printed, fixed.
The Berlin Stories [1945]. *Goodbye to Berlin* [1939], *A Berlin Diary* [Autumn 1930]

GEORGE F. KENNAN
1904–

Something which is vitally important but which, I think, is often lost sight of in the United States . . . is the fact that international life normally has in it strong competitive elements. It did not take the challenge of Communism to produce this situation. Just as there is no uncomplicated personal relationship between individuals, so, I think, there is no international relationship between sovereign states which is without its elements of antagonism, its competitive aspects. Many of the present relationships of international life are only the eroded remnants of ones which, at one time, were relation-

ships of uncompromising hostility. Every government is in some respects a problem for every other government, and it will always be this way so long as the sovereign state, with its supremely self-centered rationale, remains the basis of international life.

Russia and the West under Lenin and Stalin [1961], *ch.* 25

If we are to regard ourselves as a grown-up nation — and anything else will henceforth be mortally dangerous — then we must, as the Biblical phrase goes, put away childish things; and among these childish things the first to go, in my opinion, should be self-idealization and the search for absolutes in world affairs: for absolute security, absolute amity, absolute harmony.

Ib.

CECIL DAY LEWIS
1904–

Tempt me no more; for I
Have known the lightning's hour,
The poet's inward pride,
The certainty of power.

Tempt Me No More, st. 1

And if our blood alone
Will melt this iron earth,
Take it. It is well spent
Easing a savior's birth. *Ib. st.* 7

Rest from loving and be living.
Fallen is fallen past retrieving.

Rest from Loving

Make us a wind to shake the world!

The Magnetic Mountain [1933], 31

J. ROBERT OPPENHEIMER[1]
1904–1967

In some sort of crude sense which no vulgarity, no humor, no overstatement can quite extinguish, the physicists have known sin; and this is a knowledge which they cannot lose.

Physics in the Contemporary World, lecture at Massachusetts Institute of Technology [*November* 25, 1947]

The open society, the unrestricted access to knowledge, the unplanned and uninhibited association of men for its furtherance — these are what may make a vast, complex, ever growing, ever changing, ever more specialized and expert technological world, nevertheless a world of human community.

Science and the Common Understanding [1953]

JAMES WILLIAM FULBRIGHT
1905–

There is an inevitable divergence, attributable to the imperfections of the human mind, between the world as it is and the world as men perceive it.

Speech in the Senate [*March* 27, 1964]

We are handicapped by [foreign] policies based on old myths rather than current realities. *Ib.*

The character of the cold war has been profoundly altered . . . by the implicit repudiation by both sides of a policy of total victory. . . . The effect has been to commit us to a policy that can be accurately, though perhaps not prudently, defined as one of "peaceful coexistence." *Ib.*

There is much cant in American moralism and not a little inconsistency. *Ib.*

We are inclined to confuse freedom and democracy, which we regard as moral principles, with the way in which these are practiced in America — with capitalism, federalism and the two-party system, which are not moral principles, but simply the accepted practices of the American people. *Ib.*

[1] For the passage quoted by Oppenheimer at the explosion of the first atom bomb [Alamogordo, New Mexico, July 16, 1945], see *Bhagavad Gita,* p. 106b. He also quoted Vishnu from the *Gita:* I am become death, the destroyer of worlds.

The master myth of the cold war is that the Communist bloc is a monolith, composed of governments which are not really governments at all, but organized conspiracies . . . all equally resolute and implacable in their determination to destroy the free world.
Speech in the Senate

We must dare to think "unthinkable" thoughts. We must learn to explore all the options and possibilities that confront us in a complex and rapidly changing world. We must learn to welcome and not to fear the voices of dissent. We must dare to think about "unthinkable things" because when things become unthinkable, thinking stops and action becomes mindless. *Ib.*

GRETA GARBO
1905–

I want to be alone.[1] *Attributed*

DAG HAMMARSKJÖLD
1905–1961

Smiling, sincere, incorruptible —
His body disciplined and limber.
A man who had become what he could,
And was what he was —
Ready at any moment to gather everything
Into one simple sacrifice.
Markings [1964]

Never look down to test the ground before taking your next step: only he who keeps his eye fixed on the far horizon will find his right road. *Ib.*

We carry our nemesis within us: yesterday's self-admiration is the legitimate father of today's feeling of guilt. *Ib.*

What gives life its value you can find — and lose. But never possess. This holds good above all for "the Truth about Life." *Markings*

The longest journey[1]
Is the journey inwards
Of him who has chosen his destiny,
Who has started upon his quest
For the source of his being
(Is there a source?). *Ib.*

So! *That* is the way in which you are tempted to overcome your loneliness — by making the ultimate escape from life. — No! It may be that death is to be your ultimate gift to life: it must not be an act of treachery against it. *Ib.*

In the last analysis, what does the word "sacrifice" mean? Or even the word "gift"? He who has nothing can give nothing. The gift is God's — to God. *Ib.*

STANLEY KUNITZ
1905–

Awake!
My whirling hands stay at the noon,
Each cell within my body holds a heart
And all my hearts in unison strike twelve.
The Science of the Night

When the light falls, it falls on her
In whose rose-gilded chamber
A music strained through mind
Turns everything to measure.
When the Light Falls

Doomsday is the eighth day of the week.
Foreign Affairs

O Magus with the leathern hand,
The wasted heart, the trailing star,
Time is your madness, which I share,
Blowing next winter into mind . . .
And love herself not there, not there.
The Man Upstairs, st. 4

[1] Garbo maintains that her most famous remark has always been misquoted. . . . "I only said, 'I want to be *let* alone!'" — JOHN BAINBRIDGE, in *Life* [January 24, 1955]

[1] See Shelley, p. 571a.

On the royal road to Thebes
I had my luck, I met a lovely monster,
And the story's this: I made the monster me.
The Approach to Thebes

We learn, as the thread plays out, that we belong
Less to what flatters us than to what scars,
So, freshly turning, as the turn condones,
For her I killed the propitiatory bird,
Kissing her down. Peace to her bitter bones,
Who taught me the serpent's word, but yet the word.
The Dark and the Fair

A fine Italian hand,
With its mimosa touch, has made me feel
Blind-skinned, indelicate, a fool Americano
Touring a culture like a grand museum,
People and statues interchangeable shows,
Perception blunted as one's syntax fails.
The Thief

I recognize the gods' capricious hand
And write this poem for money, rage, and love. *Ib.*

I stand on the terrible threshold, and I see
The end and the beginning in each other's arms.
Open the Gates, st. 3

An agitation of the air,
A perturbation of the light
Admonished me the unloved year
Would turn on its hinge that night.
End of Summer, st. 1

Already the iron door of the north
Clangs open: birds, leaves, snows
Order their populations forth,
And a cruel wind blows. *Ib. st. 4*

Now, while the antler of the eaves
Liquefies, drop by drop, I brood
On a Christian thing: unless the leaves
Perish, the tree is not renewed.

If all our perishable stuff
Be nourished to its rot, we clean
Our trunk of death, and in our tough
And final growth are evergreen.
Deciduous Branch, st. 4, 5

I wept for my youth, sweet passionate young thought,
And cozy women dead that by my side
Once lay: I wept with bitter longing, not
Remembering how in my youth I cried.
I Dreamed That I Was Old, st. 3

The thing that eats the heart is mostly heart.
The Thing That Eats the Heart, last line

Cities shall suffer siege and some shall fall,
But man's not taken. What the deep heart means,
Its message of the big, round, childish hand,
Its wonder, its simple lonely cry,
The bloodied envelope addressed to you,
Is history, that wide and mortal pang.
Night Letter

When young I scribbled, boasting, on my wall,
No Love, No Property, No Wages.
In youth's good time I somehow bought them all,
And cheap, you'd think, for maybe a hundred pages.
Now in my prime, disburdened of my gear,
My trophies ransomed, broken, lost,
I carve again on the lintel of the year
My sign: *Mobility* — and damn the cost! *The Summing-Up*

If I must build a church,
Though I do not really want one,
Let it be in the wilderness
Out of nothing but nail-holes.
Revolving Meditation

LIU SHAO-CH'I[1]
1905–

Our ethics are great precisely because they are the ethics of Communism and of the proletariat. Such ethics are not built upon the backward basis of safeguarding the interests of individuals or a small number of exploiters. They are built, on the contrary, upon the progressive basis of . . . saving the world from destruction and of building a happy and beautiful Communist world.[2]

How To Be a Good Communist

Inside the Party we must cultivate the practice of submitting to reason.[3]

On Inner-Party Struggle

PHYLLIS McGINLEY
1905–

Meek-eyed parents hasten down the ramps
To greet their offspring, terrible from camps.

Ode to the End of Summer

Always on Monday morning the press reports
God as revealed to His vicars in various guises —
Benevolent, stormy, patient, or out of sorts.
God knows which God is the God God recognizes.

The Day After Sunday

Prince, I warn you, under the rose,
Time is the thief you cannot banish.
These are my daughters, I suppose.
But where in the world did the children vanish?

Ballade of Lost Objects

[1] From *Sources of Chinese Tradition,* edited by William Theodore de Bary [1960].

[2] *Note from the text: How to Be a Good Communist* is a basic text of indoctrination for party members, delivered first as a series of lectures in July 1939 at the Institute of Marxism-Leninism in Yenan. — W. T. DE BARY

[3] *Note from the text:* This essay, delivered by Liu Shao-ch'i in July 1941 as a series of lectures to a Party school is a kind of sequel to *How To Be a Good Communist.* — W. T. DE BARY

JEAN PAUL SARTRE
1905–

Everything is gratuitous, this garden, this city and myself. When you suddenly realize it, it makes you feel sick and everything begins to drift . . . that's nausea. *La Nausée* [1938]

Man is not the sum of what he has but the totality of what he does not yet have, of what he might have.

Situations [1939], *I*

This freedom should not be seen as a metaphysical power of human "nature," nor as the right to do whatever one pleases. . . . We do not do what we want and yet we are responsible for what we are — that is the fact.

Ib. II

Because the Nazi venom worked its way even into our thoughts, every accurate thought was a conquest; because an all-powerful police sought to force us into silence, every word became as precious as a declaration of principle; because we were persecuted, each of our gestures carried the weight of a commitment. *Les Mouches* [1942]

Man can will nothing unless he has first understood that he must count on no one but himself; that he is alone, abandoned on earth in the midst of his infinite responsibilities, without help, with no other aim than the one he sets himself, with no other destiny than the one he forges for himself on this earth.

Le Être et le Néant [1943]

Hell is — other people![1]

Huis-Clos [1944]

CHARLES PERCY SNOW
1905–

Literary intellectuals at one pole — at the other scientists. . . . Between the two a gulf of mutual incomprehension.

The Two Cultures and the Scientific Revolution [1959]

[1] See Virgil, p. 119a; and Marlowe, p. 213a, and note.

Scientists have it within them to know what a future-directed society feels like, for science itself, in its human aspect, is just that.

Science and Government [1960]

No one is fit to be trusted with power. . . . No one. . . . Any man who has lived at all knows the follies and wickedness he's capable of. If he does not know it, he is not fit to govern others. And if he does know it, he knows also that neither he nor any man ought to be allowed to decide a single human fate.

The Light and the Dark [1961]

Corridors of Power.

Title of novel [1965]

JOHN BETJEMAN

1906–

He rose, and he put down The Yellow Book.
He staggered — and, terrible-eyed,
He brushed past the palms on the staircase
And was helped to a hansom outside.

The Arrest of Oscar Wilde at the Cadogan Hotel [1937], *st.* 9

Gracious Lord, oh bomb the Germans.
Spare their women for Thy Sake,
And if that is not too easy
We will pardon Thy Mistake.
But, gracious Lord, whate'er shall be,
Don't let anyone bomb me.

In Westminster Abbey [1940]

The sort of girl I like to see
Smiles down from her great height at me. *The Olympic Girl* [1954]

Oh! would I were her racket pressed
With hard excitement to her breast.

Ib.

Summoned by Bells.

Title of book [1960]

LEO DUROCHER

1906–

Nice guys finish last. *Remark*

WYSTAN HUGH AUDEN

1907–

Let us honor if we can
The vertical man
Though we value none
But the horizontal one.

Epigraph for Poems [1930]

If we really want to live, we'd better start at once to try;
If we don't it doesn't matter, we'd better start to die.

If We Really Want to Live [1930]

Sir, no man's enemy, forgiving all
But will his negative inversion, be prodigal.

Sir, No Man's Enemy [1930]

Harrow the house of the dead; look shining at
New styles of architecture, a change of heart. *Ib.*

The greater the love, the more false to its object,
Not to be born is the best for man; [1]
After the kiss comes the impulse to throttle,
Break the embraces, dance while you can.

O Who Can Ever Gaze His Fill [1937]

The stars are dead. The animals will not look.
We are left alone with our day, and the time short, and History to the defeated
May say Alas but cannot help nor pardon. *Spain* [1937]

About suffering they were never wrong,
The old masters.

Musée des Beaux Arts [1940]

O plunge your hands in water,
Plunge them in up to the wrist;
Stare, stare in the basin
And wonder what you've missed.

The glacier knocks in the cupboard,
The desert sighs in the bed,

[1] See Sophocles, p. 83a.

And the crack in the tea cup opens
A lane to the land of the dead.
As I Walked Out One Evening [1940], *st. 10, 11*

You were silly like us: your gift survived it all;
The parish of rich women, physical decay,
Yourself; mad Ireland hurt you into poetry.
In Memory of W. B. Yeats [1940]

To us he is no more a person
Now but a whole climate of opinion.
In Memory of Sigmund Freud [1940]

One rational voice is dumb: over a grave
The household of Impulse mourns one dearly loved.
Sad is Eros, builder of cities,
And weeping anarchic Aphrodite.
Ib.

Lay your sleeping head, my love,
Human on my faithless arm.
Lay Your Sleeping Head, My Love [1940]

At Dirty Dick's and Sloppy Joe's
We drank our liquor straight,
Some went upstairs with Margery,
And some, alas, with Kate.
The Sea and the Mirror [1944]. *Master and Boatswain*

And children swarmed to him like settlers. He became a land.
Edward Lear [1945]

Sob, heavy world,
Sob as you spin,
Mantled in mist, remote from the happy.
The Age of Anxiety [1947]

She looked over his shoulder
For vines and olive trees,
Marble, well-governed cities
And ships upon wine-dark seas;
But there on the shining metal
His hands had put instead
An artificial wilderness
And a sky like lead.
The Shield of Achilles [1955], *st. 1*

The mass and majesty of this world, all
That carries weight and always weighs the same,
Lay in the hands of others; they were small
And could not hope for help, and no help came;
What their foes liked to do was done, their shame
Was all the worst could wish: they lost their pride
And died as men before their bodies died. *Ib. st. 6*

Our researchers into Public Opinion are content
That he held the proper opinions for the time of year;
When there was peace, he was for peace; when there was war, he went.
The Unknown Citizen (To JS/07/M/378 This Marble Monument Is Erected by the State)

Was he free? Was he happy? The question is absurd:
Had anything been wrong, we should certainly have heard. *Ib.*

A culture is no better than its woods.
Bucolics. Woods

When a just man dies,
Lamentation and praise,
Sorrow and joy, are one.
Elegy for John F. Kennedy [1963]

Some thirty inches from my nose
The frontier of my Person goes,
And all the untilled air between
Is private *pagus* or demesne.
Stranger, unless with bedroom eyes
I beckon you to fraternize,
Beware of rudely crossing it:
I have no gun, but I can spit.
About the House [1965]

Some books are undeservedly forgotten; none are undeservedly remembered.

The Dyer's Hand [1] [1962]. *Pt. I, Reading*

It takes little talent to see clearly what lies under one's nose, a good deal of it to know in which direction to point that organ. *Ib. Writing*

The old lady, quoted by E. M. Forster — "How can I know what I think till I see what I say?" *Ib.*

Speaking for myself, the questions which interest me most when reading a poem are two. The first is technical: "Here is a verbal contraption. How does it work?" The second is, in the broadest sense, moral: "What kind of a guy inhabits this poem? What is his notion of the good life or the good place? His notion of the Evil One? What does he conceal from the reader? What does he conceal even from himself?"

Ib. II, Making, Knowing and Judging

Whatever its actual content and overt interest, every poem is rooted in imaginative awe. Poetry can do a hundred and one things, delight, sadden, disturb, amuse, instruct — it may express every possible shade of emotion, and describe every conceivable kind of event, but there is only one thing that all poetry must do; it must praise all it can for being and for happening.

Ib.

RACHEL LOUISE CARSON
1907–1964

The sea lies all around us. The commerce of all lands must cross it. The very winds that move over the lands have been cradled on its broad expanse and seek ever to return to it. The continents themselves dissolve and pass to the sea, in grain after grain of eroded land. . . . In its mysterious past it encompasses all the dim origins of life and receives in the end, after, it may be, many transmutations, the dead husks of that same life. For all at last returns to the sea — the beginning and the end.

The Sea Around Us [1951]

Over increasingly large areas of the United States, spring now comes unheralded by the return of the birds, and the early mornings are strangely silent where once they were filled with the beauty of bird song.

Silent Spring [1962]

As crude a weapon as the cave man's club, the chemical barrage has been hurled against the fabric of life. *Ib.*

CHRISTOPHER FRY
1907–

I travel light; as light,
That is, as a man can travel who will
Still carry his body around because
Of its sentimental value.

The Lady's Not for Burning [1950], *act I*

Religion
Has made an honest woman of the supernatural,
And we won't have it kicking over the traces again. *Ib. II*

Where in this small-talking world can I find
A longitude with no platitude?

Ib. III

The moon is nothing
But a circumambulatory aphrodisiac
Divinely subsidized to provoke the world
Into a rising birth rate. *Ib.*

Try thinking of love or something.
Amor vincit insomnia.[1]

A Sleep of Prisoners [1951]

ANNE MORROW LINDBERGH
1907–

The wave of the future is coming and there is no fighting it.

The Wave of the Future [1940]

[1] See Shakespeare, *Sonnet III*, p. 294a.

[1] See Virgil, p. 117a.

LOUIS MacNEICE
1907–1963

Holidays should be like this,
Free from overemphasis,
Time for soul to stretch and spit
Before the world comes back on it.
Epilogue, for W. H. Auden [1936]

It's no go my honey love, it's no go my poppet;
Work your hands from day to day, the winds will blow the profit.
The glass is falling hour by hour, the glass will fall forever,
But if you break the bloody glass you won't hold up the weather.
Bagpipe Music, last stanza

The sunlight on the garden
Hardens and grows cold,
We cannot cage the minute
Within its net of gold,
When all is told
We cannot beg for pardon.
The Sunlight on the Garden, st. 1

PAUL ENGLE
1908–

Wisdom is knowing when you can't be wise. *Poems in Praise* [1959]

HOWELL M. FORGY
1908–

Praise the Lord and pass the ammunition.[1]
Said at Pearl Harbor [*December 7, 1941*]

JOHN KENNETH GALBRAITH
1908–

It is told that such are the aerodynamics and wing-loading of the bumblebee that, in principle, it cannot fly. . . . If all this be true . . . life among bumblebees must bear a remarkable resemblance to life in the United States.
American Capitalism: The Concept of Countervailing Power [1952]

Historians and novelists always have known that tragedy wonderfully reveals the nature of man. But, while they have made rich use of war, revolution, and poverty, they have been singularly neglectful of financial panics. And one can relish the varied idiocy of human action during a panic to the full, for, while it is a time of great tragedy, nothing is being lost but money.
The Great Crash, 1929 [1955], *ch. 1*

Perhaps it was worth being poor for a long time to be so rich for just a little while. *Ib. 3*

The end had come, but it was not yet in sight. *Ib. 5*

The stock market is but a mirror which, perhaps as in this instance, somewhat belatedly, provides an image of the underlying or *fundamental* economic situation. Cause and effect run from the economy to the stock market, never the reverse. In 1929 the economy was headed for trouble. Eventually that trouble was violently reflected in Wall Street. *Ib. 6*

Men have been swindled by other men on many occasions. The autumn of 1929 was, perhaps, the first occasion when men succeeded on a large scale in swindling themselves. *Ib. 7*

At any given time there exists an inventory of undiscovered embezzlement in — or more precisely not in — the country's businesses and banks. This inventory — it should perhaps be called the bezzle — amounts at any moment to many millions of dollars. It also varies in size with the business cycle. In good times people are relaxed, trusting, and money is plentiful. But even though money is plentiful, there are al-

[1] Forgy was serving as chaplain on a cruiser at the time of the Japanese attack; the words were said to a chain of men handling ammunition. They were used as the title of a song by Frank Loesser [September 1942].

ways many people who need more. Under these circumstances the rate of embezzlement grows, the rate of discovery falls off, and bezzle increases rapidly. In depression all this is reversed. Money is watched with a narrow, suspicious eye. The man who handles it is assumed to be dishonest until he proves himself otherwise. Audits are penetrating and meticulous. Commercial morality is enormously improved. The bezzle shrinks.

The Great Crash, 1929, ch. 8

Illusion is a comprehensive ill. The rich man who deludes himself into behaving like a mendicant may conserve his fortune although he will not be very happy. The affluent country which conducts its affairs in accordance with rules of another and poorer age also foregoes opportunities. And in misunderstanding itself it will, in any time of difficulty, implacably prescribe for itself the wrong remedies.

The Affluent Society [1958], *ch. 1*

. . . the myth that military power is a function of economic output. If peace and survival are to be achieved, the search must almost certainly go beyond the effort to find a balance in thermonuclear terror. *Ib. 12*

The family which takes its mauve and cerise, air-conditioned, power-steered, and power-braked automobile out for a tour passes through cities that are badly paved, made hideous by litter, blighted buildings, billboards, and posts for wires that should long since have been put underground. They pass on into a countryside that has been rendered largely invisible by commercial art. . . . They picnic on exquisitely packaged food from a portable icebox by a polluted stream and go on to spend the night at a park which is a menace to public health and morals. Just before dozing off on an air mattress, beneath a nylon tent, amid the stench of decaying refuse, they may reflect vaguely on the curious unevenness of their blessings. Is this, indeed, the American genius?

The Affluent Society, ch. 18

In a community where public services have failed to keep abreast of private consumption things are very different. Here, in an atmosphere of private opulence and public squalor, the private goods have full sway. *Ib.*

Nothing so weakens government as persistent inflation. *Ib.*

People are the common denominator of progress. So . . . no improvement is possible with unimproved people, and advance is certain when people are liberated and educated. It would be wrong to dismiss the importance of roads, railroads, power plants, mills, and the other familiar furniture of economic development. . . . But we are coming to realize . . . that there is a certain sterility in economic monuments that stand alone in a sea of illiteracy. Conquest of illiteracy comes first.

Economic Development [1964], *ch. 2*

LYNDON BAINES JOHNSON

1908–

All I have I would have given gladly not to be standing here today.

First address to Congress as President [*November 27, 1963*]

We have talked long enough in this country about equal rights. We have talked for a hundred years or more. It is time now to write the next chapter — and to write in the books of law.

Ib.

Unfortunately many Americans live on the outskirts of hope — some because of their poverty, some because of their color, and all too many because

of both. Our task is to help replace their despair with opportunity.[1]

First State of the Union Message [*January 8, 1964*]

The challenge of the next half century is whether we have the wisdom to use [our] wealth to enrich and elevate our national life — and to advance the quality of American civilization — for in your time we have the opportunity to move not only toward the rich society and the powerful society but upward to the Great Society.[2]

Speech, University of Michigan [*May 22, 1964*]

This nation, this generation, in this hour has man's first chance to build a Great Society, a place where the meaning of man's life matches the marvels of man's labor.

Address, accepting the Presidential nomination [*August 1964*]

EDWARD ROSCOE MURROW
1908–1965

I am entirely persuaded that the American public is more reasonable, restrained and mature than most of the broadcast industry's planners believe. Their fear of controversy is not warranted by the evidence.

Speech, Radio and Television News Directors Convention, Chicago [*October 15, 1958*]

In order to progress, radio need only go backward, to the time when singing commercials were not allowed on news reports, when there was no middle commercial on a news report, when radio was rather proud, alert and fast.

Ib.

THEODORE ROETHKE
1908–1963

For something is amiss or out of place
When mice with wings can wear a human face. *The Bat* [1941]

My secrets cry aloud.
I have no need for tongue.
My heart keeps open house,
My doors are widely flung.

Open House [1941]

The veins within our hands betrayed our fear.
What we had hoped for had not come to pass. *Interlude* [1941]

Thought does not crush to stone.
The great sledge drops in vain.
Truth never is undone;
His shafts remain.

The Adamant [1941]

This urge, wrestle, resurrection of dry sticks,
Cut stems struggling to put down feet,
What saint strained so much,
Rose on such lopped limbs to a new life? *Cuttings* [1948]

I study the lives on a leaf: the little
Sleepers, numb nudgers in cold dimensions,
Beetles in caves, newts, stone-deaf fishes,
Lice tethered to long limp subterranean weeds,
Squirmers in bogs,
And bacterial creepers.

The Minimal [1948]

Once upon a tree
I came across a time.

Where Knock Is Open Wide [1951]

At Woodlawn I heard the dead cry;
I was lulled by the slamming of iron,
A slow drip over stones,
Toads brooding in wells.
All the leaves stuck out their tongues;
I shook the softening chalk of my bones,
Saying,
Snail, snail, glister me forward,
Bird, soft-sigh me home.
Worm, be with me.
This is my hard time.

The Lost Son [1951], 1

[1] See Michael Harrington, p. 1082a.
[2] See Lippmann, p. 1013b.

I feel the slime of a wet nest.
Beware Mother Mildew.
Nibble again, fish nerves.
The Lost Son, 2

A lively understandable spirit
Once entertained you.
It will come again.
Be still.
Wait. *Ib.* 5

And the new plants, still awkward in their soil,
The lovely diminutives.
A Field of Light [1951]

I could watch! I could watch!
I saw the separateness of all things!
Ib.

My meat eats me. Who waits at the gate?
Mother of quartz, your words writhe into my ear.
The Shape of the Fire [1951], 2

To follow the drops sliding from a lifted oar,
Head up, while the rower breathes,
And the small boat drifts quietly Shoreward;
To know that light falls and fills,
Often without our knowing.
Ib. 5

I remember the neckcurls, limp and damp as tendrils,
And her quick look a sidelong pickerel smile.
Elegy for Jane [1951–1953]

I take this cadence from a man named Yeats;
I take it, and I give it back again.
Four for Sir John Davies [1951–1953]. *I, The Dance*

Who rise from flesh to spirit know the fall:
The word outleaps the world, and light is all. *Ib.* 4

I wake to sleep, and take my waking slow.
I feel my fate in what I cannot fear.
I learn by going where I have to go.
The Waking [1953]

I knew a woman, lovely in her bones,
When small birds sighed, she would sigh back at them;
Ah, when she moved, she moved more ways than one:
The shapes a bright container can contain! *I Knew a Woman* [1959]

I long for the imperishable quiet at the heart of form.
The Longing [1964]

Old men should be explorers? [1]
I'll be an Indian.
Iroquois. *Ib.*

Now, in this waning of light,
I rock with the motion of morning;
In the cradle of all that is,
I'm lulled into half-sleep
By the lapping of water,
Cries of the sandpiper.
Water's my will, and my way,
And the spirit runs, intermittently,
In and out of the small waves,
Runs with the intrepid shorebirds —
How graceful the small before danger!

In the first of the moon,
All's a scattering,
A shining.
Meditation at Oyster River [1964], IV

What I love is near at hand,
Always, in earth and air.
The Far Field [1964], *III*

All finite things reveal infinitude.
Ib. IV

O what could be more nice
Than her ways with a man?
Light Listened [1964]

She sang a final song;
Light listened when she sang. *Ib.*

I am most immoderately married:
The Lord God has taken my heaviness away;
I have merged, like the bird, with the bright air,
And my thought flies to the place by the bo-tree.

[1] See T. S. Eliot, p. 1006a.

Being, not doing, is my first joy.
The Abyss [1964], V

We end in joy.
The Moment [1964], *last line*

In a dark time, the eye begins to see.
In a Dark Time [1964], *st. 1*

A steady storm of correspondences!
A night flowing with birds, a ragged moon,
And in broad day the midnight come again! *Ib. st. 3*

Was I too glib about eternal things,
An intimate of air and all its songs?
Pure aimlessness pursued and yet pursued
And all wild longings of the insatiate blood
Brought me down to my knees. O who can be
Both moth and flame? The weak moth blundering by.
Whom do we love? I thought I knew the truth;
Of grief I died, but no one knew my death. *The Sequel* [1964], *I*

The soul has many motions, body one.
The Motion [1964], *I*

Love begets love. This torment is my joy. *Ib. II*

Rising or falling's all one discipline!
The line of my horizon's growing thin!
Which is the way? I cry to the dread black,
The shifting shade, the cinders at my back.
Which is the way? I ask, and turn to go,
As a man turns to face on-coming snow. *The Decision* [1964], *II*

What's the worst portion in this mortal life?
A pensive mistress, and a yelping wife.
The Marrow [1964], *I*

Brooding on God, I may become a man.
Pain wanders through my bones like a lost fire;
What burns me now? Desire, desire, desire. *Ib. II*

Lord, hear me out, and hear me out this day:
From me to Thee's a long and terrible way. *The Marrow, III*

Yea, I have slain my will, and still I live;
I would be near; I shut my eyes to see;
I bleed my bones, their marrow to bestow
Upon that God who knows what I would know. *Ib. IV*

The present falls, the present falls away;
How pure the motion of the rising day,
The white sea widening on a farther shore.
The bird, the beating bird, extending wings —
Thus I endure this last pure stretch of joy,
The dire dimension of a final thing.
The Tree, the Bird [1964]

Let others probe the mystery if they can.
Time-harried prisoners of *Shall* and *Will* —
The right thing happens to the happy man.

The bird flies out, the bird flies back again;
The hill becomes the valley, and is still;
Let others delve that mystery if they can.
The Right Thing [1964], *st. 1, 2*

Now I adore my life
With the Bird, the abiding Leaf,
With the Fish, the questing Snail,
And the Eye altering all;
And I dance with William Blake
For love, for Love's sake.
Once More, the Round [1964]

WILLIAM SAROYAN
1908–

The Time of Your Life.
Title of play [1939]

If you give to a thief he cannot steal from you, and he is then no longer a thief.

The Human Comedy [1943], *ch.* 4

RICHARD WRIGHT
1908–1960

Goddammit, look! We live here and they live there. We black and they white. They got things and we ain't. They do things and we can't. It's just like living in jail. *Native Son* [1940]

Who knows when some slight shock, disturbing the delicate balance between social order and thirsty aspiration, shall send the skyscrapers in our cities toppling? *Ib.*

JAMES AGEE
1909–1955

Now is the night one blue dew.

A Death in the Family [1957], *Knoxville: Summer 1915*

Sleep, soft smiling, draws me unto her: and those receive me, who quietly treat me, as one familiar and well-beloved in that home: but will not, oh, will not, not now, not ever; but will not ever tell me who I am. *Ib.*

DAZAI OSAMU
1909–1948

It is true, I suppose, that nobody finds it exactly pleasant to be criticized or shouted at, but I see in the face of the human being raging at me a wild animal in its true colors, one more horrible than any lion. . . . Anger makes them reveal in a flash human nature in all its horror.

No Longer Human [1958] [1]

My definition of a "respected" man was one who had succeeded almost completely in hoodwinking people, but who was finally seen through by some omniscient, omnipotent person who ruined him and made him suffer a shame worse than death.

No Longer Human

My unhappiness was the unhappiness of a person who could not say no.

Ib.

[1] Translated by DONALD KEENE.

STEPHEN SPENDER
1909–

I think continually of those who were truly great —
The names of those who in their lives fought for life,
Who wore at their hearts the fire's center.

I Think Continually of Those

Born of the sun they traveled a short while towards the sun,
And left the vivid air signed with their honor. *Ib.*

GEORGE CASPAR HOMANS
1910–

Liberty is a beloved discipline.

The Human Group [1950], *ch.* 12

DON K. PRICE
1910–

Science . . . cannot exist on the basis of a treaty of strict nonaggression with the rest of society; from either side, there is no defensible frontier.

Science and Government [1954]

ELIZABETH BISHOP
1911–

Think of the storm roaming the sky uneasily
like a dog looking for a place to sleep in,
listen to it growling. *Little Exercise*

This iceberg cuts its facets from within.
Like jewelry from a grave
It saves itself perpetually and adorns
Only itself.

The Imaginary Iceberg [1946], *st.* 3

Icebergs behoove the soul
(Both being self-made from elements least visible)
To see them so: fleshed, fair, erected, indivisible.

The Imaginary Iceberg, st. 3

WILLIAM GOLDING
1911–

"Fancy thinking the Beast was something you could hunt and kill!" said the head. For a moment or two the forest and all the other dimly appreciated places echoed with the parody of laughter. "You knew, didn't you? I'm part of you? Close, close, close! I'm the reason why it's no go? Why things are what they are?"

The Lord of the Flies [1954], *ch. 8*

CLARK KERR
1911–

The university has become the multiversity and the nature of the presidency has followed this change. . . . The president of the multiversity is leader, educator, wielder of power, pump; he is also officeholder, caretaker, inheritor, consensus seeker, persuader, bottleneck. But he is mostly a mediator.

The Uses of the University [*The Godkin lectures at Harvard University, 1963*]

GEORGE BARKER
1913–

Fiend behind the fiend behind the fiend behind the
Fiend. Mastodon with mastery, monster with an ache
At the tooth of the ego, the dead drunk judge:
Wheresoever Thou art our agony will find Thee
Enthroned on the darkest altar of our heartbreak
Perfect. Beast, brute, bastard. O dog my God!

Sacred Elegy V [1943], *iv*

My joy, my jockey, my Gabriel
Who bares his horns above my sleep
Is sleeping now.

First Cycle of Love Poems [1947], V

ALBERT CAMUS
1913–1960

Mother died today, or maybe it was yesterday. *L'Étranger* [1942], *I*

For the first time, the first, I laid my heart open to the benign indifference of the universe. To feel it so like myself, indeed, so brotherly, made me realize that I'd been happy, and that I was happy still. *Ib. IV*

The absurd is essentially a divorce. It is in neither one nor the other of the compared elements. It is born of their confrontation.

Le Mythe de Sisyphe [1942]

The absurd is the essential concept and the first truth. *Ib.*

It is not rebellion itself which is noble but the demands it makes upon us. *La Peste* [1947]

I shall tell you a great secret, my friend. Do not wait for the last judgment. It takes place every day.

La Chute [1956]

Can one be a saint if God does not exist? That is the only concrete problem I know of today. *Ib.*

In the midst of winter, I finally learned that there was in me an invincible summer.

Actuelles [*January 6, 1960*]

Freedom of the press is perhaps the freedom that has suffered the most from the gradual degradation of the idea of liberty.

Resistance, Rebellion, and Death [1] [1960]

A free press can of course be good or bad, but, most certainly, without free-

[1] Translated by JUSTIN O'BRIEN from selected essays in *Actuelles* [1950, 1953, 1958].

dom it will never be anything but bad. . . . Freedom is nothing else but a chance to be better, whereas enslavement is a certainty of the worse.

Resistance, Rebellion, and Death

NATHALIA CRANE
1913–

Oh, I'm in love with the janitor's boy,
And the janitor's boy loves me;
He's going to hunt for a desert isle
In our geography.

The Janitor's Boy [1924], *st.* 1

I linger on the flathouse roof, the moonlight is divine.
But my heart is all aflutter like the washing on the line.

The Flathouse Roof, st. 1

DONALD FRANCIS MASON
1913–

Sighted sub, sank same.

Radio message to U. S. Navy Base [*January 28, 1942*]

MURIEL RUKEYSER
1913–

Fly down, Death: Call me:
I have become a lost name.

Madboy's Song, refrain

DELMORE SCHWARTZ[1]
1913–1966

Time is the school in which we learn,
Time is the fire in which we burn.

For Rhoda [1938]

That inescapable animal walks with me,
Has followed me since the black womb held,
Moves where I move, distorting my gesture,
A caricature, a swollen shadow,
A stupid clown of the spirit's motive,
Perplexes and affronts with his own darkness,
The secret life of belly and bone.

The Heavy Bear Who Goes with Me, st. 3

[1] See Robert Lowell, p. 1075b.

KARL SHAPIRO
1913–

Haul up the flag, you mourners,
Not half-mast but all the way;
The funeral is done and disbanded;
The devil's had the final say.

Elegy for Two Banjos, st. 1 *and* 14

JOHN HERSEY
1914–

There was no sound of planes. The morning was still; the place was cool and pleasant.

Then a tremendous flash of light cut across the sky. Mr. Tanimoto has a distinct recollection that it traveled from east to west, from the city toward the hills. It seemed a sheet of sun. Both he and Mr. Matsuo reacted in terror. . . . Under what seemed to be a local dust cloud, the day grew darker and darker.

Hiroshima [1946], *ch.* 1

There, in the tin factory, in the first moment of the atomic age, a human being was crushed by books.

Ib.

ROSS PARKER
1914–
AND
HUGHIE CHARLES
1907–

There'll always be an England
While there's a busy street,
Wherever there's a turning wheel,
A million marching feet.

There'll Always Be an England [1939]

DYLAN THOMAS[1]
1914–1953

The force that through the green fuse drives the flower
Drives my green age; that blasts the roots of trees
Is my destroyer.
And I am dumb to tell the crooked rose
My youth is bent by the same wintry fever.
The Force That Through the Green Fuse Drives the Flower [1934]

Light breaks where no sun shines;
Where no sea runs, the waters of the heart
Push in their tides.
Light Breaks Where No Sun Shines [1934]

The hand that signed the paper felled a city;
Five sovereign fingers taxed the breath,
Doubled the globe of dead and halved a country;
These five kings did a king to death.
The Hand That Signed the Paper [1936]

When all my five and country senses see,
The fingers will forget green thumbs and mark
How, through the halfmoon's vegetable eye,
Husk of young stars and handfull zodiac,
Love in the frost is pared and wintered by.
When All My Five and Country Senses See [1939]

And death shall have no dominion.[2]
Title and refrain of poem [1943]

After the first death there is no other.
A Refusal to Mourn the Death, by Fire, of a Child in London [1946]

Forgotten mornings when he walked with his mother
Through the parables
Of sunlight
And the legend of the green chapels.
Poem in October [1946]

Now as I was young and easy under the apple boughs
About the lilting house and happy as the grass was green.
Fern Hill, st. 1 [1946]

And the sabbath rang slowly
In the pebbles of the holy streams.
Ib. st. 2

In the sun that is young once only,
Time let me play and be
Golden in the mercy of his means.
Ib.

And honored among foxes and pheasants by the gay house
Under the new-made clouds and happy as the heart was long,
In the sun born over and over,
I ran my heedless ways.
Ib. st. 5

Time held me green and dying
Though I sang in my chains like the sea.
Ib. st. 6

Do not go gentle into that good night,
Old age should burn and rave at close of day;
Rage, rage against the dying of the light.
Do Not Go Gentle into That Good Night [1952]

One Christmas was so much like another, in those years around the seatown corner now and out of all sound except the distant speaking of the voices I sometimes hear a moment before sleep, that I can never remember whether it snowed for six days and six nights when I was twelve or whether it snowed for twelve days and twelve nights when I was six.
Quite Early One Morning [1954]. *A Child's Christmas in Wales*

[1] The poetry excerpts are from *Collected Poems* [1953].

[2] See *Romans 6:9*, p. 50b, and Emily Brontë, p. 685b.

It is spring, moonless night in the small town, starless and bible-black.

Under Milk Wood [1954]

You can tear a poem apart to see what makes it technically tick. . . . You're back with the mystery of having been moved by words. The best craftsmanship always leaves holes and gaps in the works of the poem so that something that is *not* in the poem can creep, crawl, flash, or thunder in.

The joy and function of poetry is, and was, the celebration of man, which is also the celebration of man.

Dylan Thomas's Poetic Manifesto. In the Texas Quarterly [*Winter 1961*]

HAROLD ADAMSON

Comin' in on a Wing and a Prayer.

Title of song [1943]

JEROME SEYMOUR BRUNER

1915–

The shrewd guess, the fertile hypothesis, the courageous leap to a tentative conclusion — these are the most valuable coin of the thinker at work. But in most schools guessing is heavily penalized and is associated somehow with laziness.

The Process of Education [1960]

ARTHUR MILLER

1915–

I don't say he's a great man. Willy Loman never made a lot of money. His name was never in the paper. He's not the finest character that ever lived. But he's a human being, and a terrible thing is happening to him. So attention must be paid. He's not to be allowed to fall into his grave like an old dog. Attention, attention must be finally paid to such a person.

Death of a Salesman [1949], *act I*

Willy was a salesman. And for a salesman, there is no rock bottom to the life. He don't put a bolt to a nut, he don't tell you the law or give you medicine. He's a man way out there in the blue, riding on a smile and a shoeshine. And when they start not smiling back — that's an earthquake. And then you get yourself a couple of spots on your hat, and you're finished. Nobody dast blame this man. A salesman is got to dream, boy. It comes with the territory.

Death of a Salesman, Requiem

RICHARD ROVERE

1915–

It is now of course conceded by most fair-minded and objective authorities that there is an establishment in America, a more or less closed and self-sustaining institution that holds a preponderance of power in our more or less open society.

The American Establishment [1962]

The Establishment is a general term for those people in finance, business and the professions, mostly from the Northeast, who hold the principal measure of power and influence in this country, regardless of what administration occupies the White House. *Ib.*

The Establishment has very nearly unchallenged power in deciding what is and what is not respectable opinion in this country. *Ib.*

ROBERT CONQUEST

1917–

Pure joy of knowledge rides as high as art.
The whole heart cannot keep alive on either.
Wills as of Drake and Shakespeare strike together;
Cultures turn rotten when they part.
True frontiers march with those in the mind's eye:

— The white sound rising now to fury
In efflux from the hot venturi
As Earth's close down, give us the endless sky.[1]

For the 1956 Opposition of Mars [1961]

JOHN FITZGERALD KENNEDY
1917–1963

It was involuntary. They sank my boat.

Remark when asked how he became a hero. Quoted in Arthur M. Schlesinger, Jr., *A Thousand Days* [1965], *ch. 4*

For without belittling the courage with which men have died, we should not forget those acts of courage with which men . . . have *lived*. The courage of life is often a less dramatic spectacle than the courage of a final moment; but it is no less a magnificent mixture of triumph and tragedy. A man does what he must — in spite of personal consequences, in spite of obstacles and dangers and pressures — and that is the basis of all human morality.

Profiles in Courage [1956], *ch. 11*

It is time for a new generation of leadership, to cope with new problems and new opportunities. For there is a new world to be won.

Television address [*July 4, 1960*]

The New Frontier of which I speak is not a set of promises — it is a set of challenges. It sums up not what I intend to offer the American people, but what I intend to ask of them.

Speech accepting Democratic presidential nomination [*July 15, 1960*]

Today, the eyes of all people are truly upon us, and our governments, in every branch, at every level, national, state, and local, must be as a city upon a hill,[1] constructed and inhabited by men aware of their grave trust and their great responsibilities.

Speech, Massachusetts State Legislature [*January 9, 1961*]

For of those to whom much is given, much is required.[2] And when at some future date the high court of history sits in judgment on each of us, recording whether in our brief span of service we fulfilled our responsibilities to the state, our success or failure, in whatever office we hold, will be measured by the answers to four questions: First, were we truly men of courage . . . Second, were we truly men of judgment . . . Third, were we truly men of integrity . . . Finally, were we truly men of dedication? *Ib.*

We observe today not a victory of party but a celebration of freedom, symbolizing an end as well as a beginning, signifying renewal as well as change.

Inaugural address [*January 20, 1961*]

Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans, born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage, and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today at home and around the world.

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty. *Ib.*

If a free society cannot help the many who are poor, it cannot save the few who are rich. *Ib.*

[1] These lines were used in the Pacific Science Center at the Seattle World's Fair in 1962 to epitomize the interdependence of science and the humanities.

[1] See John Winthrop, p. 318a, whom Kennedy quoted in the preceding passage, and note.

[2] See *Luke 12:48*, p. 47a.

Let us never negotiate out of fear, but let us never fear to negotiate.

Inaugural address

All this will not be finished in the first one hundred days. Nor will it be finished in the first one thousand days, nor in the life of this Administration, nor even perhaps in our lifetime on this planet. But let us begin. *Ib.*

Now the trumpet summons us again — not as a call to bear arms, though arms we need; not as a call to battle, though embattled we are; but a call to bear the burden of a long twilight struggle,[1] year in and year out, "rejoicing in hope, patient in tribulation," a struggle against the common enemies of man: tyranny, poverty, disease and war itself. *Ib.*

The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it, and the glow from that fire can truly light the world. *Ib.*

And so, my fellow Americans, ask not what your country can do for you; ask what you can do for your country.[2] *Ib.*

It is our task in our time and in our generation to hand down undiminished to those who come after us, as was handed down to us by those who went before, the natural wealth and beauty which is ours.

Address, dedication ceremonies of the National Wildlife Federation Building [*March 3, 1961*]

For in the development of this organization [the United Nations] rests the only true alternative to war, and war appeals no longer as a rational alternative. Unconditional war can no longer lead to unconditional victory. It can no longer serve to settle disputes. It can no longer be of concern to great powers alone. For a nuclear disaster, spread by winds and waters and fear, could well engulf the great and the small, the rich and the poor, the committed and the uncommitted alike. Mankind must put an end to war or war will put an end to mankind. So let us resolve that Dag Hammarskjöld did not live, or die, in vain. Let us call a truce to terror.

Address, United Nations [*September 25, 1961*]

Those who make peaceful revolution impossible will make violent revolution inevitable.

Address to Latin American diplomats, the White House [*March 12, 1962*]

No one can doubt that the wave of the future is not the conquest of the world by a single dogmatic creed but the liberation of the diverse energies of free nations and free men.

Address, University of California, Berkeley [*March 23, 1962*]

However close we sometimes seem to that dark and final abyss, let no man of peace and freedom despair. For he does not stand alone. If we all can persevere, if we can in every land and office look beyond our own shores and ambitions,

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[1] See Stevenson, p. 1049a.

[2] For, stripped of the temporary associations which gave rise to it, it is now the moment when by common consent we pause to become conscious of our national life and to rejoice in it, to recall what our country has done for each of us, and to ask ourselves what we can do for our country in return. — Oliver Wendell Holmes, Jr. *Address Before John Sedwick Post No. 4, Grand Army of the Republic* [May 30, 1884]

As has often been said, the youth who loves his Alma Mater will always ask, not "What can she do for me?" but "What can I do for her?" — Le Baron Russell Briggs, *Routine and Ideals* [1904]. *College Life*

In the great fulfillment we must have a citizenship less concerned about what the government can do for it and more anxious about what it can do for the nation. — Warren Gamaliel Harding, *Republican National Convention, Chicago* [June 7, 1916]

This thought had lain in Kennedy's mind for a long time. As far back as 1945 he had noted down in a looseleaf notebook a quotation from Rousseau: "As soon as any man says of the affairs of the state, What does it matter to me? the state may be given up as lost." — Arthur M. Schlesinger, Jr. *A Thousand Days* [1965], *prologue, footnote*

then surely the age will dawn in which the strong are just and the weak secure and the peace preserved.

Address, University of California, Berkeley [*March 23, 1962*]

I think this is the most extraordinary collection of talent, of human knowledge, that has ever been gathered together at the White House, with the possible exception of when Thomas Jefferson dined alone.

Address, White House dinner and reception honoring Nobel Prize winners [*April 1962*]

Let us not be blind to our differences — but let us also direct attention to our common interests and the means by which those differences can be resolved. And if we cannot end now our differences, at least we can help make the world safe for diversity.

Address, American University, Washington, D.C. [*June 10, 1963*]

Every American ought to have the right to be treated as he would wish to be treated, as one would wish his children to be treated. This is not the case.

Television address on civil rights, after the registration of two Negroes at the University of Alabama [*June 12, 1963*]

We are confronted primarily with a moral issue. It is as old as the Scriptures and is as clear as the American Constitution. *Ib.*

No one has been barred on account of his race from fighting or dying for America — there are no "white" or "colored" signs on the foxholes or graveyards of battle.

Message to Congress on proposed civil rights bill [*June 19, 1963*]

All free men, wherever they may live, are citizens of Berlin. And therefore, as a free man, I take pride in the words "Ich bin ein Berliner."

Address at City Hall, West Berlin [*June 26, 1963*]

Yesterday, a shaft of light cut into the darkness. . . . For the first time, an agreement has been reached on bringing the forces of nuclear destruction under international control. . . . It offers to all the world a welcome sign of hope. . . . But the achievement of this goal is not a victory for one side; it is a victory for mankind.

Television address, Washington [*July 26, 1963*] [1]

When power leads man toward arrogance, poetry reminds him of his limitations. When power narrows the areas of man's concern, poetry reminds him of the richness and diversity of his existence. When power corrupts,[2] poetry cleanses, for art establishes the basic human truths which must serve as the touchstone of our judgment.

Address, Amherst College [*October 26, 1963*]

I look forward to a great future for America, a future in which our country will match its military strength with our moral restraint, its wealth with our wisdom, its power with our purpose. I look forward to an America which will not be afraid of grace and beauty, which will protect the beauty of our natural environment . . . an America which will reward achievement in the arts as we reward achievement in business or statecraft. . . . I look forward to an America which commands respect throughout the world not only for its strength but for its civilization as well. And I look forward to a world which will be safe not only for democracy and diversity but also for personal distinction. *Ib.*

Washington is a city of southern efficiency and northern charm.

Remark quoted in Arthur M. Schlesinger, Jr., *A Thousand Days* [*1965*], *ch. 25*

[1] In Moscow on July 25 Averell Harriman, Lord Hailsham, and Chairman Khrushchev initialed the nuclear test ban treaty.

[2] See Lord Acton, p. 750a.

ROBERT TRAILL SPENCE LOWELL

1917–

I will catch Christ with a greased worm.
The Drunken Fisherman [1946], *st.* 5

I saw the spiders marching through air,
Swimming from tree to tree that mil-dewed day
In latter August when the hay
Came creaking to the barn.[1]
Mr. Edwards and the Spider [1946], *st.* 1

On Windsor Marsh, I saw the spider die
When thrown into the bowels of fierce fire:
There's no long struggle, no desire
To get up on its feet and fly —
It stretches out its feet
And dies. This is the sinner's last retreat;
Yes, and no strength exerted on the heat
Then sinews the abolished will, when sick
And full of burning, it will whistle on a brick. *Ib. st.* 4

This is the Black Widow, death.
Ib. st. 5

Christ walks on the black water. In Black Mud
Darts the kingfisher. On Corpus Christi, heart,
Over the drum-beat of St. Stephen's choir
I hear him, *Stupor Mundi,* and the mud
Flies from his hunching wings and beak — my heart,
The blue kingfisher dives on you in fire.
Colloquy in Black Rock [1946], *st.* 5

[1] Jonathan Edwards [1703–1758], the Calvinist theologian, wrote at the age of twelve a series of scientific observations on the spider. One of his most famous sermons was "Sinners in the Hands of an Angry God."

Our Lady of Babylon, go by, go by,
I was once the apple of your eye;
Flies, flies are on the plane tree, on the streets.
As a Plane Tree by the Water [1946], *st.* 1

I saw the sky descending, black and white,
Not blue, on Boston.
Where the Rainbow Ends [1946], *st.* 1

Now Paris, our black classic, breaking up
like killer kings on an Etruscan cup.
Beyond the Alps [1959]

Your *Good Soldier*
the best French novel in the language.[1]
Ford Madox Ford [1959]

O divorced, divorced
from the whale-fat of postwar London! Boomed,
cut, plucked and booted! In Provence, New York . . .
marrying, blowing . . . nearly dying
at Boulder, when the altitude
pressed the world on your heart. *Ib.*

Fiction! I'm selling short
your lies that made the great your equals. Ford,
you were a kind man and you died in want. *Ib.*

There is no God and Mary is His Mother.
For George Santayana [1959]

You said:
"We poets in our youth begin in sadness;
thereof in the end come despondency and madness." [2]
To Delmore Schwartz (Cambridge 1946) [1959]

Who asks for me, the Shelley of my age,
must lay his heart out for my bed and board.
Words for Hart Crane [1959]

[1] See Ford Madox Ford, p. 915a.
[2] See Wordsworth, pp. 511b-512a.

I doodle handlebar
moustaches on the last Russian Czar.
Grandparents [1959]

We are old-timers,
each of us holds a locked razor.
Waking in the Blue [1959]

I keep no rank nor station.
Cured, I am frizzled, stale and small.
Home After Three Months Away [1959]

Only teaching on Tuesdays, bookworming
in pajamas fresh from the washer each morning,
I hog a whole house on Boston's
"hardly passionate Marlborough Street." [1]
Memories of West Street and Lepke [1959]

These are the tranquillized *Fifties*,
and I am forty. Ought I to regret my seedtime?
I was a fire-breathing Catholic C.O.,
and made my manic statement,
telling off the state and president, and then
sat waiting sentence in the bull pen
beside a Negro boy with curlicues
of marijuana in his hair. *Ib.*

Flabby, bald, lobotomized,
he drifted in a sheepish calm,
where no agonizing reappraisal
jarred his concentration on the electric chair —
hanging like an oasis in his air
of lost connections. *Ib.*

Tamed by *Miltown*, we lie on Mother's bed. *Man and Wife* [1959]

Oh my *Petite*,
clearest of all God's creatures, still all air and nerve. *Ib.*

your old-fashioned tirade —
loving, rapid, merciless —
breaks like the Atlantic Ocean on my head. *Ib.*

[1] The quotation is from Henry James.

Gored by the climacteric of his want,
he stalls above me like an elephant.
"To Speak of Woe That Is in Marriage" [1959]

My mind's not right.

A car radio bleats,
"Love, O careless Love. . . ." I hear
my ill-spirit sob in each blood cell,
as if my hand were at its throat. . . .
I myself am hell; [1]
nobody's here.
Skunk Hour [1959], *st.* 5, 6

My old flame, my wife!
Remember our lists of birds?
The Old Flame [1964], *st.* 1

Father, forgive me
my injuries,
as I forgive
those I
have injured!

You never climbed
Mount Sion, yet left
dinosaur
death-steps on the crust,
where I must walk.
Middle Age [1964], *st.* 3, 4

We are like a lot of wild
spiders crying together,
but without tears.
Fall 1961 [1964], *st.* 4

I am tired. Everyone's tired of my turmoil.
Eye and Tooth [1964], *st.* 9

Two months after marching through Boston,
half the regiment was dead;
at the dedication,
William James could almost hear the bronze Negroes [2] breathe.

[1] See Virgil, p. 119a; and Marlowe, p. 213a, and note.

[2] On the Saint-Gaudens monument to Colonel Robert Gould Shaw and the 54th Massachusetts Regiment.

There on foot go the dark outcasts, so true to nature that one can almost hear them breathing as they march. — WILLIAM JAMES, *Oration at Dedication of the Monument* [*May 31, 1897*]

See Charles W. Eliot, p. 752a, and Moody, p. 899a.

Their monument sticks like a fishbone
in the city's throat.
Its Colonel is as lean
as a compass needle.

He has an angry wrenlike vigilance,
a greyhound's gentle tautness;
he seems to wince at pleasure,
and suffocate for privacy.
For the Union Dead [1964], *st.* 7–9

on Boylston Street, a commercial photograph
shows Hiroshima boiling. *Ib. st.* 14

When I crouch to my television set,
the drained faces of Negro school children rise like balloons. *Ib. st.* 15

The Aquarium is gone. Everywhere,
giant finned cars nose forward like fish;
a savage servility
slides by on grease. *Ib. st.* 17

We beg delinquents for our life.
Central Park. In the New York Review [*October* 1965]

ARTHUR MEIER SCHLESINGER, JR.
1917–

Above all he [John F. Kennedy] gave the world for an imperishable moment the vision of a leader who greatly understood the terror and the hope, the diversity and the possibility, of life on this planet and who made people look beyond nation and race to the future of humanity.
A Thousand Days[1] [1965], *ch.* 37

HARLAN CLEVELAND
1918–

The Revolution of Rising Expectations.[2]
Title of speech, Colgate University [1949]

[1] See John F. Kennedy, p. 1073a-b, and 1074b.

[2] Almost fifteen years ago, when I was working for Paul Hoffman in the Marshall Plan, I had to substitute for him in making a speech at Colgate University. Remembering Edmund Burke's famous commentary on the turbulence of his time, I called this speech "Reflections on the Revolution of Rising Expectations." The phrase has since been attributed to nearly every literate American of our time, but I think this was the first time that phrase saw the light of day. — HARLAN CLEVELAND, *The Evolution of Rising Responsibility, address before the U.N.* [*December 13, 1964*]

EDWIN O'CONNOR
1918–1968

The Last Hurrah.
Title of novel [1956]

STEWART LEE UDALL
1920–

The most common trait of all primitive peoples is a reverence for the life-giving earth, and the native American shared this elemental ethic: the land was alive to his loving touch, and he, its son, was brother to all creatures. His feelings were made visible in medicine bundles and dance rhythms for rain, and all of his religious rites and land attitudes savored the inseparable world of nature and God, the master of Life. During the long Indian tenure the land remained undefiled save for scars no deeper than the scratches of cornfield clearings or the farming canals of the Hohokams on the Arizona desert.
The Quiet Crisis[1] [1963], *ch.* 1

A land ethic for tomorrow should be as honest as Thoreau's *Walden*, and as comprehensive as the sensitive science of ecology. It should stress the oneness of our resources and the live-and-help-live logic of the great chain of life. If, in our haste to "progress," the economics of ecology are disregarded by citizens and policy makers alike, the result will be an ugly America. *Ib.* 14

[1] The race between education and erosion, between wisdom and waste has not run its course. . . . The nation's battle to preserve the common estate is far from won. . . . The crisis may be quiet, but it is urgent. — JOHN F. KENNEDY, *introduction to The Quiet Crisis*

JEROME DAVID SALINGER

1919–

I keep picturing all these little kids in this big field of rye. . . . If they're running and they don't look where they're going I have to come out from somewhere and catch them. That's all I'd do all day. I'd just be the catcher in the rye and all. I know it's crazy.

The Catcher in the Rye [1951]

There isn't anyone *any*where that isn't Seymour's Fat Lady. Don't you know that? Don't you know that goddam secret yet? And don't you know — *listen* to me, now — *don't you know who that Fat Lady really is?* . . . *Ah,* buddy. It's Christ Himself. Christ Himself, buddy.

Franny and Zooey [1961]

MAY SWENSON

1919–

Body my house
my horse my hound
what will I do
when you are fallen *Question* [1963]

Where can I go
without my mount
all eager and quick
How will I know
in thicket ahead
is danger or treasure
when Body my good
bright dog is dead *Ib.*

SLOAN WILSON

1920–

The Man in the Gray Flannel Suit.

Title of novel [1955]

RICHARD PURDY WILBUR

1921–

We respect
Some scholars' stutters.

Grace [1947], *st.* 5

The beautiful changes as a forest is changed
By a chameleon's tuning his skin to it.

The Beautiful Changes [1947], *st.* 2

I dreamt the past was never past redeeming:
But whether this was false or honest dreaming
I beg death's pardon now. And mourn the dead.

The Pardon [1950], *last stanza*

We milk the cow of the world, and as we do
We whisper in her ear, "You are not true." *Epistemology* [1950], *II*

I never knew the road
From which the whole earth didn't call away,
With wild birds rounding the hill crowns,
Haling out of the heart an old dismay.

The Sirens [1950], *st.* 1

He rocked his only world, and everyone's.
Forgive the hero, you who would have died
Gladly with all you knew; he rode that tide
To Ararat: all men are Noah's sons.

Still, Citizen Sparrow [1950], *last stanza*

Ho-hum. I am for wit and wakefulness,
And love this feigning lady by Bazille.
What's lightly hid is deepest understood,
And when with social smile and formal dress
She teaches leaves to curtsy and quadrille,
I think there are most tigers in the wood. *Ceremony* [1950], *st.* 3

The eyes open to a cry of pulleys,
And spirited from sleep, the astounded soul
Hangs for a moment bodiless and simple.
as false dawn.

Outside the open window
The morning air is all awash with angels.

Love Calls Us to the Things of This World [1956]

The soul shrinks
From all that it is about to remember,
From the punctual rape of every blessèd day,
And cries,
"Oh, let there be nothing on earth but laundry,
Nothing but rosy hands in the rising steam
And clear dances done in the sight of heaven. *Ib.*

Neither pale nor bright,
The turkey-cock parades
Through radiant squalors, darkly auspicious as
The ace of spades,

Himself his own cortège
And puffed with the pomp of death,
Rehearsing over and over with strangled râle
His latest breath.

A Black November Turkey [1956], *st.* 3, 4

Mind in its purest play is like some bat
That beats about in caverns all alone,
Contriving by a kind of senseless wit
Not to conclude against a wall of stone.

It has no need to falter or explore;
Darkly it knows what obstacles are there,
And so may weave and flitter, dip and soar
In perfect courses through the blackest air.

And has this simile a like perfection?
The mind is like a bat. Precisely. Save
That in the very happiest intellection
A graceful error may correct the cave.

Mind [1956]

Dear God, let it be with these donkeys that I come,
And let it be that angels lead us in peace
To leafy streams where cherries tremble in air,
Sleek as the laughing flesh of girls; and there
In that haven of souls let it be that, leaning above
Your divine waters, I shall resemble these donkeys,
Whose humble and sweet poverty will appear
Clear in the clearness of your eternal love.

Francis Jammes: A Prayer to Go to Paradise with the Donkeys [1956]

The werewolf's painful change. Turning his head away
On the sweaty bolster, he tries to remember
The mood of manhood,

But lies at last, as always,
Letting it happen, the fierce fur soft to his face,
Hearing with sharper ears.

Beasts [1956], *st.* 3, 4

What is our praise or pride
But to imagine excellence, and try to make it?
What does it say over the door of Heaven
But *homo fecit?*

For the New Railway Station in Rome [1956], *last stanza*

When you come, as you soon must, to the streets of our city,
Mad-eyed from stating the obvious,
Not proclaiming our fall but begging us
In God's name to have self-pity,

Spare us all word of the weapons, their force and range,
The long numbers that rocket the mind;
Our slow, unreckoning hearts will be left behind,
Unable to fear what is too strange.

Nor shall you scare us with talk of the death of the race.

How should we dream of this place
without us? —
The sun mere fire, the leaves untroubled about us,
A stone look on the stone's face?
Advice to a Prophet [1961], *st.* 3

Ask us, prophet, how we shall call
Our natures forth when that live
tongue is all
Dispelled, that glass obscured or broken

In which we have said the rose of our
love and the clean
Horse of our courage, in which beheld
The singing locust of the soul unshelled,
And all we mean or wish to mean.
Ib. st. 7, 8

Duke, keep your coin. All men are born
distraught,
And will not for the world be satisfied.
Whether we live in fact, or but in
thought,
We die of thirst, here at the fountainside.
Ballade for the Duke of Orléans[1] [1961], *who offered a prize at Blois* [*c.* 1457] *for the best ballade employing the line "Je meurs de soif auprès de la fontaine."*

All bitter things conduce to sweet,
As this example shows;
Without the little spirochete
We'd have no chocolate to eat,
Nor would tobacco's fragrance greet
The European nose.
Pangloss's Song: A Comic Opera Lyric [1961]

What can I do but move
From folly to defeat,
And call that sorrow sweet
That teaches us to see
The final face of love
In what we cannot be?
Someone Talking to Himself [1961], *last stanza*

[1] See Charles d'Orléans, p. 170b.

WILLIAM H. MAULDIN
1921–

I feel like a fugitive from th' law of averages.
Up Front [1944]. *Caption for cartoon*

Look at an infantryman's eyes and you can tell how much war he has seen.
Ib.

He's right, Joe, when we ain't fightin' we should ack like sojers. *Ib.*

JACK KEROUAC
1922–

The beat generation. *Remark*

But then they danced down the street like dingledodies, and I shambled after as I've been doing all my life after people who interest me, because the only people for me are the mad ones, the ones who are mad to live, mad to talk, mad to be saved, desirous of everything at the same time, the ones who never yawn or say a commonplace thing, but burn, burn, burn like fabulous yellow roman candles exploding like spiders across the stars and in the middle you see the blue centerlight pop and everybody goes "Awww!"
On the Road [1957]

PHILIP LARKIN
1922–

Only one ship is seeking us, a black-
Sailed unfamiliar, towing at her back
A huge and birdless silence. In her wake
No waters breed or break.
Next, Please [1955]

JAMES DICKEY
1923–

All families lie together, though some
are burned alive.
The others try to feel
For them. Some can, it is often said.
The Firebombing [1965]

There,
In the other wood,

The uncornered animal's, running off
Upon instinct. Sails spread, fox wings
Lift him alive over gullies,
Hair tips all over him lightly

Touched with the moon's red silver,
Back-hearing around
The stream of his body the tongue of hounds
Feather him. In his own animal sun
Made of human moonlight,

He flies like a bolt running home.
Fox Blood [1965]

JAMES BALDWIN
1924–

[The Negro past] of rope, fire, torture, castration, infanticide, rape; death and humiliation; fear by day and night, fear as deep as the marrow of the bone; doubt that he was worthy of life, since everyone around him denied it; sorrow for his women, for his kinfolk, for his children, who needed his protection, and whom he could not protect; rage, hatred and murder, hatred for white men so deep that it often turned against him and his own, and made all love, all trust, all joy impossible.
The Fire Next Time [1963] [1]

TRUMAN CAPOTE
1924–

Other Voices, Other Rooms.
Title of book [1948]

I didn't want to harm the man. I thought he was a very nice gentleman. Soft-spoken. I thought so right up to the moment I cut his throat.
In Cold Blood [1966]

[1] Originally published in *The New Yorker* as *Letter from a Region of My Mind* [November 1962]

See Anonymous, Spiritual, p. 1101a.

MISHIMA YUKIO
1925–

My solitude grew more and more obese, like a pig.
Temple of the Golden Pavilion [1]
[1959]

The first real problem I faced in my life was that of beauty. *Ib.*

What made her ugly was — hope. Incurable hope, like an obstinate case of scabies, which lodges, damp and reddish, in the infected skin, producing a constant itching, and refusing to yield to any outer force. *Ib.*

ALLEN GINSBERG
1926–

I saw the best minds of my generation
destroyed by madness, starving hysterical naked,
dragging themselves through the negro streets at dawn looking for an angry fix
angelheaded hipsters burning for the ancient heavenly connection to the starry dynamo in the machinery of night. *Howl* [1956]

WILLIAM D. SNODGRASS
1926–

It was the nature of the thing:
No moon outlives its leaving night,
No sun its day. And I went on
Rich in the loss of all I sing
To the threshold of waking light,
To larksong and the live, gray dawn.
So night by night, my life has gone.
Orpheus [1959]

Pale soul, consumed by fear
of the living world you haunt,
have you learned what habits lead you
to hunt what you do not want;
learned who does not need you;
learned you are no one here?
Home Town [1959]

Though trees turn bare and girls turn wives,

[1] Translated by IVAN MORRIS.

We shall afford our costly seasons;
There is a gentleness survives
That will outspeak and has its reasons.
There is a loveliness exists,
Preserves us, not for specialists.

April Inventory [1959]

MICHAEL HARRINGTON
1928–

The millions who are poor in the United States tend to become increasingly invisible. . . . It takes an effort of the intellect and will even to see them.

The Other America: Poverty in the United States [1962], *ch.* 1

The other America, the America of poverty, is hidden today in a way that it never was before. Its millions are socially invisible to the rest of us. . . . The very development of American society is creating a new kind of blindness about poverty. The poor are increasingly slipping out of the very experience and consciousness of the nation. *Ib.*

That the poor are invisible is one of the most important things about them. They are not simply neglected . . . they are not seen. *Ib.*

For the urban poor the police are those who arrest you. In almost any slum there is a vast conspiracy against the forces of law and order. *Ib.*

ANNE SEXTON
1928–

You, Doctor Martin, walk
from breakfast to madness. Late August,
I speed through the antiseptic tunnel
where the moving dead still talk
of pushing their bones against the thrust
of cure. And I am queen of this summer hotel
or the laughing bee on a stalk
of death.

You, Doctor Martin [1960], *st.* 1

And we are magic talking to itself,
noisy and alone. I am queen of all my sins
forgotten. Am I still lost?
Once I was beautiful. Now I am myself,
counting this row and that row of moccasins
waiting on the silent shelf.

You, Doctor Martin, last stanza

MARTIN LUTHER KING, JR.
1929–1968

Injustice anywhere is a threat to justice everywhere.

Letter from the Birmingham jail. In the Atlantic Monthly [*August* 1963]

Unearned suffering is redemptive. *Ib.*

Nonviolence is the answer to the crucial political and moral questions of our time; the need for man to overcome oppression and violence without resorting to oppression and violence.

Man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love.[1]

Speech accepting Nobel Peace Prize [*December* 11, 1964]

The tortuous road which has led from Montgomery to Oslo is a road over which millions of Negroes are traveling to find a new sense of dignity. It will, I am convinced, be widened into a superhighway of justice. *Ib.*

I accept this award with an abiding faith in America and an audacious faith in the future of mankind. I refuse to accept the idea that the "isness" of man's present nature makes him morally incapable of reaching up for the "oughtness" that forever confronts him. *Ib.*

I refuse to accept the cynical notion that nation after nation must spiral down a militaristic stairway into the hell of nuclear destruction. I believe that unarmed truth and unconditional love will have the final word in reality. *Ib.*

[1] See Gandhi, p. 897a.

Nonviolent action, the Negro saw, was the way to supplement, not replace, the process of change. It was the way to divest himself of passivity without arraying himself in vindictive force.

Why We Can't Wait [1964]

The Negro was willing to risk martyrdom in order to move and stir the social conscience of his community and the nation . . . he would force his oppressor to commit his brutality openly, with the rest of the world looking on . . . Nonviolent resistance paralyzed and confused the power structures against which it was directed.

Ib.

YEVGENY ALEXANDROVICH YEVTUSHENKO

1933–

There is no Jewish blood in my veins,
But I am hated with a scabby hatred
By all the anti-Semites,
like a Jew.
And therefore
I am a true Russian.

Babi Yar [1961]

ANDREI VOZNESENSKY

1933–

I am Goya
of the bare field, by the enemy's beak
gouged
till the craters of my eyes gape
I am grief

I am the tongue
of war, the embers of cities
on the snows of the year 1941
I am hunger

I Am Goya[1] [1960], *st.* 1, 2

The urge to kill, like the urge to beget,
Is blind and sinister. Its craving is set
Today on the flesh of a hare: tomorrow
it can
Howl the same way for the flesh of a
man.

Hunting a Hare[2] [1964], *st.* 5

Does each cell have a soul within it?
If so, fling open all your little doors,
And all your souls shall flutter like the
linnet
In the cages of my pores.

Dead Still[3] [1965], *st.* 4

I am myself
Among the avalanches, like the Abominable
Snowman, absolutely elusive.

Who Are We?[4] [1959], *st.* 7

Along a parabola life like a rocket flies,
Mainly in darkness, now and then on a
rainbow.

Parabolic Ballad[5] [1960]

Worms come through holes and bold
men on parabolas. *Ib.*

[1] A good example of his use of assonance: *Ya Goya . . . nagoye . . . ya gore . . . ya golos . . . goda . . . ya golod . . . ya gorlo . . . goloi.* — P. BLAKE and M. HAYWOOD, eds., *Antiworlds: Poetry by Andrei Voznesensky* [1966]
Translated by STANLEY KUNITZ.
[2] Translated by W. H. AUDEN.
[3] Translated by RICHARD WILBUR.
[4] Translated by STANLEY MOSS.
[5] Translated by W. H. AUDEN.

ANONYMOUS[1]

ANONYMOUS

1250–1700

Sumer is icumen in,
Lhude sing cuccu!
Groweth sed, and bloweth med,
And springth the wude nu —
Sing cuccu![2] *Cuckoo Song* [*c.* 1250]

[1] See also p. 149.
[2] See Vogelweide, p. 156a, and Pound, p. 987b-988a.

Ich am of Irlonde
Ant of the holy lande
Of Irlonde.
Gode sire, pray ich the,
For of saynte charite,
Come ant dance wyth me
In Irlonde.

Ich Am of Irlonde

When Adam delved and Eve span
Who was then a gentleman?
Text used by JOHN BALL *for his speech at Blackheath to the men in Wat Tyler's Rebellion* [1381]

I sing of a maiden
That is makeless;
King of all kings
To her son she ches.
Carol. I Sing of a Maiden [*15th century*]

For in my mind, of all mankind
I love but you alone.
The Nut-Brown Maid [*15th century*], *refrain*

For I must to the greenwood go,
Alone, a banished man. *Ib.*

No burial this pretty pair
Of any man receives,
Till Robin Redbreast piously
Did cover them with leaves.
The Children in the Wood, st. 16

A fool's paradise.
Paston Letters [1462], *no.* 457

Everyman, I will go with thee, and be thy guide,
In thy most need to go by thy side.
Everyman [*before* 1500], *act I, l.* 522

O Western wind, when wilt thou blow,
That the small rain down can rain?
Christ, that my love were in my arms
And I in my bed again! [*c.* 1530]

Why fearest thou thy outward foe,
When thou thyself thy harm dost feed?
Of grief, or hurt, of pain, or woe,
Within each thing is sown the seed.
From TOTTEL'S MISCELLANY, *Songs and Sonnets* [1557]

Crabbed age and youth cannot live together.
Youth is full of pleasance, age is full of care.
The Passionate Pilgrim[1] [1599]

[1] Often attributed to Shakespeare.

Love me little, love me long,
Is the burden of my song.[1]
Love Me Little [1569–1570], *refrain*

Multiplication is vexation,
Division is as bad;
The rule of three doth puzzle me,
And practice drives me mad.
Elizabethan MS [1570]

Greensleeves was all my joy,
Greensleeves was my delight;
Greensleeves was my heart of gold,
And who but Lady Greensleeves.

Alas, my Love! ye do me wrong
To cast me off discourteously:
And I have loved you so long,
Delighting in your company.
From A Handful of Pleasant Delights [1584], *refrain and st.* 1

Shall I bid her go? What, and if I do?
Shall I bid her go, and spare not?
O no, no, no, I dare not.[2]
Corydon's Farewell to Phillis, st. 2

Where griping griefs the heart would wound
And doleful dumps the mind oppress,
There music with her silver sound
With speed is wont to send redress.[3]
A Song to the Lute in Musicke, st. 1

The blinded boy that shoots so trim,[4]
From heaven down did hie.
King Cophetua and the Beggar Maid, st. 2

It was a friar of orders gray [5]
Walked forth to tell his beads.
The Friar of Orders Gray,[6] *st.* 1

[1] See Shakespeare, *Romeo and Juliet II, vi, 14*, p. 224b and Herrick, p. 320a.

[2] Paraphrased by Shakespeare in *Twelfth-Night* [1598–1600], *act II, sc. iii.*

[3] Another version is used by Shakespeare in *Romeo and Juliet* [1594–1595], *act IV, sc. v.*

[4] See Shakespeare, *Romeo and Juliet II, i, 13*, p. 223b.

[5] See Shakespeare, *The Taming of the Shrew IV, i, 148*, p. 219b.

[6] THOMAS PERCY [1728–1811] composed this ballad from various fragments of ancient ballads found in Shakespeare's plays. It appeared

Our joys as wingèd dreams do fly;
Why then should sorrow last?
Since grief but aggravates thy loss,
Grieve not for what is past.
The Friar of Orders Gray, st. 13

King Stephen was a worthy peer,
His breeches cost him but a crown.
Take Thy Old Cloak About Thee,[1] *st. 7*

It's pride that puts this country down;
Man, take thine old cloak about thee.
Ib.

A fool and his money are soon parted.
Saying current since the 16th century

April is in my mistress' face,
And July in her eyes hath place,
Within her bosom is September,
But in her heart a cold December.
From THOMAS MORLEY, *Madrigals to Four Voices . . . the First Book* [1594]

Lo here a new Aurora!
From THOMAS MORLEY, *The First Book of Canzonets* [1595]

Kill then, and bliss me,
But first come kiss me.
From THOMAS MORLEY, *The First Book of Ballets* [1595]

Shoot, false Love, I care not.
Spend thy shafts and spare not. *Ib.*

I was more true to Love than Love to me.
From JOHN DOWLAND, *The First Book of Songs or Airs* [1597]

Thulé, the period of cosmography,
Doth vaunt of Hecla, whose sulphureous fire
Doth melt the frozen clime and thaw the sky;
Trinacrian Aetna's flames ascend not higher.

These things seem wondrous, yet more wondrous I,
Whose heart with fear doth freeze, with love doth fry.
From THOMAS WEELKES, *Madrigals of Six Parts* [1600]

Jerusalem, my happy home,
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?
The Song of Mary [1601]

What poor astronomers are they
Take women's eyes for stars!
From JOHN DOWLAND, *The Third and Last Book of Songs or Airs* [1603]

O what a plague is love! How shall I bear it?
She will inconstant prove, I greatly fear it.
Phillida Flouts Me, st. 1

And let all women strive to be
As constant as Penelope.
Constant Penelope, st. 18

Fain would I change that note
To which fond Love hath charmed me.
From TOBIAS HUME, *Musical Humors* [1605]

Turn again Whittington,
Lord Mayor of London.[1]
Refrain of Bow Bells heard by Dick Whittington [*c.* 1605]

O metaphysical tobacco,
Fetched as far as from Morocco,
Thy searching fume
Exhales the rheum,
O metaphysical tobacco.[2]
From MICHAEL EAST, *The Second Set of Madrigals* [1606]

From the hag and hungry goblin
That into rags would rend ye,
And the spirit that stands by the naked man
In the book of Moons defend ye!
Tom o' Bedlam [*17th century*], *st. 1*

in his *Reliques of Ancient English Poetry* [1765].

[1] Quoted in Shakespeare, *Othello II, iii, 93.*

[1] Richard Whittington, son of a London mercer, rose to be mayor of London three times before his death in 1423.

[2] See Byron, p. 563a, and note.

With an host of furious fancies
Whereof I am commander,
With a burning spear, and a horse of air,
To the wilderness I wander.
By a knight of ghosts and shadows
I summoned am to tourney
Ten leagues beyond the wide world's end.
Methinks it is no journey.
Tom o' Bedlam, st. 8

There is a lady sweet and kind,
Was never face so pleased my mind;
I did but see her passing by,
And yet I love her till I die.
From THOMAS FORD, *Music of Sundry Kinds* [1607], *st. 1*

Cupid is wingèd and doth range,
Her country so my love doth change;
But change she earth, or change she sky,
Yet will I love her till I die. *Ib. st. 6*

Four arms, two necks, one wreathing;
Two pairs of lips, one breathing;
Two hearts that multiply
Sighs interchangeably.
From THOMAS WEELKES, *Airs or Fantastic Spirits* [1608]

Love not me for comely grace,
For my pleasing eye or face,
Nor for any outward part,
No, nor for a constant heart.
From JOHN WILBYE, *Second Set of Madrigals* [1608]

The silver swan, who living had no note,
When death approached unlocked her silent throat;
Leaning her breast against the reedy shore,
Thus sung her first and last, and sung no more:
Farewell, all joys; O death, come close mine eyes;
More geese than swans now live, more fools than wise.
From ORLANDO GIBBONS, *The First Set of Madrigals and Motets* [1612], *I*

Laïs now old, that erst attempting lass,
To goddess Venus consecrates her glass;
For she herself hath now no use of one,
No dimpled cheeks hath she to gaze upon.
She cannot see her springtime damask grace,
Nor dare she look upon her winter face.[1]
From ORLANDO GIBBONS, *The First Set of Madrigals and Motets, XIII*

Stay, O sweet, and do not rise!
The light that shines comes from thine eyes;
The day breaks not: it is my heart,
Because that you and I must part.
Stay, or else my joys will die,
And perish in their infancy.[2]
JOHN DOWLAND, *A Pilgrim's Solace* [1612]

If there is a paradise on the face of the earth,
It is this, oh! it is this, oh! it is this.[3]
Mogul Inscription in the Red Fort at Delhi [1640]

And when with envy Time, transported,
Shall think to rob us of our joys,
You'll in your girls again be courted,
And I'll go wooing in my boys.
Winifreda, st. 8

But in vain she did conjure him
To depart her presence so;
Having a thousand tongues to allure him,
And but one to bid him go.
Dulcina,[4] *st. 2*

Over the mountains and over the waves,
Under the fountains and under the graves;
Under floods that are deepest, which Neptune obey,
Over rocks that are steepest, Love will find out the way.
Love Will Find Out the Way, st. 1

Begone, dull Care! I prithee begone from me!

[1] Imitated from the Greek of Plato, *The Greek Anthology*.
See Prior, p. 388a.

[2] Attributed also to John Donne, and included in a variant in the seventh edition of his poems [1669].

[3] The translation is from Persian in Murray's *Guide to India*.

[4] This song is mentioned by IZAAK WALTON in *The Compleat Angler* [1653]. It has been ascribed to Raleigh, on very doubtful authority.

Begone, dull Care! Thou and I shall never agree.
From JOHN PLAYFORD, *Musical Companion* [1687]

Though little, I'll work as hard as a Turk,
If you'll give me employ,
To plow and sow, and reap and mow,
And be a farmer's boy.
The Farmer's Boy [*before* 1689], *st.* 2

Carriages without horses shall go,
And accidents fill the world with woe.
Prophecy attributed to Mother Shipton[1] [*17th century*]

Around the world thoughts shall fly
In the twinkling of an eye. *Ib.*

Under water men shall walk,
Shall ride, shall sleep, and talk;
In the air men shall be seen
In white, in black, and in green. *Ib.*

Iron in the water shall float
As easy as a wooden boat. *Ib.*

A swarm of bees in May
Is worth a load of hay;
A swarm of bees in June
Is worth a silver spoon;
A swarm of bees in July
Is not worth a fly.
Old English saying

When poverty comes in at the door, loves flies out the window.
Saying current since the 17th century

Please to remember the fifth of November,
Gunpowder treason and plot.
Guy Fawkes's Rhyme, traditional in England since the 17th century

BALLADS

The king sits in Dunfermline town
Drinking the blude-red wine.
Sir Patrick Spens, st. 1

To Noroway, to Noroway,
To Noroway o'er the faem;
The king's daughter o' Noroway,
'Tis thou must bring her hame.

The first word that Sir Patrick read
So loud, loud laughed he;
The neist word that Sir Patrick read
The tear blinded his e'e. *Ib. st.* 4, 5

I saw the new moon late yestreen
Wi' the auld moon in her arm;
And if we gang to sea, master,
I fear we'll come to harm. *Ib. st.* 10

O laith, laith were our gude Scots lords
To wet their cork-heel'd shoon;
But lang or a' the play was play'd
They wat their hats aboon.
Ib. st. 15

Half owre, half owre to Aberdour,
'Tis fifty fathoms deep;
And there lies gude Sir Patrick Spens,
Wi' the Scots lords at his feet!
Ib. st. 19

"And what will ye leave to your ain mither dear,
Edward, Edward?"
Edward, Edward, st. 7

"The curse of hell frae me sall ye bear,
Sic counsels ye give to me, O!" *Ib.*

Fight on, my merry men all;
For why, my life is at an end.[1]
Chevy Chase

A fairer lady there never was seen
Than the blind beggar's daughter of Bethnal Green.
The Beggar's Daughter of Bethnal Green,[2] *st.* 33

When captains courageous, whom death could not daunt,

[1] Most of the prophecies attributed to Mother Shipton — a witch and prophetess, according to tradition, who lived in Yorkshire in Tudor times — are fabrications of the seventeenth century and later.

[1] Says Johnnie, "Fight on, my merry men all,
I'm a little wounded, but I am not slain;
I will lay me down for to bleed a while,
Then I'll rise and fight with you again."
Johnnie Armstrong's Last Goodnight, st. 18; from DRYDEN'S *Miscellanies* [1702]

[2] This very house was built by the blind beggar of Bednall Green, so much talked of and sung in ballads. — SAMUEL PEPYS, *Diary* [June 26, 1663]

Did march to the siege of the city of Gaunt,
They mustered their soldiers by two and by three,
And the foremost in battle was Mary Ambree. *Mary Ambree,*[1] *st.* 1

Then let Jane Shore with sorrow sing,
That was belovèd of a king.
Jane Shore, st. 1

"I'll rest," said he, "but thou shalt walk";
So doth this wandering Jew
From place to place, but cannot rest
For seeing countries new.
The Wandering Jew, st. 9

For thirty pence our Savior was sold[2]
Among the false Jews, as I have been told;
And twenty-nine is the worth of thee,
For I think thou art one penny worser than he.
King John and the Abbot of Canterbury, st. 21

Glasgerion swore a full great oath,
By oak, and ash and thorn.[3]
Glasgerion, st. 19

In Scarlet town, where I was born,
There was a fair maid dwellin',
Made every youth cry Well-a-way!
Her name was Barbara Allen.

All in the merry month of May,
When green buds they were swellin',
Young Jemmy Grove on his deathbed lay,
For love of Barbara Allen.
Barbara Allen's Cruelty, st. 1, 2

So slowly, slowly rase she up,
And slowly she came nigh him,
And when she drew the curtain by—
"Young man, I think you're dyin'."
Ib. st. 4

True Thomas lay on Huntlie Bank;
A ferlie he spied wi' his e'e;

[1] BEN JONSON calls any virago Mary Ambree, and JOHN FLETCHER alludes to Mary Ambree in *The Scornful Lady* [1616].

[2] See George Herbert, p. 322b.

[3] See Kipling, p. 876b.

And there he saw a lady bright
Come riding down by the Eildon Tree.
Thomas the Rhymer, st. 1

"A bed, a bed," Clerk Saunders said,
"A bed for you and me!"
"Fye na, fye na," said may Margaret,
"Till anes we married be!"
Clerk Saunders, st. 2

There were twa sisters sat in a bour;
Binnorie, O Binnorie!
There came a knight to be their wooer,
By the bonnie milldams o' Binnorie.
Binnorie, st. 1

There were three ravens sat on a tree,
They were as black as they might be.

The one of them said to his make,
"Where shall we our breakfast take?"
The Three Ravens, st. 1, 2

Down there came a fallow doe
As great with young as she might go.
Ib. st. 6

She buried him before the prime,
She was dead herself ere evensong time.

God send every gentleman
Such hounds, such hawks, and such a leman. *Ib. st.* 9, 10

Mony a one for him maks mane,
But nane sall ken where he is gane:
O'er his white banes, when they are bare,
The wind sall blaw for evermair.
The Twa Corbies, st. 5

Ye Highlands and ye Lawlands,
O where hae ye been?
They hae slain the Earl of Murray,
And hae laid him on the green.
The Bonny Earl of Murray, st. 1

O waly, waly, up the bank,
And waly, waly, doun the brae,
And waly, waly, yon burnside,
Where I and my Love wont to gae!
Waly, Waly, st. 1

O waly, waly, gin love be bonnie,
A little time while it is new!
But when 'tis auld it waxeth cauld,
And fades awa' like morning dew.
Ib. st. 2

But had I wist, before I kist,
That love had been sae ill to win,
I had lock'd my heart in a case o' gowd,
And pinn'd it wi' a siller pin.
Waly, Waly, st. 5

"What gat ye to your dinner, Lord Randal, my son?
What gat ye to your dinner, my handsome young man?"
"I gat eels boil'd in broo'; mother, make my bed soon,
For I'm weary wi' hunting, and fain wald lie down."
Lord Randal

A ship I have got in the North Country
And she goes by the name of the "Golden Vanity,"
O, I fear she will be taken by a Spanish Gal-la-lee,
As she sails by the Lowlands low.
The Golden Vanity, st. 1

THE NEW ENGLAND PRIMER[1]

In Adam's fall
We sinned all.

My Book and Heart
Must never part.

Young Obadias,
David, Josias —
All were pious.

Peter denied
His Lord, and cried.

Young Timothy
Learnt sin to fly.

Xerxes did die,
And so must I.

Zaccheus he
Did climb the tree
Our Lord to see.

Our days begin with trouble here,
Our life is but a span,[2]
And cruel death is always near,
So frail a thing is man.

Now I lay me down to sleep,[1]
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

ANONYMOUS
18th century

Sabina has a thousand charms
To captivate my heart;
Her lovely eyes are Cupid's arms,
And every look a dart:
But when the beauteous idiot speaks,
She cures me of my pain;
Her tongue the servile fetters breaks
And frees her slave again.
From Amphion Anglicus [1700]

Who will change old lamps for new?
The Arabian Nights [*European Version, c. 1700*], *The History of Aladdin*

Open sesame!
Ib. The History of Ali Baba

Drive a coach and six through an Act of Parliament.
Credited to Sir Stephen Rice [1637–1715], *Chief Baron of the Exchequer, by* MACAULAY *in History of England* [1849–1861], *ch. 12*

The Campbells are comin', oho, oho.
Song [*c. 1715*]

For without money, George,
A man is but a beast:
But bringing money, thou shalt be
Always my welcome guest.
George Barnwell,[2] *II, st. 25*

[1] As early as 1691, Benjamin Harris of Boston advertised the forthcoming second impression of the *New England Primer*. The oldest known copy extant is dated 1737.

[2] See Bacon, p. 209b-210a.

[1] The first record of this prayer is found in the *Enchiridion Leonis* [A.D. 1160]. The early editions of the *Primer* give the first line of the prayer as: "Now I lay me down to take my sleep." The familiar version of the line appeared in the edition of 1784. In the edition of 1814 the second line reads, "I pray thee, Lord, my soul to keep."

[2] Inspired by GEORGE LILLO's play, *The London Merchant; or, The History of George Barnwell,* first acted in 1731.

The Girl I Left Behind Me.
Title of song [1759]

The united voice of all His Majesty's free and loyal subjects in America — liberty and property, and no stamps.
Motto of various American colonial newspapers [1765–1766]

Yankee Doodle came to town
Upon a little pony,
He stuck a feather in his hat
And called it macaroni.

Yankee Doodle, keep it up,
Yankee Doodle dandy,
Mind the music and the step,
And with the girls be handy.
Yankee Doodle,[1] *st. 1, chorus*

It's all in the day's work.
Current since the 18th century

Man may work from sun to sun,
But woman's work is never done.
Old saying

Count that day lost whose low descending sun
Views from thy hand no worthy action done.[2] *Old saying*

In good king Charles's golden days,
When loyalty no harm meant;
A furious High-Churchman I was,
And so I gain'd preferment.
Unto my flock I daily preach'd,
Kings are by God appointed,
And damned are those who dare resist,
Or touch the Lord's Anointed.
And this is law, I will maintain,
Unto my dying day, sir,
That whatsoever king shall reign,
I will be the Vicar of Bray, sir!
The Vicar of Bray [1734], *st. 1 and chorus*

Don't tread on me.
Motto of the first official American flag; first raised by Lieutenant John Paul Jones in Commodore Esek Hopkins's flagship Alfred [*December 3, 1775*]

Rebellion to tyrants is obedience to God.[1]
Motto on Thomas Jefferson's seal [*c. 1776*]

Lost is our old simplicity of times,
The world abounds with laws, and teems with crimes.
On the Proceedings Against America,[2] *st. 1*

Our cargoes of meat, drink, and clothes beat the Dutch.
Siege of Boston [1775]

There is nothing new except what is forgotten.
Attributed to Mademoiselle Bertin, milliner to Marie Antoinette [*c. 1785*]

O Paddy dear, an' did ye hear the news that's goin' round?
The shamrock is by law forbid to grow on Irish ground!
No more St. Patrick's Day we'll keep, his color can't be seen,
For there's a cruel law agin the wearin' o' the Green!
The Wearing o' the Green; or, The Shan-von-Voght

[1] This version was sufficiently popular in America in 1767 to be used in the ballad opera *The Disappointment; or, The Force of Credulity* by ANDREW BARTON.

Father and I went up to camp,
Along with Captain Goodwin;
And there we saw the men and boys,
As thick as hasty pudding.
Yankee doodle do.
Version used by ROYALL TYLER, *in The Contrast* [1790]

The origin of *Yankee Doodle* remains as mysterious as ever, unless it be deemed a positive result to have eliminated definitely every theory thus far advanced. — OSCAR GEORGE THEODORE SONNECK, *Report on the Star-Spangled Banner, Hail Columbia, America, Yankee Doodle* [1909]

[2] An earlier version (signed by JAMES BOBART, December 8, 1697) begins "Think" rather than "Count."

[1] The motto of one, I believe, of the regicides of Charles I. — *Letter from Jefferson to Edward Everett* [February 24, 1823]

Jefferson's reference probably is to John Bradshaw [1602–1659].

[2] In the *Pennsylvania Gazette* [February 8, 1775], "from a late London Magazine."

For they're hangin' men an' women there for wearin' o' the Green.

The Wearing o' the Green; or, The Shan-von-Voght

JUNIUS[1]

One precedent creates another. They soon accumulate and constitute law. What yesterday was fact, today is doctrine.

The Letters of Junius [1769–1771]. *Dedication to the English Nation*

The liberty of the press is the palladium of all the civil, political, and religious rights of an Englishman. *Ib.*

These are the gloomy companions of a disturbed imagination; the melancholy madness of poetry, without the inspiration.

Ib. 7, to Sir William Draper [*March 3, 1769*]

There are some hereditary strokes of character by which a family may be as clearly distinguished as by the blackest features of the human face.

Ib. 12, to the Duke of Grafton [*May 30, 1769*]

I believe there is yet a spirit of resistance in this country, which will not submit to be oppressed; but I am sure there is a fund of good sense in this country, which cannot be deceived.

Ib. 16, to the Printer of the Public Advertiser (*H. S. Woodfall*) [*July 19, 1769*]

We owe it to our ancestors to preserve entire those rights, which they have delivered to our care: we owe it to our posterity, not to suffer their dearest inheritance to be destroyed.

Ib. 20, to the Printer of the Public Advertiser [*August 8, 1769*]

When the constitution is openly invaded, when the first original right of the people, from which all laws derive their authority, is directly attacked, inferior grievances naturally lose their force, and are suffered to pass by without punishment or observation.

The Letters of Junius. 30, to the Printer of the Public Advertiser [*October 17, 1769*]

There is a moment of difficulty and danger at which flattery and falsehood can no longer deceive, and simplicity itself can no longer be misled.

Ib. 35,[1] *to the Printer of the Public Advertiser* [*December 19, 1769*]

They [the Americans] equally detest the pageantry of a king, and the supercilious hypocrisy of a bishop.[2] *Ib.*

There is a holy mistaken zeal in politics as well as in religion. By persuading others, we convince ourselves. *Ib.*

The least considerable man among us has an interest equal to the proudest nobleman, in the laws and constitution of his country, and is equally called upon to make a generous contribution in support of them — whether it be the heart to conceive, the understanding to direct, or the hand to execute.[3]

Ib. 37, to the Printer of the Public Advertiser [*March 19, 1770*]

We lament the mistakes of a good man, and do not begin to detest him until he affects to renounce his principles.

Ib. 41, to Lord Mansfield [*November 14, 1770*]

The injustice done to an individual is sometimes of service to the public.

[1] Pseudonym of the author of a series of letters in the London *Public Advertiser* 1769–1771 published in book form in 1772. They have been attributed to, among others, Sir Philip Francis, Lord Shelburne, Lord George Sackville, and Lord Temple.

[1] This letter is of great significance in the history of freedom of the press. The publisher was prosecuted for seditious libel, and the jury brought in a verdict of "guilty of printing and publishing only." After a second trial. Woodfall was freed on payment of costs.

[2] See Rufus Choate, p. 591a.

[3] See Gibbon, p. 466a.

Facts are apt to alarm us more than the most dangerous principles.

The Letters of Junius, 41, to Lord Mansfield

An honest man, like the true religion, appeals to the understanding, or modestly confides in the internal evidence of his conscience. The impostor employs force instead of argument, imposes silence where he cannot convince, and propagates his character by the sword.

Ib.

If individuals have no virtues, their vices may be of use to us.

Ib. 59, to the Printer of the Public Advertiser [*October 5, 1771*]

The temple of fame is the shortest passage to riches and preferment.

Ib.

NURSERY RHYMES[1]

A man of words and not of deeds
Is like a garden full of weeds.

A Man of Words and Not of Deeds

It's like a lion at the door;
And when the door begins to crack,
It's like a stick across your back;
And when your back begins to smart,
It's like a penknife in your heart;
And when your heart begins to bleed,
You're dead, and dead, and dead, indeed.

Ib.

Cock a doodle doo!
My dame has lost her shoe;
My master's lost his fiddle stick,
And knows not what to do.

Cock a Doodle Doo

[1] The rhymes of Mother Goose originated with *Mother Goose Tales* as *Contes de ma mère l'Oye* [1697] by CHARLES PERRAULT [1628–1703]. The *Tales* were first translated in 1729, the rhymes as *Mother Goose's Melody* in 1781 by ROBERT SAMBER, and published in London by John Newbery [1713–1767], who originated the publication of children's books. There are many other collections and versions of the rhymes, like *Gammer Gurton's Garland* [1784], which also included older rhymes of English origin.

Three blind mice, see how they run!
They all ran after the farmer's wife,
She cut off their tails with a carving-knife,
Did you ever see such a sight in your life,
As three blind mice?

Three Blind Mice

A frog he would a-wooing go.
Sing heigh-ho says Rowley.

A Frog He Would A-Wooing Go

With a rowley powley gammon and spinach,
Heigh-ho says Anthony Rowley.

Ib. chorus

Old King Cole
Was a merry old soul,
And a merry old soul was he,
He called for his pipe,
And he called for his bowl,
And he called for his fiddlers three.

Old King Cole

The King of France went up the hill
With forty thousand men;
The King of France came down the hill
And ne'er went up again.

The King of France

Jack Sprat could eat no fat,
His wife could eat no lean;
And so betwixt them both,
They licked the platter clean.

Jack Sprat

Rain, rain, go away,
Come again another day.

Rain, Rain

Pat-a-cake, pat-a-cake, baker's man,
Bake me a cake as fast as you can;
Pat it and prick it, and mark it with B,
Put it in the oven for baby and me.

Pat-a-Cake

The lion and the unicorn
Were fighting for the crown;
The lion beat the unicorn
All round about the town.
Some gave them white bread,
And some gave them brown;

Some gave them plum cake,
And sent them out of town.
The Lion and the Unicorn

Little Jack Horner sat in the corner,
Eating a Christmas pie.
He put in his thumb, and pulled out a plum,
And said, "What a good boy am I!"
Little Jack Horner

London Bridge is broken down,
My fair lady. *London Bridge*

Tell tale tit,
Your tongue shall be slit,
And all the dogs in our town
Shall have a bit.
Tell Tale Tit

As I was going to St. Ives,
I met a man with seven wives,
Each wife had seven sacks,
Each sack had seven cats,
Each cat had seven kits:
Kits, cats, sacks, and wives,
How many were there going to St. Ives?
As I Was Going to St. Ives

The man in the wilderness asked of me
How many strawberries grew in the sea.
I answered him as I thought good,
"As many as red herrings grow in the wood."
The Man in the Wilderness

Ladybug, ladybug, fly away home,
Your house is on fire, and your children will burn. *Ladybug, Ladybug*

Hickory dickory dock,
The mouse ran up the clock,
The clock struck one,
The mouse ran down;
Hickory dickory dock.
Hickory Dickory Dock

Baa, baa, black sheep,
Have you any wool?
Yes, sir, yes, sir,
Three bags full:
One for my master,
And one for my dame,
And one for the little boy
Who lives down the lane.
Baa, Baa, Black Sheep

Mary, Mary, quite contrary,
How does your garden grow?
With silver bells, and cockleshells,
And pretty maids all in a row.
Mary, Mary, Quite Contrary

Oranges and lemons,
Say the bells of St. Clement's.
When will you pay me?
Say the bells of Old Bailey.
When I grow rich,
Say the bells of Shoreditch.
Oranges and Lemons

Here comes a candle to light you to bed,
Here comes a chopper to chop off your head. *Ib.*

"Who killed Cock Robin?"
"I," said the sparrow,
"With my bow and arrow,
I killed Cock Robin." [1]
Who Killed Cock Robin?

"Who saw him die?"
"I," said the fly,
"With my little eye,
I saw him die." *Ib.*

This little pig went to market;
This little pig stayed home;
This little pig had roast beef;
This little pig had none;
And this little pig cried, Wee, wee, wee!
All the way home. *This Little Pig*

Little boy blue, come blow your horn,
The sheep's in the meadow, the cow's in the corn;
But where is the boy who looks after the sheep?
He's under the haystack fast asleep.
Will you wake him? No, not I,
For if I do, he'll be sure to cry.
Little Boy Blue

Simple Simon met a pieman
Going to the fair:
Says Simple Simon to the pieman,
"Let me taste your ware."
Simple Simon

Ding dong bell,
The cat is in the well.

[1] See Byron, p. 562b.

Who put her in?
Little Johnny Green.

Plato's Song

Little Tom Tucker
Sings for his supper;
What shall he eat?
White bread and butter.
How will he cut it
Without e'er a knife?
How will he be married
Without e'er a wife?

Little Tom Tucker

Crosspatch, draw the latch,
Set by the fire and spin:
Take a cup and drink it up,
Then call your neighbors in.

Cross Patch

High diddle diddle
The cat and the fiddle,
The cow jumped over the moon;
The little dog laughed
To see such craft
And the dish ran away with the spoon.

High Diddle Diddle

Three wise men of Gotham
Went to sea in a bowl:
And if the bowl had been stronger,
My song had been longer.

Three Wise Men of Gotham

Jack and Jill went up the hill
To fetch a pail of water;
Jack fell down and broke his crown,
And Jill came tumbling after.

Jack and Jill

Seesaw, Margery Daw,
Jacky shall have a new master;
Jacky must have but a penny a day,
Because he can work no faster.

Seesaw, Margery Daw

Taffy was a Welshman, Taffy was a thief;
Taffy came to my house and stole a piece of beef.
I went to Taffy's house, Taffy wasn't in;
Taffy came to my house and stole a marrowbone.

Taffy Was a Welshman

The Queen of Hearts
She made some tarts,
All on a summer's day;
The Knave of Hearts
He stole the tarts,
And took them clean away.

The Queen of Hearts

Bye baby bunting,
Daddy's gone a-hunting,
Gone to get a rabbit skin
To wrap the baby bunting in.

Bye Baby Bunting

Come, let's to bed,
Says Sleepyhead;
Tarry awhile, says Slow;
Put on the pot,
Says Greedy-gut,
We'll sup before we go.

Let's to Bed

Four and twenty tailors went to kill a snail,
The best man among them durst not touch her tail.
She put out her horns like a little Kyloe cow,
Run, tailors, run, or she'll kill you all e'en now.

Four and Twenty Tailors

Goosey goosey gander,
Whither shall I wander?
Upstairs and downstairs,
And in my lady's chamber;
There I met an old man who wouldn't say his prayers;
I took him by the left leg
And threw him down the stairs.

Goosey Goosey Gander

Sing a song of sixpence,
A pocket full of rye,
Four and twenty blackbirds,
Baked in a pie;
When the pie was opened,
The birds began to sing;
Wasn't that a dainty dish
To set before a king?

The king was in his countinghouse
Counting out his money;
The queen was in the parlor
Eating bread and honey;
The maid was in the garden
Hanging out the clothes,

Along came a blackbird,
And snipped off her nose.
Sing a Song of Sixpence

There was an old woman who lived in a shoe,
She had so many children she didn't know what to do;
She gave them some broth without any bread,
She whipped them all soundly and put them to bed.
There Was an Old Woman

Ride a cockhorse to Banbury Cross,
To see a fine lady upon a white horse;
Rings on her fingers and bells on her toes,
She shall have music wherever she goes.
Ride a Cockhorse

Tom, Tom, the piper's son,
He learned to play when he was young.
But all the tune that he could play
Was "Over the hills and far away." [1]
Tom, Tom, the Piper's Son

Tom, Tom, the piper's son,
Stole a pig, and away he run;
The pig was eat, and Tom was beat,
And Tom went howling down the street. *Ib.*

"Where are you going to, my pretty maid?"
"I'm going a-milking, sir," she said.
Where Are You Going To, My Pretty Maid?

"My face is my fortune, sir," she said.
Ib.

"Nobody asked you, sir," she said.
Ib.

One a penny, two a penny, hot cross buns;
If you have no daughters, give them to your sons. *Hot Cross Buns*

Pease-porridge hot, pease-porridge cold,
Pease-porridge in the pot, nine days old.
Pease-Porridge Hot

Curlylocks, Curlylocks,
Wilt thou be mine?
Thou shalt not wash dishes
Nor yet feed the swine,
But sit on a cushion
And sew a fine seam,
And feed upon strawberries,
Sugar and cream. *Curlylocks*

I had a little nut tree, nothing would it bear
But a silver nutmeg and a golden pear;
The king of Spain's daughter came to visit me,
And all for the sake of my little nut tree. *I Had a Little Nut Tree*

Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall;
All the king's horses
And all the king's men
Couldn't put Humpty Dumpty together again. *Humpty Dumpty*

Little Bo-peep has lost her sheep,
And cannot tell where to find them;
Leave them alone, and they'll come home,
And bring their tails behind them.
Little Bo-peep

Little Polly Flinders
Sat among the cinders,
Warming her pretty little toes.
Her mother came and caught her,
And whipped her little daughter
For spoiling her nice new clothes.
Little Polly Flinders

There was an old woman tossed in a blanket,
Seventeen times as high as the moon;
But where she was going no mortal could tell,
For under her arm she carried a broom.
Old woman, old woman, old woman, said I,
Whither, ah whither, ah whither so high?
To sweep the cobwebs from the sky,
And I'll be with you by and by.
There Was an Old Woman

The north wind doth blow,
And we shall have snow,
And what will poor robin do then, Poor thing?
He'll sit in a barn,
To keep himself warm,

[1] See D'Urfey, p. 384a, and Gay, p. 401b.

And hide his head under his wing,
Poor thing!
The North Wind Doth Blow

Old mother Hubbard
Went to the cupboard,
To fetch her poor dog a bone;
But when she came there
The cupboard was bare,
And so the poor dog had none.
Old Mother Hubbard

Pussy cat, pussy cat, where have you been?
I've been to London to look at the queen.
Pussy cat, pussy cat, what did you there?
I frightened a little mouse under the chair. *Pussy Cat*

Peter Piper picked a peck of pickled peppers;
A peck of pickled peppers Peter Piper picked.
If Peter Piper picked a peck of pickled peppers,
Where's the peck of pickled peppers Peter Piper picked?
Peter Piper

Monday's child is fair of face,
Tuesday's child is full of grace,
Wednesday's child is full of woe,
Thursday's child has far to go,
Friday's child is loving and giving,
Saturday's child has to work for its living,
But a child that's born on the Sabbath day
Is fair and wise and good and gay.
Monday's Child Is Fair of Face

Solomon Grundy,
Born on a Monday,
Christened on Tuesday,
Married on Wednesday,
Took ill on Thursday,
Worse on Friday,
Died on Saturday,
Buried on Sunday:
This is the end
Of Solomon Grundy.
Solomon Grundy

What are little boys made of?
Snips and snails, and puppy dogs' tails;
That's what little boys are made of.
What Are Little Boys Made Of?

What are little girls made of?
Sugar and spice, and everything nice;
That's what little girls are made of.
Ib.

Hickety pickety, my black hen,
She lays eggs for gentlemen.
Gentlemen come every day
To see what my black hen doth lay.
Hickety Pickety

Little Miss Muffet
Sat on a tuffet,
Eating some curds and whey.
Along came a spider,
And sat down beside her,
And frightened Miss Muffet away.
Little Miss Muffet

Peter, Peter Pumpkin-Eater,
Had a wife and couldn't keep her.
He put her in a pumpkin shell,
And there he kept her very well.
Peter, Peter Pumpkin-Eater

Jack, be nimble,
Jack, be quick,
Jack, jump over the candlestick.
Jack Be Nimble

There was a crooked man, and he went a crooked mile,
He found a crooked sixpence against a crooked stile;
He bought a crooked cat, which caught a crooked mouse,
And they all lived together in a little crooked house.
There Was a Crooked Man

Diddle diddle dumpling, my son John,
He went to bed with his stockings on;
One shoe off, one shoe on;
Diddle diddle dumpling, my son John.
Diddle Diddle Dumpling

Rub-a-dub-dub,
Three men in a tub,
And who do you think they be?
The butcher, the baker,

The candlestick-maker;
Turn 'em out, knaves all three!
Rub-a-Dub-Dub

I saw three ships come sailing by,
Come sailing by, come sailing by,
I saw three ships come sailing by,
On New Year's Day in the morning.
I Saw Three Ships

In fir tar is,
In oak none is.
In mud eel is,
In clay none is.
Goats eat ivy.
Mares eat oats. *In Fir Tar Is*

Lucy Locket lost her pocket,
Kitty Fisher found it;
There was not a penny in it,
But a ribbon round it. *Lucy Locket*

There were three jolly huntsmen,
As I have heard them say,
And they would go a-hunting
Upon St. David's Day.
There Were Three Jolly Huntsmen

All day they hunted,
And nothing did they find,
But a ship a-sailing,
A-sailing with the wind. *Ib.*

O do you know the muffin man,
The muffin man, the muffin man,
O do you know the muffin man,
That lives in Drury Lane?
The Muffin Man

To market, to market, to buy a fat pig,
Home again, home again, jiggety-jig.
To Market, To Market

Doctor Foster went to Gloucester
In a shower of rain;
He stepped in a puddle, up to his middle,
And never went there again.
Doctor Foster

There was an old woman
Lived under a hill;
And if she's not gone,
She lives there still.
There Was an Old Woman

There was a little man, and he had a little gun,
And his bullets were made of lead, lead, lead;
He went to the brook, and saw a little duck,
And shot it through the head, head, head.
There Was a Little Man

Lavender's blue, dilly dilly, lavender's green;
When I am king, dilly dilly, you shall be queen. *Lavender's Blue*

A dillar, a dollar,
A ten o'clock scholar,
What makes you come so soon?
You used to come at ten o'clock,
And now you come at noon.
A Dillar, a Dollar

I had a little pony,
His name was Dapple Gray;
I lent him to a lady
To ride a mile away.
She whipped him, she slashed him,
She rode him through the mire;
I would not lend my pony now
For all the lady's hire.
I Had a Little Pony

Polly, put the kettle on,
Polly, put the kettle on,
Polly, put the kettle on,
We'll all have tea.

Sukey, take it off again,
Sukey, take it off again,
Sukey, take it off again,
They've all gone away.
Polly, Put the Kettle On

Little Tommy Tittlemouse
Lived in a little house;
He caught fishes
In other men's ditches.
Little Tommy Tittlemouse

The farmer in the dell, the farmer in the dell,
Heigho! the derry oh, the farmer in the dell. *The Farmer in the Dell*

Hark! Hark! The dogs do bark,
The beggars are coming to town;

Some in rags, some in tags,
And some in velvet gowns.
Hark! Hark!

Ten little Indians standing in a line —
One went home, and then there were nine.
Ten Little Indians

When good King Arthur ruled this land,
He was a goodly king,
He bought three pecks of barley meal,
To make a bag pudding.
Good King Arthur

One misty, moisty morning,
When cloudy was the weather,
I chanced to meet an old man
Clothed all in leather;
He began to compliment,
And I began to grin —
"How do you do?" and "How do you do?"
And "How do you do?" again!
One Misty, Moisty Morning

Bobby Shaftoe's gone to sea,
Silver buckles on his knee;
He'll come back and marry me,
Pretty Bobby Shaftoe.

Bobby Shaftoe's fat and fair,
Combing down his yellow hair;
He's my love forevermore,
Pretty Bobby Shaftoe.
Bobby Shaftoe

Fe fi fo fum!
I smell the blood of an Englishman;
Be he alive or be he dead,
I'll grind his bones to make my bread.
Fe Fi Fo Fum

Sing, sing! What shall I sing?
The cat's run away with the pudding-bag string.
Sing, Sing! What Shall I Sing?

Shoe the horse, shoe the mare,
But let the little colt go bare.
Shoe the Horse

There was a man in our town,
And he was wondrous wise;
He jumped into a bramble bush
And scratched out both his eyes.
There Was a Man in Our Town

There were two blackbirds,
Sitting on a hill,
The one named Jack,
The other named Jill;
Fly away, Jack! Fly away, Jill!
Come again, Jack! Come again, Jill!
Two Blackbirds

This is the farmer sowing the corn,
That kept the cock that crowed in the morn,
That waked the priest all shaven and shorn,
That married the man all tattered and torn,
That kissed the maiden all forlorn,
That milked the cow with the crumpled horn,
That tossed the dog
That worried the cat
That killed the rat
That ate the malt
That lay in the house that Jack built.
The House That Jack Built

ANONYMOUS
1800–

Christmas is coming, the geese are getting fat,
Please to put a penny in the old man's hat;
If you haven't got a penny, a ha'penny will do,
If you haven't got a ha'penny, God bless you!
Beggar's rhyme

From ghoulies and ghosties and long-leggety beasties
And things that go bump in the night,
Good Lord, deliver us!
Scottish prayer

Rest and be thankful.
Inscription on stone seat in the Scottish Highlands, and title of one of Wordsworth's poems

The wisdom of many and the wit of one.
Definition of a proverb [1]

[1] Probably based on the definition of a proverb which Lord John Russell gave one morning at breakfast at Mardock's: "One man's wit, and all men's wisdom." — *Memoirs of Sir James Mackintosh* [1765–1832], *vol. I, p. 473*

Sister Anne, do you see any one coming?

The anxious cry of Fatima, one of the wives of Bluebeard

The woods are full of them.

Quoted by ALEXANDER WILSON, *American Ornithology* [1808], *preface*

The cunning seldom gain their ends;
The wise are never without friends.

The Fox and the Hen, moral. From JOHN PIERPONT, *Young Reader* [1843]

Oh, ye'll tak' the high road an' I'll tak' the low road,
An' I'll be in Scotland before ye;
But I and my true love will never meet again,
On the bonnie, bonnie banks o' Loch Lomond.

Loch Lomond, refrain

Went out to milk and I didn't know how,
I milked the goat instead of the cow;
A monkey sittin' on a pile of straw
A-winkin' at his mother-in-law.
Turkey in the straw, turkey in the hay,
Roll 'em up and twist 'em up a high tuckahaw,
And hit 'em up a tune called Turkey in the Straw.

Turkey in the Straw,[1] *st. 1 and refrain*

Sugar in the gourd and honey in the horn,
I never was so happy since the hour I was born. *Ib. st. 6*

God rest you merry, gentlemen,
Let nothing you dismay;
Remember Christ our Savior,
Was born on Christmas Day. *Carol*

The holly and the ivy,
When they are both full grown,
Of all the trees that are in the wood,
The holly bears the crown:

[1] The classical American rural tune . . . steps around like an apple-faced farmhand . . . as American as Andrew Jackson, Johnny Appleseed, and Corn on the Cob. — CARL SANDBURG, *The American Songbag* [1927]

The rising of the sun
And the running of the deer,
The playing of the merry organ,
Sweet singing in the choir.

Carol. The Holly and the Ivy, st. 1 and refrain

With drums and guns, and guns and drums
The enemy nearly slew ye.
My darling dear, you look so queer,
Oh, Johnny, I hardly knew ye.

Irish folk song, st. 1

Where are the legs with which you run,
When you went to carry a gun?
Indeed your dancing days are done —
Oh, Johnny, I hardly knew ye.

Ib. st. 3

The press lives by disclosures.

The London Times [1851]

Women and children first.

The Birkenhead Drill[1] [*February 26, 1852*]

Up and down the City Road,
In and out the Eagle,
That's the way the money goes —
Pop goes the weasel!

Pop Goes the Weasel[2] [*c. 1853*]

It is a newspaper's duty to print the news and raise hell.

The Chicago Times [1861]

Free soil, free men, free speech, Frémont.[3]

Republican party rallying cry [1856]

Dirty work at the crossroads.

Attributed[4] *to* WALTER MELVILLE'S *melodrama The Girl Who Took the Wrong Turning; or, No Wedding Bells for Him*

[1] The women and children were the first to be removed from the sinking ship *Birkenhead*.

[2] The weasel was a hatter's tool, and "pop" was a term meaning to pawn or "hock." The Eagle was a music hall in the City Road. The song is attributed to W. R. MANDALE.

[3] John Charles Frémont [1813–1890] was the party's candidate for President.

[4] In *Notes and Queries* (London).

The goose hangs high.[1]
Common saying

All I want of you is a little seevility, and that of the commonest goddamnedest kind.[2]
The New Bedford Classic, as reported in ZEPHANIAH W. PEASE, *The History of New Bedford* [1918]. *Supposed to be said by the mate of a whaler to his ill-humored captain*

You-all means a race or section,
Family, party, tribe, or clan;
You-all means the whole connection
Of the individual man.
You-All; from The Richmond Times-Dispatch

Some talk of Alexander, and some of Hercules;
Of Hector, and Lysander, and such great names as these;
But of all the world's brave heroes, there's none that can compare
With a tow, row, row, row, row, row for the British Grenadier.
The British Grenadiers

From the halls of Montezuma,
To the shores of Tripoli,
We fight our country's battles
On the land as on the sea.
U.S. Marines' Song, st. 1

There is a tavern in the town,
And there my true love sits him down,
And drinks his wine with laughter and with glee,
And never, never thinks of me.
There Is a Tavern in the Town, st. 1

Adieu, adieu, kind friends, adieu, adieu, adieu,
I can no longer stay with you.

I'll hang my harp on a weeping willow-tree,[1]
And may the world go well with thee.
There Is a Tavern in the Town, refrain

I belong to that highly respectable tribe
Which is known as the Shabby Genteel . . .
Too proud to beg, too honest to steal.
The Shabby Genteel; sung by Sol Smith Russell [1848–1901] *in A Poor Relation*

The sons of the prophet are brave men and bold,
And quite unaccustomed to fear,
But the bravest by far in the ranks of the Shah
Was Abdullah Bulbul Amir.
Abdullah Bulbul Amir, st. 1

Now the heroes were plenty and well known to fame
In the troops that were led by the Czar,
And the bravest of these was a man by the name
Of Ivan Petrofski Skevar. *Ib. st. 3*

Is that Mr. Reilly, can anyone tell?
Is that Mr. Reilly that owns the hotel?
Well, if that's Mr. Reilly, they speak of so highly,
Upon me soul, Reilly, you're doin' quite well.
Is That Mr. Reilly?[2] [1882], *chorus*

Sow a thought, and you reap an act;
Sow an act, and you reap a habit;
Sow a habit, and you reap a character;
Sow a character, and you reap a destiny.
Quoted by SAMUEL SMILES [1812–1904], *Life and Labor* [1887]

Now is the time for all good men to come to the aid of the party.
Practice sentence used in typewriting[3]

[1] Originally, perhaps, "the goose *honks* high" — it cries and flies high. Wild geese fly higher when the weather is fine or promises to be fine. Hence, the prospects are bright; everything is favorable. — *Century Dictionary*

[2] Another traditional version, repudiated by New Bedford authority, is that the skipper said: "All I want out of you is silence, and damn little of that."

[1] See *Psalm 137*, p. 22b.

[2] Assumed to be the origin of "the life of Riley," meaning an easy time.

[3] Charles Weller, a court reporter, originated this expression in . . . 1867 to test the efficiency

The quick brown fox jumps over the lazy dog.
Practice sentence used in typewriting

As Maine goes, so goes the nation.[1]
American political maxim [*c.* 1888]

Slide, Kelly, Slide.
Title of song by J. W. KELLY [1889]

Oh, Shenandoah, I long to hear you.
Away, you rolling river,
Oh Shenandoah, I long to hear you.
Away, I'm bound away
'Cross the wide Missouri.[2] *Chantey*

Swing low, sweet chariot,
Comin' for to carry me home;
I looked over Jordan, an' what did I see?
A band of angels coming after me,
Comin' for to carry me home.
Negro spiritual

God gave Noah the rainbow sign.
No more water, the fire next time! [3]
Negro spiritual

Ladling the butter from adjacent tubs,
Stubbs butters Freeman, Freeman butters Stubbs.
Variously quoted [*c.* 1890], *alluding to the mutual praise of two Oxford historians*

Lizzie Borden took an ax
And gave her mother forty whacks;
When she saw what she had done
She gave her father forty-one!
Rhyme popular after the murder trial of Lizzie Borden, Fall River, Massachusetts [*June* 1893]

The little cares that fretted me,
I lost them yesterday,

Among the fields above the sea,
Among the winds at play.
Out in the Fields [1]

Out in the fields with God! *Ib.*

Remember the Maine! [2]
Slogan, Spanish-American War [1898]

Frankie and Johnny were lovers, my gawd, how they could love,
Swore to be true to each other, true as the stars above;
He was her man, but he done her wrong.
Frankie and Johnny,[3] *st.* 1

The halls of fame are open wide
And they are always full;
Some go in by the door called "push,"
And some by the door called "pull."
Quoted by Stanley Baldwin [1867–1947] *in a speech in the House of Commons*

The codfish lays ten thousand eggs,
The homely hen lays one.
The codfish never cackles
To tell you what she's done.
And so we scorn the codfish,
While the humble hen we prize,
Which only goes to show you
That it pays to advertise.
It Pays to Advertise

One white foot — try him,
Two white feet — buy him,
Three white feet — look well about him;
Four white feet — go without him.[4]
Rhyme for a horse-buyer

---

of the first practical typewriter which his friend Christopher Sholes had constructed. — *Life* [April 11, 1955]

[1] As Maine goes, so goes Vermont. — JAMES FARLEY, *statement to press* [November 4, 1936] *after predicting that Roosevelt would carry 46 states in the presidential election.*

[2] See Robert Frost, p. 929b.

[3] See James Baldwin, p. 1081a.

[1] Published in the Boston *Sunday Globe* April 30, 1899, credited to *St. Paul's Magazine* but not discovered there. Erroneously attributed to E. B. Browning and Imogen Guiney.

[2] On February 15, 1898, the American battleship *Maine* was blown up in Havana harbor, Cuba.

[3] Traditional ballad; there are innumerable versions and verses.
See Shakespeare, p. 220b, and note.

[4] Three white feet and a white nose,
Rip off his skin and throw him to the crows.
New Hampshire version of last two lines

An apple a day keeps the doctor away.
Current since the 19th century

Time is of the essence. *Saying*

The three most beautiful things in the world: a full-rigged ship, a woman with child, and a full moon. *Saying*

All the world is queer save me and thee; and sometimes I think thee is a little queer.
Attributed to a Quaker, speaking to his wife

Everyone has at least one sermon in him. *Saying*

Man is the only animal that eats when he is not hungry, drinks when he is not thirsty, and makes love at all seasons. *Remark*

You can always tell a Harvard man, but you can't tell him much.
Attributed to James Barnes [1866–1936]

I seen my duty and I done it.
Current since the 19th century

Keeping up with the Joneses.
Popular saying

Paying through the nose.[1]
Popular phrase for excessive payment

Doesn't amount to Hannah Cook.[2]
Saying common in Maine and on Cape Cod

Hit's a lot worse to be soul-hungry than to be body-hungry.
A Kentucky mountain woman asking for her granddaughter to be admitted to Berea College high school [c. 1900]. Quoted by Carl R. Woodward *in The Wonderful World of Books, edited by Alfred Stefferud* [1953]

[1] Grimm says that Odin had a poll tax which was called in Sweden a nose tax; it was a penny per nose, or poll. — *Deutsche Rechts Alterthümer*

[2] Variously explained as a character who once lived on Campobello Island; a corruption of a phrase in Indian dialect; and a comparison with the worthlessness (for navigation) of a cook on board ship.

There ain't no such animal.
Comment of a New Jersey farmer looking at a dromedary at a circus: cartoon in Life, November 7, 1907, credited to Everybody's Magazine

How old is Ann?
Popular saying in the early 20th century [1]

The Pyramids first, which in Egypt were laid;
Next Babylon's Garden, for Amytis made;
Then Mausolos' Tomb of affection and guilt;
Fourth, the Temple of Dian in Ephesus built;
The Colossus of Rhodes, cast in brass, to the Sun;
Sixth, Jupiter's Statue, by Phidias done;
The Pharos of Egypt comes last, we are told,
Or the Palace of Cyrus, cemented with gold.
Seven Wonders of the Ancient World

Use it up, wear it out;
Make it do, or do without.
New England maxim

Earned a precarious living by taking in one another's washing.
Saying

Something old, something new,
Something borrowed, something blue,
And a lucky sixpence in her shoe.[2]
Wedding rhyme

God looks after fools, drunkards, and the United States. *Epigram*

Oh, why don't you work
Like other men do?
How the hell can I work
When there's no work to do?
Hallelujah, I'm a Bum [c. 1907]

[1] This question became well known when *The New York Press,* October 16, 1903, printed the problem: "Mary is 24 years old. She is twice as old as Ann was when Mary was as old as Ann is now. How old is Ann?" The answer is that Ann is 18.

[2] There are variants for the less familiar last line, such as "And a silver sixpence in each shoe."

Old soldiers never die;
They only fade away! [1]
War song, British Army [1914–1918]

She was poor but she was honest,
And her parents was the same,
Till she met a city feller,
And she lost her honest name.
War song [1914–1918]

It's the same the whole world over,
It's the poor wot gets the blame,
It's the rich wot gets the pleasure,
Ain't it all a bloomin' shame?
Ib. chorus

Fifty million Frenchmen can't be wrong.[2]
Saying popular with American soldiers during World War I [1917–1918]

Don't sell America short.[3]
Popular American saying [1925–1929]

Lord, through this hour
Be Thou our Guide,
So by Thy power
No foot shall slide.
Westminster Chimes

Climb high
Climb far
Your goal the sky
Your aim the star.
Inscription on Hopkins Memorial Steps, Williams College, Williamstown, Massachusetts

Mother, may I go out to swim?
Yes, my darling daughter:
Hang your clothes on a hickory limb
And don't go near the water.
Rhyme

See the happy moron,
He doesn't give a damn.
I wish I were a moron —
My God, perhaps I am!
Rhyme

Work and pray, live on hay,
You'll get pie in the sky when you die.
The Preacher and the Slave [1]

The difficult we do immediately. The impossible takes a little longer.
Slogan of United States Army Air Forces

Kilroy was here.[2]
Army saying, World War II

Hurry up and wait. *Ib.*

SNAFU (Situation Normal All Fouled Up). *Ib.*

G.I. Joe.
World War II term for infantryman [3]

And when he goes to heaven
To Saint Peter he will tell:
Another Marine reporting, sir;
I've served my time in hell!
Epitaph on grave of Pfc. Cameron of the Marine Corps, Guadalcanal [1942]

Stay with me, God. The night is dark,
The night is cold: my little spark
Of courage dies. The night is long;
Be with me, God, and make me strong.
A Soldier — His Prayer,[4] *st.* 1

[1] See Douglas MacArthur, p. 959a.

[2] Sometimes "forty" or "thirty" is heard instead of "fifty." When Texas Guinan and her troupe were refused entry into France in 1931, she was quoted as saying: "It goes to show that fifty million Frenchmen *can* be wrong." She promptly renamed her show *Too Hot for Paris,* and toured the United States with it.

[3] The phrase may have stemmed from "Never be a bear on the United States," attributed variously to JUNIUS S. MORGAN [1813–1890] and J. P. MORGAN [1837–1913].

[1] Attributed to Joe Hill in the 1927 edition of *I.W.W. Songs.*

[2] See Faulkner, p. 1040a.

[3] This name, chosen for the soldier in Lieutenant DAVE BREGER's comic strip for *Yank,* the Army weekly, first appeared in the issue of June 17, 1942. Writing in *Time* [February 26, 1945], Lieutenant Breger said: "I decided on 'G.I. Joe,' the 'G.I.' [Government Issue] because of its prevalence in Army talk, and the 'Joe' for the alliterative effect."

[4] This poem, found on a scrap of paper in a slit trench in Tunisia during the battle of El Agheila, was printed in *Poems from the Desert,* by members of the British Eighth Army [1944].

We sure liberated the hell out of this place.

American soldier in the ruins of a French village, 1944; quoted by MAX MILLER, *The Far Shore* [1945]

Spartan simplicity must be observed. Nothing will be done merely because it contributes to beauty, convenience, comfort, or prestige.

From the Office of the Chief Signal Officer, U.S. Army [*May 29, 1945*]

Soldiers who wish to be a hero
Are practically zero,
But those who wish to be civilians,
Jesus, they run into the millions.

Army latrine inscription. Quoted by NORMAN ROSTEN, *The Big Road* [1945]

We, the peoples of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal right of men and women and of nations large and small . . .

And for these ends to practice tolerance and live together in peace with one another as good neighbors . . .

Have resolved to combine these efforts to accomplish our aims.

Charter of the United Nations [*June 1945*], *preamble* [1]

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.

Constitution of the United Nations Educational, Scientific and Cultural Organization [1946]

We are not dealing simply with a military or scientific problem but with a problem in statecraft and the ways of the human spirit.

Report on the International Control of Atomic Energy [1] [*March 16, 1946*]

Relief from the terrible fear which can do so much to engender the very thing feared. *Ib.*

Education is what you have left over after you have forgotten everything you have learned. *Saying*

Till Hell freezes over. *Saying*

A club is a place where twenty men pay for the pleasure of one. *Saying*

One man, one vote.

Civil rights slogan

We shall overcome, we shall overcome,
We shall overcome some day
Oh, deep in my heart I do believe
We shall overcome some day.

Civil rights song [1960] [2]

EPITAPHS

A zealous locksmith died of late,
And did arrive at heaven gate,
He stood without and would not knock,
Because he meant to pick the lock.

Epitaph upon a Puritanical Locksmith; from WILLIAM CAMDEN, *Remains Concerning Britain* [1637]

All the brothers were valiant, and all the sisters virtuous.

From the inscription on the tomb of the Duchess of Newcastle in Westminster Abbey [1673]

[1] The preamble is based on a draft by JAN CHRISTIAN SMUTS [1870–1950].

[1] Prepared for the U.S. Department of State by a board of consultants: Chester I. Barnard, J. Robert Oppenheimer, Charles A. Thomas, Harry A. Winne, and David E. Lilienthal, chairman.

[2] The song originated on slave plantations in pre-Civil War days. It became a formal Baptist hymn around 1900, called "I'll Overcome Some Day" by the adapter, C. Albert Tindley. It became a protest theme when used by colored workers in 1946 on picket lines in Charleston, S.C.

A house she hath, 'tis made of such good fashion,
The tenant ne'er shall pay for reparation,
Nor will the landlord ever raise her rent
Or turn her out of doors for nonpayment;
From chimney tax this cell is free,
To such a house who would not tenant be?
For Rebecca Bogess, Folkestone [*August 22, 1688*]

It is so soon that I am done for,
I wonder what I was begun for.
For a child aged three weeks, Cheltenham Churchyard

Here lie I, Martin Elginbrodde:
Ha'e mercy o' my soul, Lord God,
As I wad do, were I Lord God
And ye were Martin Elginbrodde.
Aberdeen Churchyard. From GEORGE MACDONALD, *David Elginbrod* [1862], *ch. 13*

Immaturus obi: sed tu felicior annos
Vive meos, Bona Republica! Vive tuos.
[I died young; but thou, O Good Republic, be more fortunate,
Live out my years! Live your own.]
Inscription furnished by Nathaniel Cross, classics professor at the University of Nashville, on the tomb of explorer Meriwether Lewis [1774–1809]

This is the grave of Mike O'Day
Who died maintaining his right of way.
His right was clear, his will was strong,
But he's just as dead as if he'd been wrong.
20th century

FRENCH

Revenons à nos moutons [Let us return to our sheep — i.e., subject].
Maître Patnelin (*15th century farce*)

Il ne faut pas être plus royaliste que le roi [One must not be more royalist than the king].
Saying from the time of Louis XVI

Ça ira, ça tiendra [That will be, that will last].
Revolutionary song, based on a phrase of Benjamin Franklin's

Liberté! Egalité! Fraternité! [Liberty! Equality! Fraternity!]
Phrase dating from before the French Revolution, officially adopted in 1793

Tout passe, tout casse, tout lasse [Everything passes, everything perishes, everything palls]. *Proverb*

Ah, les bons vieux temps où nous étions si malheureux! [Oh, the good old times when we were so unhappy!]
Saying

L'amour, l'amour fait tourner le monde [It's love, it's love that makes the world go round]. *Song*

Index of Authors

INDEX OF AUTHORS

Abelard, Peter (1079–1142) . 154
Abrantès, Andoche Junot, Duc d' (1771–1813)
note 96
Abrantès, Laure Junot, Duchesse d' (1784–1838)
note 132
Abu Mohammed Kasim Ben Ali Hariri (1054–1122) . . . 154
Accius, Lucius (170–86 B.C.) . 109
Acheson, Dean (1893–) . . 1025
Acton, John Emerich Edward Dalberg-Acton, Lord (1834–1902) 749
Adams, Charles Francis (1807–1886) 619
Adams, Franklin Pierce (F.P.A.) (1881–1960) . . 962
note 829
Adams, Henry Brooks (1838–1918) 776
Adams, John (1735–1826) . . 462
note 446, 546
Adams, John Quincy (1767–1848) 502
note 400
Adams, Samuel (1722–1803) . 444
Adams, Sarah Flower (1805–1848) 615
Adamson, Harold 1071
Addams, Jane (1860–1935) . . 857
Addison, Joseph (1672–1719) . 392
note 183
Ade, George (1866–1944) . . 886
Ady, Thomas (*fl.* 1655) . . . 357
A.E. (George William Russell) (1867–1935) . . . 893
Aeschylus (525–456 B.C.) . . 78
note 76
Aesop (*fl. c.* 550 B.C.) 75
Agassiz, Jean Louis Rodolphe (1807–1873) 620
Agathon (*c.* 448–400 B.C.) . . 92
Agee, James (1909–1955) . . . 1067
Agesilaus (444–400 B.C.) . . . 92
Agis (*Fifth century*) 87
Aïdé, Charles Hamilton (1826–1906) 726
Aiken, Conrad (1889–) . . . 1010
Akhmatova, Anna (Anna Andreyevna Gorenko) (1890–1966) 1014
Akins, Zoë (1886–1958) . . . 991
Alain (Émile Chartier) (1868–1951) 893
Alain de Lille (Alanus de Insulis) (*d.* 1202) 155
Albee, Edward Francis (1857–1930) 842
Alcaeus (*c.* 625– *c.* 575 B.C.) . 69
Alcott, Amos Bronson (1799–1888) 590
Alcott, Louisa May (1832–1888) 742
Alcuin (735–804) 152
Aldrich, Henry (1647–1710) . 382
Aldrich, Thomas Bailey (1836–1907) 764
Aldus Manutius (1450–1515) . 171
Alexander the Great (356–323 B.C.) 102
Alexander, Cecil Frances (1818–1895) 684

Alfonso X (Alfonso the Wise) (1221–1284) 157
Alford, Henry (1810–1871) . . 655
Algarotti, Francesco (1712–1764)
note 594
Ali ibn-Abu-Talib (*c.* 602–661) 148
Alighieri. *See* Dante
Allen, Elizabeth Akers (1832–1911) 742
Allen, Ethan (1738–1789) . . 468
Allen, Fred (1894–1956) . . 1029
Allen, William (1803–1879) . 600
Allingham, William (1828–1889) 729
note 107
Altgeld, John Peter (1847–1902) 811
Ambrose, Saint (*c.* 340–397) . 144
Amenemope (*Tenth century* B.C.) 4
Ames, Fisher (1758–1808) . . 491
Amiel, Henri Frédéric (1821–1881) 706
Ammianus Marcellinus (*c.* 330–395) 144
Anacharsis (*fl. c.* 600 B.C.) . . 69
Anacreon (*c.* 570–*c.* 480 B.C.) . 70
Anaxagoras (*c.* 500–428 B.C.) . 80
Ancient Egypt 3
Anderson, Maxwell (1888–1959) 999
Anderson, Sherwood (1876–1941) 939
Angell, Sir Norman (1874–1967) 917
Angelus Silesius (Johann Scheffler) (1624–1677) . 364
Anonymous 149, 1083
Ballads 1087
Early Miscellaneous . . . 149
Epitaphs. 1104
French 1105
Junius 1091
Latin 149
New England Primer . . . 1089
Nursery Rhymes 1092
1250–1700 1083
18th century 1089
1800– 1098
Anselm, Saint (*c.* 1033–1109) . 154
Anspacher, Louis Kaufman (1878–1947) 943
Antigonus (*c.* 382–301 B.C.) . 99
Antin, Mary (1881–1949) . . 963
Antiphanes (*c.* 388–*c.* 311 B.C.) 97
Apelles (*fl.* 325 B.C.) 102
Appleton, Everard Jack (1872–1931) 910
Appleton, Thomas Gold (1812–1884)
note 839
Aquinas, Saint Thomas (1227–1274) 158
Aratus (*c.* 315–240 B.C.) . . . 103
Arbuthnot, John (1667–1735)
note 414
Archilochus (*c.* 680 B.C.) . . 68
Archimedes (*c.* 287–212 B.C.) . 105
Archpoet (*Twelfth century*) . . 154
Ariosto, Ludovico (1474–1533) 178
Aristophanes (*c.* 450–385 B.C.) 90
note 129
Aristotle (384–322 B.C.) . . 97
note 81, 130, 155
Arkell, Reginald (1882–1959) 965
Arkwright, Peleg (David Law Proudfit) (1842–1897) 797
Armstrong, Louis (1900–) . . 1046
Arndt, Ernst Moritz (1769–1860) 503
Arno, Peter (1904–1968) . . 1053
Arnold, Sir Edwin (1832–1904) 742
Arnold, George (1834–1865) . 750
Arnold, Matthew (1822–1888) 710
note 588
Arrianus, Flavius (*c.* 100–170)
note 108
Asaf, George (George H. Powell) (1880–1951) . . 958
Asbury, Herbert (1891–1963)
note 678
Aubigné, Théodore Agrippa d' (1552–1630) 198
Aubrey, John (1626–1697) . . 364
note 302, 316
Auden, Wystan Hugh (1907–) 1059
note 583
Aue. *See* Hartmann von Aue
Augustine, Saint (354–430) . 146
note 96, 144
Augustus, Caesar (63 B.C.–A.D. 14) 124

Auslander, Joseph (1897–1965) 1037
Austen, Jane (1775–1817) . . 533
Austin, Alfred (1835–1913) . . 754
note 196
Averroës (1126–1198) 155
Avonmore, Barry Yelverton, Lord (1736–1805)
note 547
Aytoun, William Edmondstoune (1813–1865) . . . 674

Bacon, Lady Ann (1528–1610)
note 170
Bacon, Francis (1561–1626) . . 206
note . . . 96, 104, 113, 125, 135, 242, 344
Baden, Gross Herzog Friedrich von (1826–1907) . . 726
Bagehot, Walter (1826–1877) 726
Bailey, Philip James (1816–1902) 679
note 651
Bairnsfather, Bruce (1887–1959) 993
Baker, Karle Wilson (1878–) 943
Baldwin, James (1924–) . . 1081
Baldwin, Stanley (1867–1947) 889
Balfour, Arthur James (1848–1930) 813
Ballads (Anonymous) 1087
Balzac, Honoré de (1799–1850) 590
Bancroft, George (1800–1891)
note 591
Bangs, John Kendrick (1862–1922) 862
Banville, Théodore de (1823–1891) 719
Barbauld, Anna Letitia (1743–1825) 470
Barbour, John (*c.* 1316–1395) . 163
Barca the Carthaginian (Maharbal) (*fl.* 210 B.C.) . 106
Barclay, Alexander (*c.* 1475–1552)
note 123, 889
Barère de Vieuzac, Bertrand (1755–1841) 484
note 436
Barham, Richard Harris (1788–1845) 554
Baring, Maurice (1874–1945) . 917
Baring-Gould, Sabine (1834–1924) 750
Barker, George (1913–) . . 1068
Barlow, Joel (1754–1813) . . 483
Barnard, Lady Anne (1750–1825) 479
Barnard, Charlotte Alington ("Claribel") (1830–1869) . 733
Barnfield, Richard (1574–1627) 309
Barnum, Phineas Taylor (1810–1891) 655
Barrie, James Matthew (1860–1937) 857
note 839
Barrington, George (1755–*c.* 1840)
note 398
Barrymore, Ethel (1879–1959) 949
Bartas. *See* du Bartas
Barth, Karl (1886–) 991
Barthélemy, Auguste Marseille (1796–1867)
note 548
Baruch, Bernard Mannes (1870–1965) 900
Basho, Matsuo (1644–1694) . . 380
Basse, William (*died c.* 1653) 319
Bates, Katherine Lee (1859–1929) 849
Bath, Sir William Pulteney, Earl of (1684–1764) . . 399
Baudelaire, Charles (1821–1867) 706
note 709
Baum, Lyman Frank (1856–1919) 832
Baxter, Richard (1615–1691) . 357
Bayle, Pierre (1647–1706) . .
note 609
Bayly, Thomas Haynes (1797–1839) 587
Beaconsfield, Benjamin Disraeli, Earl of (1804–1881) 611
note 424, 475
Beard, Charles Austin (1874–1948) 917
Beard, Mary Ritter (1876–1958) 917
Beaumarchais, Pierre de (1732–1799) 460

BEAUMONT, FRANCIS (1584–1616) 316
BEAUMONT AND FLETCHER . . 316
note . 114, 125, 179, 194, 203, 223, 241, 620
BECKER, CARL LOTUS (1873–1945) 913
BECKETT, SAMUEL (1906–)
note 309
BEDDOES, THOMAS LOVELL (1803–1849) 600
BEDE (VENERABLE BEDE) (*c.* 672–735) 152
note 132
BEE, BERNARD ELLIOTT (1823–1861) 719
BEECHER, HENRY WARD (1813–1887) 674
BEERBOHM, SIR MAX (1872–1956) 910
BEERS, ETHEL LYNN (1827–1879)
note 728
BEETHOVEN, LUDWIG VAN (1770–1827) 506
BEETON, ISABELLA MARY (1836–1865) 765
BELL, ALEXANDER GRAHAM (1847–1922) 811
BELLAMY, EDWARD (1850–1898) 819
BELLAMY, FRANCIS (1856–1931) . 832
BELLAY, JOACHIM DU (1522–1560) 187
BELLOC, HILAIRE (1870–1953) . 901
BENCHLEY, ROBERT CHARLES (1889–1945) 1011
BENEDICT, SAINT (480–543) . . 148
BENÉT, STEPHEN VINCENT (1898–1943) 1041
BENÉT, WILLIAM ROSE (1886–1950) 991
BENJAMIN, JUDAH P. (1811–1884)
note 611
BENNARD, GEORGE (1873–) . . 913
BENNETT, ENOCH ARNOLD (1867–1931) 889
BENNETT, HENRY HOLCOMB (1863–1924) 866
BENSERADE, ISAAC DE (1612–1691) 351
BENSON, ARTHUR CHRISTOPHER (1862–1925) 862
BENSON, STELLA (1892–1933) . . 1021
BENTHAM, JEREMY (1748–1832) .
note 416
BENTLEY, EDMUND CLERIHEW (1875–1956) 934
BENTLEY, RICHARD (1662–1742) 386
BENTON, THOMAS HART (1782–1858) 545
BERGERAC. *See* CYRANO DE BERGERAC
BERGSON, HENRI (1859–1941) . 849
BERKELEY, BISHOP GEORGE (1685–1753) 399
BERLIN, IRVING (1888–) . . . 999
note 912
BERNARD, SAINT (1091–1153) . . 154
note 119
BERNARD, CLAUDE (1813–1878) . 674
BERNARD, TRISTAN (1866–1947) . 886
BERTAUT, JEAN (1552–1611)
note 179
BESTON, HENRY (1888–) . . . 999
BETHELL, RICHARD, LORD WESTBURY (1800–1873) 597
BETHMANN-HOLLWEG, THEOBALD VON (1856–1921) . . 832
BETJEMAN, JOHN (1906–) . . 1059
note 783
BEVERIDGE, ALBERT JEREMIAH (1862–1927) 862
BEVERIDGE, SIR WILLIAM HENRY (1879–1963) 949
BEVIN, ERNEST (1884–1951) . . 979
BEYERLINCK, LAURENTIO
note 143
BEYLE, HENRI (STENDHAL) (1783–1842) 550
Bhagavad Gita 106
BIAS (*Sixth century* B.C.) . . . 68
note 68, 81
Bible 5
Old Testament 5
Amos 35
I Chronicles 14
Daniel 35
Deuteronomy 10
note 290
Ecclesiastes 27
Esther 14
Exodus 8
note 409
Ezekiel 34
Genesis 5
Habakkuk 36
note 283

Bible (continued)
Hosea 35
Isaiah 30
note 52
Jeremiah 33
note 39
Job 14
Joel 35
Jonah 35
Joshua 10
Judges 11
I Kings 13
note 458
II Kings 13
note 558
Lamentations 34
Leviticus 9
Malachi 36
Micah 35
Nahum 35
Nehemiah 14
Numbers 9
note 547
Proverbs 23
note 15, 143
Psalms 16
note 158
Ruth 11
I Samuel 11
note 625
II Samuel 12
note 458
Song of Solomon 29
Zechariah 36
New Testament 39
Acts 49
note 687
Colossians 54
I Corinthians 51
II Corinthians 53
Ephesians 54
Galatians 53
Hebrews 55
James 56
John 47
note 322
I John 57
Jude 57
Luke 45
note 59, 354
Mark 45
note 59

Bible (continued)
Matthew 39
note 10, 75, 232, 282, 653, 763
I Peter 56
note 594
II Peter 57
Philemon 55
Philippians 54
Revelation 57
note 690
Romans 50
I Thessalonians 54
I Timothy 55
note 108
II Timothy 55
Titus 55
Apocrypha 36
Ecclesiasticus (Wisdom of Jesus the Son of Sirach) 37
note 246
I Esdras 36
II Esdras 36
History of Susanna 39
Judith 36
II Maccabees 39
Song of the Three Holy Children 39
Tobit 36
Wisdom of Solomon 36
BICHAT, MARIE FRANÇOIS XAVIER (1771–1802) . . . 517
BICKERSTAFFE, ISAAC (*c.* 1735–*c.* 1812) 464
BIEL, GABRIEL (*c.* 1425–1495) . 171
note 156
BIERCE, AMBROSE (1842–*c.* 1914) 791
BILLINGS, JOSH (HENRY WHEELER SHAW) (1818–1885) . . . 685
BINYON, LAURENCE (1869–1943) 896
BION (*fl.* 280 B.C.) 104
BIRRELL, AUGUSTINE (1850–1933) 819
BISHOP, ELIZABETH (1911–) . . 1067
BISHOP, MORRIS (1893–) . . . 1025
BISHOP, THOMAS BRIGHAM (1835–1905) 755
BISMARCK, OTTO VON (1815–1898) 677
BLACK, HUGO LAFAYETTE (1886–) 991

Blacker, Valentine (1778–1823) 539
Blackstone, Sir William (1723–1780) 444
Blair, Eric (George Orwell) (1903–1950) 1053
Blair, Robert (1699–1746) *note* 330, 371, 385
Blake, Charles Dupee (1846–1903) 810
Blake, James W. (1862–1935) . 862
Blake, William (1757–1827) . 486
Blanc, Louis (1811–1882) *note* 687
Bland, James A. (1854–1911) . 828
Blanding, Don (1894–1957) . 1030
Blasco-Ibáñez, Vicente (1867–1928) 889
Bliss, Daniel (1740–1806) . . 468
Bliss, Philip Paul (1838–1876) 777
Blixen, Karen (Isak Dinesen) (1885–1962) 984
Blok, Alexander (1880–1921) . 958
Blossom, Henry (1866–1919) . 886
Blount, Sir Thomas Pope (1649–1697) 383
Blücher, Gebhard Leberecht von (1742–1819) 469
Blum, Léon (1872–1950) . . . 910
Blunden, Edmund (1896–) . 1036
Blunt, Wilfrid Scawen (1840–1922) 781
Boethius, Anicius Manlius Severinus (*c.* 470–525) . . 148 *note* 85, 122
Bogan, Louise (1897–) . . . 1038
Bogart, Humphrey (1900–1957) 1046
Bogart, John B. (1845–1921) . 808
Bohn, Henry George (1796–1884) *note* 215
Bohr, Niels (1885–1962) . . 984
Boileau-Despréaux, Nicolas (1636–1711) . . . . . 376 *note* 413, 562
Boker, George Henry (1823–1890) 719
Bolingbroke, Henry St. John, Viscount (1678–1751) . . 397
Bolívar, Simón (1783–1830) . 548
Bond, Carrie Jacobs (1862–1946) 862
Bone, James (1872–1962) . . 911
Book of Common Prayer . . . 59 *note* 17, 18, 19, 20, 22, 39, 40, 200, 653
Book of Common Prayer, English 61
Booth, Barton (1681–1733) *note* 353
Booth, John Wilkes (1838–1865) 778
Börne, Ludwig (1786–1837) . 553
Borrow, George (1803–1881) . 601
Bosquet, Pierre (1810–1861) . 655
Bossidy, John Collins (1860–1928) 858
Bossuet, Jacques Bénigne (1627–1704) . . . . . 365 *note* 505
Boswell, James (1740–1795) . 468 *note* . . 86, 87, 97, 426, 427
Bottomley, Gordon (1874–1948) 917
Boulton, Harold Edwin (1859–1935) 849
Bourdillon, Francis William (1852–1921) 826
Bowen, Edward Ernest (1836–1901) 765
Bowles, William Lisle (1762–1850) 499
Bowring, John (1792–1872) . 567
Bradford, Gamaliel (1863–1932) 866
Bradford, John (1510–1555) . 186
Bradford, William (1590–1657) 318
Bradley, Omar (1893–) . . 1025
Bradstreet, Anne (*c.* 1612–1672) 351
Brady, Nicholas (1659–1726) . 383 *note* 327
Bragg, Edward Stuyvesant (1827–1912) 728
Braisted, Harry (*fl.* 1896) . . 868
Braley, Berton (1882–1966) . 965
Branch, Anna Hempstead (1874–1937) 917
Brandeis, Louis Dembitz (1856–1941) . . . . . 832 *note* 538

Brann, William Cowper (1855–1898) 831
Brant, Sebastian (1457–1521) 174
Braque, Georges (1882–1963) . 966
Brennan, Gerald (fl. 1899) . . 830
Brereton, Jane (1685–1740) . 400
Breton, Nicholas (c. 1545–1626)
note 202
Bridges, Robert (1844–1930) . 800
Bridgman, Percy Williams (1882–1961) 966
Briggs, Le Baron Russell (1855–1934)
note 1073
Bright, John (1811–1889) . . 658
note 844
Brillat-Savarin, Anthelme (1755–1826) 484
Brine, Mary Dow (fl. 1878) . 813
Brogan, Denis William (1900–) 1046
Bromley, Isaac Hill (1833–1898) 748
Brontë, Charlotte (1816–1855) 679
Brontë, Emily (1818–1848) . 685
Brooke, Fulke Greville, Lord (1554–1628) 202
note 170
Brooke, Henry (c. 1703–1783)
note 433
Brooke, Rupert (1887–1915) . 993
Brooks, Phillips (1835–1893) . 755
Brooks, Thomas (1608–1680)
note 722
Brooks, Van Wyck (1886–1963) 991
Brougham, Henry Peter, Lord Brougham and Vaux (1778–1868) 540
Broun, Heywood (1888–1939) . 999
note 819
Brown, Alice (1857–1948) . 842
Brown, John (1800–1859) . . 594
Brown, John Mason (1900–) . 1047
Brown, Thomas (Tom) (1663–1704) 386
Brown, Thomas Edward (1830–1897) 734
Browne, Charles Farrar (Artemus Ward) (1834–1867) 750
Browne, Matthew (William Brighty Rands) (1823–1882) 719
Browne, Sir Thomas (1605–1682) 329
note 123, 132, 138, 176, 195 209, 315, 325, 374, 805
Browne, William (1591–1643) 319
note 210
Browning, Elizabeth Barrett (1806–1861) 617
note 137
Browning, Robert (1812–1889) 661
note 88, 181, 182, 237, 240, 278, 388, 402, 576, 631
Bruegel, Pieter (c. 1525–1569) 188
Bruner, Jerome Seymour (1915–) 1071
Bruyère, Jean de La (1645–1696) 381
Bryan, William Jennings (1860–1925) 858
note 858
Bryant, William Cullen (1794–1878) 574
Bryce, James (1838–1922) . . 778
Buchan, John, Lord Tweedsmuir (1875–1940) . . . 934
Buchanan, Robert (1841–1901) 786
Büchner, Georg (1813–1837) . 675
Buck, Pearl S. (1892–) 1021
Buckingham and Normanby, John Sheffield, Duke of (1648–1721) 382
note 350
Bueil, Honorat de, Marquis de Racan (1589–1650) . . 318
Buffon, Georges Louis Leclerc de (1707–1788) . 423
Buller, Arthur Henry Reginald (1874–1944) . . . 917
Bülow, Bernhard von (1849–1929) 815
Bulwer-Lytton, Edward George Earle Lytton, Baron Lytton (1803–1873) 601
note 624
Bulwer-Lytton, Edward Robert, Earl of Lytton (Owen Meredith) (1831–1891) 741
note 400

Bunn, Alfred (1796–1860) . . . 586
Bunner, Henry Cuyler (1855–1896) 831
Bunyan, John (1628–1688) . . 365
note 165, 224
Burchard, Samuel Dickinson (1812–1891) 668
Burdette, Robert Jones (1844–1914) 801
Bürger, Gottfried August (1747–1794) 476
Burgess, Gelett (1866–1951) . 886
note 910
Burgon, John William (1813–1860) 675
Burke, Edmund (1729–1797) . 451
note 425, 996
Burney, Fanny (1752–1840) .
note 670
Burnham, Daniel Hudson (1846–1912) 810
Burns, John (1858–1943) . . 846
Burns, Robert (1759–1796) . 492
note 182, 258, 312, 316, 464
Burr, Amelia Josephine (1878–) 943
Burroughs, Bishop Edward Arthur (1882–1934) . . 966
Burroughs, John (1837–1921) . 770
Burton, Henry (1840–1930) . 782
Burton, Sir Richard Francis (1821–1890) 707
note 407
Burton, Robert (1577–1640) . 310
note 108, 119, 132, 133, 136, 137, 169, 179, 181, 182, 183, 184, 185, 205, 215
Busch, Wilhelm (1832–1908) . 742
Bush, Vannevar (1890–) . . 1015
Bussy-Rabutin, Roger de (1618–1693) 357
note 386
Butler, Ellis Parker (1869–1937) 896
Butler, Nicholas Murray (1862–1947) 862
Butler, Samuel (1612–1680) . 351
note . 75, 103, 127, 146, 171, 200, 218, 422
Butler, Samuel (1835–1902) . 755
Butler, William (1535–1618) *note* 326, 892
Butler, William Allen (1825–1902) 724
Butterfield, Herbert (1900–) 1047
Byrd, William (*c.* 1540–1623) *note* 192
Byrom, John (1692–1763) . . 414
note 364
Byron, George Noel Gordon, Lord (1788–1824) 554
note 102, 122, 165, 310, 314, 358, 370, 442, 521, 920

Cabell, James Branch (1879–1958) 949
Caecilius Statius (220–168 B.C.) 107
Caedmon (*fl.* 670) 152
Caesar, Augustus (63 B.C.–A.D. 14) 124
Caesar, Gaius (Caligula) (12–41) 131
Caesar, Julius (100–44 B.C.) . . 112
note 367
Calderón de la Barca, Pedro (1600–1681) 328
Caldwell, Erskine (1903–) . 1052
Calhoun, Arthur Wallace (1885–) 984
Calhoun, John Caldwell (1782–1850) 545
Caligula (Gaius Caesar) (12–41) 131
Callimachus (*c.* 305–240 B.C.) . 104
Calverley, Charles Stuart (1831–1884) 740
note 733
Cambronne, Pierre Jacques Étienne, Count (1770–1842) 508
Camden, William (1551–1623) 197
Campbell, Joseph (1881–1944) 963
Campbell, Roy (1901–1957) . 1049
Campbell, Thomas (1777–1844) 537
note 313, 438
Campbell, Timothy J. (1840–1904) 782
Campion, Thomas (1567–1620) 300
Camus, Albert (1913–1960) . 1068
Canby, Henry Seidel (1878–1961) 944

Canning, George (1770–1827) . 506
Capek, Karel (1890–1938) . . 1015
Capote, Truman (1924–) . . 1081
Cardozo, Benjamin Nathan (1870–1938) 902
Carew, Thomas (*c.* 1595–*c.* 1639) 326
Carey, Henry (*c.* 1687–1743) . 400
Carleton, William McKendree (1845–1912) 808
note 123
Carlyle, Thomas (1795–1881) . 575
note 141, 157, 182, 576, 656
Carman, William Bliss (1861–1929) 859
Carnegie, Andrew (1835–1919) 757
Carnegie, Dale (1888–) . . . 1000
Carney, Julia A. Fletcher (1823–1908) 719
Carpenter, Joseph Edwards (1813–1885) 675
Carroll, Lewis (Charles Lutwidge Dodgson) (1832–1898) 743
Carruth, W. H. (1859–1924) *note* 667
Carryl, Charles Edward (1842–1920) 792
Carryl, Guy Wetmore (1873–1904) 914
Carson, Rachel Louise (1907–1964) 1061
Cartwright, William (1611–1643) 351
Cary, Alice (1820–1871) . . . 704
Cary, Phoebe (1824–1871) . . 722
Casement, Sir Roger (1864–1916) 868
Cassiodorus, Magnus Aurelius (*c.* 487–583) 148
Cather, Willa Sibert (1876–1947) 939
Cato, Marcus Porcius, the Elder (234–149 B.C.) . . 107
note 137
Catullus, Gaius Valerius (87–*c.* 54 B.C.) 114
Centlivre, Susannah (*c.* 1667–1723) 391
Cervantes, Miguel de (1547–1616) 193
note 97, 109, 116, 125, 126, 127, 136, 137, 140, 146, 156, 165, 167, 169, 170, 171, 181, 267, 314, 388
Cézanne, Paul (1839–1906) . . 780
Chafee, Zechariah, Jr. (1885–1957) 984
Chalmers, Patrick Reginald (1872–1942) 911
Chamberlain, Joseph (1836–1914) 765
Chamberlain, Neville (1869–1940) 896
Chamfort, Sébastien Roch Nicolas (1741–1794) . . 469
Chamisso, Adelbert von (1781–1838) 545
Chandler, Raymond (1888–1959) 1000
Chang Heng (78–139) 141
Chang Yen-yuan (*fl. c.* 850) . 153
Channing, William Ellery (1780–1842) 543
Channing, William Ellery (1818–1901) 685
Channing, William Henry (1810–1884) 655
Chapman, Arthur (1873–1935) 914
Chapman, George (*c.* 1559–1634) 205
note 176, 178, 182, 183, 184, 212
Chapman, John Jay (1862–1933) 863
Charles II (1630–1685) . . . 366
Charles V (1500–1558) . . . 186
Charles V (of France) (1337–1380) 163
Charles VIII (1470–1498) . . 178
Charles IX (1550–1574) . . . 197
Charles d'Orléans (1394–1465) 170
Charles of Prussia, Prince *note* 446
Charles, Hughie (1907–) . . 1069
Charron, Pierre (1541–1603) *note* 408
Charter of the United Nations . 1104
Chartier, Émile (Alain) (1868–1951) 893
Chase, Salmon Portland (1808–1873) 627

CHATEAUBRIAND, FRANÇOIS RENÉ DE (1768–1848) 503
CHATHAM, WILLIAM PITT, EARL OF (1708–1778) 425
CHATTERTON, THOMAS (1752–1770) 482
CHAUCER, GEOFFREY (c. 1343–1400) 163
note 55, 64, 88, 93, 105, 128, 136, 155, 182, 258
CHEKHOV, ANTON PAVLOVICH (1860–1904) 858
CH'EN TU-HSIU (1879–1942) . . 957
CHENEY, JOHN VANCE (1848–1922) 813
CHERRY, ANDREW (1762–1812) . 499
CHESTERFIELD, PHILIP DORMER STANHOPE, EARL OF (1694–1773) 415
note 449, 719
CHESTERTON, GILBERT KEITH (1874–1936) 918
CHIANG KAI-SHEK (1887–) . . 995
CHIKAMATSU MONZAEMON (1653–1725) 384
CHILD, LYDIA MARIA (1802–1880) 598
Chilon (Sixth century B.C.). *See* SEVEN SAGES
CHING HAO (*fl.* 925) 153
CHOATE, RUFUS (1799–1859) . 591
CHRISTIE, AGATHA (1891–) . . 1018
CHRISTY, DAVID (1802–*c.* 1868) 598
CHRYSOSTOM, SAINT JOHN (327–407) 144
CHUANG TZU (369–286 B.C.) . 101
CHURCH, FRANCIS PHARCELLUS (1839–1906) 780
CHURCHILL, CHARLES (1731–1764) 456
CHURCHILL, LORD RANDOLPH SPENCER (1849–1895) . . 815
CHURCHILL, SIR WINSTON SPENCER (1874–1965) . 919, 974
note 785, 921
CHURCHYARD, THOMAS (*c.* 1520–1604)
note 299
CIANO, COUNT GALEAZZO (1903–1944) 1053
CIBBER, COLLEY (1671–1757) . 392
note 331, 392
CICERO, MARCUS TULLIUS (106–43 B.C.) 110
note . . . 64, 104, 108, 422
Cid, Poem of the (Twelfth century) 155
CLAPIERS, LUC DE, MARQUIS DE VAUVENARGUES (1715–1747) 438
CLARE, JOHN (1793–1864) . . 573
CLARENDON, EDWARD HYDE, EARL OF (1609–1674)
note 466
CLARKE, JOSEPH IGNATIUS CONSTANTINE (1846–1925) . 810
CLARKE, MCDONALD (1798–1842)
note 531
CLAUDEL, PAUL (1868–1955) . 894
CLAUSEWITZ, KARL VON (1780–1831) 544
CLAY, HENRY (1777–1852) . . 538
note 530
CLEANTHES (*c.* 330–232 B.C.) . 103
CLEGHORN, SARAH NORCLIFFE (1876–1959) 940
CLEMENCEAU, GEORGES (1841–1929) 786
CLEMENS, SAMUEL LANGHORNE (MARK TWAIN) (1835–1910) 758
note 812
CLEOBULUS (*Sixth century* B.C.). *See* SEVEN SAGES
CLERK, JOHN (*d.* 1541)
note 387
CLEVELAND, GROVER (1837–1908) 771
CLEVELAND, HARLAN (1918–) . 1077
CLIFFORD, WILLIAM KINGDON (1845–1879) 809
CLIVE, ROBERT, LORD (1725–1774) 445
CLOUGH, ARTHUR HUGH (1819–1861) 688
note 515, 650
CLOVIS (465–511) 147
COBB, IRVIN S. (1876–1944) . . 940
COCKBURN, ALISON (1713–1794) 436
COCTEAU, JEAN (1891–1963) . . 1018
COHAN, GEORGE MICHAEL (1878–1942) 944
COKE, SIR EDWARD (1552–1634) 198
COLBY, FRANK MOORE (1865–1925) 870

Coleridge, David Hartley (1796–1849) 586
note 510
Coleridge, Henry Nelson (1798–1843), *note* 508
Coleridge, Samuel Taylor (1772–1834) 523
note . 134, 228, 516, 534, 538
Colette (Sidonie Gabrielle Goudeket) (1873–1954) . 914
Collins, John Churton (1848–1908) 813
Collins, Mortimer (1827–1876) 728
Collins, William (1721–1759) 443
Colman, George, the Younger (1762–1836) 499
note 140
Colton, Charles Caleb (1780–1832) 545
Colum, Padraic (1881–) . . 963
Columbus, Christopher (1451–1506) 171
Comte, Auguste (1798–1857) . 589
Conant, James Bryant (1893–) 1026
Confucius (551–479 B.C.) . . 71
Congreve, William (1670–1729) 391
note 628, 650
Conkling, Grace Hazard (1878–1958) 944
Conkling, Roscoe (1829–1888) 733
Connelly, Marcus Cook (1890–) 1015
Connolly, Cyril (1903–) . . 1053
Conquest, Robert (1917–) . . 1071
Conrad, Joseph (1857–1924) . 843
Constable, Henry (1562–1613) *note* 517
Constantine (*c.* 288–337) . . 144
Constitution of the United States 474
Cook, Albert Jay (*fl.* 1917) . . 962
Cook, Eliza (1818–1889) . . 686
Cooke, Edmund Vance (1866–1932) 887
Coolidge, Calvin (1872–1933) . 911
Cooper, Anthony Ashley, Lord Shaftesbury (1671–1713) . *note* 416, 483
Cooper, George (1838–1927) . 778
Cooper, James Fenimore (1789–1851) 564
Copeland, Charles Townsend (1860–1952) 859
Copernicus, Nicholas (1473–1543) 178
Coppard, Alfred Edgar (1878–1957) 944
Corbet, Bishop Richard (1582–1635) 315
Corbusier, Le (Charles Édouard Jeanneret) (1887–1965) 995
Corneille, Pierre (1606–1684) 331
note 136, 563
Cornford, Frances (1886–1960) 991
Cornuel, Madame (1614–1694) *note* 99
Cornwall, Barry (Bryan Waller Procter) (1787–1874) 554
Cory, William Johnson (1823–1892) 719
Coryat, Thomas (*c.* 1577–1617) *note* 532
Cotton, Nathaniel (1705–1788) 421
Coué, Émile (1857–1926) . . 844
Cousin, Victor (1792–1867) . 567
Coward, Noel (1899–) . . . 1043
Cowley, Abraham (1618–1667) 357
note 122, 135
Cowper, William (1731–1800) 456
note . 136, 369, 387, 407, 456
Cox, Kenyon (1856–1919) . . 833
Crabbe, George (1754–1832) . 483
note 312, 650
Craik, Dinah Maria Mulock (1826–1887) 727
Crane, Hart (1899–1932) . . 1043
Crane, Nathalia (1913–) . . 1069
Crane, Stephen (1871–1900) . 904
Cranfield, Lionel, Earl of Middlesex (1575–1645) *note* 352
Crapsey, Adelaide (1878–1914) 944
Crashaw, Richard (*c.* 1613–1649) 354
note 200
Crassus, Marcus Licinius (*fl.* 70 B.C.) 108
Crawford, Francis Marion (1854–1909) *note* 858

CRAWFORD, JULIA (1800–1885) . 594
CRILE, GEORGE WASHINGTON (1864–1943)
note 924
CRITTENDEN, JOHN JORDAN (1787–1863)
note 456
CROCKETT, DAVID (1786–1836) . 553
CROMWELL, OLIVER (1599–1658) 327
CROSS, MARIAN EVANS (GEORGE ELIOT) (1819–1880) . . . 689
CROWELL, GRACE NOLL (1877–) 942
CULBERTSON, ELY (1891–1955) . 1019
CULLEN, COUNTEE (1903–1946) . 1053
CUMBERLAND, BISHOP RICHARD (1631–1718) 367
CUMMINGS, EDWARD ESTLIN (1894–1962) 1030
CUMMINGS, WILLIAM THOMAS (1903–1944) 1053
CUNNINGHAM, ALLAN (1784–1842) 551
CUNNINGHAM, SIR ANDREW BROWNE (1883–1963) . . 975
CUNNINGHAME-GRAHAM, ROBERT BONTINE (1852–1936) . . 826
CURRAN, JOHN PHILPOT (1750–1817) 479
CURTIS, GEORGE WILLIAM (1824–1892) 722
CURTIUS, QUINTUS (*First century*) *note* 199
CYPRIAN, SAINT (*d.* 258) . . . 144
CYRANO DE BERGERAC, SAVINIEN (1619–1655)
note 361

DACRE, HARRY (*fl.* 1892) . . . 885
DALADIER, ÉDOUARD (1884–) . 979
DALY, THOMAS AUGUSTINE (1871–1948) 905
DAMPIER-WHETHAM, WILLIAM CECIL (1867–1952) . . . 889
DANA, RICHARD HENRY (1815–1882) 678
DANIEL, SAMUEL (1562–1619) . 210
note 112
DANTE ALIGHIERI (1265–1321) . 159
note 113
DANTON, GEORGES JACQUES (1759–1794) 496
D'ARCY, HUGH ANTOINE (1843–1925) 797
DARROW, CLARENCE SEWARD (1857–1938) 844
DARROW, KARL KEICHNER (1891–) 1019
DARWIN, CHARLES ROBERT (1809–1882) 627
DARWIN, ERASMUS (1731–1802) 459
DARWIN, SIR FRANCIS (1848–1925) 813
DAUGHERTY, HARRY MICAJAH (1860–1941) 859
DAVENANT, SIR WILLIAM (1606–1668) 332
DAVIDSON, JOHN (1857–1909) . 844
DAVIES, SIR JOHN (1569–1626) . 301
note 191, 193
DAVIES, JOHN, OF HEREFORD (*c.* 1565–1618) 299
DAVIES, WILLIAM HENRY (1871–1940) 905
DAVIS, DAVID (1815–1886) . . 678
DAVIS, ELMER (1890–1958) . . 1015
DAVIS, JAMES (OWEN HALL) (*d.* 1907) 846
DAVIS, THOMAS OSBORNE (1814–1845) 676
DAWSON, CHRISTOPHER (1889–) 1011
DAY, CLARENCE (1874–1935) . 925
DAZAI OSAMU (1909–1948) . . 1067
DEBS, EUGENE VICTOR (1855–1926) 831
DECATUR, STEPHEN (1779–1820)
note 456
DEFFAND, MARIE DE VICHY-CHAMROND, MARQUISE DU (1697–1780) 418
DEFOE, DANIEL (*c.* 1661–1731) . 385
DE GAULLE, CHARLES ANDRÉ JOSEPH MARIE (1890–) . 1015
DEKKER, THOMAS (1572–1632) . 301
note 112
DELACROIX, EUGÈNE (1799–1863) 591
DE LA MARE, WALTER (1873–1956) 914
DELILLE, JACQUES (1738–1813) . 468
DEMOCRITUS (*c.* 460–*c.* 400 B.C.) 88

Demosthenes (*c.* 384–*c.* 322 B.C.) 99
note 479
Denham, Sir John (1615–1669) 357
note 410
Denman, Thomas, Lord (1779–1854) 540
Dennis, John (1657–1734) . . 384
De Quincey, Thomas (1785–1859) 552
Derzhavin, Gavriil (1743–1816) 470
Descartes, René (1596–1650) . 327
Deschamps, Eustache (*c.* 1345–*c.* 1406) 169
Destouches, Philippe (Philippe Néricault) (1680–1754) 398
De Voto, Bernard (1897–1955) 1038
Dewey, Admiral George (1837–1917) 771
Dewey, Thomas Edmund (1902–) 1050
Díaz, Porfirio (1830–1915) . . 734
Dibdin, Charles (1745–1814) . 475
Dibdin, Thomas (1771–1841) . 517
Dickens, Charles (1812–1870) 668
note 311, 313, 361, 521, 523, 633
Dickey, James (1923–) . . . 1080
Dickinson, Emily (1830–1886) 734
note 355
Dickinson, Goldsworthy Lowes (1862–1932) . . . 863
Dickinson, John (1732–1808) . 460
Dickman, Franklin J.
note 591
Diderot, Denis (1713–1784) . 437
Digby, Sir Kenelm (1603–1665) 328
Dillon, Wentworth, Earl of Roscommon (1633–1685) . 374
Dinesen, Isak (Karen Blixen) (1885–1962) 984
Dio Chrysostom (*c.* 40–*c.* 120) 134
Diogenes the Cynic (*c.* 400–*c.* 325 B.C.) 96
Diogenes Laertius (*fl. c.* 200) 68, 143
note . 87, 92, 126, 325, 537
Dionysius of Halicarnassus (*c.* 54–*c.* 7 B.C.) 127
Disraeli, Benjamin, Earl of Beaconsfield (1804–1881) 611
note 424, 475
D'Israeli, Isaac (1766–1848) . 501
Ditzen, Rudolf (Hans Fallada) (1893–1947) . . . 1026
Doane, William Croswell (1832–1913) 743
note 626-627
Dobie, James Frank (1888–1964) 1000
Dobroliubov, Nikolai (1836–1861)
note 672
Dobson, Henry Austin (1840–1921) 782
note 121, 207, 430
Dodd, Lee Wilson (1879–1933) 950
Doddridge, Philip (1702–1751) 420
Dodge, Mary Abigail (Gail Hamilton) (1833–1896) . 748
Dodge, Mary Mapes (1831–1905) 740
Dodge, Samuel (*fl.* 1868) . . 655
Dodgson, Charles Lutwidge (Lewis Carroll) (1832–1898) 743
Dolben, Digby Mackworth (1848–1867) 813
Dole, Charles Fletcher (1845–1927) 809
Donne, John (1573–1631) . . 304
note 920
Donnelly, Ignatius (1831–1901)
note 454
Dooley, Mr. (Finley Peter Dunne) (1867–1936) . . 890
Dos Passos, John Roderigo (1896–) 1036
Dostoevski, Fëdor Mikhailovich (1821–1881) . . . 707
Doudney, Sarah (1843–1926) . 797
Douglas, Lord Alfred (1870–1945)
note 920-921
Douglas, Norman (1868–1952) 894
Dow, Lorenzo (1777–1834) . 539
Dowling, Bartholomew (1823–1863) 719
Dowson, Ernest (1867–1900) . 889

Doyle, Sir Arthur Conan (1859–1930) 849
note 666
Doyle, Sir Francis Hastings (1810–1888) 656
Drake, Joseph Rodman (1795–1820) 578
Drayton, Michael (1563–1631) 211
Dreiser, Theodore (1871–1945) 905
Drennan, William (1754–1820) 483
Drinkwater, John (1882–1937) 966
Driver, William (1803–1886) . 601
Drummond, Thomas (1797–1840)
note 612
Dryden, John (1631–1700) . . 367
note 86, 128, 130, 156, 193, 202, 214, 312, 313, 476, 692, 1087
du Bartas, Guillaume de Salluste, Seigneur (1544–1590) 193
note . . 126, 132, 133, 168, 181, 195, 344
Du Bois, William Edward Burghardt (1868–1963) . 894
Duffield, George (1818–1888) 686
Dulles, John Foster (1888–1959) 1000
Dumas, Alexandre, the Elder (1802–1870) 598
note 531
Dumas, Alexandre, the Younger (1824–1895) . . 723
du Maurier, George Louis Palmella Busson (1834–1896) 751
note 440, 608, 669
Dunbar, Paul Laurence (1872–1906) 911
Dunbar, William (*c.* 1465–*c.* 1530) 176
Duncombe, Lewis (1711–1730)
note 507
Dunne, Finley Peter (Mr. Dooley) (1867–1936) . . 890
Dunsany, Edward John Moreton Drax Plunkett, Lord (1878–1957) 944
Durant, Will (1885–) 985
Durante, Jimmy (1893–) . . 1026
D'Urfey, Thomas (1653–1723) 384
Durocher, Leo (1906–) . . 1059
Dwight, John Sullivan (1813–1893) 675
Dwyfor, David Lloyd George, Earl of (1863–1945) . . 866
Dyer, Sir Edward (*c.* 1540–1607) 192
Dyer, John (*c.* 1700–1758) . . 419

Eastman, Max (1883–) . . . 975
Eberhart, Richard (1904–) . 1053
Eckhart, Meister (*c.* 1260–1327) 159
Eddington, Sir Arthur Stanley (1882–1944) 966
Eddy, Mary Baker (1821–1910) 709
Eden, Sir Anthony (1897–) . 1039
Edgeworth, Maria (1767–1849)
note 670
Edison, Thomas Alva (1847–1931) 811
Edward III (1312–1377) . . . 163
Edwards, Jonathan (1703–1758) 420
Edwards, Oliver (1711–1791) . 434
Edwards, Richard (*c.* 1523–1566)
note 108
Egypt, Ancient 3
Eike von Repkow (*fl. c.* 1220) . 157
Einstein, Albert (1879–1955) . 950
Eisenhower, Dwight David (1890–) 1016
Eliot, Charles William (1834–1926) 751
Eliot, George (Marian Evans Cross) (1819–1880) . . . 689
Eliot, Thomas Stearns (1888–1965) 1000
note . . 106, 146, 201, 879
Elizabeth, Queen Mother of England (1900–) . . . 1047
Elizabeth, Queen of Belgium (1874–1965)
note 924
Elizabeth I, Queen of England (1533–1603) 188
Ellerton, John (1826–1893) . 727
Elliot, Jane (1727–1805) . . 446
Elliott, Ebenezer (1781–1849) 545

Ellis, Havelock (1859–1939) . 850
note 858
Emerson, Ralph Waldo (1803–1882) 601
note . . 189, 408, 430, 444, 513, 595, 601, 612, 615, 659, 679, 874
Emmett, Daniel Decatur (1815–1904) 678
Empedocles (*c.* 490–*c.* 430 B.C.) 83
Engels, Friedrich (1820–1895) *note* 686
Engle, Paul (1908–) 1062
English, Thomas Dunn (1819–1902) 690
Ennius, Quintus (239–169 B.C.) 106
Epictetus (*c.* 50–120) 138
note 99, 127
Epicurus (341–270 B.C.) . . . 103
Epitaphs (Anonymous) 1104
Erasmus, Desiderius (1465–1536) 176
note . 68, 102, 123, 130, 144
Erskine, John (1879–1951) . . 951
Estienne, Henri (1531–1598) . 188
Euclid (*fl.* 300 B.C.) 103
Euripides (*c.* 485–406 B.C.) . . 83
note 76, 321
Euwer, Anthony (1877–) . . 942
Evarts, William Maxwell (1818–1901) 686
Everett, David (1770–1813) . 507
Everett, Edward (1794–1865) 575
Evtushenko, Evgeni. *See* Yevtushenko, Yevgeny

Faber, Frederick William (1814–1863) 676
Fabius Maximus (*c.* 275–203 B.C.) 105
Fadiman, Clifton (1904–) . 1054
Fallada, Hans (Rudolf Ditzen) (1893–1947) 1026
Fallersleben. *See* Hoffmann von Fallersleben
Fanshawe, Catherine Maria (1765–1834) 501
Farley, James Aloysius (1888–) *note* 1101
Farquhar, George (1678–1707) 397
Farragut, David Glasgow (1801–1870) 597
Faulkner, William (1897–1962) 1039
Fawcett, Edgar (1847–1904) . 811
Fenderson, Mark (1873–1944) . 915
Fénelon, François de Salignac de la Mothe (1651–1715) 383
note 416
Ferdinand I (1503–1564) . . . 186
Fern, Fanny (Sara Payson Parton) (1811–1872) . . 658
Field, Eugene (1850–1895) . . 820
note 516, 633, 673
Field, Rachel (1894–1942) *note* 535
Fielding, Henry (1707–1754) . 424
note . . . 87, 223, 392, 420
Fields, James Thomas (1816–1881) 679
Fields, William Claude (1879–1946) 951
Filicaja, Vincenzo da (1642–1707) *note* 557
Fishback, Margaret (1904–) . 1054
Fisher, Herbert Albert Laurens (1865–1940) . . 870
Fiske, John (1842–1901) *note* 655
Fitzgeffrey, Charles (*c.* 1575–1638) *note* 398
FitzGerald, Edward (1809–1883) 629
note 643
Fitzgerald, Francis Scott Key (1896–1940) 1036
note 1051
Fitzsimmons, Robert (1862–1917) *note* 87
Flaubert, Gustave (1821–1880) 709
Flecker, James Elroy (1884–1915) 980
Fleming, Sir Alexander (1881–1955) 963
Fletcher, Andrew (of Saltoun) (1655–1716) . . . 384
note 312

FLETCHER, JOHN (*see also* BEAUMONT AND FLETCHER) (1579–1625) 312
note . . 134, 271, 314, 315
FLETCHER, PHINEAS (1582–1650) *note* 411
FLORIO, JOHN (*c.* 1553–1625) . 201
FLORUS, LUCIUS ANNAEUS (*fl.* A.D. 125) 109
FOCH, FERDINAND (1851–1929) . 826
FONTAINE, JEAN DE LA (1621–1695) 359
note 75, 194
FONTENELLE, BERNARD LE BOVIER DE (1657–1757) . . 385
FOOTE, SAMUEL (1720–1777) . 442
FORD, FORD MADOX (HUEFFER) (1873–1939) 915
FORD, HENRY (1863–1947) . . *note* 714
FORD, JOHN (1586–1639) . . . 317
FORD, LENA GUILBERT (*d.* 1915) 917
FORGY, HOWELL M. (1908–) . 1062
FORREST, NATHAN BEDFORD (1821–1872) 709
FORSTER, EDWARD MORGAN (1879–) 951
FORTESCUE, JOHN (*c.* 1395–1476) 171
FORTUNATUS, VENANTIUS HONORIUS CLEMENTIANUS (*c.* 530–*c.* 610) *note* 158
FOSDICK, HARRY EMERSON (1878–) 945
FOSS, SAM WALTER (1858–1911) 846
note 826
FOSTER, STEPHEN COLLINS (1826–1864) 727
FOUCHÉ, JOSEPH (1763–1820) . . 500
note 598
FOWLER, H. W. (1859–1933) AND F. G. FOWLER (1871–1918) 851
FOX, CHARLES JAMES (1749–1806) 476
note 547
FOX, GEORGE (1624–1691) . . 364
FOXE, JOHN (1516–1587) *note* 185
F. P. A. *See* ADAMS, FRANKLIN PIERCE
FRANCE, ANATOLE (JACQUES ANATOLE FRANÇOIS THIBAULT) (1844–1924) . . . 801
note 76
FRANCIS OF ASSISI, SAINT (*c.* 1181–1226) 157
FRANCIS I OF FRANCE (1494–1547) 180
note 118
FRANCK, RICHARD (*c.* 1624–1708) *note* 133
FRANKFURTER, FELIX (1882–1965) 967
FRANKLIN, BENJAMIN (1706–1790) 421
note 105, 872
FRAZER, SIR JAMES GEORGE (1854–1941) 829
FREDERICK I (BARBAROSSA) (1122–1190) 155
FREDERICK THE GREAT (1712–1786) 435
FREEMAN, JOHN (1881–1929) . 963
FREIDANK (*fl. c.* 1250) 158
FREILIGRATH, FERDINAND (1810–1876) 656
French Anonymous 1105
FRENEAU, PHILIP (1752–1832) . 482
FRERE, JOHN HOOKHAM (1759–1846) *note* 361
FREUD, SIGMUND (1856–1939) . 833
FREYTAG, GUSTAV (1816–1895) . 679
FRIEDRICH WILHELM IV (1795–1861) 586
FRITH, JOHN (1503–1533) *note* 185
FROHMAN, CHARLES (1860–1915) *note* 700
FROST, ROBERT (1874–1963) . . 925
FROUDE, JAMES ANTHONY (1818–1894) . . . . . *note* 477
FRY, CHRISTOPHER (1907–) . . 1061
FUJIWARA NO TEIKA (1162–1241) 156
FUKUZAWA YUKICHI (1834–1901) 752
FULBRIGHT, JAMES WILLIAM (1905–) 1055
FULDA, LUDWIG (1862–1939) . . 863
FULLER, MARGARET (1810–1850) 656
note 196

Fuller, Richard Buckminster (1895–) 1034
Fuller, Thomas (1608–1661) . 333
note . . 104, 107, 143, 181, 199, 208, 324
Fyleman, Rose (1877–1957) . . 942

Gage, Thomas (*d.* 1656) *note* 522
Gaius Caesar (Caligula) (12–41) 131
Galbraith, John Kenneth (1908–) 1062
Galileo Galilei (1564–1642) . 211
Galsworthy, John (1867–1933) 892
Gander, Joseph *note* 209
Gandhi, Mohandas Karamchand (Mahatma) (1869–1948) . 897
Garbo, Greta (1905–) . . . 1056
Garfield, James Abram (1831–1881) 741
note 1026
Garibaldi, Giuseppe (1807–1882) 620
Garland, Hamlin (1860–1940) . 859
Garnett, Richard (1835–1906) 757
Garrick, David (1716–1779) . . 439
note 310
Garrison, William Lloyd (1805–1879) 615
Garth, Sir Samuel (1661–1719) 385
Gascoigne, George (*c.* 1525–1577) *note* 109, 254
Gaskell, Elizabeth Cleghorn (1810–1865) 656
Gasset. *See* Ortega y Gasset
Gaulle, Charles André Joseph Marie de (1890–) . 1015
Gaultier, Jules de (*b.* 1858) . *note* 615
Gauss, Carl Friedrich (1777–1855) 539
Gautier, Théophile (1811–1872) 658
Gay, John (1688–1732) . . . 401
note 393, 464
Gellert, Christian Fürchtegott (1715–1769) . 438
George V (1865–1936) 871
George, Henry (1839–1897) . 780
Gerhardt, Paul (1607–1676) . 333
Gershwin, Ira (1896–) *note* 996
Gibbon, Edward (1737–1794) . 465
note 91, 424
Gibbons, James Sloan (1810–1892) 656
Gibbons, Stella (1902–) . . 1050
Gibbs, Wolcott (1902–1958) . 1050
Gibran, Kahlil (1883–1931) . 975
Gibson, Wilfred Wilson (1878–1962) 945
Gide, André (1869–1951) . . . 897
Gifford, Richard (1725–1807) . *note* 437
Gilbert, Fred (1850–1903) . . 821
Gilbert, Harold N. (1896–1966) 1037
Gilbert, Sir Humphrey (*c.* 1539–1583) 192
Gilbert, William (1540–1603) 192
Gilbert, William Schwenck (1836–1911) 765
note 165
Gilder, Richard Watson (1844–1909) 802
Gillilan, Strickland (1869–1954) 897
Gillray, James (1757–1815) . 491
Gilman, Charlotte Perkins Stetson (1860–1935) . . 859
Gilman, Samuel (1791–1858) . 566
Ginsberg, Allen (1926–) . . 1081
Giraudoux, Jean (1882–1944) . 967
Gladstone, William Ewart (1809–1898) 631
Glasgow, Ellen (1874–1945) . 930
Gloucester, William Henry, Duke of (1743–1805) . . 470
Goebbels, Paul Joseph (1897–1945) 1040
note 924
Goering, Hermann (1893–1946) 1026
Goethe, Johann Wolfgang von (1749–1832) 477
note . . . 99, 621, 650, 660
Gogarty, Oliver St. John (1878–1957) 945
Gogol, Nikolai (1809–1852) . 632
Goldberg, Isaac (1887–1938) . 994
Golding, William (1911–) . 1068

GOLDSMITH, OLIVER (1728–1774) 447
note . . 103, 140, 165, 208, 376, 382, 386
GOLDWATER, BARRY MORRIS (1909–)
note 467
GOLDWYN, SAMUEL (1882–) . 967
GOMPERS, SAMUEL (1850–1924) 821
GONCHAROV, IVAN (1812–1891) . 672
GÓNGORA ARGOTE, LUIS DE (1561–1627)
note 128
GOODWIN, JOHN CHEEVER (1850–1912) 821
GOOGE, BARNABE (1540–1594)
note 170
GORDON, ADAM LINDSAY (1833–1870) 748
GORDON, GEORGE NOEL. *See* BYRON
GORENKO, ANNA ANDREYEVNA (ANNA AKHMATOVA) (1890–1966) 1014
GORKI, MAXIM (ALEKSEI MAKSIMOVICH PESHKOV) (1868–1936) 894
GOSSE, EDMUND (1849–1928) . . 815
note 197
GOUDY, FREDERIC WILLIAM (1865–1947) 871
GOURMONT, REMY DE (1858–1915) 846
GOWER, JOHN (*c.* 1325–1408)
note 183
GRAFTON, RICHARD (*d.* 1572) . 187
GRAHAM, HARRY (1874–1936) . 930
GRAHAM, JAMES, FIRST MARQUESS OF MONTROSE (1612–1650) 353
GRAHAME, KENNETH (1859–1932) 852
GRANT, ULYSSES S. (1822–1885) 717
GRATIAN (*Twelfth century*) . . 155
GRAVES, JOHN WOODCOCK (1795–1886) 578
GRAVES, ROBERT (1895–) . . 1034
GRAY, THOMAS (1716–1771) . . 439
note 254, 342
GREELEY, HORACE (1811–1872) . 658
GREEN, JOHN RICHARD (1837–1883)
note 414
GREEN, MATTHEW (1696–1737) . 418
note 391
GREEN, WILLIAM (1873–1952) . 915
GREENE, GRAHAM (1904–) . . 1054
GREENE, ROBERT (1560–1592) . 206
note 182, 311
GREGORY I (540–604) 148
GREGORY XIII (1502–1585) . . 186
GREGORY, HORACE (1898–) . . 1042
GRELLET, ÉTIENNE DE (1773–1855) 531
GRENVILLE, GEORGE (1712–1770) 435
GREVILLE, FULKE, LORD BROOKE (1554–1628) 202
note 170
GREW, JOSEPH CLARK (1880–1965) 958
GREY, EDWARD, VISCOUNT GREY OF FALLODON (1862–1933) . 813
GREY, ZANE (1875–1939) 935
GRIBOYEDOV, ALEXANDER SERGEEVICH (1795–1829) . 578
GRIFFIN, BARTHOLOMEW (*fl.* 1596)
note 210
GRUBER, EDMUND L. (1879–1941) 952
GUALTIER, PHILIPPE
note 234
GUEDALLA, PHILIP (1889–1944) . 1011
GUEST, EDGAR ALBERT (1881–1959) 963
GUINAN, TEXAS (1884–1933) . 980
GUINEY, LOUISE IMOGEN (1861–1920) 860
GUITERMAN, ARTHUR (1871–1943) 905
note 741, 918
GUITRY, SACHA (1885–1957) . . 985
note 855
GUIZOT, FRANÇOIS (1787–1874) . 554
GUYON, JEANNE (1648–1717)
note 359

HACKETT, FRANCIS (1883–1962)
note 958
HADRIAN (PUBLIUS AELIUS HADRIANUS) (76–138) . . . 141
HAECKEL, ERNST HEINRICH (1834–1919) 752

Hagedorn, Hermann (1882–1964) 967
Hageman, Samuel Miller (1848–1905) 813
Haile Selassie (1891–) 1020
Hakewill, George (1578–1649) *note* 206
Haldane, John Burdon Sanderson (1892–1964) . . 1021
Hale, Edward Everett (1822–1909) 717
Hale, Lucretia Peabody (1820–1900) 704
Hale, Sir Matthew (1609–1676) 351
Hale, Nathan (1755–1776) . . 484
Hale, Sarah Josepha (1788–1879) 563
Haliburton, Thomas Chandler (Sam Slick) (1796–1865) . 587
note 422
Halifax, George Savile, Marquess of (1633–1695) . 376
Hall, Bishop Joseph (1574–1656) 309
Hall, Owen (James Davis) (*d.* 1907) 846
Hall, Robert (1764–1831) . . 500
Halleck, Fitz-Greene (1790–1867) 565
Halm, Friedrich (Eligius Franz Josef von Münch-Bellinghausen) (1806–1871) 619
Halsey, William Frederick, Jr. (1882–1959) 968
Hamann, Johann Georg (1730–1788) 455
Hamilton, Alexander (1755–1804) 484
note 123
Hamilton, Gail (Mary Abigail Dodge) (1833–1896) 748
Hamilton, Robert Browning (1880–) 958
Hammarskjöld, Dag (1905–1961) 1056
Hammerstein, Oscar (1895–1960) *note* 921, 1020
Hammond, Percy (1873–1936) . . 915
Han Wu-ti (157–87 B.C.) . . . 110
Hand, Learned (1872–1961) . 911
Haraucourt, Edmond (1856–1941) 835
Hardenberg, Friedrich von (Novalis) (1772–1801) *note* 373
Harding, Warren Gamaliel (1865–1923) *note* 1073
Hardy, E. J. (*fl.* 1910) . . . 866
Hardy, Godfrey Harold (1877–1947) 942
Hardy, Thomas (1840–1928) . 782
note 339
Harington, Sir John (1561–1612) 210
Harlan, John Marshall (1833–1911) 748
Harper, Robert Goodloe (1765–1825) 501
Harrigan, Edward (1845–1911) 809
Harrington, Michael (1928–) 1082
Harris, Joel Chandler (1848–1908) 813
Harris, Lee O. *note* 531
Harrison, William (1534–1593) *note* 187
Harrison, William Henry (1773–1841) 531
Harte, Bret (Francis Brett Harte) (1836–1902) . . . 769
Hartmann von Aue (*c.* 1170–1215) 157
Harvey, William (1578–1657) 312
Hasegawa Nyozekan (1875–) . 938
Hawker, Robert Stephen (1803–1875) 610
Hawkins, Anthony Hope (1863–1933) *note* 765
Hawthorne, Alice (Septimus Winner) (1827–1902) . . 728
Hawthorne, Nathaniel (1804–1864) 613
Hay, John Milton (1838–1905) 778
note 588

Hayden, Joseph (*fl. 1896*) . . 868
Hayes, Rutherford Birchard (*1822–1893*) 718
Hazard, John Edward (*1881–1935*) 964
Hazlitt, William (*1778–1830*) 539
note 105, 356, 390
Heber, Reginald (*1783–1826*) . 549
note 458
Hegel, Georg Wilhelm Friedrich (*1770–1831*) . . 507
Heine, Heinrich (*1797–1856*) . 588
note 92
Helmholtz, Hermann Ludwig Ferdinand von (*1821–1894*) 709
Héloise (*c. 1101–c. 1164*) . . 154
Helvétius, Claude Adrien (*1715–1771*) 438
Hemans, Felicia Dorothea (*1793–1835*) 573
note 566
Hemingway, Ernest (*1899–1961*) 1044
Hemminger, Graham Lee (*1896–1949*) 1037
Henley, William Ernest (*1849–1903*) 815
Henri IV (*1553–1610*) 202
Henry II (*1133–1189*) 155
Henry VI (*1421–1471*) 171
Henry, Mathew (*1662–1714*) . 386
note 299, 313
Henry, O. (William Sydney Porter) (*1862–1910*) . . 863
Henry, Patrick (*1736–1799*) . 464
Heraclitus (*c. 540–c. 480* B.C.) 77
Herbert, Sir Alan Patrick (*1890– *) 1016
Herbert, George (*1593–1633*) 322
note . . . 75, 76, 102, 105, 130, 136, 137, 179, 184, 185, 199, 690
Herbert von Fritzlar (*fl. c. 1210*) 157
Herder, Johann Gottfried von (*1744–1803*) 475
Herford, Oliver (*1863–1935*) . 866
note 886
Herodotus (*c. 485–c. 425* B.C.) . 86
note 323
Herrick, Robert (*1591–1674*) . 319
note 124, 135, 265
Herschel, John Frederick William (*1792–1871*) . . 567
Hersey, John (*1914– *) . . . 1069
Herwegh, Georg (*1817–1875*) . 680
Hesiod (*c. 700* B.C.) 67
note 64
Heywood, John (*c. 1497–c. 1580*) 182
note . 81, 97, 109, 125, 126, 137, 144, 146, 165, 167, 168, 169, 176, 212, 280
Heywood, Thomas (*c. 1570–1641*) 301
note 176, 248
Higginson, Thomas Wentworth (*1823–1911*) . 720
Higley, Brewster (*fl. 1873*) . . 808
Hill, Aaron (*1685–1750*) . . 400
note 354
Hill, Benjamin Harvey (*1832–1882*) 747
Hill, Rowland (*1744–1833*) . 475
Hillman, Sidney (*1887–1946*) . 994
Hillyer, Robert (*1895–1961*) . 1034
Hilton, James (*1900–1954*) . . 1047
note 1033
Hippocrates (*c. 460–400* B.C.) . 88
Hipponax (*c. 570–520* B.C.) . . 70
Hirata Atsutane (*1776–1843*) . 537
Hitler, Adolf (*1889–1945*) . . 1011
Hobbes, Thomas (*1588–1679*) . 317
Hoch, Edward Wallis (*1849–1925*) . . . . . .
note 789
Hodgson, Ralph (*1871–1962*) . 905
Hoffenstein, Samuel (*1890–1947*) 1017
note 1023
Hoffmann von Fallersleben, August Heinrich (*1798–1874*) 589
Hogg, James (*1770–1835*) . . 507
Holland, Josiah Gilbert (*1819–1881*) 690
note 692
Holland, Sir Richard (*fl. 1450*)
note 722

Holmes, John Haynes (1879–1964) 952
Holmes, Oliver Wendell (1809–1894) 633
note . . 110, 624, 659, 872
Holmes, Oliver Wendell, Jr. (1841–1935) 786
note 939, 1073
Homans, George Caspar (1910–) 1067
Home, John (1724–1808) 445
Homer (*c.* 700 B.C.) 62
note 234
Hood, Thomas (1799–1845) . . . 591
note 310, 469
Hooke, Robert (1635–1703) . 376
Hooker, Brian (1880–1946) . 958
Hooker, Richard (1554–1600) . 202
note 184
Hooper, Ellen Sturgis (1816–1841) 680
Hooton, Earnest Albert (1887–1954) 994
Hoover, Herbert Clark (1874–1964) 930
Hope, Laurence (Adela Florence Cory Nicolson) (1865–1904) 871
Hopkins, Gerard Manley (1844–1889) 802
Hopkins, Jane Ellice (1836–1904) 770
Hopkinson, Joseph (1770–1842) 508
Horace (Quintus Horatius Flaccus) (65–8 B.C.) . . . 120
note . 86, 87, 111, 123, 146, 165, 343, 456, 542
Horne, Richard Henry Hengist (1803–1884) 610
Horney, Karen (1885–1952) . 985
Houghton, Richard Monckton Milnes, Baron (1809–1885) 634
Housman, Alfred Edward (1859–1936) 852
note 103
Hovey, Richard (1864–1900) . 868
Howard, Rowland (*fl.* 1876) *note* 422
Howe, Edgar Watson (1853–1937) 828
Howe, Julia Ward (1819–1910) 690
Howe, Mark Antony De Wolfe (1864–1960) . . . 868
Howell, James (*c.* 1594–1666) *note* 312, 326, 588
Howells, William Dean (1837–1920) 771
note 430
Howitt, Mary (1799–1888) . . 593
Hoyle, Edmond (1672–1769) . 396
Hoyt, Daniel Webster (1845–1936) 809
Hsieh Ho (*fl.* 500) 148
Hu Shih (1891–1962) 1019
Huai-nan Tzu (*Second century* B.C.) 110
Hubbard, Elbert (1856–1915) . 835
Hubbard, Frank McKinney "Kin" (Abe Martin) (1868–1930) 895
Hudson, William Henry (1841–1922) 789
Hughes, Charles Evans (1862–1948) 864
Hughes, Langston (1902–1967) 1050
Hughes, Thomas (1822–1896) . 718
Hugo, Victor (1802–1885) . . 598
note 598
Hume, David (1711–1776) . . 434
note 596
Hungerford, Margaret Wolfe (1855–1897) . . 831
Hunt, G. W. (*fl.* 1878) . . . 727
Hunt, Leigh (1784–1859) . . 551
Hurdis, James (1763–1801) *note* 202
Huss, John (1373–1415) . . . 169
Hutcheson, Francis (1694–1746) 416
Hutchins, Robert Maynard (1899–) 1045
Hutton, James (1726–1797) . 446
Huxley, Aldous Leonard (1894–1963) 1032
note 448
Huxley, Thomas Henry (1825–1895) 724
Huysmans, Joris Karl (1848–1907) 814

Hyde, Edward, Earl of Clarendon (1609–1674)
note 466

Ibáñez. *See* Blasco-Ibáñez
Ibsen, Henrik (1828–1906) . . 729
Ibycus (*c.* 580 B.C.) 70
Ickes, Harold L. (1874–1952) . 931
Ignatius Loyola, Saint (1491–1556) 180
Ignatius Theophorus, Saint (*fl. c.* 100)
note 324
Ihara Saikaku (1642–1693) . . 378
Ikhnaton (*c.* 1385–1358 B.C.) . 3
Ingalls, John James (1833–1900) 748
Inge, William Ralph (1860–1954) 859
Ingelow, Jean (1820–1897) . . 704
Ingersoll, Robert Green (1833–1899) 749
Ingoldsby, Thomas. *See* Barham, Richard Harris
Ingram, John Kells (1823–1907) 720
Iphicrates (419–348 B.C.) . . 96
Iron, Ralph (Olive Schreiner) (1855–1920) 832
Ironquill (Eugene Fitch Ware) (1841–1911) . . . 791
note 775
Irving, Washington (1783–1859) 549
note 326
Isherwood, Christopher William Bradshaw (1904–) . 1054
Ishikawa Takuboku (1885–1912) 985

Jackson, Andrew (1767–1845) . 503
Jackson, Helen Hunt (1831–1885) 741
Jackson, Robert Houghwout (1892–1954) 1021
Jackson, Thomas Jonathan (Stonewall) (1824–1863) . 723
Jacobs, Joe (1896–1940) . . . 1037
James, George Payne Rainsford (1799–1860)
note 481
James, Henry (1843–1916) . . 797
James, William (1842–1910) . 792
note . . 731, 797, 849, 1076
Jarry, Alfred (1873–1907) . . 915
Jean de Meun (*Thirteenth century*)
note 171
Jeanneret, Charles Édouard (Le Corbusier) (1887–1965) 995
Jeans, Sir James Hopwood (1877–1946) 942
Jefferies, Richard (1848–1887) 814
Jeffers, Robinson (1887–1962) 994
Jefferson, Thomas (1743–1826) 470
note . . 421, 462, 484, 1090
Jeffrey, Francis (1773–1850) .
note 516
Jerome, Saint (*c.* 342–420) . . 145
note 143, 542
Jerome, Jerome Klapka (1859–1927) 855
Jerrold, Douglas (1803–1857) 610
note 215
Jewett, Sarah Orne (1849–1909) 816
John XXIII (Angelo Giuseppe Roncalli) (1881–1963) . . 964
John Chrysostom, Saint (327–407) 144
John of Damascus, Saint (*c.* 700–*c.* 760) 152
Johnson, Andrew (1808–1875) . 627
Johnson, George Washington (1838–1917) 779
Johnson, Gerald White (1890–) 1017
note 846
Johnson, Hewlett (1874–1966) 931
Johnson, James Weldon (1871–1938) 906
Johnson, Lionel (1867–1902) . 893
Johnson, Lyndon Baines (1908–) 1063
Johnson, Philander (1866–1939) 887
Johnson, Rossiter (1840–1931) 784
Johnson, Samuel (1709–1784) . 426
note 126, 132, 181, 206, 226, 310, 311, 324, 389, 397, 402, 451, 562

Jolson, Al (1886–1950) . . . 992
Jones, Howard Mumford (1892–) 1022
Jones, John Ceredigion (1883–1947) 976
Jones, John Paul (1747–1792) 476
Jones, Sir William (1746–1794) 476
note 198
Jonson, Ben (1572–1637) . . . 302
note . . 123, 128, 134, 176, 182, 183, 247
Jordan, Dorothea (1762–1816) 500
Joubert, Joseph (1754–1824) . 483
Joyce, James (1882–1941) . . 968
Joyce, John Alexander (1842–1915) 796
Julian the Apostate (332–363) 144
Julius III (*d.* 1555) 186
Julius Caesar (100–44 B.C.) . 112
note 367
Jung, Carl Gustav (1875–1961) 935
Junius, Letters of (1769–1771)
Junot. *See* Abrantès
Juvenal, Decimus Junius (*c.* 50–*c.* 130) 139
note 108

Kafka, Franz (1884–1924) . . 980
Kamo Mabuchi (1697–1769) . 419
Kamo no Chomei (1153–1216) 156
Kant, Immanuel (1724–1804) . 445
note 445
Karr, Alphonse (1808–1890) . 627
Kaufman, George S. (1889–1961) 1012
Keats, John (1795–1821) . . . 579
note 927
Keble, John (1792–1866) . . 567
Keith, George, Fifth Earl Marischal (1553–1623) . 202
Keller, Helen (1880–1968) . 958
Kelvin, William Thomson, Lord (1824–1907) . . . 723
Kemble, John Philip (1757–1823) 491
Kemp, Harry (1883–1960) . . 976
Ken, Bishop Thomas (1637–1711) 377
Kennan, George (1845–1924) . 809
Kennan, George Frost (1904–) 1054
Kennedy, Charles Rann (1871–1950) 907
Kennedy, John Fitzgerald (1917–1963) 1072
note . . . 919, 1053, 1077
Kenyon, James Benjamin (1858–1924)
note 116
Kerouac, Jack (1922–) . . . 1080
Kerr, Clark (1911–) 1068
Kerr, Philip Henry, Marquess of Lothian (1882–1940) 969
Kettering, Charles Franklin (1876–1958) 940
Key, Francis Scott (1779–1843) 540
note 600
Keynes, John Maynard (1883–1946) 976
Khrushchev, Nikita Sergeevich (1894–) 1032
note 903
Kieran, James Michael, Jr. (1901–1952) 1050
Kierkegaard, Sören (1813–1855) 676
Kikaku (1661–1707) 386
Kilmer, Joyce (1886–1918) . . 992
note 756
King, Benajamin Franklin, Jr. (1857–1894) 845
King, Henry (1592–1669) . . 321
King, Martin Luther, Jr. (1929–1968) 1082
King, Stoddard (1889–1933) . 1012
note 893
King, William Lyon Mackenzie (1874–1950) 931
Kinglake, Alexander William (1809–1891)
note 705
Kingsley, Charles (1819–1875) 690
note 822–823
Kipling, Rudyard (1865–1936) 871
note 437, 450, 677, 705, 827, 932
Kirchoff, Gustav Robert (1824–1887) 723
Kirk, Richard R. (1877–) . . 942
Kittredge, Walter (1834–1905) 752

KLINGER, FRIEDRICH MAXIMILIAN VON (1752–1831) . 482
KLOPSTOCK, FRIEDRICH GOTTLIEB (1724–1803) 445
KNOWLES, FREDRIC LAWRENCE (1869–1905) 898
KNOX, EDMUND GEORGE VALPY (1881–)
note 573
KNOX, HENRY (1750–1806)
note 460
KNOX, JOHN (1505–1572) . . . 186
KNOX, WILLIAM (1789–1825) . 564
Koran, The (*c.* 610–632) . . . 148
note 641
KOTZEBUE, AUGUST FRIEDRICH FERDINAND VON (1761–1819) 499
KRONECKER, LEOPOLD (1823–1891) 720
KROPOTKIN, PRINCE PETR ALEKSEEVICH (1842–1921) . . 796
KRYLOV, IVAN (1769–1844) . . 505
KU K'AI-CHIH (*c.* 344–406) . . 146
KUNITZ, STANLEY (1905–) . . 1056
KYD, THOMAS (1558–1594) . . 204
note 137, 236

LABERIUS, DECIMUS (105–43 B.C.)
note 126
LA BRUYÈRE, JEAN DE (1645–1696) 381
LACYDES (*fl. c.* 241 B.C.) . . . 104
LA FONTAINE, JEAN DE (1621–1695) 359
note 75, 194
LAGUARDIA, FIORELLO H. (1882–1947) 969
LAMARCK, JEAN BAPTISTE (1744–1829) 475
LAMARTINE, ALPHONSE DE (1790–1869) 565
LAMB, ARTHUR J. (1870–1928) . 903
LAMB, LADY CAROLINE (1785–1828) 552
LAMB, CHARLES (1775–1834) . 534
note 258
LAMB, MARY (1765–1847) . . 501
LAMB, WILLIAM, VISCOUNT MELBOURNE (1779–1848) . 541
LA METTRIE, JULIEN OFFRAY DE (1709–1751) 434
LA MEURTHE, ANTOINE BOULAY DE (1761–1840) 499
LAMPTON, WILLIAM JAMES (1859–1917) 855
LANDON, LETITIA ELIZABETH (1802–1838) 600
LANDOR, WALTER SAVAGE (1775–1864) 536
note 934
LANE, GEORGE MARTIN (1823–1897) 720
LANG, ANDREW (1844–1912) . . 804
note 823
LANGLAND, WILLIAM (*c.* 1330–*c.* 1400)
note 164
LANIER, SIDNEY (1842–1881) . 796
LAO TZU (*Sixth century* B.C.) . . 73
LAPLACE, PIERRE SIMON DE (1749–1827) 479
LARDNER, RING (1885–1933) . . 985
LARKIN, PHILIP (1922–) . . . 1080
LA ROCHEFOUCAULD, FRANÇOIS, DUC DE (1613–1680) . . . 354
note 191, 714
LA ROCHEFOUCAULD-LIANCOURT, FRANÇOIS ALEXANDRE FRÉDÉRIC, DUC DE (1747–1827) . 476
LASKI, HAROLD JOSEPH (1893–1950) 1027
LATHAM, PETER MERE (1789–1875) 564
LATHBURY, MARY ARTEMISIA (1841–1913) 789
LATIMER, HUGH (1485–1555) . 180
note 113
Latin Anonymous 149
LAUDER, SIR HARRY (1870–1950) 903
LAURENCE, WILLIAM L. (1888–) 1008
LAURENS, JACQUES DU (1583–1650) 316
LAVATER, JOHANN KASPAR (1741–1801) 469
LAVOISIER, ANTOINE LAURENT (1743–1794) 474
LAWRENCE, DAVID HERBERT (1885–1930) 985
note 940
LAWRENCE, JAMES (1781–1813) . 545
LAWRENCE, THOMAS EDWARD (1888–1935) 1008
LAZARUS, EMMA (1849–1887) . 817

Leacock, Stephen Butler (1869–1944) 898
Lear, Edward (1812–1888) . . 672
Learned, Walter (1847–1915) 811
Lecky, William Edward Hartpole (1838–1903) . . 779
Le Corbusier (Charles Édouard Jeanneret) (1887–1965) 995
Lee, Charles (1731–1782) . . 460
Lee, Henry (Light-Horse Harry) (1756–1818) . . . 486
Lee, Nathaniel (1655–1692) . 384
Lee, Richard Henry (1732–1794) 460
Lee, Robert Edward (1807–1870) 620
Lee-Hamilton, Eugene (1845–1907) 809
Le Gallienne, Richard (1866–1947) 887
Leibnitz, Baron Gottfried Wilhelm von (1646–1716) 382
Leighton, Robert (1611–1684) 351
note 432
Leland, Charles Godfrey (1824–1903) 723
L'Enclos, Ninon de (1620–1705) 359
Lenin, Nikolai (Vladimir Ilich Ulyanov) (1870–1924) 903
note 954
Leo XIII (Gioacchino Pecci) (1810–1903) 656
Leonidas of Tarentum (*fl.* 274 B.C.) 105
Lermontov, Mikhail (1814–1841) 677
Le Sage, Alain René (1668–1747) 391
note 313
Lespinasse, Julie de (1732–1776) 460
Lessing, Gotthold Ephraim (1729–1781) 455
note 664
L'Estrange, Sir Roger (1616–1704) 357
Letts, Winifred Mary (1882–) 969
Leveridge, Richard (1670–1758) 392
Lévis, Gaston Pierre Marc, Duc de (1764–1830) . . 501
Lewis, Cecil Day (1904–) . . 1055
Lewis, Clive Staples (1898–1963) 1042
Lewis, Sam M. (*fl.* 1919) . . 999
Lewis, Sinclair (1885–1951) . 986
Ley, Robert (1890–1945) . . 1017
Leybourne, George (*d.* 1884) . 780
Lichtenberg, Georg Christoph (1742–1799) 470
Liddell Hart, Basil Henry (1895–) 1035
Ligne, Charles Joseph, Prince de (1735–1814) 464
Lille, Alain de (Alanus de Insulis) (*d.* 1202) . . . 155
Lincoln, Abraham (1809–1865) 634
Lindbergh, Anne Morrow (1907–) 1061
Lindbergh, Charles Augustus (1902–) 1051
Lindsay, Vachel (1879–1931) . 952
Linley, George (1798–1865) . 589
Linnaeus (Carl von Linné) (1707–1778) 425
Lippmann, Walter (1889–) . 1012
Lisle. *See* Rouget de Lisle
Litvinov, Maxim Maximovich (1876–1951) 940
Liu Shao-ch'i (1905–) . . . 1058
Livy (Titus Livius) (59 B.C.–A.D. 17) 125
Lloyd, David (1635–1692) *note* 376
Lloyd George, David, Earl of Dwyfor (1863–1945) . . 866
Locke, David Ross (Petroleum V. Nasby) (1833–1888) . . 749
Locke, John (1632–1704) . . . 372
Locke, John (1847–1889) . . . 811
Locker-Lampson, Frederick (1821–1895) 710
Lodge, Henry Cabot (1850–1924) 821
Lodge, Thomas (*c.* 1558–1625) . 204
note 137
Logan, Mingo Chief (1725–1780) 445
Logan, John (1748–1788) . . 476
Logau, Friedrich von (1604–1655) 329

LOMBROSO, CESARE (1836–1909) 770
note 131
LOMONOSOV, MIKHAIL (1711–1765) 434
LONG, JOHN LUTHER (1861–1927) 860
LONGFELLOW, HENRY WADSWORTH (1807–1882) . 620
note . 86, 192, 197, 200, 203, 219, 372, 605
LONGINUS (*c.* 210–273) . . . 144
LONGUS (*Third century*) . . . 147
LOOS, ANITA (1893–) 1027
LOTHAIR I (795–855) 152
LOTHIAN, PHILIP HENRY KERR, MARQUESS OF (1882–1940) . 969
LOUIS XIV (1638–1715) . . . 378
LOUIS XVIII (1755–1824) . . 485
LOVELACE, RICHARD (1618–1658) 358
LOVEMAN, ROBERT (1864–1923) 869
LOVER, SAMUEL (1797–1868) . 589
LOW, DAVID (1891–1963) . . . 1019
LOWELL, AMY (1874–1925) . . 931
LOWELL, JAMES RUSSELL (1819–1891) 691
note . 76, 264, 391, 402, 604, 609, 610, 618
LOWELL, ROBERT TRAILL SPENCE (1816–1891)
note 626
LOWELL, ROBERT TRAILL SPENCE (1917–) 1075
note 97
LOYOLA, SAINT IGNATIUS (1491–1556) 180
LUCAN (39–65) 134
LUCAS, EDWARD VERRALL (1868–1938) 895
LUCAS, ST. JOHN (1879–1934) . 953
LUCE, CLARE BOOTHE (1903–) 1053
LUCRETIUS (TITUS LUCRETIUS CARUS) (99–55 B.C.) . . . 112
note 65
LUDLOW, FITZHUGH (1836–1870) 770
LUTHER, MARTIN (1483–1546) . 179
LYCURGUS (*fl.* 820 B.C.)
note 86
LYLY, JOHN (*c.* 1554–1606) . . 202
note . 96, 105, 108, 113, 181, 183, 184, 185, 199
LYON, GEORGE WASHINGTON (1879–) 953
LYTTELTON, GEORGE, LORD (1709–1773) 434
LYTTON, EDWARD GEORGE EARLE BULWER-LYTTON, BARON (1803–1873) 601
note 624
LYTTON, EDWARD ROBERT BULWER-LYTTON, EARL OF (OWEN MEREDITH) (1831–1891) 741
note 400

MABIE, HAMILTON WRIGHT (1845–1916) 809
MACARTHUR, DOUGLAS (1880–1964) 959
MACAULAY, THOMAS BABINGTON, LORD (1800–1859) 594
note . 176, 400, 429, 577, 625
MACDONALD, GEORGE (1824–1905) 723
MACDOWELL, EDWARD (1861–1908) 860
MACH, ERNST (1838–1916) . . . 779
MACHIAVELLI, NICCOLÒ (1469–1527) 176
note 136
MACKAY, CHARLES (1814–1889) . 677
MACKINTOSH, SIR JAMES (1705–1832) 501
MACKLIN, CHARLES (*c.* 1697–1797) 414
note 365
MACLEISH, ARCHIBALD (1892–) . 1022
MACLEOD, FIONA (WILLIAM SHARP) (1855–1905) . . . 832
MACMAHON, MAURICE DE (1808–1893) 627
MACNEICE, LOUIS (1907–1963) . 1062
MACPHERSON, JAMES (1736–1796)
note 992
MADDEN, SAMUEL (1686–1765) . 400
MADISON, JAMES (1751–1836) . 480
MAETERLINCK, MAURICE (1862–1949) 865
Magna Carta (1215) 157
MAHAN, ALFRED THAYER (1840–1914) 784
MAHARBAL (BARCA THE CARTHAGINIAN) (*fl.* 210 B.C.) 106

MAIMONIDES (MOSES BEN MAIMON) (1135–1204) . . 155
MAISTRE, JOSEPH DE (1753–1821) 482
MALHERBE, FRANÇOIS DE (1555–1628) 204
MALINOWSKI, BRONISLAW (1884–1942) 980
MALLARMÉ, STÉPHANE (1842–1898) 797
note 1006
MALLOCH, DOUGLAS (1877–1938) 942
MALLORY, GEORGE LEIGH (1886–1924)
note 876
MALONE, WALTER (1866–1915) . 887
MALORY, SIR THOMAS (*fl.* 1470) . 174
MALTHUS, THOMAS ROBERT (1766–1834) 502
note 628
MANDELSTAMM, OSSIP (1891–*c.* 1942) 1020
MANILIUS, MARCUS (*fl. first century* A.D.) 131
MANN, HORACE (1796–1859) . . 586
MANN, THOMAS (1875–1955) . . 937
MANNERS, JOHN JAMES ROBERT, DUKE OF RUTLAND (1818–1906) 686
MANSFIELD, KATHERINE (1889–1923) 1014
MANTUANUS, JOHANNES BAPTISTA (1448–1516)
note 872
MANUTIUS, ALDUS (1450–1515) . 171
MAO TSE-TUNG (1893–) 1027
MAP (MAPES), WALTER (*c.* 1140–1210) 155
MARCUS AURELIUS ANTONINUS (121–180) 141
MARCY, WILLIAM LEARNED (1786–1857) 553
MARITAIN, JACQUES (1882–) . . . 969
MARIVAUX, PIERRE CARLET DE CHAMBLAIN DE (1688–1763) 402
MARKHAM, EDWIN (1852–1940) . 826
note 324, 970
MARLOWE, CHRISTOPHER (1564–1593) 212
MARQUAND, JOHN PHILLIPS (1893–1960) 1027
MARQUIS, DONALD ROBERT PERRY (1878–1937) 945
MARRYAT, FREDERICK (1792–1848) 567
MARSHALL, GEORGE CATLETT (1880–1959) 959
MARSHALL, JOHN (1755–1835) . 485
MARSHALL, THOMAS RILEY (1854–1925) 829
MARSTON, JOHN (*c.* 1575–*c.* 1634) 309
note . . 123, 176, 182, 183
MARSTON, PHILIP BOURKE (1850–1887) 821
MARTÍ, JOSÉ (1853–1895) . . . 828
MARTIAL (MARCUS VALERIUS MARTIALIS) (*c.* 40–*c.* 104) . 134
note 165
MARTIN, ABE (FRANK MCKINNEY "KIN" HUBBARD) (1868–1930) 895
MARTIN, EDWARD SANDFORD (1856–1939) 835
MARVELL, ANDREW (1621–1678) 359
MARX, GROUCHO (1895–) . . 1035
MARX, KARL (1818–1883) . . . 686
MARY STUART, QUEEN OF SCOTS (1542–1587) 192
MARY TUDOR, QUEEN OF ENGLAND (1516–1558) . . . 187
MASEFIELD, JOHN (1878–1967) . 946
note 749
MASON, CAROLINE ATHERTON BRIGGS (1823–1890) . . . 720
MASON, DANIEL GREGORY (1873–1953) 915
MASON, DONALD FRANCIS (1913–) 1069
MASON, GEORGE (1725–1792) . 445
MASSINGER, PHILIP (1583–1640) 315
note . . 131, 198, 230, 315
MASSON, THOMAS LANSING (1866–1934) 887
MASTERS, EDGAR LEE (1869–1950) 898
MATHER, COTTON (1663–1728) . 387
MATHERS, EDWARD POWYS (1892–) 1022
MATISSE, HENRI (1869–1954) . 898
MATSUO BASHO (1644–1694) . . 380
MAUGHAM, WILLIAM SOMERSET (1874–1965) 931
MAULDIN, WILLIAM HENRY (1921–) 1080

Maurier, George Louis Palmella Busson du (1834–1896) 751
note 440, 608, 669
Maurois, André (1885–1967) . 987
note 93
Maxwell, James Clerk (1831–1879) 741
Mayakovsky, Vladimir (1893–1930) 1028
Mazarin, Jules Cardinal (1602–1661) 328
McAuliffe, Anthony Clement (1898–) 1042
McCarthy, Denis A. (1870–1931)
note 686
McClellan, George Brinton (1826–1885) 728
McCord, David (1897–) . . . 1040
McCrae, John (1872–1918) . . 912
McCreery, John Luckey (1835–1906) 758
McCutcheon, George Barr (1866–1928) 887
McGinley, Phyllis (1905–) . 1058
McNally, Leonard (1752–1820) 482
Mearns, Hughes (1875–1965) . 938
Melbourne, William Lamb, Viscount (1779–1848) . . 541
Meleager (*fl.* 95 B.C.) . . . 110
note 97
Melville, Herman (1819–1891) 695
note 576
Menander (*c.* 342–292 B.C.) . . 102
note 123
Mencius (372–289 B.C.) . . . 99
Mencken, Henry Louis (1880–1956) 960
Menken, Adah Isaacs (1835–1868) 758
Mercier, Louis Sébastien (1740–1814) 469
Meredith, George (1828–1909) 730
Meredith, Owen (Edward Bulwer-Lytton) (1831–1891) 741
note 400
Merrick, Leonard (1864–1939)
note 953
Merritt, Dixon Lanier (1879–) 953
Mettrie, Julien Offray de la (1709–1751) 434
Meurier, Gabriel (1530–1601) 188
Meurthe, Antoine Boulay de la (1761–1840) 499
Meynell, Alice (1847–1922) . 812
Michelangelo (Buonarroti) (1474–1564) 178
Michelet, Jules (1798–1874) . 590
Michelson, Albert Abraham (1852–1931) 827
Mickle, William Julius (1735–1788) 464
Middlesex, Lionel Cranfield, Earl of (1575–1645)
note 352
Middleton, Thomas (1580–1627) 313
note . . 156, 217, 249, 269
Mifflin, Lloyd (1847–1921) . 812
Miles, William Porcher (1822–1899) 718
Mill, John Stuart (1806–1873) 619
Millay, Edna St. Vincent (1892–1950) 1023
note 360, 618
Miller, Alice Duer (1874–1942) 932
Miller, Arthur (1915–) . . . 1071
Miller, Joaquin (Cincinnatus Hiner *or* Heine) (*c.* 1841–1913) 789
Miller, Thomas (1808–1874) . 627
Miller, William (1810–1872) 657
Milman, Henry Hart (1791–1868) 566
Milne, Alan Alexander (1882–1956) 969
Milnes, Richard Monckton, Baron Houghton (1809–1885) 634
Milton, John (1608–1674) . . 333
note 97, 104, 344
Mimnermus (*c.* 650–*c.* 590 B.C.) 68
Miner, Charles (1780–1865) . 545
Mirabeau, Honoré Gabriel de Riquetti, Comte de (1749–1791) 479
note 421
Mishima Yukio (1925–) . . . 1081

Missal, The 59
Mizner, Wilson (1876–1933) . 941
Moir, David Macbeth (1798–1851) 590
Mola, Emilio (1887–1937) . . 995
Molière (Jean Baptiste Poquelin) (1622–1673) . . 360
note . . 193, 194, 563, 599
Molina, Tirso de (1584–1648) . 316
Molle, John (*fl.* 1621)
note 949
Moltke, Helmuth von (1800–1891) 597
Monro, Harold (1879–1932) . 953
Monroe, James (1758–1831) . . 491
Monsell, John Samuel Bewley (1811–1875)
note 354
Montagu, Lady Mary Wortley (1689–1762) 414
Montague, Charles Edward (1867–1928) 893
Montaigne, Michel Eyquem de (1533–1592) 189
note 130, 136, 137, 180, 296
Montalvo, Juan (1832–1889) . 747
Montenaeken, Leon (*b.* 1859)
note 751
Montesquieu, Charles de Secondat, Baron de (1689–1755) 414
Montgomery, Sir Bernard (Viscount of Alamein) (1887–) 995
Montgomery, James (1771–1854) 517
Montgomery, Robert (1807–1855) 625
note 557
Montrose, James Graham, First Marquess of (1612–1650) 353
Moody, William Vaughn (1869–1910) 898
Moore, Clement Clark (1779–1863) 541
Moore, Edward (1712–1757) . 435
Moore, Frank Frankfort (1855–1931) 831
Moore, George (1852–1933) . 827
Moore, George Edward (1873–1958) 915
Moore, John Trotwood (1858–1929) 846
Moore, Julia A. (1847–1920) . 812
Moore, Marianne (1887–) . . 996
Moore, Thomas (1779–1852) . 541
note . . . 77, 181, 624, 714
Mordaunt, Thomas Osbert (1730–1809) 455
More, Hannah (1745–1833) . . 475
More, Sir Thomas (1478–1535) 178
note 192
Morehead, John Motley (1796–1866)
note 824
Morell, Thomas (1703–1784) . 420
Morelly (*fl.* 1773)
note 687
Morgan, Angela (*d.* 1957) . . 979
Morison, Samuel Eliot (1887–) 997
note 446
Morley, Christopher (1890–1957) 1017
Morley, John, Viscount Morley of Blackburn (1838–1923) 779
Morris, George Pope (1802–1864) 600
note 189
Morris, William (1834–1896) . 753
Morrow, Dwight Whitney (1873–1931) 915
Morton, Charles W. (1899–1967) 1045
Morton, David (1886–1957) . 992
Morton, Thomas (1764–1838) . 501
Motherwell, William (1797–1835) 589
Motoori Norinaga (1730–1801) 455
Moulton, Louise Chandler (1835–1908) 758
Mowat, R. B.
note 870
Mulligan, James Hilary (1844–1916) 804
Mulock (Craik), Dinah Maria (1826–1887) . . . 727
Mumford, Lewis (1895–) . . . 1035

MÜNCH-BELLINGHAUSEN, ELIGIUS FRANZ JOSEF VON (FRIEDRICH HALM) (1806–1871) . . . 619
MUNRO, HECTOR HUGH (SAKI) (1870–1916) 903
MÜNSTER, ERNST F. (1766–1839) 502
MURASAKI SHIKIBU (c. 978–1031) 153
MURROW, EDWARD ROSCOE (1908–1965) 1064
MUSSET, ALFRED DE (1810–1857) 657
MUSSOLINI, BENITO (1883–1945) 977
MYERS, FREDERIC WILLIAM HENRY (1843–1901) . . . 800

NABOKOV, VLADIMIR (1899–) . 1046
NAIRNE, CAROLINA OLIPHANT, BARONESS NAIRNE (1766–1845) 502
NAKAE TOJU (1608–1648) . . . 351
NAPOLEON I (NAPOLEON BONAPARTE) (1769–1821) . . . 504
note 125, 357
NASBY, PETROLEUM V. (DAVID ROSS LOCKE) (1833–1888) . 749
NASH, OGDEN (1902–) 1051
note 846
NASHE, THOMAS (1567–1601) . 300
NAYLOR, JAMES BALL (1860–1945) 859
NEALE, JOHN MASON (1818–1866) 687
NEHRU, JAWAHARLAL (1889–1964) 1014
NEKRASOV, NIKOLAI (1821–1877) 710
NELSON, HORATIO (1758–1805) . 492
NERO (37–68) 134
NESBIT, WILBUR DICK (1871–1927) 907
NEVINS, ALLAN (1890–) . . . 1018
New England Primer 1089
NEWBOLT, SIR HENRY (1862–1938) 865
NEWMAN, JOHN HENRY CARDINAL (1801–1890) 597
NEWTON, BYRON RUFUS (1861–1938) 860
NEWTON, SIR ISAAC (1642–1727) 379
NEWTON, JOHN (1725–1807) . . 446
NICOLSON, ADELA FLORENCE CORY (LAURENCE HOPE) (1865–1904) 871
NIEBUHR, REINHOLD (1892–) . 1024
NIETZSCHE, FRIEDRICH WILHELM (1844–1900) . . . 804
note . 498, 685, 689, 714, 860
NIMITZ, CHESTER WILLIAM (1885–1966) 987
NOBLES, MILTON (1847–1924) . 812
NOCK, ALBERT JAY (1873–1945) 915
NOEL, THOMAS (1799–1888) . . 593
NORRIS, JOHN (1657–1711) . . 385
NORRIS, WILLIAM EDWARD (1847–1925) 812
NORTH, SIR THOMAS (c. 1535–1601)
note 289
NORTHBROOKE, JOHN (fl. 1570)
note 92
NORTON, CAROLINE SHERIDAN (1808–1877) 627
NORTON, CHARLES ELIOT (1827–1908) 728
NOYES, ALFRED (1880–1958) . . 961
NOVALIS (FRIEDRICH VON HARDENBURG) (1772–1801)
note 373
Nursery Rhymes 1092

O'CASEY, SEAN (1884–1964) . . 981
OCHS, ADOLPH SIMON (1858–1935) 846
O'CONNOR, BASIL (1892–) . . 1024
O'CONNOR, EDWIN (1918–1968) 1077
O'DONNELL, CHARLES LEO (1884–1934) 981
O'HARA, THEODORE (1820–1867) 704
O'KEEFE, PATRICK F. (1872–1934) 912
O'KEEFFE, JOHN (1747–1833) . 476
O'KELLY, DENNIS (1720–1787) . 443
OLDYS, WILLIAM (1696–1761) . 418
OLIPHANT, CAROLINA, BARONESS NAIRNE (1766–1845) . . 502
O'MALLEY, FRANK WARD (1875–1932) 938
OMAR IBN AL-HALIF
note 123
ONASANDER (fl. 49) 131
O'NEILL, EUGENE (1888–1953) . 1009
ONO NO KOMACHI (*Ninth century*) 152

Oppenheimer, J. Robert (1904–1967) 1055
O'Reilly, John Boyle (1844–1890) 806
Orr, Hugh Robert (1887–) *note* 538
Ortega y Gasset, José (1883–1955) 977
Orwell, George (Eric Blair) (1903–1950) 1053
Osborn, Fairfield (1887–) . 998
O'Shaughnessy, Arthur William Edgar (1844–1881) 807
O'Sheel, Shaemas (1886–1954) 992
Osler, Sir William (1849–1919) 817
note 633
Ostenso, Martha (1900–1963) 1047
O'Sullivan, John Louis (1813–1895) 676
Otis, James (1725–1783) . . . 446
Otway, Thomas (1651–1685) . 383
Overbury, Sir Thomas (1581–1613) 315
Ovid (Publius Ovidius Naso) (43 B.C.–A.D. *c.* 18) . . . 128
note 66, 113, 118, 165, 213, 242
Owen, Wilfred (1893–1918) . 1028
Oxenstiern, Axel (1583–1654) *note* 317

Page, Walter Hines (1855–1918) 831
Page, William Tyler (1868–1942) 895
Paige, Leroy (Satchel) (*c.* 1900–) 1048
Paine, Albert Bigelow (1861–1937) 860
Paine, Thomas (1737–1809) . . 466
Paley, William (1743–1805) . 474
Palladas (*fl.* A.D. 400) *note* 311
Paracelsus, Philippus Aureolus (*c.* 1493–1541) . . . 180
note 193
Paramore, Edward E., Jr. (1895–) 1035
Paré, Ambroise (1517–1590) . 187
Pareto, Vilfredo (1848–1923) 814
Parker, Dorothy (1893–1967) . 1029
Parker, John (1729–1775) . . 455
Parker, Martin (1600–1656) . 328
Parker, Ross (1914–) . . . 1069
Parker, Theodore (1810–1860) 657
Parkman, Francis (1823–1893) 720
Parnell, Thomas (1679–1718) . 398
Parr, Samuel (1747–1825) . . 476
Parsons, Thomas William (1819–1892) 698
Parton, James (1822–1891) *note* 503
Parton, Sara Payson (Fanny Fern) (1811–1872) . . . 658
Pascal, Blaise (1623–1662) . . 363
note 126, 206
Pasternak, Boris (1890–1960) . 1018
Pasteur, Louis (1822–1895) . . 718
Pater, Walter (1839–1894) . 781
note 123
Paterson, Andrew Barton (Banjo) (1864–1941) . . 869
Patmore, Coventry (1823–1896) 721
Patri, Angelo (1877–1965) . . 943
Patten, George Washington (1808–1882) 627
Patton, George Smith (1885–1945) 987
Paul, Elliot (1891–1958) . . 1020
Pauling, Linus Carl (1901–) . 1050
Pavlov, Ivan Petrovich (1849–1936) 818
Payn, James (1830–1898) . . . *note* 553
Payne, John Howard (1792–1852) 567
Peacham, Henry (*c.* 1576–*c.* 1643) 309
Peacock, Thomas Love (1785–1866) 552
Pearson, Karl (1857–1936) . . 845
Peary, Robert Edwin (1856–1920) 835
Peattie, Donald Culross (1898–1964) 1042
Peele, George (*c.* 1558–*c.* 1597) 204
note 313, 547
Pegler, Westbrook (1894–) . 1032
Péguy, Charles (1873–1914) . 916
Penn, William (1644–1718) . 380

Pepys, Samuel (1633–1703) . . 374
note 112, 1087
Periander (*d.* 585 B.C.) . . . 68
Pericles (*c.* 495–429 B.C.) . . 80
note 252
Perkins, Frances (1882–1965) . 970
Perry, Oliver Hazard (1785–1819) 553
Persius (Aulus Persius Flaccus) (34–62) 133
Peshkov, Aleksei Maksimovich (Maxim Gorki) (1868–1936) 894
Pétain, Henri Philippe (1856–1951) 835
Petrarch (Francesco Petrarca) (1304–1374) . 163
note 129
Petronius, Gaius (Petronius Arbiter) (*d. c.* 66) . . . 133
Phaedrus (*fl. c.* 8) 129
note 76
Pheidippides (*d.* 490 B.C.) . . 70
Philip VI (Philip of Valois) (1293–1350) 162
Philips, John (1676–1709) . . 397
Phillips, H. I. (1887–1965) . . 998
Phillips, Stephen (1864–1915) 869
note 905
Phillips, Wendell (1811–1884) 658
note 751
Phillpotts, Eden (1862–1960) 865
Philostratus (*c.* 181–250) *note* 303
Phocion (*c.* 402–317 B.C.) . . 96
Piave, Francesco Maria *note* 116
Picasso, Pablo (1881–) . . . 964
Pickett, George Edward (1825–1875) 725
Pierce, Benjamin (1854–1914) . 829
Pindar (518–438 B.C.) 79
Pindar, Peter (John Wolcot) (1738–1819) 468
note 303, 407
Pinero, Sir Arthur Wing (1855–1934) 831
Pinzón, Martín Alonso (*c.* 1440–1493) *note* 790
Pitavals, François Goyot de (1673–1743) 396
Pitt, William (1759–1806) . . 496
Pitt, William (*d.* 1840) . . . 517
Pitt, William, Earl of Chatham (1708–1778) 425
Pittacus (*c.* 650–*c.* 570 B.C.) . 68
Pius XII (Eugenio Pacelli) (1876–1958) 941
Planché, James Robinson (1796–1880) 587
Planck, Max (1858–1947) . . 846
Plato (*c.* 428–*c.* 348 B.C.) . . 92
note . . . 96, 123, 139, 408
Plautus, Titus Maccius (254–184 B.C.) 105
Pliny the Elder (23–79) . . . 131
note 109, 293
Pliny the Younger (61–105) . 140
Plunkett, Edward John Moreton Drax, Lord Dunsany (1878–1957) 944
Plutarch (46–120) 136
note . 102, 104, 125, 126, 127, 132, 168, 221, 289, 311, 634
Poe, Edgar Allan (1809–1849) 641
Poem of the Cid (Twelfth century) 155
Poincaré, Jules Henri (1854–1912) 829
Pollock, Edward (1823–1858) 722
Pollok, Robert (1798–1827) . 590
note 558
Polybius (*c.* 208–*c.* 126 B.C.) . 107
Pomfret, John (1667–1702) . 388
note 369, 387
Pompadour, Jeanne Poisson, Marquise de (1721–1764) . 443
Pompey (Cneius Pompeius) (106–48 B.C.) 112
Ponting, Herbert George (1871–1935) 907
Pope, Alexander (1688–1744) . 402
note . 105, 135, 193, 200, 201, 259, 344, 367, 368, 369, 372, 590, 846
Pope, Walter (*c.* 1630–1714) . 366
Porter, Horace (1837–1921) . 772
Porter, William Sydney (O. Henry) (1862–1910) . 863
Porteus, Beilby (1731–1808) . 460
note 189, 441
Potter, Beatrix (1866–1943) . 887

Potter, Bishop Henry Codman (1835–1908) 758
Pottier, Eugène (1816–1887) . 680
Pound, Ezra (1885–) 987
Pound, Roscoe (1870–1964) . 903
Powell, George H. (George Asaf) (1880–1951) . . . 958
Powell, Sir John (1645–1713) *note* 198
Praed, Winthrop Mackworth (1802–1839) 600
note 196, 322
Prescott, William (1726–1795) 446
Prescott, William Hickling (1796–1859) 587
Preston, Keith (1884–1927) . 981
Price, Don K. (1910–) . . . 1067
Priestley, Joseph (1733–1804) 462
Primary Chronicle (1377) . . . 170
Primrose, Archibald Philip, Earl of Rosebery (1847–1929) 812
Prior, Matthew (1664–1721) . 387
note 304, 325
Proclus (*c.* 411–485) *note* 137
Procter, Adelaide Anne (1825–1864) 725
Procter, Bryan Waller (Barry Cornwall) (1787–1874) 554
Propertius, Sextus Aurelius (54 B.C.–A.D. 2) 127
Protagoras (*c.* 485–*c.* 410 B.C.) 87
Proudfit, David Law (Peleg Arkwright) (1842–1897) . 797
Proudhon, Pierre Joseph (1809–1865) 644
Proust, Marcel (1871–1922) . 907
Publilius Syrus (*fl. first century* B.C.) 125
note 86, 108, 116, 121, 125, 146
Pulteney, Sir William, Earl of Bath (1684–1764) . . . 399
Punch 810
note 668
Pushkin, Alexander (1799–1837) 593
note 434
Putnam, Amelia Earhart (1898–1937) 1042
Pyle, Ernie (1900–1945) . . 1048
Pyrrhus (*c.* 318–272 B.C.) . . 103
Pytheas (*fl.* 330 B.C.) 101

Quarles, Francis (1592–1644) . 321
note 179
Quesnay, François (1694–1774) 416
Quiller-Couch, Sir Arthur Thomas (1863–1944) . . 866
Quincy, Josiah (1744–1775) . 475
Quincy, Josiah, Jr. (1772–1864) 530
Quintilian (Marcus Fabius Quintilianus) (42–118) . 135
note 542

Rabelais, François (*c.* 1494–1553) 180
note 66, 68, 69, 96, 104, 107, 125, 136, 313
Racan, Honorat de Bueil, Marquis de (1589–1650) . 318
Racine, Jean (1639–1699) . . 378
note 108
Radcliffe, Ann (1764–1823) . 501
Raimund, Ferdinand (1790–1836) 566
Rainborough, Thomas (*d.* 1648) 317
Ralegh, Sir Walter (*c.* 1552–1618) 198
Raleigh, Sir Walter (1861–1922) 860
Ramsay, Allan (1686–1758) . 400
Randall, James Ryder (1839–1908) 781
Randolph, Innes (1837–1887) . 772
Randolph, John (1773–1833) . 531
Rands, William Brighty (Matthew Browne) (1823–1882) 719
Ranke, Leopold von (1795–1886) 586
Ransetsu (1653–1708) 384
Ransom, John Crowe (1888–) 1009
Raspe, Rudolf Erich (1737–1794) 467
note 139
Ravenscroft, Thomas (*c.* 1592–1635) 322

Ray, James (*fl.* 1745)
note 103
Ray, John (1628–1705) . . . 366
note 127, 154, 388
Rayburn, Sam (1882–1961) . . 970
Raymond, Rossiter Worthington (1840–1918) 785
Read, Sir Herbert (1893–) . 1029
note 802
Read, Thomas Buchanan (1822–1872) 718
Rechberg, Johann Bernhard, Graf von (1806–1899) . . 619
Reed, John (1887–1920) . . . 998
Reese, Lizette Woodworth (1856–1935) 835
Reid, Dorothy E. 1042
Remarque, Erich Maria (1897–) 1040
Renan, Joseph Ernest (1823–1892) 722
Renard, Jules (1864–1910) . . 869
Renoir, Pierre Auguste (1841–1919) 790
Repkow. *See* Eike von Repkow
Revere, Paul (1735–1818) . . 464
Rexford, Eben Eugene (1848–1916) 815
Reynaud, Paul (1878–) . . . 948
Rhodes, Cecil John (1853–1902) 828
Rhodes, William Barnes (1772–1826) 530
Ribbentrop, Joachim von (1893–1945) 1029
Ricardo, David (1772–1823) . . 530
Rice, Grantland (1880–1954) . 961
note 868
Richard, Paul (1874–) . . . 932
Richards, Laura Elizabeth (1850–1943) 821
Richardson, Robert (1850–1901) 822
Richter, Johann Paul Friedrich (Jean Paul) (1763–1825) 500
note 850
Ridgway, Matthew Bunker (1895–)
note 1027
Riesenberg, Felix (1879–1939) 953
Riley, James Whitcomb (1849–1916) 819
note 531
Rilke, Rainer Maria (1875–1926) 938
Rimbaud, Arthur (1854–1891) . 829
note 706
Ripley, Robert Leroy (1893–1949) 1029
Riquetti, Honoré Gabriel de, Comte de Mirabeau (1749–1791) 479
note 421
Rivarol, Antoine de (1753–1801) 482
Robinson, Edwin Arlington (1869–1935) 899
Robinson, James Harvey (1863–1935) 866
Roche, James Jeffrey (1847–1908) 812
Rochefoucauld, François, Duc de la (1613–1680) . . . 354
note 191, 714
Rochefoucauld-Liancourt, François Alexandre Frédéric, Duc de la (1747–1827) 476
Rochester, John Wilmot, Earl of (1647–1680) . . 382
Rockefeller, John Davison, Jr. (1874–1960) 932
Rodó, José Enrique (1872–1917) 912
Roethke, Theodore (1908–1963) 1064
Rogers, Robert Cameron (1862–1912) 865
Rogers, Robert Emmons (1888–1941) 1009
Rogers, Samuel (1763–1855) . 500
note . . 130, 208, 333, 675
Rogers, Will (1879–1935) . . 954
Rojas, Fernando de (*c.* 1465–*c.* 1538) 176
Roland, Jeanne Manon (1754–1793) 483
Roland, Song of (Eleventh century) 154
Ronsard, Pierre de (1524–1585) 187
note 141

Roosevelt, Anna Eleanor (1884–1962) 981
Roosevelt, Franklin Delano (1882–1945) 970, 974
note 916
Roosevelt, Theodore (1858–1919) 847
Root, George Frederick (1820–1895) 704
Roscommon, Wentworth Dillon, Earl of (1633–1685) 374
Rose, Alexander MacGregor (1846–1898) 811
Rosebery, Archibald Philip Primrose, Earl of (1847–1929) 812
Rosenbach, Abraham S. Wolf (1876–1952) 941
Ross, Harold Wallace (1892–1951) 1024
Rossetti, Christina Georgina (1830–1894) 739
Rossetti, Dante Gabriel (1828–1882) 731
Rostand, Edmond (1868–1918) 895
Rouget de Lisle, Claude Joseph (1760–1836) 499
Rousseau, Jean Jacques (1712–1778) 435
Routh, Martin Joseph (1755–1854) 486
Rovere, Richard (1915–) . . 1071
Rowe, Nicholas (1673–1718) . 396
Rowland, Henry Augustus (1848–1901) 815
Rowley, "Red" (*fl.* 1915) . . . 1018
Royall, Kenneth Claiborne (1894–) 1033
Roydon, Matthew (*c.* 1580–1622) 314
Rukeyser, Muriel (1913–) . . 1069
Rumbold, Richard (1622–1685) 362
Ruskin, John (1819–1900) . . 698
note 70, 338, 754
Russell, Bertrand (1872–) . . 912
Russell, George William (A.E.) (1867–1935) . . . 893
Russell, Irwin (1853–1879) . . 828
Russell, Lord John (1792–1878) 567
note 426, 897, 1098
Russell, Sir William Howard (1820–1907) 704
Rutebeuf (*d.* 1280) 158
Rutherford, Ernest (1871–1937) 908
Rutland, John James Robert Manners, Duke of (1818–1906) 686
Sabatini, Rafael (1875–1950) . 938
Sainte-Beuve, Charles Augustin (1804–1869) . . 615
Saint-Exupéry, Antoine de (1900–1944) 1048
St. John, Henry, Viscount Bolingbroke (1678–1751) . 397
Saintsbury, George (1845–1933) 809
Saint-Simon, Claude Henri de Rouvroy (1760–1825) *note* 122
Saki (Hector Hugh Munro) (1870–1916) 903
Salinger, Jerome David (1919–) 1078
Sallust (Gaius Sallustius Crispus) (86–34 B.C.) . . 115
note 90
Salvandy, Narcisse Achille, Comte de (1795–1856) . . 575
Sandburg, Carl (1878–1967) . 948
note 435, 904, 1099
Sandys, Sir Edwin (1561–1629) *note* 189
Sangster, Margaret Elizabeth (1838–1912) 780
Santayana, George (1863–1952) 866
Sappho (*c.* 612 B.C.) 69
Sargent, Epes (1813–1880) . . 676
Saroyan, William (1908–) . 1066
Sarton, George (1884–1956) . 981
Sartre, Jean Paul (1905–) . . 1058
Sassoon, Siegfried (1886–1967) 992
Savage, Minot Judson (1841–1918) 790
Savage, Richard (1698–1743) . 419
Savile, George, Marquess of Halifax (1633–1695) . . 376
Saxe, John Godfrey (1816–1887) 680
Sayers, Henry J. (*d.* 1932) . . 886

Scarron, Paul (1610–1660)
note 103
Scheffler, Johann (Angelus Silesius) (1624–1677) . . 364
Schelling, Friedrich von (1775–1854)
note 478
Schidoni (1560–1616)
note 150
Schiller, Johann Christoph Friedrich von (1759–1805) 497
Schlegel, Friedrich von (1772–1829) 530
Schlegel, Johann Elias (1719–1749) 442
Schlesinger, Arthur Meier, Jr. (1917–) 1077
note 1073
Schliemann, Heinrich (1822–1890) 718
Schneckenburger, Max (1819–1849) 699
Schopenhauer, Arthur (1788–1860) 563
Schreiner, Olive (Ralph Iron) (1855–1920) 832
Schurz, Carl (1829–1906) . . 733
Schwartz, Delmore (1913–1966) 1069
note 881
Schweitzer, Albert (1875–1965) 939
Scott, Charles Prestwick (1846–1932) 811
Scott, Clement William (1841–1904) 790
Scott, John (1730–1783) . . 455
Scott, Robert Falcon (1868–1912) 896
Scott, Sir Walter (1771–1832) 518
note 127, 196, 203, 248, 278, 353, 417, 482, 534
Scott, William, Lord Stowell (1745–1836) 475
Scott, Winfield (1786–1866) . 553
Sears, Edmund Hamilton (1810–1876) 657
Sébastiani, François Horace Bastien (1772–1851) . . 531
Secondat, Charles de, Baron de Montesquieu (1689–1755) 414
Sedgwick, Ellery (1872–1960) 913
note 916
Sedley, Sir Charles (*c.* 1639–1701) 378
Seeger, Alan (1888–1916) . . 1009
Sei Shonagon (*b.* 966) 153
Seibert, T. Laurence (*fl.* 1900) 904
Selassie. *See* Haile Selassie
Selden, John (1584–1654) . . 317
note 207
Seldes, George (1890–) . . . 1018
Seneca, Lucius Annaeus (8 B.C.–A.D. 65) 129
note . . . 88, 181, 607, 732
Service, Robert William (1874–1958) 932
note 961
Seume, Johann Gottfried (1763–1810) 500
Seven Sages: Bias, Chilon, Cleobulus, Periander, Pittacus, Solon, Thales . 68
Sévigné, Marie de Rabutin-Chantal, Marquise de (1626–1696) 365
Seward, Thomas (1708–1790)
note 301
Seward, William Henry (1801–1872)
note 659
Sexton, Anne (1928–) . . . 1082
Seymour, Charles (1885–1963) 989
Shadwell, Thomas (*c.* 1642–1692) 380
Shaftesbury, Anthony Ashley Cooper, Lord (1671–1713)
note 416, 483
Shakespeare, William (1564–1616) 214
All's Well That Ends Well . 269
note 213, 270
Antony and Cleopatra . . 287
As You Like It 247
note 127
Comedy of Errors, The . . 218
note 169
Coriolanus 289
note 246
Cymbeline 290
Hamlet 256
note 169, 265

SHAKESPEARE (*continued*)
Julius Caesar 253
King Henry IV, Part I . . 237
note 181, 183, 246
King Henry IV, Part II . . 241
note 185, 215
King Henry V 243
note 166, 209
King Henry VI, Part I . . 214
note 184
King Henry VI, Part II . . 214
note 199, 215
King Henry VI, Part III . . 215
note 185, 202
King Henry VIII 297
note 168
King John 236
note 193
King Lear 276
note 185, 220
King Richard II 226
note 165
King Richard III 216
note . . 184, 185, 193, 200
Love's Labour's Lost . . . 221
note 145
Macbeth 280
note 285
Measure for Measure . . . 270
note 240
Merchant of Venice, The . 231
note . . 86, 93, 156, 169, 182
Merry Wives of Windsor, The 266
note . . 168, 182, 197, 212
Midsummer-Night's Dream, A 228
Much Ado About Nothing . 245
Othello 272
note 93, 195
Pericles 290
note 252
Phoenix and the Turtle, The 267
Rape of Lucrece, The . . 220
Romeo and Juliet 223
note 194, 218
Sonnets 291
Taming of the Shrew, The . 219
note 181, 182, 185
Tempest, The 296
note 194
Timon of Athens 290
SHAKESPEARE (*continued*)
Titus Andronicus 218
note 169, 185
Troilus and Cressida . . . 267
note 560
Twelfth-Night 251
note . . 193, 234, 246, 297
Two Gentlemen of Verona, The 220
note 184
Venus and Adonis 219
Winter's Tale, The . . . 295
note 181, 182
SHAPIRO, KARL (1913–) . . . 1069
SHARP, WILLIAM (FIONA MACLEOD) (1855–1905) . . 832
SHARPE, R. L. (*fl.* 1890) . . . 808
SHAW, GEORGE BERNARD (1856–1950) 836
note 154, 659
SHAW, HENRY WHEELER (JOSH BILLINGS) (1818–1885) . . 685
SHEFFIELD, JOHN, DUKE OF BUCKINGHAM AND NORMANBY (1648–1721) . 382
note 350
SHELLEY, MARY WOLLSTONECRAFT (1797–1851) . . . 589
SHELLEY, PERCY BYSSHE (1792–1822) 567
note 278, 528, 595
SHENSTONE, WILLIAM (1714–1763)
note 432
SHERIDAN, PHILIP HENRY (1831–1888) 742
SHERIDAN, RICHARD BRINSLEY (1751–1816) 480
note 133, 224, 251, 281, 424
SHERMAN, JOHN (1823–1900) . . 722
SHERMAN, SIDNEY (1805–1873) . 616
SHERMAN, WILLIAM TECUMSEH (1820–1891) 705
SHERWOOD, ROBERT EMMET (1896–1955) 1037
SHIRLEY, JAMES (1596–1666) . . 327
SIDNEY, ALGERNON (1622–1683) 362
note . . . 76, 136, 290, 331
SIDNEY, SIR PHILIP (1554–1586) . 203
note 123
SIENKIEWICZ, HENRYK (1846–1916) 811

Sieyès, Emmanuel Joseph (1748–1836) 476
Sigismund (1361–1437) *note* 361–362
Sigourney, Lydia Huntley (1791–1865) 566
Silius Italicus (*c.* 25–99) *note* 325
Sill, Edward Rowland (1841–1887) 790
Silverman, Sime (1873–1933) . 916
Simonides (*c.* 556–468 B.C.) . . 70
Simpson, George Gaylord (1902–) 1052
Sims, George Robert (1847–1922) 813
Sitwell, Dame Edith (1887–1964) 998
Skelton, John (*c.* 1460–1529) . 176
Skinner, Cornelia Otis (1901–) 1050
Slick, Sam (Thomas Chandler Haliburton) (1796–1865) . 587
note 422
Smart, Christopher (1722–1771) 444
Smedley, Francis Edward (1818–1864) 687
Smiles, Samuel (1812–1904) . 674
Smith, Adam (1723–1790) . . . 445
Smith, Alexander (1830–1867) 740
note 107
Smith, Alfred Emanuel (1873–1944) 916
Smith, Edgar (1857–1938) . . 845
Smith, Edmund (1672–1710) *note* 405
Smith, Horace (Horatio) (1779–1849) 543
Smith, John (1580–1631) *note* 522
Smith, Langdon (1858–1908) . 848
Smith, Logan Pearsall (1865–1946) 877
note 332
Smith, Samuel Francis (1808–1895) 627
Smith, Sydney (1771–1845) . . 522
note 361
Smollett, Tobias (1721–1771) 443
Snodgrass, William D. (1926–) 1081
Snow, Charles Percy (1905–) 1058
Snowden, Ethel Annakin *note* 924
Socrates (469–399 B.C.) . . . 87
Solon (*c.* 638–*c.* 559 B.C.) . . 68
Somerville, William (1675–1742) 397
Song of Roland (Eleventh century) 154
Sonneck, Oscar George Theodore (1873–1928) *note* 1090
Sophocles (*c.* 495–405 B.C.) . . 81
note 76
Soule, John Babsone Lane (1815–1891) 678
South, Robert (1634–1716) . . 376
Southerne, Thomas (1660–1746) *note* 203, 313
Southey, Robert (1774–1843) . 531
note 165, 358
Southwell, Robert (*c.* 1561–1595) 210
note 80, 182, 192
Spencer, Herbert (1820–1903) 705
note 628
Spencer, Theodore (1902–1949) 1052
Spencer, William Robert (1770–1834) 508
note 270
Spender, Stephen (1909–) . . 1067
Spenser, Edmund (1552–1599) . 199
note 113, 156, 183
Spingarn, Joel Elias (1875–1939) 939
Spinoza, Benedict (Baruch) (1632–1677) 373
note 127
Spock, Benjamin (1903–) . . 1053
Spofford, Harriet Prescott (1835–1921) 758
Spooner, William Archibald (1844–1930) 807
Sprague, Charles (1791–1875) 566
Staël, Madame de (Germaine, Baronne de Staël-Holstein) (1766–1817) . 502
Stahl, Friedrich Julius (1802–1861) 600

STALIN, JOSEPH (IOSIF VISSARIONOVICH DZHUGASHVILI) (1879–1953) 954
note 903
STALLINGS, LAWRENCE (1894–1968) 999
STANHOPE, PHILIP DORMER, EARL OF CHESTERFIELD (1694–1773) 415
note 449, 719
STANLEY, SIR HENRY MORTON (1841–1904) 791
STANTON, CHARLES E. (1859–1933) 856
STANTON, EDWIN MCMASTERS (1814–1869) 677
STANTON, FRANK LEBBY (1857–1927) 845
STARK, JOHN (1728–1822) 451
STATIUS, CAECILIUS (220–168 B.C.) 107
STEDMAN, EDMUND CLARENCE (1833–1908) 749
STEELE, SIR RICHARD (1672–1729) 395
note 196, 312
STEFFENS, LINCOLN (1866–1936) 887
STEIN, GERTRUDE (1874–1946) . 933
STEINBECK, JOHN ERNST (1902–) 1052
STENDHAL (HENRI BEYLE) (1783–1842) 550
STEPHEN, JAMES KENNETH (1859–1892) 856
note 516
STEPHEN, LESLIE (1832–1904) *note* 424
STEPHENS, JAMES (1882–1950) . 974
STERLING, GEORGE (1869–1926) 900
STERN, GLADYS BRONWYN (1890–)
note 671
STERNE, LAURENCE (1713–1768) 437
note 181, 197
STESICHORUS (*c.* 630–*c.* 555 B.C.) 69
STEVENS, WALLACE (1879–1955) 954
note 529
STEVENSON, ADLAI (1900–1965) 1048
note 981
STEVENSON, ROBERT LOUIS (1850–1894) 822
note . . 165, 380, 810, 822
STEVENSON, WILLIAM (*c.* 1530–1575) 188
STICKNEY, TRUMBULL (1874–1904) 933
STIMSON, HENRY LEWIS (1867–1950) 893
STOCKTON, FRANK (1834–1902) . 753
STOREY, VIOLET ALLEYN (1900–) 1049
STORY, JOSEPH (1779–1849) . . 543
STORY, WILLIAM WETMORE (1819–1895) 699
STOUGHTON, WILLIAM (1631–1701) 372
STOWE, HARRIET BEECHER (1811–1896) 659
STOWE, LELAND (1899–) . . 1046
STOWELL, WILLIAM SCOTT, LORD (1745–1836) . . . 475
STRAFFORD, THOMAS WENTWORTH, EARL OF (1593–1641) *note* 234
STRUNK, WILLIAM, JR. (1869–1935) 900
STRUNSKY, SIMEON (1879–1948) 957
STUART, MARY (MARY QUEEN OF SCOTS) (1542–1587) . . 192
STUBBS, CHARLES WILLIAM (1845–1912) 810
note 664
SUARÈS, ANDRÉ (1868–1948) . 896
SUCKLING, SIR JOHN (1609–1642) 350
note 205
SUETONIUS (GAIUS SUETONIUS TRANQUILLUS) (*c.* 70–*c.* 140) 141
SULLIVAN, LOUIS HENRI (1856–1924) 838
SULLY, MAXIMILIEN DE BETHUNE, DUC DE (1559–1641) . . 206
SULZBERGER, ARTHUR HAYS (1891–) 1020
SUMNER, CHARLES (1811–1874) . 659
SUMNER, WILLIAM GRAHAM (1840–1910) 785
SUN YAT-SEN (1866–1925) . . 888
SURTEES, ROBERT SMITH (1803–1864) 611
Suttapitaka (*c.* 500–*c.* 250 B.C.) 80
SWENSON, MAY (1919–) . . . 1078
SWIFT, JONATHAN (1667–1745) . 388
note . . 136, 181, 356, 386

SWINBURNE, ALGERNON CHARLES (1837–1909) 772
SYDENHAM, THOMAS (1624–1689) 364
SYMONDS, JOHN ADDINGTON (1840–1893) 785
SYMONS, ARTHUR (1865–1945) . 878
SYNGE, JOHN MILLINGTON (1871–1909) 908
SYRUS, PUBLILIUS. *See* PUBLILIUS SYRUS
SZENT-GYÖRGYI VON NAGYRAPOLT, ALBERT (1893–) . . 1028

TABB, JOHN BANISTER (1845–1909) 810
TABRAR, JOSEPH (*fl.* 1892) . . 832
TACITUS, CAIUS CORNELIUS (*c.* 55–*c.* 117) 140
note . . . 96, 130, 502, 671
TAGGARD, GENEVIEVE (1894–1948) 1033
TAGORE, RABINDRANATH (1861–1941) 860
TAKAMURA KOTARO (1883–1956) 978
TALLEYRAND-PÉRIGORD, CHARLES MAURICE DE (1754–1838) . 483
note 976
TANIZAKI JUNICHIRO (1886–) . 992
TARKINGTON, BOOTH (1869–1946) 900
TATE, NAHUM (1652–1715) . . 383
note 327
TAWNEY, RICHARD HENRY (1880–1962) 962
TAYLOR, ANN (1782–1866) AND JANE (1783–1824) 546
TAYLOR, BAYARD (1825–1878) . 726
TAYLOR, BERT LESTON (1866–1921) 887
TAYLOR, EDWARD (*c.* 1644–1729) 381
TAYLOR, BISHOP JEREMY (1613–1667) 356
TAYLOR, JOHN (1580–1653)
note 102, 183
TAYLOR, TOM (1817–1880) . . 680
TAYLOR, ZACHARY (1784–1850) . 552
TEASDALE, SARA (1884–1933) . 981
TEILHARD DE CHARDIN, PIERRE (1881–1955) 965
TEMPLE, SIR WILLIAM (1628–1699) 366
TEMPLE, WILLIAM (1881–1944) 965
TENNYSON, ALFRED, LORD (1809–1892) 644
note . 84, 167, 206, 213, 271
TENNYSON, HALLAM (1852–1928)
note 64, 655
TERENCE (PUBLIUS TERENTIUS AFER) (*c.* 190–159 B.C.) . 108
TERHUNE, ALBERT PAYSON (1872–1942) 913
TERTULLIAN (QUINTUS SEPTIMUS TERTULLIANUS) (*c.* 155–225) 143
note 102, 130
THACKERAY, WILLIAM MAKEPEACE (1811–1863) . . . 659
note 194, 436, 543
THALES (*c.* 640–546 B.C.)
note 68, 201
THAXTER, CELIA LAIGHTON (1835–1894) 758
THAYER, ERNEST LAWRENCE (1863–1940) 868
THAYER, LOUIS EDWIN (1878–) 949
THEMISTOCLES (*c.* 528–*c.* 462 B.C) 77
THEOBALD, LEWIS (1688–1744)
note 131
THEOCRITUS (*c.* 310–*c.* 250 B.C.) 104
THEOGNIS (*fl. c.* 545 B.C.) . . 77
THEOPHORUS, SAINT IGNATIUS (*fl. c.* 100)
note 324
THEOPHRASTUS (*d.* 278 B.C.) . . 104
THIBAULT, JACQUES ANATOLE FRANÇOIS (ANATOLE FRANCE) (1844–1924) . . 801
THOMAS À KEMPIS (1380–1471) 170
note 64
THOMAS AQUINAS, SAINT (1227–1274) 158
THOMAS, DYLAN (1914–1953) . 1070
THOMAS, EDITH MATILDA (1854–1925) 830
THOMAS, EDWARD (1878–1917) . 949
THOMPSON, FRANCIS (1859–1907) 856
THOMSON, JAMES (1700–1748) . 419
note 323
THOMSON, JAMES (1834–1882) . 753

THOMSON, JOSEPH JOHN (1856–1940) 838
THOMSON, WILLIAM, LORD KELVIN (1824–1907) . . . 723
THOREAU, HENRY DAVID (1817–1862) 680
note 504, 943, 971
THORPE, ROSE HARTWICK (1850–1939) 825
THORPE, THOMAS (*c.* 1570–*c.* 1635), *note* 291
THRALE (PIOZZI), HESTER LYNCH (1739–1821) . . . 468
THUCYDIDES (*c.* 460–400 B.C.) . 89
THURBER, JAMES (1894–1961) . 1033
TIBULLUS, ALBIUS (*c.* 54–*c.* 19 B.C.) 128
TICHBORNE, CHIDIOCK (*c.* 1558–1586) 204
TICKELL, THOMAS (1686–1740) . 400
TILLOTSON, JOHN (1630–1694) . 366
TIRSO DE MOLINA (GABRIEL TÉLLEZ) (1584–1648 . . . 316
TITUS VESPASIANUS (*c.* 41–81) . 135
TIUTCHEV, FËDOR (1803–1873) . 611
TOBIN, JOHN (1770–1804) . . 508
TOCQUEVILLE, ALEXIS DE (1805–1859) 616
TOLKIEN, JOHN RONALD REUEL (1892–) 1025
TOLSTOI, ALEXEI KONSTANTINOVICH (1817–1875) . . . 684
TOLSTOI, LEO NIKOLAEVICH (1828–1910) 731
note 361
TOMLINSON, HENRY MAJOR (1873–1958) 916
TOMMASO DI CELANO (*c.* 1185–*c.* 1255) 157
TOPLADY, AUGUSTUS MONTAGUE (1740–1778) 469
TORRENCE, RIDGELY (1875–1950) 939
TOWNE, CHARLES HANSON (1877–1949) 943
TRAHERNE, THOMAS (*c.* 1637–1674) 377
TRENCH, FREDERIC HERBERT (1865–1923) 879
TRENCK, FREDERICK VON DER (1726–1794)
note 421
TREVELYAN, GEORGE MACAULAY (1876–1962) 941
TROLLOPE, ANTHONY (1815–1882) 678
note 671
TRONCHIN, THEODORE (1709–1781) 434
TROTSKY, LEON (1879–1940) . 957
TRUMAN, HARRY S. (1884–) . 982
TRUMBULL, JOHN (1750–1831) . 480
TSUBOUCHI SHOYO (1859–1935) 855
TSUNG PING (375–443) . . . 147
TUCKER, JOSIAH (1712–1799) . 436
TUCKER, SOPHIE (1884–1966) . 984
TUDOR, MARY, QUEEN OF ENGLAND (1516–1558) . . . 187
TUNG CHUNG-SHU (*c.* 179–*c.* 104 B.C.) 109
TUPPER, MARTIN FARQUHAR (1810–1889) 658
TURGENEV, IVAN SERGEEVICH (1818–1883) 687
TURGOT, ANNE ROBERT JACQUES, BARON DE L'AULNE (1727–1781) 446
note 421
TUSSER, THOMAS (*c.* 1524–1580) 188
note 126, 182, 183, 184, 185
TWAIN, MARK (SAMUEL LANGHORNE CLEMENS) (1835–1910) 758
note 812
TWEED, WILLIAM MARCY (1823–1878) 722
TWEEDSMUIR, JOHN BUCHAN, LORD (1875–1940) . . . 934
TYLER, ROYALL (1757–1826) . 491
note 1090
TYNDALL, JOHN (1820–1893) . 705

UDALL, NICHOLAS (1505–1556)
note 889
UDALL, STEWART LEE (1920–) 1077
UFFORD, EDWARD SMITH (1851–1929) 826
UHLAND, JOHANN LUDWIG (1787–1862) 554
ULYANOV, VLADIMIR ILICH (NIKOLAI LENIN) (1870–1924) 903
note 954

Unamuno, Miguel de (1864–1936) 869
Untermeyer, Louis (1885–) . 989
Upanishads (800–500 B.C.) . . 61
Urey, Harold Clayton (1893–) 1029

Valéry, Paul (1871–1945) . . 909
Vanbrugh, Sir John (1664–1726) 388
Van Buren, Martin (1782–1862)
note 425
Vanderbilt, William Henry (1821–1885) 710
Vandiver, Willard Duncan (1854–1932) 830
Van Doren, Carl (1885–1950) 989
Van Doren, Mark (1894–) . 1033
Van Dyke, Henry (1852–1033) 827
Vanzetti, Bartolomeo (1888–1927) 1010
Varro, Marcus Terentius (116–27 B.C.) 110
note 209
Vaughan, Henry (1622–1695) . 362
Vauvenargues, Luc de Clapiers, Marquis de (1715–1747) 438
Vaux, Sir Thomas (1510–1556) 187
Veblen, Thorstein (1857–1929) 845
Vega, Lope de (1562–1632) . 211
Vegetius (Flavius Vegetius Renatus) (*fl. c.* 375) . . 146
Venable, William Henry (1836–1918)
note 953
Venning, Ralph (*c.* 1621–1674)
note 102, 299
Verlaine, Paul (1844–1896) . 807
Vichy-Chamrond, Marie de, Marquise du Deffand (1697–1780) 418
Victoria, Queen (1819–1901) . 699
Vigny, Alfred de (1797–1863) . 589
Villars, Claude Louis Hector, Duc de (1653–1734)
note 507
Villiers de L'Isle-Adam, Philippe Auguste (1838–1889) 780
Villon, François (1431–*c.* 1465) 171
Vincent of Lerins, Saint (*d. c.* 450) 147
Vinci, Leonardo da (1452–1519) 174
Vinson, Frederick Moore (1890–1953) 1018
Virchow, Rudolf (1821–1902) 710
Virgil (Publius Virgilius Maro) (70–19 B.C.) . . . 116
note 133, 234, 847
Volney, Constantin de (1757–1820)
note 595
Voltaire, (François Marie Arouet) (1694–1778) . . 416
note . . 108, 357, 389, 438
Voss, Johann Heinrich (1751–1826) 482
Voznesensky, Andrei (1933–) 1083
Vulgate
note 18, 34, 36, 49
Vyazemsky, Peter (1792–1878) 573

Wade, Joseph Augustine (1796–1845) 587
Wagner, Richard (1813–1883) 676
Walaeus, Jan
note 424
Walker, James John (1881–1946)
note 796
Walker, William (1623–1684) 364
Wallace, Henry Agard (1888–1965) 1010
Wallace, Lew (Lewis) (1827–1905) 728
Wallace, William Ross (1819–1881) 699
Waller, Edmund (1606–1687) 332
note 77
Walpole, Horace (1717–1797) 442
Walpole, Sir Robert (1676–1745) 397
note 356
Walsh, William (1663–1708) 387
Walter, Howard Arnold (1883–1918) 978
Walther von der Vogelweide (*c.* 1160–1230) . . 156

Walton, Izaak (1593–1683) . 325
note 301, 306
Warburton, Bishop William (1698–1779) 419
Ward, Artemus (Charles Farrar Browne) (1834–1867) 750
Ward, Thomas (1577–1639) . 312
Ware, Eugene Fitch (Ironquill) (1841–1911) . . . 791
note 775
Warman, Cy (1855–1914) . . 832
Warner, Charles Dudley (1829–1900) 733
Warren, Earl (1891–) . . . 1020
Washburn, Henry Stevenson (1813–1903) 676
Washington, Booker Taliaferro (1856–1915) . . . 838
Washington, George (1732–1799) 460
note 197
Waterhouse, Benjamin (1754–1846) 484
Watson, John Broadus (1878–1958) 949
Watson, John Whittaker (1824–1890) 724
Watson, William (*c.* 1559–1603)
note 330
Watson, Sir William (1858–1935) 849
Watterson, Henry (1840–1921) 785
Watts, Isaac (1674–1748) . . 396
note 322
Waugh, Evelyn (1903–1966) . 1053
Weatherly, Frederic Edward (1848–1929) 815
Webb, Charles Henry (1834–1905) 753
Webb, Sidney (Lord Passfield) (1859–1947) and Beatrice (1858–1943) 857
Webster, Daniel (1782–1852) . 546
note 547
Webster, Harold Tucker (1885–1952) 989
Webster, Henry de Lafayette (1824–1896) 724
Webster, John (1580–1625) . 314
note . . 123, 169, 185, 191
Wedgwood, Josiah (1730–1795) 456
Weems, Mason Locke (1759–1825) 499
Wellington, Arthur Wellesley, Duke of (1769–1852) 506
Wells, Herbert George (1866–1946) 888
Wentworth, Thomas, Earl of Strafford (1593–1641)
note 234
Wesley, Charles (1707–1788) . 425
Wesley, John (1703–1791) . . 420
West, Mae (1893–) 1029
West, Rebecca (1892–)
note 975
Westbury, Richard Bethell, Lord (1800–1873) 597
Westcott, Edward Noyes (1846–1898) 811
Wharton, Edith (1862–1937) . 865
Whewell, William (1794–1866) 575
note 206
Whistler, James McNeill (1834–1903) 754
White, Elwyn Brooks (1899–) 1046
note 682
White, James Terry (1845–1920)
note 700
White, William Allen (1868–1944) 896
White, William Lindsay (1900–) 1049
Whitefield, George (1714–1770)
note 425
Whitehead, Alfred North (1861–1947) 861
Whitehead, William (1715–1785) 439
Whiting, William (1825–1878) 726
Whitman, Walt (1819–1892) . 699
note 931
Whittier, John Greenleaf (1807–1892) 625
note . . 624, 625, 650, 826
Whittinton, Robert (*c.* 1480–*c.* 1530) 179

Whyte-Melville, George John (1821–1878) 710
Widdemer, Margaret (1880–) 962
Wieland, Christoph Martin (1733–1813) 462
Wiener, Norbert (1894–1964) . 1033
Wilberforce, Samuel (1805–1873) 617
note 725
Wilbur, Richard Purdy (1921–) 1078
Wilcox, Ella Wheeler (1850–1919) 825
note 610, 872
Wilde, Oscar Fingal O'Flahertie Wills (1854–1900) 838
note 76
Wilder, Thornton Niven (1897–) 1041
Wiley, Herbert V. (1891–1954) 1021
Wilhelm I (1797–1888) . . . 589
Wilkes, John (1727–1797) . . 447, *note* 416
Willard, Emma (1787–1870) . 554
William I (William the Silent) (1533–1584) . . 191
William III, Prince of Orange (1650–1702) 383
William of Ockham (1300–1348) 162
William of Wykeham (1324–1404) 163
Williams, Harry (1874–1924) . 934
Williams, Roger (*c.* 1603–1683) 329
Williams, William Carlos (1883–1963) 979
Willis, Nathaniel Parker (1806–1867) 619
Willkie, Wendell Lewis (1892–1944) 1025
Wilmot, John, Earl of Rochester (1647–1680) . 382
Wilson, Edmund (1895–) . . 1035
Wilson, Harry Leon (1867–1939) 893
Wilson, John (*d.* 1889) . . . 786
Wilson, McLandburgh (*fl.* 1915) 943
Wilson, Sloan (1920–) . . . 1078
Wilson, Woodrow (1856–1924) 841
Windsor, Duke of (King Edward VIII) (1894–) . . 1034
Winner, Septimus (Alice Hawthorne) (1827–1902) . 728
Winslow, Edward (1595–1655) *note* 386
Winthrop, John (1588–1649) . 318
Winthrop, Robert Charles (1809–1894) 655
Wister, Owen (1860–1938) . . 859
Wither, George (1588–1667) . 318
note 311
Wodehouse, Pelham Grenville (1881–) . . . 965
Wolcot, John (Peter Pindar) (1738–1819) 468
note 303, 407
Wolfe, Charles (1791–1823) . 566
Wolfe, Humbert (1885–1940) 990
Wolfe, Thomas (1900–1938) . 1049
Woodberry, George Edward (1855–1930) 832
Woodfall, Henry (1739–1805) *note* 815
Woodruff, Julia Louise Matilda (1833–1909) . . 749
Woodward, William E. (1874–1950) *note* 741
Woodworth, Samuel (1785–1842) 553
Woolf, Virginia (1882–1941) . 975
Woollcott, Alexander (1887–1943) 999
Woollcott, William W. (1877–1949) 943
note 910
Woolman, John (1720–1772) . 443
Woolsey, John M. *note* 968
Wordsworth, Elizabeth (1840–1932) 785
Wordsworth, William (1770–1850) 508
note . . . 165, 180, 335, 358
Work, Henry Clay (1832–1884) 747
Wotton, Sir Henry (1568–1639) 300
note 191

Wren, Sir Christopher (1632–1723) 374
Wright, Frank Lloyd (1869–1959) 900
Wright, Richard (1908–1960) . 1067
Wright, Wilbur (1867–1912) and Orville (1871–1948) . 910
Wyatt, Sir Thomas (c. 1503–1542) 186
note 315
Wycherley, William (c. 1640–1716)
note 133
Wycliffe, John (c. 1320–1384) 163
Wylie, Elinor Hoyt (1885–1928) 990
Wynn, Ed (1886–1966) . . . 993

Xenophanes (c. 570–c. 475 B.C.) 70
Xenophon (c. 430–355 B.C.) . . 92

Yamaga Soko (1622–1685) . . 363
Ybarra, Thomas Russell (1880–) 962
Yeats, William Butler (1865–1939) 879
note 879
Yelverton, Barry, Lord Avonmore (1736–1805)
note 547
Yevtushenko, Yevgeny Aleksandrovich (1933–) . 1083
Yokomitsu Riichi (1898–1947) . 1042
Yonge, Nicholas (d. 1619)
note 126
Yosano Akiko (1878–1942) . . 943
Yoshida Kenko (1283–1350) . 162
Yoshida Shoin (1830–1859) . . 740
Young, Brigham (1801–1877) . 598
Young, Edward (1683–1765) . 398
note . . 265, 312, 313, 329, 372, 376, 396
Young, George W. (fl. 1900) . 886
Young, Joe (fl. 1919) 999
Young, Sir John
note 302
Young, Roland (1887–1953) . 999
Youngdahl, Luther W. (1896–) 1037

Zamoyski, Jan (1541–1605) . . 192
Zangwill, Israel (1864–1926) . 870
Zapata, Emiliano (c. 1877–1919) 943
Zeno (335–263 B.C.) 103
Zeuxis (fl. 400 B.C.) 92
Zinegref, Julius Wilhelm (1591–1635) 321
Zinsser, Hans (1878–1940) . . 949
Zola, Émile (1840–1902) . . 786

Index

INDEX

Entries are arranged alphabetically, with hyphenated words indexed as one word. Spelling is in general in accordance with Webster, with dialect spellings indexed in both dialect and standard forms.

The order for possessives and plurals of identical spelling is: *author's, authors, authors'*.

The letter *a* after the page number indicates the left column of the text page referred to; the letter *b* indicates the right column.

For fuller discussion of the index, see the section on the index (pages xvi–xviii) in the *Guide to the Use of* FAMILIAR QUOTATIONS in the front of the book.

A

A, art with capital A, 812b
  black A white E, 830a
  first write a crowned A, 166a
  injures B to improve X, 961a
  on gown letter A, 613b
A-angling, be quiet and go a., 326b
Aaron's, like A. serpent, 409a
  rod, 409a
Ab Iove principium, 116b
  ovo, 124a
  urbe condita, 149b
Abandon, all hope a. who enter here, 159b
  basely a. noble struggle, 465a
  do not a. all faith, 105b
  do not fear to a. faults, 71a
  government which kept free, 472a
  learning and no sorrow, 74a
  nation never a. fate, 750a
  to cries and lamentations, 132a
Abandoned and passed by, 917b
  down the a. heaven, 986a
  God a. these defended, 854b
  man a. on earth, 105b
Abandonment of force, 974b
Abased, whoso exalt himself be a., 43b
Abashed the Devil stood, 346a
Abasheth, as much a. me, 736a
Abatement and low price, 251a
Abbot of Aberbrothok, 532b
Abbots purple as their wines, 414a
ABC, learn ABC of science, 818b
  of being, 956b
Abdullah Bulbul Amir, 1100b
Abednego, Shadrach Meshach and A., 352a
A-begging, truth goes a., 179b
Abel was keeper of sheep, 6a
Aberbrothok, Abbot of A., 532b
Aberdour, half owre to A., 1087b
Abhor and detest Sabbath, 761b
  makers and laws approve, 370b
Abhorred in my imagination, 265b
  shears, 338b
  that senseless tribe, 390a
Abhors, nature a. a vacuum, 373a
Abide, fates impose that men a., 216a
  nowhere did a., 525b
  others a. our question, 710b
  something in him we cannot a., 317a
  under the shadow of the Almighty, 20b
  who shall a. in thy tabernacle, 17a
  with me, 567a
Abides, in mystery soul a., 711a
  there a. peace of thine, 711a
Abideth, earth a. forever, 27a
  faith hope charity, 52b
  in presence of lord, 4b
Abiding faith in America, 1082b
  leaf, 1066b
  shepherds a. in field, 46a
Abiezer, vintage of A., 11a
Abiit ad plures, 133b
  excessit evasit erupit, 110b
Abilities, common opinions uncommon a., 726b
  from each according to a., 687a
  specialist regardless of a., 949a
  utterly corrupt, 531b
Ability alone insufficient, 379a
  capacity to act wisely, 861b
  distressed by want of a., 72b
  God obligeth no man to more than a., 149a
  laughter a. and sighing, 737a
  lean and low a., 253a
  retain a. to function, 1036b
  they never perform, 268b
  to get to verge, 1000b
  to register multiple perception, 989b
Abject are usually ambitious, 374a
  submission, 461a
Abjure my so much loved variety, 307a
Able and willing to pull weight, 847b
  at least as far as a., 823a
  be a. for thine enemy, 269b
Ablest navigators, 466a
Ablution round earth's shores, 581a
Abner smote him under the fifth rib, 12b
Aboard at a ship's helm, 701b
Abode, brightly as from rich a., 684a
  destined hour, 629b
  dread a., 441a
  Olympus a. of the gods, 65b
  untented Kosmos my a., 824a
  without suspecting our a., 738b
Abodes, aiming at blessed a., 408a
  august a., 536a
  peaceful a. of the gods, 65b
  sprung from blessed a., 406a
Abolish, English never a., 862a
  right to alter or a. it, 470b
  vice destroy virtue, 330a
Abolished will, 1075a
Abominable, like A. Snowman, 1083b
  newspapers the most a., 481b
Abominably, imitated humanity so a., 263a
Abomination, Mass an a., 179b
  of desolation, 44a
Abora, singing of Mount A., 524a
Aborigines, fell on knees then on a., 686a-b
A-borrowing, goeth a., 188a
Abortive Platonists, 1052b
Abou Ben Adhem, 551b
Abound, joys a. as seasons fleet, 214b
Abounded, grace more a., 50b
  where sin a., 50b
About about in reel and rout, 525a
  it and a. but evermore, 630a

Above, at once a. beneath around, 444a
economic tyranny a., 991a
every good gift is from a., 56a
from a. and below, 531b
insolence and triviality, 996a
no stander a. or apart, 700b
world stretched the sky, 1023a
Abra ready ere I called, 388a
Abraham, God of A. not of philosophers, 364a
of scientific men, 705b
thy name shall be A., 7a
we are coming Father A., 656b
Abraham's, beggar in A. bosom, 47a
liest in A. bosom, 512a
sleep in A. bosom, 217b
Abram dwelled in Canaan, 6b-7a
Abreast, into midnight galloped a., 663a
of truth, 692a
one but goes a., 268b
Abreuve nos sillons, 499a
Abridging freedom of speech, 474b
Abridgment of all pleasant in man, 451a
of freedom, 480b
Abroad for good of my country, 398a
haven't been a. in so long, 1011a
know own country before goes a., 438a
lie a. for commonwealth, 301a
obsequious a., 550a
purchase great alliance, 216a
schoolmaster is a., 540b
what should not be published a., 88a
when he next doth ride a., 457b
Absalom my son my son, 12b
Absence, conspicuous by a., 567b
courage not a. of fear, 762a
cry of a. in heart, 1009a
cure of love, 195a
darkness death, 306a
diminishes mediocre passions, 356a
dote on his very a., 232a
doth breed continual remembrance, 170b
like a winter my a., 293a
love cannot admit a., 306a
love renewed by a., 428a
makes heart fonder, 128a, 588a
of mind we have borne, 535b
of occupation not rest, 457a
of romance in my history, 89a
opens springs of love, 679a
peace not a. of war, 373a
re-begot of a., 306a
seemed my flame to qualify, 293b
Ulysses' a., 289b
Absent face that fixed you, 618a
friends a. speak, 307a
from Him I roam, 518a
if to be a. were to be away, 359a
in body present in spirit, 52a
in the spring, 293a
let no one speak ill of a. 128a
one from another, 7b
or dead friend dear, 590a
room of a. child, 236b
thee from felicity, 266b
Absentes, in a. felicior aestus amantes, 128a
Absenti nemo non nocuisse velit, 128a
Absentminded beggar, 875b
Absents, presents endear a., 535a
Absit omen, 149b
Absolute and in herself complete, 347a
atoms preserved by a. solidity, 113a
be a. for death, 271a
built a. trust, 281b
dictatorship a. as any other, 972b
foreknowledge a., 344a
freedom of navigation, 842b
how a. the knave is, 265b
idea of knowledge, 95a
Johannes fac totum, 206a
mark you his a. shall, 289b
natures or kinds, 95a
notion of a. beauty, 93a
power corrupts absolutely, 750a
security, 1055a
truth forever a., 659a
Absolutely, corrupts a., 750a
line a. straight, 575a
Absolutes in Bill of Rights, 991b
in world affairs, 1055a
meant prohibitions to be a., 991b
Absolutism tempered by assassination, 502a
Absolve, compensate bad in man a. him so, 667b
foulness of their fate, 992b
pray God a. us all, 171b
Absolved from allegiance, 460b
judge condemned when criminal a., 126a
Absorb as parallax a flame, 738a
Absorbing, reflects images without a., 777a
Absorbs, country a. him affectionately, 699b
tinged by what a. it, 795a
Abstain from fleshly lusts, 56b
from ignorance, 675a
from intentional wrongdoing, 88a
Abstains from words, 690a
Abstemiously, partake as bee a., 737a
Abstinence easy to me, 429b
lean and sallow a., 337b
lend easiness to next a., 264b
sows sand all over, 488b
Abstinete, a fabis a., 310b
Abstract concepts, 474b
ideas conditioned by time, 861b
liberty not found, 453a
love of beauty in a., 585a
man in the a., 732b
science knowledge of reasons, 567a
words such as glory, 1044a
Abstracted, take high a. man alone, 697a
Abstracts, and brief chronicles, 261b
Absurd essentially a divorce, 1068b
is essential concept, 1068b
lick a. pomp, 263a
logic of heart a., 460b
man never changes, 548b
poets creatures most a., 412b
proving a. all written, 665b
Absurd, question is a., 1060b
rule a., 965b
the a. not the improbable, 676a
to be believed because a., 143b
Absurdities of next age, 817a
Absurdity, dull without a single a., 448a
man only subject to a., 317b
privilege of a., 317b
what to do with this a., 883a
Abundance, add more to a., 971b
full sharers in a., 821a
if thou hast a., 36b
in a. lack, 88b
natural and varied a., 1025a
out of a. mouth speaketh, 42b
possesses virtue in a., 74b
pray in days of a., 976a
result of brain and brawn, 821a
will not suffer him to sleep, 28a
Abundant, blueness a., 668a
good communicated more a., 346a
more a. life, 971a
shower of curates, 679b
wretched and a. Russia, 710a
Abundantly, have life more a., 48b
Abuse, bore without a. name of gentleman, 651a
cry out loudest its a., 374b
drug it's fashion to a., 769a
how long Catiline a. our patience, 110b
of greatness, 254a
wicked dreams a., 283a
Abused, better to be much a., 274b
or disabused, 409a
Abuses, evils exist only in a., 503b
excites hatred to conceal a., 538b
Abusing, abstain from a. bodies, 88a
of God's patience, 267a
power without a. it, 596b
stop a. my verses or publish, 135a
Abydos, Sestos and A. of her breasts, 307a
Abysm of time, 296a
Abysmal dark of center, 586b
Abyss, dark and final a., 1073b
man is rope over a., 805a
nameless a., 722a
of new Dark Age, 921a
Abysses, dread a. unknown tides, 796a
Abyssinia, Rasselas Prince of A., 428a
Abyssinian maid, 524a
Academe, groves of A., 124a
olive grove of A., 348b
Academes, they are the books the a., 222a
Academi, inter silvas A., 124a
Academic, dull a. half-dozen, 937b
life, 309b
Academy, Frenchman in A., 430b
Accelerated grimace, 988a
Acceleration proportional to applied force, 379b
Accent, almost speak English without a., 1011a
Greek a. slanting wrong, 684a
Accents, aged a. untimely words, 210b
caught his clear a., 662b
yet unknown, 255a

Accept, bow and a. end, 926a
decline to a. end of man, 1039b
fall in with what asked to a., 930a
God a. him, 651b
if nominated not a., 705a
learn to a. in silence, 817b
never a. thing as true, 327b
not a beggar would a., 738a
not God I don't a., 708a
our thanksgiving a., 771b
place providence found, 606a
tamely a., 868b
universe, 656b
what cannot be changed, 1024a
will for deed a., 181b
Acceptable, be a. in thy sight, 17b
more a. upright man, 3a
offices a. here, 471b
safeguards a. to all nations, 982b
Acceptance, ethical a. of world, 939a
Acceptation, news worthy of a., 386b
Accepted, now is a. time, 53b
that which a. false, 909b
Accepting, charms by a., 407a
not by a. favors, 90a
Access and passage to remorse, 281b
Accessible, all beautiful and a., 173a
Accident, by a. got its liberty, 177b
counts for much, 776b
found out by a., 536a
happy a., 314a, 960a
of sentiment, 754b
our race may be a., 925b
progress not a. but necessity, 705b
shot of a., 275b
Accidentally, America discovered a., 997b
only a. am I French, 414b
Accidents, chapter of a., 416a
fill world, 1087a
in best-regulated families, 671b
miracles propitious a., 867b
moving a. by flood, 272b
runs into a., 946a
shackles a., 288b
which started to happen to somebody else, 946a
Acclaim earned in blood, 1016b
your glorious name, 1031a
Accommodating vice, 361a
Accommodation, tolerable a. of interests, 912a
Accommodations, equal but separate a., 1021a
Accompany old age, 286a
Accomplice, art a. of love, 846b
Accomplish little, 498b
you must a. as you may, 218b
Accomplished, desire a. is sweet, 24a
her warfare is a., 32b
nothing a. alone, 1024b
nothing great a. without passion, 507b
plan of Zeus was being a., 62a
Accomplisher, Zeus a., 79b
Accomplishes without any action, 74b
Accomplishing, armorers a. the knights, 244a
their appointed courses, 87a
Accomplishments, emerges ahead of a., 1052b
give luster, 415b
Accord, someone whom we a. with, 477b
Accordance, activity in a. with excellence, 98a
According as man is must you humor him, 109b
to every man a. to his work, 19b
Account, closing your a. and mine, 630a
of her life to clod, 245b
sent to my a., 260a
whatever you lose no a., 125b
Accountability to no one, 984b
Accountable, governments a., 1013a
Accounting, death the final a., 151a
no a. for tastes, 150b
Accumulate, horrors a., 275a
sage does not a., 75b
Accumulated experience, 935a
wrong, 868b
Accumulates, where wealth a., 449a
Accumulation, law of a., 757b
Accuracy tried by severe tests, 89a
Accurate in his judgment, 462b
no woman a. about age, 840a
thought a conquest, 1058b
Accurately, report news a., 1020b
Accursed bucketshop 877b
craving for gold, 118b
fear most a. of base passions, 214b
he that first invented war, 212a
night she bore me, 84a
opinions are a., 882b
what blessed prove a., 667a
Accuse, j'a., 786a
justice enough to a., 448b
not Nature, 347a
not servant to his master, 26b
Accuser, no a. so terrible, 108a
Accuses, excuses himself a. himself, 188b
Accusing Spirit, 438a
Accustomed, not a. to eating, 977b
to deliberate when drunk, 86b
to everything, 707b
Aces, Christian with four a., 764b
triumphing over kings and a., 1019a
Achaeans, brought upon the A. myriad woes, 62a
well-greaved A., 63a
Achates, faithful A., 119a
fidus A., 119a
Ache, age a. penury, 271b
at tooth of the ego, 1068a
charm a. with air, 247a
Ached, never a. with heart, 773b
Acheron, fear of A. be sent packing, 113b
Aches, my heart a., 582a
sense a. at thee, 275b
when the head a., 195b
Achieve and cherish peace, 640b
cannot as you would a., 218b
just and lasting peace, 982b
some a. greatness, 252b
the a. of the mastery, 803a
Achieved by others' death, 237a
matchless deed's a., 444b
the a. West, 1038b
Achievement, bring it to a., 84b
consciousness painful a., 935a
death of endeavor, 791b
immortality an a., 898b
quality of man of a., 584b
sum of human a., 817b
talent in every branch of a., 89b
today's a. tomorrow's confusion, 771b
wealth opportunity for a., 89b
Achievements of intellect everlasting, 116a
Achieveth, naught n' assaieth naught n' a., 165a
Achieving nothing then die, 715b
still a. still pursuing, 620b
Achilles exists only through Homer, 503b
not even A. will bring all to fulfillment, 64b
see the great A., 646b
what name A. assumed, 331a
wrath of A., 62a
Achilles', stood upon A. tomb, 561a
Achilles' wrath, 405a
Aching, bring my a. heart to rest, 110a
ease one life the a., 737a
hours, 893a
one tooth and it a., 909a
spare my a. sight, 442a
they have left a. void, 456b
Achitophel, false A. was first, 368a
Acid final test, 1048a
Acknowledge and bewail our sins, 61a
and confess our sins, 59b
I a. the Furies, 905b
restraint of reverence, 89b
Acknowledged, governments whose independence a., 492a
Acknowledgment, transcribed without a., 132a
A-clickin' like tickin' of a clock, 819b
A-cold, owl a., 581b
poor Tom's a., 278b
Acorn, inherent as oak in a., 1013b
lofty oak from small a., 507a
Acorns, hogs eat a., 352a
oaks from little a., 151a, 507a
Acquaintance, creditable a., 388b
in which no new a., 434a
promoter of mutual a., 752a
should auld a., 494b
slight a. with numbers, 502a
sneered and slanged, 901b
visiting a., 480b
Acquaintances, make new a., 430a
Acquainted, she and I long a., 854b
with grief, 33a
with the night, 928a
Acquainting ourselves with best, 716a
Acquaints, misery a. with strange bedfellows, 297a
Acquent, when we were first a., 494b
Acquire and beget a temperance, 262b
Acquired, fortune has a. him, 104b
knowledge a. under compulsion, 94b

Acquiring and possessing property, 446a
Acquisition, desire increases with a., 437b
Acquisitions or losses by nature, 475a
Acre, God's a., 621b
in Middlesex, 595b
of barren ground, 296a
Acres, a few paternal a. bound, 402a
broad a. patent of nobility, 733a
happy man works ancestral a., 120b
over whose a. blessed feet, 237b
Acrobat, governor of New York not a., 916b
Act against Constitution, 446a
against natural equity, 446a
as if God did exist, 869b
as if there were God, 795a
beauty and valor and a., 803a
between motion and a., 1003a
both a. and know, 359b
bring to light goodly a., 949a
but not rely on own ability, 73b
capacity to a. wisely, 861b
condemn fault and not a., 270b
every a. as though thy last, 141b
frankly listen to stars, 655b
has no ethical quality unless chosen, 793b
heaven helps not men who will not a., 76b
in doubt to a. or rest, 408b
in living present, 620b
in the noon, 487b
initial a. of culture, 978a
last a. crowns play, 322a
lover's or Roman's part, 406a
no a. of kindness ever wasted, 75b
not criminal unless intent criminal, 150a
not judge by one a., 847a
of fear, 258a
of God defined, 1017a
of life, 800a
old age play's last a., 112a
only on that maxim, 445b
our Antipodes, 331a
poem of a. of mind, 529b
power to live and a., 517a
prologues to swelling a., 281a
promptly, 835a
reap an a., 1100b
sins they love to a., 290b
sleep an a. or two, 299b
think himself a. of God, 679a
two witnesses to overt a., 474a
virtue and prudent a., 453a
vote and a. to bring good, 794b
way of sage is to a., 75b
what it is to a. or suffer, 1004b
Acta est fabula, 150a
Actaeon ego dominum cognoscite, 128b
I am A., 128b
Acted, lofty scene be a. o'er, 255a
Acting is suffering, 1004b
of dreadful thing, 254a
only when off he was a., 451a
surrender explaining not a., 916a
Action, accomplishes without any a., 74b
advantage of taking no a., 74b
Action, brave in a. patient in labors, 752a
crowded with glorious a., 522a
faithful honor clear, 407a
feeling for single good a., 478a
fruit of a. not be motive, 106a
give a. its character, 92a
great end of life a., 725a
group a. in group problems, 915a
horse symbol of a., 986a
imitate a. of the tiger, 243b
imitation of a. that is serious, 98b
impartial in thought and a., 841a
in a. how like an angel, 261a
in a. soar as high, 680b
in bondage to history, 732a
knowledge must come through a., 82b
life a. and passion, 786b
lose the name of a., 262a
lust in a., 294a
made to follow path of a., 71b
makes the a. fine, 324a
man is origin of his a., 98a
man of a., 1016a
man of a. forced to thought, 893a
mindless a., 1056a
moment not of a. or inaction, 106a
no worthy a. done, 1090a
nor utterance nor speech, 255b
of masses of men, 681a
painting dramatic a., 964b
pious a. sugar o'er, 261b
pious fraud as with bad a., 467b
Puritans gave world a., 659a
science guide of a., 809a
sense of honor in a., 90a
sentiments weigh less than a., 695a
spectator of a. he describes, 721a
suit a. to the word, 262b
Tao takes no a., 74a
test lies in a., 79a
thought child of a., 611a
thought too much for a., 780a
to every a. equal reaction, 379b
truth in a., 612a
vice by a. dignified, 224b
Actions, decisive a. unconsidered, 897b
emanate from personality, 849a
exceeds in his a., 72b
extreme a. ascribed to vanity, 804b
less conscious a. mold lives, 755b
morality of his a., 436a
must be his spirit, 99a
mutual a. of two bodies, 379b
my a. are my ministers', 366b
not always a. show man, 406a
not always true sons, 352b
of the just, 327b
predestined from eternity, 732a
rectitude and sincerity of a., 922a
society exists for noble a., 98b
speaks according to his a., 71a
speech is image of a., 68b
submit thoughts and a. to laws, 191a
think beforehand that a. be resolute, 100a
Actions, thousand a. once afoot, 243a
what a. most excellent, 712a
when our a. do not, 285b
work good of agent, 373b
Active, deeply and intensely a., 792b
experimentation a. science, 675a
free a. individuals, 713a
through form and figure, 529b
to the vigilant a. brave, 465a
walked with step so a., 536b
Activest, his a. part, 354b
Activity in accordance with excellence, 98a
property product of a., 941b
scientific a. cumulative and progressive, 981b
Actor, better be a. than critic, 919b
dreamer is a., 936a
well-graced a. leaves, 228a
Actors, like a. in ancient plays, 830a
these our a. were spirits, 297b
Acts before he speaks, 71a
feels noblest a. best, 679a
four a. already past, 400a
his a. being seven ages, 249a
let a play have five a., 124b
nameless unremembered a., 509a
our angels are, 313a
our lives in a. exemplary, 205b
schemed and plotted, 1018a
to keep good a. refresh with new, 207b
with such a. fill a pen, 211a
Actual, dig deep into a., 800b
solid earth a. world, 680b
true account of a. is poetry, 681b
Actuality of thought is life, 97b
Actus non facit reum, 150a
Acute inquisitive dexterous, 453a
Acutely, companion so feel solitude a., 909b
A.D., the war what A.D. is elsewhere, 760b
Ad astra per aspera, 150a
infinitum, so proceed a., 390a
maiorem Dei gloriam, 186a
unguem factus homo, 120a
Adage, poor cat i' the a., 282b
Adagios of islands, 1043a
Adam and Eve and pinch me, 944b
and his wife, 645a
believe in A. and Eve, 901b
brought death into world, 762a
called his wife's name Eve, 6a
deep sleep upon A., 5b
had 'em, 897b
in A. all die, 53a
offending A., 243a
old A., 61b
rage and hate from A. down, 696b
son of A. and Eve, 387b
the goodliest man, 345a
was a gardener, 215a, 877b
was but human, 762a
when A. delved, 1084a
wonder what A. and Eve think, 996a
young A. Cupid, 223b
Adamant for drift, 920a
frame of a., 427a
Adamantine chains, 341b

Adam's dream, 584b
fall, 881a
hold up A. profession, 265b
in A. ear left voice, 347a
in A. fall sinned, 1089a
sons conceived in sin, 311a-b
Adamses vote for Douglas, 858a
Adam-zad, no truce with A., 875a
Adaptation, struggle for a., 935a
Adapted, means plainly a. to end, 485b
to my kind of fooling, 929b
Adazzle dim, 803a
Add hue to rainbow, 236b
more to abundance, 971b
one cubit to stature, 41a
power to a. or detract, 639a
to these retired leisure, 335b
to those with too much, 971b
what we can to life, 817b
Added, these things a. unto thee, 833b
Adder, like the deaf a., 19b
stingeth like an a., 26a
tread upon the lion and a., 20b
Addicted, really a. artist, 799b
Adding insult to injury, 435b
Addison, volumes of A., 428b
Addled mosses dank, 989a
Addressed, envelope a. to you, 1057b
her winged words, 62b
Addressing popular audiences, 98b
Adds precious seeing to the eye, 222a
Adelante adelante, 790a
Adequate, no a. military defense, 982b
strength not a. to resist, 99b
Adeste fideles, 150a
Adhere, time nor place did then a., 282b
Adherence to Monroe Doctrine, 848a
Adieu, bid you welcome a., 750b
chers tableaux, 328b
fair day a., 236a
forevermore my dear, 494a
kind friends, 1100a
live in peace a., 413a
my native shore, 555a
she cries and waved, 401a
Adjectives, American without qualifying a., 821b
straddled a., 989a
Adjoining, lain in a. room, 736a
Adjunct, learning an a. to ourself, 222a
Adjusted in the tomb, 736a
Adjustment of colonial claims, 842b
Adjusts tumbled head, 738b
Administered, whate'er best a. best, 409b
Administration, conduct affairs of a., 640a
during my a. no blood shed. 473a
economical a., 771a
life of this a., 1073a
proper a. of wealth, 757a
said of first a., 971b
said of second a., 971b
Administrative measures to impose one style, 1028a
Admirable, express and a., 261a
image dreams wrought, 890a
Admirably, those which most a. flourish, 293a
Admiral cheered them holding out hope, 172a
Dewey was the A., 791a
kill a. from time to time, 417a
last of all an a. came, 532a
Admirals have died of gout, 364b
Admiralty, blood price of a., 875a
Admiration, as great in a. as herself, 299b
from fastidious, 595a
jumps from a. to love, 533a
of the poet, 529a
only of weak minds, 348b
season your a., 258a
Admirations, culture lives by a., 796a
Admire, fools a., 403b
for to a. and see, 874b
most men a. virtue, 348b
that riches grow in hell, 343a
to a. we should not understand, 391b
too simple to a. it, 595a
we like those who a. us, 356a
where none a., 434a
Admired, celerity never more a., 288a
die honored and a., 922a
few a. by own domestics, 190b
that she might a. be, 221a
Admires, coral lip a., 327a
meanly a. mean things, 660a
Admiring bog, 735a
in gloomy shade, 332b
Senate a. its members, 776b
Admission, charge a. to lake front, 891b
Admit I'm licked, 1015a
impediments, 294a
never a. them in sight, 533b
no kind of traffic, 296b
some faults men readily a., 138b
Admitted, good pun may be a., 469a
Admonished me the unloved year, 1057a
Adolescence's doubt, 697b
Adonais, soul of A. like star, 572b
weep for A., 571a
Adonis, my A. hath a sweet tooth, 203a
this A. in loveliness, 551a
Adoo, welcome a., 750b
Adopt character of octopus, 77a
Adopting European war tactics, 997b
Adoption, their a. tried, 258b
Adoration, breathless with a., 512a
down in a. falling, 158a
for a. all the ranks, 444a
Adorations, Desires and A., 571b
Adore, command where I a., 252b
I a. thee implore thee, 192b
Jews kiss and infidels a., 404a
my gifts instead of me, 323b
now I a. my life, 1066b
Adored first wife, 839b
I have still a., 526a
in every clime a., 412b
spirit of Liberty, 526a
still be a., 542a
Adores, rapt seraph a. and burns, 408b
what he cannot understand, 770b
Adorn, Greece Italy and England did a., 370b
manners must a. knowledge, 415b
modest looks cottage a., 450b
nothing he did not a., 432a
old England to a., 876b
point moral or a. tale, 427a
Adorned, holy city a. for husband, 58b
humble grave a., 406a
in naked beauty more a., 345b
subject, 416a
when unadorned a. most, 419b
Adornin', bride in rich a., 811b
Adornment, some women handsome without a., 111a
Adorns and cheers our way, 447a
only itself, 1067b
Adulation, bursts with windy a., 776a
Adult, world of a. life, 936a
Adulterers, drunkards liars and a., 277a
Adulteries of art, 302b
Adultery, committed a. in his heart, 40a
gods call a., 560a
psychology of a., 913a
thou shalt not commit a., 9a
Advance, not to go back to a., 412a
of science an evolution, 829b
quality of American civilization, 1064a
retrograde if not a., 466a
Advanced, death's pale flag not a., 225b
guard of working class, 903b
other world by which faith a., 173b
outdistance a. countries, 903b
true friends, 711b
work they who fought a., 639a
Advancement of pure science, 1026b
Advances, Chief who in triumph a., 520a
in direction of dreams, 683b
scientific a. available, 982b
Advancing, flowers slowly a., 985a
Advantage in the past judged, 99a
mixed up for mutual a., 921b
nailed for our a., 237b
nature to a. dressed, 403a
no way of taking a., 802a
of taking no action, 74b
ocean gain a. on shore, 292b
over cleverer boys, 919b
them that take a. get a., 689a
Advantages, in hope of fair a., 233a
little a. every day, 423b
tries to keep a. of life, 921ob
various qualities and a., 907b
Adventure art peace, 861b
death beautiful a., 700a
fair a. of tomorrow, 237a
most unto itself, 737a
politics greatest a., 934b
some for a., 988a
through railway to a., 951b
vitality of thought in a., 861b
Adventurer, no lover and no a., 843a
well-wishing a., 291b
Adventures come into harbor, 816a
embellish a., 468a

Adventures of Tom Sawyer, 761a
Adventuring, by a. both, 231b
Adverbs only qualifications I respect, 800a
Adversaries, do as a. do in law, 219a
Adversary, sallies out and sees a., 340a
  that mine a. had written a book, 16a
  your a. the devil, 57a
Adverse to rights of other citizens, 480a
Adversity as incident of service, 959a
  best discover virtue, 208a
  blessing of New Testament, 208a
  bread of a., 32a
  contending with a., 311a
  dark hour of a., 550a
  enemy not hidden in a., 38a
  faint in the day of a., 26a
  good things which belong to a., 208a
  if not taste of a., 351b
  in a. difficult to find friend, 99a
  in a. keep even mind, 121b
  in day of a. consider, 28a
  middle-aged a., 1042a
  more supportable, 755b
  not without comforts, 208a
  of sharpe a. worste kynde, 165a
  remorse wakes up in a., 436b
  sometimes hard, 577b
  studies a refuge in a., 110b
  sweet are uses of a., 247b
  test of strong men, 130b
  tries friends, 127a
Adversity's sweet milk philosophy, 225a
Adverting to dignity of high calling, 453b
Advertise, don't tell they'd a., 735a
  it pays to a., 1101b
Advertisements, tell ideals by a., 894a
Advertising, devotion to a., 915b
Advice, few profit by a., 125b
  given so profusely as a., 355b
  is seldom welcome, 415b
  old like to give good a., 355b
  smallest current coin, 791b
  tea and comfortable a., 585b
  to persons about to marry, 810a
  to persons about to write history, 750a
  unwise to be heedless while giving a., 129b
  we may give a., 356b
Advices, lengthened sage a., 495b
Advise, Death whom none could a., 199b
  the prince, 1001a
Advisedly, entered into a., 61a
Advisement, take wyf without a., 168b
Advocate, good have no need of a., 96b
  is Christ thy a., 381b
Aegean, booming surge of A., 92b
  heard it on A., 714b
Aegritudinem, diem adimere a. hominibus, 108b
Aeneas, mother of A. and his race, 112b
Aequam memento rebus in arduis, 121b
Aeschylus, thundering A., 303b
Aesculapius of our age, 326a
Aeson, herbs that did renew A., 235a
Aesop's fly, 575b
  fox, 310b
Aesthetic conception of life, 850b
  high a. band, 766b
  intellectual wants, 794b
  moral soil for a. growth, 918a
  painting not a. operation, 964b
  recognition of pattern, 861b
Aetna's flames, 1085a
Afar and asunder, 765a
  from a. to view flight, 387a
Afeard, a soldier and a., 286a
A-feelin' blue, 845a
Affability, man of lowliness and a., 179a
Affable, hardly more a. than cameo, 910a
Affair, world is a strange a., 360b
Affairs, absolutes in world a., 1055a
  crisis of human a., 485b
  debate of commonwealth a., 243a
  Nature better understands her a., 191b
  office and a. of love, 245b
  political a., 631b
  tide in a. of men, 256a
  wealth the sinews of a., 104b
Affamé, ventre a., 359b
Affect, learned pedants much a., 352a
  study what you most a., 219a
Affectation of a., 424a
  spruce a., 222b
Affected, zealously a. in good, 53b
Affecting charity and devotion, 101a
  natural simple a., 451a
  to seem unaffected, 392a
Affection and guilt, 1102b
  attraction and a., 913a
  beaming in one eye, 670a
  bear a. without pride, 818a
  cannot hold bent, 252a
  hath unknown bottom, 250b
  let falling out be renewing of a., 108a
  neither heat a. limb, 271a
  never wasted, 622a
  not break bonds of a., 637b
  on things above, 54b
  slave to animosity or a., 461b
  strong a. stirs spirit, 532a
  thy intention stabs, 295a
  two qualities inspire a., 98a
Affectionate, faith an a. thing, 996b
Affectionately, country absorbs him a., 699b
Affectioned, be kindly a., 51a
Affection's, to me-wards your a. strong, 320a
Affections, bless it for kind a., 544a
  dark as Erebus, 235b
  great primary human a., 712a
  great strain on a., 690a
  hath not a Jew a., 233b
  holiness of heart's a., 584b
  life history of a., 550a
  of a. mild, 369b
Affections, old offenses of a. new, 294a
  run to waste, 557a
  sensible a. of flesh, 330a
  which attend human life, 395b
Affects to nod, 371a
  to renounce principles, 1091b
Affirm life, 939a
  uprising unveiling a., 642b
  what seems to be truth, 95b
Affirmation of individual, 786a
  of life, 939a
  of world and ethics, 939a
Affirmative, minds naturally a., 770b
  speak the a., 610a
Afflict, coward conscience a. me, 217b
  the best, 439b
Afflicted, commend those who are a., 60a
Affliction alters, 295b
  bread of a., 13b
  consoling in depths of a., 636b
  day of a., 38a
  enamored of thy parts, 225a
  forgetfulness a., 38a
  furnace of a., 351b
  one day smile again, 221b
  pay in a. or defect, 910b
  saveth in time of a., 37a
  water of a., 13b, 32a
Affluence, rising from a. to poverty, 761b
Affluent society, 1063a
Afford, cannot a. indignation, 528b
  our costly seasons, 1082a
  purest treasure mortal times a., 226a
  selling houses for more than people could a., 986b
  statesman cannot a. to be moralist, 985a
Affright air at Agincourt, 243a
  the bad a., 439b
Affrighted, rend the a. skies, 404b
Affront, fear is a., 400a
  sensible man not a. me, 457a
Affronts with his own darkness, 1069b
Afire, Ucalegon's a. next door, 118a
A-fishing, east wind never blow when he goes a., 325b
  gone a., 325b
  time is stream I go a. in, 683a
Afloat, golden lilies a., 619a
Aflutter like washing on line, 1069a
A-flying, Old Time is still a., 320b
Afoot and lighthearted, 701a
  game is a., 850a
  game's a., 244a
  swiftest traveler goes a., 682b
  thousand actions once a., 243a
Afraid, be not a. neither dismayed, 10b
  be not a. of greatness, 252b
  be not a. of life, 794a
  be not a. of sudden fear, 23b
  be not a. to give that little, 36b
  because we tremble, 794a
  contempt for governor who is a., 81b
  death is a. of him, 149b
  dying to be a. of thee, 737a
  for the terror by night, 20b

Afraid, happiness makes heart a., 592a
if one is a. situation irremediable, 996a
in short I was a., 1001a
it is I be not a., 42b
man not a. of sea, 909a
neither let it be a., 49a
not a. to die for friends, 122b
not a. to go, 461b
not so much a. as ashamed of Death, 329b
of fear, 506a
of God and Mrs. Grundy, 710a
of the light, 729b
of whom a., 736a
of whom shall I be a., 18a
public a. of itself, 539b
rich people most a., 1017b
small men a. of writings, 460b
so I was a., 662a
sore a., 46a
stranger and a., 854a
teach himself to be a., 1039b
tell you what a. of, 1011a
to do if last hour, 420b
to go home in dark, 864b
to look upon God, 8a
to make decisions, 983b
to stand ridicule, 483a
to strike, 411a
whistling to keep from being a., 371a
wife and children stand a., 330a
yet not a. to blame, 404a
Afresh, kiss a., 320b
Africa, all A. and her prodigies, 329b
always something new out of A., 133a
Asia and A. expelled freedom, 466b
does A. know song of me, 985a
ex A. semper aliquid novi, 133a
for Africans, 1049a
Kilimanjaro highest in A., 1045a
song of A., 985a
what A. to me, 1053a
African, Americans of A. descent, 752a
new moon lying on back, 985a
Africans, Africa for A., 1049a
Afric's burning shore, 530b
sunny fountains, 549b
After, blackbird whistling or just a., 955b
it follow it, 655a
old man looks before and a., 62b-63a
man a. his own heart, 12a
that out of all whooping, 249b
this therefore because of this, 151b
After-dinner talk, 645a
After-dinner's sleep, 271a
Aftermark of too much love, 927b
Aftermath of war, 931a
Aftermaths of soft September, 854b
Afternoon, all in golden a., 743a
ceremony known as a. tea, 798a
rude multitude call a., 222b
summer a. most beautiful words, 800b
winter's a. in chapel, 1007a
Afternoons, winter a., 735a
After-sunset light, 878b
Afterthoughts, stronger than all a., 84b
After-times, leave something to a., 339b
Afterwards day, 734a
Afton, flow gently sweet A., 495a
Again, off a. on a., 897b
Against, every sword a. his fellow, 12a
he not with me a. me, 42b
hope believed in hope, 50b
kick a. the pricks, 78b
not a. with, 930a
who can be a. us, 51a
Agamemnon, brave men before A., 122b
cried aloud, 1002a
dead, 883b
gazed on face of A., 718b
Agape, who are you cried one a., 764b
Agate, eyes like a. lanterns, 1043b
no bigger than a. stone, 223a
Age, abyss of new Dark A., 921a
accompany old a., 286a
ache penury, 271
Aesculapius of our a., 326a
and body of the time, 262b-263a
at your a. heyday in blood, 264a
atomic a., 901a, 1069b
Augustan a., 442a
beats off louring old a., 176b
belongs only to own a., 576a
best in four things, 207b
born empty into modern a., 378b
cannot wither her, 287b
carefulness bringeth a., 38b
cast me not off in the time of old a., 19b
centuries roll back to a. of gold, 122b
childhood manhood and decrepit a., 322a
come to thy grave in full a., 14b
comfort to my a., 247b
contribution according to a., 687a
crabbed a. and youth, 1084a
dance attention on old a., 885a
decrepit a. tied to me, 883a
demanded an image, 988a
disease or sorrows strike, 688b
distrust that a. brings wisdom, 960b
drives my green a., 1070a
each a. a dream dying, 807b
each a. a lens, 737a
education best provision for old a., 97a
employed in edging steel, 482a
enchantments of the Middle A., 713b
every a. has its pleasures, 377a
face to occupy age, 666b
father of all in every a., 412b
first moment of atomic a., 1069b
folly in all of every a., 377a
fool in every a., 411b
foreign nations and the next a., 209b
fortify thy name against old a., 211a
full of care, 1084a
gods have neither a. nor death, 83a
Age, golden a., 116b
golden a. before us, 122b
golden a. in imagination, 596b
good God what an a., 375a
green old a., 367b
grow virtuous in old a., 413a
habits of a. of atomic energy, 1027a
hardly feel pressure of a., 93b
he hath not forgotten my a., 531b
how tasteless and ill-bred, 114b
if youth but knew and old a. could, 188b
ill layer-up of beauty, 254a
in a good old a., 7a
in a. I bud again, 323b
in old a. intent upon our interests, 109b
in the flower of their a., 11b
in which strong just, 1074a
in wintry a. no chill, 459a
in year of his a., 150a
infirmity of his a., 277a
is grown so picked, 265b
is opportunity, 624b
known in any land or a., 702a
labor of an a., 334a
lady of certain a., 561b
leaves friends and wine, 543a
lee shore of a., 816b
like distance lends charm, 633a
make a. to come my own, 357b
master spirits of this a., 255a
message for the a., 878a
middle a. when you've met so many, 1052a
middle a. time of improving, 351b
mind torpid in old a., 432b
my a. lusty winter, 248a
no falsehood lingers to old a., 83a
no woman accurate about a., 840a
nor sword nor a. destroy, 129a
not by a. is wisdom acquired, 105b
not numbered by years, 193b
not of an a. but for all time, 303b
not one continued faithful until old a., 96a
not only a night an a., 928a
not profited so much as lost, 682b
not so well qualified as youth, 682b
not to be tuneless in old a., 121a
not weary them, 896b
of chivalry past, 691b
of comfort and violence, 999b
of discord and strife, 214b
of ease, 449a
of gold, 122b, 334a
of iron, 416b
of miracles, 577a
of revolution and reformation, 472b
old a. a regret, 612a
old a. and experience, 382b
old a. come after you, 701a-b
old a. coming bolt door, 149b
old a. crown of life, 112a
old a. in universal man, 206b
old a. is woman's hell, 359a
old a. island, 747b

Age, old a. lacking neither honor nor lyre, 121a
old a. not yet arrived, 688a
old a. only disease, 607a
old a. play's last act, 112a
old a. serene and bright, 515a
old a. should burn, 1070b
old a. time of spending, 351b
olives of endless a., 293b
or grief or sickness, 321a
outworn buried a., 292b
• pays us with a. and dust, 199b
perform promises of youth, 428a
philosophies of one a., 817a
physician of Iron A., 711a
prayers which are a. his alms, 204b
preferable to youth, 395b
regret in chilled a., 800a
returns the Golden A., 116b
scarce expect one of my a., 507a
shakes rooted folly of a., 377b
shall be clearer than noonday, 15a
Shelley of my a., 1075b
sign of old a., 523b
smack of a. in you, 241b
soon comes a., 200a
soul of the a., 303b
spirit of a., 418a
tested to extreme old a., 710b
the a. is dull and mean, 626a
the harbor of all ills, 104b
therefore summon a., 666a
think at your a. it is right, 743b
thinks better of gilded fool, 301b
thou hast nor youth nor a., 271a
'tis well an old a. is out, 372a
to age succeeds, 644b
to cheated age, 876b
too late or cold climate, 347b
toys of a., 409a
tragedy of the a., 894b
'twixt boy and youth, 519a
vastness and a., 642a
veracity with old a., 356b
very staff of my a., 232b
view a. of poverty, 235a
war dearth a. agues, 307b
weak evils a. and hunger, 248b
when a. in wit out, 246b
when old a. crept over, 859b
when Thule no more ultimate, 131a
with stealing steps, 187a
without a name, 455b
wives companions for middle a., 208a
world's great a. begins, 570b
worst of woes wait on a., 555b
young whom a. doth chill, 351a
youth and a. equally a burden, 93b
youth passed a. not arrived, 688a
Aged and gray Maggie, 779a
and poor and slow, 813a
beauty of a. face, 963a
certain age means a., 561b
later times more a. than earlier, 206b
man paltry thing, 882b
matched with a. wife, 646a
thrush frail gaunt, 783b
Aged, youth becomes as a., 271a
Agent, actions work good of a., 373b
free a. thou wast before, 142b
imagination a. of perception, 528b
thus the poor a. despised, 269b
trust no a., 246a
Agents, public officers a., 771a
Age's, poison for a. tooth, 236a
Ages, all a. believed in gods, 935b
and a. hence, 926b
before history, 459b
cycle of the a. renewed, 116b
emptiness of a. in face, 826b
famous to all a., 340a
forties the dangerous a., 1022a
God our help in a. past, 396b
gone a. long ago, 582a
heir of all a., 647b
how many a. hence, 255a
now he belongs to the a., 677a
pass vividly down a., 910a
prior a. haven't thought of, 478b
rock of A., 469a
seven a., 249a
thousand a. in Thy sight, 396b
three poets in three a., 370b
through a. one purpose, 647b
value from esteem of a., 366b
ye unborn a., 442a
Agglomeration called Holy Roman Empire, 417a
Agglutinative, tonsorial or a. type, 902b
Aggrandizement, no a. territorial or other, 974a
Aggravate, I will a. my voice, 229a
Aggravation of self, 776b
Aggravations, accept minor a., 817b
Aggregate efforts of busy multitude, 720b
interests of community, 480a
Aggression of Germany, 1012a
threaten a., 974b
Aggressions, when a. require war, 472b
Aggressors, quarantine the a., 972a
Agin, off a. on a., 897b
Agincourt, affright air at A., 243a
Aging people in contraction of life, 935b
person give attention to self, 935b
Agitation of the air, 1057a
A-gley, gang aft a., 492b
Aglow, all a. is the work, 117b
Agnes, world dear A. is strange, 360b
Agnes', St. A. Eve, 581b
Agnosco veteris vestigia flammae, 118b
Agnostic, compliment to be called a., 844b
judges neither Catholic nor a., 967a
Agnosticism, that's all a. means, 844b
Agnus Dei, 59a
A-going out with tide, 671b
Agonies, errors a. and fears, 758a
exultations a., 512b
small talk dies in a., 570a
Agonizing, fierce a. meek, 907a
Agonizing, most a. spy, 736b
reappraisal, 1076a
Agony, charm a. with words, 247a
leave off a., 812b
strong swimmer in a., 560b
will find Thee, 1068a
Agree, agreed we can't never a., 808b
all things differ all a., 405a
birds in little nests a., 396b
free thought for those who a., 789a
how a. kettle and pot, 38a
let mankind a., 372a
music and poetry a., 309a
people have good sense a. with us, 356a
the more we didn't a., 808b
two of a trade never a., 401b, 730a
verbs and nouns more a., 770a
when partners can't a., 505b
whether they a. or not, 1025a
with her would not a., 879b
Agreeable, do not want people a., 533b
greatest not most a., 828a
haint one a. feetur, 693a
in conversation, 394b
person agrees with me, 612b
to escape mental exertion, 778a
what is more a. than home, 111a
Agreeably, affect you a. in reading, 469b
Agreed, except they be a., 35b
to differ, 532b
together we can't agree, 808b
Agreement, living in a. with nature, 103b
love is a., 211a
on nuclear control, 1074b
who does not forget old a., 72a
with hell, 615b
with hell are we at a., 32a
Agreements, nations tempted to violate a., 972a
Agrecs, agreeable person a., 612b
large style a. not with purse, 214b
Agricultural men the bravest, 133a
Agriculture, all taxes fall upon a., 465b
navigation commerce a., 463a
Ague of skeleton, 1002a
Ague's privilege, 227a
Agues, praise doth nourish a., 240a
war dearth age a., 307b
Ah Sin was his name, 769b
Ahab, all evil to crazy A., 696b
he ran before A., 13b
when A. went to Askelon, 945b
Ahead, man who never got a., 1050b
of the world, 75a
sure you're right go a., 553b
Ahkoond of Swat, 673b
A-hunting, daddy's gone a., 1094b
daren't go a., 729a
upon St. David's Day, 1097a
we will go, 424a
Aid, alliteration's artful a., 456a
and comfort, 474a
come to a. of party, 1100b
expletives feeble a. join, 403a

Aid, foreign a. of ornament, 419b
lend us thine a., 549a
me for to win her, 909a
mutual a. law of animal life, 796a
realize you don't need a., 1039b
saints a. if men call, 524a
small a. is wealth, 85a
super legal a. bureau, 967a
thine a. supply strength bestow, 158b
to interpretation of future, 89a
to worker God lends a., 76b
vanity give no hollow a., 557a
Wisdom's a., 443b
wit hope flock to a., 605b
Ail, what can a. mastiff bitch, 524a
what can a. thee, 581a
Ailed, what a. us O gods, 773b
Ailes de géant l'empêchent, 707a
Ailest here and here, 711a
Ailments, our a. are the same, 388b
selfish clod of a., 836b
Aim at the infinite, 789a
being's end and a., 409b
fixed as an a. or butt, 243a
forgotten a., 867a
hit only what a. at, 682b
malice never was his a., 390a
man sets himself, 1058b
mind thine own a., 602b
prince have no a. but war, 177a
rivalry of a., 777a
thought to a. at some good, 97b
two things a. at in life, 878a
who a. at great deeds must suffer, 108a
your a. the star, 1103a
Aime, je ne vous a. pas Hylas, 386b
qui m'a. me suive, 162b
Aimest, all the ends thou a. at, 299a
Aiming at blessed abodes, 408a
slight what's near by a. far, 84a
Aimless rhetoric, 725b
Aimlessness pursued, 1066a
Aims, above man's a. his nature, 742a
and ideals of Marxism, 1035b
death a. with fouler spite, 321b
Ain't heard nothing yet, 992a
we'd drop 'er but she a., 876b
Air, affright a. at Agincourt, 243a
agitation of a., 1057a
all a. and nerve, 1076a
allaying both with its sweet a., 296b
always in earth and a., 1065b
an a. and peculiar grace, 397a
anybody as a. heavy or clear, 933b
autumn in a. alas, 878b
awash with angels, 1079a
babbling gossip of the a., 251b
bites shrewdly, 259a
blackest a., 1079a
breathe his native a., 402a
breathe the a. again, 704b
brightness falls from the a., 300b
brisk's the London a., 947b
Cervantes' serious a., 413a
change of a., 937a
charm ache with a., 247a
Air chartered libertine, 243a
common sun a. skies, 441a
crows that wing midway a., 279a
crystallized a. of centuries, 992b
dance upon the a., 841a
diviner a., 516b
drew in New England's a., 692a
drinks water her keel plows a., 205b
earth or a., 257a
eating a. on promise of supply, 241b
emptier ever dancing in a., 228a
enjoys a. it breathes, 508b
fairer than evening a., 213b
false as a. as water, 268b
fields of a., 459b
fight with strength in a., 921a
finger rules the a., 985a
flies through a. with ease, 780a
fog and filthy a., 281a
fowls of the a. sow not, 41a
fowls of the a. shall tell, 15a
glory and blue a., 618b
happy good-night a., 783b
he says with solemn a., 492b
highest honors a. give, 696b
honor is a., 240b
horse of a., 1086a
hurtles in darkened a., 442a
I drew in the common a., 37a
I eat the a., 263a
I lived on a., 927b
if lungs receive our a., 457b
image of spirituality, 834b
in a. men seen, 1087a
in new countries, 940a
inebriate of a., 735a
inner a. inner light, 1048b
intimate of a., 1066a
is delicate, 282a
leave little lives in a., 405a
let out to warm a., 389b
melted into a., 297b
merged with bright a., 1065b
meteor of ocean a., 633a
might wash leaves cover me, 773b
most excellent canopy a., 261a
neighing in haunted a., 1010b
nimbly and sweetly recommends itself, 282a
no stir in a., 532b
now a. is hushed, 443b
now in happier a., 714b
now thoroughly small, 1003b
of Auld Lang Syne, 626a
of delightful studies, 339b
of Seven Dials, 767b
on a. bird stamped, 735b
other passions fleet to a., 233b
over the plain quiver, 985a
prison a., 841a
retrace steps to upper a., 118b
round ocean and living a., 509b
saw the a. with hand, 262b
sea and a. common to all, 188b
shakes fires in burdened a., 487b
sightless couriers of a., 282b
signed with their honor, 1067b
smiles and languished a., 486a
so fragrant, 172a
soar into a. above dunes, 1036a
soft summer a., 728a
solemn stillness holds, 440a
Air, speche in substaunce ys but a., 163b-164a
speed through a. thirty-one, 910a
spiders marching through a., 1075a
sweet as English a., 648a
take into a. my breath, 582b
that kills, 853a
thin a., 297b
to Germans the a., 500a
tremble even at a. pump, 462a
trifles light as a., 274b
troubled a., 342b
underneath him steady a., 803a
untilled a. between, 1060b
vans to beat a., 1003b
walking in a. of glory, 362b
wanton in the a., 358b
waste sweetness on desert a., 440b
water light a., 748b
way of eagle in a., 26b
whether in earth or a., 257a
which way hot a. blows, 864b
wild, 803b
wild with leaves, 990a
word honor is a., 240b
world-mothering a., 803b
wound with mercy as if a., 803b
Air-conditioned power-steered automobile, 1063a
Air-drawn dagger, 285a
Airly, git up a. to take in God, 693a
Airmen, soldiers sailors a., 924b
Airplane, strange high singing of a., 975a
Airs, all a. make one country, 330a
don't give yourself a., 743b
melting a., 458b
naiad a., 641b
soft Lydian a., 335a
sounds and sweet a., 297a
Airy distance with majestic motion, 557a
ever so a. tread, 652b
gold to a. thinness beat, 306a
in a. rings skim heath, 405a
navies, 647a
nothing, 230b
objects in an a. height, 387a
reveries so a., 458a
servitors, 339b
subtleties in religion, 329b
tongues that syllable, 336b
unseen within thy a. shell, 336b
Aisle, long-drawn a., 440a
Aisles, from a. window smiles, 783b
monastic a., 602a
of Christian Rome, 602a
Ajalon, valley of A., 11a
Ajangle and ajar, 888a
Akond of Swat, 673b
Alabama, come from A., 727b
coming from A., 1039b
Alabaster box of ointment, 44a
cities gleam, 849a
grandsire cut in a., 231a
smooth as monumental a., 276a
Alacrity, kind of a. in sinking, 267a
Aladdin's lamp, 562a, 694a
Alamo, remember the A., 616a
Alarm, give moderate a., 615b
ride and spread a., 624a

Alarming, serious and a. consequences, 461a
Alarms, confused a. of struggle, 715a
look of love a., 488b
sighs his a., 205a
used to war's a., 591b
world's a. to Paris, 884a
Alarum bells, 644a
Alarums, wars and a. unto nations, 200b
Alas alas for England, 918b
cried in goose A., 1009b
how love can trifle, 221a
I loved you best, 383a
my love, 1084b
our young affections, 557a
poor Yorick, 265b
Postumus fleeting years slip by, 121b
say A. but cannot help, 1059b
Albatross, shot the a., 524b
thought he saw a., 747a
Albion, perfidious A., 505a
Albion's, spleen to A. nation, 593b
Alcestis, like A. from the grave, 341b
Alchemists, sociologists a., 870a
Alchemized and free of space, 580b
shine full a., 580b
Alchemy, courtesy true a., 730a
happy a. of mind, 418b
hide her a., 602b
love wrought new a., 306a
of the word, 830a
richest a., 254a
shrewd a., 765a
Alcides, none equal A. except himself, 131a
Alcohol, narcotics a. and Christianity, 805b
Alcoran, rather believe fables in A., 208b
Alcuin my name learning I loved, 152b
Aldebaran and Betelgueux, 782b
Alderman, agate on forefinger of a., 223a
Aldiborontiphoscophornio, 400b
Ale, belly God send thee good a., 188b
cakes and a., 251b
Christmas broached mightiest a., 519b
fame for pot of a., 244a
fed purely upon a., 397b
London a. is right a., 947b
man ale's the stuff, 853b
news older than a., 450a
nut-brown a., 335a
of myghty a. a large quart, 167b
pint of English a., 919a
shoulder sky and drink a., 853b
sleep upon a., 397b
take size of pots of a., 352a
we drank songs we sung, 753b
Alea, iacta a. est, 112b
Aleak, world is all a., 1031a
Alehouse, an honest a., 326a
Aleksevna, what will Maria A. say, 579a
Aleppo, in A. once, 276b
Alert not to impair landmarks, 1037b
radio was rather a., 1064a
Ale's the stuff to drink, 853b
Alexander, examples from A. to Mao, 997b
if I were not A., 102a
in his tent, 1054a
of course A. the Great was hero, 632a
some talk of A., 1100a
trace noble dust of A., 266a
Alexandrine, needless A. ends song, 403a
Algae, delicate a. and sea anemone, 1006a
Algebra, clock doth strike by a., 352a
Algiers, dying in A., 627b
Ali cibus aliis venenum, 114a
Alice, can't explain myself said A., 743b
Christopher Robin went with A., 969b
grave A., 623b
replied A. offended, 744a
what use of book thought A., 743a
Alien ambitions, 1049a
corn, 583a
excitement as to a. ideologies, 1037b
ism, 971b
nothing human is a., 108b
oppressor, 1015b
something bright and a., 1051a
there is none, 860b
Alieni appetens sui profusus, 115b
Alienum, humani nil a me a. puto, 108b
Alike, all places distant from heaven a., 311b
by nature all a., 311b
by nature men nearly a., 72b
darkness and light a. to thee, 23a
destiny waits a., 79a
equals and unequals a., 94b
glory and danger a., 89b
looks on a., 295b
sexes look a., 999a
to suffer all a., 288a
Alive and so bold O earth, 571a
and wagging tail in mud, 101b
attitude in which most a., 792b
better dead than a., 704a
bricks a. to testify, 215b
Clive no longer a., 934b
curiosity must be kept a., 981b
deeply and intensely a., 792b
hardly a man now a., 623b
I am a. forevermore, 57b
in Christ all made a., 53a
in that dawn to be a., 510a
keep a. rather than triumph, 1008a
marvel is to be a., 986a
more come through a., 64a
officiously to keep a., 689a
rapture that we should be a., 986b
since none returned a. I answer, 160b
some burned a., 1080b
still while thy book live, 303b
to be awake to be a., 683a
wallpaper came a., 1033b
was dead and is a., 47a
what it was to be a., 1041a
All a green willow, 182a
aglow is the work, 117b
all alone, 525b
all are gone, 534a
All all of a piece throughout, 372a
all sleeping on hill, 898a
and a. that tribe, 120a
are but ministers of love, 526b
be as before love, 663b
bedtime Hal and a. well, 240b
best of dark and bright, 558b
blind and ignorant in a., 301a
bound as befitting each, 703a
changed changed utterly, 882a
charity for a., 640b
Christ is a. and in a., 54b
come out of Gogol's Overcoat, 708b
contains a. nothing lacking, 701a
creator of a. and giver, 3b
cry and no wool, 171a
death closes a., 646b
deliberate speed, 1021a
did you say a., 285b
died to save us a., 684b
do a. bravely, 656a
down come baby and a., 810b
driven into same fold, 121b
eggs in one basket, 195a
else confusion, 649a
end crowns a., 269b
enough for a., 946a
except sun is set, 560b
fear death, 80b
fish that cometh to net, 184b
flesh is grass, 32b
for love, 200a
for one, 598b
for our rightfu' king, 494a
gas and gaiters, 669b
Gaul divided into three parts, 112a
give a. to love, 603a
God for us a., 185b
God's above a., 273b
harm to one harm to a., 753a
have not gift of martyrdom, 370a
having nothing yet hath a., 300b
hell broke loose, 346a
Hellas monument of Euripides, 90b
his faults observed, 256a
honorable men, 255b
hope abandon who enter here, 159b
I and you and a. of us, 255b
I could see from where I stood, 1023a
I dare do a., 282b
I have and all I am, 463a
I have is thine, 47a
I know you a., 238a
I write poets a., 736a
in all, 258a, 654b
in all to one another, 767a
in blue unclouded weather, 645b
in day's work, 1090a
in green went my love, 1030a
in the Downs, 401a
in valley of death, 652a
is best though we doubt, 350a
is but toys, 284a
is done that men can do, 494a
is ephemeral, 142a
is flux, 77a
is for the best, 417a
is love yet law, 665a
is mended, 231a

All is not lost, 342a
is not well, 258a
is result of what we thought, 80a
is vanity, 27a
is well, 1014a
know a. except myself, 171b
learned all drunk, 458b
liberty justice for a., 832b
lord of a. yet prey to a., 409a
lose thy love lose a., 405b
lost save honor, 180b
mankind love lover, 606b
men created equal, 470b, 639a
men have need of gods, 65a
men my compatriots, 191a
moderation in a. things, 108a
my days are trances, 642a
my pretty ones, 285b
news fit to print, 846b
noblest Roman of them a., 256b
not a. capable of everything, 116b
ocean the source of a., 64a
of a piece throughout, 372a
on our meat and on us a., 321a
once so beautiful is dead, 1010b
one for a. a. for one, 220a
one law for a., 454a
or nothing, 729a
our yesterdays have lighted fools, 286b
our youth our joys our a., 199b
passes, 782b
passion spent, 350a
perform tragic play, 884b
persons share in government, 98b
quiet along Potomac, 728a
quiet on Western front, 1040b
readiness is a., 266b
ripeness is a., 280a
root and a., 654b
round the town, 1092b
safely gathered in, 655b
sees Me in a., 106b
shall be well, 1007a
shall die, 242a
sharing government who assist it, 635a
should cry Beware, 524a
silence and all glisten, 693a
Souls College limited undergraduates, 915b
take him for a. in a., 258a
that I was I am, 963b
that is and shall be, 82a
that live must die, 257a
that love me, 634b
that makes a man, 654a
that most maddens, 696b
that we see or dream, 641a
that's a. there is, 949b
that's beautiful drifts, 881a
the brothers too, 252b
the brothers valiant, 1104b
the perfumes of Arabia, 286a
the way home, 1093b
the winds of doctrine, 340b
the world and his wife, 391a
the world's a stage, 248b
things are as they were, 143a
things are momentary, 143a
things bright and beautiful, 684b
things come of thee, 142a
things come to who wait, 605b
things to all men, 52a
things work together, 51a
All, this above a., 259a
this and heaven too, 386b
this folly to world, 987b
this the world well knows, 294b
to a. to each, 702a
tremble at the rod, 80b
unkindest cut of a., 255b
warts and a., 328a
was light, 412b
was lost, 347b
we are sinners a., 215a
we have and are, 877b
we have known and cared for, 921a
we hope in heaven, 641a
we know for truth, 881a
we know in love bitter, 1010b
we know of love, 739a
we need of hell, 739a
well that ends well, 183b
which will not pass, 556a
who love freedom, 1016b
will be well for all, 751a
with one voice, 50a
with thee all with thee, 622b
word over a., 701b
world queer, 1102a
ye know on earth, 583b
ye that pass by, 34b
All-American, each player must be A., 1025b
Allay, glowing axle doth a., 336b
Allayed fever of bone, 1002a
Allaying, no a. Thames, 358b
fury and my passion, 296b
not a drop of a. Tiber, 289b
All-cloudless glory, 561b
Allegiance, not bound to swear a., 123a
pledge a. to flag, 832b
science demands a., 819a
to British, 460b
to the South, 538b
Allegorical, great literature a., 918a
Allegory, life continual a., 585b
on banks of Nile, 480b
Allegra, laughing A., 623b
Allemand, je parle a. à mon cheval, 163b
Allen, humble A., 412a
name was Barbara A., 1088a
snow on Bog of A., 968a
Alleviates, legacy a. sorrow, 197b
Alley, give away a. without blushin', 891b
in bowling a. bowled sun, 381a
lives in our a., 400b
rats' a., 1002b
Sally in our a., 400b
titanic of cypress, 643b
Alleys, lowest and vilest a., 849b
All-form only form, 795a
All-good, must a. too follow, 562b
Alliance, unless abroad purchase a., 216a
Alliances, entangling a., 472a
permanent a., 461b
Allied Expeditionary Force, 1016b
great wits to madness a., 368a
remembrance and reflection how a., 368a
Allies, England see a. stronger, 1012a
great Russian a., 1016b
thou hast great a., 512b
Alligator-horses, Kentucky boys A., 553a
All-in-all, intellectual A., 511a
Alliteration, sentiment and a., 754b
Alliteration's artful aid, 456a
All-night vigil in soft face of girl, 82a
Allons enfants de la patrie, 499a
Allotment, corner of God's a., 783a
Allow not nature more than needs, 277b
that you do not know it, 71a
Allowance, no a. for ignorance, 724b
Allowed, have merit handsomely a., 433b
on every hand a. be, 493a
Alloy, base a. of hypocrisy, 635a
so strange an a., 799b
All-pervasiveness, infallible impeccable a., 796a
All-powerful must all-good follow, 562b
should fear everything, 331b
to be impotent, 920a
All's a scattering, 1065b
blue, 668a
love yet law, 665a
right with world, 661b
well for happy warrior sleeps, 976a
well that ends well, 270a
All-shaking, thou a. thunder, 278a
All-softening overpowering knell, 561b
Allure, thousand tongues to a., 1086b
Allured, hope of gain a., 765b
to brighter worlds, 449b
Allures, war where wealth a., 370b
Alluring, sea shows false a. smile, 113b
Allusive, poet become more a., 1007b
Alluvial march of days, 1043b
Alma mater, youth who loves a., 1073a
Almanac, look in a. find out moonshine, 230a
Almighty dollar, 550b
gave dog, 521b
gold, 303a
has own purposes, 640b
shadow of the A., 20b
that the A. would answer me, 16a
Almighty's, arrow from A. bow, 490a
form glasses itself, 557b
God A. gentlemen, 368b
orders to perform, 393a
Almond, peach once bitter a., 762a
tree shall flourish, 29a
Almoner, best a. keeps nothing, 145b
Almost thou persuadest me, 50b
Alms, beg a. of palsied eld, 271a
for a. a pilgrim's wallet, 380b
for oblivion, 268b
give a. accordingly, 36b
of those who work with joy, 976a
when thou doest a., 40b
who gives self with a., 692b
Alms-basket of words, 222b
Almshouse, sun reflected from a., 684a

Aloft, Death a., 1043b
invisible in night, 843a
now he's gone a., 475b
Aloha means I love you, 1030a
Oe, 1030a
Alone a banished man, 1084a
alone all all a., 525b
and merry at forty, 660b
and palely loitering, 581a
art should stand a., 754b
as sparrow a. upon housetop, 21a
be a. on earth, 555b
being human born a., 990b
better to live a., 80b
beweep my outcast state, 291b
born unto himself a., 322a
Britain fight on a., 923b
cannot live a. at peace, 974a
clouded you will be a., 129a
don't live in world a., 939a
go it a., 680a
grief mine a., 563a
grief weeps a., 898a
heaven a. given away, 692a
hell is a., 1007a
here at gate a., 652a
how said I am a., 229b
how women pass time a., 863b
I a. sit lingering here, 362b
I did it, 290a
I lie down a., 854b
I sleep a., 69b
I stand a., 1018a
I want to be a., 1056a
in bee-loud glade, 879b
in the midst of the earth, 30b
in the night, 982a
inscrutable colossal a., 812a
Jacob was left a., 7b
leaving me never a., 784a
Lesbia's sparrow all a., 945b
let her a. she will court you, 303a
let me a., 15a
let us a., 645b
long way I tread a., 574b
love but you a., 1084a
love is left a., 646a
love lives not a. in brain, 222a
loved him for himself a., 481a
man a. at moment of birth, 132a
man a. no chance, 1045a
man a. start today, 682b
man is a., 683b, 1058b
man not sufficiently a., 909b
man thinking or working is a., 683b
man with God strive, 557a
never a. accompanied with noble thoughts, 203a
never less a. than when a., 500b
never less a. than wholly a., 111b
not a. God is within, 138a
not good that man be a., 5b
not live by bread a., 10a
nothing accomplished a., 1024b
on wide wide sea, 525b
one minute a. with him, 981a
paces about room a., 1002b
right to be let a., 833a
sometimes be a., 322b
soon find himself a., 430a
stranger and a., 1049b
strongest stands a., 729b
though in wilderness never a., 138a
Alone through dreary tract, 642a
through seas of thought a., 510a
travels fastest a., 872a
trodden the winepress a., 33b
virtue not left to stand a., 71b
we exist a., 908a
we live as we dream a., 843b
we shall die a., 363b
weep and you weep a., 825b
when man strong until a., 662a
with conscience, 810a
withouten compaignye, 167b
you a. are you, 293a
Along came a spider, 1096b
Aloof in order to gain reputation, 95b
with hermit eye, 526b
Aloud, all a. wind doth blow, 223a
not winced nor cried a., 816a
secrets cry a., 1064b
think a., 606b
to fight a. very brave, 734b
vaunting a., 342a
Alpes, au delà des A. l'Italie, 125a
in conspectu A. alterum latus Italiae, 125a
Alph the sacred river, 523b
Alpha, I am A. and Omega, 58b
Alphabet, cunning a., 698a
of flowers, 307a
Alpine mountains cold, 341a
Alps, beyond A. lies Italy, 125a
on Alps arise, 403a
Alraschid, good Haroun A., 644b
Already with thee, 582b
Altar, family a., 717b
learning's a. vanish, 686a
let its a. reach skies, 508a
of freedom, 640b
of our heartbreak, 1068a
she before the a. stands, 201b
what green a., 583a
with this inscription, 50a
Altars, priests a. victims, 405b
strike for a. and fires, 565b
their a. their hearths, 116a
Altar-stairs, great world's a., 650b
Alter human nature, 859a
life garment we a., 1040b
make and a. constitutions, 461b
right to a. or abolish it, 470b
when hills do, 736b
Alteration, alters when it a. finds, 294a
Altereth, law of the Medes and Persians which a. not, 35a
Alteri seculo, 107b
Altering, Eye a. all, 1066b
Alternative, United Nations a. to war, 1073b
war not rational a., 1073b
Alternatives, death and life not serious a., 995a
Alters, affliction a., 295b
love a. not, 294a
when it alteration finds, 294a
Altitude pressed world on heart, 1075b
what leopard seeking at a., 1045a
Altitudo in bloodstream, 1011a
Alway, I would not live a., 15a
Always, believed a. everywhere by all, 147b
fair weather, 868b
I am with you a., 45a
in earth and air, 1065b
Always, poor a. with you, 44a
suspect everybody, 670a
the beautiful answer, 1031a
three o'clock, 1036b
Alyosha, not God I don't accept A., 708a
Am, all that I was I a., 963b
I a. not what I was, 388a
I a. that I a., 8a
I a. what I a., 53a
I think therefore I a., 327b
my God perhaps I a., 1103b
not I a fly, 489a
sames of a., 1031b
tell them I a., 444a
what I a. so shall thou be, 152b
Amantium irae amoris integratio est, 108a
Amaranth, no fields of a., 536b
Amaryllis, anger of A. a sad thing, 116b
sport with A., 338a
Amateur, between a. and professional, 1038b
whine of a. for three, 754a
Amateurs, nation of a., 812b
ruined by a., 999a
Amaze the unlearned, 403a
Amazed and curious, 496a
gazing rustics, 450a
I am a. methinks, 237a
silent and a., 701b
wise a. temperate furious, 284a
Ambassador from Britain's crown, 656a
is an honest man, 301a
Ambassadors in every quarter, 660a
Amber, bee preserved in a., 135a
flies preserved in a., 135a
pretty in a. to observe, 410b
scent of odorous perfume, 349b
waves of grain, 849a
Amber-dropping hair, 337b
Ambiguities, smile vehicle for a., 698a
Ambiguous undulations, 955a
Ambition a species of madness, 374a
all the pride cruelty and a., 199b
bookish a., 309b
Caesar without a., 747b
choked with a. of meaner sort, 214a
distraction uglification, 744b
drove men to become false, 115b
first sprung, 406a
fling away a., 299a
forego even a., 661a
heart's supreme a., 434a
ignorance a. or ineptitude, 959a
let not a. mock, 440a
low a. and pride of kings, 407b
low a. and thirst of praise, 456b
made of sterner stuff, 255b
of living like Thoreau, 879b
public life worthiest a., 934b
soldier's virtue, 288a
thick-sighted, 580a
to be fair, 434a
to grasp continent, 720a
to reign is worth a., 342a
vain the a. of kings, 315a
vaulting a., 282b
wars that make a. virtue, 275a
when not with a. joined, 392a
who doth a. shun, 248a

Ambition's, young a. ladder, 254a
Ambitions, alien a., 1049a
let go hold of a., 1041a
look beyond own a., 1073b
weakens their a., 73b
which climb on miseries, 844a
whispering a., 1001b
Ambitious, abject usually a., 374a
as a. I slew him, 255a
finger, 297b
man have no satisfaction, 309a
materially a., 997a
picturesque liar, 761b
we live in a. poverty, 139a
Ambitiously, leaders a. contending, 480a
Ambles, who Time a. withal, 249b-250a
Ambree, foremost in battle Mary A., 1088a
Ambrosia, streams flow with a., 85a
Âme, quelle â. est sans défauts, 830a
Amebas at start not complex, 905b
Amelette Ronsardelette, 141a
Amemus, vivamus atque a., 114b
Amen, sound of great A., 726a
stuck in my throat, 283b
will no man say a., 228a
Amend your ways, 34a
Amended, little said soon a., 195a
Amending, constitutional right of a., 637a
Amendment, First A. has erected wall, 991a
Fourteenth A. not enact Spencer, 787b
guarantee of First A., 991b
I am for First A., 991b
repeal of Eighteenth A., 930b
Amends, by beauty made a., 893a
America America, 849a
at last I was going to A., 963a
bad Americans die go to A., 840a
bomb on Hiroshima on A. too, 967b
breach with A. calamity, 829a
business of A. business, 911a
cannot be ostrich, 841b
chosen home of newspapers, 715b
destiny of republics of A., 695a
discovered accidentally, 997b
don't sell A. short, 1103a
Englishman interested in A., 1046b
establishment in A., 1071b
faith in A., 1082b
for me, 827b
furnished Washington, 548a
getting on in A., 913a
glorious morning for A., 444a
God have mercy on A., 967b
God's crucible, 870b
gone to degeneration, 786a
great future for A., 1074b
greatest question debated in A., 463a
half brother of world, 679a
huntsmen are up in A., 331a
I believe in A., 1025a
I hear A. singing, 699b
I love you, 1030b-1031a
is just ourselves, 715b
land of wonders, 616b
America, let A. be A. again, 1051a
melting pot, 870b
middle class in A. the nation, 716b
my country hardly a nation, 989b
my country Paris home town, 933b
my new-found land, 307a
named after man, 997b
never forget nobler things, 900b
nothing less than whole A., 452b
of dreams at an end, 728b
of poverty, 1082a
only idealistic nation, 842b
political democracy in A., 703a
rejoice that A. resisted, 426a
remote from wrangling world, 467a
rock underlies A., 659a
so happy as A., 467a
spend blood and might, 842a
such is state of A., 452a
the other A., 1082a
true original native of A., 423a
typical literary product of A., 960a
ugly A., 1077b
war in which A. engaged, 467a
was primitivism, 978a
was promises, 1022b
what is left of A., 598b
you cannot conquer A., 426b
you have it better, 479a
youth of A. tradition, 840a
American, advance A. civilization, 1064a
bathrooms, 1035b
bills of rights, 446a
born live and die an A., 548b
bred, 932b
cast of thought, 898a
children's books, 865b
complex fate being A., 798a
concern of A. education, 1026a
continent not colonization, 491b
cradle of A. liberty, 548b
empire careens onward, 1038a
experiment of A. people, 461b
flag floats from hill, 451b
genius, 1063b
great patriot man and A., 821b
greatest A. friend, 924b
has no sense of privacy, 838a
how behave toward A. government, 681a
hundred percent A. idiot, 838a
I also am an A., 548a
I am A. bred, 932b
I am an A., 933b
if I were A., 426a
imitate Europe not A. literature, 656a
is this A. genius, 1063b
jumps into train, 867b
leader's soul, 661a
life powerful solvent, 867b
literature from one book, 1044b
literature in proper sense, 898a
love mankind except A., 432b
moralism, 1055b
most A. of Americans, 503a
most pecksniffian of A. cities, 960b
Muse, 1041b
myth, 1047a
names, 1041b
new deal for A. people, 970b
not Virginian but A., 464b
American, one hundred percent A., 943a
pass to A. strand, 324a
Philistine livelier, 716b
point of view, 699b
pretentious A. authors, 960a
professors like literature dead, 987a
public more reasonable, 1064a
raise hand against A. lady, 892a
Revolution not to obtain freedom, 997b
right A. stuff, 772a
right to be treated as wish, 1074a
rugged individualism, 930b
says he loves country, 1048b
science thing of future, 815a
sense to A. people, 1048a
so I am an A., 933b
social fences, 1047a
subtleties of A. joke, 759a
theater aspirin, 1050b
tinker with anything, 1046a
turn of language, 898a
two-ness an A. a Negro, 894b
what dissatisfies in A. civilization, 716b
without qualifying adjectives, 821b
write well of A. things, 798a
written in A. way, 898a
Americano, fool A., 1057a
American's guarantee of freedom, 983b
Americans, brave A. all, 460b
disdain to be instruments, 485a
educated A. go to Europe, 608a
freemen or slaves, 461a
good A. die go to Paris, 839b
good at long shot, 553b
have taken umbrage, 810a
hope of world, 446b
hyphenated A., 848b
I love the A., 426a
in A. spark of idealism, 833a
knew how to worship woman, 771b
let us all be A., 821b
love of wealth in all A. do, 617a
must look outward, 785a
new generation of A., 1072b
of African descent, 752a
prefer Continent, 895b
refuse to learn languages, 895b
responsibilities because A., 1026a
strength of A., 617a
this generation of A., 971b
Amethyst, steeples swam in a., 735b
Amfalula tree, 820b
Amiable, good a. or sweet, 348a
good nature more a. than beauty, 394b
how a. are thy tabernacles, 20a
lovely death, 236b
weakness, 424b
words, 653b
Amicable, candor and a. relations, 492a
Amicably if they can, 530b
Amice gray, 349a
Amici diem perdidi, 135b
A-milking sir she said, 1095a
Amis, le choix fait les a., 468a
Amiss, nothing comes a. so money comes, 219a

Amiss or out of place, 1064a
thou shalt never do a., 37b
Amittuntur, non a. sed praemittuntur, 130a
Amity, absolute a., 1055a
'Ammer along 'ard 'igh road, 810a
Ammiral, mast of some great a., 342a
Ammunition, pass a., 1062a
Amo amas, 476a
odi et a., 115a
Amoebas at start not complex, 905b
Among them but not of them, 556b
Amor, and after A. vincit omnia, 166a
batallas de a. campo de pluma, 128b
l'a. che muove il sole e l'altre stelle, 162a
omnia vincit a., 117a
vincit insomnia, 1061b
Amorous descant sung, 345b
excite my a. propensities, 429b
from a. causes springs, 404a
nightingale a., 772b
not too a. of far, 915a
of their strokes, 287b
sweet reluctant a. delay, 345a
tangled in a. nets, 348b
Amorphous, all was vague and a., 110a
Amortization of heart and soul, 1028a
Amount to Hannah Cook, 1102a
Amour, doux comme l'a., 484a
l'a. fait tourner le monde, 1105b
l'a. l'histoire de la vie des femmes, 502b
on ne badine pas avec l'a., 657a
un peu d'a., 751b
Amphibious ill-born mob, 385a
Amphitrite, O sweet A., 695b
Amphitryon, I am the true A., 371a
true A. gives dinners, 361b
Ample, cabined a. spirit, 712b
knowledge her a. page, 440b
room and verge enough, 441b
Ampler ether, 516b
Amplification vice of oratory, 473b
Amplified, hand prosperity down a., 848a
Amuck, too discreet to run a., 411b
Amurath, not A. an A. succeeds, 242b
Amuse his riper stage, 409a
you with stories, 452b
Amused according to taste, 960b
by its presumption, 1033a
delicately and unceasingly a., 960b
we are not a., 699a
Amusement, let early education be a., 94b
Amusements, great friend to public a., 431a
Amusing with numerous errors, 448a
Amyntas, what if A. is dark, 116b
Amytis, for A. made, 1102b
Anachronism, periodization of history a., 1047b
Analogies, linked a., 697a
make one more at home, 834a
prove nothing, 834a
Analogy least misleading thing, 756b
Analysis, last point reached by a., 474b
submit data to a., 479a
Analyze, culture a. itself, 861b
Anarch, thy hand great A., 414a
Anarchic, weeping a. Aphrodite, 1060a
Anarchy, digest of a., 454a
freedom cure of a., 453a
mere a. loosed on world, 882a
of poverty, 979b
show me greater evil, 82a
wild a. of drink, 304a
Anathema Maranatha, 53a
Anatomizing of motives, 608b
Anatomy, learn a. from dissections, 312b
Pinch a mere a., 218b
Ancestor I feel shame in recalling, 725b
Ancestors created world of shadows, 993a
cut off brightness, 993a
democracy makes man forget a., 617a
glory belongs to our a., 137a
in Rome, 505b
look backward to a., 454a
no need of a., 417a
of honorable gentleman, 611b
owe it to a., 1091a
part of self, 793b
true picture of a., 596b
turned savage wilderness, 453b
very good kind of folks, 480b
wisdom of our a., 452a
Ancestral, amidst tall a. trees, 573b
happy man works a. acres, 120b
in a. Jove Troy's sons rejoice, 119b
on my a. tree, 633a
sits on a. tree, 866a
voices prophesying war, 524a
Ancestry, heirs to polish of a., 721a
honest hand-working a., 1027a
pride of a., 454a
Anchor, all sail no a., 597a
heaves ship free, 600b
hoist instantly a., 702b
holding a. lost, 216b
it is time raise a., 707a
of love is death, 807a
that a. holds, 654a
Anchorage, long a. we leave, 703a
Anchored, fleet of stars a., 980a
Anchoring, yond tall a. bark, 279b
Anchorite, saintship of an a., 555a
Anchors, moor bark with two a., 125a
sons a. of mother's life, 83a
weigh thine a., 105a
Ancient, according to a. custom, 391b
account a. ordine retrogrado, 206b
and fish-like smell, 297a
and honorable, 31a
and natural strength, 444b
angels keep a. places, 857a
around a. track, 730b
close her from a. walls, 491a
Ancient, Europe of a. parapets, 830a
fear thee a. mariner, 525a
feed fat the a. grudge, 232a
feel spark of that a. flame, 118b
feet in a. time, 490b
gentlemen, 265b
good uncouth, 692a
heavenly connection, 1081b
heavens fresh and strong, 514b
hills a. as sun, 574a
how left the a. love, 486b
landmark, 25b
landmarks in Bill of Rights, 1037b
like actors in a. plays, 830a
mariner, 524b, 525a
Mariner called Old Sailor, 756b
marry a. people, 333b
models perpetuated, 148a
most a. profession, 872a
of a. race by birth, 368b
of days, 35a, 743a
order swerves, 832a
power of fright, 1034b
praise of a. authors, 318a
raven, 643a
recognize signals of a. flame, 161b
remove not the a. landmark, 25b
sacrifice, 875b
sanity in a. literature, 712b
simplicity is gone, 379a
sing a. ways, 879b
suit of a. black, 953a
these times are a. times, 206b
trusty drouthy crony, 495b
walked among a. trees, 488b
with the a. is wisdom, 15a
writers say, 883b
Ancients, speak of a. without idolatry, 415b
we are a. of the earth, 206b
wisdom of the a., 452a
Andalusia, weather like April in A., 172a
Anderson, John A. my jo John, 494b
Andrew with brindled hair, 823b
Andrey, Prince A. went to tomb, 732a
Ane, I've lost but a., 496a
Anecdotage, fell into a., 612b
Anemone, delicate algae and sea a., 1006a
Anesthesia bastard substitute, 861b
perceptual a., 960a
Anew, ruined love when built a., 294a
think a. act a., 638b
Anfractuous rocks, 1001b
Ange, pur comme un a., 484a
Angel and archangel join, 412a
ape or a., 612b
appear to each lover, 398a
as you are insect in you, 708a
beautiful ineffectual a., 717a
consideration like a. came, 243a
curse his better a., 276a
devil an a. too, 869b
drew one a., 665b
ended and in Adam's ear, 347a
faces smile, 597b
golden hours on a. wings, 495a
good and bad a., 310b
half a. half bird, 667a
he is a. of light, 684a

Angel, hold the fleet a. fast, 421a
how like a. came I down, 378a
I who fashioned myself a., 830b
in action how like an a., 261a
Israfel, 641b
like an a. sings, 235b
like patriarch's a., 625b
look homeward A., 339a
lost a. of ruined paradise, 571a
loud uplifted a. trumpets, 339b
man neither a. nor beast, 363b
ministering a. thou, 519b
of backward look, 626b
of death abroad, 658a
of death spread wings, 559a
of the Lord came upon them, 46a
of the Lord came down, 384a
on the outward side, 271b
or earthly paragon, 291a
pure as an a., 483b
Recording A., 438a
send an a. before thee, 9a
shall my sister be, 266a
she drew an a. down, 371b
shined in my a. infancy, 362b
sigh sword of A. King, 490a
soon as I went an a. came, 488a
strength like fallen a., 580a
that presided o'er birth, 490b
time is man's a., 498a
to radiant a. linked, 259b
visits few and far between, 537b
white as a. English child, 486b
whose heartstrings lute, 641b
wings cast shadow, 1018b
woman yet think man a., 660a
would act a. acts beast, 363b
wrestled as a. with Jacob, 325b
writing in book, 551b
wrote like an a., 439a
Angelheaded hipsters, 1081b
Angelic host proclaim, 425b
songs swelling, 676b
sprite, 307b
to love for sake of loving, 566a
Angel's, dropped from a. wing, 517a
her a. face, 200a
philosophy clip a. wings, 581b
quill from a. wing, 517a
tear, 579a
wit and singular learning, 179a
Angels, air awash with a., 1079a
all glorious, 782a
all pallid and wan, 642b
alone that soar above, 359a
and ministers of grace, 259a
are bright still, 285b
are painted fair, 383b
as far as a. ken, 341b
ascending and descending, 7a, 48a
aspiring to be a., 408a
beggar carried by a., 47a
bending near earth, 657b
better a. of our nature, 637b
b'lieve in God and a., 778b
blow your trumpets a., 307b
by that sin fell the a., 299a
coming after me, 1101a
death nor life nor a., 51a
desire of power caused a. to fall, 208b
entertained a. unawares, 56a
fear to tread, 404a
food too fine for a., 381b
Angels, forget-me-nots of a., 622a
four a. on corners of earth, 58a
four a. to my bed, 357a
give his a. charge over thee, 20b
glorious fault of a., 406a
go with me like good a., 298a
guardian a. sung this strain, 420a
hark the herald a. sing, 425b
hear a. sing, 657b
holy a. guard thy bed, 396b
if a. fell, 408a
in forms of kings, 472a
in heaven above, 644a
invite God and his a., 308b
keep ancient places, 857a
lead us in peace, 1079a
love as a. may, 618a
made him a little lower than the a., 17a
made spectacle to a., 52a
maiden a. name Lenore, 643a
make the a. weep, 271a
maketh his a. spirits, 55b
men tu-rned into a., 891b
men would be a., 408a
Michael and a. fought, 58a
ne'er like a. till passion dies, 302a
on side of a., 612b
only God and a. lookers-on, 207a
our acts our a. are, 313a
pass in a. say, 603a
preventing a. met it, 370b
progeny of light, 346b
sad as a., 438a
send his a. with trumpet, 282b
sing thee to thy rest, 266b
sons of men and a. say, 425a
sorrow for a., 662b
swearing I was right, 641a
tears such as a. weep, 342b
they have the faces of a., 148b
tongues of a., 52a
trumpet-tongued, 282b
twice descending, 734a
walking like a. white, 801a
we shall hear a., 858b
where a. fear to tread, 404a
where a. tremble, 441b
with a. and archangels, 61a
with cashboxes for hearts, 591a
women are a. wooing, 267b
would be gods, 408a
wrote of a. and God, 487b
ye like a. appear, 715b
yield eternal thanks, 444a
Angels' bread made bread of man, 158a
man did eat a. food, 158b
visits short and bright, 385a
Angelus, once at the A., 782a
Anger, a God slow to a., 14a
at clog of his body, 333b
contempt and a. of lip, 252b
forget a. before sleep, 552a
furious a., 38a
he that is slow to a., 24b
is a short madness, 123a
is a weed, 147a
makes them reveal horror, 1067a
monstrous a. of guns, 1028b
more in sorrow than a., 258a
of Amaryllis, 116b
of Lord kindled, 458a
of lovers renews love, 108a
Anger one of sinews of soul, 333b
provoke not children to a., 54b
take care you strike in a., 837a
these you but a., 412a
tread them in mine a., 33b
words of pain tones of a., 159b
Angle, brother of the A., 325b
in every a. greet, 360a
Angler, honest a., 325b
no man born an a., 325b
now with God, 326a
Anglers, too good for any but a., 326b
Angles, that they were called A., 148b
Angli, non A. sed Angeli, 148b
Angling, be quiet and go a., 326b
for a. rod a sturdy oak, 332a
frequent practicer of a., 326a
like mathematics, 325b
like virtue of humility, 326a
never fully learned, 325b
of a. as of strawberries, 326a
produce gentleness, 326a
reward to itself, 325b
Anglo-American negotiation, 1011b
Anglo-Catholic in religion, 1008a
Angry, be ye a., 54a
bellows full of a. wind, 882b
feel a. because we strike, 794a
feigned an a. look, 383a
God, 1075a
I was a. with my foe, 489b
I was a. with my friend, 489b
in hands of a. God, 1075a
like an a. ape, 271a
looking for a. fix, 1081b
opposition to idea, 937a
passions rise, 396b
prayers, 906a
proud and a. dust, 853b
tears gone, 881b
when a. count four, 762a
when a. count ten, 474a
when a. it thunders, 740a
when very a. swear, 762a
wrenlike vigilance, 1077a
Anguish, divinest a., 685b
edges of laughter and a., 975a
in a. uplift new song, 844b
lessened by another's a., 223a
manliness bleeds with a., 696b
must an a. pay, 734a
not often in dissolution, 565a
of bereavement, 640a
of the marrow, 1002a
pain and a. wring brow, 519b
pale A. keeps gate, 841a
what my a. to thee, 733b
whatever a. of spirit, 465a
Anguishes, dream a. writer, 1040a
Angularity of facts, 605b
Anima, dum a. est spes est, 111a
Animae dimidium meae, 120b
Animal, aid law of a. life, 796a
bang now the a., 915a
cow a good a. in field, 431a
dead and dumb and done, 915a
erotic instinct a., 936b
fastened to dying a., 883a
human being a wild a., 1067a
inescapable a. walks with me, 1069a
man a diseased a., 869b
man a noble a., 331a
man a pliable a., 707b
man a political a., 98a

Animal, man a poor bare forked a., 278b
man a reasoning a., 130a
man a social a., 374a
man a successful a., 846b
man a tool-using a., 576a
man only a. eats when not hungry, 1102a
man only a. devours own kind, 471a
no a. more invincible than woman, 91b
no such a., 1102b
poor bare forked a., 278b
press a wild a., 984b
public is a mean a., 539b
red a. war, 904b
rope between a. and Superman, 805a
sta'tin' wid new kind of a., 1015a
sun, 1081a
too much culture makes sick a., 936b
too much of a. disfigures, 936b
Animality, endued with a., 459b
Animal's, uncornered a., 1081a
Animals, all a. equal, 1053b
among a., 996b
experiment on a., 628b
infuse themselves, 234a
medicine distinguishes man from a., 817a
placid and self-contained, 700b
turn and live with a., 700b
warm-blooded a., 459b
will not look, 1059b
Animate and encourage each other, 460b
onion atoms a. whole, 523a
Animated bust, 440a
forces by which nature a., 479a
only by faith and hope, 428b
Animosity, inflamed with mutual a., 480a
slave to a. or affection, 461b
Animula vagula blandula, 141a
Animus, dux et imperator a. est, 116a
spiritus, 834b
Anise, tithe of mint and a., 43b
Ankle, down-gyved to his a., 260b
Ankles, shins a. calves knees, 902a
Ann, how old is A., 1102b
marry A., 836b
Anna whom three realms obey, 404b
Annabel, I and my A. Lee, 644a
Annals of the poor, 440a
war's a. cloud into night, 784b
writ your a. true, 290a
Anne mother of Mary, 781a
Sister A. do you see, 1099a
yes by Saint A., 252a
Anne's, tell 'em Queen A. dead, 499b
Annette, good night A., 822a
Annie, witch tales A. tells, 819a
Annie Laurie, all sang A., 726a
Annihilate but space and time, 407b
Annihilating all that's made, 360a
Annihilation, beings doomed to a., 629a
Anniversaries, secret a. of heart, 625a
Anno aetatis suae, 150a
domini fatal complaint, 1047b
Annos vive meos, 1105a
Announced by trumpets of sky, 602a
Announcer, victor or a. of victor, 78a
Annoyance of good example, 762b
Annoy, only does it to a., 743b
Annoying pieces of verse, 1000a
to be honest to no purpose, 129a
Annoys, buzz witty and fair a., 411a
scent the fair a., 457a
Annuities, enrage those paying your a., 418a
Annuity, buy a. cheap, 670a
Annunciation, prayer of one A., 1006b
Anointed, I am your a. Queen, 189a
Lord's A., 1090b
Lord's a. temple, 284a
sovereign of sighs, 221b
wash balm from an a. king, 227a
Anointest my head with oil, 18a
Anomalies hobbies and humors, 867b
Anonymity, passion for a., 971b
Another, absent one from a., 7b
and better world, 499a
called a. Abra came, 388a
I, 103a
love one a., 49a, 51b
one good turn deserves a., 133b
such victory and we are undone, 103b
Another's, burns out a. burning, 223a
can I see a. woe, 487b
semblance in a. case, 459b
Answer a fool according to his folly, 26a
always the beautiful a., 1031a
came there none, 520a, 746a
Daisy give me a., 885b
dat's on'y a. yuh know, 1009a
don't take no for a., 920a
dusty a., 730b
echoes, 648b
gratified to a. promptly, 760b
I will give Roosevelt, 922a
me in one word, 249b
not every question deserves a., 126b
Pilate would not stay for a., 207b
silver a. rang, 618a
since none returned alive I a., 160b
soft a. turneth away wrath, 24b
that the Almighty would a. me, 16a
the words of truth, 25b
to everything, 1000b
to Hi or loud cry, 746b
to punish they a. prayers, 76b
trickled through head, 746b
what is the a. what the question, 933b
what shall I a. thee, 16b
why did you a. phone, 1033a
without knowing what question, 915b
woods a. and Echo ring, 201b
Answered as I thought good, 1093a
calumnies a. best with silence, 302b
I came no one a., 914b
Answered, jealous souls not a., 275b
Lord a. Job out of the whirlwind, 16a
prayer a. who rises a better man, 730a
slowly a. Arthur, 654a
three questions, 743b
Answering, whereto a. the sea, 701b
Answers, better to know questions than a., 1033b
clear quick a. ruled out, 1049a
she who ne'er a., 470a
Ant and the grasshopper, 76a
for ant doth long, 104a
go to the a., 23b
man mere insect an a., 780b
ye can step on, 892a
Antagonism between classes, 687a, 991a
in international relationship, 1054b
Antagonist is our helper, 454b
Antediluvian tone, 747a
Antelope, deer and a. play, 808a
Anthem, pealing a. swells, 440a
Anthems, hollaing and singing of a., 241b
service high and a. clear, 336a
Anthologies, bad poet in a., 975a
nowhere but in a., 989b
Anthologist, who as an a., 1031b
Anthology dispensary of medicine, 1034b
of universe, 1040a
well-chosen a., 1034b
Anthropology, familiar facts of a., 829a
Anthropophagi, 272b
Antic, dance the a. hay, 212b
disposition, 260a
old father a. the law, 237b
Antichrist that denieth the Father, 57a
Anticipate, what we a. seldom occurs, 611b
Antidote, she is a. to desire, 392a
sweet oblivious a., 286b
Anti-everythings, savage a., 633b
Antipodes, act our A., 331a
conquests even to A., 209b
Antiquas, stare super vias a., 34a
Antiquates, time which a. antiquities, 331a
Antique learning, 720b
mask and a. pageantry, 335a
more a. Roman than Dane, 266b
pen would have expressed, 293b
Persians taught, 562b
traveler from a. land, 568a
ye a. towers, 439a
Antiquitas saeculi juventus mundi, 206b
Antiquities, even living men were a., 330b
time which antiquates a., 331a
Antiquity, a little skill in a., 208b
beautiful women of a., 781a
blasted with a., 241b
country with no a., 614b
farther from beginning, 206b
history brings tidings of a., 110b
one who is fond of a., 71b
Anti-Semites, hated by a., 1083a
Anti-Semitism, there would be no a., 952a

Antiseptic tunnel, 1082a
Antithesis, himself one vile a., 411b
Antler of the eaves, 1057a
Antonio, Stradivari violins without A., 689a
Antony brought drunken forth, 289a
  catch another A., 289b
  happy horse to bear A., 287a
  much A. of Hamlet most, 815b
  my A. is away, 287a
  my oblivion is a very A., 287a
  that revels long o' nights, 254b
  who lost A. the world, 383b
Ant's centaur in dragon world, 989a
Ants preserved in amber, 135a
Anulus in digito tenuatur, 113a
Anvil, beats them on his a., 351b
  laughs at hammers, 948b
  lay me on a., 948b
  sword out of stone and a., 175a
  what the a., 489a
  when an a. hold still, 324b
  when you are a. bear, 324b
Anvils, mighty a. of world, 979a
Anxiety about livelihood, 932a
  banquet partaken in a., 76a
  born with a. about weather, 770b
  state of man a., 363b
  tabooed by a., 767b
Anxious, not a. about battles, 996a
  pleasing a. being, 441a
Anybody anywhere any time, 911a
  can make history, 840b
  else I knew as well, 682a
  is as their land is, 933b
  more space where nobody than a., 933b
  no one's a., 769a
  there said Traveler, 914b
Anyone lived in pretty how town, 1031b
  tennis a., 1046b
  who hates children, 951b
Anythin' for quiet life, 669a
Anything, courage not to believe in a., 688a
  everything and a., 974b
  for a quiet life, 314a, 669a
  for good of country, 398a
  is there a. beyond, 993b
  not a. to show more fair, 512a
  nothing done while a. remained, 134a
Apart, get to be wide a., 72b
  man's love a thing a., 560a
  mood a., 929a
  no stander above or a., 700b
  souls a., 947b
  standing a. from it, 997b
  through hatred borne a., 83b
Apathetic end, 646a
Apathy, extinction from a., 1045b
  no a. into movement without emotion, 936b
Ape, Devil is ever God's a., 179b
  for his grandfather, 725b
  how like to us, 107a
  like an angry a., 271a
  or angel, 612b
  poor degenerate from a., 1032a
  sedulous a., 824a
  up from the a., 994a
Aped, vices a. from white men, 1039a
Apennine, folding of A., 714b
  mists the A., 734b
Apes, ivory a. and peacocks, 13a, 947a
  lead a. in hell, 219a
  why men behave like a., 994b
Aphorisms, interline a., 469b
Aphrodisiac, circumambulatory a., 1061b
  emetic but nowhere a., 968b
Aphrodite on your rich-wrought throne, 69b
  sleep with golden A., 66a
  spoke and loosened girdle, 64a
  weeping anarchic A., 1060a
  what delight without A., 68b
  work of soft A., 69b
Apish, tardy a. nation, 226b
Aplomb, before presidents with a., 703a
A-plyin' up and down, 875a
Apollo, bards in fealty to A., 579b
  harsh after songs of A., 223a
  I swear by A. Physician, 88a
  imbecile, 604a
  nor does A. always stretch bow, 121b
Apollo's, burned is A. laurel bough, 213b
  first, 326b
  musical as A. lute, 222a, 337a
Apollos watered, 52a
Apollyon, foul fiend A., 365b
Apologists, northern a. tremble, 615b
Apology ain't gwine make h'ar come, 814a
  for Devil, 756b
  too prompt, 347b
Apostle, by the a. Paul, 218a
  golden-tongued a., 905a
  of Philistines Macaulay, 714a
  rank as an a., 766b
Apostles, I am least of a., 52b
  true a. of equality, 716a
  would have done as they, 560a
Apostolic blows and knocks, 352a
Apothecary, expires in arms of a., 522a
  never out of spirits, 481a
  ounce of civet good a., 279b
  true a. thy drugs quick, 225b
Appall, common sense a., 859b
Appalled, property was thus a., 267b
Appalling ocean surrounds land, 697a
Apparel, every true man's a., 272a
  fashion wears out more a., 246b
  oft proclaims the man, 258b
Appareled in celestial light, 513a
  like the spring, 290b
Apparent queen unveiled her light, 345b
Apparition, lovely a. sent, 514a
  of these faces, 987b
  wall confronting a., 708b
  who enjoys not life an a., 330a
Apparitions seen and gone, 385a
Appassionato, great piano a., 985b
Appeal best suited to auditor, 976b
  books of universal a., 915a
  hark to exiled son's a., 781b
  I a. to any white man, 445b
  I a. unto Caesar, 50b
  to arms and God of hosts, 465a
Appeals to religious prejudice, 725b
Appear, fishermen a. like mice, 279b
  small vices do a., 279b
  things not what a. to be, 138a
  to be and appear not to be, 95b
  while these visions did a., 231a
  ye like angels a., 715b
Appearance, in a. at friendship, 376a
  judge not according to a., 48b
  looketh on the outward a., 12a
  never attain reality, 498b
  never wears mean a., 605a
  takes on a. of nearby rock, 77a
Appearances, judging people by a., 359b
  keep up a., 670a
  often are deceiving, 75b
  to mind are four kinds, 138a
Appeared, there a. a chariot of fire, 13b
Appears, thine in mine a., 304b
Appeasement, don't care about word a., 1013b
  political a., 969b
Appeaseth strife, 24b
Appendix, idleness an a. to nobility, 310b
Appetite a feeling and a love, 509a
  an universal wolf, 268a
  breakfast with a., 298a
  cloy hungry edge of a., 226a
  comes with eating, 180b
  for bogus revelation, 960a
  good digestion wait on a., 284b
  humble pie with a., 671b
  increase of a., 257b
  loss of a. for mediocrities, 795b
  makes eating a delight, 350b
  man given to a., 25b
  may sicken, 251a
  not meat but a., 350b
  quench a. keep reason under control, 143a
  sharpen with cloyless sauce his a., 287b
  will into a., 268a
  with keen a. he sits down, 232b
Appetites, cloy a. they feed, 287b
  conflicting interests and a., 969b
  man of my a., 960b
  not their a., 274b
  subdue a. my dears, 669b
Appius, that which A. says, 116a
Applaud hollow ghost, 715a
  old people a. it, 195b
  thee to the very echo, 286b
  world forever a., 638b
Applause, deference and a. deserve, 468a
  delight wonder of our stage, 303b
  from none but self a., 707b
  ignominy of popular a., 826b
  joy pleasance revel and a., 274a
  not least in honor or a., 201a
  of single human being, 433a
  sit attentive to own a., 411a
Apple a day, 1102a
  as an a. reddens, 69b
  blossoms fill air, 1009b
  buy a. on corner, 1000a
  cleft through core, 498b
  easy under the a. boughs, 1070b
  for apple's sake, 762a
  my a. trees never eat cones, 926a

Apple of his eye, 10b
of the eye, 17a
of your eye, 1075b
pickers passed it by, 69b
pie and cheese, 820a
rotten at the heart, 232a
round as a. was his face, 164a
shade of old a. tree, 934a
to eat with a. tart, 823b
tree among the trees, 29a
undigested a. dumpling, 696a
where a. reddens, 663b
William Tell never shot, 1017b
worm in wild a., 995a
ye who love a., 953a
Apple-bearing Hesperian coast, 84b
Apple-faced farmhand, 1099a
Apple's, apple for a. sake, 762a
cleft through core, 498b
Apples, comfort me with a., 29a
golden a. of sun, 880a
of gold in pictures of silver, 26a
on Dead Sea's shore, 556a
on Newton's head, 930a
silver a. of moon, 880a
since Eve ate a., 562a
small choice in rotten a., 219a
stolen be your a., 551b
sweeter than a., 829b
Applesauce, politics is a., 954a
Appleseed, Johnny A., 953a
Appliance, by desperate a. relieved, 264b
Appliances, with all a. to boot, 242a
Application, lays in a. on it, 671a
Applied, acceleration proportional to a. force, 379b
science increase blessings, 950a
science not exist, 718b
Apply its polished lips, 536a
our hearts unto wisdom, 20b
thine heart to comprehension, 4b
thine heart unto my knowledge, 25b
Applying thought one finds, 609b
Appointed, accomplishing their a. courses, 87a
for my second race, 362b
house a. for all living, 15b
limits keep, 726a
Appointeth the moon for seasons, 21b
Appointment at end of world, 984b
never yields by a., 550b
Appoints, man a. God disappoints, 170b
man's place in music, 956b
Appreciate, not a. home till left, 864a
things left behind, 963b
to criticize is to a., 799b
Appreciated, art a. only slowly, 915b
Appreciates what others comprehend, 177b
Appreciation, merited a., 959a
of good life, 1026a
Apprehend, quickness to a., 861b
some joy, 230b
we a. good clearly, 84b
Apprehended, next world as closely a., 330b
Apprehension, death most in a., 271a
in a. how like a god, 261a
Apprehension of the good, 226a
Apprenticehood, serve long a., 226a
Appris, rien a. ni rien oublié, 484a
Approach like rugged bear, 285a
near a. a bed may show, 351a
see a. proud Edward's, 496a
snuff a. of tyranny, 453a
sweet a. of even or morn, 344b
Approbation, cold a., 426b
esteem and a., 472b
from Sir Hubert Stanley, 501a
learn with view to a., 72b
Appropriate, all means which are a., 485b
to criticize is to a., 799b
Approval, own a. worth a hundred, 762b
Approve, abhor makers and laws a., 370b
by his loved mansionry, 282a
gods a. the depth, 516b
men of sense a., 403b
not a. slightest breach, 991a
Approved as beautiful, 845b
iniquity, 899b
Approximate, hated the a., 938a
Après nous le déluge, 443b
April came to bloom, 824a
eighteenth of A., 623b
he smells A. and May, 267a
hoarfrost spread, 525b
how it is with A. day, 928a
in mistress' face, 1085a
is the cruelest month, 1002a
laugh thy girlish laughter, 849a
love resembleth A. day, 220b
lovely A. of her prime, 291b
men A. when they woo, 250b
men's eyes in A., 966b
of A. May of June, 319b
prepares green light, 1017b
proud-pied A., 293b
shakes out her hair, 981b
showers May flowers, 188a
so sweet that A. morn, 801a
sweet small feet of A., 1031a
thirty days hath A., 187a
those that A. wears, 271b
uncertain glory of A. day, 220b
weather like A. in Andalusia, 172a
wet by kind, 210b
with his shoures soote, 165b
April's blue surprise, 981a
breeze unfurled, 603a
if you were A. lady, 774b
now that A. there, 663a
Aprons, sewed fig leaves and made a., 5b
Apt alliteration's aid, 456a
words have power, 349a
Aptitude, genius a. for patience, 423b
Aptitudes, produce according to a., 687a
Aquarium is gone, 1077a
Aquarius, how is your trade A., 1034b
A-quarreling, set them a., 434b
Arab in desert, 430b
Arabia, all the perfumes of A., 286a
Arabian, as fast as A. trees, 276b
Arabs, fold tents like A., 622a
Aram, Eugene A. walked between, 592a
Ararat, always been an A., 929a
Ararat, rode tide to A., 1078b
Arbiter is taste, 644b
of everyone's fortune, 116a
of taste, 140a
Arbitrarily, government not act a., 1013a
Arbitrary, deliberative forces over a., 832b
denial that men be a., 1013a
Arbitrator, old common a. Time, 269b
Arbores, serit a. quae alteri seculo, 107b
Arcades ambo, 561a
Arcadia, et in A. ego, 150b
I too have lived in A., 150b
Arcady, broken flutes of A., 899b
hied me off to A., 758a
Arch, broken a. of London Bridge, 595b
experience a. to build upon, 776b
experience is an a., 646b
night's black a., 495b
of ranged empire fall, 287a
sunlit a., 928a
Archangel a little damaged, 534b
angel and a. join, 412a
ruined, 342b
Archangels, with angels and a., 61a
Arched flood, 603a
heaven gates not so a., 315a
Archer, feat of Tell the a., 498b
laughs at a., 707a
mark a. little meant, 520b
Arches, fled Him down a. of years, 856b
Archetypes of unconscious, 935b
Archipelagoes, starry a. and islands, 830a
Architect, every man a. of his fortune, 116a
fate of a., 478a
man his own a., 667b
of Universe a mathematician, 942b
venture to call himself a., 520b
Architects like poets, 998a
of the better world, 982a
Architecture beginning of arts, 851a
dancing and a., 851a
frolic a. of snow, 602b
frozen music, 478a
give children right to study a., 463a
love's a. is his own, 354b
man that has taste of a., 394b
music in space, 478a
new styles of a., 1059b
sculpture painting, 706a
sons study naval a., 463a
test of civilization, 587a
wondrous a. of world, 212a
Archives of memory, 902b
Archways and pavements clang, 674a
Archy a cockroach, 945b
Arcs, on earth broken a., 665b
Arctic, to wear a. fox, 997a
Arcturus, guide A. with his sons, 16a
Arden, now am I in A., 248a
Ardent, love of glory most a., 395b
marigolds, 579a
Ardeur dans mes veines cachée, 378b

Ardor divine, 715b
gives the charge, 264a
Are and are not, 95b
I will tell you what you a., 484b
judge you as you a., 270b
we know what we a., 265a
what you a. stands over you, 609b
Area, he who controls a. controls religion, 150a
Arena, only beast in a. the crowd, 889b
Areopagus to watch over education, 549a
Arethusa grant me this labor, 116b
Argentines, Hindus and A. sleep, 1043a
Argos, dulces moriens reminiscitur A., 119b
dying dreams of his A., 119b
Argosies of magic sails, 647a
Argue, good man does not a., 75a
hard to a. with belly, 107a
liberty to a. freely, 340b
not against Heaven's hand, 341a
point with him, 696a
though vanquished a. still, 450a
Argued each case with wife, 743b
the more we a. question, 808b
Argues, heart a. not mind, 712b
not to know me a. yourselves unknown, 346a
who a. is not a good man, 75a
Arguing, in a. parson owned skill, 450a
much a. much writing, 340a
no a. with Johnson, 451b
not a. I am telling, 754b
with inevitable, 694a
Arguit, stylus virum a., 310a
Argument and intellects too, 448a
best suited to auditor, 976b
blood is their a., 244b
conduct right a. wrong, 451a
finer than staple of his a., 222a
for a week, 238b
force instead of a., 1092a
good symbol best a., 609b
heard great a., 630a
height of this great a., 340b
I have found a., 433b
in a. with men, 349b
in fire and brimstone, 759b
knockdown a., 370b, 746b
knowest not what a., 602a
maintain his a., 244a
makes thee beat wings, 113b
meter-making a., 607a
necessity a. of tyrants, 496b
needs no reason, 70a
nice knockdown a., 746b
not stir without great a., 264b
overrefines a. brings self to grief, 163a
sheathed swords for lack of a., 244a
with east wind, 694a-b
Arguments, end-all of deep a., 899a
her a. directly tend, 389b
no time for catch a., 638a
sure experiments and demonstrated a., 192b
Argus, dark death seized A., 66b
Ariel, deal of A., 815b
Ariosto of north, 557a
A-ripening, greatness is a., 298b
Aris, pro a. atque focis, 116a
Arise, ah for man to a., 652a
arise from death, 307b
avenger of wrongs, 118b
awake a., 342a
from dreams of thee, 570a
how shall the dead a., 330a
I will a. and go, 879b
my lady sweet a., 290b
Phoebus 'gins a., 290b
prisoners of starvation, 680a
shine for thy light is come, 33b
soldiers of Christ a., 425b
take up thy bed, 45a
thoughts that a. in me, 648a
wretched of earth, 680a
Arises, democracy a. out of notion, 98b
Ariseth a little cloud like a man's hand, 13b
sun a. they gather themselves, 21b
sun also a., 27a
Aristocracy always cruel, 659a
clover any time a., 738b
each has own a., 1026a
government by a., 848b
natural a. among men, 473a
not society without a., 978a
of moneybag, 577a
untitled a., 634b
Aristocratic, beast of prey in a. races, 805b
Aristotle and worthy cabal, 563a
books of A. and his philosophie, 166b
is it A. Pliny Buffon, 436a
Aristotle's, live and die in A. works, 213a
Arithmetic, branches of a., 744b
wealth a. cannot number, 316a
Arithmetical, subsistence in a. ratio, 502a
Arizona, Hohokams on A. desert, 1077b
Ark, into Noah's a., 457a
lay hand upon the a., 458a
make thee an a., 6b
of bulrushes, 8a
of God is taken, 12a
straight out of a., 522b
Uzzah put hand to a., 458a
Arkangels, whitespread wings like A., 969a
Arks, these are the a., 211a
Arm and burgonet of men, 287b
brutal a. appear, 885a
can honor set to a., 240b
clothed in white samite, 175a
doth bind restless wave, 726a
faithless a., 1060a
I bit my a., 525a
is very long, 87a
it in rags, 279b
it is the cannon's roar, 556a
maketh flesh his a., 34a
mortal a. and nerve feel, 521a
my bended a. for pillow, 71b
on bended a. doglike, 78b
on lover's a. she leant, 647b
reared a. crested world, 288b
seal upon thine a., 30a
short a. to reach heaven, 857a
slumbering on own right a., 580a
some quick to a., 988a
soon shall thy a., 459b
the obdured breast, 344a
Arm, under a. carried broom, 1095b
wreath of hair which crowns my a., 306b
Arma, cedant a. togae, 111b
virumque cano, 117b
Armadas, till great A. come, 865b
Armageddon, place called A., 58b
Armament important in war, 1027b
not decisive factor, 1027b
plan for greater a., 962a
Armaments, defense not in a., 951a
limitation of a., 969b
Armchair, old a., 686a
Armed at points exactly, 258a
goeth on to meet the a. men, 16b
goodness a. with power, 1024b
neutrality, 842a
peace, 329a
rhinoceros, 285a
so strong in honesty, 256a
suffer the a. men, 1042a
thrice a. that hath quarrel just, 215a
thy want as an a. man, 23b
to seek and sever, 1022a
without innocent within, 412a
Armentières, mademoiselle from A., 1018b
Armes, aux a. citoyens, 499a
Armies, anarchy scatters a., 82a
disbanding hired a., 576a
embattled a. clad in iron, 349a
ignorant a. clash by night, 715a
mechanized a., 923a
swore in Flanders, 438a
when a. are mobilized, 75a
Arming me from fear, 685b
Armistice signed with fate, 1038b
Armor, clad in a. by stars benign, 854b
is his honest thought, 300b
man in a. slave, 667b
no a. against fate, 327b
not boast who puts a. on, 624b
of light, 51b
of righteous cause, 858b
person with no social a., 969b
put your a. on, 425b
whole a. of God, 54a
Armorers accomplishing knights, 244a
Arms against a sea of troubles, 261b
and God of hosts, 465a
and the man I sing, 117b, 371a
blow trumpet to a., 466b
bring to our ears clash of a., 465a
by little a. plied, 743a
come to my a., 745a
Cupid's a., 1089b
defy Omnipotent to a., 341b
end and beginning in each other's a., 1057a
everlasting arms, 10b
excites us to a., 370a
fall into a. not hands, 792a
field his a., 205a
foes will provide with a., 118a
four a. two necks, 1086a
France mother of a., 187b
fury provides a., 117b
glorious in a., 221b
haughty nation proud in a., 336a

Arms, he laid down his a., 591b
Helen's a., 884a
hold hidden charms, 1035a
hug it in my a., 271a
I never would lay down a., 426a-b
imparadised in one another's a., 345b
industry, 1016b
Infinite Goodness has wide a., 161a
law stands mute in midst of a., 110b
laws and a. foundations of states, 177a
let a. yield to toga, 111b
lord of folded a., 221b
made a. ridiculous, 349a
man in a. wish to be, 515a
members in a. and idleness, 465b
mewling in nurse's a., 249a
might do what this has done, 332b
mightier than they in a., 346b
more than human a., 965b
more towns with words than a., 311a
muscles of brawny a., 621a
nurse of a., 447b
of chambermaid, 432b
of seeming a. short essay, 372a
people in a., 589b
rush my only into your a., 969a
seek it in My a., 856b
spouted a., 1043b
straggler into loving a., 501b
sure enwinding a., 702a
take your last embrace, 225b
takes vigor from a., 453b
that my love were in my a., 1084a
though a. we need, 1073a
three corners of world in a., 237b
thrice thrown a. about her neck, 118b
to a. citizens, 499a
to war and a. I fly, 358b
tries everything before a., 109a
with his a. outstretched, 269a
young in one another's a., 882b
Army, back to the a. again, 874b
Chief of the A., 505a
composed of scum, 506a
courage and conduct of a., 461a
discipline soul of a., 460b
each a. hath a hand, 236b
enemies in front of human a., 920a
feel a. in my fist, 497a
gives you a. and navy, 453b
hum of either a., 244a
is like fish, 1027b
leaden a. that conquers world, 871a
London devour entire a., 921b
marches on stomach, 505a
noble a. of Martyrs, 60a
not halted by eloquence, 677b
not reliance against tyranny, 636a
of cranks, 831a
of pointed firs, 816b
of six hundred syllogisms, 176b
of unalterable law, 730b, 1001b
ours is invading a., 681a
pampering or coddling a., 959a
Prussian a., 589b
Army supported by aviation, 1026a
terrible as an a. with banners, 29b
Wellington's a., 436b
would be base rabble, 453b
Arnica, better for bruise than a., 666b
Arnstein's bicycle cement, 1036a
Aroint thee witch, 281a
Aromatic as a. plants bestow, 208a
die of rose in a. pain, 408a
dry a. odor, 940a
Arose a mother in Israel, 11a
from out azure main, 420a
people a. as one man, 11b
up a new king over Egypt, 8a
Around, at once above beneath a., 444a
how they do get a. us, 91b
ice was all a., 524b
Arouse, happier in passion we feel than a., 356a
Aroused popular conscience, 967a
A-roving, go no more a., 559b
Arrant jade on a journey, 448b
knave, 260a
knaves all, 262a
thankless a., 199a
Array, battle's stern a., 556a
my silks and fine a., 486a
summon his a., 596a
trim a., 515b
Arrayed, not a. like one of these, 41a
Arrears, pay glad life's a., 666b
Arrest, Death makes his a., 947b
death strict in his a., 266b
I'm under God's a., 381b
police those who a. you, 1082a
stiffness and soul's a., 918b
Arrests, pity a. the mind, 968a
Arrive at what you do not know, 1005b
gods a., 603a
in his good time a., 661a
to a. where you are, 1005b
travel better than to a., 822b
where we started, 1007a
Arrivé, le jour de gloire est a., 499a
Arrived at island called Guanahaní, 172a
evils which never a., 604b
hour of departure has a., 93a
in good harbor, 318b
openly a. at, 842b
Arrives the snow, 602a
too swift a. as tardy, 224b
Arriving, serenely a., 702a
Arrogance, power leads to a., 1074b
Arrogancy of the proud, 31b
Arrogant fatal X, 956b
made a. by consideration, 90a
Arrogantly, walks so a., 996b
Arrow, barb in a. of childhood, 832a
falls in flames, 789a
feathered with eagle's plumes, 76b
for heart like voice, 562a
from Almighty's bow, 490a
land of the A. Ide, 1030b
my bow and a., 1093b
often recoils upon sender, 145b
shot a. into air, 622a
sped a. comes not back, 123b
that flieth by day, 20b
Arrow, thine old a., 737a
Arrows, as a. in the hand, 22b
bow he bar and a. bright, 167b
children living a., 976a
envy slays self by own a., 149b
flew like hail, 990b
loosed several ways, 243a
love's keen a., 250a
of desire, 490b
of outrageous fortune, 261b
thine a. stick fast in me, 18b
which speak to the wise, 79a
Arrowy Rhone, 556b
shower, 442a
Ars est celare artem, 754a
Arse, politician is an a., 1031b
Arsenal of democracy, 972b
Arsked, are you lost I a., 985b
Art accomplice of love, 846b
adulteries of a., 302b
adventure a. peace, 861b
all a. quite useless, 839a
all my calling and all my a., 190a
all the gloss of a., 450a
alone enduring stays, 782b
alone eternal, 658a
and science in particulars, 491a
appreciated only slowly, 915b
aspires to condition of music, 781a
begins with resistance, 897b
charm creation with their a., 505a
comes from a. not chance, 403b
comes proposing frankly, 781b
cookery become an a., 310b
criticism easy a. difficult, 398b
dead a. of poetry, 988a
desiring this man's a., 292a
discrimination and selection, 799b
dust thou a., 6a
each a. to please, 410b
each exercise a. he knows, 91a
emotions foreign to a., 754b
establishes human truths, 1074b
expressing emotion in a., 1007b
finish which is almost a., 844a
first and second best a., 792b
flies in face of presumptions, 798b
for art's sake, 567a
gives quality to moments, 781b
glib and oily a., 277a
great is a. of beginning, 625a
has reason for being, 609a
hath an enemy Ignorance, 302a
he tried each a., 449b
his science and only a., 867a
history of an a., 989a
human a. built cities, 209b
imagination master of a., 844a
imitates Nature, 133b
imitation of nature, 130a
impose one style of a., 1028a
in a. economy is beauty, 800a
in a. know what I like, 910b
independent of claptrap, 754b
industry in a. necessity, 754a
industry without a. brutality, 699a
is armistice with fate, 1038b
is I science is we, 675a
jealous mistress, 608a
keep pure both life and a., 88a
knows all about a., 1033a
last and greatest a., 412a
lies in concealing art, 754a

Art, life earnest a. gay, 498a
life is short a. long, 88b
literature half trade half a., 859b
live without a., 741b
long life short, 477b
long time fleeting, 620b
loved a. in seemly way, 812b
made poetry mechanic a., 456b
makes life, 800b
may err, 372a
moral sense of work of a., 799a
more matter with less a., 260b
most cherishes, 663b
most intense individualism, 840b
my a. negation of society, 786a
mysterious is source of a. and science, 950a
nature is but a. unknown, 408b
nature is the a. of God, 329b
nature not dull a., 597b
nature's above a., 279b
Nature's handmaid A., 367a
never try to be popular, 840b
next to nature a., 536b
not learned much by a., 315b
not thou man, 489a
nothing without form, 709a
of angling, 326a
of being wise, 793b
of dancing source of arts, 851a
of democratic government, 916b
of ending, 625a
of getting on together, 966b
of government, 1049a
of knowing what to overlook, 793b
of necessities strange, 278a
of Racine's verse, 909b
of teaching is awakening, 802a
of telling you nothing, 361a
of war simple, 717a
only clean thing, 814b
only through a. get outside selves, 908b
past is work of a., 910b
pattern on experience, 861b
personality of a., 675a
poetry never popular a., 1029a
politics not science but a., 677b
posterity of work of a., 907b
practice and thought forge a., 117a
pretty but is it a., 873b
production of a. in soul, 861a
professor of a. of puffing, 481b
ranged with careful a., 721b
register multiple perception in a., 989b
respect for a., 788b
rides as high as a., 1071b
schoolman's subtle a., 411b
selfish and perverse, 506b
shield from existence, 838b
should simplify, 940a
smaller with their a., 1041b
stylization makes a., 384a
subordinates a. to nature, 529a
take away a. of writing, 503b
take love away no a., 846b
tell thee what thou a., 196b
tender strokes of a., 404b
thanks to a. see world multiply, 908b
theme of a. and song, 884b
then must a. retire, 498b
through a. perfection, 838b
'tis all thou a., 406a
Art to blot, 412b
to find mind's construction, 281b
to make dust of all things, 331a
to please, 410b
too precise in every part, 320a
transmission of highest feelings, 732b
unpremeditated a., 570b
upsets, 966a
useless, 839a
vaunted works of a., 604a
war only a. necessary, 177a
war's glorious a., 398b
what a. wash guilt away, 448b
where love of man love of a., 88b
which is almost a. which is a., 844a
Whistler's ideas about a., 838b
who comprehends a., 506b
work of a. resembles artist, 849a
work that aspires to a., 843a
works of a. products of danger, 938b
works of a. turned to wall, 724a-b
writer's responsibility to a., 1040a
Arteries, man as old as his a., 364b
Artery, makes each petty a., 259b
Artful, alliteration's a. aid, 456a
careless with a. care, 392a
Dodger, 669a
Arthur, good King A., 1098a
knightly endured pain, 175a
most renowned Christian king, 174b
slowly answered A., 654a
Arthur's bosom, 243b
Article against Russophiles, 707b
snuffed out by a., 562a
Articles, Christians agree in a., 430b
Articulate, bleats a. monotony, 516a
sweet sounds together, 880b
Artifice of eternity, 883a
of strength, 737b
Artificer, great a. made my mate, 824b
lean unwashed a., 237a
old father old a., 968b
Artificial, all things are a., 329b
kill in a. manner, 577a
natural and a., 529a
objects especially tools, 849b
refined or a. type, 902b
speech lacking in a. graces, 111a
wilderness, 1060b
Artillery, hi-hi-yee for field a., 952a
to thine a. left a friend, 737a
Artilleryman, red-haired a., 732a
struggle with a., 731b
Artisan, destruction fault of a., 101b
Artist, allow a. freedom of choice, 798b
be more of an a., 586a
create do not talk, 479a
critic helper of a., 798b
critic when cannot be a., 709b
do something beyond surface, 754b
find more than a. expressed, 615a
grant a. his subject, 798b
Artist, greatest a. greatest ideas, 698a
has masters in eye, 615a
imitate that within, 529b
keep work to himself, 478b
knows how difficult truth is, 939b
master a. who bids come to heel, 1000a
masterpiece joy to a., 754a-b
monastic man a., 956b
no home save Paris, 806b
no man born an a., 325b
nothing come out of a. not in man, 961a
progress of a. self-sacrifice, 1007a
search for subject, 591b
speaks to our capacity, 843a
that queer monster the a., 800a
train anyone to be a., 949a
what an a. dies with me, 134a
who theorizes, 888b
work of art resembles a., 849a
writes own autobiography, 850b
Artistic growth refining of truthfulness, 939b
moral personality, 703a
not separate a. from social, 937b
nothing a. from mere art, 918a
public make itself a., 840b
Artistically, elevated if we live a., 995b
Artistries in circumstance, 783b
Artistry, scaled invention or true a., 989a
Artists, as many worlds as a., 908b
great a. never puritans, 960a
what a. call posterity, 907b
Artless and free with all they possess, 173a
full of a. jealousy, 265a
Art's, art for a. sake, 567a
long hazard, 900a
Arts, Athens mother of a., 348b
babblative and scribblative, 533a
dancing source of a., 851a
degrade first the a., 490b
fashion's brightest a., 450a
flourishing of the a., 1027b
France mother of a., 187b
impersonal universal a., 867a
in the a. style, 885b
in which wise excel, 382b
inglorious a. of peace, 359b
liberal a. study humanizes, 129a
mother of a. and eloquence, 348b
music highest of fine a., 706a
no a. no letters no society, 318a
no relish of those a., 394b
nurse of a. plenties, 245a
of war and peace, 752b
reward achievement in a., 1074b
stomach teacher of a., 133b
that caused to rise, 410b
that lie outside person, 851a
they are the books the a., 222a
three a. with all things, 95a
well fitted in a., 221b
As if, 795a
A-sailing with the wind, 1097a
Ascend above restrictions, 757b
base degrees by which a., 254a
if I a. up into heaven, 23a

Ascend into the hill of the Lord, 18a
muse of fire a., 242b
Ascendancy, capital in a. system of plunder, 687a
Ascended, bright pomp a. jubilant, 347a
into heaven, 60a
Ascending, angels a. and descending, 7a, 48a
my voice a. high, 396b
Ascends to mountaintops, 556a
Ascent, no a. too steep for mortals, 120b
Ascetic in unnecessary points, 793a
systematically a., 793a
Asclepius, I swear by A., 88a
owe a cock to A., 88a
Ash, oak a. and thorn, 876b, 1088a
Ashamed, epitaph of which not a., 825a
more a. more respectable, 836b
naked and were not a., 5b
never a. to own wrong, 413a
no reason to be a. of ape, 725b
nor ever a. so we be named, 742b
not a. to fail, 427a
of death, 329b
of divine idea, 606a
of having been in love, 355a
shame is a. to sit, 225a
to be seen with him, 376a
to defend a friend, 38a
to die, 586b
to look upon one another, 326a
with noble shame, 691b
workman that needeth not to be a., 55b
Ashbuds, more black than a., 646a
Ashen, skies a. and sober, 643b
Ashes, all a. to taste, 556a
am I and dust, 152b
beauty for a., 33b
cinders a. dust, 581b
e'en in our a. live, 441a
fell in fire burned to a., 930b
from his a. made, 650a
handful of gray a. at rest, 719b
heaven and earth in a., 157b
in a. olde is fyr yreke, 167b
in a. rather than enslaved, 921b
into a. all my lust, 360a
new-create another heir, 299b
of his fathers, 596a
of Napoleon Bonaparte, 506a
out of a. life again, 810a
past a bucket of a., 948b
put on sackcloth with a., 14a
speak to your silent a., 115b
splendid in a., 331a
to ashes, 61b
turn to a. on lips, 543b
turns a. or prospers, 629b
well-wrought urn becomes greatest a., 305a
yesterday embryo tomorrow a., 142a
Ashore, put their ship a., 876b
till last galoot's a., 778b
Asia and Africa expelled freedom, 466b
settlement in A., 1013b
seven churches in A., 57b
vast multitudes in A., 922b
Asians, yes we are A., 958a
Aside, in life many things draw us a., 138a
not idly stand a., 90a
to step a. is human, 493b
Asides, heart's a. in tears, 593a
Asinorum, pons a., 103b
Ask, all I a. is merry yarn, 947a
all I a. is tall ship, 946b
and it shall be given, 41a
and ye shall receive, 49a
cease to a. what morrow will bring, 121a
don't a. me to take none, 670b
dost thou a. proof, 714b
drink divine, 303a
for anything except time, 504a
for me tomorrow, 225a
for no meaner pelf, 680b
for the old paths, 34a
how he is he tells you, 888a
I do not a. you much, 237b
if there is some mistake, 927b
little I a., 634a
me blessing, 280a
me no more, 649a
me no more where Jove bestows, 326b
me no questions, 450b
never a. of money spent, 928b
never a. refuse resign office, 423b
not a dinner to a. a man to, 431a
not a. for what you wish you had not, 130b
not offer to people but a., 1072a
not what country can do for you, 1073a
not whom sleep beside, 852b
nothing more of me sweet, 775b
nothing want nothing, 156a
of him will they a. more, 47a
of thee forgiveness, 280a
only a. for information, 671b
only what they can give, 886b
the beasts, 15a
the young, 483b
us prophet, 1080a
we a. and a., 710b
wealth I a. not, 824a
what you can do for country, 1073a
where a. is have, 444a
why I have no statue, 107a
wilt thou go a. the mole, 486b
Asked a lithe lady, 488a
for it Georges Dandin, 361b
how pearls did grow, 320a
no other thing, 736b
not come even if a., 929a
Oliver a. for more, 669a
one another the reason, 250b
thief to steal me peach, 488a
to be where no storms, 802b
Askelon, publish it not in the streets of A., 12a
when Ahab went to A., 945b
Asking, only God had for a., 692a
too much, 507a
Asks a little of us here, 929a
gives passion flower a. back, 944b
if this be joy, 450a
of us certain height, 929a
Asleep, athwart noses as they lie a., 223a
devil is a., 835b
Asleep, drunk and a. in boots, 955a
half a. as they stalk, 784a
in lap of legends, 581b
is in world of his own, 137a
keep it quiet till it falls a., 366b
lips of those that are a. to speak, 29b
my Mary's a., 495a
not see ticket unless a., 895b
on furrow sound a., 584a
sail like swans a., 980a
sucks the nurse a., 289a
tide moving seems a., 655a
under haystack a., 1093b
very houses seem a., 512a
where winds all a., 710b
A-sorrowing, goeth a., 188a
Aspect, lend the eye terrible a., 243b
meet in her a. and eyes, 558b
sweet a. of princes, 298b
Aspects, relations between a. of experience, 984b
Aspen, as a. leef gan to quake, 164b
light quivering a., 519b
Aspens quiver, 645b
Aspics' tongues, 275a
Aspiration, cannot prove an a., 779b
social order and thirsty a., 1067a
Aspirations of men of good will, 1015a
Aspire, by due steps a., 336a
light and will a., 220a
mind a. to higher things, 203b
on what wings dare he a., 489a
smile we would a. to, 298b
Aspired to be and was not, 666a
Aspires, art a. to condition of music, 781a
each of us a. to worth, 198a
Aspirin of middle classes, 1050b
Aspiring, all to have a. minds, 212a
to be gods, 408a
youth that fired Ephesian dome, 331a
Ass, covet thy neighbor's a., 9a
egregiously an a., 273b
enamored of an a., 230a
idle to play lyre for a., 145a
jawbone of an a., 11b
knoweth his master's crib, 30a
law a., 669b
opened the mouth of the a., 10a
recover and prove an a., 231a
riding upon an a., 36a
sinned against my brother the a., 157b
thinks he may kick him, 476b
wild a. stamps o'er head, 629b
will carry load, 197a
write me down an a., 247a
Assail, ills scholar's life a., 427a
Assailed seasons, 899b
Assails, all he reads a., 404a
Assassin, forgot copperheads and a., 948b
Assassinated, rather be a. than surrender, 637a
Assassination, absolutism tempered by a., 502a
extreme censorship, 837b
trammel up consequence, 282a

Assault and battery of wind, 882b
of thoughts on unthinking, 977a
Assaults, defend in a. of our enemies, 60a
Assay so hard, 164a
Assayed, thrice he a., 342b
Assayeth, naught n' a. naught n' acheveth, 165a
Assays of bias, 260a
Assemble, peaceably to a., 474b
Assemblies, nails fastened by masters of a., 29a
Assembling, slow in a., 89a
Assembly, club a. of good fellows, 427b
free speech press a., 864b-865a
of portable plumbing, 1017b
suppression of free a., 832b
Assent and you are sane, 735b
with civil leer, 411a
Assert eternal Providence, 341b
Asserted, plurality not a. without necessity, 162b
Assertions, convince hearers of own a., 93b
Asses, bridge of a., 103b
made to bear and you, 219a
mankind a. that pull, 562b
Assimilated, truth not a. by crowd, 706b
Assimilating educating selecting, 912b
Assisian, brother of loved A., 905a
Assist him to save face, 1035a
Assistance, gives persecution no a., 461b
Assisting advancement of science, 1026b
Associate, the good must a., 452a
Associated, cannot be a. with government, 681a
Association, quotations touch a., 851b
unplanned uninhibited a., 1055b
Ass's, white curd of a. milk, 411a
Assuage anguish of bereavement, 640a
Assuaged, half a. for Itylus, 772b
Assume a virtue, 264b
honorable style of Christian, 329b
spirits either sex a., 342a
what I a. you a., 700a
Assumes, no vice but a. some virtue, 233b
the god affects to nod, 371a
Assuming, start a. that men are bad, 177b
Assumptions, most necessary of a., 867a
not admit a. of superiority, 100a
Assurance given by looks, 314b
make a. double sure, 285b
most dear, 720b
of a man, 264a
of recorded history, 1006b
Assure survival of liberty, 1072b
Assured, crown themselves a., 293b
ignorant of what he's most a., 270b
Assyrian Bull, 652a
came down like wolf, 558b
Assyrians, smote in camp of A., 558b
Asterisk of death, 624b
Astern, look a. row ahead, 137b
Astolat, lily maid of A., 653a
Astonish, gratify some a. rest, 763b
things that would a. you, 767b
Astonished at my own moderation, 445b
Astonishment, thou shalt become an a., 10b
Astra, ad a. per aspera, 150a
sic itur ad a., 119b
Astray, all likely to go a., 82a
black sheep gone a., 873b
if world go a., 161b
light that led a., 493a
one that had been led a., 335b
we like sheep have gone a., 33a
Astride, give both a. a grave, 309b
Astrologers, sociologists a., 870a
Astronomer, undevout a. is mad, 399b
Astronomers, confounding a., 906a
poor old a., 899b
what poor a., 1085b
Astronomy compels soul to look upwards, 94b
Astrophil, who knew not A., 314b
Asunder, afar and a., 765a
half a life a., 744b
let no man put a., 61b
let not man put a., 43a
put this man and woman a., 390a
villain and he many miles a., 225a
whirl a. and dismember me, 236b
Asylum among mob, 695b
Jesus Christ in a., 851b
lunatic a. in Jerusalem, 851b
optimism in lunatic a., 851a
prepare a. for mankind, 466b
their last a., 444a
Asylums, comfortably padded a., 975a
Ataualpa, who strangled A., 595b
Atavistic, cap and gown a., 845b
Ate and drank precious words, 738b
bread with tears, 477a
cheeses out of vats, 662b
elephant a. all night, 821a
the malt, 1098b
when we were not hungry, 389b
with runcible spoon, 673a
Athanasian Creed splendid lyric, 613a
Atheism like that of Spinoza, 867b
little philosophy inclineth to a., 208b
owlet A., 526a
pantheism a. in disguise, 869b
religion and not a., 453a
Atheist half believes God, 399a
superstitious a., 665a
town a., 1047a
Atheist-laugh's a poor exchange, 493b
Atheists, no a. in foxholes, 1053a
Athena, gray-eyed A., 65a
Athenians commanded by myself, 77b
crushed gold-bearing Medes, 70b
quality of A. lucidity, 716b
war between Peloponnesians and A., 89a
Athens, bringing owls to A., 91a
divine city, 79b
Athens, fix eyes on greatness of A., 90a
maid of A., 555a
nigh to Euboea, 92b
nurse of men, 83a
the eye of Greece, 348b
to A. sent ships, 560b
weeds of A. he doth wear, 229b
ye men of A., 50a
Athis, loved you once long ago A., 69b
Athlete, anny man but thrained a., 892a
crowned in sweat of brow, 145a
Athletes stronger than backers, 146a
Athwart men's noses as asleep, 223a
A-tiptoe, stand a. when day named, 245a
Atlanta to the sea, 748a
Atlantic, dawn on other side of A., 442a
drag A. for whales, 760a
frontier from A. to Pacific, 920b
Ocean on my head, 1076a
steep A. stream, 336b
Thule and A. surge, 419b
Atlantic Monthly, refined essay in A., 960a-b
Atlas, Teneriff or A. unremoved, 346a
Atmosphere, clear brown twilight a., 614a
of Gallup Poll, 923a
Atom changed everything save thinking, 951a
in matter duplicate in mind, 697a
intense a. glows, 571b
movements of lightest a., 479a
mystery of the a., 1025b
no evil in a., 1048b
secret powers of a., 888b
Atomic age, 901a
bombs burst in hands, 888a
cannot control a. energy, 908b
energy a menace, 950b
energy lead to bombs, 950b
first moment of a. age, 1069b
habits of age of a. energy, 1027a
reduced no man to a. elements, 967b
reduced to a. mechanics, 752b
release of a. energy, 982b
war fought with a. bomb, 950b
warfare bad enough, 1015a
Atomies, crumbled out again to his a., 307b
team of little a., 223a
Atoms and compounds of atoms, 113a
cannot be swamped by force, 113a
in reality a. and space, 88a
onion a. lurk in bowl, 523a
or systems, 408a
reduction to motions of a., 779a
we have seen our a., 1019a
Aton, O living A., 3b
shinest as A. by day, 4a
Atone, pictures for page a., 413b
Atoned, microcosm and macrocosm a., 724a
not a. too dearly by death, 497b
Atones for later disregard, 928b
Atreus, son of A., 63a

Atrocious crime of being young man, 425b
Atrophied, sexually a., 867a
Attach golden chain from heaven, 63b
Attachée, à sa proie a., 378b
Attachment à la Plato, 766b
to government, 453a-b
Attack all the more boldly, 118b
first to a. neighbors, 360b
is the reaction, 431b
lawless a. upon liberty, 444a
prompt in a., 453a
repeat a., 968a
so outnumbered we a., 975b
strength in a., 1011b
Attacked, rather a. than unnoticed, 432b
United States a., 973b
Attacking and getting hammered, 837a
situation excellent I am a., 826a
Attacks on me my wife my sons, 973b
try to answer a., 641a
Attain, old experience do a., 336a
Attainable, truth a. in poetry, 643b
Attainment, Zeus grant a. of sweet delight, 79b
Attains upmost round, 254a
Attempt and not the deed, 283b
fearing to a., 270a
literary a. unfortunate, 434b
no limit to what novelist a., 798b
perception and a., 888b
the end, 320b
wind rising a. to live, 909b
Attempted, not done is not a., 616b
something a. done, 621b
Attend men and not women, 95b
shooting stars a. thee, 320b
to history of Rasselas, 428a
Attendance, dance a., 299b
Attendant, am an a. lord, 1001a
bark a. sail, 410a
Attended, is on his way a., 513b
Attending, captive good a. captain ill, 292b
softest music to a. ears, 224a
Attendre, j'ai failli a., 378a
Attention, dance a. on old age, 885a
like deep harmony, 226b
must be paid, 1071a
socks compelled a., 904
tongues of dying enforce a., 226b
Attentive eyes, 429a
sit a. to own applause, 411a
Attic, beauty crieth in a., 755b
bird, 348b
not an A. grace, 988a
seasoned with A. salt, 362a
shape, 583b
Atticus, if A. were he, 411a
Attire comely not costly, 202b
in halls in gay a., 518b
man's a., 38a
rich a. creeps rustling, 582a
Attitude, democracy a. of mind, 934b
fair a., 583b
in which most alive, 792b
towards mystery of life, 1008a
Attitudenize, don't a., 433b
Attlee modest man with reason, 925a
Attorney, Hocus an old cunning a., 414b
Attorney's, go to a. office pay for it, 678b
office boy to a. firm, 766a
Attract silver churn, 767a
Attracted, those far off are a., 72a
Attraction and affection, 913a
Attractive, sweet a. grace, 314b, 345a
Attracts envy of world, 452b
Attribute, no a. of superior man greater, 99b
to awe and majesty, 234b
Attributes, God and a. of God eternal, 373a
poetry sum of a., 957b
Auber, dank tarn of A., 643b
Auburn, sweet A., 449a
Audace, de l'a. encore de l'a., 496b
Audacia certe laus erit, 127b
Audacibus annue coeptis, 117a
Audacity, nothing impossible provided you use a., 987b
Audentes fortuna iuvat, 119b
Audi partem alteram, 147a
Audible, ill-bred as a. laughter, 449b
Audience, Boston a. critics, 759a
dreamer a. of dream, 936a
for sake of crowded a., 88b
good play a. pleased, 917a
how long a. sits, 536b
never fail to laugh, 91b
of beery wenches, 807b
takes him serious, 954a
Audiences, addressing popular a., 98b
great poets great a., 703b
Auditor, appeal best suited to a., 976b
Audits penetrating, 1063a
Aught that I could ever read, 228b
Augur misgovernment, 453a
Augurs mock their own presage, 293b
Augury, defy a., 266b
his powers of a., 62b
single best a. is to fight, 63b
August, day in latter A., 1075a
winter recommence in A., 562a
yellow with A., 988a
Augustan, next A. age will dawn, 442a
Augustine, Saint A. well said, 623a
why St. A. thanked God, 936a
Auld, air of A. Lang Syne, 626a
lang syne, 494b, 495a
moon in her arm, 1087b
should a. acquaintance, 494b
when a. waxeth cauld, 1088b
Aunt kept regard for truth, 902a
Aunt's charwoman's sister's son, 965b
Aunts, delight of husband a. infant, 1009b
sisters cousins and a., 766a
Auream quisquis mediocritatem diliget, 121b
Aurora, new A., 1085a
Aurora Borealis, bounded on north by A., 655a
Aurora Leighs, no more A. thank God, 631a
Aurore, Belle A., 667b
Auspicious as ace of spades, 1079a
one a. eye, 257a
Austere beauty of mathematics, 913a
look a. of landscapes, 990b
masks outrageous and a., 990b
Austerlitz, pile bodies at A., 948a
Austria, Don John of A., 918b
outlive eagle of A., 466a
Authentic, when a. watch is shown, 350a
Author acquainted with authors, 726b
and finisher of our faith, 56a
choose a. as choose friend, 374b
dreamer a. of dream, 936a
he was the a., 129b
Holy A. of that religion, 387a
leaves of any a., 329b
not bein' a. gr-reat critic, 892a
of peace, 60a
ourselves a. and finisher, 635a
out from bushes, 975b
read by five hundred, 777a
relationship of a. to works, 843a
revised and corrected by A., 421b
same steps as a., 585a
select five hundred readers, 777a
sent by a. with autograph, 536a
shrimp of an a., 442a
steal from one a. plagiarism, 941a
thou art my master and a., 159b
time the a. of authors, 206b
unsuccessful a. turns critic, 528a
what good a. whispers, 878a
what I like in good a., 878a
whatever a. puts in book, 748a
when man of rank an a., 433b
where any a. teaches such beauty, 222a
who speaks of own books, 613a
worst thing do to a., 432b
Authoritarian Germany, 1035b
socialism in a. terms, 1035b
Authorities, destruction shows activity of a., 632a
nihilist not bow to a., 688a
world-wide public a., 964a
Authority, adduces a. uses not intellect, 174a
age in virtuous carries a., 395b
and place try tempers of men, 136b
and show of truth, 246b
base a. from others' books, 221a
by whose a. do you act, 468a
challenge to a. of President, 984a
common good and public a., 964a
compass of national a., 485b
every shadow of a., 453b
fit for public a., 82a
highest spiritual a., 964b
little brief a., 270b
miracle mystery a., 708a
nation cannot control, 750a
not majority, 600b
obedient to whomsoever in a., 89b
of Church moved me, 147a
precepts backed by a., 834b
tongue-tied by a., 292b
truth basis of moral a., 706b

Authority without wisdom, 351b
Author's life a vacuum, 726b
sincerely from a. soul, 1032a
skill to give, 866b
without a. knowing it, 865b
Authors, acquainted with best a., 726b
among good a. accounted Plagiarè, 340b
books like men their a., 388b
damn a. they never read, 456a
established it as rule, 394a
old a. to read, 207b
praise of ancient a., 318a
proof against mutability, 550a
quotations from great a., 860a
steal from many a. research, 941a
time the author of a., 206b
try to write chastely, 960a
when a. talk of sublime, 467b
who flourished allotted time, 550a
Authors', judge of a. names, 403b
Autobiographies begin Chapter Two, 913a
Autobiography, artist writes own a., 850b
Autocracy, dictatorship perpetuated as a., 1035b
Autocratic government, 931b
Autograph, foolish a. at beginning, 536a
of God, 790a
Automatic hand, 1002b
Automation has unbounded possibilities, 1033b
mechanized a., 568a
Automatism but also criticism, 1038b
Automne, violons de l'a., 807b
Automobile, mauve a., 1063a
Autres, pour encourager les a., 417a
Autumn, besides a. poets sing, 734b
descends a. evening, 715a
dull dark day in a., 642a
fell like a. fruit, 367b
happy a. fields, 648b
I saw old A., 592a
in air alas, 878b
in misty morn, 592a
it's a. in the country, 933b
leaves fall early this a., 988a
long dark a. evenings, 663b
no season such delight as a., 319b
nodding o'er yellow plain, 419b
of 1929, 1062b
poets sing, 734b
rose more exquisite, 198a
that grew by reaping, 289a
violins of a., 807b
Autumnal, deep a. tone, 570a
face, 307a
thick as a. leaves, 342a
Autumn's, breath of a. being, 569b
Availeth, struggle naught a., 688b
Avalanches, myself among the a., 1083b
Avarice a species of madness, 374a
and happiness, 421b
disease of old men, 314a
good old-gentlemanly vice, 314a
lust and rum, 860b
Avarice, melancholy who has dismissed a., 469b
pride envy a. three sparks, 160a
prudery a kind of a., 550b
rich beyond dreams of a., 433a, 435b
seems not so much a vice, 374a
spur of industry, 434b
take up with a., 314a
Ave atque vale, 115b
Caesar morituri te salutamus, 141a
Avelaval, so a., 969a
Avenge O Lord thy slaughtered saints, 341a
wish of some is to a., 89a
Avenged of Philistines, 11b
1440 times a day, 792a
satisfaction of knowing a., 678b
South is a., 778a
Avenger, mightest still the enemy and a., 17a
of these wrongs, 118b
time the a., 557a
Avenues of ill, 603b
Average man, 971a
of all the virtues, 770a
person right to life, 973a
Ph.D. thesis, 1000a
type hear Tao, 74a
Averages, fugitive from law of a., 1080b
Averni, facilis descensus A., 118b
Averse alike to flatter or offend, 404a
what cat's a. to fish, 439b
Aversion, in matrimony begin with a., 480b
Aversions, man of my a., 960b
Avert curtain's fall, 1018a
Aviary, mind is an a., 96a
Aviation, if a. no further advanced, 966a
supported by tactical a., 1026a
Avid, mind's a. substance, 1038a
Avocation, my a. and my vocation, 928b
Avoid citations from poets, 88b
fall into Scylla to a. Charybdis, 234a
perils by united forces, 374a
ready for war to a. it, 383a
reeking herd, 990a
self-righteousness, 1035a
what is to come, 264a
Avon, swan of A., 303b
Avowed erect and manly foe, 506b
Await occasions, 656a
wanderer a. it too, 712a
Awaits alike inevitable hour, 440a
Awake, all shall a. again, 331b
and sing, 32a
arise, 342a
England a., 491a
for morning, 629a
keep drowsy emperor a., 883a
lying a. with headache, 767b
my lute a., 186b
my soul, 420a
my St. John, 407b
my whirling hands, 1056b
O north wind, 29b
the heavens look bright, 542a
thy Nightingales a., 719b
to be a. to be alive, 683a
wide a. moon and I, 768b
Awaken, friends for when we a., 328b
A-walking Devil is gone, 533a
A-waltzing Matilda, 869a
Awards, friendships won by a. not real, 177a
Aware, mind a. of own rectitude, 118a
of damp souls, 1001b
of minds under responsibility, 1041a
valet not a. of this, 99b
Awareness, give each moment a., 937b
quickens mental demand, 800b
A-watering last year's crops, 689a
Away and mock the time, 283a
bound a., 1101a
from men and towns, 573a
look a., 678a
O soul, 702b
over hills and far a., 384a, 401b, 1095a
pass not a., 7a
round the world a., 691a
you rolling river, 1101a
you scullion, 242a
Awe, attribute to a. and majesty, 234b
devised to keep strong in a., 218a
ever-increasing wonder and a., 445a
imaginative a., 1061a
lifted hand in a., 398b
man from career of humor, 246a
of such thing as myself, 253b
romantic a. of rich, 1045a
strike a. into beholders, 389a
tradition inspires a., 805a
Aweary of the sun, 286b
she said I am a., 644b
A-wearyin', jest a. fer you, 845a
Awed by firmness, 90a
A-weeping, darkies a., 727b
Awful, ain't it a. Mabel, 964a
anything a. makes me laugh, 534b
beneath a. Hand we hold, 875a
face some a. moment, 515a
felt how a. goodness is, 346a
magnificent and a. cause, 458a
pause prophetic of end, 399a
phantom of hungry poor, 758b
rainbow once, 581b
reg'lar, 759b
shadow of unseen Power, 568a
still and a. red, 525b
stirrings speak of soul, 697a
warmth about heart, 585a
within a. volume lies, 521a
A-whining, born naked and falls a., 132a
A-winding into land of dreams, 1012b
A-winkin' at his mother-in-law, 1099a
Awkward, Allen with a. shame, 412a
always made a. bow, 586a
hand in a row, 778b
historical fact, 952a
in their soil, 1065a
Awkwardness has no forgiveness, 608b
Awoke and behold it was dream, 366a
and found it truth, 584b
and found myself famous, 558a
one night from dream, 551b

A-wooing, frog a. go, 1092b
Awry, currents turn a., 262a
leaning all a., 630b
Awww, everybody goes A., 1080b
Ax, cord or a. or flame, 656a
fitter to bruise, 351b
laid unto the root, 39b
Lizzie Borden took a., 1101a
neither hammer nor a., 458b
to grind, 545a
Axes, sharp-edged a., 701b
talking of a., 743b
Axiom hatred of bourgeois, 709b
old as hills, 916a
Axioms, derives a. from particulars, 207a
flies from particulars to a., 207a
of mathematics, 786b
proved upon our pulses, 585a
Axis of earth sticks out, 634a
soft underbelly of A., 924a
sword a. of world, 1015b
Axle, glowing a. doth allay, 336b
Axletree, clot bedded a., 1005a
Axminster, it's not my A., 904a
Ax's edge did try, 359b
Aye, have profferer construe A., 220b
Aylmer, Rose A. whom these eyes, 536a
Azcan, Chieftain Iffucan of A., 955a
Azores, behind lay gray A., 790a
Flores in the A., 654b
Aztec would have had strong states, 997b
Azure, arose from out a. main, 420a
far in a. deeps, 621b
pellucid in a. depths, 703b
riding o'er a. realm, 441b
ringed with a. world, 651a
steeps, 1043b
Azure-lidded sleep, 582a
Azures, devouring green a., 829b

B

B, mark it with B, 1092b
Baa baa baa, 873b
baa black sheep, 1093a
Baalim, Peor and B., 334a
Babbitt, his name was B., 986b
Babblative, arts b. and scribblative, 533a
Babbled of green fields, 243b
Babbling drunkenness, 253a
gossip of the air, 251b
Babe, becomes a b. in eternity, 490a
birth-strangled b., 285a
clinging to frail b., 769b
it's for b. I'm going, 708b
let mighty b. alone, 354b
love b. that milks me, 282b
pity like newborn b., 282b
pretty B. all burning bright, 210b
whose birth embraves morn, 354b
Babel, name of it called B., 6b
stir of the great B., 458b
Babes around thee cling, 514b
out of the mouth of b., 17a
Babies, bit b. in cradles, 662b
feel like doing for b., 1053b
haven't hair, 1017a
Babies in silk hats, 999a
playing with dynamite, 999a
toast works down to b., 760a
Bablock-hithe, Thames at B., 712a
Baboon who saved comrade, 628b
Babs knows what and babs knows why, 945b
Baby, a little b. thing, 723b
and me, 1092b
blessing and bother, 759b
bunting, 1094b
down come b. and all, 810b
figure of giant mass, 268a
first b. first laughed, 858a
inestimable blessing and bother, 759b
looked like mouse, 1046b
mother laid her B., 684b
my b. at my breast, 289a
rockabye b., 810b
Tar-b. ain't sayin' nuthin', 814a
where come from b. dear, 723b
Babylon, I was king in B., 816a
is fallen, 31b, 58b
king of B. stood at the parting, 35a
Our Lady of B., 1075b
youth in B. loved maid, 945b
Babylonish dialect, 352a
Babylon's gardens, 1102b
Bacchus ever fair and ever young, 371a
that first, 336b
with pink eyne, 288a
Bachelor, die a b., 246a
got acquainted with a b., 534b
see b. of threescore, 245b
Back, African moon lying on b., 985a
all roads new going b., 816b
and side go bare, 188b
at b. from time to time hear, 1002b
at last to you, 873a
at my b. I always hear, 360a
begins to smart, 1092a
borne me on his b., 265b
care not who sees your b., 239a
carries sky on b., 681b
cast-iron b. with hinge, 733b
dagger into b. of neighbor, 972b
die with harness on our b., 286b
eyes and b. turn upward, 1002b
far b. in soul horse prances, 986a
follow and not see its b., 74a
got over Devil's b., 313b
I turn my b. to the east, 486a
look forward not b., 718a
mermaid on dolphin's b., 229a
never came b. to me, 673b
never turn b. on life, 981b
not turn my b. on Hiss, 1025b
nowhere to come but b., 845a
on b. burden of world, 826b
on bat's b. I do fly, 297b
showed his b. above element, 289a
so much upon his b., 309a
speed today put b. tomorrow, 201a
those before cried B., 596a
to army again, 874b
to loneliness of yesterday, 1038a
to you cold father, 968b
unto ladder turns his b., 254a
wallet at his b., 268b
Back, what we b. ourselves to be, 793b
Backbone, whale's b., 1006a
Backed like a weasel, 263b
with God and seas, 216a
Backfield, spotlight of the b., 1025b
Back-friend a shoulder-clapper, 218b
Background, if people keep me in b., 634b
slumbers in b. of the times, 497b
Back-hearing around, 1081a
Backing men of genius, 1026b
plague upon such b., 239a
Backs, birthrights proudly on b., 236a
making beast with two b., 272b
not sit on others' b., 805a
Backward, angel of b. look, 626b
dark b. and abysm of time, 296a
goes who toils most, 161a
half-look over shoulder, 1006b
I by b. steps move, 362b
lean over too far b., 1033b
life goes not b., 975b
life understood b., 676a
look b. to ancestors, 454a
look b. to with pride, 926a
look behind assurance, 1006b
memory that only works b., 746a
radio need only go b., 1064a
ran sentences, 1050b
revolutions never go b., 659a
turn b. O time, 742b
Bacon, celebrities such as B., 749b
not written Hamlet, 578a
secretary of Nature and learning, 326b
taking b. was stealing, 759b
think how B. shined, 409b
Bacterial creepers, 1064b
Bad Americans die go to America, 840a
and dreary lives, 858b
as for b. all theirs dies, 85b
beginning makes bad ending, 85b
better b. epitaph, 261b
better for being a little b., 272a
bold b. man, 200a, 298a
book as much labor, 1032a
breeding, 91a
by b. women been deceived, 349a
cause supported by bad means, 467a
charm to make b. good, 272a
come to b. end, 910a
extract yourself from b. ways, 80b
free press good or b., 1068b
from b. beginning great friendships, 109a
fustian's so sublimely b., 410b
good and b. angel, 310b
good and b. of every land, 679a
good b. indifferent, 374a, 438a
good die early b. late, 385b
good or b. for humankind, 515a
great cases make b. law, 787a
grow into likeness of b. men, 96a
half their rhymes b., 918a
hates children can't be all b., 951b

Bad, he is writing b. stuff, 851b
herdsmen ruin flocks, 66b
himself thought nothing good, 791b
I have b. dreams, 261a
immoral what you feel b. after, 1044b
keep no b. company, 450a
laws bring about worse, 436a
leaves aside good and b., 455b
mad b. and dangerous, 552b
Madame B. Luck, 588b
man who brings b. news, 82a
man's refuge, 74b
means and b. men, 467a
meaning good or b., 369a
men as b. and as good, 640a
men live that they may eat, 87b
moral character, 423a
neighbor is misfortune, 67b
never b. man good service, 453b
never good to bring b. news, 288a
never good war or b. peace, 422b
no benefit in gifts of b. man, 84a
no man who laughed b., 576a
no to everything b., 794b
nothing either good or b., 261a
obstinacy in b. cause, 329b, 437b
or obnoxious laws, 717a
persecution b. way to plant religion, 329b
pious fraud as with b. action, 467b
play not please audience, 917a
poet in anthologies, 975a
prosperity comes to a b. man, 77a
provide b. examples, 355b
rhyming a disease, 412b
sad and mad and b., 666a
sad b. brother's name, 776a
so much b. in best of us, 789b
start assuming that men are b., 177b
streak of b. luck, 769b
the b. affright, 439b
they are good they are b., 846a
things ill got had b. success, 215b
truth told with b. intent, 490a
two nations good b., 360a
war never slays b. man, 82b
when b. she was horrid, 625a
when b. men combine, 452a
wiser being good than b., 666b
work follers ye, 693b
world is grown so b., 217a
Badge, mercy nobility's true b., 218b
of all our tribe, 232a
red b. of courage, 905a
Badine, on ne b. pas avec l'amour, 657a
Badly, when things going b., 417a
Badness you can get easily, 67b
Bad-tempered, infallibility of b. woman, 949b
Baffled get up begin again, 664a
imagination b. by facts, 922b
to fight better, 668b
Baffling, beat down b. foes, 711b
Bag and baggage, 249b, 631b
bagworm separated from b., 380a
empty b. cannot stand, 422a
given us b. to hold, 491b
Bag, moon in silver b., 884b
sealed b. of ducats, 233a
to make b. pudding, 1098a
your old kit b., 958a
Bagdad-on-the-Subway, 864a
Baggage, bag and b., 249b, 631b
Bags, three b. full, 1093a
two sealed b. of ducats, 233a
Bagworm separated from bag, 380a
Bah to you ha ha to you, 767a
Bahamas, arrived at island of B., 172a
Bahram that great hunter, 629b
Bail, no b. no demurrer, 481a
Bailey, bells of Old B., 1093b
unfortunate Miss B., 499b
Bait, as a swallowed b., 294b
hook well, 246a
hook without b., 608b
melancholy b., 231b
your b. of falsehood, 260a
Baited like eagles, 240a
with dragon's tail, 332a
Baiting mousetrap with cheese, 904b
Baits, good news b., 350a
Bake, cannot b. or boil whole, 901b
me a cake, 1092b
Baked, funeral b. meats, 258a
in a pie, 1094b
me too brown, 744b
Baker, butcher b. candlestick-maker, 1096b-1097a
Baker Street irregulars, 849b
Baker's man, 1092b
Baking, long b. never done, 1046a
Balance between nourishment and excretion, 675a
between order and aspiration, 1067a
between what acquire and use, 564b
civilization in b., 842a
commitments and power b., 1013a
in thermonuclear terror, 1063a
not weigh faith in b., 818b
of power, 397b, 841b
or reconciliation of opposite, 529a
redress b. of the Old, 507a
small dust of the b., 32b
uncertain b. of proud time, 206a
what hangs in b., 1014b
Balanced and Miltonic style, 804a
film with film, 739a
Balances, weighed in the b., 35a
Balbec, editions of B. and Palmyra, 442b
Bald, old b. cheater Time, 302b
wish b. eagle not chosen, 423a
Baldheaded, go into it b., 693a
Baldness abundant, 668a
Baldric, milky b. of skies, 578b
Bale, bliss and b., 799b
Bales, down with costly b., 647a
Ball, balm scepter and b., 244b
earthly b. a peopled garden, 477b
great b. of fire, 1008b
one fish b., 720b
regardless who carries b., 1025b
sun with golden b., 991a
terrestrial b., 1051b
Ballad, I love a b. in print, 295b
in street, 605b
Ballad, met with b. I can't say where, 740b
to mistress' eyebrow, 249a
Balladmongers, meter b., 239b
Ballads, better than all b., 623b
permitted to make all b., 384b
songs and snatches, 768a
stuck about wall, 326a
Ballast is old wine, 553a
more sail than b., 381a
no better b. than business, 695a
Ball-floor thin and wan, 1036a
Balloon of the mind, 882a
philosopher man in b., 742b
Balloonman, little lame b., 1030a
Balloons, faces rise like b., 1077a
Ballot, paper you drop in b. box, 682a
stronger than bullet, 635a
Balls, elliptical billiard b., 768b
Ballyhoo's, King B. Court, 998b
Balm in Gilead, 34a
not the b. the scepter, 244b
of hurt minds, 283b
sleep b. of bruised heart, 210b
the hydroptic earth hath drunk, 306a
tropic for your b., 1033a
wash b. from anointed king, 227a
Balmy sleep, 398b
spring brings back b. warmth, 114b
Baloney, it's still b., 916b
Balsam, no b. for mistakes, 791a
Bam, under the b., 1004a
Bamboo, sin's sharp ez b. brier, 814a
under the b. tree, 1004a
Ban, hurl cynic's b., 846a
in every voice every b., 489b
spreading ruin scattering b., 619a
'Ban 'Ban Ca-Caliban, 297a
Bananas as bait, 1046a
Banbury Cross, 1095a
Band, heaven-born b., 508a
high aesthetic b., 766b
no soldier in gallant b., 769a
of angels, 1101a
of brothers, 245a
pilgrim b., 750b
playing somewhere, 868a
Bandersnatch, frumious B., 745a
Bandits, kingdoms destroyed by b., 379a
Bands, brass b. and barrel organs, 975a
dissolve political b., 470b
drew them with b. of love, 35b
end of life cancels b., 240a
her hands as b., 28a
iron b., 621a
loose the b. of Orion, 16a
pursue culture in b., 865b
Bandusian, O fount B., 122a
Bane of all genius, 568a
precious b., 343a
suspicion b. of good society, 466b
Baneful spirit of party, 461b
Banes, o'er his white b., 1088b
Bang, not with b. but whimper, 1003a
now animal is dead, 915a
Banish all the world, 239b
grief too great to b., 588a
pleasures b. pain, 397a
plump Jack, 239b

Banish, thief you cannot b., 1058a
think not king did b. thee, 226a
understanding from his mind, 86a
wisdom, 101b
with night we b. sorrow, 301b
Banished, alone a b. man, 1084a
fear cannot be b., 1015a
find moral in narrative b., 760b
for my willful crime b., 348b
yet true-born Englishman, 226b
Banishing for hours, 457a
Banishment, bitter bread of b., 227a
Banjo on my knee, 727b
Banjos, batter on your b., 948b
Bank and shoal of time, 282a
breathes upon b. of violets, 251a
broke b. at Monte Carlo, 821a
contemplate entangled b., 628a
First Supernatural B., 1009a
grass b. beyond, 729a
moonlight sleeps upon this b., 235a
waly up the b., 1088b
whereon wild thyme blows, 229b
Banker, Burglar B. Father, 734a
Bankers just like anybody, 1051b
schoolmates clergymen, 881a
Bankrupt of life, 368a
Banks, allegory on b. of Nile, 480b
and braes o' bonny Doon, 494a
Brignall b., 520b
o' Loch Lomond, 1099a
of Wabash far away, 905b
Tiber trembled underneath b., 253a
vast surplus in b., 545b
Banner, blood-red b. streams, 549b
over me was love, 29a
royal b. and all quality, 275a
song for our b., 600a
that b. in sky, 633a
torn but flying, 557a
with strange device, 621b
yet freedom yet thy b., 557a
Banners, all thy b. wave, 538a
confusion on thy b. wait, 441b
flout the sky, 281a
hang b. on outward walls, 286b
terrible as an army with b., 29b
unfurled o'er world, 655a
Banquet, behave in life as at b., 138b
hall deserted, 542b
partaken in anxiety, 76a
sated with b. of life, 113b
Banqueting upon borrowing, 38a
Banshee, memory comes like b., 830b
Baptism enslaved me, 830a
spirit streaming from b., 857a
Baptist's, John B. head in a charger, 42b
Baptizing in name of Father, 45a
Bar against tyranny resolute men, 703b-704a
back of b. in solo game, 933a
birth's invidious b., 650b
crossed the b., 655a
foul storm out, 883a
gold b. of heaven, 731a
harbor b. moaning, 690b
no moaning of b., 655a
politics we b., 768a
Bar, to b. as very young man, 767b
Barabbas a publisher, 563b
stock of B., 235a
was a robber, 49b
Barb in arrow of childhood, 832a
Barbara, name was B. Allen, 1088a
Barbarian Scythian bond nor free, 54b
weeping above dead, 749a
Barbarians, if superior man dwelt among b., 72a
Philistines populace, 715b
Barbaric omens, 995a
pearl and gold, 343a
yawp, 701a
Barbarism and despotism, 473b
destruction and b. victors, 979b
fanaticism to b. one step, 437a
fastnesses of ancient b., 720b
from b. to degeneration, 786b
my native land prey to b., 145a
theater flourish in b., 800a
Barbarous dissonance, 337a
in beauty stooks arise, 803a
multitude, 233a
triumph o'er her b. foes, 426b
woman more b. than man, 805a
Barber, imprudently married b., 442b
kept on shaving, 679b
Barbers, hide the haughty b., 1025b
Barbershop, lights burn low in b., 1025b
Bard, hear voice of the b., 488b
here dwelt, 420a
is envious of bard, 67b
old or modern b., 336b
whom none to praise, 510b
Bards, black and unknown b., 906b
eighth commandment not for b., 527a
have a share of honor, 66a
in fealty to Apollo, 579b
name me among lyric b., 120b
of old enjoyed in you, 486b
of passion, 583b
of rhyme free, 962b
Olympian b., 602b
saints heroes, 710b
sublime, 622a
Bare, back and side go b., 188b
Ben Bulben's head, 885a
bodkin, 262a
cupboard was b., 1096a
gift without giver b., 692b
Goya of the b. field, 1083a
imagination of feast, 226a
let little colt go b., 1098a
looked on Beauty b., 1023b
old men's heads b., 1017a
on b. earth he lies, 371b
poor b. forked animal, 278b
ruined choirs, 292b
to the buff, 824b
trees turn b., 1081b
Bare-bosomed night, 700a
Barefaced poverty drove me to verses, 124a
Barefoot boy, 626a
dance b. on wedding day, 219a
dervishes, 603b
him that makes shoes go b., 184b
Barère's, not read B. Memoirs, 596b
Bares, foeman b. steel tarantara, 766b
his horns above sleep, 1068b
Bargain catch cold and starve, 290b
in the way of b., 239b
necessity never good b., 421b
never better b. driven, 203b
Barge, Arthur from the b., 654a
drag the slow b., 459b
like burnished throne, 287b
Bark and bite, 396a
attendant sail, 410a
band of exiles moored b., 573b
bitter b. burning clove, 927b
cynic b., 602b
fatal and perfidious b., 338b
hark dogs do b., 1097b
if my b. sinks, 686a
is on the sea, 559b
let no dog b., 231b
moor b. with two anchors, 125a
off shot the specter b., 525a
puts from native bay, 232b
see they b. at me, 279a
star to every wandering b., 294a
watchdog's honest b., 560a
worse than bite, 325b
yond tall anchoring b., 279b
Barking, crowing of cocks and b. of dogs, 75a
Barkis is willin', 671a
Barks, Hylax b. in doorway, 116b
Nicean b. of yore, 641b
sail upstream, 4a
Barley, land of wheat and b., 10a
Barleycorn, inspiring bold John B., 495b
John B. got up again, 493b
Barmaids diviner than mermaids, 1051b
Barn, hay creaking to b., 1075a
sit in a b., 1095b
stack or the b. door, 334b
Barnaby, like B. Rudge, 692b
Barns, neither reap nor gather into b., 41a
Barometer, high and low b., 760a
sweeping around, 760a
Baron, Sir Leoline the b. rich, 524a
Barracks, single men in b., 873a
Barrage, chemical b. against life, 1061b
Barred on account of race, 1074a
recognize good but be b., 79b
Barrel, beat an empty b., 953a
do with b. of gold, 812b
of meal wasted not, 13a
organs, 975a
save them by b. load, 856b
Barrel-house kings, 952b
Barren, acre of b. ground, 296a
after summer b. winter, 214b
among b. crags, 646a
bosom starves birth, 439b
bride, 406b
buds of b. flowers, 775a
imagination cold and b., 452b
leave this b. spot, 538a
live a b. sister all your life, 228b
make b. our lives, 773b
small model of b. earth, 227b
superfluity of words, 385b
sword sung on b. heath, 488a
'tis all b., 438b
weep b. tears, 568b

Barrenest of mortals sentimentalist, 575b
Barrenness, nature in its b., 979b
Barricade, disputed b., 1009b
Barricades, Christs that die upon b., 838b
shall blare, 918a
Barrier between day and day, 515b
escaped b. of your teeth, 63a
of senses, 958b
Barriers against tyranny of political, 616b
Barroom floor, 797b
Gideon Bibles in b., 1018a
Barrow, crowbar hoe and b., 553a
Bars, contentions are like b. of a castle, 25a
nor iron b. a cage, 358b
Barter, government founded on b., 453a
that horn, 882b
Bartered through years, 1051a
Bartlett, quotations B. man got, 907a
Bartlett's Familiar Quotations, 920a
Barton, Martin B. and Fish, 972b
Barty, where ish dat b. now, 723b
Base, army would be b. rabble, 453b
authority from others' books, 221a
beetles o'er his b., 259b
contagious clouds, 238a
fall to the b. earth, 227a
first time caught off b., 1044a
fly from firm b., 520a
keep down b. in man, 653b
laws of servitude began, 367a
like the b. Indian, 276b
limps after in b. imitation, 226b
men being in love, 273b
of b. passions fear most accursed, 214b
sale of chapmen's tongues, 221b
scorning the b. degrees, 254a
small things made b. men proud, 215a
to what b. uses return, 266a
uttered nothing b., 651b
Baseball, chalk mark b. score, 797b
eternal importance like b., 986b
knowin' all about b., 895a
Baseless fabric of this vision, 297b
Basely, spend that shortness b., 240b
Baseness to write fair, 266a
we will smite, 899a
Baser, fellows of b. sort, 50a
Basest, our b. beggars, 277b
Bashful, maiden of b. fifteen, 481b
stream hath seen God, 354a
virgin's sidelong looks, 449a
young potato, 766b
Basic element in Constitution, 984a
hero of books labor, 895a
nature's b. structure, 1034a
power of universe, 982b
Basilisk is sure to kill, 402a
Basil-pot, steal my B., 580b
Basin, stare in b., 1059b
Basis of democratic state, 98b
structural b. established by brush, 148a
Basket, eggs in one b., 195a, 762a
watch that b., 762a
Basks at the fire, 335a
Bass, notes viola fiddles b., 505a
Bassarid, blatant B. of Boston, 776a
Bassoon, flute violin b., 652b
heard the loud b., 524b
Bastard, anesthesia b. substitute, 861b
beast brute b., 1068a
soft b. Latin, 559b
truth comes like b., 339b
Bat, black b. night, 652a
Casey at the b., 868a
ere b. hath flown, 284b
mind is like b., 1079a
that beats in caverns, 1079a
twinkle little b., 744a
weak-eyed b., 443b
wool of b. tongue of dog, 285a
Bataillons, formez vos b., 499a
Bate, nor b. one jot of heart, 341a
Bated breath and whispering humbleness, 232b
Bath, blood b., 977b
long enough without b., 1048a
sore labor's b., 283b
try to give dog b., 1051b
Bathe in fiery floods, 271b
Bathed in poem of sea, 829b
like eagles lately b., 240a
Bathing, caught Whigs b., 612a
large b. machine, 767b-768a
Bathroom, more benefit from b., 1035b
Bathrooms, well-equipped American b., 1035b
Baths, grand flights Sunday b., 956a
of all western stars, 646b
uplifting thoughts in b., 1035b
Baton, French soldier carries marshal's b., 505a
Bat's, on b. back I do fly, 297b
Bats, bawk of b., 968b
cast idols to moles and b., 30a
do b. eat cats, 743a
in the belfry, 865b
Battalions, God for big b., 357a
God with strongest b., 435a
sorrows come in b., 265a
Battening our flocks, 338a
Batter my heart, 308a
on your banjos, 948b
Battered caravanserai, 629b
cottage b. and decayed, 333a
few thousand b. books, 988b
Battering sandal, 803b
Battery, assault and b. of wind, 882b
Battle and the breeze, 537b
borne the b., 640b
bravest b. ever fought, 789b
Britain wins last b., 924a
call to b. and b. done, 836a
common perils of b., 752a
cry of freedom, 704b
day is past, 727a
delight of b., 646b
each b. sees other's face, 244a
far-flung b. line, 875a
first blow half the b., 450b
flags were furled, 647b
foremost in b. Mary Ambree, 1088a
France has lost b., 1016a
from b. and murder, 60b
harness like soldiers, 924b
Battle, he is in b. supreme, 80a
he that is in b. slain, 103a
is burning flower, 995a
is to strong, 804b
life a b. and sojourning, 141b
life of b. good, 865a
marriage field of b., 822a
nameless b. overseas, 899a
necessary to make people great, 977b
news of b. ringing, 674a
no b. ever won, 1039a
not to the strong, 28b, 465a
nothing except b. lost, 506a
of Britain, 921a
of first rank, 599a
of Waterloo won on fields, 506a
one b. or by degrees, 467a
or business, 680a
puts armor off b. done, 624b
rages loud and long, 537b
see b. from castle, 113a
see front o' b. lower, 496a
send to b. even if kick, 977b
sent English language into b., 919b
set Uriah in forefront of b., 12b
shout, 633a
sing tongue the glorious b., 158a
sir not to the strong, 465a
smelleth the b. afar off, 16b
so melancholy as b. won, 506a
they went forth to b., 992a
through b. through defeat, 701b
Troy walls famed in b., 118a
was on once more, 718b
who prepare himself to b., 52b
with my peers, 646b
witness I have fought b., 366a
Battled, dream of b. fields, 520a
Battlefield and patriot grave, 637b
happy warrior of political b., 916b
heart of man, 708a
is holy ground, 561b
met on great b., 639a
once more on b., 1020b
Battlements, entrance under my b., 281b
fate sits on dark b., 501a
frowning b., 636a
towers and b. it sees, 334b
Battle's magnificently stern array, 556a
no war or b. sound, 334a
when b. lost and won, 281a
Battles, fight our country's b., 1100a
fought his b. o'er again, 371b
he lives not long who b. immortals, 63a
long ago, 513a
not anxious about b., 996a
O God of b., 245a
sieges fortunes, 272b
transacted by mechanism, 577a
when someone b. hard, 63b
Bauble, pleased with b. still, 409a
shallow b. boats, 267b
Baudelaire foremost seer, 706b
sedulous ape to B., 824a
Bawd, call b. a b., 102b
now my old b. is dead, 885a
opportunity is great b., 421b
Bawds, clocks the tongues of b., 237b

Bawdy strings of elders, 955b
Bawk of bats, 968b
Bawn, bred en b. in brier patch, 814a
Bay, bark puts from native b., 232b
brothers call from b., 710b
China 'crost the b., 873b
deep-mouthed welcome, 560a
in the B. of Biscay O, 499b
like b. of Portugal, 250b
nightcap instead of b., 447a
no fetters in B. State, 625b
rather be dog and b. moon, 256a
reeking into Cadiz B., 663a
sings in boat on b., 648a
somebody bet on b., 727b
spreading himself like a green b. tree, 18b
State dialect, 692a
Bayed the whispering wind, 449a
Bayonets, by push of b., 435a
leave at point of b., 479b
throne of b., 859b
Bays burn deep and chafe, 774a
lingering b., 426b
no b. to crown it, 323b
Bazille, feigning lady by B., 1078b
Be, appear to b. and appear not to b., 95b
better not to b., 644b
bold, 200b
business of life is to b., 779b
he is or was or has to b., 418a
land that yet must b., 1051a
merciful to me a fool, 790b
near me when light low, 650a
noble, 691b
not the first, 403a
not to seem but b. best, 79a
not too bold, 200b
off depart, 110b
off or I'll kick you, 743b
poem should not mean but b., 1022a
powers that b., 51b
shalt b. what thou art promised, 281b
still and know that I am God, 19a
strong, 53a
such things to b., 650b
tell what and where b., 652b
the serpent under it, 282a
there ye may b. also, 49a
to b. or not to b., 261b
to b. what we are, 822b
to her virtues very kind, 387a
want to b. happy b., 684b
what care I for whom she b., 318b
what it is to be, 956b
what one is, 1048a
what we are, 822b
what we cannot b., 1080a
with us yet, 875b
Beach, across narrow b. we flit, 758b
along briny b., 745b
at Kitty Hawk, 1036a
fishermen that walk b., 279b
glass abraded by b., 721b
life like stroll on b., 681a
only pebble on b., 868a
rugged and without a b., 377b
up and down the b. we flit, 758b
walk upon the b., 1001a
Beach, warm sea-scented b., 663a
Beaches, fight on b., 921a
where it tosses, 1006a
Beacon, Clee to heaven b. burns, 852a
of the wise, 268a
Beacons from where Eternal are, 572b
of hope ye appear, 715b
of wise men, 725a
Beaded bubbles winking, 582b
Beadle on Boxin' Day, 669a
very b. to humorous sigh, 221b
Beadroll, Fame's eternal b., 200b
Beads and prayerbooks, 409a
couple o' guns and rosary b., 981a
green glass b., 953b
pictures rosaries pixes, 353b
tell b. in drops of rain, 620b
tell his b., 1084b
Beak, by enemy's b. gouged, 1083a
from out my heart, 643a
hunching wings and b., 1075a
in b. enough for week, 953b
Beaker, bring me b. of wine, 90b
O for a b., 582b
Be-all and end-all, 282a
Beam, cast b. out of own eye, 41a
in eye of new-married, 535a
in thine own eye, 41a
midday b., 340b
on starboard b. Charybdis, 234a
Beamish boy, 745a
Beams, all his b. full dazzling, 701b
and blazes in adversity, 550a
athwart the sea, 646a
bemocked sultry main, 525b
best not to see b. of sun, 77a
how far candle throws b., 235b
in sunny b. did glide, 486a
layeth the b. of his chambers, 21a
learn to bear b. of love, 487a
of wit on other souls, 369a
white moon b., 1012b
Bean, girl b. from boy b., 1052a
home of b. and cod, 858a
nine b. rows have, 879b
not too French French b., 766b
takes hair right off b., 1037a
Bean-fed horse beguile, 229a
Beans and brown bread, 831a
determined to know b., 683b
eat no b., 310b
full o' b., 611a
no b. in Almost Perfect State, 945b
Bear all cheerfully, 656a
all naked truths, 584b
and big b. too, 970a
and grin, 722b
any burden, 1072b
asses made to b. and you, 219a
beams of love, 487a
blazing tail, 955b
bonds that gall, 774b
brunt pay arrears, 666b
bush supposed a b., 230b
cannot b. mother's tears, 119b
care borne and yet must b., 568b
caves of ocean b., 440b
charmed life, 287a
clumsy-fingered b., 505a
cow and b. shall feed, 31a
exit pursued by a b., 295a
Bear false witness, 9a
find he can b. anything, 1039b
flying chariot, 459b
for which we b. to live, 409b
forever noise of these, 926b
fought B. before, 727a
his friend's infirmities, 256a
his mild yoke, 341a
his own burden, 54a
if I were a b., 970a
infirmities of weak, 51b
it that the opposed beware thee, 258b
like the Turk, 410b
melancholy as lugged b., 237b
more than he can b., 1039a
my tavern the Big B., 829b
never be b. on United States, 1103a
never could b. but did, 588b
not b. much reality, 1004b
not every soil can b. all, 117a
nothing he not fitted to b., 142b
nothing would it b., 1095b
of very little brain, 970a
one clings I'll b. it, 969a
pain to the b., 596b
pleasing punishment women b., 218a
punishment greater than I can b., 6a
results of own example, 129b
rugged Russian b., 285a
shade him till he can b., 487a
sing savageness out of b., 275b
sorrow hard to b., 665b
strengthen us to b., 711b
sweet as I could b., 927b
sword of heaven will b., 271b
that walks like man, 875a
them we can, 853b
they shall b. thee up, 20b
those ills we have, 262a
to be no more, 518a
too tender heart, 406a
up and steer right onward, 341a
vapor like b. or lion, 288b
virgin shall b. a son, 30b-31a
whatever you stuff men with they b., 684b
when you are anvil b., 324b
whips and scorns of time, 262a
who would fardels b., 262a
with all the faults of man, 300a
wounded spirit who can b., 25a
yoke in his youth, 34b
Bear-baiting, Puritan hated b., 596b
Beard, built nests in b., 672b
hath not offended king, 179a
his b. was grizzled, 258a
husband with b., 245b
icicle on Dutchman's b., 252b
lion in his den, 519b
long gray b., 524b
of formal cut, 249a
old man with b., 672b
plucks dead lions by b., 236a
plucks off my b., 261b
white b. decreasing leg, 241b
wrapped in b. and silence, 1041b
Bearded conspirators, 998a
like the pard, 249a
Beards, tarry until b. be grown, 12b
where b. wag all, 188a
Bearing birthrights proudly, 236a

Bearing burdens of government, 635a
on excellence of character, 98a
precious seed, 22b
seen him b. down on me, 969a
Bearings glint, 1043b
lays in application, 671a
Bears all its sons away, 397a
and lions growl, 396a
dancing dogs and b., 906a
each b. his own Hell, 119a
first born are shapeless, 133a
greatest names, 349b
his blushing honors, 298b
in itself causes of destruction, 435b
it out to edge of doom, 294a
sorrows with steadfast spirit, 67a
stamp of human condition, 190b
strongly it b. us, 526b
time b. away all things, 116b
Beast, a very gentle b., 230b
blond b., 805b
brute bastard, 1068a
call this b. to mind, 901b
civilization scarcely b., 905b
cocoa a vulgar b., 919a
cursed above every b., 6a
deem himself god or b., 408b
either a b. or god, 98a
every b. of the forest is mine, 19a
fist b. like a lion, 57b
fit night for man or b., 951b
fourth b. like a flying eagle, 57b
in view, 372a
like wild b. guards way, 489b
little better than b., 232a
making b. with two backs, 272b
man and bird and b., 526a
man neither angel nor b., 363b
mark or name of the b., 58b
maw-crammed b., 666a
more subtile than any b., 5b
multitude b. of many heads, 123a
no b. so fierce but knows pity, 216b
no more, 264b
of prey in aristocratic races, 805b
only b. in arena the crowd, 889b
only connect b. and monk, 951b
owest b. no hide, 278b
Pellinore followed questing b., 175a
people a many-headed b., 123a
people resemble wild b., 177b
righteous man regardeth the life of his b., 24a
second b. like a calf, 57b
serpent subtlest b., 347b
something you could hunt, 1068a
strangest b. ever he saw, 175a
that wants discourse of reason, 257b
third b. had a face as a man, 57b
what rough b., 882a
with many heads butts me, 289b
without money man b., 1089b
would act angel acts b., 363b
Beastie, tim'rous b., 492b
Beasties, long-leggety b., 1098b
Beastly, how b. bourgeois is, 986a
to the Germans, 1043a
Beast's, man's life cheap as b., 277b
Beasts, ape vilest of b., 107a
ask the b., 15a
coupling of b., 1005a
fly to wilderness, 100a
four b. had six wings, 57b
judgment fled to b., 255b
man lived with birds and b., 101a
nature teaches b. to know friends, 289b
of all wild b. preserve me from tyrant, 302b
of the forest creep forth, 21b
pair of very strange b., 250b
shall be at peace with thee, 14b
small and great b., 21b
transform ourselves into b., 274a
Beasts', not God's not b., 666a
Beat an empty barrel, 953a
Blake b. on wall, 885a
down baffling foes, 711b
downward b. thy wings, 113b
earth with unfettered foot, 121a
generation, 1080b
gold to airy thinness b., 306a
heart hear her and b., 652b
him when he sneezes, 743b
his breast, 524b
in Belgrave Square, 767b
me and hammer me, 948b
my people to pieces, 30a
on wall till Truth obeyed, 885a
so we b. on, 1036b
soul of enemy man, 987b
sound trumpet b. drums, 420b
sound trumpets b. drums, 371a
swords into plowshares, 30a
the bush, 182b, 318b
the Dutch, 1090b
the ground, 336b
they b. and Voice b., 856b
to win not b. weapons, 987b
Turk b. a Venetian, 276b
upon whorled ear, 802b
water they b., 287b
waves of science b. in vain, 705b
with fist instead of stick, 351b
you b. your pate, 407b
Beaten at all points, 90b
genius disdains b. path, 635a
poop was b. gold, 287b
till they know, 352b
with his own rod, 182a
yet today, 1050b
Beatific, enjoyed in vision b., 343a
Beating bird extending wings, 1066b
disastrous b. of wings, 905b
in void luminous wings, 717a
living thinking, 697b
of my own heart, 634b
Beatrice a light between truth and intellect, 161a
Beats about in caverns, 1079a
all lies you can invent, 490a
at clay-shuttered doors, 857a
back envious siege, 227a
light b. on throne, 653a
them on his anvil, 351b
upon high shore of world, 244b
with his blood, 649b
Beaumont, bid B. lie a little further, 303b
rare B., 319a
Beauteous bright creation, 152a
commands the b. files, 363a
dear b. death, 363a
evening calm and free, 512a
eye of heaven to garnish, 237a
idiot speaks, 1089b
kindness not b. looks, 219b
pearls in b. ladies' eyes, 221a
prove a b. flower, 224a
things for which we live, 719b
Beauties, in small proportions b. see, 304a
meaner b. of the night, 300b
not his own, 413b
unripened b. of north, 393b
Beautifier, rank great b., 601a
Beautiful a fairy's child, 581a
all b. and accessible, 173a
all b. drifts away, 881a
all b. sentiments in world, 695a
all once so b. is dead, 1010b
all things bright and b., 684b
always the b. answer, 1031a
and ineffectual angel, 717a
and therefore to be wooed, 214b
as other passions, 995a
as the sky, 701b
as words, 917b
be b. and be sad, 707a
beauty making b. old rhyme, 293b
beauty not good or aught but b., 990a
changes as forest, 1078b
childish but divinely b., 497b
dancing most b. art, 851a
death b. adventure, 700a
death of b. woman, 643b
dreamer, 728a
Evelyn Hope, 663b
evermore, 694a
face candid brow, 843b
find b. human soul, 475a
for spacious skies, 849a
from perceived harmony, 528a
how b. they are, 527a
how b. they stand, 573b
how b. they stood, 573b
innocent and b., 883b
joyous b. and free, 569a
life b. or reverse, 850b
most b. among gods, 67b
most b. lady, 914a
most b. most useless, 698b
most b. mouth in world, 416a
most b. thing is mysterious, 950a
nature's models b., 1034a
nothing b. makes complete sense, 1024b
nothing in house not b., 753a
nothing more b. than death, 700a
once I was b., 1082b
overmuch, 882a
palace B., 365b
passionate body, 773b
pea-green boat, 673a
poetry most b. mode, 713b
pussy you are, 673a
quarto page, 481a
question, 1031a
sacrifices of friendship b., 904a
scorn looks b., 252b
series of b. days, 479a
singing Oh how b., 877b

Beautiful, so various so b. so new, 715a
soup, 744b
Sredni Vashtar the B., 904a
swindles b. and simple, 863b
that war must be lost, 701b
thing raises man, 178a
things adorn world, 867b
this is b. country, 594b
three most b. things, 1102a
time of young love, 498a
too b. to live, 669b
true words are not b., 75a
uncut hair of graves, 700a
upon the mountains, 33a
what is b. is moral, 709b
what may be approved as b., 845b
when I was b., 187b
whole numbers, 1034a
wise and b., 710b
woman with one eye, 484b
women indisputably b. or ugly, 415b
wonderful world, 719a
words are not true, 75a
world too b. this year, 1023a
you are b. and faded, 931b
Beautifully blue, 532a, 561a
time grows b. dim, 992a
Beautify, to b. life give it object, 828a
Beauty adventure art, 861b
all that b. all that wealth, 440a
America not afraid of b., 1074b
and high degree, 1009b
and length of days, 773a
and virtue rarely together, 163a
and wisdom rarely conjoined, 133b
are you not enough, 982a
as b. not great star, 942a
as much b. as could die, 303a
as we feel it, 867a
barbarous in b. stooks, 803a
beholding b. with eye of mind, 93a
bereft of b., 219b
best of all we know, 801a
body's b. lives 955b
bought by judgment of eye, 221b
brute b. and valor, 803a
by b. and by fear, 509b
by b. made amends, 893a
calls, 384b
carves bow of b., 602b
clad in b. of thousand stars, 213b
cold and austere, 913a
come near your b. with nails, 214b
convenience comfort, 1104a
creation of b., 644b
crieth in attic, 755b
crowds me till I die, 738b
daily b. in his life, 276a
dead black chaos, 220a
definition of b., 528a
die for b., 603b
doth of itself persuade, 220a
draws with single hair, 404b
dreamed life b., 680a
ease and speed not give work b., 168b
elevation and b., 716b
everything order and b., 707a
exists in mind, 434b
extent of b. and power, 595a
Beauty fare thee well, 588a
fatal gift of b., 557a
first problem was b., 1081b
flattered upon b., 415b
for ashes, 33b
for confiding youth, 516b
fruits of life and b., 488b
gift of God, 97a
gift to b. common sense, 730a
give b. in the inward soul, 92b
good nature more amiable than b., 394b
grows familiar to lover, 393b
habit between us and b., 863a
half the b. I possess, 502b
harmony grace melody, 747b
has not been fathomed, 708a
Helen's b. in brow of Egypt, 230b
her b. and her chivalry, 555b
I died for b., 736a
ill layer-up of b., 245a
images of b., 93a
in all things, 586a
in art economy is b., 800a
in eye of beholder, 729a, 831b
in naked b. more adorned, 345b
in patterns of shadows, 992b
indescribable, 867a
invisible b., 944a
is a mystery, 986a
is everlasting, 997a
is there b. in Sodom, 708a
is there in truth no b., 323a
is truth, 583b
is vain, 27a
isle of b., 588a
keep back b., 803b
know b. as b., 73a
left b. on shore, 602a
light from her own b., 570a
little concerned with b., 786a
lives though lilies die, 980a
looked on B. bare, 1023b
loses b. in light of day, 993a
love b. truth we seek, 569b
love built on b., 307a
lust not after her b., 23b
makes b. because outlet, 945a
making beautiful old rhyme, 293b
mathematics supreme b., 913a
mercy have on me, 738b
momentary in mind, 955b
most poetical topic, 643b
must be truth, 584b
mystery of b., 878b
Nature's coin, 337b
nature's system a real b., 1034a
ne'er enjoys, 411b
neither heat limb nor b., 271a
no excellent b., 209b
no spring nor summer b., 307a
nonsense and b. close connections, 951b
not lip or eye b. call, 403a
notion of absolute b., 93a
of aged face, 963a
of good old cause, 512a
of great machine, 993b
of holiness, 18a
of inflections, 955b
of innuendoes, 955b
of minstrel's lyre, 906b
of own b. mind diseased, 557a
of the lilies, 690b
of true manliness, 740a
of world has edges, 975a
one's b. another's ugliness, 607a
Beauty, orators dumb when b. pleadeth, 220a
our eyes never see, 893b
own excuse for being, 602b
perception of b. moral, 681b
pierce like pain, 937a
pledge of conformity, 867a
power of b. I remember, 372a
power of Greek in b., 715b
principal b. in a building, 333b
provoketh thieves, 247b
rarest gift to b., 730a
renown which riches or b. confer, 115b
sat B. in my lap, 830a
say not of B., 990a
sense of pity b. pain, 843a
sex and b. inseparable, 986a
she walks in b., 558b
skin deep, 299b
sleep sleep b. bright, 488a
smother up his b., 238a
so ancient yet ever new, 147a
so long as b. shall be, 147b
sold for old man's gold, 903a
source of b. is in itself, 142a
stone to b. grew, 602a
sublimely pure, 913a
such b. as you master, 293b
such seems your b. still, 293b
sufficient end, 882a
take winds of March with b., 295b
teaches such b. as woman's eye, 222a
terrible and awful, 708a
terrible b. is born, 882a
that dost consecrate, 568a
that Medusa's head, 1022a
that must die, 584a
thing of b. joy, 580a
though injurious, 349b
thy b. is to me, 641b
till b. truth love one, 801b
'tisn't b. nor good talk, 876b
to mind shameful to heart b., 708a
too rich for use, 223a
took from who loved them, 914b
troubled by this b., 781a
truly blent, 251b
undiminished natural b., 1073b
unmask her b. to moon, 258a
use harms b., 870a
what b. is cannot be said, 867a
where b. has no ebb, 880a
where perhaps some b. lies, 335a
who walks with B., 992a
whole mystery of b., 878b
whose b. past change, 803a
will come unannounced, 607a
wit high birth, 269a
with him b. slain, 220a
withdraws mind from love of b., 71a
without extravagance, 89b
without grace, 608b
without vanity, 554b
witty b. a power, 731a
worship in b. of holiness, 18a
wrought out from within, 781a
your b. will wither, 188a
Beauty's, blazon of sweet b. best, 293b
breadth and length, 906a
but skin deep, 299b

Beauty's ensign yet is crimson, 225b
none of B. daughters, 559a
orient deep, 327a
parallels in b. brow, 292b
rose might never die, 291a
thy b. field, 291b
Beaux, where none are b., 434a
Beaver, on account of his b. hat, 673b
young Harry with b. on, 240a
Becalmed, ships b. at eve, 688b
Became, nothing b. him like leaving, 281b
Because, God not a "b.," 870a
I do not hope, 1003b
it is there, 876b
Beckon you to fraternize, 1060b
Beckoning shadows dire, 336b
what b. ghost, 405b
Beckons, Longing leans and b., 694b
Becks, nods and b., 334b
our minds to fellowship, 580b
Become, all that may b. a man, 282b
had b. what he could, 1056a
I have b. lost name, 1069a
ignorant man again, 956b
let each b. all capable of, 575a
man to behave toward government, 681a
not b. king's first minister, 924a
them with half so good grace, 270b
vilest things b. themselves, 287b
what capable of, 822b
Becomes, blessed youth b. as aged, 271a
nothing b. him ill, 221b
throned monarch better, 234b
Becoming, growing and a b., 716a
limit of b. mirth, 221b
present gone in b., 793b
Becoming-conscious, emotion source of b., 936b
Bed, a b. Clerk Saunders said, 1088b
and so to b., 375a, 962b
angels came to my b., 782a
angels guard my b., 396b
back to b. again, 947a
bad luck sits by b., 588b
be blest that I lie on, 357a
be in b. and sleep not, 1037a
book took him out of b., 310a
brimstone b., 533a
by night, 450a
by night on my b. I sought him, 29b
candle to light to b., 1093b
celestial b., 259b
creep into narrow b., 715a
desert sighs in b., 1059b
die in b., 810b, 992b
died in b., 753b
dread grave little as b., 377b
dull stale tired b., 277a
early to b. early to rise, 421b, 1033b
earth in earthy b., 652b
every b. is narrow, 1023b
every day got up and gone to b., 932a
for this huge birth, 354b
four angels to my b., 357a
get whole world out of b., 947a
go to b. by day, 823a
go to b. with lamb, 202b
Bed, goes to b. and does not pray, 323a
goes to b. by bell, 759b
gravity out of his b., 239a
has found out thy b., 489a
heaped for beloved's b., 572b
heart for my b. and board, 1075b
holy angels guard thy b., 396b
horn brought me from b., 578b
I in my b. again, 1084a
I their map lie flat on this b., 308a
in b. laugh in b. cry, 351a
in thy cold b., 321a
laid in b. majestical, 244b
let's to b. says Sleepyhead, 1094b
lie down in b. of sorrow, 351b
lie on Mother's b., 1076a
lies in his b. walks with me, 236b
lovers to b., 231a
made his own b. ere born, 354b
made his pendent b., 282a
make my b. in hell, 23a
make my b. soon, 1089a
manger for his b., 684b
marriage not b. of roses, 822a
mourn upon thy b., 774b
near approach b. may show, 351a
nicer to lie in b., 903a
O b. O delicious b., 592b
of daffodil sky, 652b
on his thorny green b., 552b
on my grave as now my b., 330b
one and all died in b., 753b
outcries call me from naked b., 204a
paid twenty-two percent, 522a
put them to b., 1095a
rode horses up to b., 914b
run into it as to lover's b., 288b
sate itself in celestial b., 259b
seldom die in b., 810b
should of stood in b., 1037b
sleep upon golden b., 884a
take up thy b., 45a
to b. go sober, 312b
toddle home die in b., 992b
warm weather in b., 388b
welcome to your gory b., 496a
went to b. with stockings on, 1096b
what torment not a marriage b., 308b
when I jump into my b., 823b
Zeus's b. of love, 85a
Bedamned, bedecked bediamonded b., 866b
Bedecked bediamonded bedamned, 866b
so b. ornate and gay, 349b
Bedevilment, man's b. and God's, 854a
Bedewed with liquid odors, 120b
Bedfellows, strange b., 297a, 733b
Bediamonded, bedecked b. bedamned, 866b
Bedlam, mad as B., 671b
Tom o' B., 277a
Bedroom eyes, 1060b
Bed's-feet, as to b. life is shrunk, 306a
Beds, bliss not b. of down, 322a
housewives in your b., 273a
make thee b. of roses, 212b
Beds, think of clean b., 992b
Bedtime, would it were b. Hal, 240b
Bee, brisk as a b., 429b
busy as a b., 202b
busy b. improve each hour, 396b
busy b. no time for sorrow, 487b
clover and one b., 739a
had stung it newly, 350b
how doth the busy b., 396b
laughing b. on stalk, 1082a
love in my bosom like a b., 204b
not good for swarm not good for b., 142b
partake as b. abstemiously, 737a
pedigree not concern b., 738b
preserved in amber, 135a
star that bringest home b., 538a
summer with flower and b., 574a
where the b. sucks, 297b
with honeyed thigh, 336a
Beech, sang beneath spreading b., 117b
Beechen green and shadows, 582a
spare the b. tree, 538a
Beeches drip in browns, 784b
Beef and captain's biscuits, 660b
give library to b. trust, 891b
great eater of b., 251a
meals of b. iron steel, 244a
pig had roast b., 1093b
roast b. of old England, 392b
stole piece of b., 1094a
without mustard, 802b
Beef-faced boys, 669b
Beehive's hum soothe ear, 500b
Bee-loud glade, 879b
Beelzebub, early morning B. arose, 567b
Been, it might have b., 626a
what has b. has b., 369b
who that hath ever b., 518a
Beer and skittles, 669a, 718a
chronicle small b., 273b
come my lad and drink b., 429a
corrodes copper, 760b
felony to drink small b., 215a
parson much bemused in b., 410a
questionable superfluity small b., 215a
root b. sold here, 764b
show vilely to desire small b., 215a
take you on trust for b., 831a
teetotaler, 836a
throw b. into Channel, 818a
Beersheba, Dan to B., 11b, 438b
Beery wenches, 807b
Bee's collected treasures, 442a
Bees black with gilt surcingles, 738b
excel the b. for government, 193a
for flies and hornets for bees, 179a
helmet now hive for b., 204b
honeyed words like b., 990b
if b. are few, 739a
innumerable b., 649b
intellectual life like b., 867a
many b. on single course, 978a
stirring birds on wing, 527b
swarm of b. and honey in the carcass, 11b
swarm of b. in May, 1087a

Bees, rob the Hybla b., 256a
Beethoven's Fifth sublime noise, 951b
Beetle booms adown glooms, 819a
nor death-moth, 584a
poor b. we tread upon, 271a
shard-borne b., 284b
wheels droning flight, 440a
winds sullen horn, 443b
Beetles, botany b. butterflies, 818a
in caves, 1064b
o'er his base, 259b
scarce so gross as b., 279b
Beeves, ten thousand b., 731a
Befall, may opposite b. me, 88b
whatever b. thee preordained, 143a
Befallen, that which hath b. thee, 36b
Befell, at forty-odd b., 591b
these that twice b., 739a
Befits proud birth, 81a
Befitting, bound as b. each, 703a
Before a joy proposed, 294b
all be as b. love, 663b
clearest vision of what is b., 89b
from behind and b., 531b
he is b. all things, 54b
not lost but gone b., 130a
old man looks b. and after, 626-63a
reaching forth unto things b., 54a
uniform nothin' much b., 873a
Beforehand, not think b. of his words, 100a
Befriend, good b. themselves, 83a
like sparks of fire b. thee, 320b
Beg alms of palsied eld, 271a
cannot b. for pardon, 1062a
cold comfort, 237b
death's pardon now, 1078b
delinquents for our life, 1077a
leave to subsist, 868b
often our own harms, 287b
penny by and by, 1010b
sleep under bridges b. and steal, 802a
they b. I give, 192a
too proud to b., 1100b
virtue of vice pardon b., 264b
Began best can't end worst, 667a
I am that which b., 775b
this universal frame b., 370a
twilight of things that b., 775b
Begat, fathers that b. us, 38b
someone someone else b., 929a
Beget, acquire and b. temperance, 262b
get and b., 817a
urge to b., 1083b
Begets, kindness b. kindness, 81a
love b. love, 1066a
Begetter, onlie b. of insuing sonnets, 291b
Beggar, absent-minded b., 875b
be not made a b., 38a
carried by angels, 47a
crawl at his side, 631a
in purple of emperors, 874a
is envious of beggar, 67b
King Cophetua loved b. maid, 223b
maid be queen, 648a
not a b. would accept, 738a
on foot, 885a
Beggar, set a b. on horseback, 215b
that I am, 261a
that is dumb, 199a
train anyone to be b. man, 949a
true b. true king, 455a
twice stood a b., 734a
upon horseback, 885a
Beggared all description, 287b
by strumpet wind, 233a
Beggarly Scotchman, 430a
weak and b. elements, 53b
when I was b. boy, 694a
Beggar's daughter of Bethnal Green, 1087b
Beggars are from Zeus, 65b
coming to town, 1097b
might ride, 366a
mounted run horse to death, 215b
our basest b., 277b
should be no choosers, 184a
when b. die, 254b
Beggary in love that can be reckoned, 287a
poverty is sister of b., 92a
Begged, living Homer b. bread, 301b
Begging, nor his seed b. bread, 18b
truth goes a-b., 179b
us to have self-pity, 1079b
Begin and cease, 714b
better never to b. than to stop, 152a
come back b. over, 926b
dare to be wise b., 123a
from Zeus let us b., 103b
get up b. again, 664a
hard thing's to b., 692b
in creating hard to b., 692b
in gladness, 511b
in sadness, 1075b
let it b. here, 455a
let us b., 1073a
liberty must b. at home, 1026a
must b. with single step, 74b
time to b. a new, 372a
to cease to be, 869b
winking Mary-buds b., 290b
with certainties end in doubts, 206b
with Jove I b., 116b
Beginnin, seed de b., 1039a
Beginning, always best in their b., 363a
and end of political education, 776b
art of b., 625a
as it was in the b., 59b
Aton the b. of life, 3b
bad b. makes bad ending, 85b
before b. of years, 773a
better is the end than the b., 28a
blessed latter end of Job more than b., 16b
each venture new b., 1005b
end and b., 1057a
end depends upon b., 131b
end of the b., 924a
fear of the Lord b. of wisdom, 21b
from bad b. great friendships, 109a
good b. a good end, 183b
Great B. produced emptiness, 110a
hard b. good ending, 183a
Beginning, hatred of bourgeois b. of wisdom, 709b
in my b. is my end, 1005a
in my end my b., 192b, 1006a
in the b. God created, 5a
in the b. was the Word, 47b
long choosing and b. late, 347b
look with favor on bold b., 117a
masterpieces not best at b., 907b
most important part, 94a
never ending still b., 371b
no vestige of a b., 446b
not even b. of end, 924a
of a feast, 240b
of desire, 956b
of the end, 484a, 924a
of time resemble end, 957a
of wisdom desire of discipline, 37a
of years, 775b
past b. of b., 888a
pleasure the b. and end, 103a
rid of folly b. of wisdom, 123a
stop revolution at b., 1048b
take fill at b. of cask, 67b
the b. and the end, 58b
to faint in light, 652b
to flee vice b. of virtue, 123a
told you from the b., 32b
true b. of our end, 230b
whole has b. middle and end, 99a
you are b. and end, 1049a
Beginnings and endings untidy, 893a
end to b. of wars, 974a
mighty things from small b. grow, 367a
out of small b., 319a
resist b., 129a
Begins, blossom by blossom spring b., 773a
charity b. at home, 108b
elections end slavery b., 463b
family history b. with me, 96a
in delight ends in wisdom, 929b
in dreams b. responsibility, 881a
law ends tyranny b., 372b
laws end tyranny b., 426a
life b. perpetually, 888b
life closed life b., 703a
one ends other b., 642b
pack when it b. to rain, 277b
when love b. to sicken, 256a
where West b., 914a
world's great age b., 570b
Begone dull Care, 1086b, 1087a
Begot, how b. how nourished, 233b
in ventricle of memory, 222a
monster b. upon itself, 275b
of nothing but vain fantasy, 223a
to whom related by whom b., 406a
when they b. me, 437a
Begotten born and dies, 882b
by despair, 360a
drops of dew, 16a
flowers b., 773a
not made, 60a
of his Father before all worlds, 60a
only b. Son, 48a
Beguile, bean-fed horse b., 229a
light of light b., 221a

Beguile many be beguiled by one, 275b
Satan that waiteth to b., 168a
the thing I am, 273b
with songs b. pilgrimage, 980a
you from grief, 640a
Beguiled, be b. by one, 275b
leisure of crew, 765b
serpent b. me, 6a
Beguiles, history of wound b. pain, 437b
Beguiling, smiling of Fortune b., 436b
Begun, end just where you b., 452a
kiss afresh as when we first b., 320b
not yet b. to fight, 476a
war has actually b., 465a
well b. is half done, 98b
what I was b. for, 1105a
who has b. has half done, 123a
Behave as we wish friends to behave, 97a
how men not historians b., 952a
how they b. in quarrel, 836a
how well I b., 852b
in life as at banquet, 138b
mannerly at table, 823a
why men b. like apes, 994b
Behavior of silk-sack clouds, 803a
put on good b., 561b
surfeit of our own b., 277a
Beheld, till I prince of love b., 486a
Behemoth, behold now b., 16b
Behind a dream, 294b
bit by him that comes b., 390a
forgetting those things b., 54a
from b. and before, 531b
get thee b. me, 43a
him lay gray Azores, 790a
leave not a rack b., 297b
less than 'arf o' that b., 873a
never gets left b., 867b
part my hair b., 1001a
those he leaves b., 722a
true of most we leave b., 688b
turn thee b. me, 13b
veil upon veil b., 742b
Behold a ladder, 7a
be what they b., 404b
for to b. world so wide, 874b
her judge for yourselves, 547a
home return who him b., 854a
human beings in underground den, 94b
I am vile, 16b
I come quickly, 58b
I do not give lectures, 700b
I will build me a nest, 796b
mad if they b. a cat, 234a
my head, 323b
now another providence, 319a
now behemoth, 16b
power to say B., 228b
rainbow in the sky, 511b
the child, 409a
the Lamb of God, 48a
the man, 49b
the upright, 18b
this dreamer cometh, 7b
thou mayest in me b., 292b
upon night's starred face, 581a
you again in dying, 824b
your God, 32b
Beholden, much b. to Machiavel, 207a
Beholder, beauty in eye of b., 729a, 831b
Beholders, strike awe into b., 389a
Beholding beauty with eye of mind, 93a
desire and dream, 843a
myself rosy red, 896a
them that walk therein, 3b
Beholds, swift mind b., 1023b
Behoove, icebergs b. the soul, 1068a
Behooves, hardly b. any to talk, 789b
Behove, requires for my b., 187a
Behoving and unbehoving, 618a
Be'ind, less than 'arf o' that b., 873a
Being, a b. as the sun, 3b
a little flesh a little breath, 141b
ABC of b., 956b
all things come from b., 74a
and happening, 1061a
applause of single human b., 433a
art has reason for b., 609a
beauty own excuse for b., 602b
chain of b., 609a
circle of potential b., 792b
civilized human b., 936b
contending against some b., 701b
ends of b., 618b
human b. portable plumbing, 1017b
if God were not necessary B., 366b
intellectual b., 343b
labor-house vast of b., 715b
let there always be b., 73a
lovely b. scarcely formed, 562a
move and have our b., 50a
not doing, 1066a
offered b. for it, 736a
place in chain of b., 609a
pleasing anxious b., 441a
receives reproach of b., 294a
source of b., 1056b
who of us b. what he is, 900a
Being's, my b. worth, 739a
Beings are honey of this Self, 62a
distances between human b., 938b
faith in human b., 1021a
human b. into machines, 687a
human b. living in den, 94b
millions of human b., 888b
noble happy human b., 698b
sentient b. doomed, 629a
three b. worthy respect, 707b
which compose nature, 479a
woman whitest of b., 993a
Beld, now your brow is b. John, 494b
Beldame, have a b. nigh, 104a
Belfry, bats in b., 865b
clock in b. strikes one, 747b
Belgium's capital gathered then, 555b
Belgrave, hearts beat in B. Square, 767b
Belial, sons of B., 342b
thus B. counseled, 343b
Belican, bill hold more than b., 953b
Belie all corners of world, 291a
state fact b. another, 605b
Belief, final b. in fiction, 956a
help create fact, 794a
Belief, illogical b. in improbable, 960b
not within prospect of b., 281a
ripened into faith, 516b
to believe in b., 857a
Beliefs, bombs shook men out of b., 888a
dead ideas and b., 729b
forsaken b., 713b
keep as many old b. as we can, 795a
less than chaff, 843b
more b. than can digest, 851a
Believe a lie, 491a
almost b. he could do it, 925b
also in me, 49a
an expert, 119b
as it is convenient let us b., 128b
attempted to b. Matilda, 902a
because it is impossible, 143b
courage not to b., 688a
deep in heart b., 1104b
didn't b. in Adam and Eve, 901b
don't b. no sich person, 670b
easier to b. than deny, 770b
her though I know she lies, 294b
I b. and take it, 189b
I b. I will, 900a
I b. in America, 1025a
I b. in God the Father, 6oa
I b. in the Holy Ghost, 6oa
if you b. clap hands, 858a
in freedom regardless of form, 957a
in God yearn for God, 869b
in United States of America, 895b
it or not, 1029b
know what he ought to b., 158b
leads you to b. a lie, 491a
Lord I b., 45b
man ready to b. what is told, 133b
me if all those endearing young charms, 542a
me my country 'tis of you, 1030b
me Saul, 947a
men b. what they wish, 112a
more firmly as reality more threatening, 965b
my own stories, 550b
ne'er b. do what you please, 490a
never b. God plays dice, 950b
no evil till evil's done, 359a
not b. in Santa Claus, 780b
not know what safely b., 788a
not your eyes, 684b
oft repeating they b. 'em, 387b
only possibilities, 330a
own thought genius, 605b
rather b. fables in legends, 208b
Robert who has tried it, 119b
sailors won't b. it, 521b
that which they desire, 367b
they half b. in it, 74a
we have only to b., 965b
we what we wish, 367b
what they least understand, 191b
wisdom to b. heart, 867a
with all my soul, 693a
woman or epitaph, 554b
ye b. in God, 49a

Believed, against hope b. in hope, 50b
always everywhere by all, 147b
because he b. in his God, 35a
everything in papers, 886a
I wept and I b., 503b
juggling fiends no more b., 287a
not seen yet b., 49b
to be b. because absurd, 143b
truth never understood and not b., 488a
what we least know, 190a
Believer, above all a b. in culture, 715b
Believers, half b. of casual creeds, 712a
take precautions against enemies, 149a
Believes, atheist half b. God, 399a
each b. his own, 402b
he who b. nothing, 471a
what each wishes he b., 99a
Believeth, he that b. shall live, 48b
liveth and b., 49a
neither b. that it is sound of the trumpet, 16b
whosoever b. in him, 48a
Believing, be not faithless but b., 49b
in old men's lies, 988a
to b. souls gives light, 214b
where cannot prove, 649b
Bell book and candle, 236b
book b. and candle, 175b
clear green b., 704a
curfew b. must ring tonight, 825b
ding dong b., 1093b
eats and goes to bed by b., 759b
fancy from flower b., 665a
foam b. no consequence, 713b
for whom the b. tolls, 308b
hear the surly sullen b., 292b
heart sound as b., 246a
in cowslip's b. I lie, 297b
invites me, 283a
merry as marriage b., 556a
middle b. trills out, 632b
sexton tolled b., 591b
silence that dreadful b., 273b
some cost passing b., 601a
strikes one, 399a
swung to and fro, 825b
the cat, 76a, 169b
tocsin the dinner b., 561b
tongue sounds as sullen b., 241a
twilight and evening b., 655a
very word like b., 583a
who will b. cat, 76a, 169b
Belle Aurore, 667b
dame sans merci, 581a
of old Natchez, 1051b
sois b. et sois triste, 707A
vain to be a b., 434a
Bellicose, newspapers querulous and b., 960a
Bellies and drags in wind, 882a
cold comfort to fill hungry b., 319a
fills their b., 73b
laughter out of dead b., 988a
Bellies', for b. sake creep, 338b
Bellman, fatal b., 283a
would cry crew reply, 746b
Bellow, in b. and uproar, 975a
Bellows full of angry wind, 882b
Bellows like sea combated by winds, 159b
Bells and bonfires, 463b
bells bells bells, 644a
brazen b., 644a
building with tower and b., 483a
cap and b., 692a
floating many b. down, 1031b
for those who die, 1028b
gives harness b. shake, 927b
I hear, 702a
in your parlors, 273a
knolled to church, 248b
loud alarum b., 644a
merits of B. and Fudges, 595b
music nighest heaven, 535a
noisy b. be dumb, 853a
of Old Bailey, 1093b
of Shoreditch, 1093b
of St. Clement's, 1093b
on her toes, 1095a
ring b. for new century, 937a
ring b. of heaven, 905b
ring O b., 702a
ring out wild b., 651a
ring out your b., 203b
silver b. cockleshells, 1093b
sound on Bredon, 853a
summoned by b., 1059a
sweet b. jangled, 262b
temple b. they say, 873b
Bells', to b. cheerful sound, 486b
Belly, eye bigger than b., 325b
fill his b. with east wind, 15a
God send thee good ale, 188b
hard to argue with b., 107a
has no ears, 107a
he who does not mind his b., 430b
if it is well with your b., 123b
increasing b., 241b
injured by hunger, 100b
Jonah was in the b. of the fish, 35b
justice in fair round b., 249a
like a heap of wheat, 29b
men's only God their b., 145a
no b. no bowels, 1009b
noise in the beast's b., 175a
rests on b. in mud, 1002a
secret life of b., 1069b
shoulder bum, 885a
spent under b., 313b
upon thy b. shalt thou go, 6a
wears his wit in his b., 268a
whose God is their b., 54b
Bellyful of fighting, 290b
Bellying, broad b. sails, 979a
Belong less to what flatters, 1057a
secret things b. unto the Lord, 10b
suffice for who b. to them, 701a
to Company G, 755a
to sacred literature, 1035a
to vanishing race, 1037b
Belongs, now he b. to ages, 677a
Beloved, ah my b. fill cup, 630a
creature that is b., 252a
escape me never b., 664a
from pole to pole, 525b
he giveth his b. sleep, 22b
let my b. come into his garden, 29b
liberty a b. discipline, 1067b
never be b. by men, 490a
of a king, 1088a
of Abraham Lincoln, 898b
our own b. home, 704b
Beloved Pan, 92b
perfection in b., 550b
physician, 54b
so is my b. among the sons, 29a
Son, 39b
this is my b., 29b
thought himself b., 882b
Beloved's, heaped for b. bed, 572b
I am my b., 30a
Below, down and away b., 710b
from above and b., 531b
joy to pass to world b., 118b
my thoughts remain b., 264a
no safety here b., 179b
slave spirit b., 991a
thy element's b., 277b
what we are here b., 907b
Belshazzar made a great feast, 35a
Belted, prince can make b. knight, 496a
you and flayed you, 873a
Belua multorum es capitum, 123a
Bemocked, beams b. sultry main, 525b
Bemused, parson much b. in beer, 410a
Ben Adhem's name led rest, 551b
Battle soldier bold, 591b
Bolt, 690a
Bulben's head, 885a
Jonson his best poetry, 302b
O rare B. Jonson, 302a
Bench, log hut with simple b., 741a
Bend, grass must b. when wind blows, 72a
I b. but do not break, 359a
if I cannot b. Heaven, 119b
low O dusky night, 758a
shall I b. low, 232a
soften rocks or b. oak, 392a
Bended, on b. arm doglike, 78b
Bendemeer's stream, 543a
Bending sickle's compass, 294a
to your wool, 187b
Bends, blue sky b. over all, 524a
gallant mast, 551a
though she b. him, 623a
to the grave, 449a
with remover to remove, 294a
Beneath, at once above b. around, 444a
rung battle shout, 633a
Benedick the married man, 245b
Benediction, face like a b., 194a
therefore and forever, 617b
Benefaction, calling to mind previous b., 88b
Benefactor, less to blame than b., 355b
Beneficence of grass, 748b
private b. inadequate, 857b
Beneficent, belief in b. power, 783a
zealous b. firm, 715b
Benefit, find man to b. kingdom, 99b
God made for b. of men, 366b
government for common b., 446a
he receives hope who recognizes b., 148b
human b. and enjoyment, 453a
if men stop work at sixty, 817b
no b. in gifts of bad man, 84a
of clergy, 909a
of ill, 294a
practical b. in failures, 725a

Benefit, trees to b. another generation, 107b
Way is b. others, 75b
written in water, 179a
Benefits, caution in refusing b., 374a
disable b. of your country, 250a
doubly b. who gives quickly, 125a
gratitude a desire for b., 356a
memory of b. fades, 81a
of scientific advances available, 982b
responsibilities and b., 1026a
water b. all things, 73b
Benevolence, beans and b., 611a
calls his trusting b., 448b
do violence to fashion b., 100a
is man's mind, 100b
not infused from without, 100b
peace a disposition for b., 373a
tranquil habitation of man, 100a
whether b. does good, 726b
Benevolent, heart b. and kind, 493b
people turn to b. rule, 100a
stormy patient, 1058a
Benighted, pore b. 'eathen, 873a
Benign indifference of universe, 1068b
is solitude, 510a
stars b., 854b
Benignant, inexorable irresistible b., 921b
information his hobby, 905b
Benison of hot water, 993b
to fall, 321a
Benjamin's, fell upon B. neck and wept, 7b
mess five times theirs, 7b
Bennet called us Quakers, 364a
Mrs. B. stirring fire, 533a
Bent, affection cannot hold b., 252a
as twig b. tree's inclined, 406b
bow cannot stand b., 195b
find out natural b., 94b
fool me to top of my b., 263b
goldenrod, 1004a
idly b. on him that enters next, 228a
man who has b. himself, 99b
not our b., 768a
thoughts downward b., 343a
to be b. is to become straight, 74a
Benumbs all his faculties, 429b
care's a canker that b., 769a
Be'old, for to b. world so wide, 874b
Bepainted, bepuffed b. too alas, 866b
Bequeath my soul to God, 209b
myself to dirt, 701a
us to no shore, 1043a
Bereaved, black as if b. of light, 486b
Bereavement, anguish of b., 640a
Bereft, muddy ill-seeming b. of beauty, 219b
Bergson you are a magician, 849b
Berkeley, Bishop B. said no matter, 561b
Berkshire, ferns by B. boulders, 1022b
Berlin, citizens of B., 1074a
Berliner, ich bin ein B., 1074a
Bermoothes, still-vexed B., 296a
Bermudas, remote B. ride, 360a
Berries harsh and crude, 338a
I come to pluck your b., 338a
sweet b. ripen in wilderness, 955a
two b. on one stem, 230a
Berry, could have made better b., 326a
Berth, death happened in b., 591b
Beseech, lighten our darkness we b., 60b
thee for all sorts of men, 60a
Walrus did b., 745b
ye in bowels of Christ, 912a
you in bowels of Christ, 328a
you of your pardon, 274b
Beset, being woman hard b., 990b
Besetting errors, 565a
Beside, leadeth me b. still waters, 17b
thou art b. thyself, 50b
whom no other, 4a
Besiege, forty winters b. thy brow, 291b
Besieged, by flatterers b., 411a
Besought with grievous supplication, 890a
Bespangling, dew b. herb and tree, 320b
Bess the landlord's daughter, 961b
Best, a little wise b. fools be, 305a
afflict the b., 439b
all b. though we doubt, 350a
all is for the b., 417a
always b. in beginning, 363a
and brightest come away, 573a
and worst of this is, 775b
are but shadows, 230b
beauty b. of all we know, 801a
began b. can't end worst, 667a
blazon of sweet beauty's b., 293b
butter, 744a
common-looking people b., 639b
country is at home, 447b
did it for the b., 856a
discretion b. part of valor, 241a
do b. I can, 641a
do your worst we our b., 923a
done his b. for his time, 498a
each thing in place b., 622b
forward b. foot, 237a
found her first and b., 874a
he gives the b., 427a
he made the b. of this, 496b
hope for the b., 522b
how much the b., 476b
is enemy of good, 417b
is good enough, 477b
is yet to be, 666a
known and said in world, 716a
known and thought in world, 713b
lack all conviction, 882a
last b. hope of earth, 638b
last commonly b., 310a
laughs b. who laughs last, 388a
man worst-natured muse, 382a
masterpieces not give b. at beginning, 907b
men molded of faults, 272a
men of few words b., 244a
men take b. they can get, 432b
minds of my generation, 1081b
Best, never lived is b., 883b
never to be born, 588b
no b. in kind but degree, 623a
no worse a husband than b., 287b
not expected to go true, 429a
not to be born, 77a, 1059b
not to seem but be b., 79a
of all God's works, 347b
of all patrons, 114b
of all ways, 542a
of me is diligence, 277a
of men that e'er wore earth, 301b
of possible worlds, 417a, 949b
of times worst of times, 672a
old friends are b., 207b
past and to come seem b., 242a
pianist doing his b., 839b
political community, 98b
second b. to go back quickly, 83a
second thoughts are b., 84b
seen the b. of our time, 277a
seller a gilded tomb, 878a
should rule who rule b., 98a
so much bad in b. of us, 789b
sometimes forget, 273b
stand and do the b., 103a
steed was the b., 519a
stolen sweets are b., 392b
Sunday's b., 533a
that is in one, 805b
things confused with ill, 568b
though the b. is bad, 103a
thought his who says it b., 609b
to forget, 668a
water is b., 79a
way of doing everything, 608b
way out is through, 926a
when b. a little worse than man, 232a
where b. like worst, 873b
wisest discreetest b., 347a
worst and b. inclined to snap, 990b
you get is even break, 962b
Bestia, simia turpissima b., 107a
Bestial semihuman and demonic, 936a
what remains is b., 273b
Best-laid schemes, 492b
Bestow, fee b. upon foul disease, 277a
goods to poor, 52b
Bestowed, favor well b., 395b
Bestowing, warmth of love's b., 751b
Bestows, where Jove b., 326b
Best-regulated families, 671b
Bestrid, his legs b. the ocean, 288b
Bestride the narrow world, 253b
Best's, second b. gay goodnight, 883b
Bet my money on bobtail nag, 727b
Beteem, not b. winds of heaven, 257b
Betelgueux, Aldebaran and B., 782b
Bethlehem, Christ born in B., 425b
come ye to B., 150a
Jesus was born in B., 39a
little town of B., 755a
slouches toward B., 882a
venite in B., 150a

Bethnal Green, 1087b
Bethumped with words, 236a
Betokened, red morn that b., 220a
Betray, all things b. thee, 856b
emptiness b., 411b
finds too late men b., 448b
Fortune flatters to b., 125b
Nature never did b., 509b
one of you b. me, 44b
tender happiness b., 515a
thee who betrayest Me, 856b
to promote commerce and not b. it, 376b
us in deepest consequence, 281a
Betrayed and baffled still, 771b
by false within, 730a
by fancy into metaphor, 540b
by his manners, 200b
guilt by silence b., 370b
mistress that b. man, 777b
veins b. our fear, 1064b
Betrayers of language, 988b
Betrayest, betray thee who b. Me, 856b
Betrays instead of serving, 452b
silence never b., 807a
Betsey and I are out, 808b
Better a little chiding, 267b
another and b. world, 499a
approve b. but follow worse, 129a
be ignorant than half know, 127a
be prepared for rage, 928a
boundless b. worse, 644b
broader lands b. days, 921b
by God she'd b., 656b
curse his b. angel, 276a
damned than not mentioned, 468b
dead than alive when work done, 704a
does it with b. grace, 251b
don't know where go b., 926b
envied than pitied, 86b
far far b. thing, 672a
feed brain with b. things, 918b
few are b. than their fathers, 65a
fifty years of Europe, 647b
for b. for worse, 61b
for being a little bad, 272a
for him a millstone, 47a
four things b. without, 1029a
freedom the chance to be b., 1069a
friends not be knowing, 1023b
from b. selves too long parted, 510a
getting b. and b., 844b
give place to b. men, 328a
go down dignified, 928b
go down on marrowbones, 880b
good b. made by ill, 208a
good laws lead to b., 436a
got the b. of himself, 197b
grow wiser and b., 367a
half a loaf, 184b
is a dinner of herbs, 24b
is a neighbor that is near, 26b
is a poor and wise child, 27b
is an handful with quietness, 27b
is life of a poor man, 38b
is little with the fear of the Lord, 24b
is the end of a thing, 28a
is thy love than wine, 29b
Better know useless things than nothing, 130b
known a b. day, 518a
last smile, 388a
late than never, 125a
living for more and more, 983b
loaves when heart joyous, 4b
make b. chairs or knives, 605a
make worse appear b. reason, 91a
man than I am Gunga Din, 873a
minds made b. by presence, 689a
my dear my b. half, 203b
nae b. than he should be, 493a
ne'er been born, 521a
Negroes are b. than we, 1039a
no b. than should be, 194b
no b. thing under the sun, 28b
not to be, 644b
one's own duty, 106a
part, 866b
part of valor, 241a
poverty in hand of God, 4b
punishment not make man b., 805b
seen b. days, 248b, 290b, 562b
selves, 510a
spared b. man, 241a
striving to b. oft mar, 277b
than stars or water, 953b
than the minting, 982a
than the vintage of Abiezer, 11a
that thou not vow, 28a
the day better the deed, 313b
three hours too soon, 267a
to be fool than dead, 822b
to be lowly born, 298a
to be vile than vile esteemed, 294a
to bow than break, 183b
to die on feet than live on knees, 943a
to dwell in a corner, 25b
to go to house of mourning, 28a
to have loved and lost, 650a
to incur loss, 105b
to know some questions, 1033b
to light one candle, 981b
to live alone, 80b
to live one day of energy, 80a
to marry than burn, 52a
which is b. God only knows, 93a
women of b. class, 866b
word b. than gift, 38a
world than this, 247a
world's in birth, 680a
Bettered, better b. expectation, 245b
Betters what is done, 295b
Between acting of dreadful thing, 254a
dark and daylight, 623b
how long halt ye b. two opinions, 13a
idea and reality, 1003a
Lord watch b. me and thee, 7a-b
motion and act, 1003a
no hate lost b. us, 314a
strife b. me and thee, 6b
Betwixt stirrup and ground, 197b
Beulah peel me a grape, 1029b
Bevy of fair women, 348a
Bewail, acknowledge and b. our sins, 61a
Beware, all should cry B., 524a
brothers and sisters b., 877a
fury of a patient man, 368b
Hieronymo b., 204a
ides of March, 253a
Jabberwock, 745a
jubjub bird, 745a
let buyer b., 150a
man of one book, 158b
Mother Mildew, 1065a
my fangs, 234a
my lord of jealousy, 274a
of desperate steps, 459a
of dog, 150a
of enterprises that require new clothes, 682b
of entrance to quarrel, 258b
of false prophets, 41b
of judging by appearances, 359b
of rashness, 638b
the middle mind, 990b
when thinker loose, 607a
Beweep my outcast state, 291b
Bewildered in maze of schools, 402b
people, 1016a
Bewitch, more b. me than when art, 320a
prosperity doth b. men, 315a
Bewitching, love brings b. grace, 84b
wine, 66b
Bewrayed by his manners, 200b
Bewrayeth, thy speech b. thee, 44b
Bewrays, our style b. us, 310a
Beyond, a lie in world b., 190b
Alps lies Italy, 125a
far b. my depth, 298b
is there anything b., 993b
this nothing but sandy deserts, 136a
to go b. is wrong, 72a
utmost bound of thought, 646b
Bezzle increases rapidly, 1063a
inventory called b., 1062b
Bias, assays of b., 260a
Commodity b. of the world, 236a
strongest b. rules, 402b
Biased reporting, 1020b
with compassion or favor, 351a
Bibendum, nunc est b., 121a
Bibi-mus vivi-mus oremus, 444b
Bible and a drum, 868b
both read the B., 491a
breeches B., 5b
early familiarity with B., 850b
English B., 595a
literature not dogma, 867b
paintings the B. of laity, 155a
pessimistic utterances in B., 794a
study but litel on B., 166b
text of B. symbol, 850a
this B. for government by people, 163b
Bible-black, starless and b., 1071a
Biblical, Homeric or B. canticles, 703b
Bibliobibuli read too much, 961a
Bicker down a valley, 652a
Bickering brattle, 492b
Bickerings, such b. to recount, 350a
Bicycle built for two, 885b

Bicycle mechanics from Dayton, 1036a
Bid, come between b. us part, 420a
farewell to every fear, 397a
gave thee life b. thee feed, 486b
me discourse, 219b
me Good morning, 470a
me to live, 319b
not serve God if devil b., 272a
shall I b. her go, 1084b
soul of Orpheus sing, 336a
them wash their faces, 289b
time return, 227a
you a welcome adoo, 750b
you top o' the mornin', 812a
Bidding, thousands at his b. speed, 341a
Bide by the buff and the blue, 496b
Bides, weary warld nobody b. in, 857b
Bids, do what manhood b., 707b
expectation rise, 447a
it break, 285b
it come to heel, 1000a
remembrance rise, 447a
Bier, murdered Lincoln's b., 680b
Big big D, 766a
Brother watching you, 1053b
bushy eyebrows, 878a
business give square deal, 848b
butter-and-egg man, 980a
carry b. stick, 847b
city of b. shoulders, 948a
lie, 1012a
monstrous b. river, 761b
my tavern the B. Bear, 829b
round childish hand, 1057b
sleep, 1000a
stealin' makes you emperor, 1009a
this too would become b., 67b
words always punished, 82b
Big-boned and hardy-handsome, 803a
Bigger, eye b. than belly, 325b
no b. than agate stone, 223a
seems no b. than his head, 279b
Biggest dog has been pup, 790a
fish got away, 820a
Bigness, world in b. as star, 344a
Bigotry, gives b. no sanction, 461b
Big-Sea-Water, shining B., 623a
Bile, sentences that stir b., 856a
Bill, as if God wrote b., 603b
cool dew in b., 626b
fellers call me B., 821a
hold more than belican, 953b
larger b. for darker ill, 686a
Roaring B. who killed him, 902b
tax relief b., 973a
unpaid b. Despair, 573a
Bill of Rights, absolutes in B., 991b
guarantee of freedom, 983b
into suicide pact, 1021b
landmarks in B., 1037b
take B. for granted, 983b
Billabong, camped by b., 869a
Billboard lovely as tree, 1051b
Billboards, unless b. fall, 1051b
Billee, youngest little B., 661a
Billet, bullet has its b., 383a, 522a
Billiard, elliptical b. balls, 768b
Billions, chained for b. of years, 1008b
Billow, what a b. be, 737b
Billows, rocked to sleep between b., 696a
smooth and bright, 745b
swelling and limitless b., 526b
thy b. far and near, 558a
Bill's, Buffalo B. defunct, 1030a
Bills of rights, 446a
Billy in one of new sashes, 930b
Billy-boil, waited for b., 869a
Bind another to its delight, 489a
arm b. restless wave, 726a
fast b. fast find, 182b
in body and in soul b., 518b
much found I could not b., 950a
on thy sandals, 772b
safe b. safe find, 182b
shall my joyful temples b., 332b
the sweet influences of Pleiades, 16a
them heart and brow, 807a
us in time, 1043a
up my wounds, 217b
up nation's wounds, 640b
Binding Nature fast in fate, 412b
Binds brave of all earth, 865a
he who b. to himself a joy, 488b
so dear a head, 571a
vow b. too strictly, 653b
Binnorie, milldams o' B., 1088b
Biographers, Boswell first of b., 429b
reviewers would have been b., 528a
Biographies clothes and buttons, 764a
geniuses shortest b., 608a
history innumerable b., 577a
Biography, heroic poem a b., 575b
history of world b., 577a
like big game hunting, 1011b
no history only b., 605b
of man cannot be written, 764a
ready morning after demise, 678b
recognized sport, 1011b
written by acute enemy, 813a
Biological, is war b. necessity, 980b
not expressing b. characteristics, 980b
warfare, 1015a
Biologically, idle b. speaking, 1023b
Biped, divide b. class, 96b
Birch most shy ladylike, 692a
Tom B. brisk as a bee, 429b
twig for castigation, 879a
Birches, swinger of b., 926b
Bird, a very few a b. or two, 734b
as b. endearment tries, 449b
Attic b., 348b
beat bush another take b., 182b
beating b. extending wings, 1066b
change me to winged b., 84b
crop-full b., 666a
cuckoo shall I call thee b., 514a
day after day b. flies, 626b
Dinkey B. goes singing, 820b
divine b. of Zeus, 79a
drink to the b., 900a
flee as a b., 17a
flies out, 1066b
Bird, forgets dying b., 467b
form is cage and sense b., 782a
foul b. that filleth own nest, 176a
guides me and b., 661a
half angel half b., 667a
hath made his pendent bed, 282a
heard b. at dawn, 974b
heart like singing b., 739b
here and there b. or butterfly, 927a
if men like wise b., 810a
immortal b., 583a
in gilded cage, 903a
in hand worth two in bush, 137a
is in the sky, 364b
is on the wing, 629a
it was carol of b., 559a
Jubjub b., 745a
let no b. call, 1023a
like b. on wing, 849b
live like stoic b., 990a
loaf to every b., 736b
man and b. and beast, 526a
merged like the b., 1065b
music, 1042b
night's sweet b., 572a
no b. but invisible thing, 514a
no b. soars too high, 487b
no further than wanton's b., 224a
O comfortable b., 580b
of bad moral character, 423a
of dawning, 257a
of night did sit, 254a
of wonder dies, 299b
or devil, 643a
pinnace like fluttered b., 654b
propitiatory b., 1057a
rare b. on earth, 139a
rise up at the voice of the b., 29a
said b. in musical voice, 1046b
shall carry the voice, 28b
silence with waking b., 652b
small hot b., 820b
soft-sigh me home, 1064b
soul of grandam inhabit b., 234a
spray b. clung to, 664a
stamped foot, 735b
swift as b. or thought, 65b
that shunnest noise of folly, 335b
this her solemn b., 345b
thou never wert, 570b
thou warbling b., 494a
to nest from wandering, 854a
to others flew, 318b
turkey a more respectable b., 423a
with b. the abiding leaf, 1066b
wonderful b. is pelican, 953b
Birdcage, like summer b. in garden, 191a
Birdless silence, 1080b
Bird's, consciousness like b. life, 793a
sweet b. throat, 248a
Birds, all the tribes of b. sang, 156b
babes and sages, 656a
bees stirring b. on wing, 527b
began to sing, 1094b
blossoms b. and bowers, 319b
chant ye little b., 494a
charm of earliest b., 345b

Birds, clouds stars b., 917b
days when b. come back, 734b
eagle suffers little b. to sing, 218b
fear b. of prey, 270b
flowers fruits and many b., 172a
flowing with b., 1066a
fly to calico tree, 673b
if b. confabulate or no, 459b
in little nests agree, 396b
in the trees, 882b
kinds of knowledge, 96a
knew stars flowers b., 909a
leaves snows, 1057a
little b. that fly, 398a
man lived with b. and beasts, 101a
melodious b. sing madrigals, 212b
million golden b., 830a
mind an aviary of b., 96a
morning b. mad with glee, 758a
named b. without gun, 603a
no b. happy as we, 674a
no b. in last year's nest, 197b
no b. sing, 581a
not know too much about b., 703b
not only fine feathers make fine b., 76a
of a feather, 311b
of air have nests, 41b
other men catch b., 182b
our lists of b., 1076b
pretty b. do sing, 300b
silent in forest, 479a
sing like b. i' the cage, 280a
singing b. sweet, 906b
sit brooding in snow, 223a
spring unheralded by b., 1061b
still hopping on tree, 823a
their trackless way, 661a
these are days b. come back, 734b
time of the singing of b., 29b
trees flowers watercraft, 703b
unperplexed like migratory b., 938b
warble sweet in springtime, 828b
we are nest of singing b., 429b
when b. do sing, 250b
when small b. sighed, 1065b
where late sweet b. sang, 292b
white b. flying after, 947a
wild b. rounding hill, 1078b
without despair to get in, 190b
Birds', wind full of b. cries, 947a
Birdsong at morning, 824b
Birnam wood to Dunsinane, 285b, 953a
Birth and copulation and death, 1004a
Angel that presided o'er b., 490b
as if b. sundered, 681b
bed for this huge b., 354b
befits proud b., 81a
begins to die from b., 435b
better world's in b., 680a
between b. and dying, 1004a
boasts his b., 563a
border nor breed nor b., 872b
certain is b. for the dead, 106a
day of one's b., 28a
death borders upon our b., 309b
dew of thy b., 200a
Birth, distinction of b. or fortune, 504b
dream that is coming to b., 807b
easing savior's b., 1055a
embraves this morn, 354b
false idol or noble true b., 95b
famous by their b., 226b
fashion b. intellect, 721a
from b. to age eighteen, 984a
frowned not on humble b., 441a
grievous burden was thy b., 217b
high b. vigor of bone, 269a
honor land of b., 821b
land of b. we pledge, 877a
land that gave you b., 865a
life and death, 381b
mourned at b. not death, 414b
my love of b. as rare, 360a
new b. of freedom, 639a
no cure for b., 867b
of ancient race by b., 368b
of morning dew, 200a
rejoice at b., 762a
repeats story of her b., 393a
rising b. rate, 1061b
Saviour's b. celebrated, 257a
sleep and a forgetting, 513b
starves her generous b., 439b
sunshine a glorious b., 513a
their b. weeping, 315a
training rather than b., 379a
Birthday of my life, 739b
Birthplace of valor, 494b
sell picturs of b., 751a
Birthright, Esau sold his b., 7a
Birthrights, bearing b. proudly, 236a
Birth's invidious bar, 650b
Births, joyful b., 245a
latent b. of vowels, 830a
Birth-strangled babe, 285a
Bis dat qui cito dat, 150a
Biscay, in the Bay of B. O, 499b
Biscuits, beef and captain's b., 660b
Bishop, all at once to b. they go, 532a
church without b., 591a
hypocrisy of b., 1091b
Bit babies in cradles, 662b
by him that comes behind, 390a
dogs have a b., 1093a
hair of dog that b. us, 184b
haven't changed a b., 1054a
I b. my arm sucked blood, 525a
though he had b. me, 280a
went mad and b. the man, 448b
Bitch, deciding not to be b., 1044a
gone in the teeth, 988b
son of mongrel b., 277b
toothless mastiff b., 524a
Bitch-goddess Success, 792b
Bite, bark and b., 396a
bark worse than b., 325b
dead man cannot b., 112a
dog prosperous will not b., 762b
hand that fed them, 455a
jaws that b., 745a
man recovered of the b., 448b
smaller still to b. 'em, 390a
sorrow hath less power to b., 226a
this fish will b., 246a
Bites, air b. shrewdly, 259a
Biteth like a serpent, 26a
Biting, eager soul b. for anger, 333b
Bitter all utterly things sweet, 1031b
all we know in love b., 1010b
as coloquintida, 273a
as wormwood, 23b
bark and burning clove, 927b
bones, 1057a
bread of banishment, 227a
chill it was, 581b
do it with b. look, 840b
every b. thing is sweet, 26b
feel by turns b. change, 344a
found Beauty b., 830a
from fountain wells up b. taste, 114a
groan of martyr's woe, 490a
if life b. pardon, 776a
it is in Fate, 947b
joy hear wings, 1042b
laugh my b. laugh, 632b
love b. with treason, 774a
make oppression b., 261b
more b. than death, 28a
mortals make earth b., 577a
most b. is scornful jest, 426b
nailed on b. cross, 237b
news to hear, 719b
no b. springs, 877a
O b. ending, 968b
of it and the sweet, 889b
old and b. of tongue, 880a
old law sad not b., 941b
peaches, 380a
read in the b. letter, 272b
shed b. tear, 745b
some b. o'er flowers, 555a
sweet and b. fancy, 250b
things conduce to sweet, 1080a
'tis b. cold, 256b
to have known love, 774a
to look into happiness, 250b
truth always b., 145a
vintage of race problem, 998a
Whig or Tory sour, 389b
Bitterest, this lot is b., 79b
Bitterness, by convention b., 88a
gall of b., 49b
heart knoweth his own b., 24a-b
mingles sweet b. with her cares, 115a
of life, 747a
of my soul, 32b
of things, 517a
rose's scent b., 856a
Bitterns, London habitation of b., 595b
Bitters, mawkishness and b., 580a
Bivouac of the dead, 704b
Bizarre world of cards, 1019a
Bizziness, gang about b., 508a
Blabbing eastern scout, 336b
gaudy b. and remorseful day, 215a
Blabs, when my tongue b., 251a
Black A white E red I, 830a
already with blood, 827b
and midnight hags, 285a
and unknown bards, 906b
and white not blue, 1075b
as hell, 294b
as if bereaved of light, 486b
as our loss, 998b
as pit from pole to pole, 816a
as the devil, 483b
as they might be, 1088b
bat night flown, 652a
black's not so b., 506b

Black, burn out to b., 853b
burned b. with sun, 1022b
but comely, 29a
by morning storms, 534a
creeping through the b., 953a
devil damn thee b., 286a
drop of b. blood, 1051a
eyes and lemonade, 542b
fat b. bucks, 952b
from b. to red turn, 353a
Hecate's summons, 284b
hump b. and blue, 876a
hung be heavens with b., 214a
I am b. but O my soul is white, 486b
in B. Mud kingfisher, 1075a
let the devil wear b., 263a
little b. sheep, 873b
long b. land, 663a
love of children whether b. or not, 1039a
men are pearls, 221a
men fought on Coromandel, 596a
more b. than ashbuds, 646a
my b. hen, 1096b
night's b. arch, 495b
no b. raiment when I am gone, 107a
Old B. Joe, 727b
pall of nothing, 1022a
piano appassionato, 985b
played b. or white, 597a
portent of atomic age, 901a
pot calls kettle b., 197a
powerful, 1051a
ram tupping your ewe, 272a
rank and file, 752a
secret b. midnight hags, 285a
shawl hides her body, 981a
since b. womb held, 1069a
spirits and white, 314a
spot to keep concealed, 729a
suit of ancient b., 953a
suits of solemn b., 257b
swan rare bird, 139a
these b. bodies, 487a
thou readest b., 491a
we b. and they white, 1067a
wet b. bough, 987b
white not neutralize b., 667a
who art b. as hell, 294b
Widow death, 1075a
wings one b. other white, 349b
wires grow on her head, 294b
with gilt surcingles, 738b
years like great b. oxen, 879b
yellow b. pale hectic red, 569b
Blackamoor, as if sun b., 955b
Blackberries, reasons as plenty as b., 239a
sit round it pluck b., 619a
Blackbird snipped off nose, 1095a
than b. 'tis to whistle, 352a
whistling or just after, 955b
Blackbirds, four and twenty b., 1094b
sitting on a hill, 1098b
Blackens every blot, 653a
skuttle fish b. water, 395a
Blackest, Cerberus and b. midnight, 334b
perfect through b. air, 1079a
Black-eyed, landlord's b. daughter, 961b
Blackguard whose faulty vision, 791b
Blackguards both, 561a
Hitlerite b., 954b
Blackness, faces as b. of a kettle, 35b
faces all gather b., 35b
in sudden b. the pall, 1022a
of darkness, 57a
of death, 113b
Black-purple, in gloom b., 918b
Black's not so black, 506b
Blacks, enemies of persecuted b., 615b
Black-sailed unfamiliar, 1080b
Bladder, blows man up like a b., 239a
Bladders, boys that swim on b., 298b
of philosophy, 382b
Blade, destroy b. of grass, 917b
first b. then ear, 45a
grasp by b. or handle, 694b
knife without a b., 470a
of grass, 311a
steel not alone for b., 677a
trenchant b. Toledo trusty, 352b
vorpal b., 745a
Blade's, grass b. no easier than oak, 692b
Blades to Meg and Molly dear, 749b
two b. of grass grow, 389b
which b. bears better temper, 214a
Blade-straight, steel-true and b., 824b
Blaine marched down halls, 749a
Blaize, lament for Madame B., 447a
Blake, dance with William B., 1066b
William B. beat on wall, 885a
Blame, alike reserved to b., 411a
bloody full of b., 294a
needless to b. things past, 71a
neither is most to b., 775b
no dispraise or b., 350a
no reason to b. Trojans, 63a
or b. it too much, 451a
poor wot gets b., 1103a
praise at morning b. at night, 403b
praise nor b. writings, 403b
praise or b. momentary, 585a
praise or b. too far, 929a
readers share b., 855b
secret thoughts without b., 318a
take some iv th' b. oursilves, 891b
ungrateful man less to b., 355b
yet not afraid to b., 404a
Blamed living man, 715a
Blameless life, 652b
vestal's lot, 405b
Blameworthy, least b. was Confucius, 455b
the other strife is b., 67b
Blaming, always b. circumstances, 836a
mortals are b. the gods, 65a
Blanch, Tray B. and Sweetheart, 279a
without owner's crime, 517a
Blanching, under b. mays, 854b
Bland as a Jesuit, 815b
childlike and b., 769b
cruel composed b., 715a
Blandishing persuasion, 64a
Blandishments not fascinate us, 475a
Blank, a b. my lord, 252a
Blank, bumbast out b. verse, 206a
our b. in bliss to fill, 734a
pain has element of b., 736b
surveying a b., 977a
universal b., 344b
Blanket of the dark, 282a
old woman tossed in b., 1095b
sleeping is a wool b., 92a
Blankets, rough male kiss of b., 993b
Blare, barricades b., 918a
of bugles ruffle of drums, 866a
Blasphemies, great truths begin as b., 837b
Blasphemy, in soldier is flat b., 271a
Mass the greatest b., 179b
middle-class b., 837b
Blast, contrary b. proclaims, 349b
drives wicked spirits, 159b-160a
midnight b., 562a
of no b. he died, 367b
of war blows in our ears, 243b
one b. upon bugle horn, 520a
spread wings on b., 559a
stormy b., 396b
striding the b., 282b
Blast-beruffled plume, 783b
Blasted with antiquity, 241b
with excess of light, 441b
with the east wind, 7b
Blastments, contagious b. imminent, 258b
Blasts, hollow b. of wind, 401a
newborn infant's tear, 489b
night b. cold, 918b
roots of trees, 1070a
sunk to silence, 105a
Blatant Bassarid of Boston, 776a
land, 652a
Blaw, Sherard B. the dramatist, 904a
up an' gie them a b., 502a
wind sall b., 1088b
Blaze, burst out into sudden b., 338b
dark amid b. of noon, 349a
heavens b. forth, 254b
the sapphire b., 441b
Blazing evidence of immortality, 605a
heaven b. into head, 884b
no more b. hearth, 440a
potentates b. in the heavens, 78b
tail, 955b
Blazon of sweet beauty's best, 293b
Blazoning, quirks of b. pens, 273a
Bleached, driftwood b. and dry, 758b
Bleak December, 642b
in b. midwinter frosty wind, 740a
Bleakness, country of b., 632a
Bleat the one at the other, 295a
Bleats articulate monotony, 51a
Bled, buried Caesar b., 629b
in freedom's cause, 508a
Scots wha hae wi' Wallace b., 496a
Bleed awhile, 1087b
carcasses b. at sight of murderer, 169a
heart begins to b., 1092a
I fall upon thorns I b., 569b
if you prick us do we not b., 233b

Bleed my bones, 1066b
Bleeding brow of labor, 858b
from Roman rods, 459a
piece of earth, 255a
purple testament of b. war, 227b
Blemish, Christianity immortal b., 806a
evidence of industry b., 754a
formed without b., 70b
lamb shall be without b., 8a
Blent, beauty truly b., 251b
Bless, except thou b. me, 7b
God b. Prince of Wales, 589b
God b. the Pretender, 414b
God b. us every one, 671a
God b. you, 1098b
God b. you my dear, 434a
good-bye God b. you, 820a
hand that gave blow, 369a
her when she is riggish, 287b
his name, 21a
hold angel until he b. thee, 421a
house from wikked wight, 167b
I b. God in libraries, 444b
Lord b. and keep thee, 9b
man who invented sleep, 680a
squire and relations, 671a
thee Bottom, 230a
them that curse you, 40b
turf that wraps clay, 443a
work and b. day, 675b
ye the Lord, 39a
ye who now b. poor, 687b
Blessed Abbot of Aberbrothok, 532b
abodes, 406a, 408a
all generations call me b., 45b
always to be b., 408a
are the dead, 58b
are the forgetful, 805b
are the meek, 40a
are the merciful, 40a
are the peacemakers, 40a, 214b
are the poor in spirit, 39b
are the pure in heart, 40a
are they that mourn, 40a
are they that put their trust in him, 17a
are they which are persecuted, 40a
are they who hunger and thirst, 40a
art thou among women, 45b
barrier between day and day, 515b
be he that cometh, 22a
be Lord God of Israel, 46a
be man that spares these stones, 299b
be the name of the Lord, 14a
be thy name Vogue, 1035a
bed be b. that I lie on, 357a
by country's wishes b., 443a
by everything, 884a
by yonder b. moon, 224a
candles of night, 235b
children call her b., 27a
come what may been b., 558a
damozel, 731a
endless sabbaths b. ones see, 154a
fell upon knees and b. God, 318b-319a
green groves of the b., 119a
half part of b. man, 236a
he who expects nothing, 407b
Blessed he who has dear one dead, 807a
he who has found his work, 578a
hope whereof he knew, 783b
horny hands of toil, 691b
I had lived a b. time, 284a
is the fruit of thy womb, 45b
is the man that trusteth, 34a
is the man that walketh not in counsel of ungodly, 16b
Islands of B., 874a, 947a
judge none b., 38a
kings may be b., 495b
little b. with soft phrase, 272b
Lord b. the latter end of Job, 16b
love of God had b., 551b
man who possesses keen mind, 92a
memory of the just is b., 24a
mood, 509a
more b. to give, 50a
mother of us all, 474a
mutter of Mass, 664b
nor what b. prove accursed, 667a
over whose acres b. feet, 237b
part to heaven, 299a
plot this earth, 226b
rage for order, 956a
seeming b. they grow, 447b
so b. in climate, 926b
soul or body more b., 884b
sprung from b. abodes, 406a
them unaware, 525b
they that have not seen, 49b
thou fallest a b. martyr, 299a
thrice b. are friends, 942b
thrice four times b., 117b
to put cares away, 114b
twice b., 234b
were but as b. as I, 398a
who have no talent, 604b
who having nothing to say, 690a
whom thou blessest is b., 9b
with milk and honey b., 687b
with natural abundance, 1025a
youth becomes as aged, 271a
Blessedness, perfect b. vision of God, 158b
single b., 228b
Blesses stars and thinks it luxury, 393a
Blessest, whom thou b. is blessed, 9b
Blesseth him that gives and him that takes, 234b
with two happy hands, 201b
Blessing and cursing, 10b
ask me b., 280a
baby b. and bother, 759b
brother hath taken away thy b., 7a
full meal more than a b., 535a
good neighbor is great b., 67b
hold fast till gives b., 625b
I had most need of b., 283b
makes a b. dear, 350b
money cannot buy, 326b
national debt b., 484b, 547a
no harm in b., 414b
of St. Peter's Master, 326b
out of God's b. into sun, 185a
paid thy utmost b., 914b
public debt a public b., 484b
science be b. not curse, 950a
Blessing, shall yourselves find b., 687b
society is a b., 466b
unequal sharing of b., 925a
unqualified b., 503b
Blessings, free trade one of b., 594b
God from whom all b. flow, 377b
health and intellect the two b., 102b
of civilization, 763b
on thee little man, 626a
on this house, 463b
on your frosty pow, 494b
one of evils and another of b., 65a
reap b. of freedom, 467a
secure b. of liberty, 474a
two supreme b., 85a
unevenness of b., 1063b
upon head of the just, 24a
use b. of gods with wisdom, 122b
without number, 396b
Blessings-of-civilization trust, 763b
Blew, fair breeze b., 524b
great guns, 672a
slughorn to my lips and b., 278b
Blicke nicht trauernd, 621a
Blight man was born for, 803b
Blighted buildings, 1063a
seared and b. heart, 641a
Blights with plagues, 489b
Blind, all of them were b., 680a
and drinks his drop, 883b
and ignorant in all, 301a
and naked ignorance, 653a
and often tipsy, 600b
as nails upon Cross, 998b
beggar's daughter, 1087b
Booth died b., 952b
causes conspire to b., 402b
desire, 773a
ecstasy, 1043b
eyes b. with stars, 906a
eyes for the b., 749a
eyes of the b. shall be opened, 32a
eyes to the b., 15b
for being b. God prepare me, 376a
Fortune painted b. with muffler, 209a
Fortune though b. not invisible, 209a
Fury with abhorred shears, 338b
guides, 43b
halt and b., 47a
he was as often seene, 167b
Homer sing to me, 213a
hysterics of Celt, 651a
I was b., 48b
justice b. deef and dumb, 890b
leaders of the b., 43a
leading blind to pit, 145a
light when else wert b., 497b
love is b., 168b, 233a
love needs be b., 228b
love to faults always b., 488a
man's ditch, 884a
mouths, 338b
none so b., 386b
not b. soul with clay, 649b
not b. to differences, 1074a
O b. hearts, 113b

Blind obedience to command, 851a
oblivion swallowed cities, 268b
old mad b. despised king, 570a
right to be b. sometimes, 492a
three b. mice, 1092b
till some b. hand, 489a
Tiresias though b., 1002b
to faults a little b., 387a
urge to kill b., 1083b
winged Cupid painted b., 228b
wretched b. pit ponies, 906a
Blinded boy, 1084b
Blinder, be a little b., 963b
Blindly, had we never loved sae b., 494a
striving b., 715b
Blindness about poverty, 1082a
heathen in his b., 549b
inner b., 1000b
pitied him in b., 976b
we may forgive, 899a
Blinds, drawing down of b., 1028b
too much light often b., 462a
Blind-skinned indelicate, 1057a
Blindworms, newts and b. do no wrong, 229b
Blink facts not to our taste, 705b
Bliss and bale, 799b
bought by years, 685b
contrary bringeth b., 214b
cuckold lives in b., 274a
deprived of everlasting b., 213a
happy be and have immortal b., 200a
he lives in b., 496b
heart intoxicated with b., 498a
hours of b., 537b
in our brows bent, 287a
in proof, 294b
kill and b. me, 1085a
like thine, 685b
mutual and partaken b., 337b
never parted b. or woe, 348a
not beds of down, 322a
O b. O poop-poop, 852a
of dying, 404a
of human b. to human woe, 351a
of solitude, 514b
our blank in b., 734a
perfect b. and sole felicity, 212a
pneumatic b., 1002a
shadow's b., 233a
soul in b., 280a
source of all my b., 450b
sum of earthly b., 347a
was it in that dawn, 510a
waking b., 337a
where ignorance is b., 439b
which centers in mind, 448a
Blisses about my pilgrimage, 782b
Blissful dreams of long ago, 778a
Blister, never had b. in hand, 91a
thirst b. easier, 735a
Blithe, buxom b. and debonair, 334b
Irish lad, 537b
newcomer, 514a
no lark more b. than he, 464a
spirit, 570b
Bloc, Communist b., 1056a
Block, chip of old b., 453b
each b. cut smooth, 988b
mind a b. of wax, 95b
Blockhead, bookful b., 404a
no man but a b., 432a
Blockheads read what b. write, 416a
Blond beast, 805b
more b. than you, 1031a
or dark sir, 1034b
Blondes, gentlemen prefer b., 1027a
Blood, all nations one b., 50a
alone melt iron earth, 1055a
and fire, 837a
bath, 977b
be on your own heads, 50a
bit arm sucked b., 525a
blow in cold b., 837a
burns in veins, 702b
by man shall his b. be shed, 6b
Christ's b. streams, 213b
crusted with b., 995a
cry aloud for b., 705a
devise laws for b., 231b
drenched in fraternal b., 547b
drop of manly b., 604b
earth one mighty b. spot, 613b
enriched our b., 392a
every drop of b. drawn, 640b
faith beats with b., 649b
felt in the b., 509a
fizz like wine, 946a
flesh and b. so cheap, 592b
for this all that b. shed, 881a
freeze thy young b., 259b
French and German b., 979b
glories of our b. and state, 327b
good enough to shed b., 847b
good honest fighting b., 810b
guiltless of country's b., 440b
hand raised to shed b., 408a
harbors I by sweating b. won, 174a
heart dry of b., 581b
heyday in the b. is tame, 264a
his b. be on us, 45a
impetuous b., 511a
if b. price of admiralty, 875a
impure b. drench field, 499a
in b. stepped in so far, 285a
in torrents pour, 845a
inhabits our frail b., 253a
insatiate b., 1066a
iron and b., 677b
is nipped and ways be foul, 222b
is their argument, 244b
is their thinking, 83b
it will have b. they say, 285a
liquors in my b., 247b
lo it is black with b., 827b
lust for b. and plunder, 922b
magic to stir men's b., 810b
make thick my b., 281b
man of flesh and b., 869b
man whose b. is snow-broth, 270a
man whose b. is warm, 231a
meditate on b., 244a
merely flesh and b., 1002a
mingle b. with b. of children, 594a
more stirs to rouse lion, 238b
Negro b. sure powerful, 1051a
no Jewish b. in my veins, 1083a
no sure foundation on b., 237a
Norman b., 645a
not a drop of b. shed, 473a
not against flesh and b., 54a
of an Englishman, 1098a
of Christians is seed, 143b
of followers, 1016b
Blood of martyrs seed of Church, 143b
of nation never be shed, 383a-b
of our heroes, 472b
of patriots and tyrants, 471b
of the lamb, 58a
of the new testament, 44b
of the slaughtered, 906b
of the world, 1032a
of this just person, 45a
old man had so much b., 286a
one b. ye and I, 874b
own b. rise against you, 909a
part of the sea, 986b
pint of sweat save gallon of b., 987b
present joys more to flesh and b., 370b
price of admiralty, 875a
pure and eloquent b., 307b
rather than water on hands, 1054b
sets gypsy b. astir, 860a
shed by immortal King, 158a
sheds his b. with me, 245a
sign to know gentle b., 201b
smell b. of British man, 279a
souls of b., 987b
spend her b. and might, 842a
sprinkled upon garments, 33b
still b. is strong, 590a
stir men's b., 255b
strong as flesh and b., 515b
strong wyn reed as b., 167a
such impetuous b., 511a
summon up the b., 243b
sun's o'ercast with b., 236a
sweat and tear-wrung millions, 920b
sweating blood, 174a
tears sweat or b., 920b
thick water's thin, 768a
thicker than water, 520b
thicks man's b. with cold, 525a
this is my b., 44b
to drink, 614b
toil tears sweat, 920b
trade of b. and guile, 526b
tree of liberty refreshed with b., 471b
trilling wire in b., 1005a
up to eyes in b., 452a
voice of thy brother's b., 6a
wash this b. from hand, 283b
watered by b. of tyrants, 484a
weltering in his b., 371b
what little b. is left, 946a
when the b. burns, 259a
whoso sheddeth man's b., 6b
will have blood, 285a
without shedding of b., 56a
young b. have its course, 691a
young b. not obey old decree, 222a
Blood-dimmed tide loosed, 882a
Bloodied envelope, 1057b
Bloodless sportsman I, 846a
substitute for life, 822b
week of repose, 91b
Blood-red banner, 549b
flag ahead, 958a
sunset glorious b., 663a
wine, 1087a
Blood's a rover, 852b
Bloodshed, fear and b., 515a
Bloodstream, O Altitudo in b. swims, 1011a
Blood-swollen, war b. god, 904b

Bloodthirsty guttersnipe, 923a
Blood-tinctured of humanity, 617b
Bloody and invisible hand, 284b
be b. bold and resolute, 285b
book of law, 272b
but unbowed, 816a
dark and b. ground, 704b
even so my b. thoughts, 275a
full of blame, 294a
iron curtain, 924b
man alone no b. chance, 1045a
mothers a b. brood, 1035a
not b. likely, 837b
often wipe b. nose, 401b
sang within the b. wood, 1002a
sweats, 841a
treason flourished, 255b
where's the b. horse, 1049b
Bloom along the bough, 852b
April came to b., 824a
flower b. another year, 580a
flowers that b. in spring, 768b
full on thy b., 493a
how can ye b., 494a
is gone, 714a
its b. is shed, 495b
kill b. before its time, 516b
lemon trees b., 477a
look at things in b., 852b
make deserts b., 1048b
meadow flower b. unfold, 517b
now withering in my b., 405b
o'er earth comes b., 593a
of young Desire, 441b
perfect in bud as in b., 754a
sight of vernal b., 344b
sort of b. on woman, 858a
spoiling b. of memory, 844b
water lily b., 645b
well in prison air, 841a
with the b. go I, 714a
o'er folded b., 819a
Bloomed, when lilacs in dooryard b., 702a
Bloomin' cosmopolouse, 875a
lyre, 874a
shame, 1103a
Blooming, left b. alone, 542a
Blooms each thing, 300b
o'er folded b., 819a
Bloomy, nightingale on b. spray, 339a
Blossom by b. spring begins, 773a
desert b. as the rose, 32a
every b. on bush, 738b
hundred flowers b., 1027b
in purple and red, 652b
in the dust, 327b
into speech, 666a
leaf b. or bole, 883b
May when lusty heart b., 175a
that hangs on bough, 297b
with pleasure, 664a
Blossomed lovely stars, 622a
Blossomer, great rooted b., 883b
Blossoms, apple b. fill air, 1009b
birds and bowers, 319b
of my sin, 259b
rose in my heart, 880b
tomorrow b., 298b
Blot, art to b., 412b
blackens every b., 653a
discreetly b., 333a
in thy scutcheon, 197a
Lord b. out his name, 373a
out his name, 57b
sin and b., 789b
where is the b., 668a
Blotted from life's page, 555b
out man's image, 880a
Shakespeare never b. line, 304a
unpleasantest words that b. paper, 234a
word out forever, 438a
would he had b. a thousand, 304a
Blotter, write in b. I was born, 1009a
Blow, all aloud wind doth b., 223a
and swallow at same moment, 106a
as straws that b., 816a
bless hand that gave b., 369a
breathe and b., 648a
buds forgot to b., 780a
bugle blow, 648b
but a word and a b., 370b
come from moon and b., 648b
death loves signal b., 399b
east wind never b., 325b
first b. half battle, 450b
for freedom, 995b
genius gave final b., 555a
great winds shorewards b., 710b
him again to me, 648b
horrid deed in every eye, 282b
hot and cold, 76a
I the b. and cheek, 707a
I will b. you out, 723b
in cold blood not forgiven, 837a
know what wood by the b., 352b
liberty's in every b., 496a
might be the be-all, 282a
north wind doth b., 1095b
on whom I please, 248b
out you bugles, 994a
pay with a deadly b., 79a
pealing organ b., 336a
perhaps return the b., 506b
puff and b. till bursts, 776a
selfsame winds that b., 825b
stormy winds do b., 328b, 537b
struck a deep mortal b., 78b
thou winter wind, 249b
through life like breeze, 1051b
through my ear, 510a
to strike the b., 966b
trumpet to arms, 466b
upon my garden, 29b
when wilt thou b., 1084a
wind come wrack, 286b
winds crack your cheeks, 278a
word and a b., 224b
wreathed horn, 515b
your trumpets angels, 307b
Bloweth med, 1083a
spirit b. and is still, 711a
wind b. where it listeth, 48a
Blowin', what bugles b. for, 873a
Blowing, Elfland faintly b., 648b
furious winter b., 1009b
new direction of Time, 985b
next winter into mind, 1056b
noise of tongues, 644b
of dry dust, 988b
strong nor'wester's b. Bill, 517b
thoughts go b. through them, 993b
throwing confetti b. horns, 948b
what are bugles b. for, 873a
Blown buds of barren flowers, 775a
by wind of criticism, 433b
crimes broad b., 264a
Blown, dust that is b. away, 37a
hair is sweet, 1003b
pipe b. by surmises, 241a
what though mast b. overboard, 216b
with restless violence, 271b
Blows, apostolic b. and knocks, 352a
blast of war b. in ears, 243b
cruel wind b., 1057a
Dick the shepherd b. his nail, 222b
dust b. in your face, 279a
feather for each wind that b., 295a
from yon far country b., 853a
grass must bend when wind b., 72a
ill wind b. no man good, 185b
it in my face, 261b
man up like a bladder, 239a
meanest flower that b., 514a
never b. so red, 629b
of circumstance, 650b
soft zephyr b., 441b
taught by rod and b., 179b
unkempt about hedges b., 993a
vile b. and buffets, 284a
which way hot air b., 864b
wild thyme b., 229b
wind b. cradle rock, 810b
wind b. it back again, 489b
wind from blue heaven b., 477a
wind that b. through me, 985b
Blubber of charity, 958b
Blücher, Napoleon forgot B., 815b
Blude-red wine, 1087a
Bludgeoning, democracy means b., 840b
Bludgeonings of chance, 816a
Blue, against b. a pine tree, 384a
all the time a-feelin' b., 845a
all's b., 668a
and gold mistake, 734b
April's b. surprise, 981a
beneath b. of day, 852b
breeches b., 533a
buff and the b., 496b
china that's ancient and b., 804b
color source of delight, 698b
daisies pied and violets b., 222b
darkened on blueness, 986a
darkly deeply b., 532a, 561a
ethereal sky, 393a
forked torch of flower, 986a
fragmentary b., 927a
fresh ever free, 554a
freshest b., 956a
gentle cousin of green, 580b
grappling in central b., 647a
greenest of things b., 775a
hammer of red and b., 956b
hands b., 673a
heaven's height, 812a
hump black and b., 876a
inns of molten b., 735a
into b. and gold into morning, 940a
kingfisher dives, 1075a
lavender's b., 1097b
little boy b. blow horn, 1093b
Little Boy B. kissed them, 820b
little tent of b., 840b
living air and b. sky, 509b
night one b. dew, 1067a
not b. on Boston, 1075b
O, 830a

Blue, October's bright b. weather, 741a
old books old Nankin b., 207b
pine needles, 380b
Presbyterian true b., 352a
promontory with trees, 288b
remembered hills, 853a
rest of heaven b., 641b
rushing of arrowy Rhone, 556b
sky bends over all, 524a
sky of spring, 729a
something b., 1102b
true b., 352a
twitched his mantle b., 339a
unclouded weather, 645b
unholy b., 542a
wave rolls nightly, 558b
wings were b., 673b
Bluebeard's chaplain said, 669a
Bluebell and that queen, 581a
Bluebells, bottle with b., 721b
Bluebird carries sky, 681b
Blueeyed boy, 1030b
Blue-fringed lids, 526a
Blue-massing clouds, 993b
Blueness abundant, 668a
blue darkened on b., 986a
Bluer, skies a trifle b., 914a
Blue's but mist from wind, 926a
Blues, in our parlance the b., 593b
twentieth-century b., 1043a
Bluest of things gray, 775a
Bluestocking, sagacious b., 596a
Blume, du bist wie eine B., 588a
Blunder, frae monie a b. free us, 493a
made by commanders, 1016b
man b. of God or God of man, 805b
so grotesque a b., 934a
worse than crime it is b., 499b
youth a b., 612a
Blunderbuss against religion, 430a
Blundered, someone had b., 652a
Blundering kind of melody, 369a
moth b. by, 1066a
Blunders, forgetful get better of b., 805b
Blunders like ropes, 599a
nature never makes b., 685a
round meaning, 410b
Blunt monster with uncounted heads, 241a
plain b. man, 255b
Blunted, perception b., 1057a
Blush, born to b. unseen, 440b
nymphs b. not he, 731a
shame where is thy b., 264a
that flies at seventeen, 871b
to find it fame, 412a
to give it in, 438a
to make man blush, 558b
truth does not b., 143b
Blushed at herself, 272b
saw its God and b., 354a
Blushes at the name, 720a
into wine, 354a
man only animal that b., 763a
who b. at name, 720a
Blushful Hippocrene, 582b
Blushing, bears his b. honors, 298b
flowers shall rise, 402b
religion b. veils fires, 414a
Blustering, pity from b. wind, 359a
Blut, Eisen und B., 677b
Blynken, Wynken B. and Nod, 820b
Boanerges, neigh like B., 736a
Board, heart for bed and b., 1075b
money in ginger jar, 753b
struck the b., 323a
well-benched ships, 69a
Boards, ships are but b., 232a
Boast, can I b. I see, 976b
frantic b., 875b
having my freedom b. of nothing, 226a
independence be our b., 508a
let not him that girdeth on his harness b., 13b
not b. who puts armor on, 624b
not kneel like vulgar b., 898b
not of what thou wouldst have done, 349b
not thyself of tomorrow, 26a
now b. thee death, 289a
of heraldry, 440a
of this I can, 226b
such is the patriot's b., 447b
who dost thy millions b., 358a
Boasteth, when he is gone his way then he b., 25a
Boastful, high and b. neighs, 244a
in war daring b., 564a
Boasting on my wall, 1057b
strength without b., 471b
Boasts, that which b. his birth, 563a
two soul sides, 665b
Boat, carry Caesar in your b., 112b
drifts quietly, 1065a
forefathers met the b., 954a
is on the shore, 559b
news of the b., 605b
of life be light, 855a
pea-green b., 673a
sings in b. on bay, 648a
speed bonny b., 849b
they sank my b., 1072a
through sewer in glass-bottomed b., 941a
took b. and went to sea, 660b
Boats against the current, 1036b
messing about in b., 852a
oh the little cargo b., 874b
shallow bauble b., 267b
that are not steered, 291a
Boatswain, memory of B. a dog, 554b
tight and midshipmite, 765b
Bob for whale, 332a
Bobbies, don't count your b., 1033b
Bobby finest thing in London, 905b
Shaftoe's gone to sea, 1098a
Bobolink for chorister, 735b
Bobtail nag, 727b
Bobtails fu' de rabbits, 911b
Bodes some strange eruption, 256b
Bodice, loosens fragrant b., 582a
Bodies, abstain from abusing b., 88a
are buried in peace, 39a
as clothes to b., 862a
as imagination b. forth, 230b
clothes without b., 862a
died before b. died, 1060b
elements or principles of b., 474b
freedom of living b., 675a
Bodies, gave b. to commonwealth, 90a
ghosts of defunct b. fly, 352a
house b. but not souls, 975b
molecules that compose b., 474b
movements of largest b., 479a
mutual actions of two b., 379b
of unburied men, 315a
our b. are our gardens, 273a
persons with torn b. happy, 905a
pile b. at Austerlitz, 948a
princes like to heavenly b., 208b
rough notes and dead b., 896a
single soul in two b., 97a
soldiers bore dead b. by, 238b
these black b., 487a
unclothed, 307b
wavy b. 'gainst streams, 579a
we have seen dead b., 593b
Bodiless and simple, 1078b
Bodily decrepitude wisdom, 884b
exercise when compulsory, 94b
form from natural thing, 883a
form of them b., 775b
states following perception, 794a
Boding tremblers, 449b
Bodkin, bare b., 262a
Body, absent in b. present in spirit, 52a
age and b. of the time, 262b-263a
and spirit twins, 776b
beautiful passionate b., 773b
book makes b. cold, 739b
carry b. for sentimental value, 1061b
clog of his b., 333b
continues in state of rest, 379b
damned of b. and soul, 872b
demd damp b., 669b
dies body's beauty lives, 955b
disciplined and limber, 1056a
distressed in mind b. or estate, 60a
does get around, 1039b
droops debarred from air, 544b
dungeon yet palaces, 824a
each cell within b., 1056b
each petty artery in b., 259b
employ b. to serve, 115b
filled and vacant mind, 244b
find thy b. by wall, 715a
gave b. to country's earth, 227b
gets sop, 665a
give b. to be burned, 52b
happiness beneficial for b., 908a
her b. thought, 307b
here in the b. pent, 518a
human b. a watch, 434a
human b. sacred, 701a
ideals in one dark b., 894b
in b. and in soul bind, 518b
infirm and exhausted, 174a
instrument for art, 861a
is haven for b. possible, 156a
is his book, 306b
is not b. more than raiment, 41a
its b. brevity, 527a
John Brown's b., 755a
joint and motive of b., 269a
lean b. and visage, 333a-b
lifeless b. little valued, 614b
light of the b., 40b
like b. wholly b., 956a
little b. mighty heart, 243b
loves world as his b., 73b

Body, marry my b. to that dust, 321a
mind or b. to prefer, 408b
my b. a floating weed, 153a
my b. my dungeon is, 824a
my b. now an old tree, 380a
my good bright dog, 1078a
my house, 1078a
Nature God soul, 480b
naught cared b. for wind, 527b
no riches above sound b., 38b
not b. enough to cover mind, 522b
not more than soul, 700b
of Benjamin Franklin Printer, 421a
of little recruit, 1040b
of this death, 51a
old in b. but never mind, 112a
one motion, 1066a
oppressions of b. and mind, 473a
part of man's self, 793b
perfect little b., 801a
perfectly spherical, 673a
politic like human body, 435b
power lies in mind and b., 115b
presence of b. in question, 535b
pygmy b., 368a
reading to mind as exercise to b., 395b
Resurrection of the b., 60a
ruler having human b. as subject, 93b
sex woven into whole b., 850b
ship of the b., 701b
sickness-broken b., 333a
so young b. with so old head, 234a
soul gentle companion of b., 141a
soul is form and doth b. make, 201b
soul its b. off, 884b
soul look b. touch, 884b
sound mind in sound b., 139b, 373a
sound of b. and mind, 121a
sprigs root in horse's b., 468a
swayed to music, 883b
swung gently, 791b
this is my b., 44b
'tis mind makes b. rich, 219b
to be buried obscurely, 209b
whole b. not be cast into hell, 40a
wholly body, 956a
without spirit dead, 56b
woman's b. the woman, 791b
worms destroy this b., 15b
Body-hungry, soul-hungry worse than b., 1102a
Body's beauty lives, 955b
casting b. vest aside, 360a
go Soul the b. quest, 199a
hardly in a b. power, 493a
Body-snatching not natural, 980b
Bog, snow falling on B. of Allen, 968a
to an admiring b., 735a
Bogus revelation, 960a
Bohemia little country, 863b
Boil, cannot bake or b. whole, 901b
her down until simmers, 814b
maketh the deep b. like a pot, 16b
we b. at different degrees, 609a
Boilers, parcel of b. and vats, 433a
Boiling, Hiroshima b., 1077a
why sea b. hot, 746a
Boils, day b. at last, 661b
round naked isles, 419b
Bois, n'irons plus aux b., 719a
Boisterously, as b. maintained as gained, 236b
Bold, alive and so b. O earth, 571a
and turbulent of wit, 368a
anfractuous rocks, 1001b
bad man, 200a, 298a
be b., 200b
be bloody b. and resolute, 285b
be not too b., 200b
brave men and b., 1100b
cook and captain b., 765b
destruction of tea so b., 462b
in conscious virtue b., 404b
in that freedom b., 517b
inspiring b. John Barleycorn, 495b
jockey of Norfolk not too b., 200b
let our minds be b., 833a
look with favor on b. beginning, 117a
maiden never b., 272b
man first eat oyster, 390b
men are parabolas, 1083b
peasantry, 449a
persistent experimentation, 970b
righteous are b. as a lion, 26b
story of Cambuscan b., 336a
too b. to imagine, 459b
virtue is b., 271b
what makes robbers b. but lenity, 215b
Bolder and stronger peoples, 847b
knits a·b. one, 735b
note than this swell, 641b
Boldest held his breath, 538a
painters cannot trace, 397a
sons of toil, 721a
Boldly, attack all the more b., 118b
ride, 644a
tells disagreeable truth b., 469b
Boldness certain to win praise, 127b
lends hand to honest b., 102b
Bole, elm tree b., 663a
leaf blossom or b., 883b
Bolingbroke, this canker B., 238b
Bolster, head on sweaty b., 1079b
Bolt, Ben B., 690a
fool's b. soon shot, 184b
of Cupid fell, 229b
old age coming b. door, 149b
running home, 1081a
Bolts, something picked lock slid b., 940a
stronger b. than Aphrodite, 84b
up change, 288b
Bomb, don't let anyone b. me, 1059a
Lord b. Germans, 1059a
might destroy whole port, 950b
on Hiroshima, 982b, 967b
severity path to b., 780a
war fought with atomic b., 950b
Bombast out blank verse, 206a
second sublime third b., 144a
Bombastiloquent, 92a
Bombing of Chinese cities, 984a
Bombs, atomic b. burst in hands, 888a
atomic energy lead to b., 950b
bursting in air, 541a
Bon mots, not enough b., 1032a
Bona Republica, 1105a
Bonaparte, ashes of Napoleon B., 506a
Jeanne d'Arc and B., 1016a
Bond, break that sole b., 453a
happy whom unbroken b. unites, 121a
I'll seal to such a b., 232b
let him look to his b., 233a
neither b. nor free, 54b
of iniquity, 49b
of one immortal look, 666b
of scattered family, 752a
prosperity's very b. of love, 295b
scatter and unloose from b., 220a
so nominated in the b., 234b
take a b. of fate, 285b
tied by chance b., 680b
'tis not in the b., 234b
trust man on oath or b., 290a
universal and common b., 191a
which keeps me pale, 284b
word as good as b., 197a
Bondage, hold fellow men in b., 503a
of irrational fears, 832b
out of the house of b., 8b
to previous history, 732a
Bondman in hand bears power, 254a
Bondman's, in a b. key, 232a
Bonds, bear b. that gall, 774b
no b. attached him to life, 162b
of Union dissolved, 530a
that unite only in mind, 908a
Bondsman's unrequited toil, 640b
Bone, behind mortal b., 735b
break b. suck out marrow, 180b
bright hair about the b., 306b
consuming rat and b., 885a
divorced from eye and b., 1038a
fetch poor dog a b., 1096a
fever of the b., 1002a
flesh of flesh b. of b., 348a
life near b. sweetest, 684a
mouths sentence as curs b., 456a
of manhood, 452b
of my bones, 5b
of thy bone, 193b
rag and b. and hair, 875a
reform taking b. from dog, 863a
secret life of b., 1069b
vigor of b., 269a
white as rain-washed b., 874a
Boneless gums, 282b
Bones and leather, 906a
are dust, 527a
arise from my b., 118b
bitter b., 1057a
bleed my b., 1066b
bone of my b., 5b
bound b. and veins in me, 802b
bury b. in hideaways, 1051b
can these b. live, 35a
chalk of my b., 1064b
cursed be he that moves my b., 299b
dead men lost b., 1002b
dice human b., 563a

Bones, dry b., 35a
England keep my b., 237a
exercises b. with toil, 100b
from one graveyard to another, 1000a
full of dead men's b., 43b
good oft interred with b., 255b
grind b. to make bread, 1098a
have quietly rested, 330b
honored b., 334a
jest breaks no b., 433b
lay his weary b. among ye, 299a
let us have tongs and b., 230a
lie scattered on the Alpine mountains, 341a
lovely in her b., 1065b
mutine in matron's b., 264a
of his b. coral made, 296b
pain wanders through b., 1066a
paste and cover to our b., 227b
Puritan marrow of my b., 990a
pushing their b., 1082a
sit in my b., 523a
strengthens their b., 73b
weave their thread with b., 252a
Bonfire, everlasting b., 283b
Bonfires and illuminations, 463b
Bong, land where B. tree grows, 673a
Bonhomie, overcame natural b., 934a
Bonjour, et puis b., 751b
Bonnet, in her latest new b., 782b
war b. of Medicine Hat, 1041b
while b. trimming face grows old, 770b
Bonnets of Bonny Dundee, 522a
Bonny, am I no a b. fighter, 823b
banks and braes o' b. Doon, 494a
banks o' Loch Lomond, 1099a
bonnets of B. Dundee, 522a
brow was brent, 494b
gin love be b., 1088b
milldams o' Binnorie, 1088b
speed b. boat, 849b
thou b. gem, 493a
Bono, cui b. fuerit, 110b
pro b. publico, 151b
Bononcini, some say Signor B., 415a
Bons, ah les b. vieux temps, 1105b
Bons mots, laboring to produce b., 361a
not enough b., 1032a
Bonsoir, et puis b., 751b
Bonum, summum b., 111b, 114a
Boo, under the b., 1004a
Boob, one b. may die, 945b
Booboisie, 961b
Booby, give her b. for another, 401a
Boojum, Snark was a B., 747a
Book, alive while thy b. live, 303b
all world knows me in my b., 191a
American literature from one b., 1044b
and heart never part, 1089a
and volume of my brain, 260a
angel writing in b., 551b
another damned thick b., 470a
bad b. as much labor, 1032a
bad b. generally easy b., 564b
bell b. and candle, 236b
beware man of one b., 158b
bloody b. of law, 272b
Book, blot out of b. of life, 57b
body is his b., 306b
camerado this no b., 703a
collecting best sport, 941b
curse with b. bell and candle, 175b
dainties bred of a b., 221b
destroys b. kills reason, 340a
discourse of b. friends, 958b
do not throw b. about, 901a
doings of mankind subject of my b., 139a
English dictionary best b., 916a
face is as a b., 282a
farewell my b. and my devocioun, 165b
fate of b. in hands of women, 772a
furnishes no quotations, 552b
give man b. he can read, 753b
go b. and wish to all, 165b
go b. pursue thy way, 165b
go forth my b., 165b
go litel b. litel myn tragedye, 165b
go little b., 962b
go now b. to every place, 165b
good b. best friend, 658a
good b. happened to you, 1044b
good b. not necessarily hard, 565a
good puts in working mood, 604a
good reader makes good b., 609a
great b. great evil, 104b
I'll drown my b., 297b
in b. of my memory a rubric, 159a
in his hand, 365b
kill man as kill b., 340a
knows my b. in me, 191a
leaves of Judgment B. unfold, 726a
lifeblood of spirit, 340a
like cover of old b., 421a
like person has fortunes, 781b
liked the b. the better, 450b
little b. go without me, 165b
little b. I cast thee on waters, 165b
lives by b. and creed, 790a
Macaulay a b. in breeches, 523a
made by Mr. Mark Twain, 761a
makes my body cold, 739b
may be very amusing, 448a
mighty b. mighty theme, 697a
mine adversary had written a b., 16a
moral or immoral b., 839a
my b. friends talk to me, 958b
nature's infinite b. of secrecy, 287a
new era in life from b., 683a
no b. so bad but some good, 140b
no frigate like b., 738a
not at his picture but his b., 303b
not concerned with poetry, 1028b
not more in b. than before, 1054a
note it in a b., 32a
note you in b. of memory, 214a
of a certain Cicero, 147a
of egoism, 730b
of female logic, 661a
Book of knowledge fair, 344b
of Life begins, 840a
of life was opened, 58b
of moons defend ye, 1085b
of Nature, 193b
of Songs and Sonnets, 266b
of verses underneath bough, 629b
oh for b. and shady nook, 786a
one b. furnishes treatise, 436a
only one b. in them, 523a
people praise don't read, 763a
present new b. to Cornelius, 114a
read b. not year old, 608b
read b. of fate, 242a
reads but one b., 325b
request of wings but b., 738b
same today and forever, 658a
say in sentences what others in b., 806a
sealed with seven seals, 58a
shapeless mass and b. of rules, 808a
sour misfortune's b., 225b
take down this b., 879b
that they were printed in a b., 15b
that took him out of bed, 310a
that wonderful b., 595a
this grand b. the universe, 211b
thou art the b., 321a
though nothing in 't, 554b
Time criticized for us, 694b
to be read in twilight, 614a
turn over library make b., 431b
well-chosen b. or friend, 300b
what is this marvelous b., 436a
what is use of b., 743a
what not in b. is private, 748a
what thou seest write in a b., 57b
what you don't know make b., 523b
whatever in b. public, 748a
when b. of life opening, 951b
when nobleman writes b., 433b
which does not sell, 536a
without pictures or conversation, 743a
works at body of b., 447a
you read from duty, 430b
Bookcase, I have a b., 831a
Bookful blockhead, 404a
Bookish ambition, 309b
theoric, 272a
Bookmen, you two are b., 222a
Book's a book though nothing in 't, 554b
an inn, 942b
Books, all b. else so poor, 382b
all b. he reads, 404a
all good b. alike, 1044b
ambition stored with b., 309b
are not absolutely dead, 340a
as schoolboys from b., 224a
author who speaks of own b., 613a
authority from others' b., 221a
bad criticism of b., 916b
bear him up, 382b
belong to eyes, 607b
best b. universal appeal, 915a
bloodless substitute, 822b
borrowers of b., 534b
by persons in America, 656a
by which printers have lost, 333b

Books cannot always please, 483a
cannot learn men from b., 611a
children of brain, 388b
clad in blak or reed, 166b
consumed midnight oil, 401a
cover country in b., 804a
crushed by b., 1069b
deep versed in b., 349a
do with friends as b., 606b
do you read b. through, 431b
dreams b. each a world, 515b
drunk on b., 961a
feeds on b. alone, 790a
few friends and many b., 357b
few thousand battered b., 988b
find b. wearing out, 772a
from b. of honor razed, 291b
from b. surcease of sorrow, 643a
gentleman not in your b., 245b
God be thanked for b., 544b
God written all the b., 756b
good b. truer than real, 1044b
historical b. with no lies, 801b
Homer all b. you need, 382b
I have read all the b., 797a
I'll burn my b., 213b
in b. soul of past, 577a
in running brooks, 247b
intercourse with superior minds, 544a-b
knowing I loved my b., 296a
lard their lean b., 310a
learn anatomy not from b., 312b
learning wiser without b., 459a
legacies genius leaves, 394b
like men their authors, 388b
lineaments of Gospel b., 314b
live without b., 741b
magic preservation in b., 577b
many b. and never use them, 309b
men read as b. too much, 406a
more b. on b. than other subjects, 191b
more for b. than gum, 835b
more in woods than in b., 154a
must follow sciences, 210a
never die, 973b
never read children's b., 865b
new French b., 665a
next o'er his b., 413b
no b. but score and tally, 215b
no furniture charming as b., 522b
not all b. dull as readers, 683a
not in your b., 245b
not killed by fire, 973b
of all time, 698b
of making many b., 29a, 962b
of quotations, 920a
of the hour, 698b
old b. manners wine, 450b
old b. old Nankin blue, 207b
old clothes a few b., 979a
only b. woman's looks, 542b
out of olde b. newe science, 164a
quit your b., 509a
read deliberately as written, 683a
read what b. I please, 411a
readers like my b., 210a
reading valueless b., 698b
real war never in b., 703a
receive value from esteem, 366b
rural quiet friendship b., 419b
sins scarlet b. read, 902b
Books, some b. not adequately reviewed, 779b
some b. to be tasted, 209b
spectacles of b., 367a
spoil bookcase's looks, 831a
start life with good b., 850a
sweet serenity of b., 624b
they are the b. the arts, 222a
think for me, 535b
three b. on soul, 665b
trees shall be my b., 249b
true levelers, 544b
truest of b. Solomon's, 697a
twenty b. at his beddes heed, 166b
two classes of b., 698b
undeservedly forgotten, 1061a
weapons, 973b
well or badly written, 839a
which are no b., 535b
why so few good b., 726b
with b. the same, 697a
worst b. universal appeal, 915a
you may carry to fire, 429a
Booksellers, for all b. in world, 444b
Bookstore, human nature weak in b., 674b
Bookworming in pajamas, 1076a
Boom, guns b. far, 918b
Boomed cut plucked booted, 1075b
Booming surge of Aegean, 92b
Booms, beetle b. adown glooms, 819a
windy b. hoo-hooed it, 955b
Boon, sordid b., 515b
southern country, 714b
Boot, hey for b. and horse, 691a
look for me under b. soles, 701a
saddle to horse, 662a
Booted, boomed cut plucked b., 1075b
ready b. and spurred, 362a
Booth died blind, 952b
Bootless cries, 291b
Boots boots boots, 876b
died in b. like pioneer, 1041a
drunk and asleep in b., 955a
gunpowder ran out heels of b., 443a
long b. hard b., 948b
look at his b., 837b
not to resist wind and tide, 216a
what b. it at one gate to make defense, 349a
what b. with incessant care, 338a
Booze, Georgia b., 1041a
Bo-peep, as if they played at b., 320b
little B., 1095b
Borden, Lizzie B. took ax, 1101a
Border, Germany's river but not b., 503b
nor breed nor birth, 872b
son of Middle B., 859a
through all wide b., 519a
Borders, invade b. of any realm, 189a
Bore, accursed the night she b. me, 84a
bored more contemptible than b., 755a
Chankly B., 674a
every hero becomes b., 607b
first lion thought last a b., 530b
Bore, forgive those who b. us, 356a
gracefully dodge b., 818b
me in southern wild, 486b
no b. we dread as own minds, 694b
not only as sin but b., 561b
secret of being a b., 416b
soldiers b. dead bodies by, 238b
talks, 791b
tells you how he is, 888a
to be in society a b., 840a
too short to b. ourselves, 805b
waking up same person, 877b
Bored, Bores and B., 562a
if I had not been there, 859a
mankind by thee less b., 862a
more contemptible than bore, 755a
with one spend night with other, 858b
Boredom, against b. gods struggle, 498b
at core of life, 365a
foe of happiness, 564a
God created woman b. ceased, 806a
obesity brought on by b., 1053a
state of man b., 363b
Bores and Bored, 562a
through his castle wall, 227b
Born, a man be b. again, 48a
a roaster of meat, 484b
all men b. free, 341a
as one b. out of time, 52b
as soon as b. begin to die, 131b
as soon as we were b., 37a
they had never been b., 39a
begotten b. and dies, 882b
being b. to die, 210a
being human b. alone, 990b
best never to be b., 588b
best not to be b., 77a, 1059b
better ne'er been b., 521a
better to be lowly b., 298a
blight man b. for, 803b
bred en b. in brier patch, 814a
but I was free b., 50b
but to die, 408b
certain is death for the b., 106a
Christ b. across sea, 690b
Christ b. in Bethlehem, 425b
conscious of being b., 381b
cross cause why we were b., 222a
cry for being b., 210a
day perish wherein I was b., 14b
died before god of love was b., 306b
else wherefore b., 653a
empty into modern age, 378b
envy b. from the start, 86b
for success, 603b
free, 341a, 435b, 1015b
free and equal, 470b
friends b. not made, 776b
genius must be b., 371a
gentlemen b. to purple, 1026a
glad not b. before tea, 523b
good if he had not been b., 44b
happy is he b. and taught, 300b
have to be b. there, 1039b
he was not b. to shame, 225a
hour I was b., 1099a
house where I was b., 591b
human race b. to fly upward, 161a
I was b. dat's de charge, 1009a

Born, if millions b. millions must die, 995a
in a cellar, 442b
in bed in bed we die, 351a
in half savage country, 988a
in my b. days, 194a
in other's pain, 856b
in soft regions b. soft men, 87a
in this century, 1072b
jealousy b. with love, 356a
life worth being b., 1021a
live die an American, 548b
loveliest woman b., 882b
lucky to be b., 700a
made his own bed ere b., 354b
man b. in chains, 497b
man b. suffers dies, 869b
man is b. for uprightness, 71b
man is b. free, 435b
man is b. unto trouble, 14b
man that is b. of a woman, 15a
Miniver Cheevy b. too late, 899b
monster b. on itself, 275b
naked and falls a-whining, 132a
no man b. an angler, 325b
no man b. unto himself, 322a
nobly b. must nobly meet fate, 85b
none of woman b., 285b
not a world of b., 1031b
not b. for death, 583a
not b. under rhyming planet, 247a
not to be b., 210a
not to be b. best, 77a, 1059b
not to be b. surpasses thought, 83a
of a little Sin, 1023b
of blackest Midnight b., 334b
of the Spirit, 48a
of the sun, 1067b
of their confrontation, 1068b
of Virgin Mary, 60a
of virgin mother b., 334a
old and ugly, 670a
on a Monday, 1096a
on Christmas Day, 1099a
One b. in a manger, 363a
out of my due time, 753a
poet's made as well as b., 303b
posthumously, 806b
powerless to be b., 712b
saint object of suspicion, 781a
so many not yet b., 1052a
soil good to be b. on, 694a
some b. to endless night, 490b
some b. to sweet delight, 490b
souls never b. out of If, 1048a
spurn not nobly b., 767b
strength though of muses b., 580a
sucker b. every minute, 655b
sun b. over and over, 1070b
terrible beauty b., 882a
thing I was b. to do, 211a
time to be b., 27b
to be king, 849b
to be nobly b. now crime, 315b
to blush unseen, 440b
to set it right, 260a
to the manner b., 259a
to write, 410b
too soon or too late, 894a
toward Bethlehem to be b., 882a
under one law to another bound, 202a
under that was I b., 246a
Born, unto us a child is b., 31a
unto you is b., 46a
we were b. free, 1015b
we were not b. to sue, 226a
went to trouble to be b., 460a
wept that he was b., 899b
when we are b. we cry, 279b
with anxiety about weather, 770b
with gift of laughter, 938b
with silver spoon, 197b
would thou hadst ne'er been b., 275b
Borne and yet must bear, 568b
angel b. on my bosom, 665b
back into past, 1036b
everything in world can be b., 479a
his faculties so meek, 282b
like thy bubbles, 558a
me on his back, 265b
not b. this in my hot youth, 122a
oldest hath b. most, 280b
the burden, 43b
through hatred b. apart, 83b
up by limitless fury, 1016a
well b. without defeat, 243a
Borogoves, mimsy were b., 745a
Borrow every changing shape, 1001a
good and truth to b., 604a
men who b. men who lend, 534b
sad old earth b. mirth, 826a
to live within means, 751a
trouble, 953b
vainly sought to b., 642b
Borrowed plumes, 76a
something b., 1102b
wit, 318b
Borrower, borrowing not bettered by b., 380b
is servant to the lender, 25b
neither b. nor lender be, 258b
of the night, 284a
Borrowers always ill-spenders, 698b
of books, 534b
Borrowing accounted Plagiarè, 340b
banqueting upon b., 38a
dulls edge of husbandry, 259a
everything of neighbors, 376a
goeth a-b., 188a
life that depends on b., 729a
only lingers it out, 241b
Whistler's ideas about art, 838b
Boshaft ist er nicht, 951a
Bosom, Abraham's b., 47a, 217b, 512a
angel borne on my b., 665b
Arthur's b., 243b
barren b. starves birth, 439b
beggar in Abraham's b., 47a
can a man take fire in his b., 23b
carry them in his b., 32b
crept into b. of the sea, 215a
friend of sun, 584a
glory in His b., 690b
heart out of b., 852b
her hand on her b., 276a
heroic b. beats no more, 560b
I must not see, 360b
in ocean's b. unespied, 360a
in your fragrant b. dies, 327a
let me to Thy b. fly, 425b
Bosom, liest in Abraham's b., 512a
loosened from her b. the girdle, 64a
of his Father and his God, 441a
of urgent west, 801a
pearl in b. of sea, 309b
sleep in Abraham's b., 217b
stuffed b. of perilous stuff, 286b
swell b. with thy fraught, 275a
third in your b., 224b
thorns that in b. lodge, 260a
warm cheek and rising b., 441b
which thy frozen b. bears, 271b
wife of thy b., 10b
within b. of rose, 647b
within b. is September, 1085a
wring his b., 448b
write sorrow on b. of the earth, 227b
Bosomed deep in vines, 414a
high in tufted trees, 335a
Bosoms, hair hang and brush b., 665a
men's business and b., 207b
waters lift their b., 268a
white b. of actresses, 429b
Boss, just talking to your b., 941a
Boss's daughter, 1009b
Bossuet, celebrities such as B., 749b
Boston, at Thucydides at B., 442a
audience four thousand critics, 759a
blatant Bassarid of B., 776a
Bostonian who leaves B., 772a
Cluett Shirt B. Garter, 1030b
Concord Lexington, 547a
Evening Transcript, 1001b, 1045b
good old B., 858a
hub of solar system, 634a
in B. ask how much does he know, 763b
marching through B., 1076b
marriage serious around B., 1027a
not blue on B., 1075b
runs to brains, 831a
Bostonian who leaves Boston, 772a
Bostonitis chronic irritability, 777b
Boston's a hole, 666b
Marlborough Street, 1076a
Bo'sun tight and midshipmite, 765b
Boswell first of biographers, 429b
Botanist, puzzle to b., 754b
Botanize, peep and b., 511a
Botany, all their b. Latin, 603a
beetles or butterflies, 818a
Botch of it trying to swap, 640a
Botched civilization, 988b
Boteler, Dr. B. said of strawberries, 326a
Both, by adventuring b., 231b
I am with b., 236b
plague o' b. houses, 225a
wear b. for b. are thine, 217a
Bother, baby blessing and b., 759b
long words b. me, 970a
Bothered, hot and b., 877b
Bo-tree, place by the b., 1065b
Bottle, a little for the b., 475b
empires changed by b., 481a
friend in need nor b., 671a

Bottle, large cold b., 820b
leave b. on chimleypiece, 670b
my b. of salvation, 199a
of hay, 230a
with bluebells, 721b
Bottled lightning, 669b
Bottleneck, president is b., 1068a
Bottles, narrow-necked b., 413a
new wine in old b., 42a
stay the b. of heaven, 16a
Bottom, bless thee B., 230a
build from b. up, 970b
dive into b. of deep, 238b
I see not the b. of it, 269a
man still sits on his b., 191b
not in one b. trusted, 231a
of the monstrous world, 339a
of the worst, 268a
of woe deep, 696a
precious wine cup without b., 162b
sees into b. of my grief, 225a
sees sea b. from shore, 162a
strike rock and go to b., 491b
thou art translated, 230a
unknown b. like bay of Portugal, 250b
Bottomless gulf of civil pensions, 545b
in b. nights you sleep, 830a
perdition, 341b
some ponds thought b., 683b
Bough, apple reddens on high b., 69b
bloom along b., 852b
blossom that hangs on b., 297b
book of verses underneath b., 629b
breaks cradle fall, 810b
golden b., 883a
old forsaken b., 634b
sings on orchard b., 663a
touch not single b., 600a
wet black b., 987b
Boughs, cedar green with b., 827a
easy under the apple b., 1070b
incense hangs upon b., 582b
lowest b. brushwood sheaf, 663a
of creeds hide God, 836a
off many a tree, 322b
out of b. he came, 906a
shade of melancholy b., 248b
shadows of pine b., 386a
soul into b. does glide, 360a
which shake against cold, 292b
Bought, beauty b. by judgment of eye, 221b
bliss b. by years, 685b
crooked cat, 1096b
Dickon thy master b., 200b
golden opinions, 282b
good names to be b., 238a
Hudibras again, 375a
knowledge b. in market, 688a
life your death b., 958b
men who can't be b., 948b
somehow b. them all, 1057b
three pecks of meal, 1098a
Boughten friendship by side, 928b
Bouillabaisse noble dish is, 660b
Boulder, nearly dying at B., 1075b
Boulders, build house of b., 607a
ferns by Berkshire b., 1022b
Bounce for her too, 1036b
Bound as befitting each, 703a
bones and veins in me, 802b
born under one law to another b., 202a
Bound, bourn b. of land, 296b
by own definition of criticism, 713b
each to each, 511b
give me but what this riband b., 332b
heaven not at single b., 690a
I'm b. away, 929b, 1101a
in icy chains by thee, 271b
in shallows and miseries, 256a
in to saucy doubts, 284b
in with triumphant sea, 227a
much b. I could not free, 950a
nothing but hath his b., 218a
of the everlasting hills, 8a
though my wing closely b., 359a
upon wheel of fire, 280a
utmost b. of thought, 646b
with red tape, 672a
Boundaries burst, 963a
geographical b. or race, 705b
here b. meet, 708a
in safety within b., 974b
national and imperial b., 1038b
which divide life, 642b
Boundary, landmark on b., 4b
no b. to efforts of man, 616b
Bounded in a nutshell, 261a
our country however b., 655a
waters lift bosoms, 268a
Bounding at emotion new, 714a
happy b. flea, 999a
Boundless as we wish our souls, 569a
contiguity of shade, 457b
drew from b. deep, 655a
endless sublime, 557b
his wealth, 519a
is b. better b. worse, 644b
power without abusing, 596b
universe, 644b
vision grows, 720b
Bounds, he fills he b., 408b
living know no b., 327b
of place and time, 441b
wider b. be set, 862a
Bountiful, Lady B., 397b
Bounty, few great b. he may show, 382b
for his b. no winter, 289a
large was his b., 441a
lust of goat b. of God, 487b
those his former b. fed, 371b
Bouquets while I'm living, 949a
Bourbon or Nassau claim higher, 387b
Bourgeois anyone whose thinking vulgar, 709b
èpater le b., 709a
hatred of b. beginning of wisdom, 709b
horrible invention the b., 709a
how beastly b. is, 986a
Bourgeoisie, face to face with b., 686b
Bourn bound of land, 296b
country from whose b., 262a
Bout, notes with many a winding b., 335a
with love, 70a
Bow, always made awkward b., 586a
and accept end, 926a
arrow from Almighty's b., 490a
as unto b. cord is, 622a
better to b. than break, 183b
bow lower middle classes, 767a
cannot stand bent, 195b
down thine ear, 25b
Bow, draw b. ride and speak truth, 562b
he bar and arwes bright, 167b
many strings to b., 184a
nor does Apollo always stretch b., 121b
of burning gold, 490b
or brooch or braid, 803b
set my b. in the cloud, 6b
strong men shall b. themselves, 28b
tensely strung easily broken, 126a
themselves when he did sing, 298a
to that whose course run, 439a
was made in England, 850a
what water lapping b., 1004a
when trees b. heads, 739b
with my b. and arrow, 1093b
Bowed, at her feet he b., 11a
by weight of centuries, 826b
he fell where he b., 11a
head and held breath, 711a
his comely head down, 359b
to idolatries patient knee, 556b
with galling crown, 899b
with grief and shame b. down, 333a
Bowels, molten b., 917b
no belly no b., 1009b
of Christ, 328a, 912a
of compassion, 57a
of fierce fire, 1075a
of the land, 217b
were moved for him, 29b
Bower, in hall or b., 336b
in heaven's high b., 487a
keep b. quiet for us, 580a
lime tree b. my prison, 523b
of roses by Bendemeer's, 543a
orange flower perfumes b., 521b
Bowers, blossoms birds and b., 319b
Bowie, pinned to bark with b., 769b
Bowl brimming over, 747a
called for his b., 1092b
capacious salad b., 824a
fill b. with Samian wine, 561a
golden b. be broken, 29a
goldfish in glass b., 904a
inverted b. we call sky, 630b
love in a golden b., 486b
lurk I in gossip's b., 229a
of night, 629a
onion atoms lurk in b., 523a
roasted crabs hiss in b., 223a
went to sea in b., 1094a
whither in b. so free, 553a
Bowled, in bowling alley b. sun, 381a
Bowling, in b. alley bowled sun, 381a
poor Tom B., 475b
Bowls, injury to willow to make b., 100a
Bows, come with b. bent, 772b
down to wood and stone, 549b
from which children sent, 976a
wood of English b., 850a
Bowwow, big b. strain, 534a
rather have a b., 832a
Bowwows, demnition b., 669b
Box, alabaster b. of ointment, 44a
Devil enters prompter's b., 933a
of counters red-veined stone, 721b

Box, paper you drop in ballot b., 682a
pouncet b., 238a
that opened of itself, 505b
twelve good men into b., 540b
vote worth two in b., 891a
where sweets compacted lie, 323a
Boxin' Day, beadle on B., 669a
Boy, age 'twixt b. and youth, 519a
barefoot b., 626a
be a farmer's b., 1087a
beamish b., 745a
beggarly b., 694a
blueeyed b., 1030b
Chatterton marvelous b., 511b
close upon the growing b., 513b
eternal, 295a
even when little b., 701b
every b. and every gal, 767b
from sandhills of Nantucket, 697b
good b. am I, 1093a
harshness for good of b., 379a
if b. have not woman's gift, 219a
imagination of b. healthy, 580a
in love with janitor's b., 1069a
is most powerful of Hellenes, 77b
lad of mettle a good b., 239a
let b. win his spurs, 163a
like b. playing on seashore, 379b
lily-livered b., 286a
little b. blue, 1093b
Little B. Blue kissed them, 820b
little tiny b., 253a
love is a b., 353a
minstrel b., 542a
more fun when cabin b., 981a
most unmanageable of all animals, 96a
my greatness, 289a
my lovely living b., 193b
office b. to attorney's firm, 766a
oh where was he, 574a
parlous b., 217a
pitcher b. brings up hall, 820a
purblind wayward b., 221b
read to by a b., 1001b
schoolrooms for b., 686a
smiling b. fell dead, 662a
speak roughly to little b., 743b
stood on burning deck, 573b
sun errand b., 697b
teach orphan b., 645a
than when I was b., 592a
that shoots so trim, 1084b
too much hope of thee loved b., 302b
well for fisherman's b., 648a
what good b. am I, 1093a
when I was a b., 592a, 900b, 902a
who lives down lane, 1093a
who looks after sheep, 1093b
wine dear b. and truth, 69a
wud ye send b. to colledge, 892a
Boyhood changing into man, 883b
ignominy of b., 883b
Boyhood's thoughtless faith, 697b
years, 542b
Boylston Street, on B. photograph, 1077a
Boy's love, 279a
Boy's will wind's will, 623b
Boys and girls level with men, 288b
and girls together, 862b
are marching, 704b
as b. do sparrows, 388b
as flies to wanton b., 279a
be damned dear b., 874a
being human though b., 900b
claret the liquor for b., 433a
dead hardly more than b., 962a
few b. late at play, 715a
giving b. more Latin, 715b
infants b. men Ifs eternally, 697b
lightfoot b., 853b
little b. made of, 1096b
mealy b. beef-faced b., 669b
not in hands of b., 1028b
not sent into foreign wars, 972b
rally round flag b., 704b
say b. another whiskey, 797a
steady b. steady, 439a
that swim on bladders, 298b
there we saw men and b., 1090a
three merry b. are we, 313a
throw stones at frogs, 104b
till b. come home, 917a
we are the b., 450b
when I was a boy, 902a
wooing in my b., 1086b
Bozzy, come to me my dear B., 433a
Brace lace latch or catch, 803b
ourselves to duties, 921b
Bracelet of bright hair, 306b
Braces oneself to risk declaration, 799a
Brach, Lady the b., 277b
rather hear Lady my b., 239b
Bracing, drying after b. showers, 1035b
Bradford, there goes John B., 186b
Brae, waly doun the b., 1088b
Braes, banks and b. o' bonny Doon, 494a
green b., 495a
Brag, beauty is Nature's b., 337b
left this vault to b. of, 284a
one went to b., 354a
Bragg, more grape Captain B., 552a
Bragging, bray of b. tongues, 81b
Brahmin caste of New England, 634b
hymn B. sings, 604a
Braid, bow or brooch or b., 803b
Braids, twisted b. of lilies, 337b
Brain, all that cakes b., 696b
bear of very little b., 970a
book and volume of my b., 260a
books children of b., 388b
brainsick b. workers, 753a
burn from b. and breast, 918b
changes continuous, 793a
children of an idle b., 223a
feed b. with better things, 918b
gladness thy b. know, 570b
heat-oppressed b., 283a
him with lady's fan, 239a
how this small b. think, 697b
in what furnace thy b., 489a
intoxicate the b., 403a
light broke upon b., 559a
light doth seize my b., 486b
love not alone immured in b., 222a
may devise laws, 231b
Brain, memory warder of b., 283a
of feathers heart of lead, 413b
paper bullets of the b., 246a
pen gleaned teeming b., 581a
Plato's b., 604a
possess a poet's b., 211b
schoolmasters puzzle b., 450b
superior have best b., 749a
too finely wrought, 456a
unquiet heart and b., 649b
weeds of mine own b., 329b
well-composed and temperate b., 190a
where heart lies b. also, 665b
wider than sky, 736b
work like madness in b., 524a
work of b. and fancy, 376b
written troubles of the b., 286a
Brain's old ghostly house, 1022a
Brains as well as beans, 831a
Boston runs to b., 831a
cudgel thy b. no more, 265b
dashed the b. out, 282b
eyes quicker than b., 966b
hair not curl less if b. within, 724b
of better heads, 329b
steal away their b., 274a
to make fool of self, 822b
trust, 1050a
unhappy b. for drinking, 273b
Brainsick brain workers, 753a
Bramble, gold and b. dew, 824b
jumped into b. bush, 1098a
Brambles pale with mist, 714b
Branch, honors talent in every b., 89b
not hang b. over wine, 127a
shall grow out of his roots, 31a
snow on bare b., 526a
that might have grown straight, 213b
Branch-charmed by earnest stars, 584b
Branche, sur la b., 895b
Branches, fruit of my b., 775b
giant b. tossed, 573b
ne'er remember, 580a
of evil, 682b
Brandy, glass of b. and water, 500b
hero must drink b., 433a
sipped b. and water gaily, 500a
Branksome Hall, custom of B., 518a
Brass bands and barrel organs, 975a
braw b. collar, 493a
come to b. tacks, 1004a
evil manners live in b., 299a
feet like unto fine b., 57b
hat, 1033a
putty b. and paint, 876b
sounding b., 52b
thou mayest dig b., 10a
throat of iron chest of b., 119a
vessels of b. oft handled, 213a
Brattle, bickering b., 492b
Brave Americans all, 460b
and earnest men, 607a
binds b. of all earth, 865a
both coward and b. held in same honor, 63b
clime of unforgotten b., 558a
delirium of b., 881a
fair women and b. men, 555b
fortune favors the b., 109a, 119b
fortune helps the b., 109a
home of the b., 541a, 1015b
how sleep the b., 443a

Brave, I would be b., 979a
in action patient in labors, 752a
just friends and b. enemies, 472b
know how to forgive, 437a
man braver less daring, 695b
man inattentive to duty, 503a
man struggling, 404b
man with a sword, 841a
man's choice is danger, 85a
man's folly life's wisdom, 894b
men and bold, 1100b
men and worthy patriots, 340a
men brave from first, 331b
men lived before Agamemnon, 122b
men living and dead, 639a
more b. than me, 1031a
new world, 297b
none but b. deserves fair, 371a
on ye b., 538a
our soldiers were b., 392b
outrage b. man dead, 81a
overhanging firmament, 261a
resistance or submission, 461a
secret of freedom a b. heart, 90a
so true so b., 508a
that are no more, 459a
then I was clean and b., 852b
to fight aloud b., 734b
to the vigilant active b., 465a
toll for the b., 459a
translunary things, 211b
war spares not the b., 70a
we b. what we know, 1014b
when were b. in majority, 684a
world kills the b., 1044a
world's b. heroes, 1100a
Braved, deep difficulty b., 799b
Brave-hearted, O b. O wise man, 952b
Bravely, do all b., 656a
fleshed maiden sword, 241a
greatly think or b. die, 406a
nobly fought and b., 992a
Braver, brave man b. less daring, 695b
I have done one b. thing, 305a
to be rebel, 868b
Bravery never out of fashion, 661a
on and tackle trim, 349b
Bravest, agricultural men the b., 133a
always to be b., 63a
battle ever fought, 789b
by far, 1100b
who have clearest vision, 89b
Braw brass collar, 493a
brecht moonlecht necht, 903a
Brawling courts, 650b
judgments unashamed, 653a
of sparrow in eaves, 880a
stormy husky b., 948a
woman in a wide house, 25b
Brawn, abundance result of b., 821a
Brawny, muscles of b. arms, 621a
Bray of bragging tongues, 81b
Vicar of B., 1090b
Brazen bells, 644a
forehead of every traitor, 749a
Stentor with b. voice, 63a
throat of war, 348a
Brazil he twirled a button, 736a
Breach, could not approve slightest b., 991a
imminent deadly b., 272b
more honored in b., 259a
Breach, not a b. but an expansion, 306a
once more unto the b., 243b
with America calamity, 829a
Bread and circuses, 139b
angels' b. made b. of man, 158a
ate b. with tears, 477a
beans and brown b., 831a
bit of butter to my b., 970a
bitter b. of banishment, 227a
broken life up for b., 774a
broth without b., 1095a
brown b. and the Gospel, 386b
buttered b. fall, 553b
cast thy b. upon the waters, 28b
consecrated b. to take, 734b
country people had no b., 436b
crust of b. and liberty, 411b
cursed the b., 900a
cutting b. and butter, 660b
daily b., 40b, 945a, 945b
daily b. of the eyes, 604b
dear flesh cheap, 592b
distressful b., 244b
dry as paper, 988b
eat b. in sweat of thy face, 6a
eat b. without scarceness, 10a
eat dusty b., 1038a
eaten in secret, 24a
eaten your b. and salt, 871b
ever more stale rags, 988b
from mouth of labor, 472a
gave Esau b. and pottage, 7a
give me thus my daily b., 945b
give thine enemy b., 26a
give us our daily b., 40b
giver of breath and b., 802b
grind bones to make b., 1098a
halfpennyworth of b., 239b
how salt is another's b., 162a
how spoiled the b., 721b
I am the b. of life, 48b
I broke with you, 1010b
if son ask b., 41a
in sorrow ate, 621a
live for b., 603b
living b. from heaven, 158a
living Homer begged b., 301b
loaf of b. and thou, 629b
looked to government for b., 455a
nor his seed begging b., 18b
not live by b. only, 10a
of adversity, 32a
of affliction, 13b
of deceit is sweet, 25b
of idleness, 27a
of life, 48b
of life dropped in mouth, 381b
on which side b. buttered, 185b
quarrel with b. and butter, 390b
ravens brought him b., 13a
royal slice of b., 969b
sauce of happy ending, 799a
seven days shall ye eat unleavened b., 8b
shows b. in other hand, 105b
sky daily b. of eyes, 604b
smell of b. and butter, 559b
some gave white b., 1092b
staff of life, 386a
strengthens man's heart, 386a
struggle for b., 844a
to one dying of thirst, 831b
took b. and blessed it, 44b
took b. and brake it, 189a
white b. and butter, 1094a
who ne'er b. in sorrow ate, 621a
whole stay of b., 30a
Bread with one fish ball, 720b
with you more than bread, 1010b
wringing b. from sweat, 640b
you earn b. I'll eat, 636a
Breadth of heaven betwixt you, 618a
taller by b. of nail, 389a
Break, bend but do not b., 359a
best you get is even b., 962b
better to bow than b., 183b
bids it b., 285b
bloody glass, 1062a
break break, 648a
bruised reed shall he not b., 33a
earth's sleep, 1028b
embraces, 1059b
eternal Sabbath, 369a
even b., 842b, 962b
faith with us who die, 912b
frame of Nature b., 393a
given thee till b. of day, 488b
heart b. piecemeal, 680b
hugest hearts that b., 738b
I'll b. my staff, 297b
into hundred thousand flaws, 278a
it to our hope, 287a
mounting at b. of day, 515b
never doubted clouds b., 668b
never give sucker even b., 842b
no canon of code, 849a
no waters breed or b., 1080b
oath he never made, 353a
off last lamenting kiss, 306b
onetwothreefourfive pigeons, 1030a
out rather than surrender, 924a
shins against wit, 248a
some heart did b., 650a
that sole bond, 453a
those eyes the b. of day, 271b
thou'll b. my heart, 494a
time to b. down, 27b
until the day b., 29b
up by b. of day, 323a
wolf that b. it die, 932b
you may b. you may shatter, 542a
Breaker recede tide come in, 595a
Breakers, more dangerous b., 561a
wandering by lone sea b., 807a
wantoned with b., 558a
Breakfast dinner lunch tea, 902a
for her own b. a scheme, 398b
from b. to madness, 1082a
hope is good b. bad supper, 207b
kills seven dozen Scots at b., 239a
Michelangelo for b., 759a
ready for national b. table, 678b
six impossible things before b., 746a
where our b. take, 1088b
with appetite, 298a
Breakfastfood, freedom is a b., 1031a
Breakfasts at five-o'clock tea, 746b
Breakfasttime critical period, 1017a
Breaking, cheerfulness always b. in, 434b
gray dawn b., 594b, 946b
sleep that knows not b., 520a
stop heart from b., 737a
through foul and ugly mists, 238a
tired waves vainly b., 688b

Breaking waves dashed high, 573b
wrestled until b. of day, 7b
Breaks, bough b. cradle fall, 810b
butterfly upon wheel, 411a
chains from every mind, 488a
jest b. no bones, 433b
lance of justice b., 279b
light through yonder window b., 223b
like Atlantic Ocean, 1076a
my pate across, 261b
rider that b. youth, 325a
sorrow b. seasons, 217a
sun b. through darkest clouds, 219b
world b. everyone, 1044a
Breast, against fear our b. steel, 711b
arm the obdured b., 344a
burn from brain and b., 918b
cherish at charitable b., 990b
crude Orson-like b., 797b
deep in her b. like silent wound, 118b
earth's sweet flowing b., 992a
from her hardy b., 692a
Hampden with dauntless b., 440b
heart at rest within b., 487b
heart in some quiet b., 813a
hold me to your deep b., 758a
hope springs in human b., 408a
in thy b. stars of fate, 498a
lacerate his b., 884a
love lodged in woman's b., 300b
Madeline's fair b., 582a
marble of her snowy b., 332b
marched b. forward, 668b
mark on red b., 626b
master passion in b., 409a
my baby at my b., 289a
Nature's learned b., 193b
nunnery of thy chaste b., 358b
of huge Mississippi, 713b
one thought in b. another on tongue, 115b
peace within my b., 914b
pressed with excitement to b., 1059a
sail upon her patient b., 267b
same heart in every b., 711b
soft as b. of doves, 991b
soft hand softer b., 581a
soothe a savage b., 391b
soul wears out b., 559b
spit brown get hairy b., 947b
sweetness flows into b., 884a
tamer of human b., 439b
that gives rose, 730b
thy b. encloseth my heart, 217a
trembles in the b., 518a
truth hath a quiet b., 226a
turtle's b., 1004a
two souls dwell in my b., 478b
wail or knock the b., 350a
weariness toss him to my b., 323b
Wedding Guest beat b., 524b
what his b. forges, 289b
Breast-burned, named B., 626b
Breastie, panic's in thy b., 492b
Breastplate of faith, 55a
what stronger b. than heart, 215a
Breasts blows of circumstance, 650b
brown b., 1022b
come to my woman's b., 282a
her b. are dun, 294b
Breasts like two young roes, 29b
Sestos and Abydos of her b., 307a
that feed France, 206a
Breath, a b. thou art, 271a
a little flesh a little b., 141b
able to take b. away, 666b
bated b. and whispering humbleness, 232b
boldest held his b., 538a
bowed head held b., 711a
breathes with human b., 644b
brief as giving b., 1011a
by the gate of b., 774a
call the fleeting b., 440b
Chaucer whose sweet b., 645b
draw thy b. in pain, 266b
dulcet and harmonious b., 229a
ecstasy come to b., 1038a
everything that hath b., 23a
fail sun and b., 699a
fancied life in others' b., 409b
flattered its rank b., 556b
fluttered failed for b., 712b
fly away b., 252a
from one mother both draw b., 79b
give hautboys b. he comes, 371a
giver of b. and bread, 802b
he giveth b., 50a
healthy b. of morn, 584a
heaven's b. smells wooingly, 282a
hot and cold with same b., 76a
I sing on one b., 943b
if b. terrible as terminations, 246a
in treetops scarce b., 479a
is in his nostrils, 30a
kept b. to cool his pottage, 68a
last b. most valued, 763a
last gasp of love's latest b., 211b
life of mortal b., 622b
lightly draws its b., 508b
love endures for b., 773a
make them as breath made, 449a
mist from b. of wind, 926a
mouth-honor b., 286a
my quiet b., 582b
never drawn b. of life, 883b
no b. at all, 280b
of autumn's being, 569b
of life, 5b, 883b
of new-mown hay, 905b
of self-respect, 1048b
of the night wind, 714b
of vernal shower, 442a
poetry b. of knowledge, 511a
princes but b. of kings, 492b
rehearsing latest b., 1079a
rides on posting winds, 291a
say with final b., 696a
slowly chilling b., 714a
some of us out of b., 746a
summer's ripening b., 224a
sweet is the b. of morn, 345b
sweeter ne'er drew b., 704a
thought takes b. away, 720a
thy b. was shed, 889b
to cool pottage, 68a
to last moment of b., 447a
toil of b., 530a
twilight hour of b., 890b
utter sweet b., 230b
want of words lack of b., 349b
weary of b., 592b
when b. blew back, 734b
will be till time lose b., 825b
Breath, world gray from thy b., 774a
writing is holding your b., 1037a
Breathe air again, 704b
and blow, 648a
as though to b. life, 646b
hate were why men b., 1031b
hear bronze Negroes b., 1076b
heart pause to b., 559b
his native air, 402a
if such there b., 518b
not his name, 541b
prayer for all beneath, 877a
slaves cannot b. in England, 457b
thou thereon didst only b., 303b
thoughts that b., 441b
yearning to b. free, 817a
you but knock b. shine, 308a
Breathed, first true gentleman that b., 302a
killing chills, 824a
still b. in sighs, 405b
Breathes all night for me, 854b
enjoys air it b., 508b
hell itself b. out, 263b
of nations saved, 561b
there the man, 518b
upon bank of violets, 251a
with human breath, 644b
Breathing and sighing round it, 797b
closer He than b., 654b
health and quiet b., 580a
household laws, 512a
music b. from her face, 358b
revenge, 684a
talking coeval with b., 391b
two pairs of lips one b., 1086a
whether b. is eating, 92a
Breathless, hanging b. on fate, 622b
we flung us on hill, 993a
with adoration, 512a
Breath's a ware that will not keep, 852b
Bred, dainties b. of a book, 221b
en bawn in brier patch, 814a
I am American b., 932b
me long ago, 853a
where is fancy b., 233b
Bredon, bells sound on B., 853a
Breeches Bible, 5b
coat red b. blue, 533a
cost a crown, 1085a
hand in b. pocket, 584b
Macaulay a book in b., 523a
women wear the b., 310b
Breed and haunt, 282a
border nor b. nor birth, 872b
careful of b. of horses, 381a
feared by their b., 226b
happy b. of men, 226b
Hyla b., 926b
if sun b. maggots, 260b
no waters b. nor break, 1080b
or England b. again, 211a
resolute b. of men, 704a
use doth b. habit, 221a
Breeding, bad b. and vulgar manner, 91a
Burgundy without b., 1033a
eating drinking b., 700a
good b. is concealing, 764b
lilacs out of dead land, 1002a
test of man's b., 836a
write with ease to show b., 482a

Breeds, familiarity b. contempt, 76a, 764b
lesser b. without Law, 875b
Breeze, Athena sent favorable b., 65a
battle and the b., 537b
blow through life like b., 1051b
fair b. blew, 524b
flag to April's b., 603a
folds rippling in b., 659b
free as the b., 518a
ghost fled like fluttering b., 118b
is on the sea, 521b
of morning moves, 652b
snuff thee up sea b., 695b
spring-laden b. sinister, 899a
tyranny in tainted b., 453a
Breezes dusk and shiver, 645b
genial b. rare in spring, 755b
sunset b. shiver, 865b
thereafter they had mild b., 171b
Breezy call of morn, 440a
Breitmann, Hans B. gife a barty, 723b
Brekekekex, 92a
Brennt Paris, 1012b
Brent, bonny brow was b., 494b
Brer Fox he lay low, 814a
Brethren, for b. to dwell together, 22b
forget love to friends and b., 36b
least of these my b., 44a
our b. already in field, 465a
we be b., 6b
Brève, la vie est b., 751b
Brevis, vita b. est, 88b
Brevity, its body b., 527a
soul of wit, 260b
Brewed, taste liquor never b., 734b
Brewer's, I am a b. horse, 240a
Brews, as he b. so shall he drink, 302a
livelier liquor than Muse, 853b
Bribe, too poor for b., 442a
Bribes, tell everyone I take b., 632a
Brick, no more straw to make b., 8a
whistle on a b., 1075a
Bricks alive to testify, 215b
and sermons, 763b
gilded b., 945b
lie to throw b. at, 763b
Rome a city of b., 124b
somebody's always throwing b., 952b
Brickyard, dewdrops gathered in b., 864a
Bridal, bridegrooms brides and b. cakes, 319b
of earth and sky, 323a
Bride, barren b., 406b
bridegroom seek your b., 854a
encounter darkness as a b., 271a
holy city as a b., 58b
in her rich adornin', 811b
lyeth between b. and bridegroom, 988b-989a
never turns to b., 852b
of quietness, 583a
paced into the hall, 524b
society my glittering b., 516a
Bride-bed, thought b. to have decked, 266a
Bridechamber, can children of b. mourn, 41b
Bridegroom all night through, 852b
coming out of his chamber, 17b
fresh as a b., 238a
happy b. Hesper brings, 854a
in my death, 288b
lyeth between bride and b., 988b-989a
mourn as b. with them, 41b
went forth to meet b., 44a
Bridegrooms brides and bridal cakes, 319b
Brides, as lion woos his b., 445a
bridegrooms b. and bridal cakes, 319b
Bridge, body swung beneath b., 791b
broken arch of London B., 595b
by rude b., 603a
cobweb b. from mind, 866a
don't cross b., 624a
grave a covered b., 624a
London B. broken down, 1093a
London B. falling down, 862b
of asses, 103b
of Sighs, 556b
of time, 707b
stood on b. at midnight, 621b
that arched the flood, 603a
twenty men crossing b., 955a
when thy b. crossed, 650a
youth build b. to moon, 682a
Bridges, crossing twenty b., 955a
forbids to sleep under b., 802a
Bridle, between spur and b., 325a
gae his b. reins a shake, 494a
taxed horse with taxed b., 522a
Bridled, millions saddled and b., 362a
Brief as lightning in collied night, 228b
as water falling, 1011a
as woman's love, 263a
beauty has word so b., 944a
chronicles of the time, 261b
crowd into two b. words, 520b
December day, 626b
dreamy kind of delight, 880b
hours and weeks, 294a
life here our portion, 687b
little b. authority, 270b
out out b. candle, 286b
rude b. recitative, 702b
thanksgiving, 775a
thus b. is grief, 1011a
transit where dreams cross, 1003b
when b. I become obscure, 124a
when our b. light has set, 114b
Briefcase of enthusiasm, 1036b
Brier, bred en bawn in b. patch, 814a
sin's sharp ez bamboo b., 814a
thorough bush thorough b., 229a
Briers, full of b. is working-day world, 247b
Brig, mate of Nancy b., 765b
transom of merchant b., 608a
Brigade, Light B., 652a
thy b. with cold cascade, 767b
Bright, all calm as it was b., 362b
all things b. beautiful, 684b
and battering sandal, 803b
and violet-crowned, 79b
angels are b. still, 285b
angels' visits short and b., 385a
Apollo's lute, 222a
April shakes out her hair, 981b
beauteous b. creation, 152a
Bright, best of dark and b., 558b
billows smooth and b., 745b
bracelet of b. hair, 306b
container can contain, 1065b
countenance of truth, 339b
creature scorn not one, 517b
dark with excessive b., 344b
day is done, 289a
day so cool so calm so b., 323a
early b. transient chaste, 372b
edges of world, 940a
exhalation in the evening, 298a
eye of heaven shined b., 200a
eyes of danger, 824a
girdle furled, 714b
gleam of noble deeds, 79b
glories afar shine b., 315a
glory b. tragic thing, 739a
goddess excellently b., 302a
hard medal, 799b
harmony in her b. eye, 358b
he saw lady b., 1088b
honor b., 268b
in heaven's jeweled crown, 758a
incalculable soul, 1030b
is earth when thou risest, 4a
is the ring of words, 824b
keep up your b. swords, 272b
ladies whose b. eyes, 335a
lamps shone o'er, 555b
land is b., 689a
little package, 963b
little tight little, 768b
merged with b. air, 1065b
moon shines b., 235a
moonstill as b., 559b
more b. than Mayday morn, 482b
musical as b. Apollo's lute, 222a
my b. mane forever, 487a
neither pale nor b., 1079a
no b. reversion in sky, 406a
not gold that showeth b., 155b
October's b. blue weather, 741a
old age serene and b., 515a
orange b., 360a
particular star, 269b
patines of b. gold, 235b
pearl and crystal shining b., 490a
perseverance keeps honor b., 268b
pluck b. honor from moon, 238b
pomp ascended jubilant, 347a
pretty Babe all burning b., 210b
reversion in sky, 406a
seraphim in burning row, 339b
shoots of everlastingness, 362b
sleep sleep beauty b., 488a
softest clothing wooly b., 486b
spouse so b. and clear, 308a
star would I were steadfast, 581a
their memory fair and b., 362b
things come to confusion, 228b
thought thee b., 294b
tiger tiger burning b., 489a
torch and casement, 583b
used key always b., 422a
wherever b. sun shall shine, 299b
with freedom's light, 627b
young lady named B., 917b
youth passes swiftly, 77a
Bright-colored, victory b. flower, 919b
Brightened, countenance soon b., 516b

Brightening, all his prospects b., 449a
O b. glance, 883b
Brightens, how the wit b., 403b
Brighter, allured to b. worlds, 449b
emits a b. ray, 447b
in some b. clime, 470a
look b. when we come, 560a
Brightest and best of sons of morning, 549a
best and b. come away, 573a
fashion's b. arts, 450a
flashes of thought, 705b
heaven of invention, 243a
old wood burn b., 314b
sometimes hath b. day a cloud. 214b
though the b. fell, 285b
wisest b. meanest, 409b
Brightness, ancestors cut off b., 993a
falls from the air, 300b
not lost original b., 342b
when god-given b. comes, 79b
Brignall banks wild and fair, 520b
Brilliance, minute b., 979a
Brilliant and warm, 1033a
envy of b. men, 910a
moon milky sky, 880a
Brillig and slithy toves, 745a
Brim, bubbles winking at b., 582b
filled to b. with glee, 768a
o'er night's b. day, 661b
primrose by river's b., 509b
sparkles near the b., 555b
Brimming over with curds, 747a
Brimstone bed at break of day, 533a
fire and b., 759b
Brindled, dear Andrew with b. hair, 823b
Bring all Heaven before mine eyes, 336a
balloon of mind, 882a
can I b. him back, 12b
cease to ask what morrow will b., 121a
chance b. us through, 711b
down fruit unheard of, 899a
down my gray hairs, 7b
eternal note of sadness, 714b
evening star you b. all things, 69b
fear Greeks even when they b. gifts, 118a
forth a son, 39a
forth children in sorrow, 6a
fresh showers, 570b
go Death b. her, 907a
good old bugle, 747b
in lion among ladies, 230a
it to achievement, 84b
me a beaker of wine, 90b
me arrows of desire, 490b
me my bow, 490b
me my chariot of fire, 490b
me my spear, 490b
men to match mountains, 826b
much money as 'twill b., 352b
my kisses b. again, 271b
never good to b. bad news, 288a
redemption from above did b., 334a
silent thought can b., 508b
slovenly unhandsome corpse, 238b
suit in Supreme Court, 982a
Sweeney to Mrs. Porter, 1002b
Bring the rathe primrose, 339a
with thee jest, 334b
Bringer of that joy, 230b
of unwelcome news, 241a
Bringeth forth his fruit in season, 16b
thee into a good land, 10a
to light the shadow of death, 15a
Bringing his sheaves with him, 22b
owls to Athens, 91a
whom thou takest in secret, 110a
Brings desired timely things, 854a
fortune b. in some boats, 291a
loathing to stomach b., 230a
loosened spirit b., 738b
love remembered such wealth b., 292a
to pass every word, 78b
wretchedness that glory b., 290b
yew to deck my grave, 486a
Brink, scared to go to b., 1000b
tread upon b. of meaning, 428b
Brinkmanship, 1000b
Briny, along b. beach, 745b
Brioche, qu'ils mangent de la b., 436b
Brisk, airs martial b. or grave, 458b
and giddy-paced times, 252a
as bee in conversation, 429b
Brisking about the life, 444b
Brisk's the London air, 947b
Bristol fashion, 678a
three sailors of B., 660b
Britain, battle of B., 921a
connection between them and B., 460b
country for heroes, 866a
fight on alone, 923b
first at Heaven's command, 420a
limits of B. laid bare, 140a
that once was B., 413b
wins last battle, 924a
Britain's, ambassador from B. crown, 56a
forgot was B. glory, 726a
Britannia needs no bulwarks, 537b
rule B., 420a
Brither, Tam lo'ed him like a b., 495b
British, allegiance to B., 460b
come back B. soldier, 873b
dirty B. coaster, 947a
Empire and United States, 921b
friendliness of B. Empire, 913b
government best model, 484b
greatness of B. nation, 395a
Grenadier, 1100a
hold B. as rest of mankind, 470b
I smell blood of a B. man, 279a
if B. Empire last thousand years, 921b
if B. went by water, 464b
life and institutions, 921a
liquidation of B. Empire, 924a
maxim of B., 919b
people like to be told worst, 922b
piece of B. manhood, 575b
power of B. fleet, 913b
prime minister returned, 896b
public in fit of morality, 595a
refusal to accept defeat, 959b
shadow of B. oak, 454b
British sneer, 680b
stony B. stare, 652a
structure of B. sentence, 919b
warrior queen, 459a
British-Americans, have done with B., 821b
Britons, air to B. dearest, 626a
never will be slaves, 420a
while B. true, 727a
Brittle, dream bonds were b., 774b
glass of years is b., 774a
Broached, Christmas b. mightiest ale, 519b
death has b. him to, 475b
Broad acres patent of nobility, 733a
as ten thousand beeves, 731a
brooks too b. for leaping, 853b
crimes b. blown, 264a
down b. way young and unregretting, 155a
famous English poet, 314a
is the way, 41b
limbo large and b., 344b
man is too b., 708a
margin to my life, 683a
passage b. to hell, 104b
where b. ocean leans, 447b
with b. flat nails, 96b
Broad-backed hippopotamus, 1002a
Broad-based upon people's will, 651b
Broadcast doings of day and night, 699b
industry's planners, 1064a
Broadcloth without, 459a
Broader lands better days, 921b
Broads, fenlands and illimitable B., 951b
Broad-streeted Richmond, 1041b
Broadway, give regards to B., 944a
Broccoli, it's b. dear, 1046a
Brod, wer nie sein B., 621a
Broider world upon loom, 878b
Broke, all hell b. loose, 346a
bank at Monte Carlo, 821a
cable b. anchor lost, 216b
cable that in storm ne'er b., 332a
chancel window-squares, 784a
come in we'll keep ye b., 890b
die in molding Sheridan, 559a
made him and then b. mold, 178a
my high-blown pride b. under me, 298b
no promise served no end, 407a
when time is b., 228a
Broken and a contrite heart, 19b
arch of London Bridge, 595b
be merciful to b. reed, 207a
bow tensely strung easily b., 126a
by sorrow spirit b., 24b
cheerful hearts now b., 542b
factory windows always b., 952b
flutes of Arcady, 899b
fortune like glass easily b., 125b
glass obscured or b., 1080a
golden bowl be b., 29a
he has departed withdrawn b. out, 110b
heap of b. images, 1002a
heart lies here, 596b
hell's b. loose, 206a
how but through b. heart, 841a
I am like a b. vessel, 18a

Broken it up for daily bread, 774a
land of b. hearts b. heads, 918a
laughs at b. hammers, 948b
life's bubble b., 914b
more than ocean water b., 928a
Nature's social union, 492b
not with club heart b., 738a
oar and gear of dead men, 1006a
on earth b. arcs, 665b
picked up b. point, 1016a
pitcher b. at the fountain, 29a
ransomed b. lost, 1057b
renewal of b. relations, 777a
resting upon b. staff, 461a
staff of this b. reed, 32b
things b. and scattered, 907b
things uncomely and b., 880b
two gross b. statues, 988b
unto the ground, 31b
wall burning tower, 883b
wheel b. at the cistern, 29a
with storms of state, 299a
wound heart that's b., 520b
Brokenhearted, half b., 554b
hoped we were b., 775a
languish b., 764b
lean above b., 981b
we had ne'er been b., 494a
Bromide number one, 910b
Bronze, hear b. Negroes breathe, 1076b
mangled by the b. spear, 64b
monument more lasting than b., 122b
stone b. stone steel, 1004a
work with breathing b., 119a
Bronzed lank man, 953a
Brooch, bow or b. or braid, 803b
of gold ful sheene, 166a
Brooches, make you b. and toys, 824b
Brood like decrepit herons, 80b
mothers a bloody b., 1035a
of Folly, 335b
on Christian thing, 1057a-b
Broodest o'er troubled sea, 580b
Broodin' over bein' a dog, 811a
Brooding, birds sit b. in snow, 223a
on country's fate, 688a
on God, 1066a
toads b. in wells, 1064b
Broods, darkness b., 4a
Brook, dwelt by the b. Cherith, 13a
many can b. the weather, 222a
noise like hidden b., 525b
smooth water where b. deep, 199a
went to the b., 1097b
where b. and river meet, 621b
willowy b. that turns mill, 500b
Brookland, far in western b., 853a
Brooks, as b. make rivers, 372a
as hart panteth after water b., 19a
books in running b., 247b
for fishers of song, 846a
golden sands crystal b., 306a
I sing of b., 319b
shallow b. and rivers wide, 334b
strow b. in Vallombrosa, 342a
too broad for leaping, 853b
Broom, beat barrel with b., 953a
new b. sweepeth clean, 184b
under arm carried b., 1095b
Brooms, new b. sweep well, 158b
Broomstick, Old Glory on b., 864a
write finely upon b., 389a
Broomsticks, all their b. and tears, 881b
Broth without any bread, 1095a
Brother, am I not man and b., 456a
and companion in tribulation, 57a
be my b. or I kill you, 469a
Big B. watching, 1053b
brown-frocked b., 905a
came with subtilty, 7a
critic b. of artist, 798b
Death and b. Sleep, 568a
death's b. sleep, 119a
devil to Despair, 806b
every one said to his b., 33a
every sword against his b., 35a
far off, 26b
fight against his b., 31b
follow the plow, 807a
gently scan b. man, 493b
given b. dust to eat, 898b
had b. who had friend, 965b
half b. of world, 679a
I am that insect b., 708a
lawless linsey-woolsey b., 352b
life sweet b., 601a
little b. of rich, 835b
loved him like a b., 495b
man and b., 456a
more close than b., 877a
my fellow man my b., 706b
no b. near the throne, 410b
of loved Assisian, 905a
of the Angle, 325b
offended is harder to be won, 25a
Remus and his b. knew this life, 117b
safety for my son b. shipmates, 174a
shall be my b., 245a
sinned against my b. the ass, 157b
sleep death's twin b., 64a
sleep the b. of death, 64a, 210b
sticketh closer than a b., 25a
still to my b. turns, 447b
Sun who brings us day, 157a
the b. the real b., 869b
thy tail hangs down, 874b
to all creatures, 1077b
to dragons, 16a
where is my b. gone, 574a
which of us known b., 1049b
whom someone should save, 826a
would brother cheat, 156b
yet line up with brother, 948b
Brotherhood bind rich and poor, 757a
crown good with b., 849a
intellect triumphed over b., 613b
love the b., 56b
of venerable trees, 513a
that binds brave, 865a
Brother-in-law haberdasher, 755b
Brotherly, feel it so b., 1068b
love, 51a, 56a
Brother's, called b. father dad, 236a
keeper, 6a
mote in b. eye, 41a
murder, 263b
sad mad b. name, 776a
voice of thy b. blood, 6a
Brothers all in honor, 510a
all the b. too, 252b
and sisters beware, 877a
are evil, 3a
as b. live together, 623a
band of b., 245a
call from bay, 710b
forty thousand b., 266a
good-bye b., 843a
high beyond all stars, 497a
linsey-woolsey b., 413b
mankind knows men b., 497a
sons kindred slain, 410b
valiant sisters virtuous, 1104b
waiting time my b., 797b
ye are b. ye are men, 538a
Brought, Antony b. drunken forth, 289a
before the mountains were b. forth, 20a
daughters of music b. low, 29a
death into the world, 341b
forth on this continent, 639a
me down to knees, 1066a
me home to glory, 641b
mouse will be b. forth, 124a
never b. to mind, 494b
nothing into this world, 55a
over vast and furious ocean, 319a
palsy to bed, 988b
ravens b. him bread, 13a
up in this city, 50b
which b. us hither, 513b
Brought'st Thy sweets along with Thee, 322a
Brow, athlete crowned in sweat of b., 145a
bind them heart and b., 807a
bonny b. was brent, 494b
candid b., 843b
dangerous b. by night, 254b
flushing his b., 581b
forty winters besiege thy b., 291b
grace seated on this b., 264a
Helen's beauty in b. of Egypt, 230b
no wrinkle on azure b., 557b
now your b. is beld John, 494b
of labor, 858b
of lip of eye of b., 293b
pain and anguish wring b., 519b
parallels in beauty's b., 292b
promise written on my b., 758a
pure unclouded b., 744b
shine upon b. today, 815a
so grim mouth so prim, 1004b
sweat of b., 682b
tinge b. with sunset glow, 809b
upon his b. shame ashamed, 225a
view with wrinkled b., 235a
weariness not on b., 715b
wet with honest sweat, 621a
where he got that high b., 139a
wrinkle deeper on b., 555b
Brown, baked me too b., 744b
bread and the Gospel, 386b
breasts, 1022b
bright nightingale, 772b
changing from b. suit to gray, 986b
dark b. is river, 823a
Father B., 919a
hair and speaks small, 266b
hair over mouth, 1003b
hair sprent with gray, 714a
heath and shaggy wood, 519a

Brown hil!s melted into spring, 685b
in b. study, 202b
Jeanie with light b. hair, 727b
long and lank and b., 525a
long b. path before me, 701a
man's burden, 875b
meadows b. and sere, 574b
myrtles b., 338a
not Old B. any longer, 684a
prefer philanthropy of Captain B., 684a
quick b. fox, 1101a
some gave them b., 1092b
spit b. my son, 947b
strong b. god, 1006a
very plain b. stone, 634a
when all trees b., 691a
Browne, sedulous ape to Sir Thomas B., 824a
Brown-frocked brother, 905a
Browning, find B. plain, 664a
from B. some Pomegranate, 617b
hang it all Robert B., 988b
is what, 668a
Meredith prose B., 838b
Mrs. B. guard silence, 931b
picked fair-coined soul, 857a
since Chaucer was alive, 536b
Browning's, Mrs. B. death relief, 631a
Brown's, John B. body, 755a
Browns, beeches in b. and duns, 784b
Brows, bliss in our b. bent, 287a
earned with sweat of b., 194a
greener from b., 651b
like gathering storm, 495b
nightcap decked his b., 447a
nodded with his darkish b., 62b
not seen in either of our b., 211b
of dauntless courage, 342b
Browsed, cattle b. on plain, 933b
Bruce has aften led, 496a
Brüder, alle Menschen werden B., 497a
Bruise, ax fitter to b., 351b
better for b. than arnica, 666b
it shall b. thy head, 6a
thou shalt b. his heel, 6a
Bruised reed shall he not break, 33a
together crushed and b., 405a
Brunswick, Hamelin town's in B., 662a
Brunt, bear b. pay arrears, 666b
stands b. of life, 84b
Brush, blind hand b. my wing, 489a
essential in painting, 153a
painter's b. consumes dreams, 883b
structural basis established by b., 148a
whether chisel pen b., 882a
whitewash and long-handled b., 759a
work with so fine a b., 533b-534a
Brushed, hand has b. away, 489a
past palms on staircase, 1059a
Brushwood sheaf, 663a
Brutal arm appear, 885a
Brutality, industry without art b., 699a
oppressor commit b. openly, 1083a
Brutalizing lower class, 716b
Brute, beast b. bastard, 1068a
beauty and valor, 803a
chuck 'im out the b., 873a
et tu B., 112b, 255a
love of a b., 642b
you b. hissed countess, 887b
Brutes, eating and drinking like b., 702b
exterminate b., 844a
made b. men men divine, 721b
man's difference from b., 794a
nation of b., 844a
not born to live like b., 160b
without you, 383b
Brutish, nasty b. and short, 318a
Brutus and Cassius not displayed, 140a
Caesar had his B., 464b
dear B., 253b
exit B. now she'll read, 135b
is an honorable man, 255b
makes mine greater, 256a
no orator as B. is, 255b
set of vocal cords, 1047a
you also B., 112b
Bubble blown by successful teacher, 818b
fire burn caldron b., 285a
gonfalon b., 962b
honor but an empty b., 371b
life a b., 210a
life's troubled b., 914b
like b. on fountain, 520a
no b. so iridescent, 818b
now a b. burst, 408a
reputation, 249a
world's a b., 209b
Bubbles, borne like thy b. onward, 558a
earth hath b., 281a
man and his dwellings as b., 156a
millions of b. like us, 630b
tattoo soap b., 1047a
we buy, 692a
winking at brim, 582b
Bubbling and loud-hissing urn, 458a
cry of swimmer, 560a-b
sinks with b. groan, 557b
venom flings, 555a
wellspring, 730b
Buccaneer, Morgan the B., 749b
Buccaneers of buzz, 738b
Buck stops here, 984a
Bucket down and full of tears am I, 228a
drop of a b., 32b
of whitewash, 759a
old oaken b., 553a
past a b. of ashes, 948b
up doun as b. in a welle, 167b
Buckets into empty wells, 458a, 523a
two b. filling one another, 228a
Bucketshop of refrigerator, 877b
Buckhurst, I would B. choose, 382a
Buckingham, changing guard at B. Palace, 969b
so much for B., 392b
Buckle, pride plume here b., 803a
Buckler, his truth shall be thy shield and b., 20b
Buckles, silver b. on knee, 1098a
Bucks, fat black b., 952b
Bud, canker lives in sweetest b., 292a
in age I b. again, 323b
not as in b. of spring, 308b
Bud, rose is sweeter in b., 203a
this b. of love, 224a
worm in the b., 252b
Buddha, go for refuge to B., 80b
Budding historians, 997a
Buddy, Christ Himself b., 1078a
Budge, I'll not b. an inch, 219a
Ten Commandments not b., 694b
Buds, cankers in musk rose b., 229b
darling b. of May, 291b
forgot to blow, 780a
of barren flowers, 775a
young b. sleep in root, 580a
Buff and the blue, 496b
bare to the b., 824b
Buffalo, elephant with sign saying B., 684b
home where b. roam, 808a
thought he saw b., 747a
Buffalo Bill's defunct, 1030a
Buffaloes, water b. neurasthenic, 997a
Buffet, not wise who b. against love, 82b
Buffets, blows and b. of world, 284a
fortune's b. and rewards, 263a
Buffon, is it Aristotle Pliny B., 436a
Buffoon and poet, 815b
chemist fiddler and b., 368b
Buffs, private of B., 656a
steady the B., 872a
Bug, flap b. with gilded wings, 411a
snug as b. in rug, 422b
Bugle, blow b. blow, 648b
bring good old b. boys, 747b
one blast upon b. horn, 520a
sound upon b. horn, 647a
Bugles, blare of b., 866a
blow out you b., 994a
calling for them, 1028b
cry of b. going by, 860a
what are b. blowin' for, 873a
Build a new world, 982b
beneath stars, 399b
except the Lord b. the house, 22b
experience arch to b. upon, 776b
from bottom up, 970b
Great Society, 1064a
houses and inhabit them, 33b
if I must b. church, 1057b
intending to b. tower, 47a
lofty rhyme, 338a
me nest on greatness of God, 796b
me straight, 622b
middle-aged b. woodshed, 682a
on fortune build on sand, 318b
on human heart, 661b
pair nor b. nor sing, 527b
schoolrooms for boy, 686a
small cabin b. there, 879b
thee more stately mansions, 633b
they labor in vain that b. it, 22b
throne of bayonets, 859b
time to b. up, 27b
trout crystal stair, 944a
upon this rock b. my church, 43a
what we plan we b., 722b
your ship of death, 986b
youth b. bridge to moon, 682a

Builded better than knew, 602a
was Jerusalem b. here, 490b
wisdom hath b. her house, 23b
Builders, stone which the b. refused, 22a
Buildeth on vulgar heart, 242a
Building beginning of arts, 851a
castles in Spain, 171a
principal beauty in a b., 333b
roofs of gold, 243a
stole life o' the b., 284a
three things in b., 477b
with tower and bells, 483a
Buildings, blighted b., 1063a
he may never enter, 478a
you may have all the b., 741a
Builds, Devil b. chapel there, 385a
heaven in hell's despair, 489a
hell in heaven's despite, 489a
marsh hen secretly b., 796b
palaces in Kingdom come, 947a
phoenix b. phoenix' nest, 354b
phoenix b. spicy nest, 327a
though he b. glorious temples, 692b
valiant dust b. on dust, 875b
what man b. has but a day, 941b
Built absolute trust, 281b
against will of gods, 63b
almost lost that b. it, 331a
before I b. wall, 926a
bicycle b. for two, 885b
fortress b. by Nature for herself, 226b
God a church, 457a
house that Jack b., 1098b
in such logical way, 634a
in the eclipse, 338b
love b. on beauty, 307a
my soul pleasure-house, 645a
nests in beard, 672b
of just a syllable, 738b
Rome not b. in one day, 184a
ruined love when b. anew, 294a
science b. with facts, 829b
till we have b. Jerusalem, 490b
which b. desolate places, 14b
Bulben's, bare Ben B. head, 885a
Bull, a Cock and a B., 438a
Assyrian B., 652a
cloud that looked like b., 91a
greatest of all is John B., 562b
half the b. he was, 906a
handsome as b. that kidnapped Europa, 111a
John B. or Englishman's Fireside, 500a
moose, 847b
savage b. bear yoke, 245b
Bullen's, dawned from B. eyes, 439b
Bullet, ballot stronger than b., 635a
has its billet, 383a, 522a
that will kill me not cast, 504b
through his head, 900a
Bullets, from rifle b. free, 958a
made of lead, 1097b
made of platinum, 901b
paper b. of the brain, 246a
word as b. flying, 843a
Bullied into following master artist, 1000a
out of vice, 611a
Bullocks, whose talk is of b., 38b
Bullpen, waiting sentence in b., 1076a
Bulls, plowman's story of b., 127b
Bulrush, seeking knot in a b., 105b
Bulrushes, ark of b., 8a
Bulwark, civic genius b. of democracy, 795b
floating b. of our island, 444b
never failing, 179b
of continuing liberty, 972a
of Greece famous Athens, 79b
of our liberty, 636a
Bulwarks, Britannia needs no b., 537b
great b. of liberty, 446a
Bum, belly shoulder b., 885a
Bumbast out blank verse, 206a
Bumble, the law is a ass said Mr. B., 669b
Bumblebee in principle cannot fly, 1062a
Moses on b., 1041b
Bumblebees, life among b., 1062a-b
Bump, go b. in the night, 1098b
Bumper of claret, 552b
of good liquor, 481a
Bumps along the dusk, 819a
miss many hard b., 387a
Bumptious, self-confidence complete and b., 987b
Bunbury, invaluable invalid B., 840a
Bunch, rich b. of red roses, 981a
Bunched in mutual glee, 1043b
Bunches, shakes down few b. at least, 828b
Buncombe and millions mostly fools, 578a
Bundle, great b. of grief, 949a
Bunghole, stopping a b., 266a
Bunk, been in his b. below, 792a
history more or less b., 714a
Buns, hot cross b., 1095a
Bunting, baby b., 1094b
Bunyan, swart convict B., 696b
Buoy too small for sight, 279b
Burbled as it came, 745a
Burden, assume b. of France, 1016a
bear any b., 1072b
bear his own b., 54a
borne the b., 43b
brown man's b., 875b
changes labor from b. to honor, 954b
grasshopper shall be a b., 29a
great b. upon his back, 365b
grievous b. was thy birth, 217b
life hollow existence b., 759a
my b. is light, 42a
not b. our remembrances, 297b
of his song, 464a
of incommunicable, 552a
of long living, 774b
of my song, 1084b
of nothing to do, 377b
of the desert of the sea, 31b
of the mystery, 509a
of the world, 826b
of them is intolerable, 61a
on back b. of world, 826b
prayer b. of a sigh, 518a
weight of another's b., 325a
white man's b., 875b
with superfluous b. loads day, 340b
years are still a b., 84a
youth and age equally a b., 93b
Burdened, shakes fires in b. air, 487b
with grave responsibilities, 910b
Burdens, bearing b. of government, 635a
had such b. on mind, 883a
Burdensome, school in which nothing b., 148b
when life is b., 87a
Bureau, super legal aid b., 967a
Burgeoning wood brings forth, 63a
Burglar Banker Father, 734a
Burglaree, with a little b., 766b
Burglary, flat b. as ever committed, 246b
vary piracy with b., 766b
Burgonet, arm and b. of men, 287b
Burgundy, naive domestic B., 1033a
treat wretch with B., 386b
Burial, no b. this pretty pair, 1084a
register of b. signed, 670b
Buried, bodies are b. in peace, 39a
body to be b. obscurely, 209b
Caesar bled, 629b
dies and is b. with them, 85b
Evangelist Saint John, 697a
hatchet, 895a
heart's dead never b., 1017a
here children born one b., 636b
him before prime, 1088b
lie deep b., 77a
life, 712a
old Adam b., 61b
on Sunday, 1096a
outworn b. age, 292b
putrid corpse of liberty, 977b
soil good to be b. in, 694a
was crucified dead and b., 60a
where Michael Furey b., 968a
Buries, day one b. her, 70a
empires in common grave, 466a
universal darkness b. all, 414a
Burke great because brings thought, 713a
Kennedy and B. and Shea, 810b
Burma girl a-settin', 873b
Burn and rave, 1070b
another Troy to b., 881a
at heart of living, 1040a
bays b. deep and chafe, 774a
better to marry than b., 52a
children will b., 1093a
dry fields b., 796b
fire b. caldron bubble, 285a
flag yet terrific b., 537b
from brain and breast, 918b
frost itself doth b., 264a
great sphere thou movest in, 288b
heart b. within us, 47b
I'll b. my books, 213b
like fabulous candles, 1080b
no blazing hearth b., 440a
old wood b. brightest, 314b
old wood to b., 207b
out false shames, 986a
out to black, 853b
stars that round her b., 393a
time the fire in which we b., 1069a
to the socket, 516a
violent fires soon b. out, 226b
we b. daylight, 223a
with hard gemlike flame, 781a
words that b., 441b
Burned, and his feet not be b., 23b
black with sun, 1022b

Burned, bush b. with fire, 8a
candle b. on the table, 1018a
charmed water b, 'alway, 525b
child fire dreadeth, 184b
feared witches and b. women, 832b
Christians b. each other, 560a
feet as if b. in a furnace, 57b
fire of thine eyes, 489a
give my body to be b., 52b
half his Troy was b., 241a
heart ne'er within b., 518b
is Apollo's laurel bough, 213b
Matilda and house b., 902b
money b. out his purse, 178b
my life, 1038a
night's candles are b. out, 225a
on the water, 287b
some b. alive, 1080b
take fire and his clothes not be b., 23b
temple of Diana, 331a
topless towers of Ilium, 213a
while I was musing the fire b., 18b
word b. like a lamp, 39a
Burning and shining light, 48b
battle is b. flower, 995a
bow of b. gold, 490b
boy stood on b. deck, 573b
burns out another's b., 223a
candle b. while sleeping, 309b
clove, 927b
fire in mind ever b., 198b
for ancient connection, 1081b
is Paris b., 1012b
keep home fires b., 917a
let fall no b. leaf, 1023a
lifetime b. in moment, 1006a
marle, 342a
pretty Babe all b. bright, 210b
roof and tower, 883b
Sappho, 560b
seraphim in b. row, 339b
sick and full of b., 1075a
smell of b. fills air, 901b
spear horse of air, 1086a
three words as with b. pen, 497a
tiger tiger b. bright, 489a
your lights b., 47a
Burnished, barge like b. throne, 287b
livery of b. sun, 232b
Burns, adores and b., 408b
blood b. in veins, 702b
candle b. at both ends, 1023a
from Clee to heaven beacon b., 852a
it b. your clothes, 484a
not she which b. in 't, 295a
one fire b. out another's, 223a
Shelley with us, 662b
smell fire whose gown b., 324a
wasted oil unprofitably b., 457a
what b. me now, 1066a
when the blood b., 259a
Burnside, waly yon b., 1088b
Burnt offering, 7a
offerings, 35b
Burr, I am a kind of b., 272a
Burro, no laurel crown for outrunning b., 135b
Burrow, go b. underground, 990a
Burrs and thorns of life, 580a
conversation's b., 633a
Burst cannon's roar, 633a
first that ever b., 524b
hot heart's shell, 697a
Burst joy's grape, 584a
now a bubble b., 408a
of music down street, 836a
singer to b. into clamor, 985b
Bursts, melodious b., 645b
Burthen of the mystery, 509a
weight of another's b., 325a
Burton, great direction B. left, 433a
Bury bones in hideaways, 1051b
for nothing, 670b
Great Duke, 651b
heart at Wounded Knee, 1041b
I come to b. Caesar, 255a
it fathoms in earth, 297b
let dead b. their dead, 41b
living scarce able to b. dead, 319a
marry ancient people to b. them, 333b
me in their buryingplace, 7b
no one to b., 1005b
we will b. you, 1032b
Buryingplace, bury me in their b., 7b
Bus, Hitler missed b., 897a
Bush afire with God, 619a
beat the b., 182b, 318b
bird in hand worth two in b., 137a
burned with fire, 8a
every blossom on b., 738b
fear each b. an officer, 216b
good wine needs no b., 127a
jumped into bramble b., 1098a
man in b. God meet, 602a
shield I left beside a b., 68a
supposed a bear, 230b
thorough b. thorough brier, 229a
through grass behind b., 969a
was not consumed, 8a
white-flaming b., 1014b
Bushel of silver, 812b
put candle under a b., 40a
words won't fill b., 422a
Bushels, wheat in two b. of chaff, 231b
Bushes, author out from b., 975b
Bushtails, Him dat give squir'ls b., 911b
Bushy eyebrows and message, 878a
Busied with crowded hour, 603b
Busier, yet semed b. than he was, 166b
Busily all the night, 693b
Business above sellin' tinpinny nails, 891a
as usual, 919b
best b. father's farm, 658b
big b. give square deal, 848b
could not make dull, 710b
crises at intervals, 819b
derned sight better b., 778b
diligent in his b., 25b
dinner lubricates b., 475b
dirty b., 788b
dispatch b. quickly, 171b
dispatch the soul of b., 415b
do b. in great waters, 21b
do b. of day in day, 506a
economic slavery nobody's b., 971b
end of this day's b., 256b
everybody's b. nobody's b., 326a
fares disastrously, 505b
fiendishness of b. competition, 991a
fitter for new than settled b., 209a
Business, great b. of life, 779b
he had talents equal to b., 140a
hell where mind own b., 751a
if everybody minded b., 743b
in battle or b., 680a
in hands of a few, 757a
is business, 962b
laid aside b., 325b
life's b. choice, 667b
love only b. in life, 551a
love yields to b., 129a
marriage damnably serious b., 1027a
may bring money, 533b
men ought to mind b., 750a
men some to b. take, 406b
men's b. and bosoms, 207b
mind b. and spend less, 375a
mind his own b., 195a
my Father's b., 46a
no b. carried on at all, 415b
no b. like show b., 999b
no better ballast than b., 695a
no feeling of his b., 265b
no foreigner do b. here, 172b
of America is business, 911a
of comic poet, 391b
of the samurai, 363a
other people's money, 723a
overwise in doing thy b., 38a
perpetual devotion to b., 822b
politics conviviality, 703b
sick of its b., 510a
study to do your own b., 54b
talents equal to b., 140a
talk of nothing but b., 171b
that we love, 288a
that's true b. precept, 670a
the rest not our b., 1005b
to be drunk the b. of day, 372a
weather attending to b., 759b
what a deal of b., 375b
what b. is it of yours, 477b
with income at heels, 457a
without some dissimulation no b., 415b
Businesslike, more b. than businessmen, 927a
Businessman give public libr'y to beef thrust, 891b
Businessmen, more businesslike than b., 927a
Bussoftlhee mememormee, 969a
Bust, animated b., 440a
friendly b., 1002a
outlasts citadel, 658a
outlasts throne, 782b
pallid b. of Pallas, 643a
science of going to b., 685a
Bustle, love of b. not industry, 130a
so illustrious, 738a
Busts, picture placed the b. between, 400a
three b. all secondhand, 831a
Busy as a bee, 202b
as one-armed man, 864a
bee improve each hour, 396b
bee has no time for sorrow, 487b
curious thirsty fly, 418b
hammers closing rivets, 244a
haunts of men, 574a
housewife ply evening care, 440a
how doth the b. bee, 396b
hum of men, 335a
leisure, 442b
monster manunkind, 1031b
nature's b. democracy, 899a

Busy old fool unruly Sun, 305a
on Tom Tiddler's ground, 686a
really b. person, 828a
riches make one b., 176b
the stop to b. fools, 362a
till night, 375b
while there's a b. street, 1069b
whisper circling round, 449b
Busybodies, tattlers and b., 55a
Butcher baker candlestick-maker, 1096b-1097a
his father was a b., 365a
hog b. for world, 948a
Butchered to make Roman holiday, 557a
Butchers, gentle with these b., 255a
Butchery, work of b. and desolation, 922b
Butt and very sea-mark, 276a
fixed as an aim or b., 243a
knocks you with b. end, 451b
Butter, cutting bread and b., 660b
eggs pound of cheese, 740b
for royal slice of bread, 969b
guns or b., 1040a
in a lordly dish, 11a
it was the best b., 744a
ladling b. from tubs, 1101a
little bit of b., 970a
not melt in her mouth, 183b
only make us fat, 1026b
quarrel with bread and b., 390b
smell of bread and b., 559b
white bread and b., 1094a
words b. no parsnips, 521a
words smoother than b., 19b
Butter-and-egg man, 980a
Buttercup, called Little B., 765b
Buttered, always on b. side, 553b
bread fall on good side, 553b
on which side bread b., 185b
Butterflies are already yellow, 988a
botany beetles b., 818a
frogs eat b., 955b
laugh at gilded b., 280a
no b. no bees, 592a
Butterfly, blue in b., 927a
breaks b. upon wheel, 411a
dreaming I was a b., 101a
I'd be a b., 587b
in eternity as b. in air, 814b
upon road, 871b
Butter's spread too thick, 746a
Butters, Stubbs b. Freeman, 1101a
Butting through the Channel, 947a
Button, Brazil he twirled b., 736a
little b. at top, 442b
pray you undo this b., 280b
Buttoned-up and white-chokered, 796a
Buttonhole, take you a b. lower, 222b
Buttons be disclosed, 258b
biographies clothes and b., 764a
matched b. pattern sold, 770b
soul above b., 500a
taken of b. off, 873a
Buttress nor coign of vantage, 282a
Butts, beast with many heads b. me, 289b
Buxom blithe and debonair, 334b
Buy a fat pig, 1097a
a world of happy days, 217a
annuity cheap, 670a
apple on corner, 1000a
Buy, bubbles we b., 692a
cherries which none may b., 300a
costly as purse can b., 258b
decline to b. repentance, 99a
dispraise thing you desire to b., 269a
full and fair ones come and b., 319b
I will b. with you, 232a
lose it that b. it with care, 231a
no man might b. or sell, 58a
nor can b. tomorrow, 302a
pawn intelligence to b. drink, 1030b
spoils of office not b., 690b
tomorrow, 302a
two white feet b. him, 1101b
what would you b., 600b
what you do not want, 474a
Buyer, city to perish if it finds b., 116a
it is naught saith the b., 25a
let b. beware, 150a
needs a hundred eyes, 324b
Buying and selling, 683b
it's no fish ye're b., 520b
more giving less b., 914a
Buys, who b. a minute's mirth, 220a
Buzz, buccaneers of b., 738b
crowd b. and murmurings, 357b
the witty and fair annoys, 411a
B.V.D., from every B., 1030b
By and by easily said, 263b
and by God caught eye, 1040b
Bye baby bunting, 1094b
Bygone days, 1052a
only things b. last, 809b
Byproduct more valuable than product, 851a
Byron, close thy B., 576a
cuts a figure, 585b
from poetry of B. ethics, 595a
Lord B. was Englishman, 812a
mad bad dangerous to know, 552b
Byron's eyes shut in death, 711a
perhaps Lord B. fault, 812b
struggle cease, 711a
Byway to heaven, 385b
Byword, proverb and a b., 13a
story and b. through world, 318a
thou shalt become a b., 10b
Byzantium, lords and ladies of B., 883a

C

C major of this life, 666a
Ça ira ça tiendra, 1105b
Cabbage, cut a c. leaf, 442b
with college education, 762a
Cabbages and kings, 746a
death seize me whilst setting c., 189b
happy those who plant c., 181a
no c. sprouting out, 635b
skunk c., 944a
Cabin, enter Logan's c. hungry, 445b
more fun when c. boy, 981a
mounted to his c., 904b
small c. build there, 879b
willow c. at gate, 251b
Cabined ample spirit, 712b
Cabined cribbed confined, 284b
from her c. loophole peep, 336b
Cabinet is formed of gold, 490a
post offices and c. appointments, 635b
Cabinets, make parties as ministers c., 690a
Cable broke anchor lost, 216b
no c. draw forcibly as love, 312a
on seventh day scrape c., 678a
that in storm ne'er broke, 332a
Cabots talk only to God, 858a
Cackle, don't c. w'en fin' wum, 814a
Cackles, codfish never c., 1101b
groans and dies, 573b
Cad, cocoa c. and coward, 919a
Cadence from man named Yeats, 1065a
harsh c. of rugged line, 369b
of consenting feet, 1029b
to his verse a smooth c., 377a
tremulous c. slow, 714b
Cadets of Gascoyne, 896a
Cadiz, reeking into C. Bay, 663a
Cadmean victory, 86b
Cadmus, letters C. gave, 561a
Caeli, fiat iustitia ruant c., 330b
Caelum, quid si nunc c. ruat, 108b
ruat c. fiat voluntas tua, 330b
Caesar, appeal unto C., 50b
buried C. bled, 629b
carry C. in your boat, 112b
every wound of C., 256a
great C. fell, 255b
had his Brutus, 464b
I come to bury C., 255a
imperious C. dead, 266a
not that I loved C. less, 255a
O mighty C., 255a
poor cried C. wept 255b
render unto C., 43b
sawdust C., 1018b
upon what meat C. feed, 253b
with senate at heels, 409b
without ambition, 747b
word of C. stood, 255b
Caesar's, all is C., 354a
dead C. trencher, 288a
hand Plato's brain, 604a
self is God's, 354a
wife must be above suspicion, 112a
Caesars, madness of the C., 679b
Café, every street c., 1020a
Caftan of tan with henna, 955a
Cage, form c. sense bird, 782a
gilded c., 903a
minute within net of gold, 1062a
nor iron bars a c., 358b
put me in a c., 1009a
robin redbreast in c., 490a
sing like birds i' the c., 280a
Cages, marriage as with c., 190b
of my pores, 1083b
Cain, cruel sons of C., 887a
eye stared at C., 599a
set a mark upon C., 6a
Tubal C. man of might, 677a
was tiller of the ground, 6a
went out from presence of the Lord, 6a
Caissons go rolling along, 952a
Caius is a man, 732b
Cake, bake c. fast as can, 1092b
eat c. and have it, 185b
heaven's sugar c., 381b

Cake, let them eat c., 436b
see to substance of c., 851b
some gave plum c., 1093a
Cakes, all that c. brain, 696b
and ale, 251b
bridegrooms brides and bridal c., 319b
Calabash, goodnight Mrs. C., 1026b
Calais, find C. lying in my heart, 187b
Calamities of life, 385b
portents and c. to warn men, 109b
rather be notorious for c., 134b
reckon benevolence and righteousness c., 100a
Calamitous in drawn-out witticism, 536b
necessity of going on, 467b
to the conquered, 90b
Calamity, child of c., 760a
fortune not satisfied with one c., 125b
in English history, 829a
in power of no c., 805a
makes c. of so long life, 262a
man's true touchstone, 316b
morale not destroyed by c., 959a
no c. greater than lavish desires, 74b
wedded to c., 225a
Calamus, hinc quam sic c. saevior ense patet, 311a
Calaveras County, 758b
Calcaria, de c. in carbonarium, 144a
Calculate, no wisdom can c. end, 467a
Calculated, nicely c. less or more, 517a
so c. so malignant, 1021b
take c. risks, 987b
Calculating average of virtues, 770a
it looks so c., 840a
Calculation shining out of other, 670a
sum defies c., 477b
Calculations, upset most careful c., 379a
Calculus, common sense reduced to c., 479b
Caldron, fire burn c. bubble, 285a
of dissolute loves, 146b
Caledonia stern and wild, 519a
Caledonia's, support C. cause, 496b
Calendar, a c. look in almanac, 230a
striking from c., 630b
Calf and young lion together, 31a
bring fatted c., 47a
false as wolf to c., 268b
killed c. in high style, 365a
second beast like a c., 57b
trod in footsteps of c., 846a
Calf's skin on recreant limbs, 236a
Caliban, 'Ban 'Ban Ca-C., 297a
Calico cat replied Meeow, 820b
pie, 673b
tree, 673b
California, talk C., 926b
Californian, I met a C., 926b
Californians race of people, 864a
Calisthenics with words, 1029a
Call, almost like c. to come, 928b
back world of shadows, 993a
Call back yesterday, 227a, 301b
bawd a bawd, 102b
brother back to me, 574a
brothers c. from bay, 710b
cattle home, 690b
delicate creatures ours, 274b
don't c. out National Guard, 982a
dunno what to c. him, 845b
fig a fig, 102b
first to c. philosophy down, 111b
for robin redbreast, 314b
forth thundering Aeschylus, 303b
gods to witness, 290a
grief at not wanting to c. dead back, 937b
heard country's c., 875b
heaven and earth to witness, 290a
her blessed, 27a
Himself a man, 1031a
home the child, 1040a
how you c. to me c. to me, 784a
in and invite God, 308b
in thy death's head, 323b
it not vain, 518b
let no bird c., 1023a
let us c. thee devil, 273b
loud winds when they c., 512a
me anything, 390b
me early mother dear, 645a
me horse, 239a
me Ishmael, 695b
me madame, 970a
neighbors in, 1094a
nigh unto them that c., 23a
no man foe, 1021a
none dare c. it treason, 210a
not easy to c. back, 948b
nothing c. our own but death, 227b
obey the important c., 458b
of running tide, 946b
one clear c. for me, 655a
please to c. it rush candle, 219b
saints aid if men c., 524a
spade a spade, 102b
spirits from vasty deep, 239b
that backing your friends, 239a
that which we c. a rose, 223b
the fleeting breath, 440b
things by right names, 500b
through curtains c. on us, 305a
to battle and battle done, 836a
to the earth and sea, 700a
today his own, 369b
truce to terror, 1073b
truth obeyed c., 885a
try first thyself and after c. God, 76b
unless they c. signals, 1025b
up your men, 522a
upon all who love freedom, 1016b
upon my soul, 251b
when you c. me that smile, 859b
wild c. and clear c., 946b
will they come when you c., 239b
you back dear love, 83b
you c. for faith, 665a
you c. me misbeliever, 232a
you Shepherd from hill, 712a
Called brother's father dad, 236a
fool c. her lady fair, 875a
for his pipe, 1092b
him soft names, 582b
if shape it might be c., 344a
Called it macaroni, 1090a
many are c., 43b
neither two nor one c., 267b
New World into existence, 507a
out of Egypt c. my son, 39b
them untaught knaves, 238b
till we are c. to rise, 737b
Calleth, deep c. unto deep, 19a
them all by their names, 23a
Callimachus, tomb of C., 104b
Calling, all my c. and all my art, 190a
bugles c. for them, 1028b
dignity of high c., 453b
each honest c., 1026a
faint and far away, 961b
followed mercenary c., 854a
Callooh callay, 745a
Calls back lovely April, 291b
beauty c., 384b
death c. ye to the crowd, 327b
far c. coming far, 969a
fool c. you foolish, 85a
if anybody c., 934a
Jerusalem thy sister c., 491a
me Tom, 301b
not Thee to guard, 875b
stated c. to worship, 428b
who c. me villain, 261b
Calm, after storm c., 1033a
after storm comes c., 386b
all c. as it was bright, 362b
cankers of c. world, 240a
contending kings, 220b
day so cool so c., 323a
drifted in sheepish c., 1076a
envisage circumstance c., 584b
escape into c. regions, 434b
evening c. and free, 512a
for a c. unfit, 368a
gloomy c. of idle vacancy, 431a
he of c. and happy nature, 93b
in c. sea every man pilot, 366a
my soul's c. retreat, 362b
no joy but c., 645b
peace and public c., 712b
Peace and Quiet, 335b
quiet innocent recreation, 326b
quiet interchange, 431b
region where no night, 321a
sea is c. tonight, 714b
so deep, 512a
Soul of all things, 711a
stars in their c., 711b
thou mayst smile, 476a
Calme, luxe c. et volupté, 707a
Calmer of thoughts, 326a
Calmness, law in c. made, 515a
to remember, 726a
Calumniating, envious and c. time, 269a
Calumnies answered best with silence, 302b
Calumnious strokes, 258a
Calumny, envy c. hate pain, 572a
thou shalt not escape c., 262b
Calvary, place called C., 47b
Calves, shins ankles c. knees, 902a
Calvin oatcakes and sulphur, 522b
Cambridge ladies, 1030b
people rarely smile, 993b
ye fields of C., 358a
Cambridgeshire of all England, 993b
Cambuscan, story of C. bold, 336a
Cambyses', King C. vein, 239a
Came across a time, 1064b
fear c. upon me, 14b
forth to see again stars, 160b

Came, I c. I saw I conquered, 112b
I c. like water, 630a
I c. saw and overcame, 242b
into woods Master c., 796b
naked c. I out, 14a
once a world, 735a
out from Egypt, 8b
Satan c. also, 14a
tell them I c., 914b
three thousand miles and died, 693b
to dark tower c., 278b
to making of man, 773a
to scoff, 449b
upon midnight clear, 657b
upon no wine, 1023b
Cameelious hump, 876a
Camel, cloud in shape of a c., 263b
easier for c. to go, 43b
swallow a c., 43b
Camellia, what violet has c. not, 858a
Camelot, looked down to C., 645b
Camel's, not e'en admit c. nose, 566b
Camels are snobbish, 997a
Cameo, more affable than c., 910a
Camera, I am a c., 1054b
Camerado this is no book, 703a
Camlet, my fine c. cloak, 375a
Camp, court the c. the grove, 518b
father and I to c., 1090a
Campaigning weather, 1042a
Campaigns are emotional orgies, 866b
Campaspe, Cupid and my C., 203a
Campbells are comin', 1089b
original seat of C., 521a
Camped by billabong, 869a
Campground, tenting on old c., 752b
Camping, Fame's eternal c. ground, 704b
Camps, covered Europe with concentration c., 954b
terrible from c., 1058a
Campus habet lumen auris acumen, 167a
Can, come fill up my c., 522a
cry I c. no more, 803b
guess if you c., 331b
he who c. does, 836b
if poor whenever you c., 96b
if we c. we must, 853b
live as we c., 102a
live we how we c., 216b
make us do what we c., 608b
pass me the c. lad, 853b
something hope wish, 803b
youth replies I c., 603b
Cana, many guests had C., 898a
Canaan, Abram dwelled in C., 6b
Canadian frontier pattern for world, 920b
Canary wine, 583b
Cancel all our vows, 211b
and tear to pieces, 284b
half a line, 630b
power to c. captivity, 254a
Canceled, across c. skies, 1022a
Cancels, end of life c. bands, 240a
time c. young pain, 84a
Candid, be c. where we can, 407b
brow, 843b
save me from c. friend, 507a
ye marshes how c., 796b
Candied, let c. tongue lick pomp, 263a
Candle, bell book and c., 236b
better to light one c., 981b
book bell and c., 175b
burned on table, 1018a
burning while sleeping, 309b
burns at both ends, 1023a
extinguishes natural c., 381a
feel steady c. flame, 664b
hold c. to my shames, 233a
hold farthing c. to sun, 312a
how far c. throws beams, 235b
light c. to the sun, 362a
if you please to call it a rush c., 219b
lights c. to sun, 312a
lights gleaming, 905b
not care a farthing c., 535b
of understanding, 36b
one small c. light a thousand, 319a
out out brief c., 286b
put c. under a bushel, 40a
scarcely fit to hold c., 415a
set a c. in the sun, 312a
this day light such a c., 180a
to be c. or mirror, 865b
to light you to bed, 1093b
two chairs half c., 673b
white c. in holy place, 963a
Candlelight, colors by c., 618a
dress by yellow c., 823a
Candlelit, old at evening c., 187b
Candles are all out, 283a
blessed c. of night, 235b
burn like fabulous c., 1080b
held to speed them, 1028b
night's c. burnt out, 225a
rather light c., 981b
when c. out all women fair, 137b
Candlestick, jump over c., 1096b
put candle on a c., 40a
Candlestick-maker, butcher baker c., 1096b-1097a
Candlesticks, seven golden c., 57b
Candor and amicable relations, 492a
Candy deal of courtesy, 238b
is dandy, 1051b
not made of sugar c., 923b
Cane, carrying a small c., 1046b
Canem, cave c., 150a
Canker, as killing as c. to rose, 338a
galls infants of spring, 258a
joy without c. or cark, 804b
loathesome c., 292a
that benumbs, 769a
this c. Bolingbroke, 238b
worm c. and grief, 563a
Cankers in musk rose buds, 229b
of calm world, 240a
root and fruit, 1034b
Cannibals that each other eat, 272b
Cannikin, why clink c., 662b
Cannon his name c. his voice, 731a
revolution more c. shot, 885a
then c. and he comes, 918b
to right of them, 652a
Cannonball took off legs, 591b
Cannon's, burst c. roar, 633a
opening roar, 556a
seeking reputation in c. mouth, 249a
Cannons taken or saved, 732a
thundering c. roar, 450b
Cannot, he who c. teaches, 836b
Canoe, paddle own c., 128a, 567b
Canon 'gainst self-slaughter, 257b
of social code, 849a
Canopy, most excellent c. the air, 261a
my c. the skies, 408a
who spread its c., 381a
Cans, paved with tin c., 835b
Canst, give all thou c., 517a
Cant, clear your mind of c., 433b
in American moralism, 1055b
nothing but c., 552b
of criticism, 438a
of hypocrites the worst, 438a
of not men but measures, 452a
Cantankerous, small speech c., 101a
Canted in this canting world, 438a
Canter, little finishing c., 789a
Canters, as they c. awaäy, 654b
Canticles, Homeric or Biblical c., 703b
Cantie, mony a c. day John, 494b
wi' mair, 494a
Canting, canted in this c. world, 438a
Cants, clear myself of c., 576b
which are canted, 438a
Canvas drooping side by side, 688b
of heavy foresail, 843a
sail even with c. rent, 130a
sail with all thy c. set, 105a
to our imaginations, 681b
Canyon, dropping petal down Grand C., 946b
Canyons, neighing c., 1043b
Cap and bells, 692a
and gown atavistic, 845b
by night, 447a
feather in his c., 438a
for c. and bells lives pay, 692a
riband in c. of youth, 265b
Capability and godlike reason, 264b
negative c., 584b
Capable, all I am c. of becoming, 1014a
and wide revenge, 275a
become all c. of, 575a
hand now warm and c., 581b
mathematician c. of reasoning, 94b
mind c. of anything, 843b
not all c. of everything, 116b
of being in uncertainties, 584b
of every wickedness, 844a
of greatest vices, 327b
of higher things, 952a
of nothing but dumbshows, 262b
Capacious salad bowl, 824a
Capacity, all men have is c. for work, 941b
by c. is wisdom acquired, 105b
contribution according to c., 687a
for delight and wonder, 843a
for taking pains, 770a
for taking trouble, 424a, 578a, 756b
functional c., 475a
genius is c. to see, 989b
man's c. for justice, 1024b
naught enters thy c., 251a
to despise himself, 867b
Cap-a-pe, 258a

Caparisons, no c. if you please, 480b
Cape, nobly C. St. Vincent, 663a
oftenest round C. Horn, 695b
round c. of a sudden, 663a
Capella, star called C. yellow, 782b
Caper and shake a leg, 946a
Capers, he c. he dances, 267a
nimbly in lady's chamber, 216b
strange c., 248a
Capital and labor get together, 895a
art with c. A, 812b
Belgium's c. gathered, 555b
fruit of labor, 637b
has its rights, 637b
in ascendancy system of plunder, 687a
labor not ask patronage of c., 546b
labor prior to c., 637b
nothing without labor, 931a
ship for ocean trip, 792a
where kingly Death, 571a
Capitalism, inherent vice of c., 925a
practice not principle, 1055b
Capitalist production begets own negation, 687a
society unchecked, 1014b
wars between c. countries, 954b
Capitalists, class of modern c., 686b
Capitol, woman betrayed the C., 383b
Capitulate to superzealots, 1020b
Capitulation, keep friends without c., 825a
Capon, belly with good c. lined, 249a
Capons, unless minutes c., 237b
you cannot feed c. so, 263a
Caprice and lifelong passion, 839a
lasts a little longer, 839a
of minutest event, 697b
Capricious, gods' c. hand, 1057a
Caps, threw their c., 289b
Captain and his crew, 765b
art tha sleepin', 865b
captive good attending c. ill, 292b
Carpenter rose up, 1009b
chief c. answered, 50b
cook and c. bold, 765b
crew and c. understand, 876b
Death old c., 707a
his c. Christ, 228a
my Captain, 702a
no c. do very wrong, 492a
O C. my C., 702a
of all these men of death, 366a
of Hampshire Grenadiers, 466a
of his soul, 1014b
of my soul, 816a, 981a
of second rank, 599a
of the Pinafore, 766a
of thine own fate, 116a
right good c. too, 766a
should be judged as a c., 173b
shouted as he staggered, 679b
soul the c. of life, 116a
walk deck my C. lies, 702a
Captain's choleric word, 271a
crew of c. gig, 765b
troubled c. mind, 792a
Captains and kings depart, 875b
courageous, 1087b
of industry, 578a
sea c. young and old, 702b
Captains, star c. glow, 980a
thunder of the c., 16b
Capten art tha sleepin', 865b
Captivating as new knowledge, 564b
Captive, carried us away c., 22b
good attending captain ill, 292b
Israel, 687b
taking c. lands every day, 3b
today unbind c., 603b
weak minds led c., 348b
Captive's, sleep the c. liberty, 210b
Captivity is consciousness, 735b
not Jews of c., 794a
power to cancel his c., 254a
spent years in c., 3b
Capture of men by women, 659b
Porto Bello, 749b
Captured, faced enslavement if c., 752a
Capulet, I'll no longer be a C., 223b
Car, drive the rapid c., 459b
gilded c. of day, 336b
low-backed c., 589a
radio bleats, 1076b
rattling o'er stony street, 556a
rich man has motor c., 962b
Caravan, innumerable c. which moves, 574b
put up your c., 906a
Caravanserai, battered c., 629b
Caraway, a-splitting c., 104a
Carcass fit for hounds, 254b
honey in the c. of the lion, 11b
of leopard, 1045a
where c. is eagles gather, 44a
Carcasses bleed at sight of murderer, 169a
Card, by c. by letter by press, 896b
clear conscience is sure c., 202b
he's a sure c., 369a
insipid as queen on c., 654a
master to those below, 1019a
speak by the c., 265b
Cardinal, two c. sins, 980b
Cards, cheat at c. genteelly, 431b
luck not holding best c., 778b
patience and shuffle c., 196b
played c. for kisses, 203a
thrust ivrybody but cut c., 891a
world of c., 1019a
Care a farthing candle, 535b
age full of c., 1084a
and not to care, 1003b
begone dull C., 1086b, 1087a
beyond His love and c., 626b
careless with artful c., 392a
cast away c., 194b, 302a
dark C. sits enthroned, 121b
deliberation and public c., 343b
driveth away sleep, 38b
earliest latest c., 434a
fig for c. fig for woe, 182a
for who shall have borne battle, 640b
full of c. no time, 905a
golden c., 242b
happy man void of c., 397a
happy whose wish and c., 402a
housewife ply evening c., 440a
I c. for nobody, 464a
I don't c. one straw, 109a
I prayed and did God c., 735b
I sae weary fu' o' c., 494a
I shall not c., 981b
insensate c. of mortals, 113b
irks c. the crop-full bird, 666a
Care keeps his watch, 224b
killed a cat, 247a
least feel c. of law, 202a-b
little c. we, 660b
lose it that buy it with much c., 231a
my c. like my shadow, 188b
naught but c. on ev'ry han', 493b
nor c. beyond today, 439b
nor for itself hath c., 488b
not who sees your back, 239a
of discipline is love, 37a
of heaven, 409a
of life and happiness, 472b
of the poor, 374a
of this world, 42b
punch with c., 748a
raveled sleave of c., 283b
reason is past c., 294b
rest that knows no c., 113b
sat on his faded cheek, 342b
so wan with c., 237b
sought it with c., 747a
sounds take c. of themselves, 744b
steering with c., 701b
there are those who c., 978b
things past redress past c., 227a
tiresome verse-reciter C., 573a
to coffin adds nail, 468b
weep away life of c., 568b
what boots it with incessant c., 338a
what c. I how fair she be, 318b
what is life if full of c., 905a
where c. lodges sleep never lie, 224b
windy side of c., 246a
woman who did not c., 875a
wrinkled C. derides, 334b
your sex's earliest c., 434a
Care-charmer Sleep, 210b
Cared as much as bird, 735b
not to be at all, 343a
Careens, American empire c. onward, 1038a
Career, awe man from c. of his humor, 246a
die at height of c., 922a
now close my military c., 959a
poetry not c., 1008a
public life crown of c., 934b
Careful, be c. what you do, 953a
ivry man equal if not c., 892b
never to set up system, 451b
not c. what they mean, 218b
o' vidders, 669a
so c. of type, 650b
surgeons must be c., 734a
Carefulness bringeth age, 38b
Careless, be not c. in deeds, 143a
desolation, 250a
ease from tree to tree, 398a
eye on men who drown, 430a
first fine c. rapture, 663a
I tasted c. then, 735a
love, 1076b
man in his talk, 778b
merits or faults to scan, 449b
of censure, 404a
of mankind, 645b
of single life, 650b
on granary floor, 584a
people Tom and Daisy, 1036b
shoestring, 320a
trifle, 281b
with artful care, 392a
Careless-handed, Nature c. gives, 849a

Carelessly, fleet the time c., 247a
Carelessness, lose both parents c., 840a
Care-ridden nights, 477a
Care's an enemy to life, 251a
canker that benumbs, 769a
check and curb, 362a
Cares and joys abound, 214b
blessed to put c. away, 114b
cast all c. on God, 654a
eating c., 335a
heart depressed with c., 401b
humble c. delicate fears, 511b
kingdoms are but c., 171a
no one c. for me, 464a
now all ended, 242b
partisan c. nothing about rights, 93b
prime of youth a frost of c., 204b
put old c. to flight, 758a
soothe c. lift thoughts, 580a
that fretted me, 1101a
that infest day, 622a
to fret thy soul with c., 201a
toils and c., 660b
unhounded by sordid c., 960b
what c. he cannot know, 719a
who c. or knows, 573a
Caress, life grow sweet as c., 858b
Caretaker, president is c., 1068a
Cargo, little c. boats, 874b
of ivory, 947a
of Tyne coal, 947a
Cargoes of meat drink clothes, 1090b
Carian, dear old C. guest, 719b
Carib fire, 1043a
Caricature a swollen shadow, 1069b
decrepit age, 883a
world c. of itself, 867b
Caricatures most penetrating of criticisms, 1032a
Cark, without canker or c., 804b
Carlyle expressed opinion, 775b
Carnage and conquests cease, 558a
war and c. be lost, 701b
Carnal interests, 353b
pearl for c. swine, 353a
Carnegie, Johnnie C. lais heer, 387b
Lydian notes of C., 831a
Carol, it was c. of bird, 559a
Caroline, find Sister C., 906b
Carolings, so little cause for c., 783b
Carols, varied c. I hear, 699b
Carouse, eerie faint c., 1022a
Carp at weakness of human mind, 373b
of truth, 260a
Carpe diem, 121a
Carpent tua poma nepotes, 116b
Carpenter, Captain C. rose up, 1009b
hewing wood for master c., 75a
said nothing but, 746a
Walrus and the C., 745b
Carpenter's, is not this the c. son, 42b
Carpet, after a bit c. ends, 920b
Carpets, long c. rose, 582a
Carriage, can't afford c., 885b
held just ourselves, 736b
king in c. ride, 631a
small second class c., 768a
Carriages motorcars omnibuses, 975a
without horses go, 1087a
Carried, beggar c. by angels, 47a
not get self c. aloft, 805a
pardon slowly c., 270a
though the mountains be c. into the sea, 19a
us away captive, 22b
with every wind of doctrine, 54a
Carrier of news and knowledge, 752a
Carrière ouverte aux talents, 504b, 575b
Carries no color or crest, 874a
regardless who c. ball, 1025b
rich bunch of red roses, 981a
Carriest, thou c. them away as with a flood, 20a
Carrion comfort despair, 803b
god kissing c., 260b
Carry all he knew, 450a
big stick, 847b
Caesar in your boat, 112b
gentle peace, 299a
in traveling c. knowledge, 432b
lad born to be king, 849b
lesson seems to c., 459b
me along taddy, 969a
me back to old Virginny, 828b
me home, 1101a
me out of Egypt, 7b
message to Garcia, 835a
on dread naught, 920b
out your own dead, 941a
praise or blame too far, 929a
sun in golden cup, 884b
them in his bosom, 32b
we can c. nothing out, 55a
wealth of Indies, 432b
with us wonders we seek, 329b
Carrying coals to Newcastle, 120a
you into fields of light, 83b
Cars, giant finned c., 1077a
ten years on Pullman c., 1009a
Cart, carried in a c., 626a
creak of lumbering c., 880b
draw sin with a c. rope, 30b
set c. before horse, 185a
Carthage, come again to C., 235a
must be destroyed, 107a
to C. I came, 146b
Carthago, delenda est C., 107a
Carve him as dish, 254b
let neighbor c. for you, 390a
on lintel of year, 1057b
thing thou lovest, 833b
to all but just enough, 390a
Carved beforn his fader at table, 166a
monuments c. from snow, 998a
new dynasties, 971a
not a line, 566b
Carves bow of beauty, 602b
Carving, conversation is but c., 390a
Caryatid on vacation, 599b
Casca, envious C., 255b
Cascade, brigade with cold c., 767b
Cascades, clear c., 380b
Case, argued each c. with wife, 743b
as the c. stands, 314a
He never lost his c., 381b
heard only one side of c., 756b
her nominative c., 476a
in c. anything turned up, 671a
lady's in the c., 401b
medicine for c. like mine, 703b
no one should judge own c., 126a
Case, nothing to do with c., 768b
Rome has spoken c. concluded, 147a
semblance in another's c., 459b
still before courts, 124a
we doctors know hopeless c., 1032a
Casement, at c. seen her stand, 645b
jessamine stirred, 652b
on c. shone wintry moon, 582a
Casements, magic c., 583a
Cases, circumstances alter c., 587b
concrete c., 787b
great c. make bad law, 787a
hard c. make bad law, 787a
his quillets his c., 265b
Casey at the bat, 868a
Jones, 904b
mighty C. struck out, 868a
Casey's, ease in C. manner, 868a
tabble dote, 820a
Cash, from fifty-five needs c., 984a
squalid c. interpretation, 792b
take c. let credit go, 629b
Cashboxes for hearts, 591a
Cashiered, when he's old c., 272a
Cashiering kings and senates, 576a
Cask, take fill at beginning of c., 67b
Caspar Milquetoast, 989b
Caspian fact, 738a
Casque has outdone elegance, 989a
Casques that did affright air at Agincourt, 243a
Casse, tout c., 1105b
Cassius, Brutus and C. not displayed, 140a
forever farewell C., 256a
has lean hungry look, 253b
no terror C., 256a
Cassock band hymnbook too, 617a
Cassowary, if I were a c., 617a
Cast a stone at her, 48b
all cares on God, 654a
away care, 194b, 302a
beam out of own eye, 41a
better c. into sea, 47a
bullet to kill me not c., 504a
cold eye, 885b
die is c., 112b
forth no more, 854b
gifts of the gods not to be c. aside, 62b
into outer darkness, 41b
it from thee, 40a
longing eye on offices, 471b
lots upon my vesture, 17b
manhood c. down, 985b
me not off in the time of old age, 19b
me off discourteously, 1084b
off his friends, 451a
off works of darkness, 51b
one longing look, 441a
one's eyes so low, 279a
over Edom will I c. out my shoe, 19b
pale c. of thought, 262a
pearls before swine, 41a
release me from c., 1018a
salt on woman's tail, 352b
set exact wealth at one c., 240a
set my life upon c., 218a
thy bread upon the waters, 28b
time to c. away stones, 27b
tree is c. into the fire, 39b

Cast, why art thou c. down, 19a
wilt c. forth no more, 854b
Caste, Brahmin c. of New England, 634b
Castest, why c. thou off my soul, 20a
Casteth, perfect love c. out fear, 57a
Castigation, birch twig for c., 879a
Castile, no prince of C. gained land, 173b
Castilian, choose what becomes C., 587a
Casting body's vest aside, 360a
dim religious light, 336a
Cast-iron back with hinge, 733b
Castle, bores through his c. wall, 227b
contentions like bars of c., 25a
Doubting C., 365b
habitant of c. gray, 685b
hath pleasant seat, 282a
house my c. is, 578a
man's house his c., 198a
rich man in c., 684b
splendor falls on c. walls, 648b
stand in window of c., 113a
village belongs to C., 980a
Castled crag of Drachenfels, 556
Castlereagh, mask like C., 570a
Castle's strength will laugh, 286b
Castles, building c. in Spain, 171a
Castration, Negro past of c., 1081a
Casts, shadow that it c., 517b
to write a living line, 303b
Casual creeds, 712a
flocks of pigeons, 955a
tongue, 899a
Casualties, mistakes paid in c., 1016b
Cat and fiddle, 1094a
bell the c., 76a, 169b
bought crooked c., 1096b
calico c. replied Meeow, 820b
can't be vice in c., 748a
care killed a c., 247a
cat's a c. Rolet a knave, 377a
Cheshire C. vanished slowly, 744a
consider my c. Jeoffrey, 444b
differences between c. and lie, 762a
dog pipe or two, 855a
endow college or c., 407a
fog comes on c. feet, 948a
had seven kits, 1093a
had Tiberius been c., 715a
harmless necessary c., 234a
has only nine lives, 762a
in gloves catches no mice, 422a
is in well, 1093b
I've got a little c., 832a
languishes loudly, 815b
mad if they behold a c., 234a
made a c. laugh, 587a
may look on king, 185a
melancholy as gib c., 237b
mew and dog have day, 266a
more ways of killing c., 691a
my c. Jeoffrey, 444b
nine lives like a c., 185a
owest c. no perfume, 278b
poor c. i' the adage, 282b
room to swing c., 671b
stronger than that c., 505b
that sits on hot stove lid, 762b
walked by himself, 876a
Cat watch mouse, 391a
when I play with my c., 190a
who shall bell the c., 76a
who will bell c., 169b
worried the c., 1098b
would eat fish, 184a
Catalogue, in c. ye go for men, 284a
no reading more fascinating than c., 801b
of common things, 581b
of things necessary, 376b
read c. sooner than nothing, 932a
Cataract, faint idea of c., 596b
leaps in glory, 648b
sounding c. haunted me, 509a
Cataracts and hurricanoes, 278a
Catastrophe, education and c., 888b
of old comedy, 277a
tickle your c., 242a
Catastrophes, unparalleled c., 951a
Catch a falling star, 304b
another Antony, 289b
as catch can, 442b
bargain c. cold and starve, 290b
Christ with worm, 1075a
claws that c., 745a
conscience of the king, 261b
earth's heedless sons, 1036a
ere she change, 406b
hard to c. and conquer, 730b
him once upon hip, 232a
nets to c. the wind, 315b
not God he'll c., 1054a
perdition c. my soul, 274a
perish or c. up, 903a
springes to c. woodcocks, 259a
the driving gale, 409b
the manners living, 407b
the nearest way, 281b
up with advanced countries, 903b
when pleasure can be had c. it, 432a
with his surcease success, 282a
you will never c. up, 886b
Catched fish and talked, 761a
swallow gudgeons ere they're c., 75b
Catcher in the rye, 1078a
Catches, slow man c. up with swift, 65b
Catchwords, man lives by c., 822b
Catechism, so ends my c., 240b
Catechist, something of Shorter C., 815b
Categorical imperative, 445b
order c., 766b
Caterpillar, I don't see said C., 743b
Caterpillars of the commonwealth, 227a
Caters for the sparrow, 247b
Catharsis, tragedy a c., 99a
Cathay, cycle of C., 647b
Cathedral, in vast c. leave him, 651b
looking like bank, 1009a
mankind inspired made c., 822a
tunes, 735a
Cathedrals, more benefit from bathroom than c., 1035b
our Gothic c., 998a
Cather, Willas c., 1040b
Catholic C.O., 1076a
holy C. Church, 60a
judges neither C. nor agnostic, 967a
Catholicism minus Christianity, 724b
Catholics, all equal except C., 635a
and Communists, 1054b
Catiline, how long C., 110b
prodigal of own possessions, 115b
Catins, mes pensées sont mes c., 437a
Catlike, undulantly with c. steps, 878b
Cato, like C. give laws, 411a
vanquished had C., 134a
Cat's a cat and Rolet a knave, 377a
mean as c. meat, 932a
pull chestnuts with c. paw, 360b
run away with string, 1098a
what c. averse to fish, 439b
Cats, all c. gray when candles out, 137b
and monkeys monkeys and c., 798a
do c. eat bats, 743a
fought dogs killed c., 662b
rain c. and dogs, 391a
seven c., 1093a
those who play with c., 195a
Cattle beneath shadow of oak, 454b
browsed on plain, 933b
call c. home, 690b
cursed above all c., 6a
die as c., 1028b
herdman who drives c., 3b
if c. and horses had hands, 70b
lowly c. shed, 684b
pedigree of horses c., 628b
upon a thousand hills, 19a
would draw gods like c., 70b
yellow c. browsed, 933b
Catullus be resolved and firm, 114b
walk that way, 881b
worst of all poets, 114b
you should cease folly, 114b
Caucasus, thinking on frosty C., 226a
Caught at God's skirts, 662a
God c. his eye, 1040b
hanging around till you've c. on, 930a
him yes I held him, 799a
his clear accents, 662b
in that sensual music, 882b
moral man regrets even if not c., 961a
morning's minion, 803a
mother came and c. her, 1095b
my heavenly jewel, 203b
our youth, 994a
she c. him by his garment, 7b
trout c. with tickling, 252b
with his sweet perfections c., 314b
without diadem, 737b
Cauld, when auld waxeth c., 1088b
Cauliflower cabbage with education, 762a
Causa latet vis notissima, 128b
Causation, law of c., 752b
Cause and effect from economy, 1062b
armor of righteous c., 858b
bad c. bad means, 467a
be c. strong or weak, 692b
beauty of good old c., 512a

Cause, calledst me dog before c., 234a
cannot cross c. why born, 222a
common c. decays, 89b
common c. to save Union, 637a
died in virtue's c., 218b
do not kill or c. to kill, 80b
effect defective comes by c., 260b
effect whose c. is God, 459a
evolution not c. but law, 779b
final c. produces motion, 97b
found spiritual c., 709a
full c. of weeping, 278a
Germany the c. of Hitler, 999a
given his heart to c., 994b
good old c. is gone, 512a
Great First C., 459b
griefs we c. ourselves, 81b
hear me for my c., 255a
hidden but result well known, 128b
idea of oneself as c., 373b
if any man show just c., 61a
if astray c. is in you, 161b
is there any c. in nature, 279a
it is just, 541a
laws or kings c. or cure, 428a
little grace my c., 272b
magnificent and awful c., 458a
not a field but a c., 467a
not be judge in own c., 126a
not jealous for the c., 275b
nothing comes without c., 420b
obstinacy in bad c., 329b, 437b
of freedom cause of God, 499b
of this effect, 260b
or men of Emerald Isle, 483b
perseverance in good c., 437b
produces more than one effect, 706a
report me and my c., 266b, 706a
sea of c. and theory, 919b
set c. above renown, 865a
support Caledonia's c., 496b
tenacious of purpose in rightful c., 121b
try c. condemn to death, 743b
turn him to c. of policy, 243a
watercolors to impaint c., 240b
what in effect already in c., 849b
wherein tongue confuted, 333b
wit in other men, 241b
Zeus first c., 78b
Caused the widow's heart to sing, 15b
Causes célèbres, 396a
flowers as in c. sleep, 327a
from amorous c. springs, 404a
great c. on move, 922b
happy man who could search out c., 117a
home of lost c., 713b
investigation of hidden c., 192b
lost c. preface victory, 1008a
of destruction, 435b
of disaster, 847a
which impel separation, 470b
why and wherefore, 245a
Caution in refusing benefits, 374a
scars of others teach c., 145b
upward look of c., 929a
Cautious, plant of c. growth, 1011b
politic c. and meticulous, 1001a
seldom err, 71b
statistical Christ, 807a
under whose c. hand, 702a
Cavalry of woe, 734b
Cave, courts thee in some pleasant c., 120b
error correct c., 1079a
idols of the c., 207a
shadows on opposite wall of c., 94b
sky will c. in on him, 1023a
Stygian c. forlorn, 334b
vacant interlunar c., 349a
Cave ab homine unius libri, 158b
canem, 150a
Caveat emptor, 150a
Cavern, mossy c., 583b
Pan's c., 885a
Caverns cool and deep, 710b
in c. all alone, 1079a
measureless to man, 523b
pure and deep, 587b
sand-strewn c., 710b
twice ten thousand c., 579b
Caves, beetles in c., 1064b
dark unfathomed c., 440b
of ice, 524a
Caviar to the general, 261a
Cavil on ninth part of hair, 239b
Cawdor, Glamis thou art and C., 281b
I am Thane of C., 281a
shall sleep no more, 283b
Cease and then again begin, 714b
Byron's struggle c., 711a
Catullus you should c. folly, 114b
day and night shall not c., 6b
efforts to find where last rose lingers, 121b
every joy, 537b
fears that I may c., 581a
from mental fight, 490b
from thine own wisdom, 25b
grinders c., 28b
hatreds never c. by hatred, 80a
long contention c., 715a
man I am c. to be, 652a
not c. from exploration, 1007a
poor shall never c., 10b
sing or c. to sing, 412b
the wicked c. from troubling, 14b
time c. and midnight never come, 213b
to ask what morrow will bring, 121a
to be free for religion, 1022a
upon the midnight, 582b
weeping without c., 808a
ye from man, 30a
Ceased, God created woman boredom c., 806a
when Lucy c. to be, 510b
Ceaseless devouring of weak by strong, 706a
thoughts of roaming, 380a
turns with c. pain, 447b
Ceases, forbearance c. to be virtue, 452a
happiness c. like dream, 328b
to be free for irreligion, 1022a
Ceasing, O swiftness never c., 204b
of exquisite music, 622a
pray without c., 55a
Cedant arma togae, 111b
Cedar, as c. tall and slender, 476a
grow like a c. in Lebanon, 21a
lordly c. green with boughs, 827a
Cedars of Lebanon, 21b
roots of c. of Lebanon, 945a
Cedarwood, sandalwood c., 947a
Ceiling, down from the c., 531b
Célébrait, Ronsard me c., 187b
Celebrate, I c. myself, 700a
not c. funeral with weeping, 106b
Celebrated cultivated Duke of Plaza Toro, 769a
Saviour's birth c., 257a
Celebrates his obsequies, 518b
pale Hecate's offerings, 283a
Celebration of freedom, 1072b
of man, 1071a
Célèbres, causes c., 396a
Celebrities, congress of c., 749b
Celeriter, sat c. fieri satis bene, 124b
Celerity never more admired, 288a
Celestial, appareled in c. light, 513a
pattern of c. peace, 214b
sate itself in c. bed, 259b
so c. article as freedom, 467a
wisdom calms the mind, 427b
with c. clearness wrote, 811b
Celia, come my C., 302b
has undone me, 439a
Celibacy has no pleasures, 428a
Cell, deposit little c. by c., 781a
does c. have soul, 1083b
dwell on rock or in c., 199a
ill-spirit sob in each c., 1076b
in body holds heart, 1056b
in narrow c. forever laid, 440a
thine eternal c., 266b
tight hot c., 1038a
Cellar, born in a c., 442b
lived in c. damp, 694a
secretly nurtured in c., 998a
warm delicious c., 1046b
Cells, all c. from pre-existing c., 710b
better schoolrooms than c., 686a
condemned c. of Newgate, 756a
held in cohesion by c., 947b
unresting c., 947b
Cellula, omnis c. a c., 710b
Celt, blind hysterics of C., 651a
Celtic, locale was C., 968b
Cement glue and lime of love, 319b
gummed with bicycle c., 1036a
Cemetery, father buy plot in c., 925b
of dead ideas, 869b
Censorship, assassination extreme c., 837b
if c. reigns, 460a
Censure, careless of c., 404a
durst not c., 426b
every trade save c., 554b
fear of c., 988a
folks no right to c., 911b
freely who have written well, 402b
mankind c. injustice, 94a
pardons raven, 139a
take each man's c., 258b
tax for being eminent, 389a
Census, test of civilization not c., 608b
Cent, not one c. for tribute, 501b
what did with every c., 928b
Centaur, cloud that looked like c., 91a
in dragon world, 989a
Center cannot hold, 882a
intention stabs the c., 295a
man c. of circle, 748b
many lines in dial's c., 243a
my c. giving way, 826a

Center of my sinful earth, 294b
of silent Word, 1003b
unfathomed c., 586b
wore fire's c., 1067b
Centerlight, blue c. pop, 1080b
Central stream of what we feel, 716a
Cents, feel like thirty c., 886b
hours and minutes dollars and c., 422b
Centuries, across c. across oceans, 923b
all c. but this, 768a
bowed by weight of c., 826b
crystallized air of c., 992b
cycles of heaven in c., 1004b
don't care for great c., 786a
forty c. look down, 504a
joked over fifty c., 769a
lie through c., 664b
of folly noise sin, 663b
prior work of past c., 829b
roll back to age of gold, 122b
sequent c., 603b
three c. removed, 1053a
wit lasts two c., 550b
years roll into c., 654a
Century, born in this c., 1072b
challenge of next half c., 1064a
fantastic c. move, 482a
lain for c. dead, 652b
live for more than one c., 114a
of common man, 1010a
of sonnets, 665b
ring bells for new c., 937a
seventeenth c. dissociation, 1007b
too old, 657a
Cerberus and blackest Midnight, 334b
like C. three gentlemen, 481a
Cerebration, slight powers of c., 866b
Ceremonies, hampering with c. and music, 101a
Ceremony, distinctions by means of c., 101a
idol c., 244b
known as afternoon tea, 798a
love useth enforced c., 256a
of innocence drowned, 882a
save c. save general c., 244b
that to great ones 'longs, 270b
thrice gorgeous c., 244b
Cerise air-conditioned automobile, 1063a
Certain am I of the spot, 737b
because impossible, 143b
'is birth for the dead, 106a
is death for the born, 106a
no c. life achieved, 237a
nothing c. but death and taxes, 423a
of his fate, 274a
of nothing but affection, 584b
permanent and c. characteristics, 427b
signs should prefigure events, 111a
there is no fine thing, 881a
Certainties, begin with c. end in doubts, 206b
begin with doubts end in c., 206b
hot for c., 730b
public demands c., 960a
there are no c., 960a
Certainty, certitude not test of c., 788a
enslavement c. of worse, 1069a
Certainty generally illusion, 787a
not lightly sacrificed, 902b
of power, 1055a
of the words of truth, 25b
pass from suspicion to c., 355a
principles of icy c., 864b
quit c. for uncertainty, 428a
sober c. of waking bliss, 337a
Certitude nor peace nor help, 715a
not test of certainty, 788a
Certum est quia impossibile est, 143b
Cervantes, arm of old C., 696b
on his galley, 918b
smiled chivalry away, 562a
Cervantes' serious air, 413a
Cesspool, London great c., 849b
Cetera quis nescit, 128a
Chacun au bien aspire, 198a
Chafe, bays burn deep and c., 774a
champ and c. and toss, 710b
reason c., 604a
Chafed, high blood c., 560b
Chafes, on unnumbered pebbles c., 279b
Chaff, hope corn in c., 554b
principles less than c., 843b
wheat hid in bushels of c., 231b
which the wind driveth away, 16b
Chaffinch sings on bough, 663a
Chagrined, not be very much c., 634b
Chain, as with an iron c., 593a
drags lengthening c., 447b
golden c. from heaven, 63b
handled with a c., 735b
hanging in a golden c., 344a
never broke c. freed soul, 764b
of life, 1077b
of responsibility, 983a
pearl c. of all virtues, 309b
wear c. I forged, 670b
what the c., 489a
winds th' exhausted c., 495a
Chained for billions of years, 1008b
Chains, adamantine c. and fire, 341b
and slavery, 465a, 496a
bound in icy c., 271b
breaks c. from every mind, 488a
everywhere he is in c., 435b
familiarize with c., 636a
intellectual c., 1053b
man born in c., 497b
not all free who scorn c., 455a
nothing to lose but c., 687a
ocean loose c. of things, 131a
sang in my c., 1070b
untwisting c. that tie, 335a
Chair, draw c. up close to edge, 1037a
electric c. like oasis, 1076a
give Dayrolles a c., 416b
is the c. empty, 217b
one c. for solitude, 683b
oranges in sunny c., 955a
Rabelais' easy c., 413b
sea best in c. before fire, 916b
seated in thy silver c., 302a
vacant c., 622b, 676b
Chair, la c. triste hélas, 797a
Chairman, by God Mr. C., 445b
Chairs, three c. for society, 683b
two c. for friendship, 683b
two old c. half candle, 673b
why smash the c., 632a
Chalice that is Grail, 655a
Chaliced, on c. flowers that lies, 290b
Chalk cliffs of Dover, 889a
give me piece of c., 797b
of my bones, 1064b
Challenge of communism, 1054b
of next half century, 1064a
send c. to his end, 354a
to authority of President, 984a
Challenges, New Frontier is c., 1072a
Chamber, bridegroom coming out of his c., 17b
get you to my lady's c., 265b
he capers nimbly in lady's c., 216b
hear in c. above me, 623b
I throw myself down in my c., 308b
in my lady's c., 1094b
in silent halls, 574b
music's not for you, 505b
rapping at c. door, 642b
rose-gilded c., 1056b
Star C. matter, 266b
Chambering and wantonness, 51b
Chambermaid, as happy in arms of c., 432b
Chambers, layeth the beams of his c., 21a
Chameleon's dish, 263a
tuning skin to it, 1078b
Chameleons feed on light, 569b
Champ and chafe and toss, 710b
Champagne and chicken at last, 414a
teetotaler, 836a
Champed grasses, 914b
Champion, Gray C., 613b
of freedom, 924b
people have always some c., 95a
playboy, 909a
Champions, cullest thy selectest c., 696b
four c. fierce strive, 344a
Chance, all have equal c., 637a
all whom c. hath slain, 307b
bludgeonings of c., 816a
comes from art not c., 403b
dart of c., 275b
dice never abolish c., 797a
direction thou canst not see, 408b
favors mind prepared, 718b
fool right by c., 457a
give them a c., 686a
history cannot tolerate c., 1038b
hour before this c., 284a
if c. will have me king, 281b
main c., 353a
man alone no c., 1045a
may crown me, 281b
nativity c. or death, 267b
nickname for Providence, 469a
nor yet exempt from c., 569a
not leave right to c., 681a
of war, 267b
our wisdom for most part c., 191a
power erring men call C., 337b
pseudonym of God, 802a
set my life on any c., 284b
shall not control, 711a
skirts of happy c., 650b
slave to fate c. kings, 308a
something left to c., 492a
stand to the main c., 202b
take c. that traitors escape, 912a

Chance, Tinker to Evers to C., 962b
to find yourself, 843b
to talk a little wild, 298a
weight of c. desires, 514b
will bring us through, 711b
Chanced to meet old man, 1098a
Chancel, broke c. window-squares, 784a
Chancellor, conscience of C., 317a
susceptible c., 767b
Chancellor's foot, 317a
Chancery, wards in C., 767b
Chances change by course, 210a
like sunbeams pass, 422a
spake of disastrous c., 272b
take c. for peace, 1000b
Chancy, history very c., 997b
Change and migration of the soul, 93a
anything we c. in child, 936a
bolts up c., 288b
but cannot die, 570b
by tomorrow and fleet, 542a
can't c. mind won't c. subject, 925a
catch ere she c., 406b
chances c. by course, 210a
clime not disposition, 123b
ever-whirling wheel of c., 200b
everything except loves, 418a
extremes by c. more fierce, 344a
fear of c., 342b
feel by turns bitter c., 344a
given heart c. of mood, 927a
hands and still confute, 352a
heavy c. now thou art gone, 338a
hopes no more c. name, 514b
human nature not c., 640a
I would not c. for thine, 303a
itself give no more, 378b
me to winged bird, 84b
my state with kings, 292a
never c. when love has found home, 127b
nonviolent action supplement c., 1083a
nothing endures but c., 77b
nothing lasts save eternal c., 318b
of air, 937a
of heart, 1059b
of motion proportional, 379b
old lamps for new, 1089b
one quality we predicate, 840b
pace of c., 1014b
places and which is thief, 279b
renewal as well as c., 1072b
ringing grooves of c., 647b
seats and fiddles too, 505b
secure from c., 694a
she earth or sky, 1086a
skies above them, 874b
stamp of nature, 264b
the many c. and pass, 572a
the more things c., 627a
them when we will, 649b
Thou does not c., 688b
thought love never c., 801a
time for a c., 1050b
time will c. your opinions, 96a
times c. and move continually, 200b
times c. and we c. with them, 152b
to virtue and worthiness, 254a
universe is c., 141b
we think we see, 926a
weapons c. but not man, 987b
Change, werewolf's painful c., 1079b
what man made man can c., 1018b
what should be changed, 1024a
when worse it must c., 179a
Changé, nous avons c. tout cela, 361a
Changeable, young men's minds are c., 62b
Changed, accept what cannot be c., 1024a
changed utterly, 882a
eternity has c. him, 797a
from the one all to me, 784a
haven't c. a bit, 1054a
innocence for innocence, 295a
like change in my face, 819b
mind not to be c., 342a
minds of gods not c. suddenly, 65a
not c. a wink, 697b
not c. from him they knew, 925b
sea c. Egdon remained, 783a
something better c. in ourselves, 936a
we have c. all that, 361a
we shall be c., 53a
whole world have been c., 363b
ye too c. ye hills, 714a
Changeful mind of mortals, 80a
presuming on c. potency, 269a
Changeless, fain keep her c., 730b
Changes, absurd man never c., 548b
all great c. irksome, 463a
desire c., 908a
follow c. of the moon, 274b
God c. and man and form, 775b
human nature c., 840b
man c. not at all, 987b
monthly c. in circled orb, 224a
past c. constantly, 1017a
sea never c., 843b
sky c. when wives, 250b
woman often c., 118b
world's a scene of c., 357b
Changeth, old order c., 654a
sweareth to his own hurt and c. not, 17a
Changing, borrow every c. shape, 1001a
guard at Buckingham Palace, 969b
method of c. governors, 1013a
scenes of life, 384a
shallow c. woman, 217b
sorrows of c. face, 879b
stress on not c. mind, 931b
things according to desire, 908a
Chankly Bore, 674a
Channel, butting through the C., 947a
crossing C. and tossing, 767b
drum them up C., 865a
throw beer into C., 818a
Chant, do use to c. it, 252a
how can ye c., 494a
Chanticleer, lungs crow like c., 248b
Chanting, exaltation in c. of Muses, 84a
faint hymns to moon, 228b
Chants doleful hymn, 237a
Chaos and old Night, 342b
beauty dead black c., 220a
bounded by primeval c., 655a
breeds life, 777a
is come again, 274a
Chaos, knowledge reduce c., 1052b
of the sun, 955a
of thought and passion, 409a
our policy against c., 959b
poised c. of Waterloo, 951b
rough unordered mass, 128b
this is why there is c., 101b
thy dread empire C., 414a
what a c. is man, 364a
Chaos-like together crushed, 405a
Chaotic stage of humanity, 1052b
Chap, intellectual c., 767b
Chapel, afternoon in secluded c., 1007a
Devil builds c. there, 385a
Devil would build c., 179b
God's greenwood c., 953a
Chapels had been churches, 231b
legend of green c., 1070b
stolen looks are nice in c., 551b
Chapfallen, quite c., 265b
Chaplain, Bluebeard's c., 669a
Chapmen, you do as c. do, 269a
Chapmen's, not uttered by c. tongues, 221b
Chaps with couple o' guns, 981a
Chapter, autobiographies begin C. Two, 913a
of accidents, 416a
said he could repeat c., 432b
write the next c., 1063b
Chapters of lives to natural end, 816b
thirty c., 4b
Character, accommodatin' c., 750b
acquire everything but c., 550b
adopt c. of octopus, 77a
bearing on excellence of c., 98a
best way to define c., 792b
bird of bad moral c., 423a
easier kept than recovered, 467a
education for c., 705b
family stamped c. on child, 936a
formed in world's torrent, 477b
give action its c., 92a
habits and manners, 721a
hereditary strokes of c., 1091a
his c. arbiter of everyone's fortune, 116a
influence of c. in infancy, 607b
judging c. motive impulse, 976b
liberal arts humanizes c., 129a
limitations of own c., 779b
man that makes c., 398b
man's guiding destiny, 77b
men of contrary c., 71b
no talent but c., 588b
of mistress from dress of maids, 145b
of perfection, 716a
poetical c., 585b
politics ruins c., 677b
power of Latin in c., 715b
reap a c., 1100b
Scott hand in Southern c., 760b
simplicity of c., 779b
society wholesome for c., 695a
Characteristic artistic personality, 703a
Characteristics, coloring applied according to c., 148a
not expressing biological c., 980b
of democracy, 1045b
of modern spirit, 863a
of popular politician, 91a
of vigorous mind, 427b
Characterless, mighty states c., 268b

Characters, dreams touchstones of c., 681b
fashioning our c. wrong, 793a
high c. cries one, 350b
most women have no c., 406b
of hell to trace, 441b
venerate four c., 469b
Charge Chester charge, 519b
compulsive ardor gives c., 264a
Cromwell I c. thee, 299a
give his angels c. over thee, 20b
give lie to slander c., 553b
in earnest were it a mill, 782a
me with murder, 747a
once more be dumb, 715a
prepared lawyers met, 402a
such is the c., 93a
take thou in c., 596a
with all thy chivalry, 538a
within the bosom, 734b
Charged, hear it c. against me, 701a
language c. with meaning, 989a
troops of error, 329b
with punishments, 816a
Charger, John Baptist's head in c., 42b
Charges against others come home, 146a
die to save c., 310b
Chariest maid prodigal enough, 258a
Charing Cross, heaven and C., 857a
Chariot, appeared a c. of fire, 13b
dust beneath c. wheels, 871a
flying c. through air, 459b
maketh clouds his c., 21a
of fire, 490b
of Israel, 13b
sweet c., 1101a
that bears human soul, 738a
Time's winged c., 360a
Chariots, why tarry the wheels of his c., 11a
Charitable, cherish at c. breast, 990b
intents wicked or c., 259a
lie, 1054a
men's c. speeches, 209b
Charite, of saynte c., 1083b
Charities of kiss or smile, 530a
Charity, affecting c. and devotion, 101a
and have not c., 52a-b
anticipate c. by preventing poverty, 155b
beareth all things, 52b
begins at home, 108b, 330a
believeth all things, 52b
blubber of c., 958b
crawling for c., 101a
creates multitude of sins, 840b
edifieth, 52a
endureth all things, 52b
envieth not, 52b
faith hope c., 536b
for all, 640b
frozen as c., 533a
greatest is c., 52b
hopeth all things, 52b
I am in c. with world, 390b
in c. no excess, 208b
in c. to all mankind, 502b
indiscriminate c., 757a
is kind, 52b
lectures or a little c., 700b
liberty like c., 1026a
little earth for c., 299a
living need c., 750a
Charity, love friendship c., 269a
mankind's concern is c., 409b
never faileth, 52b
now abideth c., 52b
not puffed up, 52b
of saynte c., 1083b
pity gave ere c. began, 449b
rarity of Christian c., 593a
scrimped and iced, 807a
shall cover multitude of sins, 57a
suffereth long, 52b
towards each other, 465b
towards others, 330a
vaunteth not, 52b
weep for me who has c., 174a
where c. neither fear nor ignorance, 157a
Charity's golden ladder, 155b
Charlatan, defamed by every c., 651a
Charles Augustus Fortescue, 902b
gentlehearted C., 534a
immense empire of C. the Fifth, 522a
navy of C. the Second, 596b
successors of C. the Fifth, 466a
the First his Cromwell, 464b
Charles's, King C. golden days, 1090a
King C. head, 671b
Charlie is my darling, 502a
live and die wi' C., 507b
o'er the water to C., 507b
Charlotte, Werther love for C., 660b
Charm ache with air, 247a
by thoughts supplied, 509a
creation with their art, 505a
distance lends double c., 633a
histories c., 714a
in melancholy, 500b
indispensable to women, 858a
music oft hath such a c., 272a
no c. against tyranny, 703b
northern c., 1074b
object in possession seldom retains c., 140b
of all the Muses, 654b
of earliest birds, 345b
one native c., 450a
people who have c., 751b
perpetual c. in letter, 765a
simplicity and c., 120a
smiling at good mouth, 988b
some have c. for none, 858a
some women c. all, 858a
strength man's c., 858a
strengthen and teach, 623a
to stay morning star, 526b
touching all the muses' c., 113a
wasted on sky, 602b
what c. soothe melancholy, 448b
what is c., 858a
witch hath power to c., 257a
without c. no literature, 879a
woman's strength, 858a
Charmed, bear a c. life, 287a
fond love c. me, 1085b
it with smiles and soap, 747a
magic casements, 583a
water burnt alway, 525b
with foolish whistling, 358a
Charmer, cheat and c., 854b
were t'other c. away, 402a
Charmers, will not hearken to voice of c., 19b
Charmian is this well done, 289a
Charming form of government, 94b
friendly and c. relationship, 179b
how c. divine philosophy, 337a
left his voice, 347a
never so wisely, 19b
no furniture c. as books, 522b
to totter into vogue, 442a
Charms by accepting, 407a
endearing young c., 542a
freedom has thousand c., 456b
icy arms hold c., 1035a
music has c. to soothe, 391b
O solitude where are c., 457b
or ear or sight, 527a
other maids' surpass, 482b
Sabina has thousand c., 1089b
strike the sight, 404b
sweets I know c. I feel, 483a
Charon could not prevent me, 83b
Chart, map the battle c., 962a
that faith deciphered, 867a
Charter, large a c. as wind, 248b
this was c. of land, 420a
Chartered libertine, 243a
Charwoman's sister's son, 965b
Charybdis, I fall into C., 234a
implacable C. guards left, 234a
on starboard beam C., 234a
Chase glowing hours, 556a
had a beast in view, 372a
lead a wild-goose c., 194b
me everywhere I go, 899b
my gloom away, 500b
panting syllable, 457a
piteous c., 247b
the sport of kings, 397a
unhurrying c., 856b
when heated in the c., 384a
Chased, more c. than enjoyed, 232b
Chassis, state of c., 981a
Chaste and fair, 302a
as ice, 262b
as the icicle, 290a
as unsunned snow, 290b
early bright transient c., 372b
fair c. unexpressive she, 249b
modest and commonly c., 564b
nunnery of thy c. breast, 358b
to her husband, 406b
was she not c., 136b
Chastely, write c. and elegantly, 960a
Chasten, power to c. and subdue, 509b
Chasteneth, he that loveth c. him, 24a
whom the Lord loveth he c., 56a
Chastening in hour of pride, 636b
Chastise, I will c. with scorpions, 13a
Chastised, father hath c. you, 13a
having been a little c., 36b
Chastity, give me c. but not now, 147a
my brother Chastity, 337a
of honor, 454a
Chat, before we have our c., 746a
la patte du c., 360b
qui pendra la sonnette au c., 169b
Châteaux, O seasons O c., 830a
Chatter against bird of Zeus, 79a
and love and hate, 715b
harebrained c., 613a
of transcendental kind, 766b

Chatter, those who have learned art c., 79a
Chattered all the way, 958b
Chattering swallow is come, 105a
voltage, 1018a
Chatterton marvelous boy, 511b
Chaucer, Dan C. first warbler, 645b
nigh to learned C., 319a
not lodge thee by C., 303b
since C. was alive, 536b
that broad famous English poet, 314a
well of English, 200b
whose sweet breath, 645b
Chaucer's, corruption since C. day, 314a
Chaud comme l'enfer, 483b
Chavender or Chub, 326a
Cheap defense of nations, 454a
flesh and blood so c., 592b
for hundred pages, 1057b
good counsel c., 311b
greet c. holde at litel prys, 168a
hold c. the strain, 666a
ill ware is never c., 324a
man's life c. as beast's, 277b
men cherish consistency, 896b
never buy because c., 474a
sitting as standing, 390b
sleep a c. pleasure, 197a
sold c. what is most dear, 294a
tin trays, 947b
what we obtain too c., 466b
Cheapened Paradise, 721b
Cheapens, possession c., 771b
Cheaper than keep cow, 756b-757a
Cheapest, man richest whose pleasures c., 682a
Cheap-lived show-off, 978b
Cheat against cheat, 136b
and charmer, 854b
at cards genteelly, 431b
pleasure as great as to c., 353a
could not c. grave, 791b
life 'tis all a c., 367b
out of love c. others, 908a
sweet c. gone, 914b
Cheated, age to c. age, 876b
by anyone but himself, 606b
illusions by which c., 908a
pleasure of being c., 353a
worthwhile to be c., 878a
Cheater, old bald c. Time, 302b
Check, care's c. and curb, 362a
judicial power a c., 463b
rod to c. the erring, 514b
Checked, be c. for silence, 269b
Checkerboard of nights and days, 630b
Checkered shade, 335a
Checks, as if c. given, 737b
handed in his c., 769b
Cheek, care sat on his faded c., 342b
feed on her damask c., 252b
give c. a little red, 406b
grown thin, 714a
he that loves a rosy c., 327a
I the blow and c., 707a
iron tears down Pluto's c., 336a
language in her eye her c., 269a
leans her c. upon her hand, 223b
of tan, 626a
she hangs on c. of night, 223a
that I might touch that c., 223b
tongue not far from Kilmer c., 1000a
turn the other c., 40b
Cheek, warm c. and rising bosom, 441b
withered c. tresses gray, 518a
yellow c. white beard, 241b
Cheekbone, short a c. and ear, 705a
Cheekbones protruding, 978b
Cheeks, blood spoke in her c., 307b
blow winds and crack c., 278a
crimson in lips and c., 225b
dimpled c. to gaze upon, 1086b
make pale my c. with care, 318b
of sorry grain, 337b
rosy lips and c., 294a
so red and so white, 691a
stain my man's c., 278a
tears are on her c., 34b
wind on our c., 680b
Cheer, all his c. as in his herte, 167b
at Christmas make good c., 188a
be of good c., 42b, 49a
but not inebriate, 399b, 458a
is best physician, 79b
one on tedious way, 740a
our weary hearts, 752b
poor man's heart, 519b
scarce forbear to c., 596b
small c. and great welcome, 218a
three cheers one c. more, 766a
unite with a c., 466b
up comrades they come, 704b
up worst to come, 887a
Cheered, Admiral c. them holding out hope, 172a
ship was c., 524b
up with ends of verse, 352b
Cheerer of spirits, 326a
Cheerful-giver, 53b
godliness, 512b
man of c. yesterdays, 516b
merry heart maketh a c. countenance, 24b
to bells' c. sound, 486b
warm precincts of c. day, 441a
ways of men cut off, 344b
when God sends c. hour, 340b
Cheerfully, bear all c., 656a
do evil so c., 364a
he seems to grin, 743a
part with life c., 142b
support government, 771a-b
Cheerfulness always breaking in, 434b
keeps daylight in mind, 394b-395a
Cheerily, let my son go c., 945a
Cheering hero or throwing confetti, 948b
public men nor c. crowds, 881b
young lad, 909a
Cheerless over hills of gray, 626b
Cheerly rouse the slumbering morn, 334b
she loves me dearly, 580b
Cheers, adorns and c. our way, 447a
responding to the c., 868a
silence no worse than c., 853a
tar's labor, 563a
three c. one cheer more, 766a
Cheese, apple pie and c., 820a
butter eggs pound of c., 740b
dessert without c., 484b
dreamed of toasted c., 823a
moon made of green c., 185b
Cheeses, ate c. out of vats, 662b
Cheevy, Miniver C., 899b
Chemical barrage against life, 1061b
personalities like c. contact, 935b
Chemist fiddler and buffoon, 368b
Cherchez la femme, 598b
Cherish, achieve and c. peace, 640b
at charitable breast, 990b
those hearts that hate thee, 299a
Thy rigorous conception, 1018a
to love and to c., 61b
to love c. and obey, 61b
Cherished, country c. in hearts, 655b
memory of loved and lost, 640a
Cherishes, art most c., 663b
love of comfort, 72a
Cherishin', prof'tible c. mem'ry, 751a
Cherishing enemy in disguise, 462a
Cherith, dwelt by the brook C., 13a
Cherries fairly do enclose, 300a
grow which none may buy, 300a
tremble in air, 1079b
Cherry, grew like a double c., 230a
hung with snow, 852b
isle, 320a
killed little c. tree, 499a
now hung with bloom, 852b
ripe I cry, 319b
ripe themselves do cry, 300a
Cherub, he rode upon a c., 17a
Cherubims east of the garden, 6a
Cherubin, heaven's c. horsed, 282b
young and rose-lipped c., 275b
Cherubin's, fire-red c. face, 167a
Cherubins, young-eyed c., 235b
Ches, to her son she c., 1084a
Cheshire Cat vanished slowly, 744a
Chess pieces phenomena of universe, 724b
Chessboard is the world, 724b
Chest, as if c. a mortar, 697a
contrived double debt, 450a
Dead Man's C., 822b
if it is well with your c., 123b
of drawers by day, 450a
throat of iron c. of brass, 119a
Chester, charge C. charge, 519b
Chestnut, O c. tree, 883b
spreading c. tree, 621a
Chestnuts, pull c. out of fire, 360b, 913b
roast our own c., 913b
sailor's wife had c., 281a
Chevalier, the young c., 502a
Chew cud and are silent, 454b
Chewed, few books to be c., 209b
Cheweth, whatsoever c. the cud, 9b
Chewing food of fancy, 250b
for books than c. gum, 835b
little bits of string, 902a
Chicago at northwest gates, 898b
rather hear about C., 1047a
responsible for Tribune, 999a
Chicken, champagne and c. at last, 414a
in pot every Sunday, 202a

Chicken, she's no c., 390b
some c. some neck, 923b
Chickens, all my pretty c., 285b
as hen gathereth c., 43b
beside white c., 979a
count c. before hatched, 75b
quit quarreling over food, 946a
Chide, fall out and c. and fight, 396b
God for countenance, 250a
me for loving armchair, 686a
trumpets 'gan to c., 581b
Chides, at fifty c. delay, 399a
Chiding, better a little c., 267b
Chief, a c. a rod, 409b
defect of Henry King, 902a
good and market, 264b
hail to the C., 520a
his c. beside, 662a
Justice was rich quiet, 596a
nourisher in life's feast, 283b
of the Army, 505a
pity him fallen c., 906a
sinners of whom I am c., 55a
society's c. joys, 457a
train anyone to be merchant c., 949a
Chiefest treasure, 901b
Chief's, vain the c. pride, 412b
Chieftain Iffucan of Azcan, 955a
Chield's amang you takin' notes, 495b
Child, a simple c., 508b
again just for tonight, 742b
always say what's true, 823a
and the child's father, 892a
anything we change in c., 936a
around c. bend all three, 536b
as yet a c., 410b
beautiful a fairy's c., 581a
behold the c., 409a
better is a poor and wise c., 27b
bring c. back to its mother, 69b
burnt c. fire dreadeth, 184b
call home the c., 1040a
christom c., 243b
cry of c. by roadway, 880b
dear C. of Nature, 514b
do not throw book, 901a
duty's faithful c., 590b
Eros Zeus's c., 84b
every c. may joy to hear, 486b
family stamped character on c., 936a
fast fold thy c., 803b
father of the man, 511b
foster c. of silence, 583a
get with c. mandrake root, 304b
give a little love to c., 698b
gives a c. a treat, 947a
great with c. longing for prunes, 270b
half devil half c., 875b
happy English c., 546a
hard heart of c., 990a
has fairy godmother, 857a
heard one calling C., 323b
Heaven-born c., 334a
her innocence a c., 369b
here a little c. I stand, 321a
I spake as a c., 52b
idiotic c., 859a
if you strike a c., 837a
in simplicity a c., 369b
infirm, 603b
is father of the man, 511b
is known by his doings, 25a
Jesus Christ her little C., 684b
keeps secret well, 599b
know what it is to be c., 857a
Child, lie down like tired c., 568b
life like froward c., 366b
like three years' c., 524b
little c. shall lead them, 31a
look upon a little c., 425b
love him because my c., 861a
meet nurse for poetic c., 519a
Monday's c. fair, 1096a
more hideous in a c., 277b
my c. wife, 672a
ne'er spend fury on c., 216b
nicest c. I ever knew, 902b
of calamity, 760a
of my right hand, 302b
of our grandmother Eve, 221b
of pure unclouded brow, 744b
of scorn, 899b
old man twice a c., 261a
on a cloud I saw a c., 486b
on parent knees newborn c., 476a
painted c. of dirt, 411a
permit c. to join, 734b
room of absent c., 236b
Rowland to dark tower, 278b
said What is grass, 700a
saving little c., 778b
seemed a small ungainly c., 69b
seen a curious c., 516b
Shakespeare Fancy's c., 335a
shall play on hole of the asp, 31a
she was a c., 644a
slayeth c. in womb, 988b
so high you are, 987b
sometimes say Poor c., 722a
spare rod and spoil c., 102b, 353a
teach c. to doubt, 490a
thankless c., 277b
there is a man c. conceived, 14b
this c. to myself take, 510b
thought as a c., 52b
to mother sheep to fold, 854a
train up a c. in the way, 25b
trumpet of c. of Rome, 775b
tyrant is c. of pride, 81b
understood as a c., 52b
unto us a c. is born, 31a
virgin shall be with c., 39a
warble c., 221b
weep like c. for past, 985b
what will c. learn sooner, 412a
when I was a c., 52b
white as angel English c., 486b
wise father knows own c., 232b
with sighs complain, 593a
woman with c., 1102a
wretched c. expires, 902a
young c. with Mary, 39b
Childhood, barb in arrow of c., 832a
eye of c., 263b
in my days of c., 534a
little world of c., 936a
make glad heart of c., 780b
manhood and decrepit age, 322a
model of greater world, 936a
scenes of my c., 553a
shows the man, 348b
this is c. of world, 817a
Childhood's hour, 543a, 641b
Childish but divinely beautiful, 497b
glamour of c. days, 985b
hand, 1057b
inconstant c. proud, 579a
live life not c. task, 1018a
Childish, practice c. ways, 65a
put away c. things, 1055a
religion but a c. toy, 212b
sweet c. days, 511b
things, 52b
treble, 249a
Childishly, sucked on pleasures c., 304a
Childishness, second c., 249a
Childless and crownless, 557a
Childlike, smile c. and bland, 769b
Children, an' all us other c., 819a
and fools cannot lie, 184b
and fools want everything, 376a
as c. fear in darkness, 113b
as he would wish c. treated, 1074a
become as little c., 43a
begin by loving parents, 839a
behold chimpanzee, 866a
belonged to man I didn't know, 761a
books c. of brain, 388b
blood on us and on our c., 45a
breed of horses dogs c., 381a
bring forth c. in sorrow, 6a
bringing up c., 1053b
can c. of bridechamber mourn, 41b
come dear c. let us away, 710b
drinkest tears of c., 552a
even c. followed, 449b
familiarity breeds c., 764b
fear death as c. fear dark, 208a
give c. right to study painting, 463a
God have mercy on c., 967b
had so many c., 1095a
hates c. and dogs can't be all bad, 951b
her c. arise up, 27a
here my c. born, 636b
in days of our c., 848a
in peace c. inter parents, 86b
in the foliage, 1005a
in the wood, 1084a
indifferent c. of earth, 261a
iniquity of the fathers upon the c., 9a
invent a game, 985a
king over c. of pride, 16b
know and suffer, 1042a
laboring c. look out, 940b
lisping on lips of c., 599b
listen my c., 623b
living arrows, 976a
love of c. whether black or not, 1039a
made c. laugh and play, 563b
nature fits c., 692b
Negro school c., 1077a
nigger saying he would steal his c., 761a
no longer any c., 362a
nor do c. prattle about his knees, 63a
not leave unless I do, 1047b
of an idle brain, 223a
of kingdom cast out, 41b
of larger growth, 415b
of light, 47a, 713b
of light and day, 55a
of men full of wiles, 91a
of the day, 55a
of this world wiser, 47a
of yesterday, 789a
old men are c., 91a
parents bore their c., 837b
people are like c., 675b

Children, provoke not c. to anger, 54b
put c. on wheels, 944a
Rachel weeping for her c., 39b
return ye c. of men, 20a
Revolution eats own c., 675b
second wife hateful to c., 83b
shall wander in the wilderness, 9b
sins of fathers upon c., 86a
so act toward c. so toward wife, 138b
so are c. of the youth, 22b
suffer armed men, 1042a
suffer little c., 45b
swarmed like settlers, 1060a
sweeter than apples to c., 829b
tale which holdeth c. from play, 203b
tan-faced c., 701b
teach them diligently unto thy c., 10a
their country their c., 116a
they shall be called c. of God, 40a
walk on frozen toes, 900a
weeping O brothers, 617b
were all thy c. kind, 243b
when voices of c., 487b
where did c. vanish, 1058a
who needed his protection, 1081a
wife and c. impediments, 208a
wife and c. stand afraid, 330a
will burn, 1093a
win world for c., 923b
wisdom exalteth her c., 37b
wisdom justified of c., 42a
with Hyacinth's temperament, 904b
women and c. first, 1099b
Children's, all our c. fate, 877b
books of my day, 865b
gratitude woman's love, 884a
hour, 623b
lips shall echo, 556a
teeth set on edge, 34b
Child's amang you takin' notes, 495b
credulity c. strength, 535a
no c. pley to take wyf, 168b
not lose his c. heart, 100a
sob curses deeper, 617b
Child's-heart, not lose his c., 100a
Chill and drear, 519a
bitter c. it was, 581b
in wintry age feel no c., 459a
mantle of wind and c. and rain, 170b
penury, 440b
sun was warm wind c., 928a
thy dreaming nights, 581b
wind is c., 519b
you through and through, 820b
young whom age doth c., 351a
Chilling, slowly c. breath invade, 714a
Chills, breathed killing c., 824a
of c. and fever died, 1009b
winter lingering c. May, 447b
Chilly, although room c., 930b
December day, 1036a
I feel c. and old, 665a
Chime, faintly as tolls evening c., 541a
higher than the sphery c., 338a
hours to which heaven c., 362b
set c. of words tinkling, 878a
to guide their c., 360b
Chimera, what a c. is man, 364a
Chimeras, nothing great without c., 722a
Chimerical, reduction to atoms c. ideal, 779a
Chimes at midnight, 242a
little jingle little c., 400b
Chimleypiece, bottle on c., 670b
Chimney, as c. sweepers come to dust, 291a
from c. tax cell free, 1105a
hung by c. with care, 541a
little c. hot in moment, 219a
made c. in my father's house, 215b
makes c. of your nose, 484a
old men from c. corner, 203b
watching what comes out c., 675a
Chimneypiece, buffalo upon c., 747a
Chimney's, stretched out c. length, 335a
Chimneys consume own smoke, 576b
your c. I sweep, 487a
Chimpanzee, children behold c., 866a
Chimpanzees, might be c. today, 866b
Chin, close-buttoned to the c., 459a
dogs shame the gray c., 64b
new-reaped, 238a
China, behavior in C. licentious, 537a
break c. plates of others, 857b
crost the bay, 873b
great revolutions of C., 1027b
how troublesome a country C., 419a
mankind from C. to Peru, 427a
not seeking to dominate world, 1025b
suffering poverty, 889a
that's ancient and blue, 804b
though c. fall, 407a
thought of C. and Greece, 1054a
we in C. today, 1019a
Chinee, heathen C. peculiar, 769b
Chinese, bombing of C. cities, 984a
cheap labor, 769b
contradiction between imperialism and C., 1027b
contradictions in C. society, 1027b
love jade, 992b
nightingale, 953a
people have solidarity, 889a
people's philosophy, 1019b
poetry most human, 863a
sages to guide C., 537a
sediment of long C. past, 992b
wouldn't dare to, 1043a
Chink, importunate c., 454b
in floor of Wicklow house, 908b
Chinks of her sickness-broken body, 333a
that Time has made, 333a
Chinnymen, civilize th' C., 891a
Chip of old block, 453b
Chips, let c. fall where may, 733a
Chisel, whether c. pen or brush, 882a
Chiseled, down c. names raindrop, 784b
Chivalrous, proud and c. spirit, 99a
quixotic sense of c., 644a
Chivalry, age of c. past, 691b
Chivalry, charge with all thy c., 538a
her beauty and her c., 555b
herein c. courtesy humanity, 174b
smiled c. away, 562a
Chloe, what can C. want, 406b
Chocolate, no c. to eat, 1080a
Choice and master spirits, 255a
between quick and dead, 901a
brave man's c. is danger, 85a
careful in c. of enemies, 839a
courage of making c., 911a
difficulty in life is c., 827a
grain into this wilderness, 372b
hidden handful of inert, 696b
Hobson's c., 312b
in the worth and c., 302a
life's business c., 667b
of horse and wife, 710a
of point of view, 978a
pays money takes c., 810a
reckless c., 926b
small c. in rotten apples, 219a
word measured phrase, 512a
Choir, full-voiced c. below, 336a
invisible, 689a
of saints, 308a
sanctuary and c., 1006b
singing in the c., 1099b
St. Stephen's c., 1075a
wailful c., 584a
Choirs, bare ruined c., 292b
Choix, le c. fait les amis, 468a
Choke fountain of industry, 548a
heart c. from pleasure, 1043a
them amid flowers, 114a
Choked with ambition of meaner sort, 214a
Chokes, error c. windows of mind, 301a
Choking to death with cream, 691a
Choler, consume own c., 576b
Choleric, captain's c. word, 271a
who subdued passion, 469b
Choose, any language you c., 767b
author as you c. friend, 374b
do not c. to run, 911b
don't c. to run, 954a
equality, 716a
firm cloud, 406b
fool multitude c. by show, 233a
free to c. government, 1025a
ground and take thy rest, 563b
if you dare, 331b
intellect forced to c., 884a
it is time to c., 956a
let's c. executors, 227b
likely man in preference to rich, 78a
multitude that c. by show, 233a
not alone proper mate, 459b
not c. not to be, 803b
on'y wut guv'ment c., 693b
path leading where I c., 701a
slavery or death, 393b
therefore c. life, 10b
thine own time, 470a
to live without friends, 98a
Venus here c. dwelling, 371a
we c. our friends, 468a
what becomes Castilian, 587a
Choosers, beggars should be no c., 184a
Chooses, consciousness c. object, 793a-b
intimacy that c. right, 882b
Choosest not better part, 866b

Choosing, long c. and beginning late, 347b
presidential nominee, 983b
Chop off her head, 743b
off your head, 1093b
Chopper to chop off your head, 1093b
Chord in melancholy, 592a
in unison is touched, 458b-459a
mirth has c. in melancholy, 310a
struck c. of music, 726a
Chords of memory, 637b
that vibrate pleasure, 494a
Chorister, bobolink for c., 735b
Chortled in his joy, 745a
Chorus ending from Euripides, 665a
from Atlanta to sea, 748a
of Union, 637b
what a c., 536b
Chose, David c. him five smooth stones, 12a
Chosen, few are c., 43b
I have c. you, 49a
Lord hath c. thee, 10a
old ocean c. by thee, 703a
people of God, 471a
to wilderness the c. start, 947b
vessel, 49b
Choughs that wing air, 279a
Choux, que la mort me trouve plantant mes c., 189b
Christ ain't going to be too hard, 778b
all at once what C. is, 804a
born across the sea, 690b
born in Bethlehem, 425b
bowels of C., 328a, 912a
but this earth goes over, 1022b
came to save sinners, 55a
catch C. with worm, 1075a
cautious statistical C., 807a
deep did rot O C., 525a
Don Quixote and I, 549a
everyone in world is C., 939b
half a drop ah my C., 213b
Himself buddy, 1078a
his captain C., 228a
history incomprehensible without C., 722a
I believe in Jesus C., 60a
in C. all made alive, 53a
is all and in all, 54b
is C. thy advocate, 381b
it is the Inchcape Rock, 532b
Jesus C. her little child, 684b
Jesus C. son of man, 958a
Jesus C. the same yesterday, 56a
joint heirs with C., 51a
keep your hearts through C. Jesus, 54b
kingdom and patience of Jesus C., 57a
kingdoms of his C., 58a
Lord C. enter in, 841a
O C. the plow, 947a
our Savior, 1099a
receive him, 651b
redemption by Jesus C., 60b
risen from dead, 53a
rule given by C., 732a
save us all, 621a
Savior which is C., 46a
show me dear C. Thy spouse, 308a
shut up in asylum, 851b
sin forgiven by C., 619b
so Judas did to C., 228a
soldiers of C. arise, 425b
Christ, testimony of Jesus C., 57b
that is to be, 651a
that it were possible, 652b
that my love in my arms, 1084a
the Lord risen today, 425a
the Son in Father's stead, 834b
thief said last word to C., 667a
this world all aleak, 1031a
thou art the C., 43a
to live is C., 54a
took the kindness, 667a
vision of C. thou see, 491a
walks on black water, 1075a
what are patterns for, 931b
Christendom, christianize C., 695b
eager to get stake, 763b
in C. where Christian, 606b
live in any place in C., 189a
wisest fool in C., 202a
Christened on Tuesday, 1096a
Christes loore and his apostles, 166b
Christian, any husband rather than C., 235a
bear other's misfortunes like C., 413a
charity, 593a
civilization, 921a
darkness fell upon C., 366a
endeavor hard on pulchritude, 961a
enterprise for glory of C. religion, 172b
feels repentance on Sunday, 962a
fled with a C., 233a
forgive them as C., 533b
ground, 414a
hate him for a C., 232a
honorable style of C., 329b
I am a C. faithful man, 217a
ideal difficult, 918a
if victory I shall become C., 147b
in what peace a C. can die, 395a
inconsistent with C. religion, 443a
made me in C. days, 546a
men be sure, 687b
not so good C. as thinks, 824b
O my C. ducats, 233a
only C. come to these parts, 172b
pagan spoiled, 870b
persuadest me to be C., 50b
practice C. forbearance, 465b
Protestant or priest, 789b
richest in C. world, 497b
Scientists more science, 890b
Science, 709a
scratch C. find pagan, 870b
soldiers, 750b
thing, 1057b
where C. in Christendom, 606b
with four aces, 764b
without hypocrisy, 747b
witness of soul naturally C., 143a
wonders of C. religion, 387a
word of gentleman and C., 195a
you are Ciceronian not C., 145a
you were a C. slave, 816a
Christianity a son religion, 834b
blemish of mankind, 806a
Catholicism minus C., 724b
cult called C., 783b
doctors more C., 890b
enormous perversion, 806a
muscular C., 613a
Christianity, narcotics alcohol and C., 805b
one great curse, 806a
takes great deal of C., 871b
Christianize Christendom, 695b
Christians, all C. agree, 430a-b
blood of C. is seed, 143b
good C. good citizens, 546b
have burnt each other, 560a
have comfortable creed, 560b
have little difference, 431a
if C. were C. no anti-Semitism, 952a
lord believing C. from sky, 172b
see how C. love one another, 143b
three paynims three Jews three C., 174b
want something for nothing, 838a
Christmas, at C. no more desire rose, 221a
at C. play, 188a
born on C. Day, 1099a
broached mightiest ale, 519b
brought sports again, 519b
comes but once a year, 188a, 627a
Day in workhouse, 813a
gambol, 519b
happy C. to all, 541a
home C., 910a
is coming, 1098b
is here, 660b
it was C. Day, 210b
jest 'fore C., 821a
keep our C. merry still, 519b
night before C., 541a
one C. much like another, 1070b
over and business is business, 962b
pie, 1093a
told merriest tale, 519b
won't be Christmas, 742a
Christmases, merry C. long lives, 672b
Christom child, 243b
Christopher Robin goes hoppity, 970a
Robin had wheezles, 970a
Robin saying prayers, 969b
Christ's blood streams, 213b
in C. coach, 381a
lady of C. College, 365a
Lord C. heart, 604a
lore and his apostles twelve, 166b
progress and His prayer time, 362b
stamp, 322b
Christs that die upon barricades, 838b
Chromis did not save himself, 62b
Chronic anxiety about weather, 770b
do not weep it's c., 670a
hotel guests, 895b
melancholy of civilized, 783a
Chronicle of wasted time, 293b
pride his own c., 268a
small beer, 273b
wars of kites, 350a
Chronicles, brief c. of the time, 261b
transcribe my c., 593b
Chrononhotonthologos, 400b
Chrysanthemum, white c. remains immaculate, 380b

Chub, Chavender or C., 326a
Chuck 'im out the brute, 873a
Chuckle, he with c. replied, 963b
little kind of low c., 761a
Chuds, the C. Slavs and Krivchians, 170a
Chunkin', 'ear paddles c., 873b
Church and state demand for country, 971a
and state separate, 717b
authority of C. moved me, 147a
bells knolled to c., 248b
blood of martyrs seed of C., 143b
built God a c., 457a
come to c. good people, 853a
erased no c., 967b
holy Catholic C., 60a
I like a c., 602a
I like silent c., 606a
if I must build c., 1057b
keep Sabbath going to c., 735b
Mother C., 143b
nearer to c. further from God, 183a
no other c. understood, 595b
nobody at c. except hog, 761a
not forgotten inside of c., 240a
not God for father if not C. for mother, 144a
persecuted c. of God, 52b
plain as way to parish c., 248b
prayers of c. to preserve travel, 390b
saw a wedding in the c., 375b
see a c. by daylight, 245b
some to c. repair, 403a
stands c. clock at ten to three, 993b
take care of the c., 55a
to be of no c. dangerous, 428b
to c. and with my mourning very handsome, 376a
two lanterns in North C., 464b
upon this rock build my c., 43a
wall between c. and state, 991a
what is a c., 483a
where God built c., 179b
wide as a c. door, 225a
without bishop, 591a
world or c. or state, 694a
Churches, chapels had been c., 231b
in flat countries, 516b
scab of c., 301a
seven c. in Asia, 57b
Churchman, I that cowled c. be, 602a
Churchyard abounds with images, 428b
Drumcliff c., 885a
thing, 582a
where Michael Furey buried, 968a
Churchyards yawn, 263b
Churlish, reply c., 251a
Churn, silver c., 767a
Cibus, ali c. aliis venenum, 114a
Cicada, wild c. cried, 1018a
Cicadas, cries of c., 380a
like c. so leaders of Trojans, 63a
pour out their piping voices, 63a
Cicero, book of a certain C., 147a
Demosthenes or C., 507a
Ciceronian, you are C. not Christian, 145a
Cigar, good c. is a smoke, 871b
good five-cent c., 829a
Cigar, post-prandial c., 786a
smoke mild c., 888a
smokes fifty-cent c., 962b
Cigarette smoking may be hazardous, 1037a
Cigars, by c. know souls, 892b
Cilicia, Tarsus in C., 50b
Cinara, reign of the good C., 122b
Cincinnatus of the West, 558b
Cinders ashes dust, 581b
sat among the c., 1095b
somebody's always heaving c., 952b
Cinnamon, nutmegs ginger c. cloves, 322a
tree, 1053a
Cipher, write and c. too, 450a
Circle, all within this c. move, 332b
close c. of felicities, 472a
drew c. shut me out, 827a
ever-weaving c. weaves shade, 714a
glory like a c. in water, 214a
if you have formed a c., 490b
in which relations appear to stop, 799a
life self-evolving c., 612a
live too much in c., 612a
man center of c., 748b
of potential being, 792b
of the golden year, 646a
of wedding ring, 392b
restricted c. of potential, 792b
shock of recognition whole c. round, 695b
small c. as we will, 478a
swinging round c., 627a
that took him in, 827a
vicious c., 751a
weave c. round him, 524a
wheel is come full c., 280b
Circled, darkly c., 626b
monthly changes in c. orb, 224a
Circles of blind ecstasy, 1043b
produce perfect c., 99b
triangles c. and other geometrical figures, 211b
Circling, busy whisper c. round, 449b
morn waked by c. hours, 346b
Circuit, his c. unto the ends of it, 17b
Circulating library in a town, 480b
Circumambulatory aphrodisiac, 1061b
Circumcised, took by throat the c. dog, 276b
Circumcision, neither c. nor uncircumcision, 54b
Circumference, disseminating their c., 737a
fatal c., 748b
Circumlocution Office, 672a
Circumnavigator of soul, 879a
Circumscribed, not c. in one self place, 213a
Circumspect, parent c. in choosing, 189b
Circumspection deliberation fortitude, 444a
Circumspectly, goes most c., 695b
Circumstance and proper timing, 92a
artistries in c., 783b
blows of c., 650b
envisage c. calm, 584b
fell clutch of c., 816a
of glorious war, 275a
Circumstance, some c. to please us, 356b
unsifted in perilous c., 259a
Circumstances, all classes times c., 678a
alter cases, 587b
concatenation of c., 547b
creatures of men, 611b
fortuitous c., 521a
make the c. they want, 386a
man not creature of c., 611b
of civil society, 480a
people always blaming c., 836a
rule men, 87a
war train of c., 467a
Circumstantial, lie c., 251a
some c. evidence strong, 682a
things essential or things c., 365b
Circumvent God, 265b
Circuses, bread and c., 139b
Cistern contains, 487b
wheel broken at the c., 29a
Cisterns, empty c. exhausted wells, 1003a
Citadel, bust outlasts c., 658a
did not go to c. of Troy, 69a
sacked the holy c. of Troy, 65a
towered c. pendant rock, 288b
Citadels, vain c. not walled, 1028b
Citations, avoid c. from poets, 88b
Cite, devil can c. Scripture, 232a
Cité, le buste survit à la c., 658b
Cities, alabaster c. gleam, 849a
anarchy why c. tumble, 82a
badly paved, 1063a
buries c. in common grave, 466a
embers of c., 1083a
Eros builder of c., 1060a
grass in a hundred c., 931a
hum of c. torture, 556b
human art built c., 209b
London flower of c. all, 176a
Lot dwelled in the c., 7a
marble well-governed c., 1060a
most pecksniffian of c., 960b
never have rest from evils, 94a-b
oblivion swallowed c. up, 268b
of men and manners, 646a
our c. badly built, 1013b
place philosophy in c., 111b
say unto the c. of Judah, 32b
suffer siege, 1057b
towered c. please us then, 335a
warred for Homer dead, 301b
Citizen consider traveling expenses, 1028a
first requisite of good c., 847b
free nation great, 599b
good c. not silent, 728b
humblest c. of land, 858b
I am a Roman c., 110b
keep c. from error, 1021b
obliged to be c., 710a
of no mean city, 50b
of the world, 87b, 208b
private c., 472b
private c. without wrong, 747b
Citizens clamoring for what is wrong, 122a
demean selves as good c., 461b
equal before law, 748b
faction is number of c., 480a
fat and greasy c., 247b
force c. to confess, 1021b
frenzy of his fellow c., 121b-122a
good Christians good c., 546b
no ruling class of c., 748b

Citizens of Berlin, 1074a
of death's land, 992a
of middle class, 98b
of the world, 974a
rights of other c., 480a
rulers and ruled, 1049a
second class c., 1025a
to arms c., 499a
welfare of good c., 848a
Citizenship anxious about what do for nation, 1073a
science education for c., 845a
Citoyens, aux armes c., 499a
City and proud seat of Lucifer, 348a
Athens divine c., 79b
Babylon that great c., 58b
bomb fell on no c., 967b
defend village town c., 921b
Dutch c. of New York, 864b
education to Greece, 90a
entire c. has suffered, 67b
except the Lord keep the c., 22b
failing that the rest of the c., 94a
famous Hanover c., 662a
for sale, 116a
God made first c., 358a
great c. greatest men, 701a
harder to be won than a strong c., 25a
he that taketh a c., 24b
hell c. like London, 570a
honor once at home in c., 316b
how doth the c. sit solitary, 34b
in country you praise c., 120b
in the c. of David, 46a
is teacher of the man, 70b
land raises taxes, 733b
like rain falling on c., 808a
long in populous c. pent, 347b
looking over harbor and c., 948a
men make the c., 90b
most glorious c. of God, 147a
no continuing c., 56a
no mean c., 50b
obedient to his will, 94b
of big shoulders, 948a
of night perchance death, 753b
of the soul, 557a
one long in c. pent, 579a
Rome a c. of bricks, 124b
room of Transcript, 1045b
rose-red c., 675b
royal David's c., 684b
set on an hill, 40a
since the founding of the c., 149b
speck of light below, 825b
sweet c. dreaming spires, 714a
taking in hand a c., 77b
this great hive the c., 357b
throne in a strange c., 641b
to the c. and the world, 152a
up and down C. Road, 1099b
upon a hill, 318a, 1072b
what is the c. but people, 289b
without a c. wall, 684b
Zion c. of our God, 446a
City's disinherited, 857b
feel amid c. jar, 711a
City-states of Greece, 1049a
Civet, give me an ounce of c., 279b
in the room, 457a
Civic genius of people, 795b
some c. manhood, 649b
Civil, assent with c. leer, 411a
circumstances of c. society, 480a
Civil discord, 394a
engaged in great c. war, 639a
founder of c. society, 435b
fury first grew high, 351b
in respect of c. rights, 748b
limitation daunts utterance, 731a
over violent and over c., 368b
rights of Englishman, 1091a
sea grew c. at her song, 229a
text of c. instruction, 472b
too c. by half, 480b
Civil War rebirth of Union, 841b
Civilian control of military, 984a
Civilians, wish to be c., 1104a
Civility, a little c., 1100a
wild c., 320a
Civilization, advance American c., 1064a
advances poetry declines, 594b
architecture test of c., 587a
at cock-crowing, 607b
blessings-of-c. trust, 763b
botched c., 988b
cannot survive wrongs, 1021b
Christian c., 921a
civilize c., 695b
could be restored, 950b
curiosity lifeblood of c., 941b
definition of c., 861a
drama only develop in c., 800a
elements of modern c., 575b
English c. humanizing, 716b
farmers founders of c., 548a
first permanent c. in America, 1038a
France conquered for c., 720b
homicidal c., 969b
ideals of c., 939a
in middle stage, 905b
in the balance, 842a
materialistic c., 1019b
nature and c. literary field, 797b
nobody writes for c., 894a
not exhausted, 631b
not wiped out by atomic war, 950b
path of c. paved with tin cans, 835b
plan c. or perish, 1027a
poets in our c. difficult, 1007b
requires slaves, 840b
respect for c., 1074b
ridicule Western c., 1019b
safety enlightenment c., 708b
salvage of our c., 959b
speech is c., 937b
temple of our c., 971a
theory of true c., 707b
thin crust over revolution, 851a
true test of c. is the poor, 431a
true test of c. is man, 608b
usual interval of c., 786b
Western c. worth saving, 1015b
what dissatisfies in c., 716b
workers mainstay of c., 821a
worship Eastern c., 1019b
Civilize civilization, 695b
them stiff, 891a
Civilized, efflorescence of c. life, 706a
higher law in c. societies, 1013a
human being, 936b
in Japan c. nation, 752a
law as soon as c., 788a
man not live without cooks, 741b
no c. life without clothes, 862a
Civilized, pastime of c. man croolty, 892a
society five qualities, 861a-b
valued by c. men, 833a
woman last thing c., 730a
Civilizers, two c. of man, 612b
Civilizes, sex whose presence c., 457a
Civis Romanus sum, 110b
Clad in beauty of thousand stars, 213b
in complete steel, 337a
in sober livery c., 345b
morn in russet mantle c., 257a
naked every day he c., 448b
with native honor c., 345a
Claim that our city is education, 90a
woman takes off c. to respect, 86b
Claims, adjustment of colonial c., 842b
of long descent, 645a
snakeskin titles of c., 1041b
Clamor, not in c. of street, 624b
of crowded street, 624b
of waters and might, 772b
persons who constantly c., 548a
singer to burst into c., 985b
Clamoring, citizens c. for what is wrong, 122a
hammering ring of it, 979a
Clamorous lapwings, 405a
owl that nightly hoots, 229b
Clamors, immortal Jove's dread c., 275a
venom c. of jealous woman, 218b
Clan, family party tribe c., 1100a
leaf last of its c., 524a
taking from one c., 417b
Clang of hurrying feet, 674a
Clanging rookery home, 647a
Clangor, trumpet's loud c., 370a
Clangs, iron door c. open, 1057a
Clap, if you believe c. hands, 858a
padlock on her mind, 387b
soul c. hands and sing, 882b
Clapper, his tongue the c., 246a
toll purple c., 704a
Claps, at heaven's gates c. wings, 203a
Claptrap, art independent of c., 754b
Claret, bumper of c., 552b
liquor for boys, 433a
Clarifies, time cools time c., 937b
Clarion laid away, 1038a
sound sound the c., 455b
Clarity, culture moment of c., 977b
give each moment c., 937b
Clarum et venerabile nomen, 134b
Clash, bring to our ears c. of arms, 465a
ignorant armies c., 715a
Clasp, dare deadly terrors c., 489a
them because they die, 719b
thrice tried to c. her image, 66a
Clasps crag with crooked hands, 651a
Class, advanced guard of working c., 903b
brutalizing lower c., 716b
debtor c., 771a
ideas of ruling c., 687a
materializing upper c., 716b
middle c. best political community, 98b

Class, middle c. in America the nation, 716b
no criminal c. except Congress, 762b
no superior ruling c., 748b
proletariat revolutionary c., 686b
second c. citizens, 1025a
struggles, 686b
vulgarizing middle c., 716b
war destroy inequalities, 889a
while lower c. I am in it, 831b
women of better c., 866b
Classes, all c. times circumstances, 678a
antagonism between c., 687a, 991a
aspirin of middle c., 1050b
back masses against c., 631b
bow lower middle c., 767a
cultivated c., 706b
draw powers into higher c., 473b
four c. of idols, 207a
noblest work she c. O, 493b
other c. delay disappear, 686b
tempt upper c., 845a
Classic book people praise don't read, 763a
face, 641b
Paris our black c., 1075b
reread c., 1054a
tread on c. ground, 393a
Classical quotation, 433b
Classicist in literature, 1008a
royalist Anglo-Catholic, 1008a
Classics at home drowsily read, 608a
charm in country inn, 608a
in paraphrase, 988a
voucher of respectability, 845b
Classified, objects c., 478a
Clatter of hailstones on icebergs, 695b
of presses, 988b
they make with his coach, 376a
Clause, servant with this c., 324a
Claw, red in tooth and c., 650b
Clawed, age c. me in his clutch, 187a
Claws, neatly spreads c., 743a
pair of ragged c., 1001a
that catch, 745a
Clay, bless turf that wraps c., 443a
dead and turned to c., 266a
feet of c., 35a
has its own, 952b
in c. none is, 1097a
kingdoms are c., 287a
lies still, 852b
man mass of thawing c., 683b
not blind soul with c., 649b
of c. and wattles made, 879b
porcelain c. of humankind, 370b
power over the c., 51a
say to him that fashioneth it, 33a
sons of c., 627b
tenement of c., 368a
weak creatures of c., 91b
Clay-shuttered doors, 857a
Clean, art only c. thing, 814b
as a lady, 990a
bid them keep teeth c., 289b
create in me a c. heart, 19a
he that hath c. hands, 18a
hearth, 535a
horse of courage, 1080a
Clean, let other people c. up mess, 1036b
new broom sweepeth c., 184b
our trunk of death, 1057b
passed c. over Jordan, 10b
pasture spring, 925b
purge me and I shall be c., 19a
starved for a look, 292b
then c. and brave, 852b
things holy profane c. obscene, 318a
think of c. beds, 992b
tumbler and corkscrew, 669b
wash blood c. from hand, 283b
Cleaned windows swept floor, 766a
Cleaner greener land, 873b
Clean-gleaming, plates and cups c., 993b
Cleanliest shift is to kiss, 250a
Cleanliness next to godliness, 421a
who of late for c., 315b
Cleanly, fight c. then, 1034b
leave sack and live c., 241a
not too c. manger, 354b
room lavender in windows, 326a
thus so c. I myself can free, 211a
Cleanse stuffed bosom of perilous stuff, 286b
thou me from secret faults, 17b
thoughts of our hearts, 60b
Cleansed, what God hath c., 50a
Cleanses, poetry c., 1074b
Clean-shaven, buttoned-up and c., 796a
Clean-winged hearth, 626b
Clear, action faithful honor c., 407a
and cool clear and cool, 691a
and present danger, 788a-b
as a whistle, 415a
as American Constitution, 1074a
as crystal, 672b
as nose in face, 181b
as the sun, 29b
as you go, 765a
brown twilight atmosphere, 614a
but one rule to be c., 550b
coast was c., 211b
conscience is sure card, 202b
conscience or none, 1051b
doctrines plain and c., 353a
doubt slow to c., 665b
fire clean hearth, 535a
for life six hundred pounds, 411b
honor c., 407a
honor purchased by merit, 233a
in clearness of love, 1079b
in cool September morn, 626a
in his great office, 282b
literature c. and cold, 987a
my sad thoughts doth c., 362b
one c. call for me, 655a
read my title c., 397a
religion of heaven, 580b
ship c. she leaps, 703a
spouse so bright and c., 308a
stained the water c., 486b
summers wet and winters c., 117a
they could get it c., 745b
though deep yet c., 357a
unconquerable cry, 785b
viol of her memory, 955b
what is not c. is not French, 482b
wild call and c. call, 946b
Clear your mind of cant, 433b
Clear-cut criteria, 1028a
Cleared, if this were only c., 745b
ship cheered harbor c., 524b
Clearer, age c. than noonday, 15a
view ourselves with c. eyes, 321a
Clearest of God's creatures, 1076a
who have c. vision, 89b
Clearinghouse of world, 765b
Clearly, well conceived c. said, 377a
Clearness of eternal love, 1079b
virtue of style, 879a
wrote with celestial c., 811b
Clears today of past regrets, 630a
Cleave to her, 653b
to sunnier side of doubt, 655a
tongue c. to the roof of my mouth, 23a
unto his wife, 5b
wood there am I, 827b
Clee, from C. to heaven, 852a
Cleft, apple's c. through core, 498b
Rock of Ages c. for me, 469a
who c. Devil's foot, 304b
Clemenceau had one illusion, 976b
Clemency a species of nobility, 373b
Clemens Lincoln of literature, 772a
Clement's, bells of St. C., 1093b
Cleopatra, every man's C., 367b
squeaking C., 289a
Cleopatra's nose, 363b
Clergy, without benefit of c., 909a
Clergyman, avoid c. who is man of business, 145b
proud c., 425a
so much at home, 756a
who never refuses dinner, 145b
Clergymen, bankers schoolmates c., 881a
men women and c., 523a
Clergymen's households unhappy, 756a
Cleric before and Lay behind, 352b
Clerical, features of c. cut, 1004a
printless toe, 993b
Clerk, a bed C. Saunders said, 1088b
foredoomed, 410a
less illustrious c., 457b
no difference 'twixt Priest and C., 320a
send c. to province, 379a
there was of Oxenford, 166b
Clerks, greatest c. noght wisest men, 167b
Clever, encouraging c. pupil, 425a
if all c. people good, 785b
let who will be c., 691a, 962b
of the turtle, 1052a
silliest woman manage c. man, 872a
think oneself more c., 355b
wet mind and say something c., 91a
woman manage fool, 872a
young poets, 530a
Cleverer, advantage over c. boys, 919b
Cleverness, sages superior only in c., 455b
Clicked behind the door, 450a
off by little wheels, 1039a
Clickin' like tickin' of clock, 819b

Client, art thou his c., 381b
Clients, good counselors lack no c., 270a
Cliff between lowland and highland, 776a
dreadful summit of the c., 259b
Cliffs of Dover, 889a
of fall frightful sheer, 804a
white c. of Dover, 932b
would I were under the c., 84b
Climacteric of his want, 1076b
Climate, age too late or cold c., 347b
coal portable c., 608a
difference of soil and c., 511a
fell upon ungenial c., 717b
so blessed in c., 926b
whole c. of opinion, 1060a
Climate's sultry, 560a
Climates councils governments, 646a
Climb back to upper air, 118b
but I must c. the tree, 322b
fain c. yet fear to fall, 199a
high c. far, 1103a
if heart fails c. not, 199a
into the fold, 338b
no man c. beyond limitations, 779b
Sinais c. and know it not, 692a
teach ye how to c., 337b
Climbed hill as light fell, 906a
never c. Mount Sion, 1076b
Climber upward turns face, 254a
Climber-up, young c. of knees, 501b
Climbest, moon c. skies, 203b
Climbing, down thou c. sorrow, 277b
night c., 1022b
shakes his dewy wings, 332a
still c. after knowledge infinite, 212a
third stair, 1003b
Climbs, sun c. slow how slowly, 689a
Clime, change c. not disposition, 123b
deeds done in their c., 558a
in some brighter c., 470a
love no season knows nor c., 305a
melt frozen c., 1085a
of unforgotten brave, 558a
that lieth sublime, 643a
Climes, cloudless c. starry skies, 558b
Cling, babes around thee c., 514b
bough where I c., 634b
catlike steps that c., 878b
kiss and c., 821b
to old rugged cross, 913b
together in one society, 510a
Clings, cowardice that c., 918b
desire for glory c., 140a
leaves drifted one c., 969a
pain c. cruelly, 580b
Clink of ice in pitcher, 820a
why c. cannikin, 662b
Clip, philosophy c. wings, 581b
Clipper ships of 1850's, 998a
Cliques, worst c. one man, 837b
Clive, what I like about C., 934b
Cloak, covers man like c., 197a
martial c. around him, 566b
my fine camlet c., 375a
not alone my inky c., 257b
old c. about thee, 1085a
smiler with knyf under c., 167b
Cloak, sold even to c. I wore, 174a
Cloaked, firs darkly c., 816b
Clock, a-clickin' like tickin' of c., 819b
collected in tower, 854a
doth strike by algebra, 352a
forgot to wind c., 437a
in belfry strikes one, 747b
stands c. at ten to three, 993b
stops time come to life, 1039a
struck one, 1093a
time made me numbering c., 228b
turned into a c., 724b
varnished c., 450a
will strike Devil will come, 213b
worn out with eating time, 367b
Clocks striking hour of courage, 1014b
tongues of bawds, 237b
were striking hour, 621b
Clod, a kneaded c., 271b
feverish selfish little c., 836b
if c. washed away, 308b
in cloud and c., 974b
no dull c. on my coffin, 695b
of wayward marl, 245b
Clods, only a man harrowing c., 784a
Clog, anger at c. of his body, 333b
three generations between c. and c., 757b
Clogs which else might overscar, 569a
Cloister, pale with breath of c., 720b
Cloistered, flown his c. flight, 284b
virtue, 340a
Close bare-bosomed night, 700a
behind him tread, 525b
cannot hold thee c. enough, 1023a
circle of felicities, 472a
decay grossly c. it in, 235b
designs crooked counsels, 368a
draw the curtain c., 215a
eyes with holy dread, 524a
her from ancient walls, 491a
instantly c. with offer, 725a
life closed before its c., 739a
little garden c., 753a
mistake not to c. eyes, 865a
more c. than brother, 877a
not a friend to c. eyes, 371b
position to look c., 927b
rave at c. of day, 1070b
scent survives c., 856a
setting sun and music at c., 226b
shutters fast, 458a
so c. to dwelling place, 926b
to edge of precipice, 1037a
up his eyes and draw curtain, 215a
upon the growing boy, 513b
wall up with English dead, 243b
weary lips I c., 442a
Close-buttoned to the chin, 459a
Closed, dust hath c. Helen's eye, 300b
eyes in endless night, 441b
in death attentive eyes, 429a
life c. life begins, 703a
twice before its close, 739a
Closer is He than breathing, 654b
sticketh c. than a brother, 25a
walk with God, 456b
Closes, life as it c., 773b
one door c. another open, 176b
path emerges then c., 890a
Closet, back in c. lays, 630b
do very well in a c., 415b
knowledge not in c., 415a
Closing, busy hammers c. rivets, 244a
diapason c. full in Man, 370a
Innocence c. up his eyes, 211b
Clot bedded axletree, 1005a
Cloth, cut my coat after my c., 183a
green c., 763b
meat drink and c. to us, 181b
untrue with twisted cue, 768b
Clothe general earth, 526a
Greece in freedom, 70b
my naked villainy, 217a
with hammered gold, 696b
with rags, 26a
Clothed all in leather, 1098a
and in right mind, 45b
his neck with thunder, 16b
in white samite held sword, 175a
in white samite mystic, 653a
man c. with rags, 365b
naked and he c. him, 445b
naked and ye c. me, 44a
with derision, 773a
with heavens, 377b
with integrity, 361a
Clothes, as c. to bodies, 862a
biographies c. and buttons, 764a
buying c. and groceries, 948b
enterprises that require new c., 682b
hanging out c., 1094b
his old c. a few books, 979a
it burns your c., 484a
kindles in c. a wantonness, 320a
liquefaction of her c., 321a
loves but their oldest c., 305a
Mordecai rent his c., 14a
nothing to wear but c., 845a
nothing wears c. but Man, 323a
old c. venerable, 576b
on hickory limb, 1103a
out of these wet c., 999a
part of man's self, 793b
put on his Sunday c., 568a
smell of old c., 993b
spoiling nice new c., 1095b
stepped out of c., 884b
swaddling c., 46a
take fire and his c. not be burned, 23b
through tattered c., 279b
thrown on with pitchfork, 390b
walked away with c., 612a
wear our c. and what difference, 311b
when he put on his c., 448b
Clothing, come in sheep's c., 41b
of delight, 486b
of the grave, 901a
softest c. wooly bright, 486b
strength and honor are her c., 27a
wolf in sheep's c., 75b
Cloths, heavens' embroidered c., 880b
Clotilda, God of C. grant victory, 147b

Cloud, a little c. like a man's hand, 13b
are as a floating c., 71b
brightest day hath c., 214b
but c. and like shady grove, 487a
choose a firm c., 406b
comes over sunlit arch, 928a
every c. engenders not storm, 216b
fair luminous c., 527a
geese like snow c., 1009b
in c. and clod to sing, 974b
in pants, 1028a
in shape of a camel, 263b
joy the luminous c., 527a
lift me as wave leaf c., 569b
lightning out of dark c., 805a
like a fiend in a c., 486a, 489b
like a man's hand, 13b
nature mutable c., 605b
not a c. in heart, 740a
of barbarism and despotism, 473b
of ignorance, 1041a
of mortal destiny, 711b
of witnesses, 56a
on a c. I saw a child, 486b
sable c., 336b
scowl of c., 668a
seemed to be local dust c., 1069b
set my bow in the c., 6b
Son of man coming in c., 47b
stirred by solitary c., 380a
stooping through a fleecy c., 335b
that looked like centaur, 91a
that's dragonish, 288b
thickest c. stretched, 667a
through dark c. shining, 917a
took form of demon, 641b
wandered lonely as c., 514a
when c. is scattered, 572b
which outwept rain, 571b
will turn to rain, 624b
Cloud-capped towers, 297b
Cloud-Cuckoo-Land, 91b
Clouded, moon rising in c. majesty, 345b
shine forth upon c. hills, 490b
Cloud-kissing Ilion, 220b
Cloudless climes starry skies, 558b
fill sky with c. sunshine, 122a
scintillant in c. days, 979a
Clouds and eclipses stain, 292a
and stars and birds, 917b
base contagious c., 238a
blue-massing c., 993b
color that paints morning evening c., 162a
colors on c. on water, 861a
creeping quietly over it, 732a
fill sky with black c., 122a
he that regardeth the c., 28b
hooded c. like friars, 620b
hung oppressively, 642a
hungry c. swag, 487b
looks in the c., 254a
maketh the c. his chariot, 21a
never doubted c. break, 668b
new-made c., 1070b
no pity sitting in c., 225a
nor c. soak with showers, 65b
now here now there, 573a
number the c. in wisdom, 16a
O c. unfold, 490b
of June, 741a
out of c. silence, 810a
Clouds, pack c. away, 301b
prince of c., 707a
return after the rain, 28b
robe of c., 559b
round setting sun, 514a
scare white c. on, 926b
sees God in c., 408a
ships dim-discovered from c., 419b
silk-sack c., 803a
somewhere beyond c. above, 881b
spirits of wise sit in c., 242a
storm c. brood on heights, 674a
sun breaks through darkest c., 219b
sweep c. no more, 633a
thank her though c. arise, 694a
to soar again, 555a
trailing c. of glory, 513b
tumult in the c., 881b
what with all these c., 91b
white c. on wing, 729a
with what motion moved c., 510a
wrapped in c. and snow, 556a
Cloud-topped hill, 408a
Cloudy, among c. trophies hung, 584a
flaming opal ring, 878b
huge c. symbols, 581a
pleasant and c. weather, 470a
skies not c. all day, 808a
tabernacle parted, 587a
was the weather, 1098a
Clove, burning c., 927b
Cloven tongues as of fire, 49b
Clovenfooted, whatsoever is c., 9b
Clover and one bee, 739a
any time aristocracy, 738b
daisies and c., 704a
Cloves, nutmegs ginger cinnamon c., 322a
Clown, be you c. or be you king, 821b
emperor and c., 583a
of spirit's motive, 1069b
Cloy appetites they feed, 287b
hungry edge of appetite, 226a
of all meats soonest c., 357b
Cloyless sauce, 287b
Club assembly of good fellows, 427b
loyal to c. rather than planet, 1046a
not with c. heart broken, 738a
place where twenty pay, 1104b
spear to thrust c. to strike, 180b
swamp elm c., 831a
wife joined woman's c., 864a
Clubs, deuce of c. pinned to bark, 769b
typical of strife, 458b
Cluett, land of the C. Shirt, 1030b
Clumsiness, face to face with c., 884a
Clumsy feet of April, 1031a
Clumsy-fingered bear, 505a
Clung, spray Bird c. to, 664a
Clusium, Lars Porsena of C., 596a
Cluster of gifts constitute experience, 798b
woes c., 265a
Clustered spires of Frederick, 626a
Clutch, age clawed me in his c., 187a
come let me c. thee, 283a
either hand rightly c., 877a
fell c. of circumstance, 816a
Clutching inviolable shade, 712a
C.O., Catholic C.O., 1076a
Coach, Christ's c., 381a
clatter they make with c., 376a
come my c., 265a
rascals in c., 692a
rattling of a c., 308b
through act of Parliament, 1089b
Coach house, cottage with double c., 533a
Coaches, turn pumpkins into c., 857a
Coal, cargo of Tyne c., 947a
portable climate, 608a
Coals, can one go upon hot c., 23b
carrying c. to Newcastle, 120a
heap c. of fire, 26a
Coarse complexions and cheeks, 337b
style familiar but not c., 428a
Coast, apple-bearing Hesperian c., 84b
stern and rockbound c., 573b
was clear, 211b
Coaster, dirty British c., 947a
Coasts, bristling sea c., 636a
Coat, cut my c. after my cloth, 183a
eternal Footman hold my c., 1001a
her c. so warm, 546a
made song a c., 881b
of many colors, 7b
passion for a scarlet c., 389b
red breeches blue, 533a
red-gold-and-snow of c., 913b
riband to stick in c., 662b
upon a stick, 882b
Coats, if hole in a' your c., 495a
in c. of red, 914b
make my small elves c., 229b
Coats-of-arms, worth hundred c., 645a
Coaxed, habit c. downstairs, 762a
Cobbler should not judge above last, 102a
stick to your last, 102a
Cobblers, souls of emperors and c., 190a
Cobham, and you brave C., 406b
Cobweb bridge flung from mind, 865b-866a
Cobweb-covered, dusty c. maimed, 755b
Cobwebs, laws are like c., 388b
sweep c. from sky, 1095b
Cochineal, rush of c., 738b
Cock, a C. and a Bull, 438a
a doodle doo, 1092a
before the c. crow, 44b
crow louder in own farmyard, 678b
crowing of the c., 257a
damned universal c., 955b
diminished to her c., 279b
Diogenes plucked a c., 96b
has great influence on own dunghill, 125b
her c. a buoy, 279b
immediately the c. crew, 44b
lion and c., 945a
Robin, 1093b
that crowed in morn, 1098b
thought sun risen to hear him, 689a
trumpet to the morn, 257a
who killed C. Robin, 1093b
with lively din, 334b

Cockatoo, cage not natural to c., 837a
Cockatrice' den, 31a
Cock-crowing, civilization at c., 607b
Cockhorse, ride a c., 1095a
Cockle hat and staff, 265a
Cockleburs, corn cotton and c., 830b
Cockleshells, silver bells c., 1093b
Cockney impudence, 754a
Cockroach, archy a c., 945b
Cocks and lions jocund be, 306b
  crowing of c. and barking of dogs, 75a
  drowned the c., 278a
  ere barn c. say, 784a
Cocksure, wish I was c. of anything, 541a
Cocktail, stiffish c., 666b
Cocoa cad and coward, 919a
Cod, home of bean and c., 858a
  home of sacred c., 858a
Coddling army, 959a
Code, canon of social c., 849a
  of modern morals, 571a
Codfish lays ten thousand eggs, 1101b
Coeli, fiat iustitia ruant c., 330b
Coelum, quid si c. ruat, 108b
  ruat c. fiat voluntas tua, 330b
Co-eternity, endure a c., 737a
Coeur, blessent mon c. d'une langueur, 807b
  il pleure dans mon c., 808a
  le c. a ses raisons, 363b
Coexistence, peaceful c., 1055b
Coffee and oranges in sunny chair, 955a
  government decided over c., 481a
  if this is c. I want tea, 810b
  makes politician wise, 404b
  measured life with c. spoons, 1000b
  Racine will go out of style like c., 365a
Coffee-pickers, sweaty faces of c., 985a
Coffeepot, small gray c., 990a
Coffin asks whither, 749a
  care to c. adds nail, 468b
  even in c. face the same, 732a
  no dull clod on my c., 695b
Coffins, shook all our c., 784a
Cogibundity of cogitation, 400b
Cogitation, cogibundity of c., 400b
Cogitative faculties immersed, 400b
Cogito ergo sum, 327b
Cognition of modern world, 938a
Cognitive, perception would be c., 794a
Coherence, all in pieces all c. gone, 307b
Coherent geographical unit, 1038b
Cohesion, held in c. by cells, 947b
Cohesive power of vast surplus, 545b
Cohort of the damned, 873b
Cohorts gleaming in purple, 558b
Coign of cliff, 776a
  of vantage, 282a
Coil, mortal c., 262a
  mountains curl up in c., 927a
Coin, advice smallest c., 791b
  beauty is Nature's c., 337b
  Duke keep your c., 1080a
  far as c. would stretch, 237b
Coin is sinews of war, 181a
  outlasts Tiberius, 782b
  paid in his own c., 194b
  pays him in own c., 391a
  valuable c. of thinker, 1071a
Coincidence, want of c. between accounts, 89a
Coining words in mint of joy, 551b
Coins his very soul, 833b
  two French copper c., 721b
Cold accretion called world, 783a
  age or c. climate, 347b
  and heat, 6b
  and hot moist and dry, 369b
  and naked and he clothed him, 445b
  and not cleanly manger, 354b
  and to temptation slow, 293a
  and unhonored his relics, 541b
  approbation, 426b
  as any stone, 243b
  as cucumbers, 316a
  as paddocks, 321a
  at summit c. increases, 806a
  bargain catch c. and starve, 290b
  blow hot and c., 76a
  blow in c. blood, 837a
  book makes body c., 739b
  boughs which shake against c., 292b
  calculating average of virtues, 770a
  cast c. eye, 885b
  comfort, 237b
  comfort like c. porridge, 296b
  comfort to fill hungry bellies, 319a
  coming we had of it, 1003a
  dined upon c. meat, 375b
  doth not sting, 300b
  dull c. ear of death, 440b
  every drop of ink ran c., 442a
  fallen c. and dead, 702a
  feeling his c. strength, 994b
  foot and hand go c., 188b
  friendship sounds too c., 543a
  fruitless moon, 228b
  good-bye and keep c., 927b
  gray dawn of morning after, 886b
  gray stones O sea, 648a
  hand of death, 241a
  hardens and grows c., 1062a
  heart grown c. in vain, 572a
  her empty room is c., 110a
  his limbs c. in death, 119b
  hot and c. fareth love, 175b
  hot c. moist and dry, 344a
  imagination c. and barren, 452b
  in c. blood, 837a
  in the earth, 685b
  in thy c. bed, 321a
  iron, 553b
  it grew wondrous c., 524b
  keep c. young orchard, 927b
  large c. bottle, 820b
  lie in c. obstruction, 271a
  light and hot shade, 490b
  literature clear and c., 987a
  mad father, 968b
  marble leaped to life, 566a
  massa's in c. ground, 727b
  meddles with c. iron, 200a
  more c. to you than I, 645a
  morn and c. indifference, 396a
  my feet are c., 1034b
  my lodging on c. ground, 401a
  neither c. nor care John, 502b
Cold, neither c. nor hot, 57b
  neutrality, 454b
  never caught a c., 887b
  night blasts c., 918b
  night is c., 1103b
  no such c. thing, 323b
  out o' c. and rain, 874b
  out of dead c. ashes life, 810a
  owl a-c., 581b
  pain darkness and c., 666b
  pease-porridge c., 1095a
  poor Tom's a-c., 278b
  principle, 325b
  put it in c. storage, 862a
  side outside, 907a
  sleep in dull c. marble, 299a
  sleep is heat for c., 197a
  snow said c. said sleep, 1010b
  so c. no fire warm, 739b
  stars look c. about sky, 927b
  sweat bathes me, 69b
  temper leaps over c. decree, 231b
  thicks man's blood with c., 525a
  three months of c. weather, 717b
  through dark c. and desolation, 1006a
  till sun grows c., 726a
  'tis bitter c., 256b
  to distant misery, 466a
  trembling c. in ghastly fears, 488a
  upon dead Caesar's trencher, 288a
  wait for napkin soup c., 770b
  war getting warmer, 901a
  war profoundly altered, 1055b
  waters to a thirsty soul, 26a
  way long wind c., 518a
  we are dying of c., 869b
  when auld waxeth c., 1088b
  when he desires, 3b
  winter with wrathful nipping c., 214b
  words of tongue or pen, 905b
  years grow c. to love, 117b
Colder than the Hebrides, 980a
Coldly furnish forth marriage tables, 258a
  sadly descends autumn, 715a
  sublime, 800b
Coldness of my dear, 401a
Cold-shouldered, nothing harder than being c., 786b
Cole, old King C., 1092b
Coleridge poet and philosopher, 717a
Colin's, kiss in C. eyes, 981b
Coliseum, while stands C. Rome stand, 557b
Collapsed, then all c. sea rolled, 697b
Collar, braw brass c., 493a
  no c. comes back twice, 898a
Collars, Earl & Wilson C., 1030b
Collect, better to c. library, 819b
Collected, bee's c. treasures, 442a
Collecting, book c. exhilarating sport, 941b
Collection of facts not science, 829b
Collections, mutilators of c., 534b
Collective, monism thinks c. only form, 795a
  security, 940b-941a
  unconscious, 935a
  unit form, 795a
Collector, ticket c., 895b

College, age boy fit to be in c., 892a
cabbage with c. education, 762a
endow c. or cat, 407a
intent on getting results, 916a
it is a small c., 546b
lady of Christ's C., 365a
not much between unless c., 928a
send boy to c., 892a
whaleship my Yale C., 696b
Colleges lit up relish, 795b
to do with progress, 891a
Collied night, 228b
Collins, Mr. C. had only to change, 533a
Collision, avoid foreign c., 538b
Collop cut of own flesh, 184a
Cologne, Rhine wash city of C., 527b
Colonel lean as needle, 1077a
Colonel's lady an' Judy O'Grady, 875a
Colonels full of corn, 855b
Colonial, adjustment of c. claims, 842b
Colonies are and ought to be free, 463a-b
commerce with our c., 452b
religion prevalent in c., 453a
these united c., 460b
Colonization, American continent not c., 491b
no c. without misrepresentation, 957b
Colony, dissenting c., 463a
Coloquintida, bitter as c., 273a
Color, blue c. delight, 698b
by convention there is c., 88a
flash of c. beneath sky, 866a
her c. comes and goes, 782a
his c. can't be seen, 1090b
horse of that c., 252a
in the cup, 26a
loves and skin, 305a
no c. or crest, 874a
no matter c. of skin, 1025a
none knew c. of sky, 905a
not superior by c., 749a
of ground in him, 827a
prison for c. of hair, 855a
race and c. problem, 998a
sergeant said, 873a
shade without c., 1003a
some because of c., 1063b
that I had had on, 985a
that paints morning and evening clouds, 162a
till heart tinged with c., 529b
white is their c., 323b
Colorado, Kansas and C. have quarrel, 982a
Color-blind, Constitution is c., 748b
Colored, bring you c. toys, 861a
twopence c., 824a
white or c. signs, 1074a
Coloring applied according to characteristics, 148a
sober c. from eye, 514a
Colors, all c. suffusion from light, 527a
changing c. shooting upward, 1008b
coat of many c., 7b
embroidered girdle of many c., 64a
for vowels, 830a
hoist c. to peak, 959a
nailed c. to the mast, 519a
Colors of imagination, 529a
oldest c. have faded, 872b
on clouds on water, 861a
painters today mix c. with mud, 153a
perfumes c. sounds echo, 707a
seen by candlelight, 618a
that are but skin deep, 299b
that never fade, 862b
their c. and their forms, 509a
under whose c. he fought so long, 228a
Colossal, inscrutable c. and alone, 812a
silent c. national lie, 763b
symmetrical complete c., 760b
Colossus, bestride world like C., 253b
of Rhodes, 1102b
Colt, let little c. go bare, 1098a
Columbia, hail C., 508a
Columbine open folded wrapper, 704a
Columbus enjoyed pure delight, 997a
found world had no chart, 867a
God had given C. strength, 172b
Column, fifth c., 995b
fountain's silvery c., 526b
pray Thee make c. read, 945b
rising toward heaven, 546b
throws up a steamy c., 458a
Comb me all to thunder, 759b
Combat ceased for want of combatants, 331b
deepens, 538a
obstacles to get repose, 777b
reason left free to c., 472a
Combatants, dust involves the c., 458a
want of c., 331b
Combination and a form indeed, 264a
human c. or society, 329a
no powers of c., 455a
of fortuitous circumstances, 521a
Combine, when bad men c., 452a
Combined, knotted and c. locks part, 259b
Combing down his yellow hair, 1098a
Combustion, hideous ruin and c., 341b
Come again another day, 1092b
again Jack, 1098b
again to Carthage, 235a
again with rejoicing, 22b
all things c. of thee, 14a
all to church good people, 853a
all you rounders, 904b
and trip it as you go, 334b
as chimney sweepers c. to dust, 291a
as the winds come, 520b
as you soon must, 1079b
avoid what is to c., 264a
a-waltzing Matilda, 869a
away death, 252a
back to earth begin over, 926b
back to Mandalay, 873b
before his presence with singing, 21a
before the swallow dares, 295b
between bid us part, 420a
blow wind c. wrack, 286b
blow your horn, 1093b
cannot c. again, 853a
Come, cannot c. to good, 257b
cheer up they c., 704b
children shut up box, 660a
consider where you c. out, 127a
cry is still They c., 286b
curates will c. and go, 993b
cut and c. again, 483a
dance wyth me, 1083b
days to c. are wisest witnesses, 79a
dear children let us away, 710b
death c. when it will c., 254b
down redeem us, 773b
dreaming on things to c., 293b
ethereal mildness c., 419b
fill the cup, 629a
fill up my cup, 522a
first c. kiss me, 1085a
flee from wrath to c., 39b
for the life to c., 295b
forth into light of things, 509a
friends who plow sea, 766b
from dying moon, 648b
from ends of earth, 872b
from haunts, 652a
gentle Spring, 419b
ghost c. back again, 1049b
give us taste of quality, 261a
he slow, 519a
here I want you, 811b
hither, 248a
home to roost, 532b
home with me now, 747b
honor has c. back, 994a
hour is not yet c., 48a
I c. quickly, 58b
I c. to bury Caesar, 255a
I hear you I will c., 853a
I will c. again, 49a
I would not c. in, 929a
idea whose time c., 598b
if not to c. will be now, 266b
if now 'tis not to c., 266b
in the evening, 676b
in the rearward of woe, 293a
in under shadow, 1002a
in we'll keep ye broke, 890b
into our heritage, 994a
into the garden Maud, 652a
it shall not c. nigh thee, 20b
jump the life to c., 282a
King of glory shall c. in, 18a
kiss me sweet and twenty, 251b
knit hands, 336b
know end ere it c., 256b
knowledge must c. through action, 82b
let me clutch thee, 283a
let us kiss and part, 211a
let us mock at great, 883a
let's away to prison, 280a
like shadows so depart, 285b
little love c. to me, 944b
live with me and be my love, 212a, 306a
Lord is c., 397a
lovely soothing death, 702a
man who has c. through, 985b
men may c. and go, 652a
Mr. Watson c. here, 811b
my Celia let us prove, 302b
my coach, 265a
my lad and drink beer, 429a
my own c. to me, 770b
my tan-faced children, 701b
near me while I sing, 879b
never c. back to me, 648a
never c. back to us, 662b
not between dragon and wrath, 277a

Come not near our fairy queen, 229b
not to steal away hearts, 255b
nothing will c. of nothing, 276b
now and let us reason, 30a
nowhere to c. but back, 845a
O c. Emmanuel, 687b
on now young men, 920a
one come all, 520a
out of Gogol's Overcoat, 708b
over into Macedonia, 50a
over way with tears watered, 906b
palaces in kingdom c., 947a
past and to c. seem best, 242a
past passing or to c., 883a
primrose way, 823b
Romeo c. forth, 225a
season to c. and go, 412b
see my shining palace, 1023b
seeling night, 284b
shan't be gone long you c. too, 925b
shape of things to c., 888b
soon soon, 572b
that it should c. to this, 257b
that it will never c. again, 739a
that they might have life, 48b
the foe they c., 556a
they c. they stay, 942b
things past or things to c., 365b
things to c., 268a
thou monarch of the vine, 288a
thou'lt c. no more, 280b
three corners of world, 237b
thy kingdom c., 40b
till boys c. home, 917a
to aid of party, 1100b
to bad end, 910a
to dedicate field, 639a
to lay weary bones among ye, 299a
to me my dear Bozzy, 433a
to my arms, 745a
to my woman's breasts, 282a
to pluck your berries, 338a
to see and be seen, 128b
to take their ease, 299b
to thee by moonlight, 961b
to this favor she must c., 266a
to this stage of fools, 279b-280a
treading path through blood, 906b
unbutton here, 278b
until I c. in peace, 13b
unto me ye that labor, 42a
unto my love, 201b
unto these yellow sands, 296a
up and see me, 1029b
weal come woe, 507b
what come may, 281b
what dreams may c., 261b
what is to c. I know not, 36b
what may I have been blessed, 558a
what may Sinon said, 129b
wheel is c. full circle, 280b
when shall I c. to thee, 1085b
whistle and I'll c. to you, 494b
whistle and she'll c. to you, 316b
will they c. when you call, 239b
will ye no c. back again, 502a
with bows bent, 772b
with singing unto Zion, 33a
within a pint of wine, 395b
within bending sickle's compass c., 294a
without warning, 676b
women c. and go, 1000b
Come, won't c. back till it's over, 944a
worst yet to c., 654a, 887a
ye thankful people, 655b
ye to the waters, 33a
you back British soldier, 873b
you spirits that tend, 281b
Comedian can last till he takes himself serious, 954a
no matter if country need c., 954a
Comedy, catastrophe of the old c., 277a
dressed for this short c., 199b
killing time essence of c., 870a
most lamentable c., 228b
world is a c., 442b
Comely, attire c. not costly, 202b
black but c., 29a
bowed his c. head down, 359b
grace, 1086a
spanking Jack was so c., 475b
Comer, grasps in the c., 269a
Comers, entertain all c., 63a
Comes appareled like spring, 290b
at one stride c. the dark, 525a
at the last, 227b
autumn c. jovial on, 419b
conquering hero c., 420b
Death who c. at last, 519a
effect defective c. by cause, 260b
ever 'gainst that season c., 257a
everything c. too late, 770b
fog c. on cat feet, 948a
God behind them, 666b
God c. as sun at noon, 308b
he c. he c., 371a
here c. the lady, 224b
hope never c., 342a
in the sweet o' the year, 295a
knowledge c. wisdom lingers, 647b
look who c. here, 236b
love that c. too late, 270a
moment to decide, 691b
nearer c. the sun, 986a
pat he c., 277a
rainbow c. and goes, 513a
silent flooding in the main, 688b
something wicked this way c., 285a
stealing comes creeping, 820b
take it as it c., 769a
then cannon and he c., 918b
thrill that c. once in lifetime, 990a
to me o'er and o'er, 722b
unlooked for if c. at all, 402b
want for one who c. not, 1037a
wear day out before it c., 816b
while she c. is gone, 898b
wine c. in at mouth, 881a
Comest in so slowly, 1051a
in such questionable shape, 259a
whence c. thou, 14a
Cometh, another generation c., 27a
behold the day c., 36a
forth like a flower, 15a
from afar, 513b
from whence c. my help, 22a
hour c. and now is, 48a
in the name of the Lord, 22a
joy c. in the morning, 18a
my help c. from the Lord, 22a
the night c., 48b
this dreamer c., 7b
Cometh, whence it c., 48a
Comets, discoverers as c., 425a
when beggars die no c., 254b
Comfort, age of c. and violence, 999b
and despair, 294b
carrion c., 803b
cold c. I beg, 237b
cold c. to fill hungry bellies, 319a
conceited carry c., 689b
continual c. in a face, 314b
from New World to Old, 924b
gives c. in despair, 214b
giving enemies aid and c., 474a
his sad heart, 721b
hobbit-hole and that means c., 1025a
like cold porridge, 296b
me with apples, 29a
no c. to one not sociable, 291a
of c. no man speak, 227a
of miserable partners in woes, 127a
old poets c. to man, 816b
scholar who cherishes love of c., 72a
she hath none to c. her, 34b
so will I c. you, 33b
social c. in hospital, 618b
take c. nor forget, 758b
thy rod and thy staff c. me, 18a
to my age, 247b
values money or c. more, 932a
warn to c. and command, 514a
what gnashing is not a c., 308b
ye my people, 32b
Comfortable advice, 585b
creed, 560b
easy and c. on raft, 761a
feeling of superiority, 960b
minds, 1030b
no c. feel, 592a
not both grand and c., 857b
O c. bird, 580b
progress a c. disease, 1031b
words, 653a
Comfortably in debt, 659b
padded lunatic asylums, 975a
speak c. to Jerusalem, 32b
Comforted, be c. for him, 38b
folly of being c., 880b
they shall be c., 40a
would not be c., 39b
Comforters, miserable c. are ye all, 15a
Comforteth, love c. like sunshine, 220a
one whom his mother c., 33b
Comforting thought when not our trouble, 946b
Comfortless, grim-visaged c. Despair, 439b
not leave you c., 49a
through c. despairs, 201a
Comforts, adversity not without c., 208a
creature c., 386a
essential c. of life, 587a
flee, 567a
from whence c. increased, 486a
of life not indispensable, 682b
of weary pilgrimage, 433b
what I aspired c. me, 666a
Comic, perception of c. tie, 609b
poet paint follies, 391b
Comical how nature contrive, 767b
Comin', Campbells are c., 1089b
for to carry me home, 1101a

Comin' in on a wing, 1071a
Coming back and c. back, 957a
bridegroom c. out of his chamber, 17b
Campbells are c., 1089b
cold c. we had of it, 1003a
events cast shadows, 538a
far calls c. far, 969a
far off his c. shone, 346b
for to carry me home, 1101a
from Alabama, 1039b
good time c., 521a, 677a
hither, 280a
hold fort I am c., 705a, 777b
I am c. says Death, 119b
I'm c., 727b
in on a wing, 1071a
man a long time c., 948b
my own my sweet, 652b
night of dark intent c., 928a
of the Lord, 56b, 690b
patient unto c. of Lord, 56b
preserve thy going out and c. in, 22a
see anyone c., 1099a
seem c. are going, 778b
she is c. my dove, 652b
sometimes c. sometimes coy, 378b
to the sacrifice, 583a
together foretaste of resurrection, 563b
way of c. into world, 388b
we are c. Father Abraham, 656b
Yanks are c., 944a
Comings-in, what are thy c., 244b
Command against stealing in Bible, 759b
best fitted to c., 695b
by his c. words cut, 885a
correspondent to c., 296a
fit for c., 461a
give what you c., 147a
Heaven's c., 420a
iron fist to c. them, 506a
justice peace and sobriety, 329a
man to c., 649a
morals simply obedience to words of c., 851a
more invitation than c., 395b
move only in c., 286a
my heart and me, 354a
not born to sue but to c., 226a
not full c. of myself, 181a
obedient to c. of God, 705b
prize of general is c., 787b
she might c. him tasks, 275b
sneer of cold c., 568b
success, 393a
take c. of troops, 504a
threaten and c., 264a
warn to comfort and c., 514a
where I adore, 252b
who commands sea has c., 78a
Commanded, do without being c., 97a
God so c., 347b
Hellenes c. by Athenians, 77b
nature to be c. must be obeyed, 207a
rain shower of c. tears, 219a
Commander to the people, 33a
whereof I am c., 1086a
Commanders, blunder made by c., 1016b
Commandment, a new c., 49a
eighth c. not for bards, 527a
first and great c., 1015b
one unconditional c., 794b
Commandments, aren't no ten c., 873b
fear God and keep his c., 29a
hearkened to my c., 33a
public opinion and ten c., 733b
set my ten c. in your face, 214b
ten c. not budge, 694b
wrote words of ten c., 9b
Commands, he that c. sea is at liberty, 209b
law c. that which is good, 462b
the beauteous files, 363a
those he c. move in command, 286a
war necessary to one who c., 177a
who c. the sea has command, 78a
Commemorated as day of deliverance, 463b
Commencement of history, 459b
Commences, heaven c. ere world past, 449a
Commend, all our swains c. her, 221a
all summer long, 882b
blame or to c., 411a
my spirit, 47b
those who are afflicted, 60a
to cold oblivion, 571a
to write to to c., 306b
Commendable, humility a thing c., 183b
Commendations, paltry c. of man, 642b
Commended yellow stockings, 252b
Comment, no c. splendid expression, 924b
nothing but c. on one another, 191b
Commerce and honest friendship, 472a
between equals, 448b
equal to whole of that c., 452b
heavens fill with c., 647a
in matters of c., 507a
instrument of trade and c., 752a
interstate c., 1021b
let wealth and c. die, 686b
navigation c. agriculture, 463a
promote c. not betray it, 376b
where c. long prevails, 447b
with our colonies, 452b
Commercial liturgies, 899a
morality, 1063a
no middle c., 1064a
Commercials, singing c. not allowed, 1064a
Commercing, looks c. with the skies, 335b
Commission, dropped his warm c., 795b
sins of c. mortal, 434a
Commit, follies that themselves c., 233a
oldest sins newest ways, 242b
thou shalt not c. adultery, 9a
Commitment, each gesture a c., 1058b
Commitments and power in balance, 1013a
Commits, no evil for one who c. none, 80b
Committed, crimes c. in thy name, 483b
flat burglary as ever c., 246b
government not more c., 1049a
not for sins c., 790b
Committed, sins most grievously c., 61a
themselves to God, 318b
to unerring time c., 658b
to whom men have c. much, 47a
vices c. genteelly, 431b
Committee inquisition, 951a
Committees, intellectual before c., 951a
Committing suicide by working, 870a
Commodities, hateful tax on c., 427b
Commodity bias of the world, 236a
of good names, 238a
oil of c., 958b
smooth-faced gentleman C., 236a
tickling C., 236a
Commodores, proud gods and c., 696a
Common affairs of life, 539b
as light is love, 569a
buries empires in c. grave, 466a
bush afire with God, 619a
call not thou c., 50a
cause decays, 89b
cause to save Union, 637a
century of c. man, 1010a
crowd of c. men, 327b
crude material, 772a
denominator of progress, 1063b
dictate of c. sense, 420b
distinctions between gentlemen and c. people, 101a
earth and every c. sight, 513a
education forms c. mind, 406b
faction united by c. impulse, 480a
fade into light of c. day, 513b
friends have all in c., 92b
gift to beauty c. sense, 730a
government for c. benefit, 446a
happiness of c. man, 949b
hate the c. herd, 121b
I drew in the c. air, 37a
law not omnipresence, 788a
law nothing but reason, 198a
law of England, 1017a
life's c. way, 512b
make good thing too c., 241b
man, 805b, 949b, 1010a
man protection against war, 979b
more than c. land, 697b
murderer uncommon cook, 904a
not jump with c. spirits, 233a
nothing c. did or mean, 359b
old c. arbitrator Time, 269b
opinions uncommon abilities, 726b
people of the skies, 300b
provide for c. defense, 474a
rich in c. sense, 651b
right of humanity, 636a
roll of c. men, 239b
sense and plain dealing, 607a
sense appall, 859b
sense hasty superficial, 681b
sense master workman, 565a
sense not so common, 417b
sense on ground floor, 634b
sense reduced to calculus, 479b
sense without genius, 1013b
steals c. from goose, 791a
sun air skies, 441a
sweets grown c., 293b
talk of the town, 375a

Common, the actual world the c. sense, 680b
thou knowest 'tis c., 257a
touch, 877a
uncommon valor c. virtue, 987a
universal and c. bond, 191a
weal and woe is c., 329a
where climate's sultry, 560a
Commonest, see-vility of the c. goddamnedest kind, 1100a
Common-looking people best, 639b
Commonplace, never yawn or say c., 1080b
poetry of the c., 818a
unassuming c. of Nature, 512b
Commons faithful to system, 501b
kingly c., 696b
Commonwealth, caterpillars of the c., 227a
debate of c. affairs, 243a
gave bodies to c., 90a
in c. by contraries execute, 296b
last thousand years, 921b
lie abroad for the c., 301a
or human combination, 329a
realization of c., 753a
wise men meddle in c., 178b
Commonwealths, raise c., 368a
Communicate, poetry can c. before understood, 1008a
speech given to c., 376b
to do good asd to c., 56a
Communicated by contagion, 706b
good the more c., 346a
Communicatest with dreams, 295a
Communication in free society, 984b
of the dead, 1006b
poetry c. of pleasure, 528a
science c. of truth, 527b
theory, 1033b
Communications, evil c., 53a
Communion, further union deeper c., 1006a
good marriage a c., 179b
last c. in haze, 734b
not grow strange, 807a
of Holy Ghost, 53b
of Saints, 60a
with her visible forms, 574a
Communism, challenge of c., 1054b
ethics of c., 1058a
government plus electrification, 903b
repudiate support of c., 971b
Communist bloc, 1056a
dictatorship of C. Party, 957b
what is a c., 545a
world, 1000b, 1058a
Communists, Catholics and C., 1054b
rally people against C., 995b
Communities divide into few and the many, 484b
industrialized c., 962a
overlook one another, 75a
prosperity of all c., 964a
Community in dissolution, 912a
best political c., 98b
brothers as in one c., 510a
human c., 974a, 1055b
like a ship, 729b
management nothing without c., 931b-932a
of power, 841b
permanent interests of c., 480a
property subject to c., 848a
prosperity of political c., 964a
Community, quarantine to protect c., 971b
rules c. evolved, 932a
safeguarding c., 864b
standing in the c., 828a
world c., 964b
Commuter one who spends life, 1046a
Compact, highest c. we can make, 608b
of imagination all c., 230b
spirit all c. of fire, 219b
Compacted, sweets c. lie, 323a
Compacts between lions and men, 64b
Compagnon Roland sonnez, 154b
Companion, brother and c. in tribulation, 57a
companionable as solitude, 683b
God gave man female c., 909b
no better c. than oar, 721a
none like unto mind, 187a
of pleasures and toils, 521b
peaceful and sweet c., 381a
sad c. dull-eyed melancholy, 290b
so man feel solitude, 909b
suspicion c. of mean souls, 466b
to owls, 16a
Companionable as solitude, 683b
Companion's words of persuasion, 63b
Companions, a few select c., 394a
all her lovely c., 542a
gloomy c. of imagination, 1091a
I have had c., 534a
in misery, 127a
innocence and health, 449a
many c. for food and drink, 77a
not keep pace with c., 683b
of our journey, 921b
such c. thou'dst unfold, 275b
think of c. true, 506b
while their c. slept, 623b
Companionship, accident counts in c., 776b
with fool no c., 80b
Company, belong to C. G, 755a
best c. when you read, 523a
crowds without c., 466a
delighting in your c., 1084b
doomed to c. with pain, 515a
except the present c., 476a
fool yet he keeps much c., 375a
good c. good discourse, 326a
he is wont to keep, 86a
high-lived c., 448a
is it because we have c., 915a
keep no bad c., 450a
love and good c., 398a
love to be worst of c., 388b
misery loves c., 127b
of just and righteous, 85b
poverty parts good c., 521b
separate from pleasure of c., 534a
so small hardly worth saving, 759b
such a jocund c., 514b
take tone of c., 415a
tell me thy c., 196b
thou keepest, 246b
time lost in idle c., 375a
to bear him c., 621a
villainous c. spoil of me, 240a
with the c. of heaven, 61a
Compare great with small, 116a, 344a
learn c. collect facts, 818b
thee to summer's day, 291b
Compare with me ye women, 351b
Compared, not fit that men be c. with gods, 115a
to an infant, 74b
Comparison, no c. no judgment, 455a
Comparisons are odious, 171a
make no c., 450a
she and c. are odious, 307a
Compartments of the floors, 603a
Compass, bending sickle's c., 294a
lean as c. needle, 1077a
narrow c. and yet there, 332b
of national authority, 485b
produces perfect circles, 99b
quadrant and sextant, 1043b
through all c. of notes, 370a
truth within little c., 397b
wide c. round fetched, 667a
Compassed about with cloud of witnesses, 56a
by inviolate sea, 651b
with dangers c. round, 346b
Compasses, stiff twin c., 306a
Compassion, bowels of c., 57a
full of c. and mercy, 37a
Samaritan had c., 46b
to poor or favor to rich, 351a
Compassionating, in charity even c., 502b
Compatriots, all men my c., 191a
Compeer, without c. among swindles, 760b
Compel us to be equal upstairs, 857b
Compelled from their own worship, 329a
say nothin' without c., 693b
to fight back tears, 1010a
to keep on guard, 806b
Compels, astronomy c. soul to look upwards, 94b
you or me to get up, 437b
Compensate bad in man, 667b
Compensation, world of c., 636a
Compensations, paltry c. of man, 642b
Compete, act but not to c., 75b
Competency lives longer, 231b
Competition and mutual envy, 318a
best for race, 757a
fiendishness of business c., 991a
happiest conversation no c., 431b
hard for individual, 757a
socialist c., 954b
Competitive, international life c., 1054b
Complacencies of peignoir, 955a
Complacency and thoughtlessness, 867b
of new-married couple, 535a
Complain, fail me I'll c., 667b
hain't no use to c., 819a
I heard him c., 396b
moping owl to moon c., 440a
of injustice of government, 503b
with heavy sighs c., 593a
Complaining, soft c. flute, 370a
woods no voice but c., 753a
Complaint, anno domini fatal c., 1047b
strange c., 762a
young man's heart's c., 700b
Complaints, dust and soot of c., 817b
many and various, 1034b

Complete, clad in c. steel, 337a
dead corse in c. steel, 259a
in herself c., 347a
just my vengeance c., 662a
saved and hold c., 667b
self-confidence c. and bumptious, 987b
simplicity, 1007a
something c. and great, 939b
statement literature, 975a
symmetrical c. colossal, 760b
Thy spinning-wheel c., 381a
Completed, melancholia of everything c., 805b
nothing c. in lifetime, 1024b
Completely, men never do evil so c., 364a
Completeness, unities sir a c., 669b
Completing, in c. one discovery, 462a
Completion of their appointed rounds, 87a
Complex, amoebas not c., 905b
military-industrial c., 1016b
Complexion, fresh c. and heart, 295b
is perfect gallows, 296a
mislike me not for c., 232b
of what c. soever, 267a
Complexions, coarse c. and cheeks, 337b
Complicated, pattern c. of dead and living, 1006a
state of mind, 766b
Complicators, female shapes are c., 751b
Complies against his will, 353b
Compliment, he began to c., 1098a
kiss through veil, 599b
to be called agnostic, 844b
Compliments only things we can pay, 839b
reaching proper ears, 871b
Component, decay inherent in all c. things, 80b
Composed and bland, 715a
superior man satisfied and c., 71b
thy decent limbs c., 406a
to be everlasting possession, 89a
Composers, by c. know souls, 892b
Composes visible poem, 1054a
Composition and fierce quality, 277a
mad c., 236a
regular orderly c., 427b
Compositions, read over your c., 431b
Compound for sins they are inclined to, 352a
Compounded of many simples, 250a
Comprehend, first seems to c. whole, 736a
intelligence which could c., 479a
whose faculties can c., 212a
Comprehended, darkness c. it not, 47b
mystery of beauty not c., 878b
Comprehends, intellect which c. by itself, 177b
some bringer of joy, 230b
who c. art, 506b
Comprehensible, think nothing not c. can be, 780b
Comprehension, apply heart to c., 4b
Comprehensive, most c. of rights, 833a
most c. soul, 367a
poet become more c., 1007b
word of great honor, 468a
Comprendre, tout c. tout pardonner, 502b
Compromise, government founded on c., 453a
no government without c., 997b
Compulsion, fools by heavenly c., 277a
give reason on c., 239a
knowledge acquired under c., 94b
put upon writers, 986b
sweet c. in music lie, 334b
two gods Persuasion and C., 78a
Compulsive ardor gives charge, 264a
icy current and c. course, 275a
Compulsory, bodily exercise when c., 94b
education c. on all, 695a
Compunctious visitings of nature, 281b
Computation backward from ourselves, 206b
material c., 922b
Comrade, kind and foolish c., 854b
Comrades, cheer up c. they come, 704b
leave me here a little, 647a
Comrades' eyes, 719b
Comradeship, capable of genuine c., 850b
Comte's philosophy, 724b
Concatenation of circumstances, 547b
Concave, hell's c., 342b
shores, 253a
Conceal dreary morals like vice, 825a
half c. soul within, 649b
its sex, 1052a
knowing how to c. skill, 355b
no disguise can c. love, 355a
reveal love it would c., 527b
speech given to c. mind, 376b
speech to c. thoughts, 417b
speech to c. wants, 376b
what c. from reader, 1061a
Concealed beauties of writer, 394b
lay c. throughout war, 769a
Concealing, hazard of c., 493b
Concealment like worm in bud, 252b
Conceals, luster c. king from us, 191a
Conceit, all in high c., 601b
lies in his hamstring, 268a
man wise in his own c., 26a
pride and c. original sin, 391a
Conceited carry their comfort, 689b
man satisfied with effect on himself, 910b
throw away love on c., 689b
Conceits, wise in your c., 51a
Conceive, heart to c., 1091b
in sin did my mother c. me, 19a
many without the one, 95a
so hopeless to c., 739a
tongue not able to c., 230b
virgin shall c., 30b
Conceived by the Holy Ghost, 60a
greater than God cannot be c., 154a
Conceived in liberty, 639a
nation so c., 639a
there is a man child c., 14b
well c. is clearly said, 377a
Concentered, wretch c. all in self, 519a
Concentrate their energies, 835a
Concentrates his mind wonderfully, 432a
Concentration, covered Europe with c. camps, 954b
of business, 757a
on electric chair, 1076a
Concept, essential c. and first truth, 1068b
of length, 966a
of time makes possible Day of Judgment, 980b
portray phenomenon c. needed, 474b
to call forth c., 474b
Conception, low intellect have c., 793b
sin their c., 315a
Thy rigorous c., 1018a
Conceptions, nonsense of c. of sovereignty, 1039a
Concepts, abstract c., 474b
physical c. free creations, 950a
stairs of c., 1052b
Conceptual, polyp would be c., 793b
Concern, conduct largest c. of life, 716a
for man and his fate, 950a
mankind's c. is charity, 409b
of American education, 1026a
your c. Roman to rule under law, 119a
your c. when neighbor's wall on fire, 123b
Concerns, entrusted with great c., 72b
Concert of free peoples, 842a
Concessions of the weak, 452b
Conciliate with dignity, 435a
Conciliation, no government without c., 997b
religion c. of powers, 829a
Concise, vigorous writing c., 900b
Conclave of the night's stars, 78b
Conclude against wall of stone, 1079a
grant before we c. prayer, 370b
only on edge of grave, 776b
Concludes with Cupid's curse, 204b
Conclusion, foregone c., 275a
lame and impotent c., 273b
leap to c., 1071a
of the whole matter, 29a
Conclusions from insufficient premises, 756a
most impossible of c., 867a
necessary c., 829b
Concord and Lexington, 547a
give to all nations c., 60b
give you home and gracious c., 65b
love quarrels in c. end, 349b
lover of c., 60a
of sweet sounds, 235b
sweet milk of c., 285b
traveled a good deal in C., 682a
wolves and lambs have no c., 64b
Concordia discors, 123b
Concrete cases, 787b
general with c., 529a

Concur, humbly but heartily c., 776a
Condemn fault and not act, 270b
innocent person, 417a
men whom men c. as ill, 789b
neither do I c., 48b
nor years c., 896b
these men because few, 684a
try cause c. to death, 743b
wrongs we seek to c., 1021b
Condemnation, justice thunders c., 680a
Condemned alike to groan, 439b
cells of Newgate, 756a
into everlasting redemption, 246b
judge c. when criminal absolved, 126a
soul c. to be, 737a
Condemnest, thou c. thyself, 50b
Condemns, every tale c. me, 217b
Condensations of sensations, 898b
Condescend to take a bit, 389a
Condescending, not c. to anything within reach, 95b
Condition, abnormal exhausting c., 837a
bears stamp of human c., 190b
confronts us not theory, 771a
death inviolable c. of life, 937a
decoyed into our c., 375b
ideal c. to be right by instinct, 82a
indispensable c. of freedom, 903a
live in equality of c., 753a
of complete simplicity, 1007a
of man c. of war, 317b
on which God given liberty, 479b
sweat and whine about c., 700b
world in good c., 375b
Conditions, all sorts and c. of men, 60a
approaching misery, 982b
dat prevail, 1026b
fundamentally sound, 930b
new c. new remedies, 973a
stars govern our c., 279a
Condolement, obstinate c., 257b
Condones, as the turn c., 1057a
Condor's quill, 697a
Conduct, courage and c. of army, 461a
if c. mean and paltry, 99a
right argument wrong, 451a
rottenness begins in c., 471b
shaped c. on faith, 902b
three-fourths of life, 716a
unethical and lousy, 1053b
we do not inspire c., 356b
Conducting orchestral Strand, 905b
Conductor, passengers ask c., 948b
when you receive fare, 748a
Conductors, truths of which symbols c., 528b
Cone, country an inverted c., 432b
nature in terms of c., 780a
Cones, eat c. under pines, 926a
Confabulate, if birds c. or no, 459b
Confederacy, principle kept C. together, 637a
Confer, heaven about to c. great office, 100b
nothing to c., 517b
Conference, labors at this c., 982b
maketh a ready man, 209b
Conferring, rather by c. favors, 90a
Confers, honor to him who c. it, 395b
Confess faith therein, 1021b
man knows how to c., 422a
our sins, 59b
to little faults, 356a
yourself to heaven, 264a
Confessed, its presence c., 501a
Confession in open court, 474a
next thing to innocence, 127b
no refuge from c., 547b
Confessions, trench c., 988a
Confessor, deceive not thy c., 324a
Confetti, throwing c. blowing horns, 948b
Confide in strength without boasting, 471b
Confided, secret not secret if c., 685a
Confidence and strength in air, 921a
by experience with fear, 981b
forfeit c. of citizens, 641a
have c. in the people, 473b
in justice of people, 637a-b
of Christian with four aces, 764b
of twenty-one, 430a
on which all else depends, 912b
peace a disposition for c., 373a
plant of slow growth, 426a
zeal loyalty, 959b
Confidences, passages seem c., 609a
Confident, glad c. morning, 662b
in this will I be c., 18a
tomorrows, 516b
Confides, England c. every man do duty, 492a
Confiding, beauty for c. youth, 516b
Confine, hies to his c., 257a
on very verge of her c., 277b
Confined, cabined cribbed c., 284b
forfeit to a c. doom, 293b
slender waist c., 332b
Confines, on c. of earth, 501a
Confirm, experiments not to c. ideas, 675b
tidings as they roll, 393a
Confirmations, to jealous c. strong, 274b
Confirms, each c. a prison, 1003a
Conflict, field of human c., 921b
heat of c., 515a
laws c. courts decide, 485b
the harder the c., 466b
victory by expanding c., 984a
Conflicting faiths, 1052b
interests and appetites, 969b
interests of society, 912a
Conflicts, elemental c., 1012a
resolve inner c., 985a
Conform and be dull, 1000a
to tyrant custom, 193b
world c. to mathematics, 912a
Conformation of his mind, 595a
Conformity between soul and nature, 867a
knowledge c. of object and intellect, 155a
most in request, 606a
Confound all unity on earth, 285b
foolish things to c. wise, 51b
the language of all earth, 6b
Confounded, confusion worse c., 344a
Confounded Hellas, 90b
reason in itself c., 267b
Confounding her astronomers, 906a
Confounds, attempt and not deed c., 283b
Confrontation, born of their c., 1068b
Confronts, condition c. us not theory, 771a
Confucius least blameworthy, 455b
Confused alarms of struggle, 715a
be not c. in words, 143a
thought and passion all c., 409a
world harmoniously c., 405a
Confusing, dreams are c., 67a
Confusion, all else c., 649a
all is c. beyond it, 452a
be whole again beyond c., 929a
bright things come to c., 228b
in ruin and c. hurled, 393a
life inclusion and c., 799b
never swept into c., 885b
now made masterpiece, 284a
on thy banners wait, 441b
today's achievement tomorrow's c., 771b
worse confounded, 344a
Confute change hands and still confute, 352a
Confuted, tongue c. by conscience, 333b
Congenial horrors hail, 419b
to my heart, 450a
Congo, God of the C., 953a
Congratulate, to c. friends made haste, 369b
Congratulatory regrets, 613a
Congregation, latter has largest c., 385a
of vapors, 261a
Congrès, le C. ne marche pas, 464a
Congress doesn't run it waltzes, 464a
halls of American C., 749a
Jehovah and Continental C., 468a
no criminal class except C., 762b
of eminent celebrities, 749b
power to declare Act of C. void, 787b
shall make no law, 474b
Congruity of reason and nature, 528a
Congs, kinquering c. titles take, 807b
Conjecture, though puzzling not beyond c., 331a
withhold finding or c., 478b
Conjectures, superficial c., 537a
surmises jealousies c., 241a
Conjure, in vain c. him, 1086b
Conjured, Nazarite c. the devil, 232a
Conjures up most evil demons, 833b
Connect, only c., 951b
Connection, ancient heavenly c., 1081b
between common good and authority, 964a
between them and Britain, 460b
of individual man, 1100a
Connections, air of lost c., 1076a
Connects and equals all, 408b
Conned, learned and c. by rote, 256a

Connubiality, wictim o' c., 669a
Conquer but to save, 538a
  die if they cannot c., 723a
  England wont to c. others, 227a
  fight and c. again, 439a
  hard to catch and c., 730b
  he went forth to c., 58a
  if one c. himself, 80a
  if one c. thousand thousand men, 80a
  in the end truth will c., 163a
  in this sign c., 144a
  like Douglas c., 445a
  love that run away, 327a
  nature, 1019b
  one man with dream c., 807a
  resolve to c. or die, 461a
  war or war conquer us, 1019a
  we must, 541a
  without risk, 331b
  you cannot c. America, 426b
Conquered, establish peace spare c., 119a
  fame of heroes, 701a
  fever c. at last, 644a
  human natur, 669b
  I came I saw I c., 112b
  most calamitous to c., 90b
  nation perpetually to be c., 452b
  O pale Galilean, 774a
  through his honor I c. him, 316b
  through time time c., 1005a
  tyranny not easily c., 466b
  what causes war, 996b
  woe, 293a
  woe to the c., 152a
  women like to be c., 661a
  you have c. Galilean, 144b
Conquering army on border, 677b
  he went forth c., 58a
  hero comes, 420b
  stretches out c. limb, 989b
Conqueror creates a muse, 332a
  favorite of mother a c., 834b
  lie at proud foot of c., 237b
  Worm, 642b
Conquers, daily c. them anew, 478b
  if nature c., 498b
  love c. all things, 117a
  no one c. who doesn't fight, 171b
  ruling passion c. reason, 407a
  wherever Roman c. he dwells, 131a
Conquest, every thought a c., 1058b
  gain spent in c. of Jerusalem, 172b
  horse noblest c. of man, 423b
  of illiteracy first, 1063b
  of world by creed, 1073b
  right of c., 435b
  shameful c. of itself, 227a
Conquest's crimson wing, 441b
Conquests, carnage and c. cease, 558a
  even to Antipodes, 209b
  honorable c., 453b
  shrunk to this, 255a
  through legislation, 589b
  tramplings of three c., 330b
Con's, from pro's and c. they fell, 195a
Conscience ae thing I cannae bear, 810a
  alone with c., 810a
  and cowardice the same, 839a
Conscience, argue according to c., 340b
  aroused popular c., 967a
  bend c. to dealing, 694b
  beyond physicians, 631b
  but word cowards use, 218a
  catch c. of the king, 261b
  clear c. is sure card, 202b
  clear c. or none, 1051b
  confides in c., 1092a
  courage of c., 591a
  coward c. dost afflict, 217b
  dictates of c., 465b
  does make cowards, 262a
  excused from it as against c., 443a
  freedom of c., 763a
  gentle beast of good c., 230b
  god to all mortals, 103a
  guardian of community rules, 932a
  hath thousand tongues, 217b
  Hebraism strictness of c., 716a
  in everything, 438a
  is a coward, 448b
  judgment enough, 810a
  justice temporary but c. eternal, 179b
  liberty of c., 329a
  live without c., 741b
  makes egotists, 839a
  matters of c., 444a
  money in jar c. clear, 753b
  no more to do with gallantry, 481a
  no witness so dreadful as c., 108a
  of Chancellor, 317a
  of her worth, 347a
  of people's representatives, 967a
  only guide c., 922a
  perception of rejection, 833b
  perfect interpreter of life, 991a
  private c. for guide, 370a
  quiet c. stands brunt of life, 84b
  science without c. ruin of soul, 181a
  seared with hot iron, 55a
  sit alone with c., 810a
  social c. of nation, 1083a
  still and quiet c., 298b
  strict regard to c., 464b
  tongue confuted by c., 333b
  uncreated c. of race, 968b
  upright and stainless, 161a
  value it next to good c., 326b
  void of offense, 50b
  warns somebody looking, 961a
  with injustice corrupted, 215a
Consciences, historian of fine c., 844b
Conscience-calmed, thou be c., 581b
Conscientious, sensible and c. men, 430b
Conscious, beyond c. ego reach, 936b
  elevate life by c. endeavor, 683a
  in c. virtue bold, 404b
  less c. actions mold lives, 755b
  mind c. of rectitude, 118a
  mind trained like parrot, 936a
  of sincerity, 100b
  water saw its God, 354a
Consciously, not try to think c., 877b
Consciousness, all in reader's c., 940a
  captivity is c., 735b
Consciousness, existence determines c., 686b
  freedom only to limits of c., 936b
  growth of mind widening c., 935b
  Hellenism spirit of c., 716a
  inseparable like life and c., 986a
  is disease, 869b
  life c. of what we can do, 978a
  like bird's life, 793a
  national c., 841b
  no c. without pain, 935b
  not c. that determines existence, 686b
  of freedom, 507b
  one unbroken stream, 793a
  pace of parts of c., 793a
  painful achievement, 935b
  poor slipping out of c., 1082a
  religious feeling in c., 705b
  stream of c., 793a
  use small portion of c., 792b
  welcomes or rejects, 793a-b
Consciousnesses melt into each other, 793a
Conscripted unvictorious ones, 992b
Consecrate to thee, 536a
  we cannot c., 639a
  with thine own hues, 568a
Consecrated bread to take, 734b
  it above our power, 639a
Consecration and poet's dream, 514b
  from within himself, 1033b
  what we did had c., 614a
Consecutive, two c. moments, 705b
Consensus, President is c. seeker, 1068a
Consent, deriving powers from c., 470b
  if sinners entice thee c. not, 23a
  not govern without c., 635a
  not inferior without your c., 981b
  of governed, 470b, 895b
  reference to one c., 243a
  silence gives c., 448b
  taxed without c., 446b
  to play part therein, 1018a
  whispering I will ne'er c. consented, 560a
Consenting, cadence of c. feet, 1029b
Consents, no injustice to person who c., 152a
  poverty but not my will c., 225b
Consequence, applause of great c., 433a
  deepest c., 281a
  fluent men of c., 899a
  repentance is fear of c., 355b
  servitude c. of crime, 480a
  'tis almost c., 738a
  trammel up the c., 282a
Consequences, endure the c., 989b
  I note and enjoy noting, 800a
  in nature c., 749a
  logical c. are beacons, 725a
  pernicious c., 678a
  serious and alarming c., 461a
  will be the same, 467a
Conservation, principle of c. of force, 709b

Conservatism adherence to old and tried, 636b
meanness in argument of c., 607a
Conservative government hypocrisy, 612a
habit c. agent of society, 792b-793a
little Liberal or C., 767b
make me c. when old, 928b
Consider anything don't cry, 746a
beauty sufficient end, 882a
her ways and be wise, 23b
him well, 278b
how my light is spent, 341a
in day of adversity c., 28a
let every man c. last day, 81b
life and its few years, 835b
lilies of field, 41a
my cat Jeoffrey, 444b
my traveling expenses, 1028a
one must c. the end, 359b
these thirty chapters, 4b
where you come out, 127a
wise what they cleave to, 142a
Consideration, first c. earning living, 378b
like an angel came, 243a
made arrogant by c., 90a
of public object, 89a
Considers, no physician c. own good, 93b
Consimility, wonderful c. of fancy, 316a
Consist, by him all things c., 54b
Consisted of lines like these, 740b
Consistency, foolish c., 606a
paste jewel, 896b
Consistent, not one altogether c., 888b
with letter and spirit, 485b
Consolation, companions c. to wretched, 127a
in thanks of Republic, 640a
mediocrity has no greater c., 478a
thought of suicide c., 805a
Console, not to be consoled but to c., 157b
Consoler of lonely, 752a
Consoling in depths of affliction, 636b
Consonants, only c. and vowels, 1009b
Consort, such c. as they keep, 336a
Conspicuous by absence, 567b
consumption, 845b
wastefulness, 845b
Conspiracies, organized c., 1056a
Conspiracy against law and order, 1082a
against manhood, 606a
O C., 254b
open-eyed C., 297a
Conspirators, bearded c., 998a
Conspire, causes which c. to blind, 402b
you and I with Him c., 631a
Conspired against God with Lucifer, 213a
Constable with lifted hand, 905b
Constabulary duty's to be done, 766b
Constancy and valor our shield, 921b
hope c. in wind, 554b
in realms above, 524a
obstinacy in bad cause c. in good, 329b
Constancy of purpose, 612b
of women who love me, 836a
Constant as northern star, 254b
as Penelope, 1085b
as various, 1034b
but yet woman, 239a
friendship c. save in love, 245b
heart, 1086a
image of the creature, 252a
in nature inconstancy, 357b
nothing c. but inconstancy, 388b
one here will c. be, 366a
sacrament of praise, 955b
so c. to me and so kind, 580b
to one thing c. never, 246a
Constantinople, Russians not have C., 727a
Constellation, constitutional c., 1021b
principles bright c., 472a
Constellations, not want c. nearer, 701a
seasons and c., 1005a
when they wane, 78b
Constituted for practice of good, 100b
Constitution, act against C. void, 446a
and laws of U.S., 474a
basic element in C., 984a
cases involving Federal C., 833a
clear as American C., 1074a
color-blind, 748b
difficulties from C., 616b
does not provide for second class, 1025a
end within scope of C., 485b
follows flag, 890b
forbidden by C., 485a
freedoms guaranteed by C., 967a
genius of c., 426b
in view of C., 748b
intended to endure, 485b
it is a c. we are expounding, 485b
law for rulers and people, 678a
laws and c., 1091b
letter and spirit of C., 485b
like British C., 782b
looks to indestructible Union, 627a
most remarkable work, 631b
named a democracy, 89b
not contain word democracy, 917a
not merely for generation, 538b-539a
of United States a shield, 678a
one country one c., 548a
openly invaded, 1091b
ordain and establish C., 474a
our C. is in operation, 423a
people made the C., 485b
principle of English c., 444b
principles of free c. lost, 465b
proportioned to human c., 399b
sail no anchor, 597a
support C. obey laws, 895b
venerable parts of c., 453b
what judges say it is, 864b
what's C. between friends, 782a
Constitutional constellation, 1021b
exercise c. right, 637a
government, 865a, 889a
means which are c., 485b
period of c. government, 889a
rights, 864b
shield, 991a
Constitutional statesman, 726b
symptom of c. liberty, 466a
Constitutions, equity our c. enshrine, 911b
liberalism older than c., 1013a
make and alter c., 461b
Constraineth, spirit within me c. me, 16a
Constraining norm selectively shaping, 845b
Constraint, freedom and c., 1048a
Constructed, thing c. loved after c., 918a
Constructing tribal lays, 874a
Construction and creation, 918a
find the mind's c., 281b
Constructive, superstition c. religion, 705b
Construe, have profferer c. Aye, 220b
Consul, my youth when Plancus was c., 122a
shanty of c., 864a
Consule, fortunatam natam me c. Romam, 111b
Consuls, each year new c., 109b
Consulship, Rome natal neath my c., 111b
Consult concerning great goddess, 506b
first c. our private ends, 356b
Consume according to need, 687a
engines of despotism, 473b
my heart away, 883a
their own smoke, 576b
time c. strongest cord, 520b
without producing, 836a
your own smoke, 817b
Consumed, bush was not c., 8a
by either fire or fire, 1007a
days are c. like smoke, 21a
pale soul c. by fear, 1081b
them as stubble, 8b
Consumedly, they laughed c., 398a
Consumes, delight that c. desire, 773b
painter's brush c. dreams, 883b
Consumeth, watching for riches c. flesh, 38b
Consuming rat and bone, 885a
Consummated, marriages c. on earth, 203a
Consummation devoutly to be wished, 261b
quiet c. have, 291a
Consumption, captain of men of death was C., 366a
conspicuous c., 845b
of the purse, 241b
private c., 1063b
Contact contact, 680b
possible to flesh, 1002a
word preserves c., 937b
Contagion, foul c. spread, 338b
of sickness, 996b
of trust, 996b
of world's slow stain, 572a
to this world, 263b
truth communicated by c., 706b
war is a c., 972a
Contagious, base c. clouds, 238a
blastments imminent, 258b
Contain, I c. multitudes, 700b
one the other will c., 736b
show c. and nourish all world, 222a
Contained nothing but itself, 777a
Container, bright c. can contain, 1065b

Contains all nothing lacking, 701a
the cistern c., 487b
what fortitude soul c., 739a
Contemneth small things, 38a
Contemplate entangled bank, 628a
my flaccid shape, 1032a
our forefathers, 444a
Contemplated, object is to be c., 870a
Contemplation, beneath thy c., 687b
everything object of c., 529b
he for c. formed, 345a
her best nurse C., 337a
leisurely c. of art, 915b
mind serene for c., 393b
more than reading, 364b-365a
sundry c. of my travels, 250a
Contemporaries, man lives life of c., 937a
society of c., 606a
Contemporary, both c. and hereditary, 697a
Contempt against majesty of heaven, 420b
and anger of lip, 252b
comes from head, 563b
familiarity breeds c., 76a, 764b
for c. too high, 357b
for governor who is afraid, 81b
for wildest blow, 792a
no weakness no c., 350a
silence is c., 615a
speak of moderns without c., 415b
treating with c. all from God, 180a
Contemptible, bored more c. than bore, 755a
rendered United States c., 842a
ridiculous c. animal, 425a
struggle, 452a
Contemptuous, discerning reader c., 851b
Contend, different schools c. freely, 1028a
gods c. in vain, 498b
no more love, 663a
schools of thought c., 1027b
seven towns c. for Homer, 301b
ye powers of heaven, 354b
Contending against some being, 701b
calm c. kings, 220b
fierce c. nations, 394a
for liberty, 460b-461a
leaders ambitiously c., 480a
with adversity, 311a
Content at the last, 1006b
be c. with your lot, 76a
don't be c., 920a
farewell c., 275a
good pleasure ease c., 409b
humble livers in c., 298a
I am c., 503a
if reversion nourish, 1006b
in health and mind's c., 375b
in tight hot cell, 1038a
in whatsoever state to be c., 54b
land of lost c., 853a
majority of men c., 177b
make c. with fortunes fit, 278a
mind c. both crown and kingdom, 206a
money means and c., 249b
my crown is called c., 215b
natural c., 881a
not c. with attacks on me, 973b
not sigh for moon c., 751a
Content, nothing less will c. me, 452b
poor and c. is rich, 274b
shut up in measureless c., 283a
thoughts that savor of c., 206a
to breathe his native air, 402a
to entertain lag-end of my life, 240b
to live it all again, 884a
travelers must be c., 248a
wisdom of just c., 742a
with life retire from world, 120a
with my harm, 249b
with ruin, 947b
with small means, 655b
with vegetable love, 767a
with your lot, 76a
Contented, live on little with c. mind, 114a
men employed best c., 423b
most enjoy c. least, 292a
slaves howe'er c., 456b
then ye c. your souls, 875b
wi' little, 494a
with life dinner wife, 593a
Contentedness, procurer of c., 326a
Contention, let long c. cease, 715a
man of strife and c., 34a
Contentions are like bars of a castle, 25a
fat c., 340a
of a wife, 25a
Contentious, petty wisdom c., 101a
Contentment characteristic of East, 1019b
fails, 447b
nor poorest receive c., 309a
preaches c. to toad, 871b
recover through c. with physician, 88b
Western not to know c., 1019b
Contents torn out and stripped, 421a
Contest, end a c. quicker, 481a
great c. follows, 458a
let fools c., 409b
Contests, hard c. men must win, 847b
saints in fierce c., 353b
what mighty c. rise, 404a
Context, immediate c. of history, 1024b
Contiguity, boundless c. of shade, 457b
Continence, give me c. but not now, 147a
Continent allotted by Providence, 676a
almost a c. hardly a nation, 989b
American c. not colonization, 491b
Americans prefer C., 895b
brought forth on c., 639a
disappoint a c., 754b
heart no island but c., 208b
iron curtain across C., 924b
man is a piece of the c., 308b
mighty c. hitherto unknown, 173b
most momentous question on c., 721a
one small spot a c., 742a
our c. the old one, 479a
striving to grasp c., 720b
untamed c., 720b
Continental, Jehovah and C. Congress, 468a
never tolerate two c. powers, 1012a
Continents dissolve into sea, 1061a
potters' fields of four c., 697a
Continual comfort in a face, 314b
contentions of wife are c. dropping, 25a
endeavor in c. motion, 243a
feast, 24b
live in c. mortification, 420b
small have c. plodders won, 221a
Continually, think c. of truly great, 1067b
times change and move c., 200b
Continue, stealing will c. stealing, 694b
Continued, not one c. faithful until old age, 96a
Continueth, he fleeth and c. not, 15a
Continuing, faculty of c. to improve, 459b
no c. city, 56a
Continuous and seems always existing, 73b
and stationary music, 502b
as stars that shine, 514b
brain changes c., 793a
nature one and c., 681b
use of any organ, 475a
Contra naturam, 989a
Contract, passions we inspire c. time, 907b
succession bourn none, 296b
'twixt Hannah God and me, 749b
verbal c. not worth paper, 967b
Contracted, orbed in this c. star, 990b
Contraction of life, 935b
Contracts with the people, 983b
Contradict, do I c. myself, 700b
Contradiction between imperialism and Chinese, 1027b
what a c. is man, 364a
when we risk no c., 401a
woman's a c. still, 407a
world a c., 867b
Contradictions exist side by side, 708a
in Chinese society, 1027b
Contraption, homemade c., 1036a
verbal c., 1061a
Contraries, by c. execute all things, 296b
dreams by c., 589a
life of one another, 330a
Contrariously, work c., 243a
Contrariwise, 745b
Contrary blast proclaims, 349b
bringeth bliss, 214b
everythink c. with me, 671a
facts c. 'z mules, 391b
hear what you say to c., 609b
Mary quite c., 1093b
men of c. character, 71b
not state things c. to fact, 107b
runneth not to the c., 444b
Spirit and flesh c., 53b
to the c. notwithstanding, 474b
Contribute to diversion or improvement of country, 394a
Contribution according to capacity, 687a
to current literature, 756b
Contributions to peace of world, 983a

Contrite, broken and c. heart, 19b
humble and c. heart, 875b
Contrivance of human wisdom, 454a
Contrivances, wisdom of human c., 452b
Contrive, head to c., 466a
no farther tides, 1043b
our fees to pilfer, 91a
Contrived corridors, 1001b
double debt to pay, 450a
Contriving, life a jest of Fate's c., 402a
Control and communication theory, 1033b
atomic energy, 908b
authority nation cannot c., 750a
chance shall not c., 711a
civilian c. of military, 984a
experiments to c. ideas, 675b
forces not learned to c., 901a
grammar c. even kings, 361b
lease of my true love c., 293b
man c. the wind, 711b
nothing short of club c., 831a
nuclear c., 1074b
ought to c. thoughts, 628a
prison walls cannot c., 359a
stops at the shore, 557b
Controlled, events c. me, 639b
Controlling intelligence understands, 142b
Controls, love of other sights c., 304b
new social c., 973a
Controversy, fear of c. not warranted, 1064a
hearts of c., 253b
Contumely, proud man's c., 262a
without resentment, 835b
Conturbat, timor mortis c. me, 176a
Convenience comfort prestige, 1104a
he that for c. takes oath, 353a
Convenient, a c. season, 50b
light switch, 1049a
that there be gods, 128b
Convention, by c. there is color, 88a
is ruler of all, 80a
sartorial c., 958a
system has faults, 983b
Conventional, ground in mill of c., 798a
merely c. signs, 746b
Conventionalities, punctilious in c., 756b
Conventions and restrictions of world, 757b
Convent's narrow room, 515a
solitary gloom, 405b
Convents, happy c., 414a
Conversation, brisk as bee in c., 429b
for c. well endued, 389b
gift of unaffected c., 593a
good nature in c., 394b
happiest c. no competition, 431b
hinges in French c., 438b
improved for literary c., 310a
is but carving, 390a
Johnson's c. was mustard, 468b
of most searching sort, 606b
of select companions, 394a
one of greatest pleasures, 932a
preaching word for dull c., 522b
smaller excellences of c., 469a
Conversation socializing instrument, 978a
three cannot take part in c., 606b
wants leisure, 932a
when you fall into a man's c., 395b
without pictures or c., 743a
writing name for c., 437b
Conversational or homely type, 902b
Conversationalist, industrious c., 1032a
Conversation's burrs, 633a
Converse and live with ease, 410b
formed by thy c., 410a
high c. with mighty dead, 419b
Hispanic for c. with God, 434b
with men of unseen generations, 162b
with mountains and fens, 909a
Conversing I forget all time, 345b
Conversion, refuse till c. of Jews, 359b
Convert Bill of Rights, 1021b
you into stew, 1004a
Converted and become as children, 43a
love c. from thing it was, 292a
silenced man not c., 779b
Converting human beings to machines, 687a
Convex, organ too c. or concave, 607b
Convey the wise it call, 266b
Convict, swart c. Bunyan, 696b
Convicted, Daniel had c. them, 39a
Conviction, do evil from religious c., 364a
editor's c., 1014a
faithful to c. to old age, 96a
sadness of c., 786b
the best lack all c., 882a
we are loved, 599a
Convictions, enter c. in open lists, 912a
opposition with c., 586b
transcend own c., 787b
Convince hearers of own assertions, 93b
to c. is to weaken, 914a
Convinced of too little, 1007b
Convinces, man who c. the world, 813b
Convincing while they thought of dining, 451a
Conviviality, taper of c., 669b
Convolutions of smooth-lipped shell, 516b
Convulsions, system liable to c., 819b
Conwiviality, taper of c., 669b
Cook, amount to Hannah C., 1102a
and captain bold, 765b
common murderer uncommon c., 904a
every c. learn to govern, 903a
good c. as cooks go, 903b
ill c. that cannot lick fingers, 225b
makes his c. his merit, 361a
one can become a c., 484b
Cookery is an art a noble science, 310b
kissing don't last c. do, 730a
Cooking, ruling like c. small fish, 74b
Cooks, as c. go she went, 903b
are gentlemen, 310b
Epicurean c., 287b
God sends meat Devil sends c., 183a
guests praise it not c., 210a
not live without c., 741b
Cooks' own ladles, 662b
Cool as glass, 990a
caverns c. and deep, 710b
clear and c. clear and c., 691a
day so c. so calm, 323a
glassy c. translucent wave, 337b
in any case keep c., 1035a
in dust in c. tombs, 948b
in gardens when eve c., 734a
keep c. it will be all one, 608a
kept breath to c. pottage, 68a
kindliness of sheets, 993b
of the day, 5b
one pain, 737a
place was c. and pleasant, 1069b
sequestered vale of life, 440b
Siloam's shady rill, 549a
winding saxophones, 948b
Cooled a long age, 582a
Cool-enfolding death, 702a
Coolibar tree, 869a
Cooling, dark c. star, 925b
plash of rain, 827b
streams, 384a
Coolness, wind to bring c. to men, 65b
Cools, till husband c., 407a
time c. time clarifies, 937b
Coon, gone c., 553b
Cooped we live and die, 630b
Cooperation, spontaneous c. of free people, 842b
Coordinate, nature has c. system, 1034a
Coort, supreme c. follows iliction, 890b
Coot, haunts of c., 652a
Cope, starry c. of heaven, 346a
Co-perception, intellectual c., 610a
Cophetua loved the beggarmaid, 223b
sware oath, 648a
Copied all they could follow, 874a
Copious Dryden, 412a
Copper, Irishman lined with c., 760b
kettledrums, 918b
whiskey polishes c., 760b
Copperheads, forgot c. and assassin, 948b
Coppice, leant upon c. gate, 783b
Copulate in the foam, 885a
Copulation, birth c. and death, 1004a
let c. thrive, 279b
Copy, couldn't c. my mind, 874a
leave the world no c., 251b
show c. to whom you please, 469b
Copycat, life is a c., 1000a
Copyists, shortened labor of c., 576a
Coquette, death and i c., 946a
Coquettes, refuge of old c., 599b
Cor lacerare nequit, 391a
Corage God mend al, 723b
Coral is far more red, 294b
lip admires, 327a
of his bones c. made, 296b
Corals, maple puts c. on, 694a
Cord, as unto bow c. is, 623a

Cord, no c. draw forcibly as love, 312a
or axe or flame, 656a
silver c. be loosed, 29a
stretch c. however fine, 575a 27b
threefold c. not quickly broken, time consume strongest c., 520b
Cordelia, such sacrifices my C., 280b
Cordial, gold in phisik is a c., 166b
hospitality c. and frank, 919b
restore with c. fruit, 323a
speech, 604b
Cords, draw iniquity with c. of vanity, 30b
scourge of small c., 48a
vocal c. wrapped in toga, 1047a
Core, apple's cleft through c., 498b
boredom at c. of life, 365a
deep heart's c., 880a
pounces on human c., 796a
song at the c., 879a
wear him in heart's c., 263a
Corinth, not everyone can get to C., 123b
Corinthian a lad of mettle, 239a
Corioli, Volscians in C., 290a
Cork, drunkard cannot meet c., 738b
lighter than c. on waves, 829b
Cork-heeled shoon, 1087b
Corkscrew, clean tumbler and c., 669b
Cormorant devouring Time, 221a
sat like a c., 345a
Corn, alien c., 583a
before my tears did drown it, 323a-b
colonels full of c., 855b
cotton c. and taters, 828b
cow's in the c., 1093b
crop of c. a field of tares, 204b
farmer sowing the c., 1098b
field of ripe c., 1001b
fields of c. where Troy was, 128b
full c. in the ear, 45a
full of kernels, 855b
hope c. in chaff, 554b
licker stop victim's watch, 940b
meadows rich with c., 626a
never thrust sickle in another's c., 126b
no use of metal c. or wine, 296b
out of olde feldes newe c., 164a
rain on c. a sad thing, 116b
sent not c. for rich men only, 289b
shock of c. cometh in season, 14b
staff of life, 386a
state that raises c., 830b
two ears of c. grow, 389b
was orient, 377b
whar man gits c. pone, 764a
Cornea, speck in c. fifty cents, 817a
Cornelia said These are my jewels, 312a
Cornelius, my new book to you C., 114a
Corner, better to dwell in a c., 25b
buy apple on c., 1000a
cemetery plot in c., 925b
draft fluttered flame, 1018a
driven from every other c., 444a
Corner, head stone of the c., 22a
in deepest heart, 794a
in the thing I love, 274b
never c. opponent, 1035a
of foreign field, 994a
of nonsense, 530a
old men from chimney c., 203b
red star in c., 1047b
sits wind in that c., 246a
thing not done in c., 50b
where I can get out, 925b
years around seatown c., 1070b
Cornered, could be c. in inch, 814b
Corners, belie all c. of world, 291a
come three c. of world, 237b
four angels on c. of earth, 58a
in his hand are c. of earth, 59b
not wholly reap the c., 9b
round earth's imagined c., 307b
Cornets, played before Lord on c., 12b
Cornfield, down in de c., 727b
o'er green c. did pass, 250b
Cornish, twenty thousand C. men, 610a
Cornwall, in Paddington all C. latent, 951b
Corollaries, axioms and c., 786b
Coromandel, black men fought on C., 596a
coast of C., 673b
Coronation, kind as kings upon c. day, 370a
Coronets, kind hearts more than c., 645a
Corporal, in c. sufferance, 271a
Corporation of the Goosequill, 660a
Corporations cannot commit treason, 198a
cry out against c., 548a
have no souls, 198a
Corpse, frozen c. was he, 621a
make a lovely c., 670b
of public credit, 547b
politician's c., 901b
putrid c. of liberty, 977b
slovenly unhandsome c., 238b
Corpse-gazings, no c. when I am gone, 107a
Corpses, behold they were dead c., 558b
time turns loves to c., 773b
Corpulent man of fifty, 551a
Corpus, habeas c., 151a, 472a
hoc est c., 414b
Corpus Christi, on C. heart, 1075a
Correct, easier critical than c., 612a
in cypress wood, 1029a
what all mortals may c., 390a
Corrected, revised and c. by Author, 421b
Corrections, error bursting with c., 814b
Correctness, passion with c., 796a
Correggios and stuff, 451a
Correlative, objective c., 1007b
Correspondences, storm of c., 1066a
Correspondent to command, 296a
Corridors, contrived c., 1001b
of power, 1059a
of time, 622a
Corrupt a saint, 238a
abilities utterly c., 531b
evil communications c., 53a
influence, 453b
Corrupt, judge no king can c., 298a
moth and rust doth c., 40b
one good custom c. world, 654a
peace c., 348a
plea tainted and c., 233b
power tends to c., 750a
progeny yet more c., 122a
public mind, 1048b
unlimited power apt to c., 426a
Corrupted, conscience with injustice c., 215a
goodness with power c., 1024b
sun not c., 96b
traitorously c. youth, 215b
Corruptible put on incorruption, 53a
Corruption and pernicious example, 549a
guilty of c. and renounce defense, 207a
honest words suffered c., 314a
I have said to c., 15a
smiting c. swiftly, 795b
sown in c., 53a
strong c. inhabits blood, 253a
symptom of liberty, 466a
wins not more than honesty, 299a
Corruptly, offices not derived c., 233a
Corrupts, absolute power c. absolutely, 750a
power c. poetry cleanses, 1074b
Socrates c. the youth, 93a
Corsair's, left c. name, 558b
Corse, dead c. in complete steel, 259a
to rampart we hurried, 566b
Cortège, himself his own c., 1079a
Cortez, stout C., 579b
Cory, Richard C. one summer night, 900a
Corydon what madness has caught you, 116b
Cosmic night, 936a
Cosmographers, physicians grown c., 308a
Cosmography, period of c., 1085a
Cosmopolite, best c. loves country, 655a
Cosmopolouse, bloomin' c., 875a
Cosmos, part of incarnate c., 986b
push and pressure of c., 795a
sent Sputniks into c., 903b
Cost a sigh a tear, 470a
damn the c., 1057b
ever mindful what it c., 508a
give and not count c., 180b
good words c. little, 324a
little less than new, 392b
loved and c. me so much, 328b
of outworn buried age, 292b
sitteth and counteth c., 47a
Costing not less than everything, 1007a
Costlier, living is c., 737b
Costly, attire comely not c., 202b
morality private c. luxury, 777a
seasons, 1082a
so c. a sacrifice, 640b
thy habit, 258b
Costs, good counsel c. nothing, 311b
nothing to be polite, 925a
to keep in paint and powder, 987a
Cot, mine be c. beside hill, 500b
Cotswold, along the C. lanes, 966b

Cottage, hides not visage from our c., 295b
modest looks c. adorn, 450b
of gentility, 533a
poor man in mean c., 38b
poorest man in his c., 426b
soul's dark c., 333a
Cottages, poor men's c. palaces, 231b
Cotton, corn and c. and cockleburs, 830b
is king, 598b
land of c., 678a
spinning noble, 577b
where c. and taters grow, 828b
Cottons mather, 1040b
Cottontail and Peter, 887b
Couch, frowsy c. in sorrow steep, 496b
when owls do cry, 297b
wraps drapery of c., 574b
Cough, love and a c., 324a
Coughed and called it fate, 899b
Coughing drowns parson's saw, 223a
Could, if youth but knew and old age c., 188b
nor even thing I c. be, 496b
Council, outcome of words is in the c., 64a
unapproachable in C. of Ten, 976b
Zeus god of c., 62b
Councilor ought not to sleep, 62b
Councils, takes wisdom from c., 453b
Counsel, fitter for execution than c., 209a
good c. cheap, 311b
how hard for women to keep c., 254b
if this c. be of men, 49b
love overwhelms wise c., 67b
man who c. can bestow, 404a
of thine own heart, 38b
princely c. in his face, 343b
sometimes c. take, 404b
spirit of c. and might, 31a
three keep c. if two away, 185a
took sweet c. together, 19b
two may keep c., 185a
walketh not in c. of ungodly, 16b
who darkeneth c. by words, 16a
Counseled ignoble ease, 343b
Counselor, isolation worst c., 870a
name shall be called C., 31a
Counselors, good c. lack no clients, 270a
kings and c. of the earth, 14b
multitude of c., 24a
wisest of c. Time, 80b
Counsels, close designs crooked c., 368a
excellent things in c., 25b
hate c. not in such quality, 233b
how monie c. sweet, 495b
of moderation, 911b
principles serve as c., 911b
sic c. ye give, 1087b
Count, as long as I c. votes, 722b
as naught in world, 694a
chickens before hatched, 75b
don't c. your boobies, 1033b
let me c. the ways, 618b
let us c. our spoons, 430b
milestones till haze dances, 632b
myself in nothing else so happy, 227a
Count myself king of space, 261a
only sunny hours, 539b
that day lost, 1090a
them over every one apart, 865b
time by heartthrobs, 679a
time to c. your crimes, 505b
until nothing else to c., 609a
when angry c. ten, 474a
Counted as the small dust, 32b
them and cursed luck, 854a
two and seventy stenches, 527b
Countenance, bright c. of truth, 339b
cannot lie, 314b
chide God for c., 250a
damned disinheriting c., 481b
did the c. divine, 490b
heart changeth his c., 38a
his c. like richest alchemy, 254a
human c. composed of ten parts, 132b
lift up his c. upon thee, 9b
lift up the light of thy c., 17a
like lightning, 45a
merry heart maketh a cheerful c., 24b
more in sorrow than anger, 258a
of all science, 511a
soon brightened, 516b
tyrant's threatening c., 122a
Counter original spare strange, 803a
Counteracts Devil who is Death, 444b
Countercheck quarrelsome, 251a
Counterfeit a gloom, 335b
jasmine impossible to c., 814b
Jove's dread clamors c., 275a
sleep death's c., 284a
Counterfeited, laughed with c. glee, 449b
Countermarch right about, 952a
Counterpane, land of c., 823a
Counterparts in world of fact, 705b
Counters, box of c. red-veined stone, 721b
wise men's c., 317b
Countess, hissed the c., 887b
Countesses had no outlines, 669b
Counteth, sitteth and c. cost, 47a
Counting this row, 1082b
Countinghouse, king in c., 1094b
Countless infinitesimals of feeling, 530a
thousands mourn, 492b
Countree, hame to my ain c., 551a
is this mine own c., 525b
North C. hard c., 1035a
Countries, air in new c., 940a
churches in flat c., 516b
give themselves to you, 985a
our country source of other c., 455b
outdistance advanced c., 903a-b
peace of all c. connected, 964a
preferreth all c. before his own, 315b
seek no aggrandizement, 974a
tamed and made to bear, 940a
to distant c. roam, 491b
wandering through many c., 115b
wars between capitalist c., 954b
Country, abroad for good of c., 398a
absorbs poet, 699b
Country, affluent c., 1063a
all places all airs one c., 330a
America my c., 933b, 989b
American says he loves c., 1048b
anything for good of c., 398a
as soldier for c., 865a
ask not what c. do for you, 1073a
behind people your c., 717b
belongs to people, 637a
best c. is at home, 447b
best service for c., 787b
Bohemia little c., 863b
boon southern c., 714b
ceases to be free for irreligion, 1022a
cherished in hearts, 655b
construction of c., 889a
cover c. in books, 804a
defended by our hands, 655b
departed into their own c., 39b
devotion will light our c., 1073a
die but once to serve c., 393b
die in defense of his c., 64a
disable benefits of your c., 250a
disenthrall selves save c., 638b
diversion, 392a
dreary tract of c., 642a
duty to c. love it, 895b
essential service to c., 389b
every c. but his own, 768a
every c. hath its Machiavel, 176b
fame noised throughout c., 11a
fate of c. not in ballot, 682a
father of your c., 460b
fight for one's c., 63b
fight to set c. free, 467a
five and c. senses, 1070a
Flora and c. green, 582a
for heroes to live in, 866a
foreign troop in my c., 426a
fornication but in another c., 212b
found that famous c., 1022b
friend of every c. but own, 506b
from yon far c. blows, 853a
genius is of no c., 456a
give c. to Indians, 1042a
given heart to cause or c., 994b
glory to free his c., 561b
God made the c., 457b
good news from a far c., 26a
governed by despot, 432b
government spirit of c., 828a
grow up with c., 678b
half savage c., 988a
hame to my ain c., 551a
his ruling passion, 821b
history of c. begins in heart, 939b
honorable to die for one's c., 121b
I loathe the c., 392a
I tremble for my c., 471a
if my c. require my life, 463a
in c. you praise city, 120b
in highlands in c. places, 824b
in town, 135b
is this mine own c., 525b
it's autumn in c., 933b
king will not leave c., 1047b
know something of own c., 438a
leaving c. for country's sake, 398a
let me have free c., 463a
love c. and be poor, 413a
love home love c., 670a
loved c. as no other man, 718a

Country, loves native c. best, 655a
man to all c. dear, 449b
master of sea master of every c., 209b
men write for c. for sect, 894a
merchants have no c., 473a
most beautiful in West C., 914a
mouth of no other c., 1022b
my c. is the world, 467b
my c. is Kiltartan Cross, 881b
my c. 'tis of thee, 627b
my c. 'tis of you, 1030b
my soul there is a c., 363a
needs good five-cent cigar, 829a
never so virtuous, 850b
no c. for old men, 882b
no matter if c. need comedian, 954a
North C. hard c., 1035a
nothing old about c., 760a
O woman-c., 663b
of worth, 494b
one c. one constitution, 548a
one life to lose for my c., 484b
our c. however bounded, 655a
our c. right or wrong, 456b, 733a
our c. source of others, 455b
our c. the world, 615b
patriotism puts c. ahead, 1048a
peace of each c., 964a
pride of c., 659b
pride puts c. down, 1085a
prophet in his own c., 42b
punished as enemy of c., 503a
relinquish life for good of c., 504b
richest which nourishes happy beings, 698b
right or wrong, 456b, 733a
saved from itself, 850b
savior of 'is c., 873a
serve c. and mankind, 751b
serves party best serves c., 718a
she is my c. still, 456a
shed blood for his c., 847b
shrink from service of c., 466b
slow sort of c., 745a
small c. with few people, 75a
spirit of resistance in c., 1091a
spread over globe, 632b
stand by c. as mother, 717b-718a
stranger in strange c., 82b
stroll a gallery, 724a
sucked on c. pleasures, 304a
survive or perish with c., 463a
their c. their children, 116a
they've undone his c., 393b
this c. to preserve liberty, 473b
this c. with its institutions, 637a
this happy c., 444a
this is a beautiful c., 594b
this slave c., 594a
touch our c. shackles fall, 457b
trouble running any c., 946a
troublesome c. China, 419a
Union is my c., 538b
unjustly overrun, 681a
vegetate like the c., 539a
what c. has done for us, 1073a
where art thou my c., 560b
where liberty is there is my c., 446b
where no pretense of liberty, 635a
who serves c. well, 417a
whole c. nothing but c., 546b
Country with no antiquity, 614b
wooed not wed, 663b
word new with our c., 760a
Countrymen, all one c. now, 205a
are mankind, 615b
first in hearts of c., 486a
friends Romans c., 255a
Kiltartan's poor, 881b
rebels our c. again, 717a
Romans c. and lovers, 255a
warring on that day, 556a
what a fall was there my c., 255b
Country's, all the ends be thy c., 299a
bold peasantry c. pride, 449a
brooding on c. fate, 688a
by all c. wishes blessed, 443a
fight our c. battles, 1100a
for c. glory fast, 519a
guiltless of c. blood, 440b
heard c. call, 875b
leaving country for c. sake, 398a
never to see my c. ruin, 383a
pleasant c. earth, 227b
spare c. flag, 626b
Countryside, may c. content me, 117a
smiling beautiful c., 849b
Count's, nobody without C. permissions, 980a
Counts, isn't hurt that c., 887a
who c. wampum of night, 734b
County Guy hour is nigh, 521b
Coupled for a common flight, 180a
Coupling of man and woman, 1005a
Courage and conduct of this army, 461a
and devotion of patriot, 752a
be of good c., 33a
bear his share with c., 724a
bear with a good c., 36b
befitting a man, 818a
brows of dauntless c., 342b
by experience with fear, 981b
civic c., 795b
fear they call c., 907a
fires us with c. love joy, 401b
freedom based on c., 916a
gaiety and quiet mind, 825a
God had given Columbus c., 172b
God mend all, 723b
his c. foes proclaim, 368b
horse of our c., 1080a
hour of c., 1014b
lonely c., 795b
mastiffs of unmatchable c., 244a
May giveth unto lovers c., 175a
moral c. physical timidity, 783a
mounteth with occasion, 236a
my spark of c., 1103b
never to submit or yield, 342a
not to believe in anything, 688a
of conscience, 591a
of heart or holiness, 902a
of making choice, 911a
of my companions, 896a
of New England, 591a
one man with c. a majority, 503b
pathos piety c., 951b
people bring c. to world, 1044a
price life exacts, 1042b
red badge of c., 905a
resistance to fear, 762a
Robert Shaw showed, 795b
screw your c., 283a
Courage secret of liberty, 832b
spark of c., 1103b
species of c., 373b
steadfastness c. hope, 959b
strong and of good c., 10b
to change what should be, 1024a
to feel daily daggers, 942b
to forget, 726a
to him that can get it, 366a
to say I am ignorant, 819a
two o'clock in morning c., 504b
unprepared c., 504b
was mine, 1028b
were we men of c., 1072b
with which men died, 1072a
with which men lived, 1072a
without ferocity, 554b
won by men with c., 90a
words such as c. obscene, 1044a
Courageous because of deep love, 75a
captains c., 1087b
intellectual virile c., 895b
Couriers, sightless c. of the air, 282b
stays these c., 87a
Course, bow to that whose c. run, 439a
chances change by c., 210a
earth's diurnal c., 511a
finished my c., 55b
great nature's second c., 283b
I must stand the c., 279a
icy current compulsive c., 275a
impediments in fancy's c., 270a
insisture c. proportion, 267b
law preserve steady c., 462b
many bees on single c., 978a
my whole c. of love, 272b
of empire, 400a
of impious stubbornness, 257b
of true love, 228b
preudunt c. steadied, 693a
straight c. to highest good, 114a
turned from one's c. by opinions, 105a
westward the c. of empire, 400a
what c. others may take, 465a
whate'er the c., 270a
when in c. of human events, 470b
young blood have c., 691a
Coursers, nor c. like a page, 738a
Courses, accomplishing their appointed c., 87a
stars in their c. fought, 11a
Court a mistress she denies you, 303a
attacks upon the C., 787b
bring suit in Supreme C., 982a
confession in open c., 474a
English not Turkish c., 242b
envious c., 247b
for owls, 32a
hear rogues talk of c. news, 280a
him elude him, 1036a
in beauty and decay, 571a
in perpetual session, 980b
keeps Death his c., 227b
King Ballyhoo's C., 998b
let her alone she will c. you, 303a
moderation gone no c. save, 911b
no justice in or out of c., 844b
overruled earlier decisions, 833a
starry threshold of Jove's C., 336a

Court, sun that shines upon his c., 295b
supreme c. follows iliction, 890b
temper doctrinaire logic, 1021b
the camp the grove, 518b
though lewdness c. it, 259b
world history is world's c., 497b
Courted by all the winds, 349b
in girls again c., 1086b
Courteous, gracious and c. to strangers, 208b
intellectual virile, 895b
lowly and servysable, 166a
retort c., 251a
Courtesan, word love in mouth of c., 604b
Courtesies, sweet c. of life, 438b
Courtesy, always time for c., 609b
and self-possession, 885b
candy deal of c., 238b
earl by right by c. man, 754b
fine sense men call c., 679b
grace of God in c., 902a
greater man greater c., 653b
herein chivalry c. humanity, 174b
high-erected thoughts in heart of c., 203a
in c. have her learned, 882b
like longshoreman's union, 892a
mirror of all c., 168a, 298a
no defense like c., 895b
pink of c., 196a, 224b
true alchemy, 730a
wins as valor, 653b
Courthouse, portals of every c., 912a
Courtier, heel of c., 265b
worthy of being c., 4b
Courtier's soldier's scholar's, 262b
Courtiers, our c. were good, 392b
upon every road, 660a
Courting, stayeth young man's c., 988b
Courtliness and desire of fame, 653b
Courtly nurture, 721a
Courts, brawling c., 650b
case still before c., 124a
day in thy c., 21a
forsaken c. pale pavilions, 1047b
hollow murmurs through c., 501a
into his c. with praise, 21a
laws conflict c. decide, 485b
not enter political thicket, 967a
prophecies of what c. do, 787a
shown in c. at feasts, 337b
thee on roses, 120b
thrusting on c. nurture of spirit, 912a
where Jamshyd gloried, 629b
Cousin of forest green, 580b
Cousin's whistle, 664b
Cousins, sisters c. and aunts, 766a
Coûte, il n'y a que le premier pas qui c., 418b
Couvrez ce sein que je ne saurais voir, 360b
Covenant, token of a c., 6b
with death, 32a, 615b
words of the c., 9b
Covenanted with him for silver, 44b
Covenants, open c. of peace, 842b
Cover country in books, 804a
cunning sin c. itself, 246b
her face, 315a
I c. all, 948a
like c. of old book, 421a
Cover, only art guilt to c., 448b
paste and c. to our bones, 227b
that bosom I must not see, 360b
thee with his feathers, 20b
them with leaves, 1084a
Covered, death a c. way, 624a
up our names, 736a
Covers, out of night that c., 816a
small grass c. him, 989b
who c. faults, 277a
Covert from the tempest, 32a
Covet no people's lands, 1025a
sin to c. honor, 245a
those that c. with gain fond, 220a
thou shalt not c., 9a
Coveted her and me, 644a
Covetous desires of the world, 61a
man ever in want, 123a
of others' possessions, 115b
sordid fellow, 415a
Covetousness, wealth cause of c., 212b
when he is old c., 73a
Cow and bear shall feed, 31a
cheaper than keep c., 756b-757a
good animal in field, 431a
jumped over moon, 1094a
little Kyloe c., 1094b
milk c. of world, 1078b
milked goat instead of c., 1099a
purple c., 886b
red and white, 823b
till the c. comes home, 316a
with crumpled horn, 1098b
you do de pullin' Sis C., 814a
Coward and brave held in same honor, 63b
cocoa cad and c., 919a
conscience dost afflict, 217b
conscience is a c., 448b
count myself the c., 654b
does it with kiss, 841a
fight when sure of winning, 689a
flattery to name c., 508b
had not resolution to fire it, 430a
never forgave, 437a
no c. soul mine, 685b
so great c. as he thinks, 824b
turns away, 85a
worth little more than c., 503a
Cowardice, conscience and c. same, 839a
distinguished from panic, 1045a
here all c. be ended, 159b
herein friendship c. murder, 175a
peace with disgrace and c., 107b
protection against temptation, 763a
that clings, 918b
Cowardly, fatal as it is c., 705b
war spares the c., 70a
Cowards, conscience but word c. use, 218a
conscience does make c., 262a
die many times, 254b
hundred c., 1011b
in reasoning, 483a
mannish c., 247b
not preserve republic, 1015b
plague of all c., 239a
public greatest of c., 539b
when c. mock patriot's fate, 720a
Cowards' funerals, 103a
Cowl does not make monk, 150a
I like a c., 602a
Cowl, take wife or c., 194a
Cowled, I that c. churchman be, 602a
Cowley had fanciful mind, 528b
Cow'rin', wee sleekit c., 492b
Cow's in the corn, 1093b
the c. come home, 479b
Cows are my passion, 671a
Cowslip's, hang pearl in c. ear, 229a
in c. bell I lie, 297b
sweet c. grace, 476a
Coxcombs, some made c. nature meant fools, 402b
Coy and hard to please, 519b
denial vain and c. excuse, 338a
sometimes coming sometimes c., 378b
yielded with c. submission, 345a
Coyness, this c. were no crime, 359b
Cozenage, strange c., 367b
Cozy women dead, 1057b
Crab, hermit c. whale's backbone, 1006a
kept stepping back, 505b
pike c. swan, 505b
teach c. to walk straight, 91a
very likeness of roasted c., 229a
Crabbed age and youth, 1084a
philosophy not harsh and c., 337a
talk of c. old men, 114b
Crabs, diplomats women and c., 778b
roasted c. hiss in bowl, 223a
Crack any of those old jokes, 91b
blow winds c. cheeks, 278a
door begins to c., 1092a
glass eye across, 940b
hear the mighty c., 393a
heaven's vaults should c., 280b
in teacup opens, 1060a
nature's molds, 278a
sail-yards tremble masts c., 205b
stretch out to c. of doom, 285b
Cracked growled roared howled, 524b
the mirror c., 646a
Crackers, pretty mottoes inside c., 765b
Crackle of frost, 1014b
Crackled and gone up in smoke, 856b
Crackling of thorns under a pot, 28a
Cracks, now c. a noble heart, 266b
sinews cakes brain, 696b
Cradle asks whence, 749a
between c. and grave, 419a, 1017a
bough breaks c. fall, 810b
endlessly rocking, 701b
from c. to grave, 569a
hand that rocks c., 699b
of all that is, 1065b
of every science, 724b
of liberty, 548b
of the deep, 554a
procreant c., 282a
stands in the grave, 309b
will rock, 810b
Cradled into poetry by wrong, 569b
Cradles, bit babies in c., 662b
plodding from c. to graves, 695b
some c. preserve as sacred, 760a
to graves, 695b

Craft, life so short c. so long, 164a
neat little sweet little c., 768b
so long to learn, 88b
to seme fle fro thyng men hunte, 164b
Craftiness, taketh wise in their c., 14b
Craftsman against craftsman, 67b
be c. in speech, 3a
Craftsmanship, criticism easier than c., 92b
leaves holes, 1071a
literary c., 997a
Crafty afraid to act, 73b
old and c. and wise, 880a
Crag, castled c. of Drachenfels, 556b
clasps c. with crooked hands, 651a
Crags, among these barren c., 646a
Cram within this wooden O, 243a
Crammed with distressful bread, 244b
Cramped up and smothery, 761a
Cranes of Ibycus, 70a
Crankiness, saving mind from c., 695a
Cranks, cursed with army of c., 831a
quips and c., 334b
Crannied wall, 654b
Crannies, pluck you out of c., 654b
Crannying wind, 556b
Cras amet qui nunquam amavit, 150a
ingens iterabimus aequor, 121a
Crash, stand by to c., 1021a
Crater, Vesuvius' c. for inkstand, 697a
Craters of my eyes gape, 1083a
Crave, my mind forbids to c., 192a
no pelf, 290a
shelter of ink, 842b
stain of tears, 927b
then Lucasta might I c., 359a
thing we may not have, 168a
too much still do c., 192a
we crie al day and c., 168a
who doth not c. rest, 677a
Craved no crumb, 769a
Craven, some c. scruple, 264b
Craves a kind of wit, 252b
Craving, accurst c. for gold, 118b
credulity, 612b
minds are not ever c., 483a
to go to law, 770a
Crawl, felt siroccos c., 736a
flash or thunder in, 1071a
upon earth, 389b
with legs, 525a
Crawling between heaven and earth, 262a
cooped we live die, 630b
cruel c. foam, 690b
for charity, 101a
on all fours, 417b
Crawls, crew c., 979a
sea beneath him c., 651b
Crazed with avarice, 860b
Crazy as hauling timber into woods, 120a
half c. for love of you, 885b
salad with their meat, 882b
Creak of lumbering cart, 880b
Creaking, echoes down c. floor, 1022a
Creaking, hay c. to barn, 1075a
Cream and mantle like standing pond, 231a
choking to death with c., 691a
emperor of ice c., 955a
gives c. with all might, 823b
masquerades as c., 766a
Cream-faced loon, 286a
Create, belief help c. fact, 794a
creative c. itself, 585a
critics or but half c., 882a
do not talk, 479a
earth according to heart, 4a
godlike to c., 680a
in me a clean heart, 19a
martyrs c. faith, 869b
new heavens and a new earth, 33b
noblest of sailing vessels, 998a
science of physics, 815a
strains that might c. a soul, 337a
taste by which relished, 516a
time to murder and c., 1000b
to know to kill to c., 707b
what half c. what perceive, 509b
Created, all men c. equal, 470b, 639a
by him all things c., 54b
by him and for him, 54b
God c. heaven and earth, 5a
half to rise, 409a
hath not one God c. us, 36a
male and female c. he, 5a
man is c. free, 497b
man to be immortal, 36b
monster I had c., 589a
new thrill, 599a
not c. sense of obligation, 905a
nothing can be c. from nothing, 113a
nothing great c. suddenly, 138a
something of nothing, 333b
thing c. loved before it exists, 918a
thou hast c. all things, 58a
to operate on continuing basis, 983b
world but small parenthesis, 331b
world of shadows, 993a
Creates, little c. more preserves, 832a
poet c. world, 957a
state which c. revolutions, 98b
Creating, in c. begin, 692b
new doubts, 462a
whole tribe of fops, 277a
Creation, beauteous bright c., 152a
charm c. with their art, 505a
construction and c., 918a
despise tailless man, 797a
did ever woman since c., 437b
division same as c., 101a
drives plowshare o'er c., 399b
earlier and other c., 1006a
essentially subjective, 936a
false c. from brain, 283a
gods formed world at c., 537a
in infinite I Am, 528b
initial of c., 737a
kelson of c. love, 700a
language of c., 909b
life is c., 675a
lords o' the c., 493a
O fairest of c., 347b
one thing in c. to demonstrate Providence, 138a
rhythmical c. of beauty, 644b
Creation same as destruction, 101a
sleeps, 399a
the tire of all c., 634a
to which whole c. moves, 651a
tremendous object of c., 450b
we bless thee for our c., 60b
whole c. groaneth, 51a
Creation's cry, 876b
dawn beheld, 557b
Creations of mind blessing not curse, 950a
Creative create itself, 585a
critical power c. power, 713a
hate, 939b
want of c. spirit, 908a
without playing no c. work, 935a
Creativeness, life is deeds c., 895a
Creator and Preserver, 60a
duty we owe C., 465b
endowed by their c., 470b
from his work returned, 347a
God of Life C., 962a
good when it leaves C., 436a
great C. drew his spirit, 372b
law of our C., 454a
made Italy from designs by Michelangelo, 759a
of all and giver, 3b
pity C. had not taken advice, 157b
remember now thy C., 28b
Creators of odd volumes, 535a
realities and c., 606a
Creature, bright c. scorn not one, 517b
comforts, 386a
constant image of the c., 252a
Constitution c. of people, 485b
drink pretty c., 511b
every c. drink but I, 357b
every c. mystery to other, 672a
every c. of God is good, 55a
every c. purified, 213a
God's first c. light, 344b
Hobbes proves every c., 390a
imitator poor c., 754b
kindness to fellow c., 531a
lash magic c., 738a
little c. formed of joy, 490b
lone lorn c., 617a
man most detestable c., 764a
man not c. of circumstances, 611b
nor any other c., 51a
not a c. stirring, 541a
of circumstances, 611b
of the moment, 539b
preach to every c., 45b
progressively thirsty, 994b
quite separate from others, 732b
sweeter c., 275b
that made footprint, 967a
that thou madest, 854b
what more felicity to c., 201a
wine a good familiar c., 274a
wretched despicable c., 420b
Creatures, all c. here below, 377b
both insects and humans, 946b
brother to all c., 1077b
by rule in nature teach, 243a
clearest of God's c., 1076a
delicate c. ours, 274b
England breeds valiant c., 244a
essences of seasons became myriad c., 110a
from fairest c. desire increase, 291a
generations of living c. changed, 113b

Creatures, God's c., 641b
great and small, 684b
Leviathan hugest of c., 346b
little c. everywhere, 974b
love my fellow c., 768a
make fellow c. happy, 467b
makes meaner c. kings, 217b
meanest of c., 665b
of a day, 79b
of all c. man most detestable, 764a
poets c. most absurd, 412b
praise for all thy c., 157a
seem coming are going, 778b
smashed up c., 1036b
spiritual c. walk unseen, 345b
that creep swim or fly, 377a
that once were men, 894b
weak c. of clay, 91b
what marvelous c. we are, 925b
widows most perverse c., 394b
you dissect, 406a
Creatures', human c. lives, 592b
Credit, an't much c. in that, 670a
dead corpse of public c., 547b
done my c. much wrong, 630b
gradual growth of c., 612b
greatly to his c. that he is Englishman, 766a
having more c. than money, 477a
his own lie, 296a
I well can c. it, 969a
let the c. go, 629b
not to whom idea occurs, 813b
places last stone gets c., 949b
plans c. and Muse, 603a
shadow of authority and c., 453b
stories not to thy c., 740b
to man who convinces, 813b
used my c., 237b
Creditable acquaintance, 388b
Credited, always c. to Exchange, 962b
Creditors, executors or c., 696b
we are debtors or c., 478a
Credo quia impossibile, 143b
Credulities, ambitions climb on c., 844a
Credulity, a little c. helps, 656b
craving c., 612b
helps enjoyment, 703b
man's weakness, 535a
supine c. characteristic of man, 817a
to whispers of fancy, 428a
youth the season of c., 426a
Credulous first hours, 1040a
hatred renders votaries c., 436b
Creed, Athanasian C. lyric, 613a
comfortable c., 560b
faith or c. today, 741a
is a rod, 775b
life to neighbor's c., 602a
lives alone by book and c., 790a
most authentic c., 749a
necessity the c. of slaves, 496b
nonviolence article of c., 897a
not question school or c., 789b
of our political faith, 472b
put c. into your deed, 603b
sapping solemn c., 556b
single dogmatic c., 1073b
suckled in c. outworn, 515b
theory of matter not c., 838a
whatever race c. or persuasion, 991a
Creeds, casual c., 712a
Creeds, dust of c. outworn, 568b
dust of systems and c., 644b
grow so thick, 836a
human hopes and c., 791a
keys of all c., 650a
new names for mystery, 789b
so many gods so many c., 826a
than in half the c., 651a
that refuse and restrain, 773b
Creeks, through c. and inlets, 688b
Creep and let no more be said, 715a
beasts of the forest c. forth, 21b
dwarfed and abased, 826b
feet like snails did c., 320b
flesh c., 669a
for bellies' sake c., 338b
in one dull line, 403a
into narrow bed, 715a
learn to c. ere learn to go, 184a
let music c. in our ears, 235b
love will c. in service, 184a
men c. not walk, 626a
nevermore to c. again, 915a
something not in poem c. in, 1071a
swim or fly, 377a
where it may not go, 184a
wit that can c., 411b
Creepers, bacterial c., 1064b
Creeping, gray clouds c. quietly, 732a
hours of time, 248b
like snail to school, 249a
thing in sober way, 685b
things c. innumerable, 21b
through the black, 953a
Creeps, how slow shadow c., 901b
in this petty pace, 286b
Creetur, lone lorn c., 671a
Cremated Sam McGee, 933a
Crepidam, ne supra c. sutor iudicaret, 102a
Crept into bosom of the sea, 215a
like frightened girl, 838b
music c. by upon waters, 296a
night c. upon our talk, 256a
Crepuscular time, 688a
Cressid, as false as C., 268b
where C. lay that night, 235a
Crest, no color or c., 874a
Crested, reared arm c. the world, 288b
Cretan, played C. against C., 136b
Crew and captain understand, 876b
beguiled leisure of c., 765b
Bellman cry c. reply, 746b
captain and his c., 765b
crawls, 979a
darling of our c., 475b
dismayed her c., 792a
ghastly c., 525b
immediately the cock c., 44b
Mirth admit me of thy c. 334b
no ship better c., 765b
of captain's gig, 765b
Crews, merry c. laid to rest, 947a
Crib, ass knoweth his master's c., 30a
Cribbed, cabined c. confined, 284b
Cricket is to cricket dear, 104a
merry as c., 184a
no relief, 1002a
on the hearth, 335b
where c. sings, 879b
Cried A sail a sail, 525a
Agamemnon c. aloud, 1002a
for madder music, 890a
Cried Give me, 735b
in goose Alas, 1009b
in youth I c., 1057b
mercy to myself I c., 510b
My how fair you are, 673b
No more, 323a
not winced nor c. aloud, 816a
out of the depths have I c., 22b
Peter denied Lord c., 1089a
poor c. Caesar wept, 255b
you suddenly c., 993a
Crier, good c. of green sauce, 181a
town c. spoke my lines, 262b
Cries, bootless c., 291b
damned that c. Hold enough, 287a
fisted with wild c., 843a
holy and meek she c., 488a
man who turnips c., 429a
my fate c. out, 259b
of cicadas, 380a
of sandpiper, 1065b
out Where is it, 526b
pitying the tender c., 487a
rump-fed ronyon c., 281a
that which world c. up, 375a
to world from tower, 970b
voice of Nature loudly c., 495a
whistle spontaneous c., 955a
wind full of birds' c., 947a
Crieth, brother's blood c., 6a
in the wilderness, 32b
wisdom c. without, 23a
Crime, blanch without owner's c., 517a
criminal not cause of c., 909b
curious c. wickedness, 667a
electricity and c., 919a
foulest c. in history, 702a
from single c. know nation, 118a
Iscariotlike c., 996b
like virtue has degrees, 378b
now madden to c., 558a
numbers sanctified the c., 460a
of being young man, 425b
popularity a c., 376b
prevention of mutual c., 98b
punishment fit c., 768b
servitude consequence of c., 480a
stupid c. war, 933a
successful c. called virtue, 131a
this coyness were no c., 359b
to be nobly born now c., 315b
to love too well, 406a
who for my willful c., 348b
worse than c. it is blunder, 499b
Crimes against peace, 1021b
and misfortunes, 417b
broad blown, 264a
committed c. but not stood aside, 1054b
committed in thy name, 483b
history register of c., 465b
never among my c., 747a
one virtue thousand c., 558b
reach the dignity of c., 475b
teems with c., 1090b
time to count your c., 505b
worst of c. is poverty, 837a
Criminal element I am of it, 831b
judge condemned when c. absolved, 126a
no c. class except Congress, 762b
not c. unless intent c., 150a
not cause of crime, 909b

Criminals, less evil that some c. escape, 788b
Crimson, beauty's ensign yet is c., 225b
conquest's c. wing, 441b
of c. joy, 489a
petal, 649a
torchlight c. on kettledrums, 918b
with fury, 744a
Crimson-tipped flower, 493a
Crines ingenio suo flexi, 134a
Cringe, souls that c. plot, 692a
Crippled palsied and slain, 932b
Crises, business c. wrecked industries, 819b
Constitution adapted to c., 485b
great c. show resources, 792b
marriage seldom develop without c., 935b
Crisis, force moment to its c., 1001a
moulting season c., 682b
quiet but urgent, 1077b
Crisp, deep and c. and even, 687b
Crisped, leaves c. and sere, 643b
Crispian, feast of C., 245a
Criteria, clear-cut c., 1028a
Critic, better be actor than c., 919b
cry of c. for five, 754a
dreamer c. of dream, 936a
dwell upon excellencies, 394b
good c. tells of masterpieces, 802a
helper of artist, 798b
most degraded of trades, 764a
no longer artist but c., 888b
not bein' author gr-reat c., 892a
peep or cynic bark, 602b
praise not c., 842b
severe c. on own works, 585a
Sir C. good day, 679b
unsuccessful author turns c., 528a
valuable instrument, 799a
well if every c. would, 782a
when cannot be artist, 709b
wise skepticism in good c., 695a
you have frowned, 517a
youngest c. died, 872b
Critical, easier c. than correct, 612a
effort, 713a
generous sternly c., 815b
nothing if not c., 273a
power creative power, 713a
readers should be c. of historians, 107b
sense rare, 798b
Criticism, ask c. want praise, 931b
automatism but also c., 1038b
bad c. as serious as careless drainage, 916b
blown by wind of c., 433b
cant of c., 438a
conducted along proper lines, 1028a
definition of c., 713b
dominated by outworn theory, 909b
dramatic c. tattoo soap bubbles, 1047a
easier than craftsmanship, 92b
easy art difficult, 398b
epigram a c. of life, 949a
father of English c., 428b
not govern without c., 1014a
poetry a c. of life, 949a
reviewing not c., 798b
Criticism rod of divination, 879a
stealthy school of c., 731a
to make enjoyment aware, 800b
when c. parts with reality, 922a
work of c. shaped by geometry, 385a
Criticisms, parodies penetrating c., 1032a
Criticize as some hitherto, 812a
cannot c. Testament, 863a
to c. is to appreciate, 799b
Criticized, book Time c. for us, 694b
good joke not c., 918b
not pleasant to be c., 1067a
relation with c. thing, 799b
tradition perpetually c., 1008b
Criticizes, Testament c. you, 863a
Critic's, don't view with c. eye, 507a
Critics, before you trust in c., 554b
Boston audience c., 759a
failed therefore turn c., 528a
go hang yourselves, 181b
in peace ye c. dwell, 405b
men who have failed, 612b
or but half create, 882a
ready made, 554b
shouting He's unknown, 791b
when c. talk of sublime, 467b
Critique, killed off by one c., 775b-776a
Crito I owe a cock, 88a
Croaks fatal entrance of Duncan, 281b
Hall o' Fame when you c., 1009a
Crocodile, how doth little c., 743a
not move underjaw, 323a
tears, 205b
Crocodiles, not be seized by c., 129b
Cromwell, celebrities such as C., 749b
Charles the First his C., 464b
damned to fame, 410a
guiltless of country's blood, 440b
I charge thee, 299a
if thou fallest O C., 299a
Crony, ancient trusty drouthy c., 495b
government by c., 931a
Crook, by hook or by c., 163b
pregnant hinges of knees, 263a
shepherd's c. beside scepter, 601a
Crooked cannot be made straight, 27a-b
close designs c. counsels, 368a
hands, 651a
house, 1096b
lane, 592a
Leviathan that c. serpent, 32a
man went crooked mile, 1096b
roads are roads of genius, 487b
set c. straight, 753a
shall be made straight, 32b
slim and c. genius, 798a
tell the c. rose, 1070a
Crookedest river in world, 760a
Croolty, pastime of civilized man c., 892a
Crop, familiar as c. in summer, 142a
fungus c. of sentiment, 771b
of corn a field of tares, 204b
Crop-full bird, 666a
Crops are ripe, 914b
Crops flowery food, 408a
watering last year's c., 689a
Cross, a sparkling c. she wore, 404a
blind as nails upon C., 998b
cannot c. cause why born, 222a
hot c. buns, 1095a
nailed on bitter c., 237b
no c. no crown, 322a, 380b
of gold,, 858b
of Jesus, 750b
old rugged c., 913b
over river and rest, 723a
that rules southern sky, 871b
transit where dreams c., 1003b
Crossbow, with my c., 524b
Crossed, every hope c., 722b
oyster may be c. in love, 481b
the Sierras, 1022b
when I have c. bar, 655a
with direct eyes, 1003a
Crosses, crooked c. and headstones, 968a
relics crucifixes, 353b
row on row, 912b
to fret thy soul with c., 201a
Cross-gartered, see thee c., 252b
Crossing Channel and tossing, 767b
death is but c. world, 381a
stripling Thames, 712a
Crosspatch draw latch, 1094a
Crossroads, dirty work at c., 1099b
strange c. lie, 1040b
Crossways, things at home c., 808b
Crotchets in thy head, 267a
Crouch, master and make c., 667a
to fawn to c. to wait, 201a
to television set, 1077a
Crow beautified with our feathers, 206a
before the cock c., 44b
Indian Sioux or C., 823b
louder in own farmyard, 678b
lungs c. like chanticleer, 248b
makes wing to rooky wood, 284b
many-wintered c., 647a
not have me roar or c., 945a
safer 'n to c., 693a
shook down on me, 927a
sun risen to hear him c., 689a
think thy swan a c., 223a
we'll pluck c. together, 218a
Crowbar, creation for c., 634a
hammer me into c., 948b
hoe and barrow, 553a
Crowd, after night I do c., 486a
all at once I saw a c., 514b
and buzz and murmurings, 357b
beauty not comprehended by c., 878b-879a
faces in the c., 987b
firm against c., 649b
fools that c. thee so, 358a
for c. they need interpreters, 79a
great man in c., 606a
how many sorrows c., 520b
I am the c., 948a
into a shade, 402b
into two brief words, 520b
muse in c. all day, 618a
not feel the c., 458b
not on my soul, 442a
of common men, 327b
only beast in arena the c., 889b

Crowd, out of the c. a mistress or friend, 571a
truth not assimilated by c., 706b
whole thing in minute, 814b
will support itself, 732b
you were a good c., 843a
Crowded, for sake of c. audience, 88b
hour of glorious life, 455b
too busied with c. hour, 603b
with glorious action, 522a
world's most c. streets, 711b
Crowd's, madding c. ignoble strife, 440b
Crowds, beauty c. me till I die, 738b
noise c. beloved smoke, 534b
not act arbitrarily, 1013a
public men nor cheering c., 881b
talk with c. keep virtue, 877a
without company, 466a
Crowed, cock that c. in morn, 1098b
Crowing, faded on c. of the cock, 257a
of cocks and barking of dogs, 75a
Crown, allegiance to c., 460b
ambassador from Britain's c., 656a
becomes monarch better than c., 234b
bowed with galling c., 899b
breeches cost a c., 1085a
chance may c. me, 281b
contrary to c. built paper mill, 215b
cross for c., 913b
defiance to forces of C., 426b
emperor without c., 399a
fell down broke c., 1094a
fighting for c., 1092b
fill me from c. to toe, 281b
from c. of head to sole, 246a
golden c. like a deep well, 228a
good with brotherhood, 849a
hairy gold c. on 'ead, 873a
hath worn the c., 38a
have I no bays to c. it, 323b
head that wears a c., 242a
heaven's jeweled c., 758a
hoary head a c. of glory, 24b
hollow c., 227b
holly bears the c., 1099a
immortal c., 420a
is called content, 215b
is in my heart, 215b
is love and friendship, 580b
is of night, 775b
kingly c. to gain, 549a
knave scourge tool, 791a
laurel c. yield to praise, 111b
man with dream conquer c., 807a
mind content both c. and kingdom, 206a
no cross no c., 322a, 380b
not the king's c. nor sword, 270b
of glory, 57a
of life, 56a, 57b
of life as it closes, 773b
of Monomakh, 593b
of thorns on brow of labor, 858b
old age c. of life, 112a
old Winter's head, 354a
ourselves with rosebuds, 36b
quiet mind richer than c., 206a
Crown, sorrow's c. of sorrow, 647a
still the fine's the c., 270a
sweet fruition of earthly c., 212a
sword mace c. imperial, 244b
that seldom kings enjoy, 215b
the watery glade, 439a
themselves assured, 293b
thorns thy only c., 333a
though they possess c., 385b
virtuous woman is a c., 24a
Crowned again discrowned, 893a
due to be c. again, 986a
ghost sitting c. upon grave, 318a
him long ago, 559b
knot of fire, 1007a
Peace c. with smiles, 363a
with lilies, 1024a
with stars, 377b
Crownest year with thy goodness, 19b
Crownets, walked crowns and c., 289a
Crowning, reason God's c. gift, 82a
Crownless in voiceless woe, 557a
Crowns and pounds and guineas, 852b
are empty things, 385b
birds rounding hill c., 1078b
end c. all, 269b
end c. us not fight, 320a
ending c. the work, 150b
if store of c. be scant, 309a
in shades like these, 449a
last act c. play, 322a
not c. but men, 545a
walked c. and crownets, 289a
Crows and choughs that wing air, 279a
throw him to c., 1101b
wars of kites or c., 350a
Crow's-feet, til c. be growen, 164b
Cru j'ai pleuré et j'ai c., 503b
Crucible, God's c., 870b
not test faith in c., 818b
Crucified dead and buried, 60a
everyone Christ and all c., 939b
let him be c., 44b
where dear Lord c., 684b
Crucifixes, crosses relics c., 353b
Cruciform shadow, 1018b
Crucify mankind on cross of gold, 858b
Son of God afresh, 55b
Crude, berries harsh and c., 338a
no c. surfeit reigns, 337a
Cruel and unrelenting enemy, 461a
aristocracy always c., 659a
as death, 419b
but composed and bland, 715a
crawling foam, 690b
death of Pyramus, 228b
doubts more c. than truths, 361a
I must be c. to be kind, 264b
jealousy is c. as the grave, 30a
love more c. than lust, 773b
mother of sweet loves, 122b
price c. high, 872b
savage extreme rude c., 294a
slain by fair c. maid, 252a
sons of Cain, 887a
tender mercies of the wicked are c., 24a
'tis said she, 580b
wind blows, 1057a
Cruelest, April c. month, 1002a
Cruelest lies told in silence, 822b
she alive, 251b
Cruelly, Fortune c. scratched, 270a
pain clings c. to us, 580b
Cruelty, all the pride c. and ambition, 199b
farewell fair c., 251b
fear source of c., 913a
full of direst c., 281b
has human heart, 489b
Mr. C., 365b
of pirates, 693b
pastime of civilized man c., 892a
soldier without c., 747b
stories of bloodthirsty c., 855b
to load falling man, 298b
war is c., 705a
Cruise, all on our last c., 822b
Crumb, craved no c., 769a
just a c. to me, 736b
Crumbled out again to his atomies, 307b
Crumbs, dogs eat of c., 43a
Crumpetty tree, 673b
Crumpled, cow with c. horn, 1098b
Cruse, little oil in a c., 13a
Crush amang the stoure, 493a
him before he has struck, 973b
the infamous thing, 417b
thought not c. to stone, 1064b
Crushed, hope c. less quick, 714a
human being c. by books, 1069b
in winepress of passion, 171b
most fragrant when c., 208a
odors c. sweeter still, 208a
the sweet poison, 336b
to ground diffuse sweets, 208a
together c. and bruised, 405a
truth c. to earth, 574b
Crushes, friend supports whom Fortune c., 134a
Crusoe, Robinson C., 436a
Crust, dinosaur death-steps on c., 1076b
eaten in peace, 76a
of bread and liberty, 411b
over volcano of revolution, 851a
upper c., 564b, 587b
water and c., 581b
wretched c., 692a
Crusted with blood, 995a
Cry against hemlocks, 955a
all should c. Beware, 524a
at a play to laugh or c., 389b
battle c. of freedom, 704b
Bellman c. crew reply, 746b
bubbling c. of swimmer, 560a-b
but behold a c., 30b
caused constantly a c., 956a
cherry-ripe themselves do c., 300a
clear unconquerable c., 785b
consider anything don't c., 746a
couch when owls do c., 297b
creation's c., 876b
don't you c. for me, 727b
every infant's c. of fear, 489b
far c. to Lochow, 521a
feel sorry because c., 794a
for being born, 210a
for restful death I c., 292b
forgot c. of gulls, 1003a
God for Harry, 244a
great c. in Egypt, 8b
harlot's c. from street, 490a
Havoc, 255a
hear us when we c., 726a

Cry, heard the dead c., 1064b
heard them c. the peacocks, 954b
he'll be sure to c., 1093b
hi or any loud c., 746b
Hold hold, 282a
hounds join in glorious c., 424a
I can no more, 803b
in bed laugh in bed c., 351a
in every c. of every man, 489b
inhuman as hawk's c., 995a
is still They come, 286b
kitten and c. mew, 239b
laugh for fear of having to c., 460a
made a woman c., 723b
man's image and his c., 880a
much c. no wool, 171a
mum, 197a
my eyes out, 195a
nor swooned nor c., 649a
not when father dies, 429a
of Absence Absence in heart, 1009a
of bugles going by, 860a
of child by roadway, 880b
of little peoples, 887a
of pulleys, 1078b
onward sailors c., 894b
out liberty freedom, 255a
out loudest its abuse, 374b
out Olivia, 251b
raise a hue and c., 195a
scarcely c. weep, 487a
secrets c. aloud, 1064b
shake me like a c., 860a
simple lonely c., 1057b
stone shall c. out of wall, 283a
stones c. out, 47b
sudden c. of pain, 974b
that was not ours, 956a
the more it made them c., 450b
there little girl don't c., 819a
too big to c., 638a
truth c. of all, 399b
voice c. Sleep no more, 283b
war war still the c., 555a
was still More hay, 821a
wave c. wind c., 1006a
we c. that we are come, 279b
we still should c., 210a
Cryin' at the lock, 657a
Crying, first voice was c., 37a
in the wilderness, 39b
infant c. in night, 650b
no more c., 58b
spiders c. together, 1076b
why c. after love, 982a
with sighing and c., 192b
Cryptic, met rancor with c. mirth, 899b
Crystal, build trout c. stair, 944a
golden sands c. brooks, 306a
parapet between, 1036a
pearl and c. shining bright, 490a
river of c. light, 820b
soul pure as c., 672b
Crystallization action of mind, 550b
Crystallized air of centuries, 992b
Cubic inch of space miracle, 702b
Cubit, add one c. to stature, 41a
Cuccu, lhude sing c., 1083a
Cuckold lives in bliss, 274a
Cuckoo, as c. is in June, 240a
Cloud-Cuckoo-Land, 91b
jug-jug pu-we, 300b
lhude sing c., 1083a
shall I call thee bird, 514a
Cuckoo then on every tree, 222b
thus sings he C., 222b
Cuckoo-buds of yellow hue, 222b
Cuckoopint toll clapper, 704a
Cucullus non facit monachum, 150a
Cucumbers, cold as c., 316a
lodge in garden of c., 30a, 784b
sunbeams out of c., 389b
Cud, chew c. and are silent, 454b
whatsoever cheweth the c., 9b
Cudgel his own jackass, 785b
thy brains no more, 265b
Cudgel's, know what wood a c. of, 352b
Cue, twisted c., 768b
villainous melancholy, 277a
Cueillez les roses de la vie, 188a
Cui bono fuerit, 110b
Culled, nosegay of c. flowers, 191b
Cullest race in time, 703a
selectest champions, 696b
Culpa, mea c., 59a
O felix c., 59a
Culprit, stirs c. life, 734a
Cult called Christianity, 783b
of personality, 1032b
Cultivate appreciation of responsibilities, 1026a
peace and harmony, 461b
sedulously c. free speech, 924a
we must c. our garden, 417a
Cultivated, celebrated c. Duke, 769a
classes, 706b
Cultivates the golden mean, 121b
Cultiver, il faut c. notre jardin, 417a
Cultural, ivory tower of c., 937b
nature of Japanese, 938a
Culture, above all believer in c., 715b
believe only in French c., 806a
European c. a misunderstanding, 806a-b
formalism hallmark of national c., 960a
Germany ruins c., 806b
great law of c., 575a
Greek essential to c., 728b
hear anyone talk of c., 1026b
highest moral c., 628a
in finest flower, 861b
initial act of c., 978a
is acquainting with the best, 716a
lives by sympathies, 796a
mechanics of c., 894b
men of c. true apostles, 716a
moment of clarity, 977b
no better than its woods, 1060b
not c. but personality, 703a
not even German c., 806b
pursue c. in bands, 865b
socialist c. to thrive, 1028a
soul takes nothing but education and c., 93b
study of perfection, 716a
too much c. sick animal, 936b
touring c. like museum, 1057a
Cultures rotten when they part, 1071b
Cum grano salis, 133a
Cumbered with much serving, 46b
Cumbers, vale which dew c., 784b
Cummin, tithe of anise and c., 43b
Cumnor, walls of C. Hall, 464a
Cumulative, scientific activity c., 981b
Cunning alphabet, 698a
duplicate in mind, 697a
Esau was a c. hunter, 7a
history has c. passages, 1001b
Hocus old c. attorney, 414b
in war boastful c., 564a
livery of hell, 271a
men pass for wise, 209a
more c. to be strange, 224a
nature's sweet c. hand, 251b
old Fury, 743b
punishment sharpens c., 805b
right hand forget her c., 22b
seldom gain ends, 1099a
sin cover itself, 246b
strong dose of c., 1016a
truth which c. times put on, 233b
what plighted c. hides, 277a
Cunningly, little world made c., 307b
Cunning'st pattern, 276a
Cup, between c. and lip, 311b
come fill the c., 629a
come fill up my c., 522a
dash down yon c., 561a
drained c. of Lethe, 120b
drowned glory in c., 630b
Etruscan c., 1075b
fear at heart as at c., 525a
giveth his color in the c., 26a
he took the c., 44b
leave a kiss but in the c., 303a
let this c. pass, 44b
life's enchanted c., 555b
man in whose hand the c. is found, 7b
my c. runneth over, 18a
o' kindness yet, 495a
of hot wine, 289b
of Samian wine, 561a
of trembling, 33a
one c. to dead already, 720a
sun in golden c., 884b
take c. drink it up, 1094a
that clears today, 630a
Cupboard, glacier knocks in c., 1059b
was bare, 1096a
went to the c., 1096a
Cupid and my Campaspe, 203a
bolt of C. fell, 229b
has his camps, 128a
it has long stood void, 321b
paid, 203a
senior-junior Dan C., 221b
silent note C. strikes, 330a
winged and doth range, 1086a
winged C. painted blind, 228b
young Adam C., 223b
Cupiditas, radix malorum est c., 55b
Cupido upon his shuldres wynges, 167b
Cupid's arms, 1089b
concludes with C. curse, 204b
Cups, flowing c. pass swiftly, 358b
injury to willow to make c., 100a
that cheer, 458a
when they are in their c., 36a
white plates and c., 993b
Cur, ears of the old c., 352b
ergo haec ipse non facis, 145b
Curable, presume disease c., 564b
Curate, things youngest c. cannot explain, 953b

Curate thinks you have no soul, 953b
Curates long dust, 993b
shower of c., 679b
will come and go, 993b
Curative, economics c. pathology, 1034a
Curb, care's check and c., 362a
use snaffle and c. all right, 1049b
your magnanimity, 586a
Curd, white c. of ass's milk, 411a
Curdled by frost from snow, 290a
Curds and whey, 1096b
quivering c., 747a
Cure, absence c. of love, 195a
disease kill patient, 209a
freedom c. of anarchy, 453a
laws or kings cause or c., 428a
no c. for birth and death, 867b
not worth the pain, 125b
on exercise depend, 372a
past c. I am, 294b
past hope past c. past help, 225b
seem to offer c., 1020b
tale would c. deafness, 296a
thrust of c., 1082a
Cured I am frizzled stale, 1076a
I treated him God c. him, 187b
more than Galen c., 324b
of every folly but vanity, 436a
some hurts you c., 604b
Cures, endure neither evils nor c., 125a
me of my pain, 1089b
to fear worst c. worse, 268b
Curfew bell must ring tonight, 825b
far-off c. sound, 335b
must not ring tonight, 825a
tolls knell, 439b
Curiosity, culture origin not in c., 716a
damnable detestable c., 628b
do well in closet by way of c., 415b
intellectual c., 941b
love c. freckles doubt, 1029a
must be kept alive, 981b
my c. my wonder, 869a
natural c. of young, 802a
newspapers excite c., 535b
offers to our c., 1006a
order awakened c., 605a
permanent and certain, 427b
Curious, amazed and c., 496a
busy c. thirsty fly, 418b
crime, 667a
in unnecessary matters, 37a
incident of dog, 850a
objects and knowledge c., 702a
quaint and c. war is, 783b
seen a c. child, 516b
volume of forgotten lore, 642b
Curiouser and curiouser, 743a
Curl, had a little c., 625a
make your hair c., 768b
New Hampshire mountains c., 927a
not c. less gracefully, 724b
Curled Assyrian Bull, 652a
hair so charmingly c., 691a
last holy drop, 953b
rainbow c. around shoulder, 906b
up on the floor, 770a
wealthy c. darlings, 272b
wonderful waters c., 719a
Curlicues of marijuana, 1076a
Curls, frocks and c., 737a
Hyperion's c., 264a
natural c., 134a
Curlylocks wilt be mine, 1095a
Curr, let me c. to quercine shades, 110b
Current, genial c. of soul, 440b
icy c. compulsive course, 275a
noiseless c. strong, 716a
swollen c. masses of ice, 659a-b
take c. when it serves, 256a
time a river of strong c., 142a
Currents, fresh c. of life, 656a-b
turn awry, 262a
Curriculum was rum, 868b
Curried, short horse soon c., 183b
Currite, lente c. noctis equi, 213b
Curs, mouths sentence as c. bone, 456a
of low degree, 448b
Curse, began to c., 44b
bless them that c. you, 40b
Christianity one great c., 806a
creations of mind blessing not c., 950a
God and die, 14a
has come upon me, 646a
his better angel, 276a
I know how to c., 296a
O c. of marriage, 274b
of hell frae me, 1087b
on his virtues, 393b
primal eldest c., 263b
selfishness greatest c., 632a
the darkness, 981b
with book bell and candle, 175b
youthful harlot's c., 489b
Cursed above all cattle, 6a
be he that moves my bones, 299b
be man trusteth in man, 34a
be my tribe, 232a
be the verse, 411a
Beauty in lap and c. her, 830a
Boston c. with cranks, 831a
bread, 900a
by man c. alway, 619b
counted and c. luck, 854a
Fate has c. you, 84a
floundered enjoyed, 800a
hard reading, 482a
me with his eye, 525a
name to all ages c., 368a
O c. spite, 260a
past, 1010a
plagues with which mankind c., 385b
sat Beauty and I c. her, 830a
thoughts, 283a
Curses all Eve's daughters, 267a
deeper than strong man, 617b
like young chickens, 532b
not loud but deep, 286a
of the firmament, 373a
rigged with c. dark, 338b
Cursing, blessing and c., 10b
Cursores vitae lampada tradunt, 113b
Curtain, Anarch lets c. fall, 414a
close his eyes and draw c., 215a
iron c., 924b
never c. between you and me, 928a
never outward swings, 625a
Priam's c., 241a
purple c., 643a
when she drew c. by, 1088a
Curtained, dreams abuse c. sleep, 283a
Curtain's fall, 1018a
Curtains, for whom your c. drawn, 319b
fringed c. of thine eye, 296b
hell take c., 979a
let fall the c., 458a
of Solomon, 29a
spread canopy or c. spun, 381a
through c. call on us, 305a
Curtius Rufus seems descended from himself, 96a
Curtsied when you have, 296a
Curtsy, customs c. to great kings, 245b
leaves c. and quadrille, 1078b
while you're thinking, 745a
Cushion, sit on a c., 1095b
Cussedness, trust in his c., 778b
Custodians, new c. have fervor, 861b
Custom, age cannot wither nor c. stale, 287b
almost second nature, 221a
conform to tyrant c., 193b
follow c. of church where you are, 144b
Fortune more kind than her c., 234b
gods' c. to bring low greatness, 87a
guide of human life, 434b
in all line of order, 267b
lord of mankind, 593b
made property of easiness, 265b
make it their perch, 270b
maturity of c., 901a
more honored in breach, 259a
nature her c. holds, 265b
of Branksome Hall, 518a
old c. made life sweet, 247b
one good c. corrupt, 654a
public use and c., 188b
reconciles to everything, 452a
sitting at receipt of c., 41b
stern c. spreads afar, 497a
to whom c. due, 51b
when c. presses, 947b
Customary fate of new truths, 725b
suits of solemn black, 257b
Customer, tough c., 670a
Customers, empire for raising c., 445a
sign brings c., 359b
Customs curtsy to great kings, 245b
evil c. in China, 357a
language manners laws c., 511a
politics and tongue, 721b
Cut, all one c. away in reader's consciousness, 940a
and come again, 483a
anyone introduced to, 746b
diamond c. diamond, 317b
features of clerical c., 1004a
hawsers haul out, 702b
him out in little stars, 225a
if thy hand offend thee c. it off, 40a
in the evening it is c. down, 20a
is branch that might have grown, 213b
it is soon c. off and we fly away, 20b
it without any knife, 1094a
kite c. from string, 985b
knives that serve or c., 694b

Cut, laurels all c., 719a
like a flower and is c. down, 15a
moment I c. his throat, 1081a
my coat after my cloth, 183a
no more grass to c. away, 989b
off in blosoms of sin, 259b
off tails, 1092b
short c. to everything, 429a
stems struggling, 1064b
stripes away, 873a
unkindest c. of all, 255b
ways of men c. off, 344b
where were the righteous c. off, 14b
with beard of formal c., 249a
Cuts off what we possessed, 367b
psychology c. both ways, 708b
Cutthroat dog, 232a
Cutting all pictures out, 901b
bread and butter, 660b
corner of nonsense, 530a
each other's hair, 1025b
through the forest, 953b
Cutty sark o' Paisley harn, 496a
weel done C. Sark, 496a
Cybele, sea C. fresh from ocean, 557a
Cybernetics from Greek steersman, 1033b
Cycle of Cathay, 647b
of the ages renewed, 116b
Cycles of heaven, 1004b
Cygnet to this pale swan, 237a
Cylinder, nature in terms of c., 780a
Cymbal, tinkling c., 52b
Cymbals, played before the Lord on c., 121b
Cynara, faithful to thee C., 890a
falls thy shadow C., 890a
fell thy shadow C., 889b
Cynic bark, 602b
from study of mankind, 791b
knows price of everything, 839b
sees things as they are, 791b
Cynicism deadly sin, 893b
intellectual dandyism, 730b
Cynic's, hurl c. ban, 846a
Cynosure of neighboring eyes, 335a
Cynthia of this minute, 406b
regent of night, 464a
Cypress, alley of c., 643b
and myrtle, 558a
correct in c. wood, 1029a
in palace walk, 649a
sad c., 252a
shady c. tree, 739b
Cyprian, forsake her C. groves, 371a
Cyrus, Palace of C., 1102b
Czar, I am a c. a slave, 470a
last Russian C., 1076a
long live c., 593b
troops led by the C., 1100b
Czechs Greeks or Norwegians, 1015b

D

D, never use big big D, 766a
Da da da iti, 62a
mi basia mille, 114b
Dab at an index, 447a
at electricity and crime, 919a
Dad, called brother's father d., 236a
Daddy, are you lost d., 985b
Daddy's gone a-hunting, 1094b
Daemon, when your d. in charge, 877b
Daffodil doth of the dew, 736b
sky, 652b
surfeit when d., 736b
Daffodils, fair d. we weep to see, 320b
host of golden d., 514b
raining d., 869a
that come before swallow, 295b
Dagger, air-drawn d., 285a
into back of neighbor, 972b
is this a d. which I see, 283a
of the mind, 283a
wear not my d. in my mouth, 291a
Daggers, daily d. of steel, 942b
give me the d., 283b
speak d. to her, 263b
Dago, made by a D., 864a
Daily beauty in his life, 276a
before us lies in d. life, 347a
bread, 945a
die d., 330a
duly and d. serving him, 444b
give me thus my d. bread, 945b
give us our d. bread, 40b
revolutionized d. life, 995b
wealth small aid for d. gladness, 85a
with souls that cringe, 692a
Dainties bred of a book, 221b
such d. to them, 451a
Daintiest last to make end sweet, 226a
Dainty dish, 1094b
Dairymaid, queen asked d., 969b
Daisies and clover, 704a
lie upon the d., 766b
meadows trim with d. pied, 334b
pied and violets blue, 222b
she can hear d. grow, 838b
such as men callen d., 165b
Daisy, blessings-of-civilization trust a d., 763b
by shadow it casts, 517b
every d. in dell, 832a
give me answer do, 885b
there's a d., 265a
Dakotas under her hull, 1022b
Dale, haunted spring and d., 334a
hawthorn in the d., 334b
over hill over d., 229a, 952a
Dalliance, not give d. rein, 297a
primrose path of d., 258b
silken d., 243b
Dallies with innocence of love, 252a
Dam, all my chickens and their d., 285b
Damaged, archangel a little d., 534b
Damask, feed on her d. cheek, 252b
springtime d. grace, 1086b
Dam'd by earthquake, 760a
Dame, dance in old d. yet, 946a
has lost shoe, 1092a
la belle d. sans merci, 581a
life in old d. yet, 946a
one for my d., 1093a
our sulky sullen d., 495b
smiled at the d., 488a
Dames, ah gentle d., 495b
struts his d. before, 334b
that squire of d., 200a
Damn authors they never read, 456a
cost, 1057b
devil d. thee black, 286a
doesn't give a d., 1103b
don't care twopenny d., 506a
don't give a d., 772b
for land of freedom not give a d., 772b
no general proposition worth d., 788b
such, 469b
torpedoes, 597b
with faint praise, 411a
Damnable deceitful woman, 383b
detestable curiosity, 628b
iteration, 238a
Damnably, marriage d. serious business, 1027a
Damnation, deal d. round land, 412b
deep d. of his taking off, 282b
distilled d., 501a
marriage bed to this d., 308b
two fingers' breadth of d., 69a
Damned, another d. thick book, 470a
at certain revolutions all the d., 344a
be d. dear boys, 874a
be him that first cries Hold, 287a
better d. than not mentioned, 468b
born by dying and being d., 180a
cohort of the d., 873b
conjecturally d., 783a
could have had d. good time, 1044a
darkness of d., 635b
dear d. distracting town, 405b
devilish and d. tobacco, 311b
disinheriting countenance, 481b
dissolute d. despairful, 932b
drama whether d. or not, 481a
every man to be slave, 901a
Faustus must be d., 213b
forever d. with Lucifer, 213a
from here to eternity, 873b
his fellows for his own unworth, 791b
I will see thee d. first, 506b
if goats cannot be d., 308a
if I see how helican, 953b
if you do or don't, 539a
in fair wife, 272a
lie dead and d., 662a
many an old host d., 239b
of body and soul, 872b
one d. thing after another, 938a
one hour then d. perpetually, 213b
out d. spot, 286a
perpetually, 213b
public be d., 710a
publish and be d., 506a
salute eloquence, 1042a
smiling d. villain, 260a
those who dare resist, 1090b
to everlasting fame, 410a
to fame, 419a
universal cock, 955b
what d. minutes tells he, 274a
Damning those they have no mind to, 352a
Damozel, blessed d., 731a
Damp, demd d. moist unpleasant body, 669b

Damp, lived in cellar d., 694a
nights are very d., 747a
souls of housemaids, 1001b
tonnage, 1043b
years d. my intended wing, 347b
Damsel lay deploring, 401a
to every man a d. or two, 11a
with dulcimer, 524a
Damyata datta dayadhvamiti, 62a
Dan, Dangerous D. McGrew, 933a
from D. to Beersheba, 116, 438b
senior-junior D. Cupid, 221b
Danaë to the stars, 649a
Danaos, timeo D. et dona ferentis, 118a
Dance, a god has given the d., 63b
and drink and sing, 489a
and Provençal song, 582a
antic hay, 212b
as often as d. it can, 524a
attendance, 299b
attention on old age, 885a
barefoot on wedding day, 219a
dancer from d., 883b
in old dame yet, 946a
join the d., 744b
like wave of sea, 880b
little lady, 1043a
maids d. in a ring, 300b
make hills and forest d., 505a
mehitabel dance, 946a
move easiest who learned to d., 403b
on this ball-floor, 1036a
on with the d., 556a
Pyrrhic d. as yet, 561a
rhythms for rain, 1077b
round in ring and suppose, 929a
rouses him up to d., 66b
sweet to d. to violins, 184a
the antic hay, 212b
there is only the d., 1005a
time to d., 27b
tipsy d. and jollity, 336b
to flutes dance to lutes, 841a
tossing heads in sprightly d., 514b
upon the air, 841a
walk before they d., 412a
when you do d., 295b
while you can, 1059b
with rapture that we alive, 986a-b
with William Blake, 1066b
wyth me in Irlonde, 1083b
Danced along dingy days, 738b
by light of moon, 673a
daughter of Herodias d., 42b
David d. before the Lord, 12b
death-fires d., 525a
his did, 1031b
lighter than cork, 829b
like dinglebodies, 1080b
moon on Monan's rill, 520a
star d., 246a
till doomsday, 391b
to see that banner, 633a
Dancer from the dance, 883b
stealthy d. comes, 878b
Dancers all gone under hill, 1005b
dancing in tune, 652b
Dances as often as dance it can, 524a
he capers he d., 267a
in golden escape, 1050a
in hamlets d. on green, 518b
in sight of heaven, 1079a
Dances, in what ethereal d., 642a
lulled with d. and delight, 229b
oh she d. such a way, 350b
when she d. in the wind, 369b
Dancing and architecture, 851a
dancers d. in tune, 652b
days are done, 223a, 1099b
dining and d. begin, 1052a
dogs and bears, 906a
emptier ever d. in air, 228a
in the checkered shade, 335a
is life itself, 851a
keeping rhythm in d., 1005a
loftiest of arts, 851a
music of d. waves, 998a
on volcano, 575a
past our d. days, 223a
source of arts, 851a
to frenzied drum, 882a
very merry d. drinking, 372a
wonderful training, 1017b
Dandin, asked for it Georges D., 361b
Dandruff, toothpaste and d. ads, 1043b
Dandy, candy is d., 1051b
Yankee Doodle d., 1090a
Dandyism, intellectual d., 730b
Dane, more antique Roman than D., 266b
never rid of D., 876b
Danegeld, once paid him D., 876b
Danger, above noise and d., 363a
and tempest of war, 661a
brave man's choice is d., 85a
bright eyes of d., 824a
clear and present d., 788a-b
days of d., 520a
difficulty and d., 1091b
familiarity with d., 695b
feared no d. knew no sin, 370a
foretold that d. lurks within, 216a
glory and d. alike, 89b
graceful the small before d., 1065b
hackneyed phrases d. signals, 851b
in view of d. give up life, 72a
is in discord, 623a
less d. from stranger, 1051b
morale not destroyed by d., 959a
neither shape of d. dismay, 515a
nettle d., 239a
of faction, 480a-b
of violent death, 318a
on the deep, 588a
or treasure, 1078a
pleased with d., 368a
when fatherland in d., 496b
where is man out of d., 725a
Dangerous brow by night, 524
Dan McGrew, 933a
delays d. in war, 202b, 214a
delays have d. ends, 214a
demur you're d., 735b
edge of things, 665a
forties the d. ages, 1022a
guiled shore to d. sea, 233b
have in me something d., 266a
idea d. when only one, 893b
ideas d. for good or evil, 977a
if a little knowledge d., 725a
into d. world I leaped, 489b
little learning d., 402b
mad bad d. to know, 552b
most d. situation humanity has faced, 1029b
politics as d. as war, 919b
Dangerous, realities less d. than fancies, 913b
say nothing in d. times, 317b
such men are d., 253b
temptation in gay colors, 299b
thirst d. thing, 855a
to be of no church d., 428b
to meet culture alone, 865b
to our peace and safety, 492a
when appear to retreat, 946b
who make no noise are d., 359b
Danger's troubled night, 537b
Dangers, defend us from d. of night, 60b
delays breed d., 202b
greatest d. to liberty, 833a
in what great d. ye spend little span, 113b
no d. fright him, 427a
of the seas, 328b
she loved me for the d., 273a
thorns and d. of world, 237a
what d. thou make us scorn, 495b
with d. compassed round, 346b
Daniel, cast D. into the den of lions, 35a
come to judgment, 234b
had convicted them, 39a
second D., 235a
Dank, addled mosses d., 989a
tarn of Auber, 643b
Danny, hangin' D. Deever, 873a
Dans, no time for fancy d., 1025b
Dante greatest depth of passion, 1008a
language of D. common language, 1008a
more learned from D., 1008a
of dread Inferno, 665b
saner attitude towards life, 1008a
Daphnis, my songs draw D. home, 116b
Dapple, name was D. Gray, 1097b
Dappled things, 803a
turf at ease, 512b
Dapple-dawn-drawn Falcon, 803a
Darbies, ease d. at wrist, 698a
Darby, always same D. my own, 815a
Dare and dare again, 496b
ask just God's assistance, 640b
bear to live or d. to die, 409b
call soul my own, 618b
choose if you d., 331b
deadly terrors clasp, 489a
do duty as understand it, 636b
endure greater than d., 661a
enter you who d., 730b
first ponder then d., 597a
heart would deny and d. not, 286a
I d. do all, 282b
I d. yet may not, 192b
if they d. not forgive, 708a
imitate him if you d., 884a
is highest wisdom, 544a
letting I d. not, 282b
love that and say so too, 305a
mighty things, 847a
more as I grow older, 190b
never d. utter untruth, 110b
never grudge throe, 666a
no no no I d. not, 1084b
none d. call it treason, 210a
O what men d. do, 246b
on what wings d. he aspire, 489a

Dare, others teach how to d., 711b
slaves who d. not be, 691b
soul to d., 520a
there is much to d., 979a
think unthinkable, 1056a
to be ahead of the world, 75a
to be true, 322b
to be wise, 123a
to eat a peach, 1001a
to love country and be poor, 413a
unpastured dragon, 571b
what hand d. seize fire, 489a
what man d. I d., 285a
wonder Do I d., 1000b
Dared be radical young, 928b
determined d. and done, 444b
none d. thou hast, 199b
to be obscene, 850b
Daren't go a-hunting, 729a
Dares, come before swallow d., 295b
life d. send challenge, 354a
to call Himself a man, 1031a
whisper who d., 969b
who d. do more is none, 282b
Darest thou now O soul, 702b
thou then, 519b
Darien, peak in D., 579b
Daring, brave man braver less d., 695b
dare and go on d., 496b
in war d. boastful, 564a
pilot in extremity, 368a
well-doing and d., 430b
young man on trapeze, 780a
Dark, abyss of new D. Age, 921a
abysmal d. of center, 586b
after that the d., 655a
all night in d. and wet, 823a
amid blaze of noon, 349a
and bloody ground, 704b
and his d. secret love, 489a
and lonely hiding place, 526a
as Erebus, 235b
as good in the d., 320a
as sages say, 679b
as world of man, 998b
at one stride comes the d., 525a
backward and abysm of time, 296a
best of d. and bright, 558b
between d. and daylight, 623b
blanket of the d., 282a
blond or d. sir, 1034b
blue ocean roll, 557b
brown is river, 823a
Care sits enthroned, 121b
Chromis did not save himself from d. death, 62b
cold and empty desolation, 1006a
come to d. and lament, 928b
cooling star, 925b
dark dark amid blaze, 349a
dark dark spaces, 1005b
days d. and dreary, 621b
dove with flickering tongue, 1006b
dull d. soundless day, 642a
ever-during d., 344b
every hour of light d., 702b
everyone moon with d. side, 736a
fate sits on d. battlements, 501a
fear death as children fear d., 208a
fell of d. not day, 804a
Dark, go home in d., 864b
great leap in the d., 318a
hawks hear us, 968b
horse, 611b
hour or twain, 284a
hunt it in the d., 457a
in d. time eye begins to see, 1066a
in the d. and silent grave, 199b
inscrutable workmanship, 510a
iron New England d., 1039b
irrecoverably d., 349a
let d. come upon you, 1005b
lie awake in d. weep for sins, 700b
long d. autumn evenings, 663b
Maid and her Lord, 83b
mutinous Shannon waves, 968a
never refuse drink after d., 961a
night is d., 597b, 1103b
night of d. intent, 928a
night of the soul, 1036b
not d. days great days, 923a
o'er d. her mantle threw, 345b
on a d. hill, 982a
on d. theme trace verses of light, 113a
pillared d., 928b
raging in the d., 884a
road whence no one returns, 114b
Satanic mills, 490b
some days d. and dreary, 621b
soul's d. cottage, 333a
sun to me is d., 349a
they all go into d., 1005b
things in d. besides Santa Claus, 931a
to d. tower came, 278b
'twill soon be d., 602b
unconscious not only d. but light, 936a
unfathomed caves, 440b
violets are d. too, 116 b
wall between us and d., 1033b
wandering in d. labyrinth, 211b
ways that are d., 769b
we are for the d., 289a
what in me is d. illumine, 341b
what is Amyntas is d., 116b
whistles in d., 833b
who art d. as night, 294b
with excessive bright, 344b
with torment and tears, 685b
wood where straight way lost, 159a
woods lovely d. deep, 927b
world and wide, 341a
Dark-blue, night d. hunter, 893b
Darkened, blue d. on blueness, 986a
hurtles in d. air, 442a
ocean-booms, 955b
sun or light be not d., 28b
windows be d., 28b
Darkeneth, who d. counsel by words, 16a
Darker and darker stairs, 986a
as d. grows the night, 447b
grows the valley, 730b
larger bill for d. ill, 686a
the tinge that saddens, 614a
Darkest altar of heartbreak, 1068a
before day dawneth, 333b
day will have passed, 459a
sun breaks through d. clouds, 219b
Dark-heaving boundless, 557b
Darkies a-weeping, 727b
Darkies how heart grows weary, 727b
Darkling I listen, 582b
plain, 715a
roll d. down torrent, 427a
stand varying shore, 288b
Darkly deeply beautifully blue, 532a, 561a
it knows obstacles, 1079a
see through glass d., 52b
wise and rudely great, 408b
Darkness, absence d. death, 306a
affronts with his own d., 1069b
again and silence, 624a
and light alike to thee, 23a
and shadow of death, 15a, 21b, 46a
as children fear in d., 113b
awful d. silence reign, 674a
blackness of d., 57a
broods, 4a
cast into outer d., 41b
comprehended it not, 47b
crown of our life is d., 773b
curse the d., 981b
dawn on our d., 549a
deep but dazzling d., 362b
deep in d. a slim hand, 981a
deep things out of d., 15a
deepens, 567a
distant voice in d., 624a
downward to d. on wings, 955a
dying of cold not d., 869b
embalmed d., 582b
encounter d. as a bride, 271a
falls from wings, 621b
fell upon Christian, 366a
gives light in d., 214b
good kind d., 791b
horror of outer d., 748b
how great that d., 41a
how in your d. know, 906b
if light in thee be d., 40b-41a
in d. and with dangers, 346b
in d. the people march, 949a
in him is no d., 57a
in what d. of life spend little span, 113b
instruments of d., 281a
into d. peering, 643a
into d. they go, 1024a
into eternal d. fire and ice, 159b
jaws of d. do devour it, 228b
land of d. and shadow, 15a
lead me from d. to light, 62a
leaves world to d., 440a
lest d. come, 49a
light excelleth d., 27b
light shineth in d., 47b
lighten our d., 60b
like death, 3b
love in spite of d., 305b
mainly in d., 1083b
man in unsearchable d., 801b
no d. into light without emotion, 936b
no light but d. visible, 341b
not walk in d., 48b
of God, 1005b
of her eyes, 906a
of the damned, 635b
of the land, 651a
outer d., 41b, 748b
pain d. and cold, 666b
peace and d., 854b
people that walked in d., 31a
people who sit in d., 763b

Darkness, pestilence that walketh in d., 20b
prince of d. a gentleman, 278b
raven down of d., 337a
rulers of the d., 54a
scatters rear of d. thin, 334b
shaft of light in d., 1074b
shares the d., 1023b
sit in d. here, 343b
such as sit in d., 21b
them that sit in d., 46a
thou drivest away d., 4a
thou makest d., 21b
through a brief d., 624a
through d. up to God, 650b
to d. and to me, 440b
universal d. buries all, 414a
upon face of the deep, 5a
we are not of d., 55a
where d. let me sow light, 157b
which may be felt, 8a
wind torrent of d., 961b
works of d., 51b
worms and shrouds, 580a
year of now done d., 803b
Dark-shining Pacific, 994b
Darky's heart longed to go, 828b
Darling buds of May, 291b
Charlie is my d., 502a
daughter, 1103a
I am growing old, 815a
my d. dear, 1099b
my d. from the lions, 18b
Nature's d., 441b
of men and gods, 112b
of my heart, 400b
of our crew, 475b
old man's d., 185b
sin, 526b
Darlings, wealthy curled d., 272b
Dart, every look a d., 1089b
feather on fatal d., 555a
of chance, 752 b
poisonous d. not pugnacity, 980b
time throw a d. at thee, 319b
Darwin Abraham of scientific men, 705b
Darwinian man, 768a
Darwin's theory conjectural, 620a
Dash down yon cup, 561a
most a d. between two, 730a
thy foot against a stone, 20b
Dashed, breaking waves d. high, 573b
in pieces the enemy, 8b
the brains out, 282b
through thick and thin, 369a
with pain, 729b
Dastard in war, 519b
Dastardly pitiful Public, 539b
Dat veniam corvis vexat censura columbas, 139a
Data, distorted incomplete d., 1020a
submit d. to analysis, 479a
Date, in South d. from war, 760b
out of d., 988a
will live in infamy, 973b
Dates of wars deaths of kings, 765a
Daubed with slime and pitch, 8a
Daughter all her life, 727a
am I in mother's house, 875a
any man's fair d., 953b
as mother so her d., 34b
at point of death, 45b
beggar's d. of Bethnal Green, 1087b
Daughter, Bess the landlord's d., 961b
fairer d. of fair mother, 121a
farmer's d. soft brown hair, 740b
harping on my d., 260b
have you a d., 260b
I have a d., 235a
images return O my d., 1004a
king of Spain's d., 1095b
light God's eldest d., 333b
little d. whispered, 679b
marry boss's d., 1009b
marry d. when you can, 324a
Mrs. Porter and d., 1002b
my d. O my ducats, 233a
of a hundred earls, 645a
of debate, 189a
of earth and water, 570b
of Elysium, 497a
of Herodias danced, 42b
of Jove, 439b
of Moon Nokomis, 623a
of the gods, 645b
one fair d., 261a
sole d. of his voice, 347b
stern d. of voice of God, 514b
still harping on my d., 260b
taken his little d., 621a
undaunted d. of desires, 354b
whipped her little d., 1095b
yes my darling d., 1103a
your d. and the Moor, 272b
Daughter's a daughter all her life, 277a
preaching down d. heart, 647a
Daughters, curses all Eve's d., 267a
degenerate sons and d., 898a
earth's heedless sons and d., 1036a
fairest of her d. Eve, 345a
have done virtuously, 27a
horseleach hath two d., 26b
if you have no d., 1095a
my d. I suppose, 1058a
none of Beauty's d., 559a
O d. of Jerusalem, 29a, 29b
of music brought low, 29a
of my father's house, 252b
of time, 603b
prayers are d. of Zeus, 63b
sage d. of Muses, 79b
tigers not d., 279a
who Shem and Shaun d. of, 968b
words are d. of earth, 427b
Daughter-sons, all Livia's d., 968b
Daunt, death could not d., 1087b
Dauntless, brows of d. courage, 342b
Hampden with d. breast, 440b
in war, 519a
slughorn to my lips, 278b
Dauphin, daylight's d., 803a
David, and D. his ten thousands, 12a
danced before the Lord, 12b
died full of days, 14a
in the city of D., 46a
in the midst, 444a
Josias, 1089a
King D. and King Solomon, 859b
my sling the sling of D., 828b
no more behind your scenes D., 429b
played before the Lord, 12b
David prevailed over the Philistine, 12a
the son of Jesse, 12b
David's, once in royal D. city, 684b
upon St. D. Day, 1097a
word with Sibyl's blending, 157b
Davil, ole d. sea, 1009a
Davos, I am D. not Oedipus, 108a
Daw, Margery D., 1094a
no wiser than a d., 214a
Dawn, before d. of day, 446b
bodiless as false d., 1078b
comes up like thunder, 873b
creation's d. beheld, 557b
embraced summer d., 830b
gray d. breaking, 594b, 946b
heard bird at d., 974b
in Helen's arms, 884a
in that d. to be alive, 510a
into silver d., 1030a
live gray d., 1081b
Morning Star herald of d., 110a
of knowledge false dawn, 1039a
of morning after, 886b
on other side of Atlantic, 442a
on our darkness, 549a
past is twilight of d., 888a
rosy-fingered d., 62b
said to d. Be sudden, 856b
speeds a man, 68a
things the bright d. scattered, 69b
will dispel night, 565b
with silver-sandaled feet, 838b
Dawned from Bullen's eyes, 439b
Dawnest, thou d., 4a
thou d. beautifully, 3b
Dawneth, darkest before day d. 333b
Dawning, bird of d., 257a
here hath been d., 578a
not as d. of day, 308b
Dawn's early light, 540b
Daws, for d. to peck at, 272a
Day, a little work and good d., 751b
a summer's d. and with the setting sun, 343a
after d. is over, 1025b
afterwards d., 734a
all d. no road hoofs, 860a
all days as marriage d., 322a
all on summer's d., 1094b
all things all d. long, 653a
and night shall not cease, 6b
and way we met, 775a
another blue d., 578a
apple a d., 1102a
April d., 928a
as it fell upon a d., 309a
as morning shows the d., 348b
a-tiptoe when d. named, 245a
aye fair in land o' leal, 502b
barrier between d. and d., 515b
battle d. past, 727a
be day never so long, 185b
be she fairer than the d., 318b
behold the d. cometh, 36a
beneath blue of d., 852b
better d. better deed, 313b
better live one d. of energy, 80a
boils at last, 661b
bounded by D. of Judgment, 655a
breaks not it is heart, 1086b
brief December d., 626b
bright d. is done, 289a
bright d. not for aye, 685b

Day, broadcast doings of d., 699b
brought back my night, 341b
burden and heat of d., 43b
by d. in a pillar of cloud, 8b
called feast of Crispian, 245a
cares that infest d., 622a
chest of drawers by d., 450a
children of the d., 55a
Christmas D. in workhouse, 813a
close eye of d., 339b
come another d., 1092b
compare thee to summer's d., 291b
cool of the d., 5b
count that d. lost, 1090a
creatures of a d., 79b
dance barefoot on wedding d., 219a
darkest before d. dawneth, 333b
darkest d., 459a
death will have his d., 227a
dependency of d. and night, 955a
dies at the opening d., 397a
dim light of immortal d., 569a
dines on following d., 746b
do business of d. in d., 506a
dog hath a d., 184b
dog will have his d., 266a
doomsday eighth d., 1056b
dreadful d., 519a
drink oblivion of d., 730a
dying d. sir, 1090b
each d. like a year, 841a
each d. two things disliked, 932a
eighth d. of week, 1056b
elephant ate all d., 821a
end of perfect d., 862b
endures moment or d., 883b
entertains the harmless d., 300b
ere I had seen that d., 258a
evening and morning were first d., 5a
every d. got up and gone to bed, 932a
every d. hidden growth, 689b
every d. in every way, 844b
every d. passed as if our last, 126b
every dog his d., 691a
everyone has his d., 925a
exact d. labor light denied, 341a
faint in the d. of adversity, 26a
fair d. adieu, 236a
famous d. and year, 623b
faster and more fast, 661b
fate put heads together, 928a
feet of d. and of night, 772b
fell of dark not d., 804a
first last everlasting d., 305b
first spring d., 828a
fogs prevail upon the d., 369a
follow as night the d., 259a
forever and a d., 2050a
frabjous d., 745a
friends I have lost a d., 135b
from our immortal d., 487a
from this d. forward, 61b
gaudy blabbing remorseful d., 215a
gilded car of d., 336b
given thee till break of d., 488b
go to bed by d., 823a
great and dreadful d. of the Lord, 36a
guest that tarrieth but a d., 37a

Day, gwine to run all d., 727b
happiest d. happiest hour, 641a
hath brightest d. a cloud, 214b
he that outlives this d., 245a
health and a d., 605a
home being washing d., 375b
hope to make d. go through, 859b
how it is with April d., 928a
I had rued, 927b
I hate the d., 201a
I have lived my d., 122a
idle singer of empty d., 753a
if she be a d., 390b
in d. of adversity consider, 28a
in d. of prosperity be joyful, 28a
in its hotness, 711b
in the d. in the night, 702a
in the d. of vengeance, 23b
in the posteriors of this d., 222b
in thy courts, 20a
in which ye came out, 8b
infinite d. excludes the night, 397a
is a poem, 995a
is at hand, 51b
is done and darkness, 621b
is for honest men, 8a
is gone sweets done, 581a
is past and gone, 745a
it is his d., 175a
it was Christmas D., 210b
I've lost a d., 399a
jocund d. stands tiptoe, 225a
joint-laborer with d., 256b
journey take whole long d., 739b
July's d. short as December, 295a
just for one d., 906a
kings upon coronation d., 370a
knell of parting d., 439b
known a better d., 518a
left alone with our d., 1059b
lengthens not a d., 302a
let every man consider last d., 81b
let the d. perish, 14b
let them have their d., 881b
life but a d., 579b
light of common d., 513b
light of fuller d., 691a
light through the word named d., 152a
like d. without sunshine, 484b
little girl by d., 942a
long weary d. have end, 201b
looked into eye of d., 883b
love o' life's young d., 589a
love resembleth April d., 220b
maddest merriest d., 645a
made black by storms, 534a
made for you night and d., 149a
meditate d. and night, 16b
merry as d. is long, 245b
merry heart goes all d., 295b
mildewed d. in August, 1075a
mony a cantie d. John, 494b
most wasted d. of all, 469a
motion of rising d., 1066b
mounting at break of d., 515b
night mother of d., 625b
night of time surpasseth d., 331a
night thousand eyes d. one, 826a

Day, not a d. without a line, 102a
not as dawning of d., 308b
not look same by d., 618a
not to me returns d., 344b
not up soon as I, 237a
now d. over, 750b
now's the d., 496a
of adversity, 28a
of affliction, 38a
of death better than birth, 28a
of deliverance, 463b
of empires come, 765b
of glory has come, 499a
of my destiny's over, 559a
of one's birth, 28a
of prosperity, 38a
of small things, 36a
of spirits, 362b
of the Lord, 54b
of vengeance, 23b
of wrath, 157b, 519a
on seventh d. God ended his work, 5a
one buries her, 70a
one marries her, 70a
pack clouds away and welcome d., 301b
past and yet I saw no sun, 205a
perfect d., 862b
perpetual morning, 683a
petty pace from d. to d., 286b
precincts of cheerful d., 441a
proper man as see in summer's d., 229a
rain foretells pleasant d., 679b
rain it raineth every d., 253a, 278a
rape of every blessed d., 1079a
rare as d. in June, 692a
red-letter d., 196a
remember the sabbath d., 9a
returns too soon, 559b
Rome not built in one d., 184a
runs through roughest d., 281b
Saint Patrick's d., 1090b
seize the d., 121a
set down as gain each d., 121a
seventh d. thou shalt not work, 9a
shall declare it, 52a
shall stand at the latter d., 15b
she set out one d., 917b
shineth unto perfect d., 23b
Sir Critic good d., 679b
sister the whole d. long, 675b
sleep neither night nor d., 281a
so cool so calm, 323a
so foul and fair a d., 281a
soundless d. in autumn, 642a
specter night and d., 489b
stocking all the d., 447a
sufficient unto d. is evil, 41a
sun gone down while it was d. 34a
sun shall not smite thee by d., 22a
sunbeam in winter's d., 419a
superfluous to demand time of d., 237b
support us all d. long, 598a
tender eye of pitiful d., 284b
tenderly haughty d., 603b
that d. read no more, 551a
that is dead, 648a
think every d. your last, 123a
third d. comes a frost, 298b
third d. he rose again, 60a

Day, third d. he will raise us up, 35b
this d. for a memorial, 8b
this d. we must part, 594b
this January d., 738b
those eyes the break of d., 271b
those who dream by d., 642a
thou d. I hour, 767a
thought it Judgment D., 784a
time makes possible D. of Judgment, 980b
tire the d. in toil, 321b
'tis true 'tis d., 305 b
today isn't any other d., 467a
tomorrow a new d., 196b
tomorrow as today, 295a
took d. to search for God, 860a
trysting d., 596a
turn and fight another d., 103a
turn by night or d., 513a
'twas on market d., 589a
two nights to every d., 323a
until the d. break, 29b
unto day uttereth speech, 17b
up by break of d., 323a
veil draw soft across d., 714a
vulgarize d. of judgment, 610b
weakening eye of d., 783b
wear d. out before comes, 816b
wedding d. fixed, 424b
well-spent d. happy sleep, 174b
what a d. may bring, 26a
when heaven was falling, 854a
which the Lord hath made, 22a
while it is d., 48b
with superfluous burden loads d., 340b
without all hope of d., 349a
withstand in the evil d., 54a
would God d. were dead, 774b
would God d. were here, 774b
wrestled until breaking of d., 7b
year and a d., 673a
yield d. to night, 214a
Dayadhvam, 1003a
Daybreak, it is d. everywhere, 625a
very plainly before d., 701b
Daylight, between dark and d., 623b
found common d. sweet, 813a
in death d. finish, 667b
in the mind, 394b-395a
never drink by d., 961a
night but d. sick, 235b
see a church by d., 245b
we burn d., 223a
when d. comes comes light, 688b
you love the d., 84a
Daylight's dauphin, 803a
rapids near d. past, 541b
Dayrolles, give D. a chair, 416b
Day's, all in d. work, 1090a
at the morn, 661b
death of each d. life, 283b
disasters, 449b
end of this d. business, 256b
every d. news, 271b
garish eye, 336a
good d. work, 423b
journey take whole day, 739b
long d. journey, 1009a
long d. task is done, 288b
march nearer home, 518a
wages for day's work, 577b
year's midnight and the d., 306a
Days, a few prosaic d., 734b
about which I never worry, 801b
age not numbered by d., 193b
all d. as marriage day, 322a
all my d. are trances, 642a
alluvial march of d., 1043b
among dead are past, 532b
Ancient of d., 35a, 743a
and nights to Addison, 428b
are consumed like smoke, 21a
are swifter than shuttle, 14b
as thy d. so thy strength, 10b
at best dull and hoary, 362b
beauty and length of d., 773a
begin with trouble, 1089a
broader lands better d., 921b
checkerboard of nights d., 630b
dancing d. are done, 1099b
dark and dreary, 621b
David died full of d., 14a
dead-letter d., 534b
depends on seasons and d., 942b
dingy d., 738b
dividing lover and lover, 773a
evil d. come not, 28b
expect halcyon d., 214a
fallen on evil d., 346b
fasted forty d. and nights, 39b
fled Him down d., 856b
flight of future d., 343b
flowers withered while I spent my d., 152b
forty d. and forty nights, 6b
glamour of childish d., 985b
golden d. of golden deeds, 344b
greatest d. country lived, 923a
halcyon d., 91b, 214a
happy those early d., 362b
have been wondrous free, 398a
heart followed all my d., 945b
heavenly d. that cannot die, 510b
his d. are as grass, 21a
humanity only three d. old, 942b
hypocritic d., 603b
in length of d. understanding, 15a
in my born d., 194a
in my school d., 231b
in the d. of my youth, 531b
in yellow leaf, 563a
joyfulness prolongeth his d., 38b
King Charles's golden d., 1090a
leave them in midst of his d., 34b
length of d. in her right hand, 23a
light of other d., 542b
live all d. of your life, 390b
live laborious d., 338b
long as twenty d. now, 511b
looked on better d., 248b
loved them in other d., 914b
lying d. of my youth, 881a
mad March d., 947a
man born of a woman is of few d., 15a
may come days may go, 778a
measure of my d., 18b
melancholy d. are come, 574b
Moses was there forty d., 9b
multitude of d., 427a
my d. are past, 15a
my d. are vanity, 15a
my d. have crackled, 856b
my d. of endless doubt, 198b
my dancing d. are done, 223a
my salad d., 287b
Days, nine d. old, 1095a
no d. like good old d., 633b
no guest welcome after three d., 105b
nor hours d. months, 305a
not dark d. great d., 923a
number the d. of eternity, 37a
of all d. in week, 401a
of d. lived better part, 824a
of danger, 520a
of Herod the king, 39a
of Methuselah, 6b
of our years, 20b
of our youth are d. of glory, 562b
of wine and roses, 890a
often often in old d., 714a
on the earth are as a shadow, 14a
our d. are scored against us, 135a
past our dancing d., 223a
red-letter d., 534b
remember bygone d., 1052a
remember thy Creator in d. of thy youth, 28b
sacrament of summer d., 734b
sad Rose of all my d., 879b
salad d., 287b
seemed but a few d., 7a
seen better d., 248b, 290b, 562b
series of beautiful d., 479a
shuts up story of our d., 199b
sit here on and off for d., 743b
six d. shalt labor, 9a, 678a
slow drag of d., 83b
smell in three d., 105b
so haunt thy d., 581b
sober studious d., 405b
some d. dark and dreary, 621b
some d. longer than others, 925a
spring full of sweet d., 323a
sterner d. not darker d., 923a
sweet childish d., 511b
teach us to number our d., 20b
ten d. that shook world, 998b
that are gone Maggie, 779a
that are no more, 648b
that make us happy, 947a
that might be better spent, 201a
that thy d. may be long, 9a
that wove your doom, 774b
then if ever perfect d., 692a
thousand d., 1073a
three whole d. together, 350b
Time in hours d. years, 362b
to come are wisest witnesses, 79a
travelers of eternity, 380a
two d. when woman is pleasure, 70a
unalterable d., 603b
untell the d., 301b
virtue extends our d., 135a
ways to lengthen our d., 542a
weary of d. and hours, 775a
when birds come back, 734b
when earth young, 677a
will grow to weeks, 654a
wish my d. to be, 511b
world of happy d., 217a
year whose d. long, 841a
his six d. work a world, 347a
Dayspring from on high, 46a
Daystar arise in your hearts, 57a
in ocean bed, 339a
Dayton, bicycle mechanics from D., 1036a

Dazzle, mine eyes d., 315a
my eyes d., 786b
Dazzled at beholding myself, 896a
by ways of God, 952b
Dazzles at it as at eternity, 362b
Dazzling, all beams full d., 701b
deep but d. darkness, 362b
icy roses, 1014b
taught her d. fence, 337b
De gustibus non disputandum, 150a
te fabula, 120a
Deacon, enough to make d. swear, 693b
Dead, absent or d. friend, 590a
Adonais is d., 571a
after people are d., 907a
Agamemnon d., 883b
all once so beautiful d., 1010b
all the d. lie down, 736a
all the rest are d., 623b
always popular, 890b
and dumb and done, 915a
and gone lady, 265a
and rotten, 421b
and turned to clay, 266a
are but as pictures, 283b
art of poetry, 988a
barbarian weeping above d., 749a
beautiful Evelyn Hope d., 663b
beauty d. chaos comes, 220a
become lumber of world, 382b
being d. with him beauty slain, 220a
besides the wench is d., 212b
better d. when work done, 704a
better to be fool than d., 822b
bivouac of the d., 704b
blessed who has dear one d., 807a
blow bugles over rich d., 994a
Body good dog d., 1078a
body without spirit is d., 56b
books not absolutely d., 340a
brave men living d., 639a
breed maggots in d. dog, 260b
by ships lies a d. man, 64b
Caesar's trencher, 288a
can tell you being d., 1006b
carry out your own d., 941a
cemetery of d. ideas, 869b
certain is birth for the d., 106a
Christ risen from d., 53a
close wall with English d., 243b
communication of d., 1006b
corpse of public credit, 547b
corse in complete steel, 259a
cozy women d., 1057b
crucified d. buried, 60a
cup to the d. already, 720a
day that is d., 648a
days among d. past, 532b
dead and dead indeed, 1092a
deadly when most d., 1022a
deal to be said for being d., 934b
dear d. women, 665a
Death once d., 294b
deathless hour, 731b
descent of last end on d., 968a
desire d. be near us, 650a
dirge for doubly d., 642a
dishonor not trouble once I am d., 84a
dooms imagined for d., 580b
doubled globe of d., 1070a
drunk judge, 1068a
earth that bears thee d., 241a
Dead, earth to living not d., 473a
England finished and d., 932b
envy for d., 762b
envy of the d., 84a
ere I was d., 782a
fairy somewhere falls d., 858a
faith d. which does not doubt, 870a
faith without works is d., 56b
fallen cold and d., 702a
fame sun of d., 590b
fell across picture d., 797b
fell at his feet as d., 57b
for a ducat dead, 264a
for Love is d., 203b
for Lycidas sorrow not d., 339a
forgotten as a d. man out of mind, 18a
full of d. men's bones, 43b
gear of foreign d. men, 1006a
govern living, 589b
great god Pan is d., 137b
greatest service or injury to d. man, 93b
half d. a living death, 349a
half regiment d., 1076b
happier to be d., 603b
hardly more than boys, 962a
harrow house of d., 1059b
he is d., 714a
heads of d. up line, 1040b
healthy wealthy and d., 1033b
heard the d. cry, 1064b
heart fell d., 1030a
heart's d. never buried, 1017a
Hector is d., 269b
help for living hope for d., 749a
her warrior d., 649a
herself ere evensong, 1088b
high converse with mighty d., 419b
honor dies man d., 625b
how shall the d. arise, 330a
I am every d. thing, 306a
ideas and d. beliefs, 729b
if I were d. you'd say, 722a
if Lucy should be d., 510b
immortal d. who live again, 689a
in praise of ladies d., 293b
is at rest, 38b
is he d. then, 803a
is the king d., 217b
just as d. as if wrong, 1105b
King Pandion he is d., 309a
kissed by English d., 1028b
knocking when I'm d., 949a
know not any thing, 28b
lain for century d., 652b
land of d., 1041a, 1060a
laughter out of d. bellies, 988a
law hath not been d., 270b
left it d. and with head, 745a
let d. bury their d., 41b
level of mass, 696b
lie d. and damned, 662a
life is shrunk d. and interred, 306a
light in dust lies d., 572b
like vampire d. many times, 781a
lilacs out of d. land, 1002a
literature is something d., 986b
living dog better than d. lion, 28b
living scarce able to bury d., 319a
Dead, Lord of living and d., 802b
loses past and d. for future, 86a
love never sick old d., 198b
maid not d. but sleepeth, 42a
man cannot bite, 112a
man held on end, 784a
Man's Chest, 822b
may divine as myself d., 702a
men rise up never, 775a
mie love ys d., 482a
mighty d., 419b
mindful of unhonored d., 441a
Mistah Kurtz he d., 844a
more to say when d., 900a
mother patient being d., 721b
mourn the d., 1078b
mouth of one just d., 944b
my enemy is d., 702a
my lady's sparrow is d., 114a
nature seems d., 283a
need charity more than d., 750a
ne'er said till friend d., 809b
no longer mourn when I am d., 292b
noble living and noble d., 510a
not a house where not one d., 8b
not d. but gone before, 130a
not d. who live in hearts, 538a
not God of d., 47b
not interested in living, 1041a
not know we are d., 93a
not make war on d., 186a
not reverence of d. but envy of living, 318a
now he is d. should I fast, 12b
now the old lion is d., 476b
objects essentially d., 529a
old bawd is d., 885a
once d. never return, 630a
one cup to the d. already, 720a
one d. other powerless, 712b
only d. who do not return, 484b
only good Indians d., 742a
our English d., 875a
out of d. cold ashes life, 810a
outrage brave man d., 81a
past bury d., 620b
pattern of d. and living, 1006a
people so d. to liberty, 426a
perfection, 652a
Phlebas a fortnight d., 1002b
plucks d. lions by beard, 236a
poetry of earth never d., 579b
poets d. and gone, 583b
poets in misery d., 512a
posture that we give the d., 482a
praised the d. already d., 27b
professors like literature d., 987a
quick and the d., 60a, 901a
remembered footsteps, 899b
renown and grace is d., 284a
respite to be d., 737b
rest for the d., 750a
rest her soul she's d., 265b
resurrection of the d., 53a
revisit in dreams the dear d., 83b
romantic Ireland's d., 881b
rough notes and d. bodies, 896a
rule over the departed d., 66b
say I'm sick I'm d., 410a
Sea and Sea of Galilee, 945a
Sea fruits tempt eye, 543b
Sea's shore, 556a
seek living among d., 47b

Dead shall be raised, 53a
shall live living die, 370a
sheeted d., 256b
sleeping but never d., 691b
sleeps with enduring d., 572a
smiling the boy fell d., 662a
so death to d., 740b
so dull so d. in look, 241a
so long as refuse to die, 723b
so many not yet d., 1052a
soldiers bore d. bodies by, 238b
something d. in each of us, 841a
soul so d., 518b
Spartan d., 561a
speak ill of the d., 68b
stare and sting forever, 1022a
stars are d., 1059b
steppingstones of d. selves, 649b
still talk of pushing bones, 1082a
tell 'em Queen Anne's d., 499b
the d. ride swiftly, 476a
there are no d., 865a
there he fell down d., 11a
these d. not died in vain, 639a
these honored d., 639a
those who fear life part d., 913a
though d. shall he live, 48b
three keep secret if two d., 421b
thy greatest enemy d., 37b
time is d., 1039a
told me Heraclitus d., 719b
took wages and are d., 854a
topics of sex and the d., 885b
travel to home among d., 571a
tree gives no shelter, 1002a
trophies and d. things, 315a
truth never fell d. 657a
unhonored d., 441a
until he is d. do not call man happy, 69a
vast and middle of night, 258a
warred for Homer being d., 301b
was crucified d. and buried, 60a
was d. and is alive, 47a
what d. had no speech for, 1006b
what was d. was hope, 841a
when I am d., 981b
when I am d. my dearest, 739b
when living might exceed d., 330b
where d. men lost bones, 1002b
which die in the Lord, 58b
which he slew at his death, 11b
who fed the guns, 992b
winds' riot, 775a
with d. desire not die, 518b
word d. when said, 738a
working for d. horse, 197a
would God day were d., 774b
would that I were d., 644b
youth stone d., 992b
Dead Sea fruits, 543b
Dead Sea's shore, 556a
Dead-born, fell d. from the press, 434b
Dead-letter days, 534b
Deadliest enemies within borders, 795b
Deadlock, holy d., 1017a
Deadly, dare d. terrors clasp, 489a
forfeit should release, 334a
imminent d. breach, 272b
more d. than mad dog's tooth, 218b
more d. than male, 877a
Deadly, pay with a d. blow, 79a
poverty most d. of disease 1009a
soap and education d., 759a
when most dead, 1022a
wither and come to d. use, 279a
Dead-sure, duty d. thing, 778b
Deadwood and Lost Mule Flat, 1041b
Deaf and dumb has wooden leg, 890b
ears of the d. shall be unstopped, 32a
justice blind d. and dumb, 890b
law d. inexorable, 462b
like the d. adder, 19b
music good nor bad to d., 374a
trouble d. heaven, 291b
Deafness, tale would cure d., 296a
Deal, candy d. of courtesy, 238b
damnation round land, 412b
falsely with God, 318a
in remnants of remnants, 392a
infinite d. of nothing, 231b
intolerable d. of sack, 239b
new d., 970b
of scorn looks beautiful, 252b
of skimble-skamble stuff, 239b
square d., 847 b
to d. plainly, 280a
what a d. of business, 375b
Dealing, bend conscience to d., 694b
common sense plain d., 607a
hard d. teaches them suspect, 232b
Dean could write finely upon broomstick, 389a
Deans, dowagers for d., 648a
Dear, absent friend d., 590a
all they hold d., 847b
as light and life, 495a
as remembered kisses, 648b
beauty for earth too d., 223a
Brutus, 253b
coldness of my d. 401a
damned distracting town, 405b
dead women, 665a
experience keeps d. school, 422a
Fatherland, 699a
friends we love so d., 752b
God bless you my d., 434a
how d. to this heart, 553a
I die, 305b
is life so d., 465a
jesses my d. heartstrings, 274b
land that gave you birth, 865a
little dormouse, 970a
Lord and Father, 626b
lose their d. delight, 293b
makes a blessing d., 350b
makes remembrance d., 270a
man to all country d., 494b
my d. times' waste, 292a
my dove my d., 652b
name forever sad forever d., 405b
nurse of arts, 245a
old Carian guest, 719b
people who have charm, 751b
Plato and truth are d., 97b
so d. I love him, 347b
sold cheap what is most d., 294a
son of memory, 334a
think on thee d. friend, 292a
thoughts to memory d., 520b
to God famous to all ages, 340a
to me as ruddy drops, 254b
Dear, to me more d., 450a
too d. for my possessing, 293a
too d. for what's given freely, 295a
what restraint to grief for one so d., 121a
wisdom never d. if genuine, 658b
Wotton a most d. lover, 326a
Dearer, honor d. than life, 195a
man's d. than to himself, 303a
yet the brotherhood, 865a
Dearest, met my d. foe in heaven, 258a
nearest and d. enemy, 240a
throw away d. thing owed, 281b
when I am dead my d., 739b
Dearly let or let alone, 321b
Dearness only gives value, 466b
Dears, Nature swears the lovely d., 493b
sweet little doll d., 691a
Dearth of woman's tears, 627b
war d. age agues, 307b
Deary, flew o'er me and my d., 495a
in short my d. kiss me, 414a
Death a necessary end, 254b
a secret of Nature, 141b
absence darkness d., 306a
absolute for d., 271a
Adam brought d. into world, 762a
after d. better bad epitaph, 261b
after first d. no other, 1070a
after life does please, 200a
after life is d., 775a
aims with fouler spite, 321b
all seasons thine O D., 574a
aloft gigantically down, 1043b
always a tragedy, 847b
amiable lovely d., 236b
anchor of love is d., 807a
and brother Sleep, 568a
and hate and hell, 918a
and i coquette, 946a
and life not alternatives, 995a
and life one, 901b
and Night wash world, 702a
and sorrow our companions, 921b
and taxes, 423a
angel of d. abroad, 658a
angel of d. spread wings, 559a
any man's d. diminishes me, 308b
arise arise from d., 307b
ashamed of d., 239b
asterisk of d., 624b
be absolute for d., 271a
be not proud, 308a
beautiful adventure, 700a
become sought-after refuge, 87a
beggars mounted run horse to d., 215b
better than day of birth, 28a
beyond us even before d., 409b
birth copulation and d., 1004a
birth life and d., 381b
Black Widow d., 1075a
blackness of d., 113b
blaze forth d. of princes, 254b
body of this d., 51a
borders upon our birth, 309b
bridegroom in my d., 288b
brief as water falling d., 1011a
bring d. to a friend, 82a

Death, bringeth to light the shadow of d., 15a
brought d. into world, 341b
build your ship of d., 986b
by beauty made amends, 893a
by inches, 290a
by man came d., 53a
by the shadow of d., 760b
Byron's eyes shut in d., 711a
calls ye to the crowd, 327b
came d. into the world, 36b
captain of men of d., 366a
certain is d. for the born, 106a
certain to all, 242a
chance d. and mutability, 569a
chants doleful hymn to d., 237a
Chromis did not save himself from dark d., 62b
city of night perchance d., 753b
clean trunk of d., 1057b
closed in d. attentive eyes, 429a
closes all, 646b
cold hand of d., 241a
come away d., 252a
come close eyes, 1086a
cometh soon or late, 596a
cool-enfolding d., 702a
could not daunt, 1087b
counteracts Devil who is D., 444b
covenant with d., 32a, 615b
crossing the world, 381a
cruel as d., 419b
cruel d. always near, 1089b
cruel d. of Pyramus, 228b
darkness and shadow of d., 15a, 21b, 46a
darkness like d., 3b
daughter at point of d., 45b
dear beauteous d., 363a
defend to d. your right to say it, 418a
delicate d., 702a
desire father's d., 708b
desireth not d. of sinner, 59b
destroyer of worlds, 1055a
devours lovely things, 1023b
die a dry d., 296a
die not poor d., 308a
die the d. of the righteous, 10a
direst shapes of d., 721a
does not end all, 128a
done to d. by slanderous tongues, 247a
doomed to d. though fated not to die, 370a
draw trigger at his d., 430a
dread d., 64b
dread of something after d., 262a
dry d., 296a
dull cold ear of d., 440b
dumb d., 1031b
dung and d., 1005a
dusty d., 286b
easeful d., 582b
eaten to d. with rust, 241b
éclat of d., 738a
eloquent just and mighty D., 199b
embrace is d., 1034b
end of worldly soore, 167b
enviable d. was his, 924b
equal in presence of d., 125a
equal piece of justice D., 329b
ere thou hast slain another, 319b
eternal sleep, 500a
everybody's looks of d., 375b
Death, exodus of d., 623b
face of d., 890b
face to meet d. with, 296a
faithful unto d., 57b
Falstaff sweats to d., 238b
fear and danger of violent d., 318a
fear d. as children fear dark, 208a
fear d. feel fog, 666b
fear of d. hath me in thrall, 176a
fear of d. more dread than d., 126a
fed on fullness of d., 774a
feed on D., 294b
fell sergeant d., 266b
final accounting, 151a
fly down D., 1069a
for restful d. I cry, 292b
for thirty pence my d., 322b
foreknowledge of d., 773a
foretaste of d., 563b
fortune favored him in moment of d., 140b
found d. in life, 530a
fraternity or d., 469a
from d. to immortality, 62a
from d. to life recover, 211b
from sudden d., 60b
fruit threw d., 308a
functions which resist d., 517b
gallop Pegasus to d., 412a
gates of dark D. stand wide, 118b
give me liberty or d., 465b
go down D. bring her, 907a
go with anyone to d., 926a
gods have neither age nor d., 83a
gone to her d., 592b
good d. does honor to whole life, 163a
good thing to escape d., 82a
great d., 905a
grim d., 316a
grim D. my son and foe, 344a
had undone so many, 1002b
half dead a living d., 349a
halls of d., 574b
happened in his berth, 591b
has broached him to, 475b
hath no more dominion, 50b
hath ten thousand doors, 315a
he also to d. must fall, 364b
he brought them d., 904a
he taketh all away, 719b
heaven gives favorites early d., 102a
here find life in d., 530a
hideous storm of terror, 315a
his d. eclipsed gaiety, 428b
how can you know about d., 72a
how little room we take in d., 327b
how they pray for d., 83b
how wonderful is d., 568a
I am near to d., 69b
I here importune d., 288b
idle and who has done much meet d. alike, 63b
if d. knew how to forgive, 117b
immortal d. has taken mortal life, 113b
improved by d., 904b
in d. daylight finish, 667b
in d. they were not divided, 12b
Death, in his d. all things appear fair, 64b
in itself is nothing, 367a
in one sense no d., 943a
in our own power, 805a
in ranks of d. find him, 542a
in stars written d. of every man, 168a
in the midst of life d., 61b
in the pot, 13b
in the shadow of d., 21b, 46a
in vain to wish for d., 82b
interest in d. interest in life, 937b
intricate as d., 308b
is a sleep, 774b
is a debt, 481a
is afraid of him, 149b
is as lover's pinch, 289a
is before me today, 3b
is dead not he, 572a
is knowledge, 498b
is not D. at watch, 1036a
is nothing to us, 103a, 113b
is only a horizon, 785a
is slumber, 568a
is swallowed up, 53a
island surrounded by d., 747b
jaws of d., 193a, 652a
judge none blessed before his d., 38a
just d. kind umpire, 214a
just that distance from d., 69a
keeps D. his court, 227b
keys of hell and d., 57b
kingly D. keeps court, 571a
kings did king to d., 1070a
kiss of d., 916b
land of darkness and shadow of d., 15a
land of the shadow of d., 31a
last enemy is d., 53a
last guerdon of d., 115b
laugh myself to d., 297a
lays icy hand on kings, 327b
leaden d., 405a
leaves body at d., 106b
life d. and that forever, 691a
life mystery deep as d., 740b
life perfected by d., 617b
life shadow of d., 331a, 773a
life that which men call d., 86a
life well used brings happy d., 174b
life your d. bought, 958b
life's old d. new, 668b
like sleep steal on me, 568b
like this, 621a
limbs cold in death, 119b
lively form of d., 204a
long since D. had majority, 330b
looks gigantically, 642a
love better after d., 618b
love is strong as d., 30a
love posterior to d., 737a
love to woman life or d., 825b
lovely and soothing d., 702a
loves shining mark, 399b
low delicious word d., 701b
made d. his ladder, 201a
make d. proud to take us, 288b
makes equal high and low, 182a
makes his arrest, 947b
makes life live, 667b
marriage d. and division, 773b
may be gift to life, 1056b
men at point of d., 225b
men of d., 366a

Death milder fate than tyranny, 78b
Mister D., 1030b
more bitter than d., 28a
most melancholy topic, 643b
mourned at birth not d., 414b
naked in d. on unknown shore, 118b
nativity chance or d., 267b
nearness to d. no nearer God, 1004b
Negro past of d., 1081a
neither fear nor long for d., 135b
never taste of d. but once, 254b
newspaper d., 777a
no cure for d., 867b
no god stronger than d., 774b
no life by others' d., 237a
no more d., 58b
no one knew my d., 1066a
no parenthesis, 1031a
no work pause for d., 667a
none died natural d., 926b
none hath joy of d., 774b
nor life nor angels, 51a
not atoned too dearly by d., 497b
not born for death, 583a
not d. but dying terrible, 424b
not D. but Love, 618a
not d. for I stood up, 736a
not d. for who is he, 736a
not stop for d., 736b
not the worst, 82b
nothing call our own but d., 227b
nothing more beautiful than d., 700a
nothing to look forward to but d., 174a
nothing to us, 103a, 113b
now boast thee d., 289a
now to D. devote, 348a
O d. I will be thy plagues, 35b
O d. in life, 648b
O proud d., 266b
of a dear friend, 230b-231a
of beautiful woman, 643b
of democracy, 1045b
of each day's life, 283b
of endeavor birth of disgust, 791b
of friends inspire us, 943a
of one god d. of all, 956b
of the most noblest knights, 175b
of the race, 1079b
of water and fire, 1006b
old captain, 707a
on else immortal us, 308a
on his pale horse, 348a
on life on d., 885b
once dead, 294b
one in life and d. are we, 767a
one of things Nature wills, 143a
one studied in his d., 281b
one such d. to come, 711a
one talent d. to hide, 341a
only a horizon, 785a
or dreamful ease, 645b
our souls survive d., 128a
out of jaws of d., 193a
overtake you though in lofty towers, 149a
owe God a d., 242b
pale horse and on him was D., 58a
pang preceding d., 447a
Death part and parcel of life, 937a
parting foretaste of d., 563b
play to you d. to us, 357a
pleasure before d., 1043a-b
pomp of d., 1079a
portal we call d., 622b
posterior to d., 737a
precious is the d. of the saints, 22a
prepare as though for d., 1014a
proud d., 266b
proud to take us, 288b
quiet us in d. so noble, 350a
ranks of d., 542a
reaper whose name D., 620b
reared himself throne, 641b
reasonable moderator D., 329b
redeem them from d., 35b
remain until d. do part, 837a
remembered kisses after d., 648b
rendezvous with d., 1009b
reports of d. exaggerated, 763a
ribs of D., 337a
ride not free horse to d., 197a
ruling passion strong in d., 406b
sad stories of d. of kings, 227b
sane and sacred d., 702a
seems covered way, 624a
seize whilst setting cabbages, 189b
seized Argus, 66b
sense of d. in apprehension, 271a
sentence of Versailles, 1012a
set before you life and d., 10b
set d. i' the other, 253b
shall be no more, 308a
shall be surely put to d., 9a
shall have no dominion, 1070a
shame worse than d., 1067b
ship of d., 986b
sickness sin d., 709a
side of life away from us, 938b
silent halls of d., 574b
single d. tragedy, 954b
sit in shadow of d., 21b, 46a
slavery or d., 393b
sleep brother of d., 64a
sleep brother of quiet d., 210b
Sleep brother to D., 210b
sleep good d. better, 588b
sleep is a d., 330b
sleep of d., 261b
sleep the sleep of d., 491a
slew at d. more than in life, 11b
slew not him, 201a
so d. to dead, 740b
sole equality is d., 679a
someone's d., 665a
song attain full purport after d. of singer, 703b
stalk of d., 1082a
state of nothingness, 93a
storm desertion d., 587a
strange that d. should sing, 237a
stretch hand in hour of d., 909a
strict in his arrest, 266b
stroke of d. lover's pinch, 289a
strong lean upon d., 995a
struck sharp on d., 618b
sudden d. best, 112b
suffuses all with blackness of d., 113b
sure as d., 302a
Death, swallow up d. in victory, 31b
swallowed up in d., 93b
sweet is d., 653b
sword sung song of d., 488b
taste of d. but once, 254b
there is no d., 622b, 758a
think not disdainfully of d., 143a
thirsty for d. too, 994b
this fell sergeant d., 266b
thou not born for d., 583a
thou shalt die, 308a
till d. us do part, 61b
time of d. every moment, 106a
touch the great d., 905a
tramples it to fragments, 572a
treats us all alike, 764b
true to thee till d., 677a
truly longed for d., 645a
try cause condemn to d., 743b
twitches my ear, 119b
two fates of dread d., 64b
ugly fact nature hides, 740b
unknown song sounded by D., 566a
useless life is early d., 477b
vacancies by d. few, 472b
valley of d., 652a
valley of shadow of d., 17b
vasty hall of d., 712b
veil called life, 569a
violent d. of slaveholder, 684a
visit us with d., 319a
wages of sin is d., 51a
way of d. smoother, 565a
way to dusty d., 286b
Webster possessed by d., 1002a
what should it know of d., 508b
what ugly sights of d., 217a
what we fear of d., 271b
where is thy sting, 53a
who comes at last, 519a
who longs for d., 321a
who puts end to pain, 653b
will have his day, 227a
with impartial tread, 120b
world easily reconciled to d., 614b
worse things than d., 774a
worst friend and enemy D., 994a
worst is d., 227a
would be his pride, 945a
your loveliness and my d., 586a
Death-bedde, gon to hys d., 482a
Death-fires danced at night, 525a
Deathless Aphrodite on your throne, 69b
dead d. hour, 731b
his mansions are d., 65a
lines ahem, 962b
music, 898b
royal race of hicks, 945b
Deathly slumber, 914b
Death-moth, beetle nor d., 584a
Death's a debt, 481a
beg d. pardon now, 1078b
brother Sleep, 119a
call in thy d. head, 323b
fearful forehead, 790a
fell d. untimely frost, 495a
gray land, 992a
ironic scraping, 955b
other kingdom, 1003a
pale flag not advanced, 225b
sleep d. counterfeit, 284a
sleep D. twin brother, 64a
why fear d. call, 700a

Deaths, after so many d., 323b
all d. could endure, 347b
by feigned d. to die, 305b
die many times before d., 254b
glorious in thy defense, 393a
happen at ebb tide, 829a
many d. in men, 917b
million d. statistic, 954b
more d. than one, 841a
of kings, 765a
ye died watched beside, 871b
Death-steps, dinosaur d., 1076b
Debases, virtue d. in justifying, 416b
Debate, daughter of d., 189a
of commonwealth affairs, 243a
Roman senate long d., 393b
Debated, greatest question ever d., 463a
Debauch friend's wife genteelly, 431b
Debauchee of dew, 735a
Debonair, buxom blithe and d., 334b
Deborah arose, 11a
Deboshed, thou d. fish thou, 297a
Debt, by no means run in d., 322b
comfortably in d., 659b
death's a d., 481a
discharged through eternity, 478a
double d. to pay, 450a
gratitude repays installment on d., 131a
how well live in d., 659b
life that depends on d., 729a
millions of d., 453b
national d. blessing, 484b, 547a
not dishonest because in d., 771a
pay d. to past, 943b
pay every d., 603b
promise is d. unpaid, 933a
public d. public blessing, 484b
put future in d. to ourselves, 934b
remember to pay the d., 88a
run in d. by disputation, 352a
to die a d. we must discharge, 321b
to imagination, 935a
to Nature's quickly paid, 321b
which cancels all others, 545a
Debtor class, 771a
Debtors, as we forgive our d., 40b
we are d. or creditors, 478a
Debts, forgive us our d., 40b
he that dies pays all d., 297a
new way to pay old d., 316a
words pay no d., 268a
Decade, promise of d. of loneliness, 1036b
Decalogue, futile d. of mode, 849a
Decanted, sweeter wine in tavern than bishop d., 154b
Decay, all beauteous things d., 719b
by gentle d., 367a
court in beauty and d., 571a
degeneracy and d., 596b
energies of system d., 813a
fondest hope d., 543a
found its d., 437a
fretted the pygmy body to d., 368a
human things subject to d., 369a
is inherent in all things, 80b
Decay, love sicken and d., 256a
make haste on d., 994b
man dupe deceiver d., 569a
muddy vesture of d., 235b
no flood, 880a
of that colossal wreck, 568b
on d. greenest mosses cling, 625b
our love hath no d., 305b
physical d., 1060a
riches hasten to d., 171a
state falls into d., 548b
thoughts of men d., 201a
Time makes these d., 327a
unperceived d., 449a
wealth accumulates and men d., 449a
while great and wise d., 779a
Decayed, cottage battered and d., 333a
think sufficiently d., 768b
Decaying refuse, 1063a
Decays, common cause d., 89b
mere glimmering and d., 363a
unconscious of d., 367b
Deceased, ghost of d. Roman Empire, 318a
he first d., 301a
name of late d., 872b
Deceit, bread of d. is sweet, 25b
hug the dear d., 421a
look of soft d., 488b
men creatures of d., 378b
men favor d., 367b
noble and incapable of d., 521b
not up to small d., 770a
rumor of oppression and d., 457b
small d. or sinful games, 770a
smile of d., 490a
threshold high to turn d., 827b
Deceitful, damnable d. woman, 383b
favor is d., 27a
heart is d., 34b
kisses of enemy d., 26b
simplicity d. mistress, 777b
Deceitfully, who hath not sworn d., 81a
Deceitfulness of riches, 42b
Deceits, from all d. of the world, 60b
Deceive, dreams at length d. 'em, 387b
falsehood no longer d., 1091b
not thy physician, 324a
one's own self, 601a
pleasure to d. deceiver, 359a
practice to d., 519b
we d. ourselves, 57a, 436a
Deceived, be not d., 54a
by bad women been d., 349a
good sense not d., 1091a
more ignominious to mistrust than be d., 355b
the mother of mankind, 341b
true way to be d., 355b
world wants to be d., 174b
Deceiver, gay d., 499b
man dupe d. decay, 569a
man's d. never mine, 854b
memory thou fond d., 447a
pleasure to deceive d., 359a
Deceivers, men were d. ever, 246a
Deceives, everything that d. enchants, 94a
nature never d. us, 436a
with whispering ambitions, 1001b
Deceiveth, serpent d. whole world, 58a
Deceiving, appearances often are d., 75b
December, brief D. day, 626b
chilly D. day, 1036a
drear-nighted D., 580a
in heart cold D., 1085a
in the bleak D., 642b
July's day short as D., 295a
love you in D., 796a
never dim D., 824a
seek roses in D., 545b
wallow naked in D. snow, 226a
when they wed, 250b
Decembers, fifteeen wild D., 685b
Decency, want of d. want of sense, 374b
Decent and manly examination, 531a
docent, 1040b
easy men, 466a
provision for poor, 431a
respect to opinions, 470b
thy d. limbs composed, 406a
Decently and in order, 52b
Deception of thrush, 1005a
Deceptive, masterpieces less d. than life, 907b
Decide, comes moment to d., 691b
forever betwixt two things, 761b
law conflict courts d., 485b
Decided, matter d. considered true, 151b
on what they will not do., 100a
only to be undecided, 920a
Decides, doctors differ who d., 407a
Deciding not to be bitch, 1044a
Decimals, sixth place of d., 827a
Decipher, pleasanter if able to d., 765a
Deciphered, faith d. in skies, 867a
stones that cannot be d., 1006a
Decision by majorities expedient, 631b
heroic d. not from cowards, 1011b
once a d. made, 983a
valley of d., 35b
Decisions, afraid to make d., 983b
careful resolutions unerring d., 138b
court overruled earlier d., 833a
great d. of life, 935b
more of instincts than will, 935b
political d. under pressure, 870b
Decisive, man not material d., 1027b
Deck, boy stood on burning d., 573b
of cards hierarchies, 1019a
walk d. my Captain lies, 702a
yew to d. my grave, 486a
Decked, bride-bed to have d., 266a
crown not d. with diamonds, 215b
nightcap d. his brows, 447a
Decks, holystone d., 678a
turtle 'twixt plated d., 1052a
Declamation, New World favorable to d., 844a
roared Passion slept, 426b
Declaration, for support of this d., 471a

Declaration, I am for the D., 463a
of Human Rights, 964a-b
of Independence generalities, 591a-b
sentiment in D. of Independence, 637a
Declare, day shall d. it, 52a
death hate hell d., 918a
fishes shall d. unto thee, 15a
heavens d. glory of God, 17a-b
if thou hast understanding, 16a
older men d. war, 931a
seen what she could not d., 508a
we all d. for liberty, 639b
Decline of belief, 783a
to accept end of man, 1039b
to buy repentance, 99a
Declined election some years ago, 986b
into vale of years, 274b
star of fate d., 559a
Declines and falls, 672b
Declineth, shadow when it d., 21b
Declining, without d. west, 304b
Decompose, not yet been able to d., 474b
Decomposing in eternity of print, 975a
Decoration, strip away useless d., 993a
Decorum, dulce et d. est, 121b
observances of paltry d., 522a
Découvrir saint Pierre pour couvrir saint Paul, 184a
Decoy, fashion's brightest arts d., 450a
Decoyed into our condition. 375b
Decreasing leg increasing belly, 241b
Decree, God and man d., 854a
stately pleasure dome d., 523b
temper leaps over cold d., 231b
young blood not obey old d., 222a
Decreed, my own soul has d., 579b
Decrepit age tied to me, 883a
brood like d. herons, 80b
childhood manhood and d. age, 322a
Decrepitude, bodily d. wisdom, 884b
Dedde, mie love ys d., 482a
Dedicate our lives and fortunes, 842a
we cannot d., 639a
Dedicated here to unfinished work, 639a
nation similarly d., 1020b
nation so d., 639a
to babs, 945b
to great task remaining, 639a
to proposition men equal, 639a
Dedication, patriotism lifetime d., 1048a-b
were we men of d., 1072b
Deduced, not d. from phenomena, 379b
Dee, diddle we take it is d., 776b
lived on River D., 464a
sands of D., 690b
Deed, attempt and not the d., 283b
better day better d., 313b
better lowly d. done, 813a
by thought word and d., 61a
do a d. without God's knowledge, 79a
foul d. which she plotted, 66a
Deed, good d. in naughty world, 235b
good d. to say well, 298a
him who has done d. to suffer, 79a
horrid d. in every eye, 282b
in every d. of mischief, 466a
is d. really done for heaven, 928b
makes no noise over good d., 142b
nameless d., 501a
no evil d. live on, 791a
of dreadful note, 284b
put creed into d., 603b
right d. wrong reason, 1004b
so I may do d., 579b
unsung noblest d. will die, 80a
whereat valor will weep, 290a
without a name, 285b
word shadow of d., 88a
Deed's, matchless d. achieved, 444b
Deeds, a god has given d. of war, 63b
bright gleam of noble d., 79b
die however nobly done, 200b
done in their clime, 558a
evil d. do not prosper, 65b
excused his devilish d., 345b
fail I in words and d., 664a
foul d. will rise, 258a
fruitful of golden d., 344b
gentle mind by gentle d., 200b
gentle that dooth gentil d., 168b
golden d., 653b
great d. wrought at great risks, 87a
great thoughts good d., 679a
ill d. doubled with evil word, 218b
life is d. creativeness, 895a
like poison weeds, 841a
little d. of kindness, 719b
live in d. not years, 679a
looks quite through d. of men, 253b
man of words not d., 1092a
matter for virtuous d., 205b
means to do ill d., 237a
necessity excused devilish d., 126b
noise of tongues and d., 644b
not let d. belie words, 145b
pinions of great d., 477b
privy to do gentil d., 168b
render the d. of mercy, 234b
sager sort our d. reprove, 300a
speaker of words and doer of d., 63b
thing that ends other d., 288b
unlucky d. relate, 276b
war and d. of carnage, 701b
who aim at great d. must suffer, 108a
words are no d., 298a
words are women d. men, 325a
words have longer life than d., 79b
Deef, justice blind d. and dumb, 890b
Deem himself god or beast, 408b
it not presumptuous folly, 769b
this which you d. of no moment, 96a
Deep and crisp and even, 687b
and dark blue ocean, 557b
and dreamless sleep, 755a
Deep and gloomy wood, 509a
as first love, 648b
attention like d. harmony, 226b
autumnal tone, 570a
beauty's but skin d., 299b
beauty's orient d., 327a
both may be called d., 73a
but dazzling darkness, 362b
calleth unto deep, 19a
caverns cool and d., 710b
clouds swag on the d., 487b
curses not loud but d., 286a
damnation of his taking off, 282b
danger on d., 588a
darkness upon face of the d., 5a
dark-shining Pacific, 994b
dive into bottom of d., 238b
drew from boundless d., 655a
drop me d. fathoms down, 698a
felt calm so d., 512a
from d. to d. varies pace, 898b
golden crown like a d. well, 228a
great d. to great d., 654a
ground four thousand miles d., 733b
he discovereth d. things, 15a
heart's core, 880a
home is on the d., 537b
home on rolling d., 676a
in darkness a slim hand, 981a
in lowest d. lower d., 345a
in shady sadness, 584a
into darkness peering, 643a
lie d. buried, 77a
maketh the d. boil like a pot, 16b
midnight lair made, 520a
moans round, 646b
natural philosophy d. moral grave, 209b
night lies upon the d., 117b
not so d. as a well, 224b
of night is crept, 256a
on his front engraven, 343b
one is of the d., 516a
places of the earth, 21a
potations pottle d., 273b
rocked in cradle of d., 554a
shallow murmur but d. are dumb, 199a
silence d. and white, 693b
skin d., 299b
smooth water where brook d., 199a
sound strikes, 556a
spirits from vasty d., 239b
strong obscure and d., 716a
surmise pierces and scatters, 681b
terms too d. for me, 766b
thicket's gloom, 477a
though d. yet clear, 357a
thoughts too d. for tears, 514a
too d. for his hearers, 451a
trenches in beauty's field, 291b
versed in books, 349a
very d. did rot O Christ, 525a
woods lovely dark d., 927b
young man, 766b
Deep-contemplative, fools so d., 248b
Deep-delved earth, 582a
Deepening fidelity with friends, 363a
Deeper, eyes d. than depth, 731a
than plummet sound, 297b
Deepest consequence, 281a

Deepest feeling in silence, 996b
loathing to stomach, 230a
rivers least sound, 199a
stream smoothest water d., 199a
thrill d. notes of woe, 494a
Deeply, I d. sympathize, 746a
music heard so d., 1006b
Deep-mouthed welcome, 560a
Deeps, distant d. or skies, 489a
far in yon azure d., 621b
Deep-searched, not d. with saucy looks, 221a
Deer and antelope play, 808a
I was a stricken d., 458a
in Highlands a-chasing d., 494b
mice and such small d., 278b
poor d. thou makest testament, 247b
running of the d., 1099b
stricken d. go weep, 263b
stricken d. that left herd, 458a
walk upon our mountains, 955a
Deever, hangin' Danny D., 873a
Deface, no rude hand d., 511b
Defaced, by Time's fell hand d., 292b
lost d. deflowered, 348a
Defamed by every charlatan, 651a
Défauts, quelle âme sans d., 830a
Defeat enemy in one battle, 467a
from folly to d., 1080a
in d. as great, 1041b
in d. defiance, 925a
in ourselves triumph and d., 624b
is orphan, 1053a
much wrested from sure d., 1008b
night this world's d., 362a
not interested in d., 699a
not victory nor d., 847a
preface to successors' victory, 1008a
refusal to accept d., 959b
through battle through d., 701b
unkindness may d. my life, 276a
victories worse than d., 689a
well borne without d., 243a
Defeated, destroyed but not d., 1045b
history to the d., 1059b
make d. empires good neighbors, 976b
principles never d., 616a
Defect, cause of this d., 260b
chief d. of Henry King, 902a
of modern literature, 712b
pay in affliction or d., 910b
satire points at no d., 390a
Defective, effect d. comes by cause, 260b
Defects, faith for all d. supplying, 158a
Defend, against side she would d., 390a
book of moons d. ye, 1085b
country against enemies, 895b
dog foremost to d., 455b
every village town city, 921b
from all perils, 60b
God d. the right, 214b
me from friends, 507a
ministers of grace d. us, 259a
neighbor he promised to d., 596a
newspapers not d. if can help it, 960a
not ashamed to d. a friend, 38a
of England on Rhine, 889a
Defend our island whatever cost, 921a
ourselves and henroosts, 684a
ready to d. liberty, 548a
refuses to d. rights, 503a
to death your right to say it, 418a
us thy humble servants, 60a
will d. what's mine, 198a
with their helps only d., 216a
you from seasons, 278b
your departed friend, 371a
Defended, country d. by hands 655b
God abandoned these d., 854b
Defender, Faith's D., 414b
Defenders, no error fails to find d., 749b
of old homes, 896a
truth suffers by heat of d., 380b
Defending not field but cause, 467a
Defense, as well for d. as repose, 198a
at one gate to make d., 349a
cheap d. of nations, 454a
deaths glorious in thy d., 393a
die in d. of his country, 64a
friend is strong d., 37b
guilty of corruption and renounce d., 207a
he is my d., 19b
immodest words admit no d., 374b
is in law and order, 951a
local d. important, 1000b
millions for d., 501b
navy its greatest d., 444b
no adequate military d., 982b
no d. against reproach, 394b
no d. like courtesy, 895b
not in armaments, 951a
of our Liberty Tree, 466b
provide for common d., 474a
ready in d., 453a
vain to look for d. against lightning, 127a
Defenseless as thou wert, 571b
shield for d., 749a
Defensible, no d. frontier, 1067b
Defensive, d. to a house moat, 226b
Defer, not d. kindness, 531a
not to be wise, 392a
'tis madness to d., 399a
Deference, out of d. cheat others, 908a
Deferential glad to be of use, 1001a
Deferred, hope d. maketh the heart sick, 24a
Defiance, in defeat d., 925a
in their eye, 447b
of my orders, 984a
spirit of d., 703b
to all forces of Crown, 426b
Deficiency, easier discover d. than see value, 507b
Defile, vengeance presume to d., 483b
Defiled his father's grave, 124b
they that touch pitch d., 246b
Defileth, not that which goeth into mouth d., 43a
that which cometh out of mouth d., 43a
Define, facts which d. U.S., 1038b
hold good d. it well, 650b
how d. Christian Science, 709a
Define life in a word, 675a
to d. is to exclude, 978a
Definition, difference escapes d., 792b
of a philosopher, 742b
of criticism, 713b
of oats meant to vex, 427b
of style, 389a
of word liberty, 639b
Definitions, I hate d., 611a
Deflower, age that will pride d., 200a
Deflowered and now to Death devote, 348a
Defoe, sedulous ape to D., 824a
Defunct, Buffalo Bill's d., 1030a
economist, 977a
ghosts of d. bodies fly, 352a
Defy augury, 266b
man know to d. opinion, 502b
the Omnipotent to arms, 341b
tooth of time, 398b
Degeneracy and decay, 596b
progress in d. rapid, 635a
Degenerate into hands like mine, 560b
poor d. from ape, 1032a
sons and daughters, 898a
Degenerates, extensive state d., 548b-549a
in hands of man, 436a
Degeneration, from barbarism to d., 786b
Degradation not to overcome poverty, 89b
of idea of liberty, 1068b
Degrade first the arts, 490b
Degraded, critic most d. of trades, 764a
Degrading anxiety about livelihood, 932a
classes of white people, 635a
Degree, beauty and high d., 1009b
curs of low d., 448b
exalted them of low d., 45b
law depends on differences of d., 788a
no best in kind but d., 623a
only difference lies in d., 377a
priority and place, 267b
stand each in our d., 784a
take but d. away, 267b
unless d. preserved place not safe, 127b
when d. is shaked, 267b
Degrees, boil at different d., 609a
crime like virtue has d., 378b
estates d. and offices, 233a
grows up by d., 316b
ill habits by unseen d., 372a
one battle or by d., 467a
scorning the base d., 254a
set down to adversity by d., 755b
then by gradual d., 902a
things through all d., 512b
what wound heal but by d., 274a
Dehumanizing Negro, 635b
Dei, Agnus D., 59a
Deified, by our own spirits d., 511b
Deign on passing world, 427a
Deity ever vindictively, 643b
everlastingly appointed by D., 698b
Greeks give sea separate d., 695b

Deity offended, 493b
Dejected Mariana, 271b
most d. thing of fortune, 279a
Dejectedly, takes d. his seat, 712a
Delacroix, recipe for making D., 790a
Delay, in d. no plenty, 251b
in me is no d., 348b
infamous d., 399a
law's d., 262a
preferable to error, 471b
reproved each dull d., 449b
sweet reluctant amorous d., 345a
Delayed till I am indifferent, 429b
Delaying, by d. preserved state, 106b
not hurrying not, 701b
Delays breed dangers, 202b
dangerous in war, 202b, 214a
disease gained strength by d., 129a
have dangerous ends, 214a
life admits not of d., 432a
Delectable mountains, 366a
not because troubles are d. joy, 113a
Delenda est Carthago, 107a
Deliberate, accustomed to d. when drunk, 86b
derangement of senses, 830b
shaping of things, 885b
speed, 856b, 1021a
Deliberately, live d., 683a
read as d. as written, 683a
shield d. planned, 991a
Deliberates, woman that d. is lost, 393b
Deliberation fortitude perseverance, 444a
sat and public care, 343b
Deliberations, chose after endless d., 907b
Deliberative forces over arbitrary, 832b
Delicacy, all man has of d., 825a
fortitude and d., 825a
Delicate, air is d., 282a
algae and sea anemone, 1006a
and rare, 841a
creatures ours, 274b
death, 702a
fare in another's house, 38b
fears, 511b
invisible web, 1007a
relationship of author to works, 843a
Delicate-filmed as new-spun silk, 784b
Delicately gelded, 1030b
Delicious, low d. word death, 701b
moan, 583b
torment, 606b
Deliciousness, eternal delight and d., 696a
Delight, aim of oratory to d., 111a
all love all liking all d., 320b
and deliciousness, 696a
and wonder of our stage, 303b
appetite makes eating d., 350b
begins in d. ends in wisdom, 929b
bind another to its d., 489a
blue color d., 698b
brief dreamy d., 880b
Delight, bright with d. though poor, 753b
capacity for d. and wonder, 843a
clothing of d., 486b
commonest d. of race, 733a
desire that outruns d., 773b
dogs d. to bark and bite, 396a
enjoy d. with liberty, 201a
far upward and inward d., 696a
followed d. with heart unsatisfied, 152b
gave exceeding d. by his verse, 90b
give back lost d., 758a
give d. and hurt not, 297a
go to it with d., 288a
Greensleeves my d., 1084b
hear thy shrill d., 570b
hell's d., 860b
higher top of d., 696a
impulse of d., 881b
in conceiving Iago, 585b
in her strains, 541b
in misfortunes of others, 451b
in simple things, 877a
in singing, 536b
is in law of the Lord, 16b
is in pursuit, 413a
labor we d. in physics pain, 283b
lady of my d., 812a
land of pure d., 397a
lo she that was world's d., 773b
love with d. discourses, 159a
lulled with dances and d., 229b
lurks in all d., 812a
moon of my d., 630b
my d. and thy d., 801a
my ever new d., 346a
never d. in another's misfortune, 126a
never too late for d., 542a
no season such d. can bring, 319b
of battle, 646b
of husband aunts infant, 1009b
on starboard of woe sure d., 696a
paint the meadows with d., 222b
phantom of d., 514a
playing Idiot's D., 1037b
plaything gives youth d., 409a
some born to sweet d., 490b
space for d., 773a
spirit of D., 572b
stars gave the first d., 332b
stretches of pure d., 997a
strongest tower of d., 697b
studies a d. to the old, 110b
sweets grown common lose d., 293b
temple of d., 584a
that consumes desire, 773b
these virtues of d., 487a
to d. paid blessing, 914b
to do things I ought, 546a
toys for your d., 824b
unrest men miscall d., 572a
weighing d. and dole, 257a
wept with d., 690a
what d. without Aphrodite, 68b
with silent d., 487a
Zeus grant sweet d., 79b
Delighted spirit, 271b
us long enough, 533b
Delighteth, speech finely framed d., 39a
Delighteth, whom the king d. to honor, 14a
Delightful, both wise both d., 357b
human tadpole, 870b
in this d. garden grows, 200a
still air of d. studies, 339b
task rear tender thought, 419b
ugly as sin almost as d., 710a
Delighting and instructing at the same time, 124b
in your company, 1084b
O d. me, 906a
Delights, all d. are vain, 221a
all thoughts passions d., 526b
anarchy of poverty d. me, 979b
fleeting d. of days, 565b
from heart of fountain of d., 114a
hence all you vain d., 313b
joy d. in joy, 291b
man d. not me, 261a
misery still d. to trace, 459b
reader and instructs too, 377a
scorn d., 338b
stylization d. minds, 384a
these d. if thou canst give, 335a
violent d. have violent ends, 224b
were dolphin-like, 289a
winter his d., 300a
Delineation, happiest d., 533b
Delinquents, beg d. for life, 1077a
Delirious riot of religion, 776a
Delirium, all that d. of brave, 881a
New York thy name's D., 860b
Deliver, from winter plague Lord d. us, 300b
good Lord d. us, 60b, 1098b
I will d. him to you, 44b
me from body of death, 51a
me from errors of wise, 351a
no human efforts d. them, 461a
round unvarnished tale d., 272b
thee from the snare, 20b
us from evil, 40b
Deliverance, day of d., 463b
Delivered from perils and miseries, 319a
upon mellowing of occasion, 222a
Deliverer, Lord is my d., 12b
Delivering improvements by generation, 459b
Dell, every daisy in d., 832a
heart-stifled in d., 582a
Deluding, vain d. Joys, 335b
Deluge, after us the d., 443b
pedigree far as D., 661a
rain a d. showered, 499b
Déluge, après nous le d., 443b
Delusion, give up liberties under d., 453b
pinning down of d., 980b
Solon was under a d., 94b
to be paid before work, 197a
to the philanthropist, 754b
trial by jury a d., 540b
Delusive, most d. of passions, 837a
pinning down of delusion, 980b
Delve, let other d. mystery, 1066b
Delved, Adam d., 1084a
Delves parallels in beauty's brow, 292b
Delving in patient industry, 785a
Demand, superfluous to d. time of day, 237b

Demanded an image, 988a
Demands, heavenly race d. zeal, 420a
rebellion makes upon us, 1068b
time like this d., 690b
Demarcations, ghostlier d., 956a
Demd damp moist unpleasant body, 669b
dowager's a d. outline, 669b
horrid grind, 669b
Demean themselves as good citizens, 461b
Demented with owning things, 700b
Demesne, private pagus or d., 1060b
Demeter, goddess D. or Earth, 85a
Demi-Atlas of this earth, 287b
Demi-paradise, this other Eden d., 226b
Demirep that loves, 665a
Demise, biography morning after d., 678b
Demitasses, villainous d., 845a
Demnition bowwows, 669b
Democracies, security to d. against despots, 479b
weakness of d., 979b
Democracy arises out of notion, 98b
arsenal of d., 972b
attitude of mind, 934b
bludgeoning of people, 840b
boundaries of d. widened, 1014a
characteristics of d., 1045b
charming form of government, 94b
citizens of this d., 1049a
constitution named a d., 89b
death of d., 1045b
direct self-government, 657b
egg of d., 695a
equality and justice in d., 1045b
everybody but me, 1050b
founded on dignity, 1045b
freedom and d. principles, 1055b
government of people, 657b
if d. loses touch, 1015a
if liberty and equality found in d., 98b
in a republic, 895b
injustice makes d. necessary, 1024b
is on trial, 809a
ism charge American d., 971b
justice makes d. possible, 1024b
means to end, 1014b
more unsafe than ever, 866b
my idea of d., 635b
nature's busy d., 899a
neither despotism nor d., 485a
passes into despotism, 95a
pervading evil of d., 750a
political d. gymnasium, 703a
recurrent suspicion, 1046b
self-canceling business, 577a
shuts past opens future, 617a
still upon trial, 795b
true d. never existed, 435b
United States not proclaimed d., 917a
whatever differs from this no d., 635b
world safe for d., 842a, 866b
Democrat, no person called self d., 917b
Democratic, basis of d. state, 98b
God, 696b
Democratic methods, 972a
nations not care for past, 616b
party ain't on speakin' terms, 890b
party like mule, 454a
party remain liberal, 972a
public men, 837b
society like ours, 967a
Democrats, afford a few D., 1047a
raises corn and D., 830b
Demon in my view, 641b
when your d. in charge, 877b
you have roused, 635b-636a
Demon-lover, wailing for her d., 523b
Demoniac frenzy, 348a
Demonic, semihuman and d., 936a
Demonisms, subtle d. of life, 696b
Demon's that is dreaming, 643a
Demons down under sea, 644a
half-tamed d. in breast, 833b
Demonstrandum, quod erat d., 103b
Demonstrate, cannot d. an emotion, 779b
Demonstrating careless desolation, 250a
divine Principle, 709a
Demonstration, full monstrous d., 800b
Demonstrative or persuasive type, 902b
Demoralizing, human slavery d., 840b
nothing so d. as money, 82a
Demosthenes first of orators, 429b
or Cicero, 507a
Demur you're dangerous, 735b
Demure, sober steadfast and d., 335b
Demurrer, no bail no d., 481a
Den, bèard lion in his d., 519b
cast Daniel into the d. of lions, 35a
cockatrice' d., 31a
every lion from d., 3b
living in underground d., 94b
made it a d. of thieves, 43b
of wild things, 906a
seven sleepers' d., 304b
Denial that men may be arbitrary, 1013a
vain and coy excuse, 338a
Denied, call may not be d., 946b
exact day labor light d., 341a
no other was d., 736a
Peter d. Lord, 1089a
the faith, 55a
this only d. to God, 92a
Denies, court a mistress she d. you, 303a
heaven to gaudy day d., 558b
spirit that always d., 478b
voyager further sailing, 84b
Denieth, antichrist d. the Father, 57a
Denmark, ne'er villain in D., 260a
Prince of D. left out, 521b
something rotten in D., 259b
sure it may be so in D., 260a
Denominator, common d. of progress, 1063b
Denoted foregone conclusion, 275a
Denouncing someone or something else, 960a
Dens and fastnesses of barbarism, 720b
lay them down in their d., 21b
Dentals, mumble omitting d., 718a
Denunciation in place of evidence, 912a
Deny, easier to believe than d., 770b
me thrice, 44b
O was no d., 488a
participation of freedom, 453a
poor heart would fain d., 286a
themselves nothing, 660a
thy father, 223b
us for our good, 287b
Deo, gloria in excelsis D., 59a
Deos fortiorbius adesse, 140a
Depart, ah she doth d., 488a
be off, 110b
better to serve, 751b
captains and kings d., 875b
come like shadows so d., 285b
friends d., 587b
from evil, 18b
loth to d., 387b
ready to d., 536b
servant d. in peace, 46a
this vale, 960b
to be to do to d., 779b
to d. from evil is understanding, 15b
when old he will not d. from it, 25b
when ye d. shake off dust, 42a
Departed, all but he d., 543a
defend your d. friend, 371a
ghosts of d. quantities, 399b
glory is d. from Israel, 12a
he has d. withdrawn gone away, 110b
his spirit is d., 38b
into their own country, 39b
mind me o' d. joys, 494a
never to return, 494a
rule over the d. dead, 66b
sacred to d. spirit, 150b
souls d. shadows of living, 331a
took man's life when he d., 575b
Departeth, heart d. from the Lord, 34a
Departing, knolling d. friend, 241b
leave behind us, 620b
Department, duty of judicial d., 485b
fair sex your d., 850a
Departure, hour of d. has arrived, 93a
is taken for misery, 36b
Depend on fleeting things, 498b
Dependence mutual in marriage, 943b
of art on felt life, 799a
upon militia, 461a
Dependency, old d. of day and night, 955a
Dependent, all d. every soul of us, 837b
mortals live d. upon another, 113b
Depends, happiness d. as Nature shows, 456b
so much d. upon, 979a
Deploring, damsel lay d., 401a
Depose my state but not my griefs, 228a
Deposed, ghosts they have d., 227b
some have been d., 227b
Deposit for substantial virtue, 471a

Deposit little cell by cell, 781a
Deposited, near this spot d., 554b
Depository of public interests, 473b
of truth, 364a
safe d. of ultimate powers, 473b
Deposits of accumulated experience, 935a
Depravations of Europe, 387a
Depraved, no one becomes d. in moment, 139a
Depraves all good dispositions, 471a
Depravity, perverse d. of nature, 383b
within classes, 991a
Depressed, heart d. with cares, 401b
Deprive or divest posterity, 446a
Deprived, melody d. of pitch, 999a
of everlasting bliss, 213a
poor man d. of power, 94b
Depth, far beyond my d., 298b
gods appprove d. not tumult, 516b
height nor d., 51a
in philosophy bringeth to religion, 208b
of divine despair, 648b
to weep make less d. of grief, 215b
truth lies in the d., 88a
walked in the search of the d., 16a
Depths, cannot fathom their d., 806b
down to d. of sea, 711a
Germans and women have no d., 806b
go down again to the d., 21b
of height, 1031b
of the ocean, 501a
out of the d. have I cried, 22b
pellucid in azure d., 703b
Deputed sword, 270b
Deputies, not d. but despoilers, 507b
Derangement, immense d. of senses, 830b
nice d. of epitaphs, 480b
of all senses, 830b
Derby, Justice Bennet of D., 364a
Dérèglement de tous les sens, 830b
Derides, shame them d., 277a
wrinkled Care d., 334b
Derision, clothed with d., 773a
time turns old days to d., 773b
uglification and d., 744b
Derive from women's eyes this doctrine, 222a
Derives axioms from particulars, 207a
Deriving just powers from consent, 470b
Derned sight better business, 778b
Dervishes, barefoot d., 603b
Descant, amorous d. sung, 345b
and yet again d., 884b
Descartes, seen further than D., 379b
Descend, ready to d. throne, 504b
to meet, 606b
we d. from Jove, 119b
we too in dust d., 630a
Descendants, democracy hides d., 617a
shall gather your fruits, 116b
Descended, all d. from immigrants, 972a
Curtius Rufus seems d. from himself, 96a
desirable to be well d., 137a
from a god, 549b
from heroic monkey, 628b
into hell, 60a
of so many kings, 289a
Descending, angels ascending and d., 7a, 48a
angels twice d., 734a
black and white, 1075b
like a dove, 39b
low d. sun, 1090a
Descends autumn evening, 715a
new generation d. from heaven, 116b
Descent, Americans of African d., 752a
claims of long d., 645a
if d. from heroic sires, 377a
of last end on living, 968a
to Hades is same, 80a
Describe undescribable, 557a
Descried, scarce leagues apart d., 688b
Description, beggared all d., 287b
of nature, 984a
short d. of happy state, 373a
Descriptions of the fairest wights, 293b
Dese are conditions dat prevail, 1026b
Desert, Arab in d., 430b
heath in the d., 34a
Hohokams on Arizona d., 1077b
hunt for a d. isle, 1069a
in service, 269a
inaccessible, 248b
legs of stone in d., 568a
make a d. call it peace, 140b
make straight in the d. a highway, 32b
make world d., 1048b
mice d. building about to fall, 133a
my dwelling place, 557b
never d. Mr. Micawber, 671b
of a thousand lines, 412a
of the sea, 31b
rats d. sinking ship, 133a
sagebrush d., 940a
shall rejoice, 32a
sighs in bed, 1059b
these gardens of d., 574b
until d. knows water grows, 738a
use every man after d., 261b
waste sweetness on d. air, 440b
water but the d., 557a
where no life found, 591b
wildernesses, 336b
you for creeds that refuse, 773b
Deserted at his utmost need, 371b
banquet hall d., 542b
Desertion, storm d. death, 587a
Desert's dusty face, 629b
Deserts, beyond this nothing but sandy d., 136a
make d. bloom, 1048b
of vast eternity, 360a
or his d. are small, 353b
when she d. the night, 349a
Deserve all these kittens, 946a
better of mankind, 389b
if God punish men according to what they d., 149a
neither liberty nor safety, 422b
Deserve, Sempronius we'll d. it, 393a
would not d. hanging, 191a
Deserved, least d. such a fate, 90b
less at country's hands, 718a
so mighty a Redeemer, 59a
Deserves, government it d., 482b
love and thanks, 466b
none but brave d. fair, 371a
one good turn d. another, 133b
to be a slave, 503a
Deserving, lost without d., 273b
Design cathedral looking like bank, 1009a
to make haste to be gone, 328a
Designed, great masterpiece d., 495a
to make people stumble, 980b
to operate on continuing basis, 983b
Designing Saint Paul's, 934a
Designs, close d. crooked counsels, 368a
ladder to all high d., 267b
nature full of d., 795a
were strictly honorable, 424b
Desirable, a little folly d., 191a
more d. than fortunate hour, 115a
Desire, a' the learning I d., 493a
accomplished is sweet, 24a
antidote to d., 392a
arrows of d., 490b
beginning of d., 956b
beholding face of d., 843a
believe that which they d., 367b
blind d., 773a
bloom of young D., 441b
changes, 908a
dead be near us, 650a
death end of man's d., 775a
delight that consumes d., 773b
dispraise thing you d., 269a
drink provokes d., 283b
father's death, 708b
flaming some old d., 1040b
from fairest creatures d. increase, 291a
gratified plants fruits, 488b
hast given him his heart's d., 17b
heart's d., 631a, 880a
his d. is toward me, 30a
in fair d. joy renew, 801a
in it was love and d., 64a
kindle soft d., 371b
know what he ought to d., 158b
lineaments of gratified d., 488b
liveth not in fierce d., 518b
love and d. and hate, 890a
love distills d., 84b
men by nature d. knowledge, 97b
men d. the good, 98a
mixing memory and d., 1002a
more love and knowledge, 247a
my d. is that the Almighty answer me, 16a
nature of d. not to be satisfied, 98a
no more d. rose, 221a
not mortal what you d., 128b
of discipline, 37a
of fame, 653b
of knowledge increases, 437b
of moth for star, 572b
of power in excess, 208b
outlive performance, 242a
perpetual rack, 310b

Desire, prayer soul's sincere d., 518a
pure and just d. of man, 178a
remold it nearer to d., 631a
satisfiest the d. of every living thing, 23a
second silence of d., 624b
shall fail, 29a
sick with d., 883a
so hillmen d. hills, 876a
that outruns delight, 773b
those who d. slavery, 640b
to a bottle of hay, 230a
to appear natural, 356b
to be immortal, 657b
to be irresistibly desired, 930a
to get on in world, 997a
to live again, 806a
to live beyond income, 756a
to think well of oneself, 1007b
train noble natures not to d. more, 98a
under the elms, 1009a
unspeakable d., 712a
vanquished by d., 69b
we may be better strangers, 249b
what I've tasted of d., 927a
what we ought not to have, 126b
which of us has his d., 660a
with dead d. not die, 518b
without hope we live in d., 159b
without knowledge or d., 73b
wonder and wild d., 667a
yearning in d., 646b
Desired and timely things, 854a
irresistibly d., 930a
more to be d. than gold, 17b
not one to be d., 645a
pinch which hurts and is d., 289a
that which most d., 383b
who hath d. sea, 876a
Desires and Adorations, 571b
and dreams and powers, 775a
and petitions of thy servants, 60b
be for what is good, 72a
cold when he d., 3b
covetous d. of the world, 61a
each of us d. worth, 198a
equally without d., 101a
grant all things your heart d., 65b
have few d., 74a
heart's d. be with you, 247a
heat when he d., 3b
liberty doing what one d., 619b
limited nature infinite d., 565b
love that so d., 730b
mastery of d., 805b
no calamity greater than lavish d., 74b
painting gives form to d., 964b
priest d. philosopher d., 956b
religion falls in with d., 834b
reviving old d., 629a
sinful d. of the flesh, 61a
submitting things to d. of mind, 207a
undaunted daughter of d., 354b
unto whom all d. known, 60b
weaned heart from low d., 178a
weight of chance d., 514b
Desireth not death of sinner, 59b
Desiring this man's art, 292a
Desirous, aught else on earth d., 401b
Desist, I shall ask leave to d., 332a
Desk, but a d. to write upon, 352b
student glued to d., 721a
turn upward from d., 1002b
Desolate amid sad forest, 613b
and sick of old passion, 890a
dark weeks, 979b
home of mirth made d., 613b
indefinitely d., 878b
no one so d., 621b
passions aching hours, 893a
shores, 579b
which built d. places, 14b
windswept space, 764b
winter's dregs made d., 783b
without you all is d., 1010b
Desolation, abomination of d., 44a
and dim night, 642a
blood vengeance d., 705a
butchery and d., 922b
careless d., 250a
dark cold and empty d., 1006a
intellectual d., 687a
seat of d. void of light, 342a
Despair, almost about to d., 588b
begotten by d., 360a
beyond hope and d., 1003b
carrion comfort d., 803b
comfort and d., 294b
comfortless D., 439b
divine d., 648b
Doubt brother devil to D., 806b
dying and in d., 732b
endure my own d., 387a
fiercer by d., 343a
from d. high uplifted, 343a
Giant D., 365b
gives comfort in d., 214b
hell's d., 489a
if German people d., 1012b
infinite wrath and d., 345a
law chance hath slain, 307b
mournful lean D., 486a
my ending is d., 297b
my only hope lies in d., 378a
never d., 120b
no man of peace d., 1073b
of Pygmalion, 915b
racked with deep d., 342a
rash-embraced d., 233b
replace d. with opportunity, 1064a
reveals own folly and d., 1039a
seraphs might d., 555a
shall I wasting in d., 318a
shame d. her teachers, 614a
toils d. to reach, 387b
twin-born of devotion, 773b
warder is D., 841a
where d. let me sow hope, 157a
white sustenance d., 736b
ye mighty and d., 568b
you with unpaid bill D., 573a
Despairful, dissolute damned d., 932b
Despairing songs loveliest, 657a
Despairs, leaden-eyed d., 582b
through comfortless d., 201a
Desperandum, nil d., 120b
Desperate, beware of d. steps, 459a
by constant infelicity, 356b
by d. appliance relieved, 264b
diseases d. grown, 264b
marriage a d. thing, 317a
Desperate seas long wont to roam, 641b
slave to d. men, 308a
tempt not d. man, 225b
the joy, 551a
wisdom not to do d. things, 682b
Desperately, deceitful and d. wicked, 34b
Desperation, our policy against d., 959b
quiet d., 682a
Despicable, wretched d. creature, 420b
Despise, a contrite heart thou wilt not d., 19b
capacity to d. himself, 867b
hold to one d. other, 41a
ignorant d. education, 126b
not thy mother, 26a
pity and d. him, 669b
what female heart gold d., 439b
Despised and dying king, 570a
and rejected of men, 33a
being unarmed be d., 177a
day of small things, 36a
poor infirm d. old man, 278a
race, 752a
straight, 294b
thus the poor agent d., 269b
Despises, husband frae wife d., 495b
Despising, myself almost d., 292a
Despite, heaven's d., 489a
Despitefully, them which d. use you, 40b
Despoilers, not deputies but d., 507b
Despond, slough was D., 365b
Despondency and madness, 512a, 1075b
Despondently, sprouting d. at gates, 1001b
Desponding view of present, 596b
Despot, country governed by d., 432b
man once d. and slave, 569a
Despotism, cloud of barbarism and d., 473b
degenerates into d., 549a
democracy passes into d., 95a
feeble engines of d., 473b
neither d. nor democracy, 485a
sea power never led to d., 997b
seeds of d. at doors, 636a
to liberty in featherbed, 471b
where d. taken pure, 635a
Despots, security against d., 479b
Dessert without cheese, 484b
Destined, his d. hour, 629b
Destinies, veiled D., 571b
Destiny, chosen his d., 1056b
cloud of mortal d., 711b
day of d. is over, 559a
exercises influence, 804b
follow ideals reach d., 733a
hanging and wiving go by d., 182b
heavenly d., 513a
man forges for himself, 1058b
manifest d., 676a, 685a
man's guiding d., 77b
not by material computation, 922b
obscure, 440a
of New England, 1038a
one country one d., 548a
reap a d., 1100b
rendezvous with d., 971b

Destiny, repose not d. of man, 787a
shady leaves of d., 354a
waits alike, 79a
wedding is d., 182b
with men for pieces plays, 630b
Destitute of emotional warmth, 794a
Destroy, abolish vice d. virtue, 330a
blade of grass, 917b
does thy life d., 489a
evil they set out to d., 1011a
fib or sophistry, 410b
for one grape vine d., 220a
free world, 1056a
natural resources, 848a
nor sword nor age d., 129a
not come to d. law, 40a
not to d. but fulfill, 40a
one to d. is murder, 398b
power of reasoning, 95a
power to tax not power to d., 788b
power to tax power to d., 485b
sought to d. institutions, 701a
surely not in wrath d., 630b
they shall not hurt nor d., 31a
thought would d. paradise, 439b
whom God wishes to d., 86a
winged life d., 488b
worms d. this body, 15b
Destroyed, brain d. by thought, 456a
but not defeated, 1045b
by each other, 383a
by madness, 1081b
Carthage must be d., 107a
flower of kings and knights d., 175b
if men are d., 80b
last enemy d. is death, 53a
love without power d., 1024b
nations are d. or flourish, 491a
poetry painting music d., 491a
the very ruins d., 134b
things violently d., 511a
were Tao and virtue not d., 101b
when once d., 449a
women d. by subtleties, 730b
Destroyer and preserver hear, 569b
death d. of worlds, 1055a
is my d., 1070a
Destroying, fighting still still d., 371b
mankind worth d., 561b
not by d. but promoting, 453b
Destroys good book kills reason, 340a
outrage when man d. nature, 941b
peaceful township in sleep, 980b
saliva d. serpents, 132b
use d. beauty, 870a
Destruction, all other to d. draw, 305b
and barbarism victors, 979b
brought her dowry d., 78b
causes of d., 435b
creation same as d., 101a
flight perhaps to d., 708b
fool's mouth is his d., 25a
for d. ice suffice, 927a
forces of nuclear d., 1074b
Destruction, give enemies means of our d., 76b
hell of nuclear d., 1082b
I will be thy d., 35b
if d. be our lot, 635a
means of d. hitherto unknown, 982b
of life and happiness, 472b-473a
of natural integrity, 101b
of Nazi tyranny, 974b
of tea so bold, 462b
of world not dreadful, 629a
pride goeth before d., 24b
saving world from d., 1058a
set him apart for d., 373a
shows activity of authorities, 632a
that wasteth at noonday, 20b
their going seemed utter d., 36b
thou turnest man to d., 20a
universe meets own d., 964b
way that leadeth to d., 41b
whose end is d., 54b
word deals d., 843a
world peace or world d., 901a
Destruction's, out of d. reach, 781b
Destructions, rescue my soul from their d., 18b
Destructive damnable woman, 383b
smiling d. man, 384b
Desuetude, innocuous d., 771a
Detail, feel forces behind d., 787b
finding what d. to do without, 940a
frittered away by d., 683a
Detect, lose it in moment you d., 406a
Detection, traitors escape d., 912a
Detective, nothing but d. stories, 999b
Deter him from portrait, 910b
Deteriorating, shabby equipment d., 1005b
Determinate, every thing has d. idea, 95a
Determination enough in mighty enterprises, 127b
esprit de corps and d., 959b
for better world, 863a
Determine, education will d. future life, 94a
men d. gods dispose, 311b
people seldom d. right, 485a
Determined dared and done, 444b
so long d. not to do it, 373b
to know beans, 683b
Determinism, history abhors d., 1038b
Deterrent of massive retaliatory power, 1000b
Detest a siesta, 1043a
begin to d. him, 1091b
I d. what you write, 418b
love offender d. offense, 372a
pageantry of king, 1091b
phrases I d., 856a
Sabbath day, 761b
Detested first husband, 839b
Jim d. it, 902a
Dethroned bereft of reason, 605a
Detract, power to add or d., 639a
Detraction will not suffer it, 240b
Deuce of clubs pinned to bark, 769b
Deus ex machina, 102b
vult, 150b
Deutschland über alles, 589b
Devastation, slaughter pillage d., 923a
Develop, men free to d. faculties, 832b
Development, great unital continuous d., 752b
in language d. in feeling, 1007b
psychic d. of individual, 833b
uninterrupted d. of man, 895a
Develops and enlarges organ, 475a
De Vere hast thou no tear, 642a
Deviates, Shadwell never d. into sense, 369a
Deviation from truth is multiplied, 97b
Device, banner with strange d., 621b
miracle of rare d., 524a
no work nor d. nor knowledge, 28b
that is our d., 598b
Devil, abashed the D. stood, 346a
an angel too, 869b
apology for D., 756b
a-walking the D. is gone, 533a
became woman, 598b
beggar will outride the D., 215b
bird or d., 643a
black as the d., 483b
brother d. to Despair, 806b
builds a chapel there, 385a
can cite Scripture, 232a
come and Faustus damned, 213b
counteracts D. who is Death, 444b
damn thee black, 286a
did grin, 526b
drink and d. had done, 823a
eat with d. have long spoon, 169a
enters prompter's box, 933a
envy of the d., 36b
every man God or D., 368b
fears a painted d., 283b
from d. does proceed, 484a
from deceits of the d., 60b
give d. his due, 194a
go poor d., 437b
God and d. fighting, 708a
God sends meat D. sends cooks, 183a
had final say, 1069b
half d. half child, 875b
hath not arrow, 562a
having trouble with wife, 835b
he's a very d., 253a
how the d. they got there, 410b
if the d. dress her not, 289a
is a gentleman, 278b
is asleep, 835b
is ever God's ape, 179b
Jim having seen d., 761a
knows how to row, 525b
let the d. wear black, 263a
let us call thee d., 273b
looks less terrible, 820a
love a mischievous devil, 756b
man for himself d. for all, 185b
match for d., 1042a
must be in little jackdaw, 554a
Nazarite conjured the d., 232a
needs go whom d. drive, 185a
not serve God if d. bid, 272a
old serpent called the D., 58a
ole d. sea, 1009a
renounce the d., 61a
resist the d., 56b

Devil, sarcasm language of d., 576a-b
seem saint when most play d., 217a
showed him kingdoms, 46b
speak truth and shame D., 181b
sugar o'er d. himself, 261b
take her, 350a
take the hindmost, 316b
thou wast made d., 313a
to pay, 195b
walketh about as roaring lion, 57a
what the d. was he doing in that galley, 361b
whispered behind leaves, 873b
why d. have all good tunes, 475a
wi' usquebae face the d., 495b
would build chapel, 179b
your father the d., 48b
Devil-and-all to pay, 195b
Devildoms of Spain, 654b
Devilish and damned tobacco, 311b
excused his d. deeds, 345b
sly, 671a
this wisdom is d., 56b
Devilment, midst of so much d., 905a
Devil's, got over D. back, 313b
had final say, 1069b
leavings, 413a
madness war, 933a
true poet and of d. party, 487b
who cleft the D. foot, 304b
Devils, as many d. in Worms as tiles, 180a
being offended, 273a
fight like d., 244a
heart place d. dwell in, 330a
in twists of road, 909a
Lord transformed them to d., 152a
more d. than hell hold, 230b
seven and seventy d., 909a
to ourselves, 269a
wrote at liberty when of d., 487b
Devils', one more d. triumph. 662b
Devise, for thirty pence my death d., 322b
laws for blood, 231b
wit write pen, 221b
Devised to keep strong in awe, 218a
who d. torment, 1007a
Deviseth, man's heart d. his way, 24b
Devoid of sense and motion, 343b
Devon, if Dons sight D., 865a
Devote himself to life, 939a
not to Death d., 348a
Devoting himself to duty, 363a
Devotion, affecting charity and d., 101a
despair twin-born of d., 773b
farewell my book and my d., 165b
give me man capable of d., 770a
ignorance mother of d., 312a
increased d. to cause, 639a
last full measure of d., 639a
no concern with art, 754b
of patriot soldier, 752a
sweet look of d., 781a
to something afar, 572b
Devotion, unthinking d. to organization, 915b
Devotion's visage, 261b
Devotions, hide d. under indifference, 934b
I beheld your d., 50a
Devour entire hostile army, 921b
jaws of darkness do d. it, 228b
seeking whom he may d., 57a
we d. ourselves, 996b
which d. widows' houses, 45b
Devoured, great ones d. the small, 290b
Devourer, time d. of all things, 129a
Devouring, cormorant d. Time, 221a
green azures, 829b
of weak by strong, 706a
Devours, animal which d. own kind, 471a
death d. lovely things, 1023b
Devoutly to be wished, 261b
Dew, as sun the morning d., 372b
begotten drops of d., 16a
bespangling herb and tree, 320b
cool d. in little bill, 626b
daffodil doth of d., 736b
debauchee of d., 735a
fades like morning d., 1088b
fearfully o'ertrip the d., 235a
ghastly d., 647a
gold and bramble d., 824b
honey-heavy d. of slumber, 254b
into a sea of d., 820b
like d. on mountain, 520a
liquid d. of youth, 258b
meet morning d., 714a
night one blue d., 1067a
no d. on daisies and clover, 704a
not think we D., 791a
of thy birth, 200a
of yon high eastern hill, 257a
of youth, 21b, 258b
on face of dead, 728a
pour sweet d. on his tongue, 67a
smell d. and rain, 323b
thaw and resolve into a d., 257b
timely d. of sleep, 345b
vale which d. cumbers, 784b
was on the lawn, 974b
will rust them, 272b
womb of morning d., 200a
Dewdrop, lingering d., 517b
on perilous way, 579b
starlight and d., 728a
woman like a d., 661b
Dewdrops gathered in brickyard, 864a
seek some d. here, 229a
with showers and d. wet, 739b
Dewey feel discouraged, 791a
was the morning, 791a
Dew-pearled, hillside's d., 661b
Dews, fresh d. of night, 338a
of evening shun, 416a
of summer nights, 464a
silence fall like d., 990a
Dewy, from noon to d. eve, 343a
morn to d. night, 753a
shakes his d. wings, 332a
William D. Tranter Reuben, 783b
Dewy-feathered sleep, 336a
Dexterous, acute inquisitive d., 453a
Dhrink, is d. necessary evil, 892b
Dhry, wet eye d. heart, 891a
Diable, noir comme le d., 483b
que d. allait-il faire dans cette galère, 361b
Diabolical, tree of d. knowledge, 480b
Diadem, caught without d., 737b
of snow, 559b
Diadems and fagots, 603b
Diagrams, in midst of d. and equations, 950a
Dial, drew d. from his poke, 248a
finger that turns the d., 985a
laugh an hour by his d., 248b
not figures on d., 679a
true as d. to sun, 353b
Dialect, Babylonish d., 352a
my Bay State d., 692a
purify d. of tribe, 1006b
Dialogue, wooden d. and sound, 268a
Dial's, many lines in d. center, 243a
Dials signs of leaping houses, 237b
Diamond cut diamond, 317b
immortal d. is immortal d., 804a
in the sky, 546a
lacks glitter of d., 992b
lasts forever, 1027a
O D. thou little knowest the mischief done, 380a
point of a d., 34a
rough d., 415b
sixty d. minutes, 586b
spots of d. form, 458b
Diamonds, crown not decked with d., 215b
see sky all d., 858b
Dian, Temple of D., 1102b
Diana, burned temple of D., 331a
of the Ephesians, 50a
Diana's foresters, 237b
Dian's, hangs on D. temple, 290a
Diapason closing full in Man, 370a
Diary, never travel without d., 840a
of superfluous man, 687b
Dice, God plays d. with world, 950b
Hercules and Lichas play at d., 232b
human bones, 563a
never abolish chance, 797a
Dicers', false as d. oaths, 264a
Dick the shepherd blows his nail, 222b
Dickens, what the d. his name is, 267a
Dickon thy master bought and sold, 200b
Dick's, Dirty D., 1060a
Dickybird why do you sit, 768b
Dictate of common sense, 420b
terms between old and new world, 485a
what direction work must take, 1028a
Dictates of conscience, 465b
of the heart, 498a
Dictator, German d., 920b
Dictators ride on tigers, 920a
Dictatorship as absolute as any other, 972b

Dictatorship of Communist Party, 957b
of proletariat, 889a
perpetuated as autocracy, 1035b
proletarian d., 903b
Soviet Union run by d., 972b
Dictatorships grow out of weak governments, 972a
Dictionaries and temporary poems, 427b
are like watches, 429a
writer of d., 427b
Dictionary, English d. best reading, 916a
not grammar, 598a
Did, danced his d., 1031b
it for the best, 856a
Lucrece swears he d. her wrong, 220b
till we loved, 304a
Diddle diddle, 1094a
diddle dumpling, 1096b
we take it is dee, 776b
Didn't, sang his d., 1031b
Dido with willow in her hand, 235a
Die a bachelor, 246a
achieving nothing then d., 715b
all die merrily, 240a
all shall d., 242a
all that live must d., 257a
Americans d. go to Paris, 839b
and endow college, 407a
and go we know not where, 271a
and rise the same, 305a
anything but d. for tobacco, 535b
appetite sicken and d., 251a
as cattle, 1028b
as much beauty as could d., 303a
as my fathers died, 774a
as soon as born begin to d., 131b
at height of career, 922a
at the top, 391a
be ashamed to d., 586b
beast and monk d., 951b
beauty crowds till I d., 738b
Beauty lives though lilies d., 980a
beauty that must d., 584a
beauty's rose never d., 291a
because a woman's fair, 318a
before grow old and d., 881a
before I wake, 1089b
before our own eyes, 816b
before they come to d., 917b
before we laugh, 381b
begins to d. from birth, 435b
being born to d., 210a
better start to d., 1059b
better to suffer than d., 359a
books never d., 973b
born but to d., 408b
born in bed in bed we d., 351a
break faith with us who d., 912b
broke d. in molding Sheridan, 559a
but once to d., 321b
but once to serve country, 393b
by famine die by inches, 386a
by feigned deaths to d., 305b
change but cannot d., 570b
Christs that d., 838b
clasp them because they d., 719b
Die, cooped we live and d., 630b
cowards d. many times, 254b
curse God and d., 14a
daily, 330a
dare to d., 409b
dead live the living d., 370a
dead so long as refuse to d., 723b
dead which d. in the Lord, 58b
dear d., 601a
dear I d., 305b
death thou shalt d., 308a
deeds d. however nobly done, 200b
do or d., 313b, 496a
down over feet humbly, 969a
dry death, 296a
easy live quiet d., 521a
energies and hopes not d., 785b
ere she shall grieve, 318b
ere their story d., 784b
excellence is nobly to d., 70b
face man might d. for, 666b
fated not to d., 370a
fighting in defense of his country, 64a
for friends or fatherland, 122b
for love, 269b
for such a long time, 360b
for the people, 49a
for truth ought to d., 604a
frogs do not d. in sport, 104b
gladly d., 823b
go since I needs must d., 199a
good d. early bad late, 385b
good d. first, 516a
greatly think or bravely d., 406a
gross flesh sinks here to d., 228b
Guards d. never surrender, 508a
hang there till tree d., 291a
happy people d. whole, 994b
hazard of the d., 218a
hearken ere I d., 645a
heart-stifled in dell, 582a
heavenly days that cannot d., 510b
here in rage, 390a
honorable to d. for one's country, 121b
how can man d. better, 596a
how to d. harder lesson, 189b
I am sick I must d., 300b
I d. but have possessed, 558a
I d. hard, 461b
I shall not wholly d., 122b
I to d. and you to live, 93a
I will show you how to d., 189b
if I must d., 271a
if I should d., 994a
if it were now to d., 273b
if man d. shall he live, 15a
if millions born millions must d., 995a
if they cannot conquer, 723a
if you poison us do we not d., 233b
in Adam all d., 53a
in bed, 810b, 992b
in evening without regret, 71b
in last dike, 454a
in lowly pomp ride to d., 566a
in music, 93b
in the last ditch, 383a
in this faith I will live and d., 171a
Die, in what peace a Christian can d., 395a
in yon rich sky, 648b
is cast, 112b
jealousy not d. with love, 356a
joys will d., 1086b
king tomorrow shall d., 38a
lads that d. in glory, 853a
lest we d., 9a
let friendship d., 433b
let me in tavern d., 154b
let us d. like men, 627b
let us do or d., 496a
like Douglas d., 445a
live and d. all I have to do, 411a
live and d. for idea, 861b
live and d. in Aristotle's works, 213a
live and d. in Dixie, 678b
live and d. wi' Charlie, 507b
live in hearts not d., 538a
live like a wretch and d. rich, 310b
live through time or d. suicide, 635a
lives on hope d. fasting, 422a
living know they shall d., 28b
look about us and to d., 407b
love her till I d., 1086a
love like ours never d., 871b
love me sure to d., 543a
loved life no sorrow to d., 943b
lovely things fade and d., 1010b
lucky to d. and I know it, 700a
man can d. but once, 242b
men d. fast enough, 383a
more deaths than one must d., 841a
mortal or immortal here I d., 696a
music when soft voices d., 572b
must d. at last, 305b
names not born to d., 565b
never know life till d., 667b
no one so young he cannot d., 176b
no young man believes he shall d., 540a
nobly to d., 81a
not know when to d., 840a
not poor death, 308a
not quickened except it d., 53a
not willingly let it d., 339b
of nothing but rage to live, 406b
of remedies, 362a
of rose in aromatic pain, 408a
of that roar, 690a
of thirst at fountainside, 1080a
oh do not d., 305b
oh might it d. or rest, 570b
old soldiers never d., 959a, 1103a
on feet not live on knees, 973a
on feet than live on knees, 943a
on gallows or of pox, 447a
on mine own sword, 287a
only art is to d., 448b
or let me d., 511b
or rest at last, 570b
Owen why did you d., 676b
pale in mist seem to d., 1010b
pattern to live and d., 662b
perceives it d. away, 513b
pie in sky when you d., 1103b
poets d. of loneliness, 885b
praise that will never d., 90a
pray as if to d. tomorrow, 422a

Die proudly, 860a
regret can d., 650b
remember that we d. all, 37b
resolve to conquer or d., 461a
reverences age d. with it, 576a
rich, 432b
root hog or d., 1047a
rose with maize to d., 1043b
sail until I d., 646b
saw spider d., 1075a
seem though I d. old, 884b
seems rich to d., 582b
seldom d. in bed, 810b
shall never d., 49a
shall Trelawny d., 610a
sink or swim live or d., 546b
soil good to d. for, 694a
some will d., 996b
speeches by hour d. by hour, 473b
spirit d. of inanition, 713b
swanlike sing and d., 561a
swim or sink live or d., 462b-463a
Tamburlaine must d., 212a
taught us how to d., 400b
teach men to d., 189b
teach us how to d., 557a
tells me I must d., 579a
the death of the righteous, 10a
theirs but to do d., 652a
there smothered, 985b
they seemed to d., 36b
thou shalt surely d., 5b
thus d. still searching, 899b
time to d., 27b
to d. is debt we must discharge, 321b
to d. is gain, 54a, 93a
to d. to sleep, 261b
to itself it live and d., 293a
to leave to d. a little, 835a
to make men free, 690b
to part is to d. a little, 563b
to save charges, 310b
toddle home d. in bed, 992b
too scanty to d. for you, 737a
trust that when we d., 751b
unlamented let me d., 402a
unsung noblest deed will d., 80a
unto the Lord, 51b
we about to d. salute you, 141a
we d. only once, 360b
we must, 216b
we must be free or d., 512b
we must needs d., 12b
we shall d. alone, 363b
we will d. free men, 475a
weep or she will d., 649a
went abroad to d., 969a
what it is to d., 330b
when beggars d., 254b
when dream is past, 618a
when eras d., 925a
when good men d., 85b
when he shall d. cut him in stars, 225a
when I came to d., 683a
who saw him d., 1093b
who would wish to d., 601a
wisdom shall d. with you, 15a
with dead desire not d., 518b
with harness on our back, 286b
with honor, 860a
with you be ready to d., 122a
without benefit of clergy, 909a
without Thee dare not d., 567a
Die without visiting one another, 75a
wolf that break it d., 932b
world a place to d. in, 330b
Xerxes did d., 1089a
ye shall d. like men, 20a
youth fight and d., 931a
Died as one studied in death, 281b
as soldier for his country, 865a
before bodies d., 1060b
before god of love born, 306b
Booth d. blind, 952b
came three thousand miles d., 693b
courage with which men d., 1072a
David d. full of days, 14a
deaths ye d., 871b
die as my fathers d., 774a
dog it was that d., 448b
far away before his time, 865a
for beauty, 736a
for this Fitzgerald d., 881a
gloriously on field, 640a
had I d. hour before, 284a
had no poet and d., 412b
he that d. o' Wednesday, 240b
I d. young, 1105a
I only d. last night, 764b
if only gladiators d., 945a
in bed, 753b
in bitter pains, 741b
in boots like pioneer, 1041a
in harness, 924a
in hollow murmurs d., 443b
in virtue's cause, 218b
in want, 1075b
land where fathers d., 627b
last night of my physician, 387b
learn from having d., 929b
like wise one d., 197b
liked it not and d., 301a
maintaining right of way, 1195a
man that d. for men, 778b
men d. but not for love, 250a
Mithridates he d. old, 853b
Mother d. today, 1068b
never knew worth till he d., 899a
no one d. of laughter, 910b
none d. natural death, 926b
of chills and fever d., 1009b
of grief I d., 1066a
of no blast he d., 367b
on Saturday, 1096a
one and all d. in bed, 753b
one who d. for truth, 736a
queens have d. young and fair, 300b
she d. so young, 642a
she d. young, 315a
she should have d. hereafter, 286b
some pro patria, 988a
sonnets d. in misnomer, 944a
there d. a myriad, 988b
these dead not d. in vain, 639a
to have d. once enough, 119b
to make men holy, 690b
to make verse free, 981a
to northwest d. away, 663a
to save us all, 684b
was what you did, 1044a
wandered till I d., 714b
when I d. last, 305b
when my mother d., 487a
withered when my father d., 265a
Died, would I had d. for thee, 12b
would we had d. in the land of Egypt, 8b
you who would have d., 1078b
youngest critic d., 872b
zealous locksmith d., 1104b
Diem adimere aegritudinem hominibus, 108b
carpe d., 121a
Dies, above all man who d., 869b
after many a summer d., 652b
all that was theirs d., 85b
among worshippers, 574b
an honest fellow, 312b
as when a giant d., 271a
at the opening day, 397a
begotten born and d., 882b
bird of wonder d., 299b
body d. body's beauty lives, 955b
cackles groans and d., 573b
cry not when father d., 429a
enshrine her and she d., 990a
ere he knows it, 664b
fling stone giant d., 418b
he d. and makes no sign, 215a
he that d. pays all debts, 297a
hurrah for next that d., 720a
if tree d. plant another, 425a
in single blessedness, 228b
in your fragrant bosom d., 327a
kicks the dust, 682b
light d. before thy word, 414a
light d. with dying sun, 826a
like a dog, 626b
love built on beauty d., 307a
love-sick heart d., 1022b
man born suffers d., 869b
man d. in pain, 381b
ne'er like angels till passion d., 302a
no gossip ever d. away, 68a
noblest lives and d., 707b
not how man d. but lives, 431a
primrose that forsaken d., 339a
reputation d., 404b
reputation d. quickly, 374a
re-resolves then d., 399a
rich d. disgraced, 757b
Sahara d., 738a
silence never d., 813b
something in us never d., 495a
stretches out feet and d., 1075a
swan, 652b
tumult and shouting d., 875b
what an artist d. with me, 134a
when just man d., 1060b
when old man d., 1052a
when the Poet d., 518b
who d. if England live, 877b
whom gods love d. young, 102a
youth grows pale and d., 582b
Dies irae dies illa, 157b
nulla d. sine linea, 102a
Diet, Doctor D., 390b
oft with gods doth d., 335b
praise best d. for us, 523a
scrip of joy immortal d., 199a
sober in d., 414a
Dieth, how d. the wise man, 27b
man d. and wasteth away, 15a
no man d. to himself, 51b
Dieu a donc oublié, 378a
mesure le froid à la brebis tondue, 188b
Differ, agreed to d., 532b
all things d. all agree, 405a
in their mountains, 927a

Differ, when doctors d., 407a
Difference, distinction without d., 424b
extent of d. no democracy, 635b
is important, 794b
makes d. whose ox gored, 180a
night makes no d., 320a
of opinion divide, 329b
of opinion makes horse races, 762b
of religion breeds quarrels, 659a
of taste in jokes, 690a
oh the d. to me, 510b
only d. lies in degree, 377a
sameness with d., 529a
that made all the d., 926b
the d. to him, 510b
they wear our clothes and what d., 311b
wear rue with a d., 265a
Differences among experts, 864b
not blind to d., 1074a
trivial and political, 430b
Different drummer, 683b
forms and styles, 1028a
from being rash, 987b
from ordinary men, 740a
hatched o'er and hatched d., 689a
hog is d., 761a
integration, 1038b
like but oh how d., 515a
mob not ask better only d., 179a
names after they are produced, 73a
said hundred d. ways, 1030a
schools in science, 1028a
something d. from either, 1002a
to d. minds, 604b
trees beautiful and d., 172a
zeal for d. opinions, 480a
Differeth, one star d., 53a
Differs, whatever d. from this is no democracy, 635b
Difficile, Latin was no more d., 352a
Difficilis facilis iucundus acerbus, 135b
Difficult and left untried, 918a
as easy as temperance d., 429b
Christian ideal d., 918a
criticism easy art d., 398b
do immediately, 1103b
doing d. easily, 706b
dreams surely are d., 67a
even those d. to please, 327a
excellent things d. as rare, 374b
fascination of what's d., 881a
in d. are friendly forces, 938b
judgment d., 88b, 477b
living up to it d., 660a
nothing so d. but may be found, 108b
of things known most d., 881b
Olympian is a d. foe, 62b
people d. to govern, 74b
poets must be d., 1007b
poetry d. to read, 667a
statesmanship d., 1012b
to flee from reality, 978b
to lay aside long-cherished love, 115a
too d. to think nobly, 436b
when you do it reluctantly, 108b
Difficulties show what men are, 138a
Difficulties, willingness great d. not great, 177b
Difficulty and danger, 1091b
daunted by no d., 661a
deep d. braved, 799b
friend long sought with d. kept, 145a
govern tongues with d., 373b
in life is choice, 827a
makes d. his first business, 71b
most worth tackling, 799b
of what it is to be, 956b
Diffused knowledge immortalizes, 501b
Diffuses, dissolves d. dissipates, 528b
numbness d. my senses, 120b
Dig deep into actual, 800b
deep trenches in beauty's field, 291b
forbear to d. dust enclosed here, 299b
grave and let me lie, 823b
them up again, 315a
Digest, edible wholesome to d., 791b
inwardly d. the Scriptures, 61a
more beliefs than can d., 851a
no more than able to d., 390a
of anarchy, 454a
some writers cannot them d., 210a
something to d., 946a
Digested, few books to be d., 209b
Digestion, give me good d. Lord, 946a
god on side of best d., 946a
good d. wait on appetite, 284b
prove in d. sour, 226a
sleep from pure d. bred, 346a
Digestions, unquiet meals make ill d., 218b
Digests experiences as d. meats, 805b
Diggeth a pit, 26a
Dight, storied windows richly d., 336a
Dignified, better go down d., 928b
right to d. life, 964b
vice by action d., 224b
Dignitate, otium cum d., 110b
Dignities, earthly d., 298b
Dignity and worth of person, 1104a
conciliate with d., 435a
contrary to d. built paper mill, 215b
in effort of patriots, 462b
In tilling field, 838a
leisure with d., 110b
Negroes find new sense of d., 1082b
of high calling, 453b
of history, 397b, 596b
of man not some men, 1045b
of man respected, 982b
of person acknowledged, 964b
of truth lost with protesting, 302b
poet's d. and ease, 411a
proper d. and proportion, 142a
reach the d. of crimes, 475b
Washingtonian d., 758a
wear undeserved d., 233a
Digression, began a lang d., 493a
Digressions, eloquent d., 725b
sunshine of reading, 437b
Digressively, said I rather d., 696a
Dike, last d. of prevarication, 454a
Dilemma, horns of my d., 438a
Dilettante, no room for d., 923b
Dilettantes and pedants, 869b
Diligence, best of me is d., 277a
keep thy heart with all d., 23b
mother of good fortune, 197a
observe physician with same d., 308a
work out salvation with d., 80b
Diligent dispensation of pleasure, 550a
in his business, 25b
Diligently, teach them d. unto thy children, 10a
they d. practice it, 74a
Dillar, a d. a dollar, 1097b
Dim, adazzle d., 803a
and joyless if not shared, 543b
behind d. unknown, 692a
desolation and d. night, 642a
ecstasy holds her life, 953b
forsake their temples d., 334a
in intense inane, 569a
religious light, 336a
spot which men call earth, 336a
sun in d. eclipse, 342b
time grows beautifully d., 992a
upland d., 714b
windows of the soul, 491a
Dim-discovered, ships d., 419b
worth of something, 963b
Dimension of final thing, 1066b
Dimensions, hath not a Jew d., 233b
Diminish, joys with age d., 667b
some races increase others d., 113b
Diminished, force in nature not d., 709b
hide your d. rays, 344b
stars hide their d. heads, 344b
to her cock, 279b
Diminishes, any man's death d. me, 308b
functional capacity, 475a
Diminution of original sin, 707b
without increase or d., 530b
Diminutions needs must be, 869a
Diminutives, lovely d., 1065a
Dimitri, long live D. Ivanovich, 593b
Dimmed, glory of sun d., 813a
Dimmycratic party ain't on speakin' terms, 890b
Dimness, elms fade into d., 715a
Dimpled cheeks to gaze upon, 1086b
Dimpling, shallow streams run d., 411b
Din, cock with lively d., 334b
hear the merry d., 524b
of strife, 711b
when my d. done, 772a
Dine at journey's end, 881b
at ten sup at six, 599b
going to d. with men, 934a
hang that jurymen d., 404b
to dress to call to d., 849a
when Noah sat down to d., 919a
with some men, 934a
Dined, I have d. today, 523b
on mince, 673a
upon cold meat, 375b
when Jefferson d. alone, 1074a
Diners-out from whom we guard spoons, 595a

Dines on following day, 746b
Ding dong bell, 1093b
hey d. a d. d., 250b
Dinginess, country of d., 632a
Dingledodies, danced like d., 1080b
Dingy, danced along d. days, 738b
raising d. shades, 1001b
Dining and dancing begin, 1052a
while they thought of d., 451a
Dinkey Bird goes singing, 820b
Dinner, after d. is after d., 388b
among old soakers, 375a
better is a d. of herbs, 24b
breakfast d. lunch tea, 902a
good d. and feasting, 375b
in d. talk fling on fagot, 857b
lubricates business, 475b
Michelangelo for d., 759a
much depends on d., 562a
not a d. to ask a man to, 431a
seldom thinks more than of d., 562a
three hours' march to d., 539b
tocsin the d. bell, 561b
what gat ye to d., 1089a
write with no d., 1009b
Dinner's, over glass when d. done, 664b
Dinners, true Amphitryon gives d., 361b
visits his d. not him, 361a
were precarious, 535a
Dinosaur death-steps, 1076b
Dinotherium wandered by, 797a
Dinted, where snow lay d., 687b
Diogenes crept into vat, 742b
if not Alexander would be D., 102a
plucked a cock, 96b
struck father when son swore, 312a
Diomede, this sodeyn D., 165a
Dip wings in tears, 650a
Diplomacy is to do and say, 994a
of such stuff d. made, 958b
Diplomat regular Moby Dick, 958b
whale of a d., 958b
Diplomat's, in d. soul iron ore, 958b
Diplomats, pens of d. not ruin, 469b
women and crabs, 778b
Dipped into the future, 647a
Jonathan d. it in honeycomb, 12a
Dipping nose in Gascon wine, 660b
white d. sails, 947a
Dirck galloped, 663a
Dire, beckoning shadows d., 336b
dimension of final thing, 1066b
effects from civil discord, 394a
gorge of salt sea tide, 234a
offense from amorous causes, 404a
Direct and honest not safe, 275a
eminently plain and d., 712b-713a
him where to look for it, 307b
leaving to d. themselves, 1026b
lie d., 251a
relations with good joke, 918b
understanding to d., 1091b
Directed unerringly to you, 702b
Direction, advances in d. of dreams, 83b
Direction, dictate d. work must take, 1028a
great thing is what d., 633b
guide horse in d. it wants, 834a
in which education starts, 94a
new d. of Time, 985b
of right line, 379b
which thou canst not see, 408b
Directions, by indirections find d., 260b
rode off in all d., 898a
Directs the storm, 393a, 413b
Direful spring of Grecian woes, 405a
Direst, full of d. cruelty, 281b
shapes of death, 721a
Dirge, by forms unseen d. sung, 443a
for her doubly dead, 642a
in marriage, 257a
of dying year, 569b
Dirt, bequeathe myself to d., 701a
eats d. in the line, 1025b
hairs or straws or d., 410b
if d. was trumps, 535b
loss of wealth loss of d., 182a
painted child of d., 411a
Dirty, all d. and wet, 391a
at his d. work again, 410b
British coaster, 947a
business, 788b
Dick's and Sloppy Joe's, 1060a
for all 'is d. 'ide, 873a
tobacco a d. weed, 1037a
wash d. linen at home, 504a
work again, 410b
work at crossroads, 1099b
Dis aliter visum, 118b
manibus sacrum, 150b
Disable benefits of your country, 250a
Disabused, by himself abused or d.,.409a
Disaffection, nonconformity mark of d., 912a
Disagree, doctors d., 407a
in faith and hope world d., 409b
share rights with those who d., 1025a
Disagreeable, such a d. man, 768a
tells d. truth boldly, 469b
Disagreements, scholarship record of d., 864b
Disappeared, sun would have d., 851a
with finality of pigeon, 998a
Disappoint continent, 754b
not d. hoping soul, 497b
that I may not d. myself, 680b
Disappointed, fury of d. woman, 392a
he shall never be d., 407b
in monkey, 764a
tide, 734b
unhouseled d. unaneled, 259b
Disappointment, boredom and d., 1053a
great as ourselves, 679a
lay down newspaper with d., 535b
mathematics commence in d., 861a
Disappointments, too familiar with d., 634b
Disappoints, man appoints God d., 170b
Disapprove of what you say, 418a
Disarmament is essential, 974b
Disarray, on d. lays wing, 917b
Disaster clouded Union cause, 752a
evil gains equivalent of d., 67b
exaltation from d. and ruin, 919b
laugh at all d., 622b
no greater d. than greed, 74b
noble spirit raises itself in d., 136b
nuclear d. engulf all, 1073b
occasions not causes of d., 847a
triumph and d., 77a
unmerciful d., 643a
Disasters, day's d. in morning face, 449b
make guilty of our d., 277a
middle station fewest d., 385b
weary with d., 284b
Disastrous beating of wings, 905b
born to d. end, 201a
spake of d. chances, 272b
twilight sheds, 342b
Disastrously, business fares d., 505b
Disbanded, funeral done and d., 1069b
Disbelief in great men, 577a
suspension of d., 529a
then skepticism then d., 697b
Disbranch, sliver and d., 279a
Disburdened of my gear, 1057b
Discard knowledge, 101b
Discarded, welcome home d. faith, 237a
Discern, as I can now d., 680b
infinite passion, 664a
innocence of neighbors, 683b
what can we d., 301a
with this clear eye, 680b
Discerner of the thoughts, 55b
Discerning, gives genius better d., 450b
to a d. eye, 735b
Discharge, no d. in war, 28a, 876b
to die a debt we must d., 321b
Discharged, at once indebted and d., 344b
debt d. through eternity, 478a
with greater ease, 321b
Discharging less than tenth, 268b
Disciple not above master, 42a
true teacher has no d., 590b
Disciples, gave bread to d., 44b
threatening against d., 49b
Discipline, care of d. is love, 37a
desire of d., 37a
in military unit, 959a
liberty a beloved d., 1067b
organization and d. of war, 177a
rising or falling's one d., 1066a
soul of army, 460b
Disciplined and limber, 1056a
by peace, 1072b
inaction, 501b
Disciplines, I know d. of wars, 244a
Disclose, merits to d., 441a
not d. essence of phenomena, 984a
Disclosed, before buttons be d., 258b
Disclosures, press lives by d., 1099b
Discobolus standeth face to wall, 755b
Discomforts accompany my being blind, 376a

Disconsolate, at gate of Eden d., 543a
to watch it, 994b
Discontent, but only want and d., 353b
divine d., 691b
want of self-reliance, 606a
waste nights in d., 201a
wealth and poverty parents of d., 94a
winter of our d., 216b
yields nothing but d., 452a
Discontented, stirs of d. strife, 309b
Discontentment, no greater guilt than d., 74b
Discord, age of d. and strife, 214b
civil d., 394a
danger in d., 623a
eke d. doth sow, 189a
harmony in d., 123b
harmony not understood, 408b
music must investigate d., 137a
so musical a d., 230a
what d. follows, 267b
Discordant, drum's d. sound, 455b
reconciles d. elements, 510a
reconciliation of d. qualities, 529a
wavering multitude, 241a
Discouraged, Dewey feel d., 791a
lest they be d., 54b
Discouragement, there's no d., 366a
Discouraging, seldom heard d. word, 808a
Discourse according to learning, 242b
bid me d., 219b
everybody's d. of death, 375b
excellent dumb d., 297a
good company good d., 326a
in novel phrases, 766b
made us with large d., 264b
of book-friends, 958b
of fools is irksome, 38b
of reason, 257b
of the elders, 37b
rather thy d. than play, 311b
showers of sweet d., 354a
Discourteously, cast me off d., 1084b
Discover everybody's face but own, 388b
I had no talent, 1011a
I had not lived, 683a
never d. land of nowadays, 900b
not to d. weakness, 737b
Discovered, America d. accidentally, 997b
himself gave discovery to world, 904a
late d. earth, 990b
plant whose virtues not d., 610a
race never yet d., 1049b
unconscious before me, 834a
when d. not wanted, 997b
Discoverer, exultation only d. can experience, 997a
Discoverers among them as comets, 425a
ill d. think there is no land, 207a
sea d. to new worlds, 304b
Discovereth, he d. deep things, 15a
Discoveries, future d. in decimals, 827a
Discovering, only two ways of d. truth, 207a
Discovers, flute in dying notes d., 370a
fresh perfection, 550b
Discovery, errors portals of d., 968b
gave ungrudgingly of d., 904a
if European d. delayed, 997b
in completing one d., 462a
joy of sudden d., 960a
mistaking paradox for d., 909b
reality brings d., 908a
terra firma of accomplished d., 949b
Discredit what they do not excel in, 101b
Discreditable, regrets d. act, 961a
Discreet, too d. to run amuck, 411b
Discreetest, virtuousest d. best, 347a
Discreetly blot, 333a
entered into reverently d. advisedly, 61a
Discretion, better part of valor d., 241a
drunkenness sepulture of his d. 169a
fair woman without d., 24a
in man not too young, 131b
inform their d., 473b
philosophy nothing but d., 317a
should be thrown aside, 102a
to the young man knowledge and d., 23a
Discriminate between important and negligible, 949a
Discriminating, keen d. sight, 506b
Discrimination, art d. and selection, 799b
exactness and d., 431a
lack of d., 995a
sophisticated modes of d., 967a
Discrowned, crowned and d., 893a
Discuss freely settle question, 595a
Discussing duty to God, 700b
Discussion, free political d., 865a
open mind free d., 912b
policy settled by free d., 934b
Disdain, for me to d. it, 572b
give me more love or more d., 327a
Lady D., 245b
to be instruments, 485a
Disdained, one feeling d., 572b
Disdainful smile, 440a
Disdainfully, think not d. of death, 143a
Disdaining littlenesses, 95b
Disdains all things above his reach, 315b
culture not live by d., 796a
Disease, against d. of writing precautions, 154a
as physician observes d., 308a
bad rhyming a d., 412b
brought on by boredom, 1053a
called lack of money, 181a
consciousness d., 869b
cure d. kill patient, 209a
cured yesterday of my d., 387b
fee bestow upon foul d., 277a
gained strength by delays, 129a
interest in d. interest in life, 937b
life is an incurable d., 358a
long d. my life, 410b
Disease, medicine has to examine d., 136a-137b
medicine more harmful than d., 1020b
meet d. at first stage, 133b
of evil conscience, 631b
of modern life, 712a
of not listening, 241b
of old men avarice, 314a
old age only d., 607a
or sorrows strike him, 688b
perfect d. rare, 565a
physician hath favorite d., 424b
presume d. curable, 564b
quarrels sedition, 383a
remedies analyzers of d., 565a
remedies worse than d., 125b
remedy too strong for d., 83a
shapes of foul d., 651a
specialists in mental d., 977a
success our national d., 792b
the d. is incurable, 241b
to pretend to know is a d., 75a
tyranny poverty d. war, 1073a
tyranny's d., 78a
victims of d., 982b
wine cause of d., 383a
writing a contagious d., 154a
Diseased, man d. animal, 869b
minister to mind d., 286a
nature breaks forth, 239b
of own beauty mind d., 557a
words are physicians of mind d., 78a
Diseases desperate grown, 264b
of physical frame, 614a
poverty most deadly of d., 1009a
Disembodied emotion nonentity, 794a
Disenthrall ourselves save country, 638b
Disfigure, in a moment so d. us, 330a
Disfranchised, in literature not d., 958b
Disgrace and ignominy of natures, 329b-330a
impatient of d., 368a
in d. with fortune and men's eyes, 291b
might as well be d. to be poor, 895a
not without d. associated, 681a
peace with d., 107b
to be vice-prisidint, 892a
when in d. with fortune, 291b
Disgraced, dies rich dies d., 757b
Disgraces, labor d. no man, 717b
Disgruntled, not d. but far from gruntled, 965b
Disguise, cherishing enemy in d., 462a
fair nature with rage, 243b
no d. can conceal love, 355a
pantheism atheism in d., 869b
profession is to d., 178b
to go naked best d., 391b
virtues but vices in d., 354b
Disguises, gods go in various d., 66b
troublesome d. we wear, 346a
Disgust, achievement birth of d., 791b
carry work without d., 781b
not exist where hunger is, 843b
Disgusting instead of persuading, 473b
Dish, as a man wipeth a d., 14a

Dish, butter in a lordly d., 11a
chameleon's d., 263a
dainty d., 1094b
feast of joy a d. of pain, 204b
fit for gods, 254b
nor serve him in d., 901b
of meat too good, 326b
other men serving d., 889a
ran away with spoon, 1094a
thirty-two religions one d., 484a
woman a d. for the gods, 289a
Dishes, homemade d., 592b
shalt not wash d., 1095a
Dishonest, man assumed to be d., 1063a
not d. because in debt, 771a
Dishonor, by honor and d., 53b
fears d. worse than death, 122b
honor rooted in d., 653b
no d. to halt at second place, 111a
vessel unto d., 51a
ways to d. Sabbath, 761b
will not trouble me, 84a
Dishonorable graves, 253b
Dishonorably, to speak d. is pardonable, 83a
Dishonored fragments of Union, 547a
shroud, 1002a
Disiecti membra poetae, 120a
Disillusion, one d. mankind, 976b
Disingenuousness of years, 596b
Disinherited, city's d., 857b
Disinheriting, damned d. countenance, 481b
Disinterested as being who made him, 462b
commerce between equals, 448b
endeavor to learn, 713b
intellectual curiosity, 941b
Disinterestedness, self-interest plays d., 355a
Disjoins remorse from power, 254a
Dislike, hesitate d., 411a
same things is friendship, 115b
Disliked, each day two things d., 932a
person who d. gravy, 361b
Dislikes, culture not live by d., 796a
Dislocate language into meaning, 1007b
Dismal, at d. treatise rouse, 286b
headache, 767b
science, 578a
tidings when he frowned, 449b
universal hiss, 348a
Waterloo d. plain, 599a
Dismay, neither shape or danger d., 515a
nothing you d., 1099a
old d., 1078b
Dismayed her crew, 792a
live laugh nor be d., 899b
neither be d., 10b
ran d. away, 235a
was there man d., 652a
Dismember or overthrow it, 637a
whirl asunder and d. me, 236b
Dismembered poet, 120a
Dismissed, at length d. from thee, 552a
Dismount, rides tiger afraid to d., 920a
Disobedience, discontent disorder d., 452a
of man's first d., 341b
Disobedient, even if d. I shall follow, 103b
Disorder, all prodigality and d., 453b
discontent d. disobedience, 452a
domestic d., 383a
great d. is order, 956a
order and d., 419a
sweet d. in the dress, 320a
violent order d., 956a
Disordered, men d. like you, 433a
Disorders, all ruinous d., 277a
medicine for mental d., 1034b
Dispatch in putting end to it, 99b
the soul of business, 415b
Dispatched, sooner d. the better, 776a
Dispatchful looks, 346a
Dispelled, live tongue all d., 1080a
mist d. when woman appears, 401b
Dispelling, gleams through fog without d., 438b
Dispensary, anthology a d., 1034b
Dispensation of pleasure, 550a
Dispense with necessaries, 634a with trifles, 267a
Dispensing equality, 94b
Disperse, by spreading d. to naught, 214a
Dispersed, Scots d. over whole earth, 205a
Dispirited, fainting d. race, 715b
Display, electrical d. of God, 1009a
extended to d. its patterns, 78a
ridiculous d., 901b
Displayed, flower d. doth fall, 252a
glory of world d., 889b
Displeasing, misfortune of our friends not d., 356b
Dispoged, lips to it when d., 670b
Dispose, men determine gods d., 311b
unsearchable d., 350a
Disposed, tyrant has d. of foreign enemies, 95a
Disposer of other men's stuff, 191b
Disposes, man proposes God d., 170a
Disposition, antic d., 260a
horridly to shake our d., 259a
I know d. of women, 109a
patronizing d., 689a
to be pleased, 432a
truant d., 258a
unfriendly d. towards U.S., 492a
Dispositions, praise depends on d., 942b
Dispossessed, his little heart d., 799a
Dispraise, no d. or blame, 350a
thing you desire to buy, 269a
Dispraised no small praise, 348b
Dispraises, praising most d., 411a
Disprized, pangs of d. love, 262a
Disputable, dispute upon everything d., 381a
Disputandi pruritus ecclesiarum scabies, 301a
Disputants like sportsmen, 413a
put me in mind of skuttle fish, 395a
Disputation, feeling d., 239b
run in debt by d., 352a
Disputation, too exacting d., 593a
Disputations, doubtful d., 51b
Dispute confute change hands, 352a
it like a man, 285b
my right none to d., 457b
scholars d. and case still before courts, 124a
'twixt Tweedledum and Tweedledee, 415a
upon everything disputable, 381a
Disputed barricade, 1009b
Disputes, equal justice in private d., 89b
Disputing, itch of d., 301a
warmer way of d., 195a
Disquieted, never to be d., 321a
they are d. in vain, 18b-19a
why art thou d. in me, 19a
Disquieting, drums continuous d., 878b
Disquietly, follow d. to our graves, 277a
Disquiets, almighty time d., 83a
Disregard, atones for later d., 928b
Disrespectfully, speak d. of equator, 522b
Disruption, noise d. of thought, 564a
Dissatisfaction with world, 863a
Dissatisfied, I am troubled I'm d., 996b
not one is d., 700b
Socrates d., 619b
with what I learn, 929b
Dissatisfies, what d. in American civilization, 716b
Dissect, creatures you d., 406a
Dissections, learn anatomy from d., 312b
Dissemble, right to d. your love, 491a
Disseminating their circumference, 737a
Dissension, in d. never judge, 86a
Dissent, dissidence of d., 453a
in few days I should d., 329b
orthodoxy chokes d., 912a
voices of d., 1056a
Dissenting, passed without one d. colony, 463a
Dissever my soul from the soul, 644a
sacred hair d., 404b
Dissevered discordant belligerent, 547a
Dissidence of dissent, 453a
Dissimulation innate in women, 564a
love without d., 51a
playing the knave and d., 375a
without d. no business, 415b
Dissipates to re-create, 528b
to shining ether, 605b
Dissipation without pleasure, 466a
Dissociate language from science, 474b
Dissociation of sensibility, 1007b
Dissolute, caldron of d. loves, 146b
damned despairful, 932b
Dissolutely spent Tuesday morning, 237b
Dissolution, anguish not often in d., 565a
community in d., 912a
keep these limbs from d., 306b

Dissolve, all which it inherit d., 297b
and quite forget, 582b
me into ecstasies, 336a
political bands, 470b
wish to d. Union, 472a
Dissolved in a moment, 994b
into something great, 939b
mingle with d. limb, 899a
ought to be totally d., 460b
Union not to be d., 635b
Union virtually d., 530a
Dissolves diffuses dissipates, 528b
when all the world d., 213a
Dissonance, barbarous d., 337a
Dissonant, no sound d., 534a
Distance, airy d., 557a
augur misgovernment at d., 453a
endears friendship, 588a
just that d. from death, 69a
lends enchantment, 537a
Distances, infinite d. between humans, 938b
Distant deeps or skies, 489a
dull prospect of d. good, 370b
from heaven alike, 311b
in what d. deeps, 489a
misery, 466a
Ophir, 947a
religion of which rewards d., 428b
speaking of voices, 1070b
to d. countries roam, 491b
ye d. spires, 439a
Distasteful, found life d., 667b
nothing more d. than complacency, 535a
Distastes, prosperity not without d., 208a
Distemper, of no d. died, 367b
Distill, would men d. goodness out, 244b
Distilled almost to jelly, 258a
damnation, 501a
earthlier happy is rose d., 228b
from limbecks foul, 294a
Distills, love d. desire, 84b
Distinction between virtue and vice, 430b
make no d. between Trojan and Tyrian, 118a
safe for personal d., 1074b
without difference, 424b
Distinctions between gentlemen and common people, 101a
by means of ceremony, 101a
of race, 705b
Distinctive, man's d. mark, 666a
Distinctiveness, vice of d. to become queer, 804a
Distinctly I remember, 642b
Distinguish, he could d. and divide, 352a
read but not d. what worth it, 941b
true from false, 373a
wisdom to d., 1024a
Distinguished for ignorance, 612a
no two men who cannot be d., 132b
Distorted incomplete data, 1020a
Distorting my gesture, 1069a
Distorts the heavens, 491a
Distract attention from issues, 866b
Distracted, seat in this d. globe, 260a
Distracting, dear damned d. town, 405b
my d. grief, 445a
Distraction music of flute, 1003b
to mankind, 313a
uglification, 744b
Distraught, all men born d., 1080a
with dreams visions, 624b
Distress, all pray in their d., 487a
economic d. will teach, 913b
exposed to suffering and d., 515a
greatest d. is poverty, 379a
mean man always full of d., 71b
needy in d., 31b
of boyhood into man, 883b
pray in your d. and need, 976a
reality of d., 467b
time removes d., 108b
Distressed by his want of ability, 72b
town like place d., 375b
vacant mind d., 457a
we commend those who are d., 60a
Distresses of our friends, 356b
Distressful bread, 244b
Distributed, good sense equally d., 327a
Distribution according to need, 687b
laws of d., 757b
unequal d. of property, 480a
Distributive, economy d. virtue, 455a
Distributively, pluralism lets exist d., 795a
Distrust all in whom impulse to punish, 805a
doctrine that age brings wisdom, 960b
fear and d. the people, 473b
here all d. left behind, 159b
is safeguard, 479b
spirit of suspicion and d., 912a
to make man untrustworthy d. him, 893b
Distrusting, heart d. asks, 450a
Distrusts, him who d. self, 355a
Disturb not her dream, 495a
Disturbance of the spring, 1005a
Disturbed by planetary war, 990b
Disturbing delicate balance, 1067a
Disturbs, presence that d. me, 509b
Disuse, iron rusts from d., 174a
of any organ, 475a
Ditch, blind man's d., 884a
both fall into d., 43a
die in the last d., 383a
Ditch-delivered by a drab, 285a
Ditchers, gardeners d. and gravemakers, 265b
Ditches impure, 883b
other men's d., 1097b
Diurnal, earth's d. course, 511a
Dive, heaven's great lamps d., 300a
into bottom of deep, 238b
Dive-bomber's screaming orgasm, 995a
Diver in deep seas, 781a
Omar plucked them, 694b
Diverb, as the d. goes, 312a
Diverged, two roads d., 926b
Divers, state of man in d. functions, 243a
why d. send out oil, 132a
Diverse, strong and d. heart, 1041b
Diversion or improvement of country, 394a
walking 'tis a country d., 392a
Diversity, universal quality is d., 190b
world safe for d., 1074a
Diverter of sadness, 326a
Divest, deprive or d. posterity, 446a
Divide and rule, 150b
biped class, 96b
distinguish and d., 352a
et impera, 150b
great scramble and big d., 785a
life from death, 642b
mountains d. us, 590a
never d. upon opinion, 329b
not d. Sunday from week, 256b
sense from thought d., 368a
therefore doth heaven d., 243a
thin partitions their bounds d., 368a
two almost d. the kind, 406b
two loving hearts d., 806b
words d. and rend, 773a
Divided an inheritance with him, 469b
duty, 273a
fair d. excellence, 236a
Gaul d. into three parts, 112a
have they not d. the prey, 11a
house d. against itself, 45a, 635b
in death they were not d., 12b
mankind into parties, 480a
thy kingdom is d., 35a
we fall, 600a
with but half a heart, 321b
Dividends, literature pays d., 770b
Dividing asunder of soul and spirit, 55b
by d. we fall, 460b
lover and lover, 773a
your sweet d. throat, 327a
Divina natura dedit agros, 209b
Divination, criticism rod of d., 879a
Divine, against thy D. Majesty, 61a
all save man d., 558a
all things by law d., 570a
and terrible radiance, 599a
ardor d., 715b
ask a drink d., 303a
Athens d. city, 79b
bird of Zeus, 79a
comfortable words, 653a
countenance d. shine forth, 490b
despair, 648b
discontent, 691b
discovery of d. truths, 397b
drink d., 303a
event, 651a
fear of some d. powers, 312a
fellowship d., 580b
God the Father a school d., 412a
good amiable or sweet, 348a
Hand that made us is d., 393a
heavy but no less d., 561a
how d. a thing woman, 514b
human face d., 344b
human form d., 487a, 489b
I myself more d., 656a
idea which each represents, 606a
ideas below, 602b
illusion, 716b

Divine Inert, 696b
Love the human form d., 487a
love which graybeards call d., 216b
lyre so long d., 560b
made brutes men men d., 721b
majority, 735a
makes drudgery d., 324a
man d. as myself dead, 702a
marks of a d. origin, 544a
men whom men pronounce d., 789b
Milton's no less d., 561a
moonlight is d., 1069a
no government by d. right, 531a
nor glimpse d., 414a
philosophy, 337a, 650b
plain face, 534b
principle and rule of harmony, 709a
profane no d. ordinances, 450a
profusion, 748b
relations with good joke, 918b
reliance on d. providence, 471a
right d. of kings, 413b
right of kings, 636a
sign indicates future, 87b
superhuman spiritual and d., 936a
tale of Troy d., 336a
terror human form d., 489b
thought thinks of itself, 97b
to forgive d., 403b
tobacco d. nothing equal, 563a
tobacco d. rare, 311b
train d., 714b
truth is precious and d., 353a
what the form d., 536a
whatever poet writes with d. inspiration, 88a
Divinely, childish but d. beautiful, 497b
in the wrong, 398b
subsidized, 1061b
tall, 645b
Divineness, in poesy participation of d., 206b-207a
Diviner air, 516b
barmaids d. than mermaids, 1051b
Diviner's, glad d. theme, 368b
Divinest anguish, 685b
madness d. sense, 735b
Melancholy, 335b
Divining, takes d. rod to find, 833a
Divinities, new d. of his own, 93a
Divinity, all the d. I understand, 196b
doth hedge a king, 265a
dry volumes of d., 470b
gives wealth even to wicked man, 77a
gossip a kind of d., 68a
in odd numbers, 267b
lectures of ethics or d., 383a
man own doctor of d., 822a
piece of d. in us, 330b
stirs within us, 393b
that shapes our ends, 266a
wingy mysteries in d., 329b
Divisa, Gallia est omnis d. in partes tres, 112a
Division, equal d. of unequal earnings, 545a
is as bad, 1084b
marriage death and d., 773b
mirth the music of d., 199b
Division, salvation not in d., 903a
same as creation, 101a
saw d. grow together, 267b
Divorce, absurd essentially a d., 1068b
long d. of steel, 298a
Divorced divorced, 1075b
from eye and bone, 1038a
from whale-fat, 1075b
sorrow from which not d., 550a
war not d. from politics, 1027b
Divulge, I will never d. such things, 88a-b
Dixie Land, 678a
live and die in D., 678b
Dixit, ipse d., 151a
Dizziness from success, 954b
love like a d., 508a
Dizzy, across that d. way, 944a
how fearful and d., 279a
Do, a' is done that men can d., 494a
all the good you can, 421a
as chapmen do, 269a
as I say not as I do, 317b
as you would be done by, 415a
boys do, 814a
damned if you d., 539a
decided on what they will not d., 100a
each day two things disliked, 92a
enough work to d., 877a
go and d. likewise, 46b
great right little wrong, 234b
his arms might d. what this has done, 332b
how not to d. it, 672a
I d. it more natural, 251b
I dare d. all, 282b
if to d. as easy as to know, 231b
it after high Roman fashion, 288b
it as for thee, 324a
it with thy might, 28b
just as one pleases, 539b
justly and love mercy, 35b
know not what they d., 47b
know what he ought to d., 158b
let us d. or die, 496a
make it d. or d. without, 1102b
nastiest thing in nicest way, 994a
never d. today what can put off, 719a
never tell how to d. things, 987b
no one knows what he can d., 127a
noble things not dream, 691a
not as some pastors, 258b
not do what we want, 1058b
not choose to run, 911b
not d. what another d. as well, 897b
not do thing they most do show, 293a
not do to others, 72b
not go gentle, 1070b
not we wanderer await, 712a
not what we ought, 711b
nothing we d. wiped out, 793a
now I'll d. it, 263b
O what men dare d., 246b
or die, 313b, 496a
other men for they d. you, 670a
reckless what I d., 284b
seeks little thing to d., 664a
she can d. no other, 842a
Do, so much to d., 650b, 828b
that thou doest d. quickly, 49a
the evil I d., 51a
the very best I can, 641a
theirs but to d. and die, 652a
they d. things we can't, 1067a
they know not what they d., 47b
thing I was born to d., 211a
thing that ends other deeds, 288b
thing think you cannot, 981b
thing you have to, 725a
things worth writing, 421b
this in remembrance, 47b
this one thing I d., 54a
this will never d., 516a
thou but thine, 347a
to be to d. to d. without, 779b
to will and to d. his pleasure, 54a
two things is to do neither, 125a
unto other feller fust, 811a
what country d. for you, 1073a
what d. about it, 722b
what d. when you fallen, 1078a
what d. you mean to d., 784a
what have you or I to d. with it, 437b
what he may, 266a
what I will with mine, 43b
what man may d. to himself, 952b
what man would d. exalts, 665b
what manhood bids, 707b
what then thou would'st, 349b
what thou wilt, 181a
what we back ourselves to d., 793b
what you can d. for country, 1073a
what you d. still betters what is done, 295b
whatsoever thy hand findeth to d., 28b
will to d., 520a
without being commanded, 97a
write what men d., 207a
ye even so unto them, 41a
Doasyouwouldbedoneby, Mrs. D., 691b
Dobie, sate upon her d., 673b
Docent, decent d., 1040b
Doch-an'-dorris, wee d., 903a
Docile and omnipotent, 736a
Dockyard fellow, 749b
mine factory d., 923b
Doctor and saint, 630a
apple keeps d. away, 1102a
Diet Quiet Merryman, 390b
every man own d. of divinity, 822a
fee d. for nauseous draught, 372a
Foster went to Gloucester, 1097a
kills more than general, 382a
Livingstone I presume, 791a
silent d. shook his head, 401a
three faces wears d., 820a
train anyone to be d., 949a
while runnin' for d., 981a
Doctor's, failing that D. thesis, 1035a
outlived the d. pill, 401b
peaceful mission, 820a
Doctors, best d. in the world, 390b
is all swabs, 823a

Doctors, if d. had more Christianity, 890b
we d. know hopeless case, 1032a
when d. disagree, 407a
Doctrinaire logic, 1021b
Doctrine, all the winds of d., 340b
every wind of d., 54a
from women's eyes this d., 222a
go for refuge to D., 80b
hidden under strange verses, 160a
involving pernicious consequences, 678a
little difference in d., 431a
not for d. but music, 403a
of pathological generation, 710b
of separate but equal, 1021a
of strenuous life, 847a
or practice or interpretation, 143a
peculiar d., 684a
prove their d. orthodox, 352a
so illogical and dull, 976b
that each select one, 571a
yesterday fact today d., 1091a
Doctrines, makes d. plain and clear, 353a
Documents, historian wants d., 799b
Dodge, gracefully d. bore, 818b
Dodger, artful D., 669a
Doe, came a fallow d., 1088b
Doer, speaker of words and d. of deeds, 63b
Doers of the word, 56b
talkers no good d., 217a
Does, dogged as d. it, 679a
he who can d., 836b
sees it and d. it, 664a
Doeth, what thy right hand d., 40b
whatsoever he d. shall prosper, 16b
Doff it for shame, 236a
Doffed, lightly d. hat, 868a
Dog, Almighty gave d., 521b
better than his d., 647a
beware of d., 150a
biggest d. has been pup, 790a
bites man not news, 808b
Boatswain a d., 554b
Body my good bright d., 1078a
breed maggots in dead d., 260b
broodin' over bein' a d., 811a
cat d. pipe or two, 855a
circumcised d., 276b
commends himself to favor, 845b
cutthroat d., 232a
did nothing in nighttime, 850a
dies like a d., 626b
difference between d. and man, 762b
door what d. on wrong side of, 1052b
drunken d. ragged head, 534a
empty house like stray d., 756a
every d. his day, 691a
faithful d. bear him company, 408a
fetch poor d. a bone, 1096a
gingham d. went Bowwow, 820b
grim king's d., 83b
hair of d. that bit us, 184b
hath a day, 184b
have his day, 266a, 691a
heart to d. to tear, 877a
Dog, hold-fast the only d., 243b
I am his Highness' d., 412b
in grave like old d., 1071a
in life firmest friend, 554b
in the manger, 76a
is thy servant a d., 13b
it was that died, 448b
jumps over lazy d., 1101a
let no d. bark, 231b
like d. hunts in dreams, 647a
little d. laughed, 1094a
living d. better than dead lion, 28b
looking for place to sleep, 1067b
make starving d. prosperous, 762b
man bites d., 808b
mine enemy's d., 280a
my little d. Fala, 973b
O d. my God, 1068a
offers drowning d. drink, 324a
old d. Tray, 537b
old wife old d. ready money, 421b
poor d. Tray, 537b
rather be d. and bay the moon, 256a
reform taking bone from d., 863a
returneth to his vomit, 26a
since I am a d. beware, 234a
so poor he could not keep a d., 147b
starved at master's gate, 490a
starving d. behind, 958a
stronger d. be on top, 995a
suspicious of buried bone, 799b
this d. my d., 230b
thou calledst me d., 234a
to gain private ends, 448b
to this d. praise, 617b
tossed d. that worried cat, 1098b
toy d. covered with dust, 820b
truth's a d. must to kennel, 277b
turned to his own vomit, 57a
whose d. are you, 412b
why should a d. have life, 280b
will have his day, 266a
woman or d., 657a
wool of bat tongue of d., 285a
Dogged as does it, 679a
strength, 894b
strong d. unenlightened, 713b
Doggedly, set himself d. to it, 429b
Doglike, on bended arm d., 78b
Dogma, Bible literature not d., 867b
Dogmas of past inadequate, 638b
Dogmatism, greater ignorance greater d., 817a
puppyism at full growth, 610b
Dogmatisms, narrow d., 799a
Dog's, more deadly than mad d. tooth, 218b
walking, 430b
Dogs, all the d. in town, 1093a
as many d. there be, 448b
careful of breed of d., 381a
crowing of cocks and barking of d., 75a
dancing d. and bears, 906a
delight to bark and bite, 396a
display reluctance, 1051b
drink running at the Nile, 129b
eat of crumbs, 43a
fought d. killed cats, 662b
Dogs, hark d. do bark, 1097b
hates children and d., 951b
Inquisition d., 654b
let slip d. of war, 255a
lies with d. riseth with fleas, 324b
little d. and all, 279a
mad d. and Englishmen, 1043a
more I admire my d., 566a
not live as d. in manger, 974a
pedigree of cattle d., 628b
rain cats and d., 391a
shall eat Jezebel, 13b
shame the gray head, 64b
sleeping d. lie, 672a
straw d., 73b
throw physic to the d., 286b
which hath deeper mouth, 214a
Dogs', puppy d. tails, 1096b
Dog-star rages, 410a
Doing, being not d., 1066a
cease to think about d., 540a
difficult easily, 706b
good one of professions which is full, 682b
impossible genius, 706b
is another thing, 190b
it all takes d. and I do, 800a
joy's soul lies in d., 267b
learn by d., 97b
manners happy ways of d., 608b
miserable d. or suffering, 342a
secure friends by d. favors, 90a
strain of the d., 749b
the great god Pan, 619a
up and d., 620b
Doings, amend your ways and your d., 34a
broadcast d. of day night, 699b
child known by his d., 25a
of mankind subject of my book, 139a
something in d. of man, 699b
Dolabella's Cleopatra, 367b
Dolce far niente, 140b
vita, 162a
Dole, happy man be his d., 182b
happy man happy d., 182b
unequal laws, 646a
weighing delight and d., 257a
Doleful, chants d. hymn, 237a
dumps, 218b, 1084b
shades, 341b
Doll, once had sweet little d., 691a
Dollar, a dillar a d., 1097b
almighty d., 550b
broken never dollar again, 685a
Dollars, hours and minutes d. and cents, 422b
million d. timorous, 1017b
silver d., not distributed as gifts, 771a
Dolores, splendid and sterile D., 773b
Dolphin-like, his delights were d., 289a
Dolphin's, mermaid on d. back, 229a
Dolphins, trident and d., 954a
Dolts, three greatest d., 549a
Domain, such d. France conquered, 720b
Dome, fired Ephesian d., 331a
of many-colored glass, 572a
of thought palace of soul, 555b
of vast sepulcher, 569b
orchard for a d., 735b
rounded Peter's dome, 602a
stately pleasure d., 523b

Dome, sunny pleasure d., 524a
with d. more vast, 633b
Domes, silver d. of Lucknow, 626a
Domestic disorder, 383a
insure d. tranquillity, 474a
internal d. empire, 1038b
malice d. foreign levy, 284b
naive d. Burgundy, 1033a
sentiment of mankind, 612b
Domestica, quae set d. sede iucundior, 111a
Domestics, few admired by own d., 190b
Domina mater ecclesia, 143b
Dominant X, 956b
Dominate, China not seeking to d. world, 1025b
serve and not d. world, 982a
Dominated, horse d. mind of early races, 986a
Domination of the world, 847b
Dominations, Thrones D. Principedoms, 346b
Domine speravi in te, 192b
Dominion, between Grand Army and d. of world, 785a
death hath no more d., 50b
death shall have no d., 1070a
glory means d., 739a
good old D., 474a
no such strange d., 573a
over every living thing, 5a
over palm and pine, 875a
tired of dark d., 730b
truly sorry man's d., 492b
Dominions, sun in d. never sets, 497b
Dominus illuminatio mea, 18a
vobiscum, 59a
Domus tutissimum refugium, 198a
Don John of Austria, 918b
Quixote and I, 549a
Done, a' is d. that men can do, 494a
ah what have you d. to me, 732a
bright day is d., 289a
by the rule, 288a
Charmian is this well d., 289a
dared and d., 441b
dead and dumb and d., 915a
do as you would be d. by, 415a
fearful trip d., 702a
foolish thing well d., 431b
game is d. I've won, 525a
God's will be d., 468b
her wrong, 1101b
him who has d. deed to suffer, 79a
his best for his time, 498a
I have d. the state service, 276b
if d. when 'tis d., 282a
it can't be d., 887a
it couldn't be d., 963b
it unto the least, 44a
I've d. it from my youth, 483a
knowing when to have d., 578a
let what will be d., 471b
long day's task is d., 288b
much to be d., 428b
my dancing days are d., 223a
my story being d., 272b
my task is smoothly d., 337b
nay I have d., 211a
never d. no good to me, 874b
no sooner said than d., 106b
no worthy action d., 1090a
not my will be d., 47b
one braver thing, 305a
Done, peace of the d., 749b
servant of God well d., 346b
sight of means makes ill deeds d., 237a
so little d., 650b, 828b
some villain hath d. me wrong, 220b
still betters what is d., 295b
surprised to find it d. at all, 430b
take honor and my life is d., 226a
there shall be d. a deed, 284b
things that are d., 71a
things we ought not to, 59b
things won are d., 267b
to deserve kittens, 946a
to have loved thought d., 711b
treason has d. his worst, 284b
'twere well d. quickly, 282a
well begun is half d., 98b
well d. is quickly d., 124b
what have I d. unto thee, 10a
what have you d. to me, 732a
what have you d. with your youth, 808a
what without Zeus is d., 78b
what you do not want d. to yourself, 72b
what's d. is d., 284b
when the hurlyburly's d., 280b
who has begun has half d., 123a
work may yet be d., 646b
worldly task hast d., 291a
Donkey and clumsy-fingered bear, 505a
Donkeys, I shall resemble d., 1079b
let it be with d., 1079a
Donna è mobile, 118b
Donne, John D. Anne D. Un-done, 307a
whose muse on dromedary trots, 527a
with Landor and with D., 881b
Donnée, subject idea d., 798b
Donner un sens plus pur, 1006b
Dons, if D. sight Devon, 865a
Don't, advice to persons about to marry D., 810a
advice to persons about to write history D., 750a
be gentle to your wife, 66a
damned if you d., 539a
fire until you see whites of eyes, 446b
give up the ship, 545b
go near water, 1103a
look back, 1048a
sell America short, 1103a
tell her everything, 66a
tread on me, 1090b
Doodle handlebar moustaches, 1076a
Dooley, I think said Mr. D., 890b
Doom, adolescence' doubt common d., 697b
edge of d., 294a
feeling inevitable as d., 614a
felicity or d., 739a
forfeit to a confined d., 293b
involve others in our d., 444a
regardless of their d., 439a
shaft by which he meets his d., 77a
stretch out to crack of d., 285b
wrath and d. impending, 157b
your d. Faustine, 774b
Doomed conscripted ones, 992b
Doomed, sentient beings d., 629a
story ephemeral and d., 1039b
to company with pain, 515a
to death though fated not, 370a
Dooms imagined for mighty dead, 580b
of love, 1031b
Doomsday, danced till d., 391b
eighth day, 1056b
is near, 240a
sick almost to d., 257a
Doomsters, purblind d., 782b
Doon, banks and braes o' bonny D., 494a
Dooney, play on fiddle in D., 880b
Door, at its own stable d., 736a
at the d. of life, 774a
at this d. England sentry, 781b
before d. of God, 734a
before his cottage d., 532a
begins to crack, 1092a
beside a human d., 511a
big front d., 766a
called push, 1101b
came tut by same d., 630a
clicked behind d., 450a
dream hidden d. of soul, 936a
ever-open d., 846a
foot wear steps of his d., 37b
form from off d., 643a
golden d., 817a
handle of big front d., 766a
I am the d., 48b
in at windows and in at d., 531b
iron d. of north, 1057a
keep wolf from d., 176a
know grass beyond d., 731a
lion at the d., 1092a
March is outside d., 1040b
moonlit d., 914b
no d. is shut, 860b
no right to open d., 93a
nor so wide as church d., 225a
of all subtleties, 73a
old age coming bolt d., 149b
one d. closes another open, 176b
open d., 779a
open either d. he pleased, 753a
opening of a d., 739a
over that same d. was writ, 200b
pity stands before the d., 489b
put in his hand by the hole of the d., 29b
rapping at chamber d., 642b
say over d. of heaven, 1079b
shut shut the d., 410a
sits on horse at hostess' d., 236a
some forgotten d., 1022a
stack or the barn d., 334b
stand at the d. and knock, 57b
steed stolen shut stable d., 183b
stone leaf unfound d., 1049b
then shuts the d., 735a
to which no key, 630a
turn in d. once only, 1003a
unfound d., 1049b
up to old inn d., 961b
watching what goes in d., 675a
we never opened, 1004b
weed that grows beside d., 871a
what dog on wrong side of, 1052b
what is wind in that d., 175a
when Life knocks at d., 947b
whining of a d., 308b

Door, wide as a church d., 225a
wolf at d., 859b
world make path to d., 605a
younger generation knocking at d., 729b
Doorbells like magic game, 535a
Doorkeeper in the house of my God, 20a
Doornail, dead as d., 670b
Doors are widely flung, 1064b
as yet shut upon me, 585a
be ye lift up ye everlasting d., 18a
clay-shuttered d., 857a
Emily set d. ajar, 931b
fling open little d., 1083b
for men to take their exits, 315a
four d. were five, 1033b
in to the upper d., 603a
open your living d., 347a
pictures out of d., 273a
shut d. against setting sun, 290a
shut in the streets, 29a
shut-in homes closed d., 897b
superior for d., 736b
ten thousand several d., 315a
Doorway, Hylax barks in d., 116b
to get in a god, 692b
Dooryard, when lilacs last in d., 702a
Dorian mood of flutes, 342b
Doric lay, 339a
Dorking, hens of D., 673b
Dormouse, dear little d., 970a
Dostoevski's realism, 978b
Dotages, plagues and d. of humankind, 311a
Dote, Casey's tabble d., 820a
on his very absence, 232a
on myself, 700b
on scraps of learning d., 398b
Dotes yet doubts, 274a
Double debt to pay, 450a
ducats stolen by daughter, 233a
eyes upon d. string, 306b
for all her sins, 32b
Giant hit into d., 962b
grew like a d. cherry, 230a
health to thee, 559b
life's fading space, 135b
make assurance d. sure, 285b
of orient pearl a d. row, 300a
palter with us in d. sense, 287a
pleasure to deceive deceiver, 359a
single nature's d. name, 267b
snakes with d. tongue, 229b
surely you'll grow d., 509a
toil and trouble, 285a
tongue, 603b
Double-consciousness peculiar sensation, 894b
Doubled globe of dead, 1070a
Double-darken gloomy skies, 694a
Double-faced, fame if not d., 349b
Double-mouthed, fame is d., 349b
Doubly benefits who gives quickly, 125a
dead, 642a
dying, 519a
hammered leaves of gold, 696b
seconded with will and power, 268a
Doubt, adolescence' d., 697b
all best though oft d., 350a
and darkness of war, 661a
being who loves you, 657a
brother devil to Despair, 806b
Doubt, doubter and d., 604a
explain till all men d., 413b
faith dead which does not d., 870a
faith in honest d., 651a
frets d. maw-crammed beast, 666a
he was worthy of life, 1081a
hesitation and pain, 662b
I d. it said Carpenter, 745b
I d. some foul play, 258a
I show you d., 665a
ignorance and morbid d., 825b
ignorant taught to d., 788a
in d. to act or rest, 408b
loop to hang d. on, 275a
love curiosity freckles d., 1029a
modest d. called beacon, 268a
more d. stronger faith, 665a
my days of endless d., 198b
nation beset by d., 1020b
never d. I love, 260b
never d. love, 657a
never stand to d., 320b
new philosophy calls all in d., 307b
night of d. and sorrow, 750b
no manner of d., 769a
nowise in d., 1014b
one may prove a fool, 614b
read to d., 521a
road to resolution lies by d., 321b
science teaches d., 675a
slow to clear, 665b
solve one d., 462a
sun and moon should d., 490a
sunnier side of d., 655a
teach child to d., 490a
that sun doth move, 260b
thou stars are fire, 260b
time d. of Rome, 561a
to be once in d., 274b
true science teaches d., 869b
truth to be liar, 260b
when in d. tell truth, 762b
when in d. win trick, 396a
where d. let me sow faith, 157a
where d. there truth, 651a
wherefore didst thou d., 42b
Doubted, never d. clouds break, 668b
who never d. never believed, 651a
Doubter and the doubt, 604a
Doubtful age, 658b
disputations, 51b
dreams of dreams, 775a
nice hazard of d. hour, 240a
thoughts, 233b
Doubting Castle, 365b
dreaming dreams, 643a
Doubtless come again with rejoicing, 22b
God never did, 326b
Doubts are traitors, 270a
began with fall of man, 901b
begin with certainties end in d., 206b
begin with d. end in certainties, 206b
creating new d., 462a
dotes yet d., 274a
from what he sees, 490a
littlest d. are fear, 263a
more cruel than truths, 361a
of today, 974a
saucy d. and fears, 284b
Doughnut, optimist sees d., 943b
Douglas, Adamses vote for D., 858a
in his hall, 519b
like D. conquer, 445a
old song of Percy and D., 203b
tender and true, 727a
tongues of D. and myself, 636a
Doux comme l'amour, 484a
Dove, all eagle in thee all d., 354b
beside the springs of D., 510b
descending like a d., 39b
found no rest, 6b
loves when it quarrels, 147a
more serpent than d., 212b
my d. my dear, 652b
roar you gently as sucking d., 229a
that I had wings like a d., 19b
visited upon d., 139a
white rose a d., 807a
wings of the d., 559a
with flickering tongue, 1006b
Dovecote, like eagle in a d., 290a
Dover, chalk cliffs of D., 889a
white cliffs of D., 932b
Dove's, hidden under d. wing, 1004a
Doves, be harmless as d., 42a
in immemorial elms, 649b
soft as breast of d., 991b
Dovetailedness, universal d., 669b
Dowager's a demd outline, 669b
Dowagers for deans, 648a
Dower scrap of sunset, 811b
Dowered with hate of hate, 644b
Down and away below, 710b
bliss not beds of d., 322a
bring d. my gray hairs, 7b
by salley gardens, 879a
cast d. in remembrance, 985b
come baby cradle and all, 810b
coming d. I can shift, 179a
down down, 711a
drink it d., 770a
from rising of the sun unto going d., 21b-22a
gigantically d., 642a, 1043b
go d. again to the depths, 21b
go d. to the sea in ships, 21b
go up and d. as a talebearer, 9b
gone d. drain of eternity, 84a
he that is d., 366a
keep 'em d. on farm, 999b
lay me d. in peace, 17a
lay them d. in their dens, 21b
levelers wish to level d., 430b
like a flower and is cut d., 15a
look not d. but up, 666a
look up not d., 718a
maketh me to lie d., 17b
moon is d., 283a
never let you d., 1053b
on your knees, 250a
sloth finds d. pillow hard, 291a
smoothing the raven d., 337a
the abandoned heaven, 986a
the darker stairs, 986a
the way Persephone goes, 986a
thou climbing sorrow, 277b
to depths of sea, 711a
to Gehenna up to throne, 872a
to Puritan marrow, 990a
unseen full of water, 228a
up and d. or round, 911a
vast edges drear, 714b
walking up and d. in it, 14a
who pulls me d., 213b
why art thou cast d., 19a

Down, world turned upside d., 310b
you'll meet 'em on way d., 941a
Down-gyved to his ankle, 260b
Downing Street, housemaid in D., 965b
Down's, sea d. edge, 776a
Downs, all in the D., 401a
Downsitting, thou knowest my d., 23a
Downstairs, habit coaxed d., 762a
kick you d., 743b
threw him d., 1094b
why kick me d., 491b
Downstream, upstream and d. alike, 4a
Downward beat thy wings, 113b
face d. in sun, 1022b
thoughts always d. bent, 343a
to darkness, 955a
voices of duty call, 796b
Downwards, look no way but d., 366a
Downy, shake off this d. sleep, 284a
Dowry, brought her d. destruction, 78b
Doxy, heterodoxy another man's d., 419a
orthodoxy is my d., 419a, 577a
Doze, docent doesn't d., 1040b
student dassn't d., 1040b
Dozen, kills seven d. Scots, 239a
Dozens, making gods by d., 190a
reckons up by d., 766a
Drab, ditch-delivered by a d., 285a
Drachenfels, crag of D., 556b
Drachmas, buy repentance at ten thousand d., 99a
Draft, corner d. fluttered flame, 1018a
Drafted, no loophole in case d., 954a
Drag Atlantic for whales, 760a
slow d. of days, 83b
the slow barge, 459b
truck along the road, 560b
Zeus from heaven to earth, 63b
Dragging themselves through negro streets, 1081b
Dragon, before he killed d., 919a
between d. and wrath, 277a
dare d. in his den, 571b
great d. was cast out, 58a
Michael fought against d., 58a
O to be a d., 997a
Saint George that swinged d., 236a
that is in the sea, 32a
world, 989a
young lion and the d., 20b
Dragonflies draw flame, 803b
Dragonfly on the river, 619a
Dragonish, cloud that's d., 288b
Dragon's, hook baited with d. tail, 332a
teeth, 1042a
Dragons, brother to d., 16a
habitation of d., 32a
Drags at each remove, 447b
bellies and d. in wind, 882a
its slow length along, 403a
verity d. me to ground, 462a
Drain, leave by town d., 807b
of eternity, 84a
Drainage, bad criticism as serious as careless d., 916b
Drained cup of Lethe, 120b
Drained faces of Negro children, 1077a
loungers of Empire d., 849b
Drainless shower of light, 580a
Drains, it d. your purse, 484a
opiate to d., 582a
Drake and Shakespeare, 1071b
he's in his hammock, 865b
let me lie down with D., 695b
Drakes, ducks and d. with shillings, 205a
Dram, single d. of heaven, 739a
Drama, close d. with the day, 400a
of plastic act, 964b
only develop in civilization, 800a
whether damned or not, 481a
writing is d. or nothing, 929b
Dramatic criticism, 1047a
writing as good as it is d., 929b
Dramatist, Sherard Blaw the d., 904a
wants more liberties, 800a
Dramatists, Shakespeare first of d., 429b
Dramatize it dramatize it, 800a
Drang, Sturm und D., 482b
Drank at every vine, 1023b
ate and d. precious words, 738b
our liquor straight, 1060a
pint of English ale, 919a
rich d. too much, 1045a
without thirst, 389b
Drapery, one that wraps d. of couch, 574b
Draught, fee doctor for nauseous d., 372a
of life, 739a
of vintage, 582a
one d. above heat, 251b
Draughts, shallow d., 403a
Draw, able to d. with their feet, 70b
all other to destruction d., 305
as love with thread, 312a
began to d. to our end, 37a
bow ride and speak truth, 562b
chair up close to edge, 1037a
close his eyes and d. curtain, 215a
evils d. men together, 98b
from one mother both d. breath, 79
from others lesson, 108b
inward quality after, 288a
line where God has not, 789b
living faces from marble, 119a
my songs d. Daphnis home, 116b
new mischief on, 273a
not d. out more than already know, 806b
out leviathan with a hook, 16b
powers into higher classes, 473b
right here a picture, 797b
salary before spending, 886b
thy breath in pain, 266b
up the papers lawyer, 808b
you with single hair, 312a
Drawers, chest of d. by day, 450a
of water, 11a
Shirttails Into D., 1030b
Draweth out thread of his verbosity, 222a
Drawing down of blinds, 1028b
from no less kindled earth, 563a
no unnecessary lines, 900b
nothing up, 458a
Drawing-down of blinds, 1028b
Drawn in pearly monotones, 990b
linked sweetness long d. out, 335a
never curtain d., 928a
never d. breath of life, 883b
shades d. with care, 1025b
wine of life is d., 284a
with team of atomies, 223a
yet were they d. swords, 19b
Draws, beauty d. with single hair, 404b
lightly d. its breath, 508b
Drayhorse, great gray d., 803b
Dread abode, 441a
and fear of kings, 234b
back from the d. fray, 63a
close eyes with holy d., 524a
empire chaos, 414a
fifty above, 927b
grave as little as bed, 377b
Inferno, 665b
innocence has nothing to d., 378b
Jove's d. clamors, 275a
naught's to d., 853b
nothing more d. and shameless, 66a
of mother-in-law, 829a
of something after death, 262a
of tomorrow, 801b
preach ideal d. realization, 931a
two fates of d. death, 64b
walk in fear and d., 525b
what d. grasp, 489a
whence this secret d., 393b
Dreadeth, burnt child fire d., 184b
Dreadful, acting of d. thing, 254a
called thee mighty and d., 308a
day, 519a
deed of d. note, 284b
done a thousand d. things, 218b
endured something more d., 67a
gathers samphire d. trade, 279b
hot weather, 533b
knowledge of truth, 81b
lion among ladies d., 230a
loud roared d. thunder, 499b
no witness so d., 108a
noise of waters, 217a
note of preparation, 244a
nothing so d. that philosopher isn't saying it, 110a
past, 645b
pleasing d. thought, 394a
silence that d. bell, 273b
summit of the cliff, 259b
Dreading e'en fools, 411a
Dream, Adam's d., 584b
all night without stir, 584b
all we see or d., 641a
anguishes writer, 1040a
awakened from d. of life, 572a
behind a d., 294b
behold it was a d., 366a
beholding shape of d., 843a
beneath tamarind tree, 641b
bonds were brittle, 774b
but I love thee still, 654a
closes within d., 890a
deep d. of peace, 551b
disturb not her d., 495a
dreamer making d. true, 966a
each age d. that is dying, 807b
every d. we thought lost, 722b
eye hath not heard what my d. was, 230b

Dream, first d. that comes, 812a
fly forgotten as a d., 397a
ghost fled like d., 118b
glory and freshness of a d., 513a
glory and the d., 513b
grandeur is a d., 458a
Hanging Gardens a d., 933b
happiness ceases like d., 328b
hidden door of soul, 936a
hope a waking d., 97a
hope beyond shadow of d., 580b
horrid dreams, 698a
how d. of place without us, 1080a
how I'll d. fast asleep, 698a
hungry despite d., 1050b
iridescent d., 748b
is a theater, 936a
keep d. or grave apart, 617b
let no man d., 654a
life an empty d., 402a
life as lake dreams sky, 870a
life but empty d., 620b
life d. in night, 878b
life is a d., 190b, 328b
life not d. so dark, 679b
like a shadow like a d., 66a
love's young d 542a
mankind is d. of a shadow, 79b
might be all we d. of, 569b
no mortal dared d. before, 643a
nor Homer nods but we d., 402b
not all a d., 559a
not d. all day long, 691a
nothing happens unless first d., 948b
of battled fields, 520a
of home, 917a
of Jeanie, 727b
of joy all but in vain, 171a
of spring, 527b
of things that were, 555b
of untriangulated stars, 899b
old men shall d. dreams, 35b
old men's d., 368b
one man with d. conquer, 807a
opium so they can d., 870a
out of misty d., 890a
past the wit of man, 230a
past vanished like d., 577a-b
patriot d., 849a
phantasma or hideous d., 254a
poet's d., 514b
President had d., 639a
republic is a d., 948b
salesman got to d., 1071b
short as any d., 228b
sight to d. of not tell, 524a
silently as a d., 458b
sits as new-risen from d., 219b
sleep not d. not, 685b
somnambulist of vanished d., 599a
strange and moving d., 807b
summer d. beneath tree, 641b
sweet d. when trick's over, 947a
taught me this wisdom, 328b
that I forget, 774b
that is coming to birth, 807b
that it fades from kiss to kiss, 880b
theater, 936a
those who d. by day, 642a
to sleep perchance to d., 261b
too is from Zeus, 62b
translators between d. and reality, 998b
Dream unseen unsought, 958b
vision in higher d., 1003b
vision or waking d., 583a
warned in a d., 39b
we live as we d. alone, 843b
with d. of meet death with, 666b
within d., 641a
you are crossing Channel, 767b
youthful poets d., 335a
Dreamcrossed twilight, 1004a
Dreamed Greece might be free, 560b
he d. and behold a ladder, 7a
I dwelt in marble halls, 586b
life was beauty, 680a
never d. wrong triumph, 668b
of in any philosophy, 1021b
of in your philosophy, 260a
of toasted cheese, 823a
past never past redeeming, 1078b
saw what men d. of seeing, 830a
Dreamer, beautiful d., 728a
behold this d. cometh, 7b
making dream come true, 966a
of dreams, 10b, 753a
scene actor prompter, 936a
Dreamers of dreams, 807a
soldiers are d., 992b
Dreamful ease, 645b
Dreaming, butterfly d. I am a man, 101a
demon's that is d., 643a
dreams no mortal dared, 643a
eyes of wonder, 744b
false or honest d., 1078b
I was a butterfly, 101a
lives and souls d. d., 697a
my excuse for d., 1021b
o'er joys of night, 488a
on both, 271a
on things to come, 293b
pool, 691a
spires, 714a
Dreamless, deep and d. sleep, 755a
Dreamlike trade of blood, 526b
Dreams abuse curtained sleep, 283a
advances in direction of d., 683b
all my nightly d., 642a
arise from d. of thee, 570a
at length deceive 'em, 387b
before us like land of d., 714b
being poor have only d., 880b
blissful d. of long ago, 778a
books each a world, 515b
broider with d. tapestry, 878b
communicatest with d., 295a
desires d. and powers, 775a
doubtful d. of d., 775a
dream horrid d., 698a
dreamer of d., 10b, 753a
dying d. of his Argos, 119b
England of our d., 876b
forgotten d., 644b
gate of ivory for false d., 119a
go by contraries, 589a
have two gates, 67a
house of d. untold, 860b
hunters of d., 846a
hunts in d., 647a
I have bad d., 261a
image d. wrought, 890a
in d. begins responsibility, 881a
in d. behold Hebrides, 590a
Dreams, in my d. I'd be, 615b
joys as d. do fly, 1085a
land of d., 714b
land of my d., 1012b
lies down to pleasant d., 574b
make d. come true, 1025a
man's best d. to shame, 618b
men in exile feed on d., 79a
night full of ghastly d., 217a
no mortal dared before, 643a
not responsible for d., 936a
old men shall dream d., 35b
painter's brush consumes d., 883b
pleasing d. slumbers light, 519b
revisit in d. the dear dead, 83b
rich beyond d. of avarice, 433a, 435b
sighed for Agnes' d., 581b
sleep full of sweet d., 580a
somnambulisms reveries, 697a
spread d. under your feet, 880b
stuff as d. are made on, 297b
surely are difficult, 67a
than this world d. of, 654a
themselves are only d., 328b
thought of old best d., 1051a
to sell, 600b
touchstones of characters, 681b
transit where d. cross, 1003b
tread softly on d., 880b
true I talk of d., 223a
untold, 860b
vain hopes like d. of those who wake, 136a
we are dreamers of d., 807a
we have great d., 1025a
what d. may come, 261b
Dreamy, brief d. delight, 880b
lullaby, 768a
Drear, chill and d., 519a
epitaph d., 872b
vast edges d., 714b
Dreariest and longest journey, 571a
Drear-nighted December, 580a
Dreary, all world sad d., 727b
bad and d. lives, 858b
if morals make you d., 825a
midnight d., 642b
some days dark and d., 621b
these d. dumps, 218b
to be somebody, 735a
to live in world, 632a
tract of country, 642a
Dregs, drunken the d., 33a
of life, 367b
of Romulus, 111a
Drenched in fraternal blood, 547b
our steeples, 278a
Dress, all this fleshly d., 362b
as nation don't d. well, 836b
by yellow candlelight, 823a
if the devil d. her not, 289a
Peace the human d., 487a
plain in d. sober in diet, 414a
secrecy the human d., 489b
style the d. of thoughts, 415b
sweet disorder in the d., 320a
tatter in mortal d., 882b
to d. to call to dine, 849a
Dressed, all d. up nowhere to go, 896b
April d. in all his trim, 293b
fine as I will, 396b
for this short comedy, 199b
good spirits when well d., 670a
how then was Devil d., 533a
in brief authority, 270b

Dressed, lord neat trimly d., 238a
nature to advantage d., 403a
out in all her finery, 450b
still to be d., 302b
washed d. warmed fed, 947a
world beautifully d., 719a
Drew circle shut me out, 827a
Creator d. his spirit, 372b
everything that begins with M, 744a
from out boundless deep, 655a
Jew that Shakespeare d., 413a
many-colored life he d., 426b
men as they ought to be, 81a
one angel, 665b
she d. an angel down, 371b
them with bands of love, 35b
Dried carcass of leopard, 1045a
sap out of veins, 881a
tubes twisted and d., 872b
Drift, adamant for d., 920a
cannot d. beyond His love, 626b
everything begins to d., 1058b
go with d. of things, 925b
not d. or lie at anchor, 633b
of pinions, 857a
tell you my d., 246a
toward unparalleled catastrophes, 951a
wait and obey, 877b
Drifted in sheepish calm, 1076a
leaves d. from me, 969a
on crooked crosses, 968a
Drifting down big still river, 761a
Drifts, all beautiful d. away, 881a
dank yellow d. of leaves, 715a
Driftwood, scattered d. bleached, 758b
Drink, a little in d., 395b
ale's stuff to d., 853b
and be whole again, 929a
and devil done for rest, 823a
as he brews so shall he d., 302a
ask a d. divine, 303a
blood to d., 614b
come my lad and d. beer, 429a
dance and d. and sing, 489a
deep or taste not, 403a
divine, 303a
eat d. be merry, 28b, 46b
eat d. tomorrow we die, 31b
every creature d. but I, 357b
felony to d. small beer, 215a
five reasons we should d., 382a
follow strong d., 30b
for your lips to d., 774a
give me to d. mandragora, 287a
goes in wit goes out, 324b
health to Western world, 908b
herbs to d. smoke thereof, 172a
here and there eat and d., 715b
in comrades' eyes, 719b
is d. necessary evil, 892b
it down, 770a
it up, 1094a
it with pleasure, 37b
let him d. merrily, 302a
life to the lees, 646a
light is lion comes to d., 956a
man takes d. d. takes man, 790b
many companions for food and d., 77a
meat d. and cloth to us, 181b
more than enough to d., 855a
never d. by daylight, 961a
never d. no sperit, 693a
never taste who always d., 304a
nevermore to d. again, 915a
no longer water, 55a
Drink, nor any drop to d., 525a
not meat nor d., 1024a
not my design to d., 328a
not the third glass, 322b
not to elevation, 423b
oblivion of a day, 730a
offers drowning dog d., 324a
old wine to d., 207b
one can d. too much, 455a
pawn intelligence to buy d., 1030b
pretty creature, 511b
Russians' joy to d., 170a
shoulder sky d. ale, 853b
sit and d. with me, 902a
sleep is d. to thirsty, 197a
snake came to d. there, 986a
snowed of mete and d., 166b
stagger but not with strong d., 32a
strive mightily d. as friends, 219a
strong d. is raging, 25a
sweetest d. be sorrow, 909a
taken to d., 900b
think that I can d., 188b
thirsty and ye gave d., 44a
tippled d. more fine, 583b
to general joy of table, 285a
to me only with thine eyes, 303a
to the bird, 900a
to the lass, 481b
today and drown sorrow, 312b
unto him that is ready to perish, 26b
way they eat d. and everything, 933b
when man takes first d., 863b
when men d. they are rich, 90b
when woman takes latest d., 863b.
while you live d., 630a
wild anarchy of d., 304a
will not d. with you, 232a
with me and drink as I, 418b
women d. or snuff, 1034b
ye all of it, 44b
Drinker, God be merciful to this d., 155b
Drinkest tears of children, 552a
Drinking, and kept on d., 899b
and Sabbath-breaking, 552b
blude-red wine, 1087a
deep of divinest anguish, 685b
eating and d. like brutes, 702b
eating d. breeding, 700a
eating d. dung death, 1005a
largely sobers us again, 403a
laws which ran like d. songs, 90b
merry dancing d. time, 372a
much d. little thinking, 389a
my griefs, 228a
not d. but excess, 317a
now is time for d., 121a
poor brains for d., 273b
prescribe rule for d., 394b
quart of milk a day, 1010a
since leaving d. of wine, 375a
Son of man came d., 42a
what's d., 563a
with d. fresh and fair, 357b
Drinks and gapes for drink again, 357b
blind and d. drop, 883b
eats d. and plays, 869b
long time between d., 824b
man d. when not thirsty, 1102a
Drinks, one never d. enough, 455a
she d. water her keel plows air, 205b
wine with laughter, 1100a
Drip, slow d. over stones, 1064b
Dripped, from eyelids d. love, 67b
Dripping snow on green grass, 1009b
thought came up d., 975a
water hollows stone, 113a
Drive, needs go whom devil d., 185a
one heat d. out another, 205b
out Nature with a pitchfork, 123b
people difficult to d., 540b
the rapid car, 459b
Driven, all d. into same fold, 121b
by love are d. away, 486a
by passion d., 493a
by the spheres, 362b
from every other corner, 444a
leaves dead d. like ghosts, 569b
sickness is d. away, 487a
white as d. snow, 295b
Drives, final Ruin fiercely d., 399b
horses of sun, 813a
my green age, 1070a
night along with heaven, 629a
Ruin's plowshare d. elate, 493a
through green fuse d. flower, 1070a
where storm d. I shelter, 123a
who d. fat oxen, 433b
Driveth, care d. away sleep, 38b
chaff which wind d. away, 16b
Jehu d. furiously, 13b
time d. onward, 645b
Driving, catch the d. gale, 409b
is like the d. of Jehu, 13b
Drizzle, Nashville d., 864a
Drôle de guerre, 979b
Dromedary, muse on d. trots, 527a
Drone, frogs d. their lament, 117a
Droned, minister d. monotonously, 759b
Droning, beetle wheels d. flight, 440a
Droop, parted by world and d., 510a
Drooped, great star early d., 702a
Drop, blind and drinks d., 883b
but not be dropped by, 433a
can't d. it if I tried, 874b
curled last holy d., 953b
drop-scenes d. at once, 884b
every d. drawn by lash, 640b
in every dimpled d., 869a
lips of a strange woman d. as honeycomb, 23b
makes it run over, 469a
me deep fathoms down, 698a
merrily did we d., 524b
never d. retourne may, 164a
nor any d. to drink, 525a
not a d. of blood shed, 473a
of a bucket, 32b
of allaying Tiber, 289b
of black blood, 1051a
of manly blood, 604b
one d. would save my soul, 213b
'ow quick we'd d. 'er, 876b
raineth d. staineth slop, 988a
tears as fast, 276b
tiny d. of thing's essence, 907b

Dropped from angel's wing, 517a
from zenith like star, 343a
his tongue d. manna, 343b
my love d. like a flower, 114b
not wish to be d. by, 433a
plates d. from his pocket, 289a
Recording Angel d. tear, 438a
Droppeth as gentle rain, 234b
Dropping buckets into empty wells, 458a
contentions of a wife are continual d., 25a
down ladder rung by rung, 873b
down with bales, 647a
from veils of morning, 879b
one d. eye, 257a
peace comes d. slow, 879b
pearls and vermin, 597a
petal down Grand Canyon, 946b
ships d. from clouds, 419b
Drops, begotten d. of dew, 16a
blue-fringed lids, 526a
earliest to ground, 234a
into poetry, 672b
kindred d. been mingled, 457b
little d. of light, 332b
little d. of water, 719b
number the d. of rain, 37a
of water hollow out stone, 113a
on gate bars hang in row, 784b
sliding from oar, 1065a
that visit heart, 254b
Drop-scenes, all d. drop at once, 884b
Dropsical, he's d. she sore-eyed, 815a
Dross, rest is d., 989a
stoops not to show of d., 233a
what gods call d., 694a
Drought, careful in the year of d., 34b
dust and d. of plain, 1050a
of March perced to roote, 166a
opponents blame for d., 915b
rain snow hail d., 760a
Drouthy, ancient trusty d. crony, 495b
Drove out the man, 6a
them out of temple, 48a
to tumult in clouds, 881b
Drown, before my tears did d. it, 323b
drink today and d. sorrow, 312b
I'll d. my book, 297b
men who d., 430a
neither can floods d. it, 30a
tears shall d. the wind, 282b
wake us and we d., 1001a
what pain it was to d., 217a
Drownded now and again, 909a
Drowned, ceremony of innocence d., 882a
dreams, 697a
glory in shallow cup, 630b
into Mississippi and d., 1041b
jail with chance of being d., 430a
not afraid of sea will be d., 909a
now and again, 909a
oceans d., 1032a
pluck up d. honor, 238b
plunged into fountain and d., 696a
see evil d. in mercy, 858b
the cocks, 278a
with us in endless night, 321a
Drowning man cling to straw, 769b
no d. mark upon him, 296a
offers d. dog drink, 324a
Drowns, coughing d. parson's saw, 223a
third d. him, 251b
Drowsed with fume of poppies, 584a
Drowsiness shall clothe a man with rags, 26a
Drowsy, beetle with his d. hums, 284b
dull ear of d. man, 236b
ear of night, 555a
keep d. emperor awake, 883a
makes heaven d. with harmony, 222a
numbness pains, 582a
syrups of world, 274b
tinklings lull, 440a
who d. at that hour, 331a
Drowsyhead, land of d., 420a
Drudge, harmless d., 427b
Drudgery, makes d. divine, 324a
Drug it's the fashion to abuse, 769a
which takes away grief and passion, 65a
Drugs, true apothecary thy d. quick, 225b
Druids, stand like D. of old, 622a
Drum, Bible and a d., 868b
clamor of fife and d., 728b
dumb as d. vith hole, 669a
frenzied d., 882a
not a d. was heard, 566b
on your drums, 948b
pulpit d. ecclesiastic, 351b
rumble of distant d., 629b
spirit-stirring d., 275a
take my d. to England, 865a
them up the Channel, 865a
war d. throbbed no longer, 647b
Drumbeat, morning d. circles earth, 548a
of St. Stephen's, 1075a
Drumcliff churchyard, 885a
Drummed, as we d. them long ago, 865a
Drummer, different d., 683b
Drum's discordant sound, 455b
Drums and fifes sweetly play, 809a
and tramplings of three conquests, 330b
clang of metal beaten d., 878b
drum on your d., 948b
hearts like muffled d., 620b
ruffle of d., 866a
rum-tumming everywhere, 944a
sound trumpet beat d., 420b
sound trumpets beat d., 371a
with d. and guns, 1099b
Drunk, accustomed to deliberate when d., 86b
all learned all d., 458b
and asleep in boots, 955a
dead d. judge, 1068a
delight of battle, 646b
gloriously d., 458b
hasten to be d., 372a
hath not d. ink, 222a
hearts d. with beauty, 893b
hemlock I had d., 582a
hydroptic earth hath d., 306a
is he who prostrate lies, 552b
milk of Paradise, 524a
Drunk, Mynheer Vandunck never d., 500a
not d. who can rise, 552b
pleasure to be d., 424a
queen be d. as we, 424a
stag d. his fill, 520a
what potions have I d., 294a
with fire, 497a
your water and wine, 871b
Drunkard and glutton shall come to poverty, 26a
cannot meet cork, 738b
rolling English d., 919a
town d., 1047a
Drunkard's eye, 884a
Drunkards, fools d. and United States, 1102b
liars and adulterers, 277a
where notorious d. laid, 783a
Drunken, Antony brought d. forth, 289a
but not with wine, 32a
dog ragged head, 534a
of things Lethean, 774a
private of Buffs, 656a
sailor on a mast, 216a
stagger like a d. man, 21b
the dregs, 33a
Drunkenness, babbling d., 253a
degrees of d., 599a
is sepulture of wit, 169a
not in rioting and d., 51b
Drury, lives in D. Lane, 1097a
Dry, air thoroughly small and d., 1003b
aromatic odor, 940a
before my sighs did d. it, 323a
blowing of d. dust, 988b
bones hear word of Lord, 35a
bread d. as paper, 988b
cold hot moist and d., 369b
desert of a thousand lines, 412a
die a d. death, 296a
driftwood bleached and d., 758b
eyes and laugh at fall, 664a
fields burn, 796b
good wine a friend or being d., 382a
hand yellow cheek, 241b
heart d. of blood, 581b
hearts d. as summer dust, 516a
his hands formed the d. land, 21a
hot cold moist and d., 344a
in a d. and thirsty land, 19b
into a d. Martini, 999a
into the sea upon d. ground, 8b
keep powder d., 539a
loud d. wind, 510a
never miss water till well d., 422a
O ye d. bones, 35a
old man in d. month, 1001b
prepared the d. land, 59b
rivers of water in a d. place, 32a
smooth-shaven green, 335b
starting tear, 765b
stone no sound of water, 1002a
stood firm on d. ground, 10b
sun dry wind, 182b
volumes of ethics, 470b
wet eye d. heart, 891a
what shall be done in the d., 47b
when the well's d., 422a
wrung life d., 774a
Dryad, light-winged d., 582a

Dryden aggravated dissociation, 1007b
copious D., 412a
Dryer, smaller and d. than will, 1003b
Drying after bracing showers, 1035b
up single tear, 561b
Dubuque, old lady from D., 1024b
Ducat, dead for a d. dead, 264a
Ducats, my daughter O my d., 233a
Duchess, arms of chambermaid as d., 432b
my last D., 662a
said D. in hoarse growl, 743b
tut tut said D., 744a
Duck, hold-fast the only dog my d., 243b
saw a little d., 1097b
Ducks and drakes with shillings, 205a
four d. on pond, 729a
Due, custom to whom custom d., 51b
fear to whom fear d., 51b
give devil his d., 194a
honor to whom honor d., 51b
meat in d. season, 21b
participation of office, 472b
see that none is d., 734b
that you may have d., 390a
to be crowned again, 986a
tribute to whom tribute d., 51b
word spoken in d. season, 24b
Dues, render to all their d., 51b
simple d. of fellowship, 618b
Duke, bury the Great D., 651b
everybody praised the d., 532a
keep your coin, 1080a
marquis d. and a' that, 496a
of Plaza Toro, 769a
Dukedom, library d. large enough, 296a
prize above my d., 296a
Dulce et decorum est, 121b
non d. non et decor, 988a
Dulces moriens reminiscitur Argos, 119b
Dulcet and harmonious breath, 229a
Dulcimer, damsel with d., 524a
Dulcis alebat Parthenope, 847a
Dull academic half-dozen, 937b
age d. and mean, 626a
business not make d., 710b
care, 1086b-1087a
catalogue of common things, 581b
cold ear of death, 440b
commercial liturgies, 899a
conform and be d., 1000a
creep in one d. line, 403a
dark soundless day, 642a
ear of drowsy man, 236b
fighter and keen guest, 240b
how d. to pause, 646b
in Fleet Street, 534b
man always sure, 960b
moon talk d., 760b
motions of his spirit d., 235b
my days d. and hoary, 362b
narcotics numbing pain, 650a
not all books d. as readers, 683a
not only d. himself, 433b
opiate to drains, 582a
ought to be d. sometimes, 94b
piercing night's d. ear, 244a
Dull privations and lean emptiness, 306a
prospect of distant good, 370b
rich d. and drank, 1045a
roots with spring rain, 1002a
sherry is d., 430b
shrill continuous, 878b
sleep in d. cold marble, 299a
so d. so dead in look, 241a
spur my d. revenge, 264b
stale tired bed, 277a
stirring d. roots, 1002a
sublunary lovers' love, 306a
though gentle yet not d., 357a
venerably d., 456a
were all we taste, 1031b
without single absurdity, 448a
would he be of soul, 512a
Dullard and the tame, 692a
George Third honest d., 829a
Dullard's envy of brilliant men, 910a
Duller than fat weed, 259b
Dull-eyed melancholy, 290b
Dullness, cause of d. in others, 433b
eat not to d., 423b
gentle D. loves joke, 413b
never swept into d., 885b
of fool whetstone of wits, 247a
Dulls edge of husbandry, 259a
Duly and daily serving him, 444b
Dum anima est spes est, 111a
Dumb and silent be led, 461a
as drum vith hole, 669a
beggar that is d., 199a
charge once more be d., 715a
dead and d. and done, 915a
death, 1031b
excellent d. discourse, 297a
great griefs d., 131b
in havens d., 802b
inscrutable grand, 715a
justice blind deaf d., 890b
last poetic voice d., 711a
lips are d., 645b
listen ye nations be d., 579b
muffled and d., 603b
noisy bells be d., 853a
one rational voice d., 1060a
Oracles are d., 334a
orators d. when beauty pleadeth, 220a
sense of what life means, 795a
shallow murmur but deep are d., 199a
to d. forgetfulness a prey, 441a
to tell crooked rose, 1070a
tongue of the d. shall sing, 32a
Dumbly, humbly d., 969a
Dumbshows, inexplicable d., 262b
Dumpling, diddle diddle d., 1096b
hell idea born on undigested d., 696a
Dumps, doleful d. mind oppress, 218b, 1084b
these dreary d., 218b
Dumpy, hate a d. woman, 560a
Dun, her breasts are d., 294b
Duncan, fatal entrance of D., 281b
hath borne his faculties, 282b
hear it not D., 283a
is in his grave, 284b
Dunce kept at home, 456b
sent to roam, 456b
with wits, 413b
Dunces, wit with d., 413b
Dundee, bonnets of Bonny D., 522a
single hour of that D., 513a
Dunes, soar into air above d., 1036a
Dunfermline town, 1087a
Dung and death, 1005a
Dungeon, live upon vapor of d., 274b
my body my d. is, 824a
scourged to his d., 574b
so dark as own heart, 614b
Dunghill, cock has great influence on own d., 125b
sun shineth upon d., 96b
Duns, beeches in browns and d., 784b
Dunsinane, Birnam wood to D., 285b, 953a
Dupe, man d. deceiver decay, 569a
mind is d. of heart, 355b
Duplicate, atom in matter d. in mind, 697a
Duplicates, mob of unnecessary d., 697a
Dupree, Weatherby George D., 970a
Durability, territory of certain d., 638a
Durable, make recollection d., 423b
northern thought slow d., 664b
odors of ointments more d., 208a-b
true love a d. fire, 198b
Durance vile, 496b
Durst defy the Omnipotent, 341b
Dusk, breezes d. and shiver, 645b
bumps along the d., 819a
each slow d., 1028b
faces with silken turbans, 348b
out of d. shadow, 810a
stars in purple d., 1010b
Dusky, bend low d. night, 758a
night rides down sky, 424a
rear my d. race, 647b
trusty d. vivid true, 824b
Dust and drought of plain, 1050a
and reek of towns, 695b
and silence of shelf, 594b
and soot of complaints, 817b
as chimney sweepers come to d., 291a
as d. that drives, 816a
as we are, 510a
ashes am I and d., 152b
blossom in the d., 327b
blowing of dry d., 988b
bones are d., 527a
cinders ashes d., 581b
darkness fruit there of d., 773b
drawing near to d., 869a
earth and grave and d., 199b
equal but in d., 309a
even while d. moves, 1005a
excuse my d., 1029a
farther from God nearer d., 1004b
forbear to dig d. enclosed here, 299b
formed man of d. of the ground, 5a
given brother d. to eat, 898b
guilty of d. and sin, 324a
handful of d., 1002b
hath closed Helen's eye, 300b
he sleeps in d., 327b
heap called history, 820a

Dust, heap of d. alone remains, 406a
hear her and beat, 652b
hearts dry as summer d., 516a
I shall lie in the d., 64b
if as they say some d., 928a
in the d. the cool tombs, 948b
is for a time, 997a
kicks d., 682b
lay mightily in whirl of d., 64a
less than the d., 871a
lick the d., 20a
light in d. lies, 572b
limns on water writes in d., 210a
love reachest but to d., 203b
make d. of all things, 331a
make d. our paper, 227b
maniac scattering d., 650a
marry my body to that d., 321a
mouth filled with d., 308b-309a
much learned d., 458a
mysteries beyond thy d., 363a
name not perish in d., 532b
noble d. of Alexander, 266a
nor that frame was d., 738b
not without d. and heat, 340a
of creeds outworn, 568b
of snow, 927a
of systems and creeds, 644b
on marble pavement d. grows, 110a
pays us with age and d., 199b
plummets to d. of hope, 81b
pride that licks the d., 411b
proud and angry d., 853b
quaint honor turn to d., 360a
quintessence of d., 261a
rain in d. on her shoulders, 1022b
raised aloft hurled in d., 715b
return to the earth, 29a
returneth to d. again, 748b
seemed to be local d. cloud, 1069b
shake off d. of your feet, 42a
shalt thou eat, 6a
silent d., 440b
small d. of earth, 996b
small d. of the balance, 32b
so nigh grandeur to d., 603b
tear o'er English d., 596b
that is a little gilt, 269a
that is blown away, 37a
this d. once the man, 702a
this quiet d., 736b
thou art to dust returneth, 620b
thou art unto dust return, 6a
thrown in my eyes, 928a
to dust ashes to ashes, 61b
to dust pure spirit flow, 572a
toy dog covered with d., 820b
unto d. and under d., 630a
unto d. return, 6a
valiant d., 245b
valiant d. builds on d., 875b
vile d. whence he sprung, 519a
was gentlemen and ladies, 736b
we are but d. and shadow, 122b
we too into d. descend, 630a
weighed me d. by d., 739a
what a d. I raise, 576a
what is pomp but earth and d., 216b
with d. is dark and dim, 510b
write good in d., 178b
you are not worth the d., 279a
Duster, tomorrow feather d., 915a
Dusty answer, 730b
Dusty cobweb-covered maimed, 755b
eat d. bread, 1038a
grated to d. nothing, 268b
hit the d. trail, 952a
purlieus of law, 650b
road long and d. to grave, 822b
way to d. death, 286b
Dutch, beat the D., 1090b
city of New York, 864b
determine properties, 537a
fault of the D., 507a
Dutchman in Eden would plant it, 685a
see Flying D., 806b
Dutchman's, icicle on D. beard, 252b
Duties, brace ourselves to d., 921b
live without d. obscene, 610a
new occasions new d., 692a
property has d., 612a
Duty, astray from d. and interest, 461b
better one's own d., 106a
book you read from d., 430b
brave man inattentive to d., 503a
constabulary d., 766b
dare do d. as we understand it, 636b
dead then my d. ended, 803a
devoting himself to d., 363a
discussing d. to God, 700b
divided d., 273a
do d. in all things, 620a
do your d., 331b
done my d. and no more, 424a
done my d. ever, 825b
essence of judicial d., 485b
every man to do d., 492a
faithful below he did his d., 475b
gives from sense of d., 692b
gratifying d. done, 769a
knowledge of their d., 90a
laid on me a sinner, 593b
lies in what is near, 100a
limping with d., 101a
lively sense of filial d., 470a
love is then our d., 401b
my d. to obey orders, 723a
neatness a d., 421a
not law nor d. bade fight, 881b
not to be silent, 728b
of being happy, 822b
of judicial department, 485b
out of d. cheat others, 908a
path of d. way to glory, 651b
performed or d. violated, 547b
picket's off d. forever, 728a
possession implies d., 932b
public d., 717b
seen d. and done it, 1102a
seen d. dead-sure thing, 778b
sense of d. pursues us, 547b
some sense of d., 649b
subject's d. is king's, 244b
sublimest word, 620a
such d. as subject owes, 219b
thank God I have done d., 492b
to love those who wrong him, 142b
to my country to love it, 895b
transforms obedience into d., 435b
trespasses against d., 452a
voices of d. call, 796b
we all did our d., 468a
we owe Creator, 465b
Duty whispers low, 603b
whole d. of man, 29a
woke found life d., 680a
Duty's, constabulary d. to be done, 766b
faithful child, 590b
Dux femina facti, 117b
O vitae philosophia d., 111b
vitae animus est, 116a
Dwarf on shoulders of giant, 310a
sees farther than giant, 134a
Dwarfed and abased below, 826b
Dwarfish thief, 286a
whole, 527a
Dwell a weeping hermit, 443a
at ease for aye d., 645a
better to d. in a corner, 25b
critic d. on excellencies, 394b
heart place devils d. in, 330a
house we d. in every day, 738b
in house of the Lord, 18a
in midst of people of unclean lips, 30b
in possibility, 736b
in the tents of wickedness, 20a
in the uttermost parts of the sea, 23a
not d. in temples, 364a
nothing ill d. in such a temple, 296b
on heights of mankind, 498b
peace and rest never d., 341b-342a
shall I like a hermit d., 199a
such as d. in tents, 6a
to perdition there to d., 341b
together in unity, 22b
twin turtledoves d., 704a
two souls d. in my breast, 478b
where Israfel, 641b
where thoughts and feelings d., 742a
who shall d. in thy holy hill, 17a
with vilest worms to d., 292b
world and they that d. therein, 18a
Dwelled, Abram d. in Canaan, 6b-7a
Lot d. in the cities, 7a
Dwellers by the sea, 829a
sur la branche, 895b
Dwelleth in the secret place, 20b
not in temples, 50a
Dwellin', fair maid d., 1088a
Dwelling, desert my d. place, 557b
in tents, 7a
much on right, 377b
of the blest, 119a
single soul d. in two bodies, 97a
so close to d. place, 926b
thou hast been our d. place, 20a
Venus here choose d., 371a
whose d. is light of suns, 509b
Dwells, in me d. no greatness, 653b
surely d. loving Father, 497a
unwitting where Master d., 947b
water d. in lowly places, 73b
wherever Roman conquers he d., 131a
with beauty, 584a
with gods above, 268b
Dwelt among untrodden ways, 510b
by the brook Cherith, 13a
child who d. upon tract, 516b

Dwelt in marble halls, 586b
Judah and Israel d. safely, 13a
like star and d. apart, 512b
too long have d. on thee, 305b
unerring wisdom never d., 377a
where Israfel d., 641b
Word d. among us, 48a
Dwindle peak and pine, 281a
Dwindled with shame and grief, 906a
Dwindles, man only growth that d., 447b
Dyer's hand, 294a
Dyes, mingled with gorgeous d., 578b
Dyin', young man you're d., 1088a
Dying and in despair, 732b
behold you again in d., 824b
between birth and d., 1004a
bless hand that gave blow, 369a
bliss of d., 404a
born by d. and being damned, 180a
bread to one d. of thirst, 831b
come from d. moon, 648b
day sir, 1090b
despised and d. king, 570a
dirge of d. year, 569b
doubly d., 519a
dreams of his Argos, 119b
dying dying, 648b
each age dream that is d., 807b
Egypt d., 288b
eyes were closed, 406a
fall, 251a
fastened to d. animal, 883a
flute in d. notes, 370a
forgets d. bird, 467b
generations, 882b
green and d., 1070b
has made us rarer gifts, 994a
I am d. Egypt d., 288b
in Algiers, 627b
in d. we are born, 157b
is a trifle, 737b
light dies with d. sun, 826a
live as you will wish when d., 438b
living indisposeth for d., 331a
man to d. men, 357a
men enforce attention, 226b
more survivors' affair, 937b
multifold, 737b
nearly d. at Boulder, 1075b
no more d. then, 294b
not d. for faith hard, 660a
not death but d. is terrible, 424b
not grasp thought of d., 732b
of cold, 869b
of thirst by the fountain, 170b
on log expiring frog, 669a
rage against d. of light, 1070b
separate d. ember, 642b
so great an experiment as d., 332a
stay d. here all night, 481b
to be afraid of thee, 737a
tomorrow will be d., 320b
truth on lips of d., 712b
unconscionable time d., 366b
we live, 668a
when fair things fading, 587b
whether living is d., 92a
yet fancy ourselves eternal, 146a
young man you're d., 1088a
Dynamic principle of fantasy, 935a
Dynamite, playing with d., 999a
Dynamo, starry d., 1081b
Dynasties, carved new d., 971a
go onward though d. pass, 784a
Dyspepsy ruin of most things, 552a
Dyspeptic, conditions d., 820a
Dyspeptics, hereditary d., 696b

E

E equals mc², 950a
pur si muove, 212a
white E red I, 830a
Each bears his own Hell, 119a
block cut smooth, 988b
from e. according to abilities, 687a
hath one and is one, 304b
man for hymself, 167a
of us aspires to worth, 198a
singing e. to e., 1001a
slow dusk, 1028b
to e. according to needs, 687a
Each-form, pluralism lets exist in e., 795a
Eager, don't be e., 484a
keep guest back who is e., 66b
mount e. and quick, 1078a
soul biting for anger, 333b
Eagerly I wished the morrow, 642b
Eagerness, no e. for flitting, 588b
Eagle, bald e. not chosen, 423a
by all the e. in thee, 354b
called e. bearer down, 578b
does the e. know, 486b
fly like e. wings of wren, 789a
forgotten, 952b
fourth beast like flying e., 57b
from e. in his flight, 621b
in a dovecote, 290a
in and out the E., 1099b
like sick e., 579b
looking at the sky, 579b
mewing her mighty youth, 340b
of house of Austria, 466a
of the rock, 990a
or the snake, 874a
stretched on plain, 555a
suffers little birds to sing, 218b
Tom Jones outlive imperial e., 466a
way of an e. in the air, 26b
who lent his plume, 77a
with e. eyes, 579b
Eagle's fate and mine are one, 77a
feathered with e. plumes, 76b
Eagles, baited like e., 240a
look of e., 913b
mount up with wings as e., 33a
of Ngong look out, 985a
prey where e. dare not perch, 217a
swifter than e., 12b
where carcass is e. gather, 44a
Ear and eye expected impossible, 883a
and to my listening e., 516b
as mind pitched e. pleased, 458b
beehive's hum soothe e., 500b
blow through my e., 510a
bow down thine e., 25b
came o'er my e. like sweet sound, 251a
Ear, charms or e. or sight, 527a
deaf adder that stoppeth her e., 19b
death twitches my e., 119b
drowsy e. of night, 555a
dull cold e. of death, 440b
dull e. of drowsy man, 236b
few he whispers in e., 666a
first blade then e., 45a
flattery lost on poet's e., 518b
flea in mine e., 181a
for verbal delicacies, 960a
give every man thy e., 258b
hang pearl in cowslip's e., 229a
heard of thee by hearing of the e., 16b
hearing e. seeing eye, 25a
I have no e., 535a
I was all e., 337a
I will enchant thine e., 219b
in Adam's e. left voice, 347a
in at one e. out at tother, 165a
incline thine e., 32b
jest's prosperity lies in e., 222b
keep word of promise to our e., 287a
lend neither e. nor glance, 566b
mighty world of eye and e., 509b
more meant than meets e., 336a
never e. did hear that tongue, 314b
nor e. heard, 52a
nor the e. filled with hearing, 27a
of jealousy heareth all, 36b
of man hath not seen, 230b
one e. herde at tothir out, 165a
open vowels tire, 403a
piercing night's dull e., 244a
reasonable good e. in music, 230a
rich jewel in Ethiop's e., 223a
short a cheekbone and e., 705a
soothe thine e., 443b
sweetness through mine e., 336a
to my e. morning brings, 603a
toad at e. of Eve, 346a
unpleasing to a married e., 222b
warm e. lays, 692b
whorled e., 802b
won the e. of Pluto, 335a
wrong sow by e., 185b
'Ear my 'erse's legs, 654b
Earl by right by courtesy man, 754b
slain E. of Murray, 1088b
Earlier and other creation, 1006a
later times more aged than e., 206b
Earliest, charm of e. birds, 345b
drop e. to ground, 234a
Earls, daughter of hundred e., 645a
Early and latter rain, 56b
bright transient chaste, 372b
call me e. mother, 645a
falls e. or too late, 313a
git up e. to take in God, 693a
good die e. bad late, 385b
had it been e. had been kind, 429b
happy those e. days, 362
horse dominated mind of e. races, 986a
late and e. pray, 300b
late discovered e. sky, 990b

Early, leaves fall e., 988a
let e. education be amusement, 94b
nipped my flower sae e., 495a
not rise e. never do good, 428b-429a
those that seek me e., 23b
to bed early to rise, 421b, 1033b
too e. seen unknown, 223b
vote e. and often, 718b
Early-born, dawn the e., 62b
Earn, I e. that I eat, 249b
little spend little less, 825a
little to e., 690b
living by sweat, 682b
set to e. livings, 852a
you e. bread I'll eat, 636a
Earned, hearts are e., 882b
night's repose, 621b
with sweat of brows, 194a
Earnest about these objects, 986b
between jest and e., 195a
frogs die in e., 104
I am in e., 615b
in seeking knowledge, 71b
intermingle jest with e., 209a
life e. art gay, 498a
life real life e., 620b
stars, 584b
'twixt e. and joke, 488a
Earnestness, sincerity e. and kindness, 73a
Earning, first consideration e. living, 378b
Earnings, division of unequal e., 545a
labor of F. poured e., 721a
Earns, he only e. freedom, 478b
whate'er he can, 621a
Ear-piercing fife, 275a
Ears, belly has no e., 107a
blast of war in e., 243b
bring to our e. clash of arms, 465a
compliments reaching proper e., 871b
earth has stopped e., 853a
got a wolf by the e., 109a
have e. but hear not, 22a, 34a
have heard Holy Word, 488b
having e. hear not, 464b-465a
he that hath e., 42a
hearing with sharper e., 1079b
hum about mine e., 297a
I have e. in vain, 582b
incline e. to my sayings, 4a
lend me your e., 255a
let music creep in our e., 235b
look with thine e., 279b
my e. hum, 69b
noise of waters in my e., 217a
of the deaf shall be unstopped, 32a
of the old cur, 352b
only for what experience gives access, 806b
porches of mine e., 259b
seven empty e., 7b
she gave me e., 511b
shout about my e., 919a
small pitchers have wide e., 185a
softest music to attending e., 224a
speech delighteth the e., 39a
split e. of groundlings, 262b
to hear, 42a
trust e. less than eyes, 86b
walls have e., 167a
Ears, with ravished e., 371a
woods have e., 167a
word of earth in e. of world, 775b
Earth abideth forever, 27a
according to thy heart, 4a
after e. stopped ears, 853a
all Danaë to stars, 649a
all e. forgot, 542b
all e. o'erwhelm them, 258a
all guilt punished on e., 477a
all the corners of e., 59b
all things in e., 54b
all ye know on e., 583b
alone on e. as I am now, 555b
always in e. and air, 1065b
and every common sight, 513a
and grave and dust, 199b
and high heaven, 853a
and water strive again, 405a
angels bending near e., 657b
as in wild e. a vase, 963a
as showers that water the e., 20a
axis of e. sticks out, 634a
bears no balsam, 791a
beat e. with unfettered foot, 121a
beauty for e. too dear, 223a
belongs to living, 473a
best of men that e'er wore e., 301b
bleeding piece of e., 255a
blessed are peacemakers on e., 214b
brave of all the e., 865a
bridal of e. and sky, 323a
bright e. when thou risest, 4a
bringeth forth fruit, 45a
call heaven and e. to witness, 290a
call to e. and sea, 700a
center of my sinful e., 294b
change she e. or sky, 1086a
cloud enveloping the e., 527a
cold in the e., 685b
combined essences of heaven and e., 110a
confound all unity on e., 285b
confound the language of all e., 6b
covenant between me and the e., 6b
crawling between heaven and e., 262a
daughter of E. and Water, 570a
days on the e. are as a shadow, 14a
days when e. young, 677a
deep places of the e., 21a
deep-delved e., 582a
demi-Atlas of this e., 287b
did quake, 45a
differ as heaven and e., 653a
dim spot men call e., 336a
dust shall return to e., 29a
echo of voice of God, 813b
element of e., 990b
embroil e. about line, 377b
ends of the e., 872b
English e. as much, 877a
every living thing that moveth upon e., 5a
exponent of e., 737a
fall to the base e., 227a
false as sandy e., 268b
fell to e. knew not where, 622a
fell upon the e., 37a
felt the wound, 347b
Earth, get away from e. awhile, 926b
giants in the e., 6b
girdle round about e., 229b
glance from heaven to e., 230b
glory from the e., 513a
go from e. to Paradise, 944b
God created heaven and e., 5a
goddess Demeter or E., 85a
goes over to squall of time, 1022b
going the way of all the e., 11a
going to and fro on the e., 14a
great society on e., 510a
has not anything to show, 512a
hath bubbles, 281a
hear word of the Lord, 34b
heard in dread, 444a
heaven and e. pass away, 44a, 519a
heaven like egg e. like yolk, 141a
heaven on e., 345a
hell on e., 836b
help of any thing on e., 490b
hold e. from heaven, 790b
holy Mother E., 78b
hurt not the e., 58a
hydroptic e. hath drunk, 306a
I am part of e., 986b
I have come back to e., 830b
I will move the e., 105a
if e. be shadow of heaven, 346b
in ashes ending, 157b
in darkness like death, 3b
in earthy bed, 652b
in him the red e., 827a
indifferent children of e., 261a
iron e., 1055a
is but a star, 980a
is full of his glory, 30b
is full of thy riches, 21b
is the Lord's, 18a, 52a
kindly e. slumber, 647b
kindly fruits of the e., 60b
kings and counselors of e., 14b
kiss heaven gives the e., 329a
ladder set up on the e., 7a
lap of e., 441a
lards the lean e., 238b
last best hope of e., 638b
late discovered e., 990b
lay her in the e., 266a
learned on e. practice in heaven, 663b
left souls on e., 583b
less of e. than heaven, 520a
let all the e. keep silence, 36a
let go hold of e., 1041a
let loose to play upon e., 340b
let the e. rejoice, 21a
lie lightly gentle e., 316b
light be the e., 83b
like snake renew, 570b
little e. for charity, 299b
Lord of heaven and e., 50a
lovelier flower on e., 510b
lowly e. to vaulted skies, 690a
made the e. to tremble, 31b
make e. happy, 719b
Maker of Heaven and e., 60a
man marks e. with ruin, 557b
marriages consummated on e., 203a
marry best man on e., 895a
master of e. and sea, 878b
measuring e. and heaven, 95b
meek shall inherit the e., 18b
more near e. than wont, 276a

Earth, more things in heaven and e., 260a, 1021b
my footstool e., 408a
new heaven and new e., 58b
new heavens and a new e., 33b
niggard e., 439b
nigher heaven than now, 661b
nightly to listening e., 393a
no less kindled e., 563a
no more a mother, 132a
not gray but rosy, 668a
not sky of e., 510a
not steadfast place, 898b
nothing but hath bound in e., 218a
nothing on e. but laundry, 1079a
of all languages of e., 939a
of the e. earthy, 53a
on bare e. he lies, 371b
on confines of e., 501a
on e. broken arcs, 665b
on e. no sure happiness, 200b
on e. peace and good will, 46a
on e. peace to men, 59a
one mighty blood spot, 613b
only when we are half e., 730a
or air, 257a
or ever thou hadst formed the e., 20a
paradise on e., 894a
peace on e. good will, 657b
peace on e. mercy mild, 425b
peopling e. waters and sky, 377a
pleasant country's e., 227b
plowed before man, 628b
poetry of e. never dead, 579b
power passing from the e., 515b
proudly wears Parthenon, 602a
put on e. a little space, 486b
puts forth sweet flowers, 112b
rain was upon the e., 6b
raises man from e. to God, 178a
receive her King, 397a
render back from breast, 561a
replenish the e., 5a
rest lightly on you, 151b
reverence for e., 1077b
rich stone in bowels of e., 309b
rid e. of him in my pride, 899a
room on e. for honest men, 467a
sad old e. borrow mirth, 826a
saddest among kings of e., 899b
salt of the e., 40a
scum of the e., 506a
sepulcher of famous men, 90a
shall be full of knowledge, 31a
shall not perish from e., 639a
since e. began to exist, 459b
sing ye heavens e. reply, 425a
sleepers in quiet e., 685b
small dust of e., 996b
small model of barren e., 227b
so much of e., 511a
solid e. actual world, 680b
speak to the e., 15a
spirit given on e., 641a
stand at Judgment Seat, 872b
stand on e. as footstool, 888b
stood hard as iron, 740a
suffered to crawl upon e., 389b
sufficient, 701a
summer clothe general e., 526a
sun is lost and the e., 307b
sure and firm-set e., 283a
swear not by heaven nor e., 40b
Earth, table e. dice human bones, 563a
take him e., 765a
that bears thee dead, 241a
the e. that is sufficient, 701a
their proper element, 319a
they shall inherit the e., 40a
thirsty e. soaks up rain, 357b
this blessed plot this e., 226b
this e. of majesty, 226b
this goodly frame the e., 261a
this is the last of e., 503a
those who labor in e., 471a
though the e. be removed, 19a
thy will be done in e., 40b
tideless and inert, 813a
till heaven and e. pass, 40a
to e. and thee restore, 854b
to earth, 61b
touch of e., 653b
tries e. if it in tune, 692b
truth crushed to e., 574b
two kinds of people on e., 825b
unfolds both heaven and e., 228b
upon e. not his like, 16b
walk the earth unseen, 345b
was without form, 5a
weaned away from e., 1041a
what e. and its interests, 681b
what is pomp but e. and dust, 216b
when I am laid in e., 383b
when I laid the foundations of the e., 16a
when religion makes e. uncomfortable, 696a
whether in e. or air, 257a
which made heaven and e., 22a
while the e. remaineth, 6b
whole e. and all time, 511a
whole e. for religion's sake, 699b
whole e. grows rich, 378b
whole e. our hospital, 1005b
with her thousand voices, 526b
wonder of e. and life, 1021a
word of e. in ears of world, 775b
words are daughters of e., 427b
would know no adventurer, 843a
wretched of e., 680a
write sorrow on bosom of the e., 227b
yours and fullness thereof, 920a
yours is the e., 877a
Earthborn joy renew, 801a
Earthen, kettle and e. pot, 38a
Earthlier happy is rose distilled, 228b
Earthly ball a peopled garden, 477b
dignities, 298b
fancies, 651b
godfathers of heaven's lights, 221a
mighty e. marchings, 696b
nothing e. surpass her, 560a
paragon, 291a
power then likest God's, 234b
roses into e. life, 497b
sum of e. bliss, 347a
sweet fruition of e. crown, 212a
things heavenly or things e., 365b
this wisdom is e., 56b
thoughts of e. men, 67a
touch of e. years, 511a
Earthly, very honey of all e. joy, 357b
who mind e. things, 54b
Earthquake, dam'd by e., 760a
gloom of e. and eclipse, 568b
Lord was not in the e., 13b
when not smiling back, 1071b
Earthquakes with thunder lightning, 760a
Earth's, ablution round e. shores, 581a
as e. close down, 1072a
break e. sleep, 1028b
crammed with heaven, 619a
diurnal course, 511a
foundations fled, 854a
foundations stand, 855a
green fields, 676b
heedless sons, 1036a
human shores, 581a
last picture painted, 872b
lid, 988b
returns, 663b
right place for love, 926b
round e. imagined corners, 307b
round e. shore, 714b
shadows fly, 572a
smoothness rough, 666a
sweet flowing breast, 992a
wide regions round, 554a
Earthworm, feeble e., 364a
Earthworms, earth plowed by e., 628b
Earthy and cold hand of death, 241a
earth in e. bed, 652b
of the earth e., 53a
Ease after war, 200a
an age of e., 449a
and speed not give work beauty, 168b
at e. for aye dwell, 645a
at e. in nature, 699b
at e. in own generation, 786a
but for another gives e., 489a
careless e., 398a
dappled turf at e., 512b
darbies at wrist, 698a
death or dreamful e., 645b
done with so much e., 368a
equal e. unto my pain, 327a
for e. from heaven, 490b
full-throated e., 582a
gives happiness or leaves e., 412b
good pleasure e. content, 409b
greater e. than hogs eat, 352a
heart like satin gown, 1029a
ignoble e., 847a
ignoble e. and peaceful sloth, 343b
joys in another's loss of è., 489a
life of e. not for man, 577b
live at home at e., 328b
live with e., 410b
Meadows of E., 909a
Nature bent to e. us, 356b
never desire worldly e., 420b
no healthful e., 592a
one life the aching, 737a
poet's dignity and e., 411a
prodigal of e., 368a
rots in e. on Lethe wharf, 259b
slothful e., 847b
some come to take their e., 299b
somebody's right and e., 799b
take mine e. in mine inn, 183a
take thine e., 46b

Ease, true e. in writing, 403b
Truth one side E. other, 657b
virtue can have naught to do with e., 190a
with e. and you beside, 736b
with the greatest of e., 780a
woman in hours of e., 519b
words flow with e., 377a
write with e. to show breeding, 482a
Easeful death, 582b
Easier go through eye of needle, 43b
grass blade no e. than oak, 692b
nothing e. than rest, 777a
nothing e. than self-deceit, 99a
played on than pipe, 263b
swallowed than flap-dragon, 222b
sweats e. than I., 682b
thirst blister e., 735a
to be critical than correct, 612a
to believe than deny, 770b
to fight for principles, 1048b
to get favor from Fortune, 125b
to get into enemy's toils, 76b
to stay out than get out, 762b
Easiest, move e. who learned to dance, 403b
Easily, by and by e. said, 263b
doing difficult e., 706b
how e. things go wrong, 723b
never have come back so e., 835b
Easiness, lend a kind of e., 264b
property of e., 265b
Easing savior's birth, 1055a
East and West will pinch heart, 1023a
argument with e. wind, 694a-b
blasted with the e. wind, 7b
cherubims e. of the garden, 6a
faint e. quickens, 772b
fill his belly with e. wind, 15a
from e. to western Ind, 249b
good is good from e. to e., 789b
gorgeous e. in fee, 512b
gorgeous E. with richest hand, 343a
I turn my back to the e., 486a
is E. West San Francisco, 864a
is E. West West, 872b
it is the e. Juliet the sun, 223b
of Suez, 873b
one ship e. another west, 825b
or west Phoenix builds, 327a
Side West Side, 862b
somewheres e. of Suez, 873b
star in the e., 39a
tried to hustle the e., 872b
west south north, 596a
wind never blow, 325b
youth who from e. travel, 513b
Eastard and points between, 760a
Easter, no sun upon an E. day, 350b
Eastern, blabbing e. scout, 336b
dew of yon high e. hill, 257a
not by e. windows, 688b
wipe out E. instincts, 871b
worship E. civilization, 1019b
Eastman, If It Isn't An E., 1030b
East's, feeling E. gift, 664b
Eastward, a garden e. in Eden, 5b
roll of world e., 782b
to the sea, 873b
Easy, abstinence e. to me, 429b
all zeal Mr. E., 567b
and comfortable on raft, 761a
Easy, as e. to marry rich woman, 660a
as grass grows on weirs, 879b
as leaves grow on tree, 879a
bad book generally e., 564b
bid me take love e., 879a
criticism e. art difficult, 398b
decent e. men, 466a
evil is e., 363b
false man does e., 284a
give throne would be e., 99b
how e. bush supposed a bear, 230b
if to do as e. as to know, 231b
jolly and e. in minds, 660a
leap to pluck bright honor, 238b
live quiet die, 521a
morning's ride, 738b
my yoke is e., 42a
not e. to call back, 948b
not pray for e. lives, 755a
nothing e. in war, 1016b
nothing so e. but becomes difficult, 108b
open hand e. shoe, 859b
Rabelais' e. chair, 413b
road to Hades e. to travel, 104b
signal e. to yell, 935a
smooth e. inoffensive down to Hell, 104b
so e. and so plain a stop, 241a
there life is supremely e., 65b
thing O Power Divine, 720a
'tis e. to be true, 378b
to blow and swallow not e., 106a
to go down into hell, 118b
word for casual goodbye, 1030a
words are e. like the wind, 309a
writing soon elementary, 846b
writing's cursed hard reading, 482a
young and e., 1070b
Eat, birds for people to e., 906b
bread in sweat of thy face, 6a
bread without scarceness, 10a
cake and have it, 185b
cannibals that each other e., 272b
cannot e. but little meat, 188b
cones under his pines, 926a
dare to e. a peach, 1001a
did e. and were filled, 42b
dogs shall e. Jezebel, 13b
drink be merry, 28b, 46b
drink tomorrow die, 31b
dust shalt thou e., 6a
dust to e., 898b
dusty bread, 1038a
eat me soul, 381b
enough to e. and wear, 855a
fame food dead men e., 782b
fine women e. crazy salad, 882b
for tomorrow we die, 31b
frogs e. butterflies, 955b
great ones e. up little ones, 290b
he hath not e. paper, 221b-222a
his pleasant fruits, 29b
I e. and e. I swear, 245a
I e. the air, 263a
I e. what I see, 744a
I earn that I e., 249b
I want to e. you up, 505b
I'll e. my head, 669a
in orchard enough to e., 400b
in the evening, 487b
it in haste, 8b
Eat, let them e. cake, 436b
like wolves fight like devils, 244a
Nebuchadnezzar did e. grass, 35a
neither e. it nor make flannel, 986a
nevermore to e. again, 915a
no beans, 310b
no fat, 1092b
no onions nor garlic, 230b
not to dullness, 423b
not to e. not for love, 604b
of fish that fed of worm, 264b
of the habitation, 232a
of the tree I did e., 6a
plant vineyards and e. the fruit, 33b
poor when anything to e., 96b
so I did sit and e., 324a
some hae meat canna e., 495b
some s. I will not e., 1031a
strive mightily e. as friends, 219a
take e. this is my body, 44b
tell me what you e., 484b
that shall ye e., 9b
that they may live, 87b
the fat of the land, 7b
their flesh shall ye not e., 9b
thou shalt not e. of it, 5b
to e. thy heart, 201a
to e. with apple tart, 823b
to live not live to e., 361a, 421b
up himself, 268a
us must e. we, 661a
wad e. that want it, 495b
way they e. drink and everything, 933b
we hae meat we can e., 495b
will not e. with you, 232a
with the rich, 878a
worm that e. of a king, 264b
you earn bread I'll e., 636a
Eaten a sour grape, 34b
bit by bit, 902a
crust e. in peace, 76a
God made and e., 664b
have we e. on insane root, 281a
me out of house and home, 242a
slowly e. bit by bit, 902a
thee for a word, 222b
they'd e. every one, 746a
to death with rust, 241b
worms have e. them, 250a
your bread and salt, 871b
Eater, great e. of beef, 251a
out of the e. came meat, 11b
Eateth grass as an ox, 16b
'Eathen, pore benighted 'e., 873a
Eating air on promise of supply, 241b
and drinking like brutes, 702b
appetite comes with e., 180b
appetite makes e. delight, 350b
bitter bread of banishment, 227a
bread and honey, 1094b
cares, 335a
Christmas pie, 1093a
curds and whey, 1096b
drinking breeding, 700a
drinking dung death, 1005a
egg without salt, 872a
produce of the land, 64b
proof of pudding in e., 195b
several times a day, 977b

Eating, Son of man came e., 42a
whether breathing is e., 92a
worn out with e. time, 367b
Eats, believes he e. God, 438b
dirt in the line, 1025b
drinks and plays, 869b
man e. when not hungry, 1102a
my meat e. me, 1065a
proud e. up himself, 268a
Revolution e. own children, 675b
seeking the food he e., 248a
she-wolf's young, 525b
soles offen shoes, 1041b
thing that e. heart, 1057b
whatever Miss T. e., 914b
Eaves, antler of e., 1057a
brawling of sparrow in e., 880a
gilded e., 648b
Ebb and flow by the moon, 280b
ceaseless e. and flow, 829a
deaths at e. tide, 829a
ne'er e. to humble love, 275a
ne'er feels retiring e., 275a
where beauty has no e., 880a
Ebenezer, pale E., 902b
Ebon throne in rayless majesty, 399a
Écaille, à chacun une é., 413a
Ecce homo, 49b
Eccentric pattern in hair, 1011b
Eccentricities of genius, 669a
Eccentricity heresy anomalies, 867b
Ecclesiarum, disputandi pruritus e. scabies, 301a
Ecclesiastes fine steel of woe, 697a
Ecclesiastic, pulpit drum e., 351b
tyranny's worst, 385b
Echo and light unto eternity, 571a
applaud thee to the very e., 286b
began to undermine, 951b
catch e. of infinite, 787a
caught faintly, 501a
children's lips e., 556a
distant footsteps e., 622a
dropping petal waiting for e., 946b
earth e. of voice of God, 813b
footfalls e. in memory, 1004b
frozen e. of silent voice, 813b
my speech to a T, 181a
name of which e. faint, 536b
ne'er sink while e. left, 563a
of your mournful song, 632b
perfumes colors sounds e., 707a
sound an e. to sense, 403b
sounds that e. still, 645b
sublimity the e. of noble mind, 144a
sweet E. sweetest nymph, 336b
virtue no empty e., 497b
woods answer and E. ring, 201b
Echoed with parody of laughter, 1068a
Echoes, answer e., 648b
down creaking floor, 1022a
of that voice, 527a
roll from soul to soul, 648b
wild e. flying, 648b
Echoing, on the e. green, 486b
Éclat of death, 738a
Eclipse, built in the e., 338b
earthquake and e., 568b
first the rest nowhere, 443a
irrecoverably dark total e., 349a
moon hath her e. endured, 293b
Eclipse, sick almost to doomsday with e., 257a
sun in dim e., 342b
Eclipsed gaiety of nations, 428b
Eclipses, clouds and e. stain, 292a
of moon and other experiments, 173b
Ecology, sensitive science of e., 1077b
Economic and racial forces, 901a
distress teach men, 913b
equality, 1014a
existence of e. freedom, 941b
freedom, 941b
fundamental e. situation, 1062b
great e. experiment, 930b
life primitive, 982b
military power and e. output, 1063a
monuments, 1063b
outdistance in e. matters, 903b
position, 857b
principle of e. production, 957b
pulse of modern life e., 957b
pyramid, 970b
royalists, 971a
slavery nobody's business, 971b
status not depend on e. process, 965a
strongest of e. motives, 845b
superstructure on e. foundation, 903a
tyranny above, 991a
Economical, experience in e. order, 779a
Economics, heedless self-interest bad e., 971b
in terms of pathology, 1034a
Economist, slaves of defunct e., 977a
Economize, let us e. truth, 762b
Economy distributive virtue, 455a
from e. to stock market, 1062b
is beauty, 800a
nation's e. unimpaired, 930b
not saving but selection, 455a
parsimony not e., 455a
Principles of Political E., 934a
revival of working e., 959b
Écrasez l'infâme, 417b
Ecstasies, dissolve me into e., 336a
scoff at others' e., 900a
Ecstasy, blind e., 1043b
come to breath, 1038a
dim e. holds her life, 953b
in such an e., 582b
maintain e. success, 781a
roll in e. at your feet, 980b
rung upon rein in his e., 803a
very e. of love, 260b
waked to e. living lyre, 440b
way wherein no e., 1005b
what wild e., 583a
Ecstatic, carolings of e. sound, 783b
each e. instant, 734a
Eddy, most men e. about, 715b
Eden, a garden eastward in E., 5b
east of the garden of E., 6a
find fault in E., 685a
flow'rets of E. inherit, 543a
older place than E., 918b
our woe with loss of E., 341b
still his E. keeps, 590b
that old-fashioned house, 738b
this other E., 226b
through E. took solitary way, 348b
Eden, voice that breathed o'er E., 567b
Edens, lest we lose E., 663b
Edge, as near e. as I can, 681a
ax's e. did try, 359b
children's teeth set on e., 34b
cloy hungry e. of appetite, 226a
dangerous e. of things, 665a
dulls e. of husbandry, 259a
finest e. with blunt whetstone, 202b
knife ill-used lose e., 293a
no jesting with e. tools, 313b
of doom, 294a
sea land's e. also, 1006a
slander whose e. sharper than sword, 291a
Edged with poplar pale, 334a
Edges, bright e. of world, 940a
two e. one of laughter, 975a
vast e. drear, 714b
Edging, age employed in e. steel, 482a
Edible good to eat wholesome, 791b
Edifices where Greeks worship God, 170a
Edifies his ears, 404a
Edifieth, charity e., 52a
Edi-mus bibi-mus vivi-mus oremus, 444b
Edited, dead sinner revised and e., 792a
for old lady from Dubuque, 1024b
wife e. him, 991b
wife not only e. works, 991b
Edith with golden hair, 623b
Edition, in new more elegant e., 421b
mollusk cheap e. of man, 609a
Editions of Balbec and Palmyra, 442b
Editor, temptation to the e., 985b
Editor's conviction, 1014a
Edmund, here lies our good E., 451a
Edom, over E. will I cast out my shoe, 19b
Educated Americans go to Europe, 608a
beyond intellect, 772a
men superior, 97a
only e. are free, 138b
Educating, assimilating e. selecting, 912b
Education accumulates inert facts, 777b
and catastrophe, 888b
beer and skittles part of e., 718a
beginning and end of political e., 776b
best provision for old age, 97a
cabbage with college e., 762a
city is e. to Greece, 90a
concern of American e., 1026a
contact with manners is e., 127b
direction in which e. starts, 94a
first part of politics, 590a
for character, 705b
forms common mind, 406b
hanging around till caught on, 930a
in field of public e., 1021a
in the obvious, 787b
is making men, 741a
let early e. be amusement, 94b
liberal e., 386b

Education makes people easy to lead, 540b
most valuable result of e., 725a
not only common but compulsory, 695a
novel is instrument of e., 855b
of a liberal e., 194b
of imaginative life, 800b
of itself to look upon, 564b
only ignorant despise e., 126b
our e. inadequate, 1013b
produced population able to read, 941b
respect poets by e., 609a
root of honesty in good e., 137a
science e. for citizenship, 845a
scientific e., 1019b
seek e. in paths of duty, 777b
soap and e. deadly, 759a
soul takes nothing but e. and culture, 93b
supervise national e., 549a
to love her is liberal e., 395b
travel part of e., 208b
treatise of natural e., 436a
what left over, 1104b
Educational relations strongest tie, 828b
separate e. facilities, 1021a
Educator wielder of power, 1068a
Edward Edward, 1087b
sons of E. sleep, 217b
Edward's, proud E. power, 496a
winding-sheet of E. race, 441b
Eel, in mud e. is, 1097a
Eels boiled in broo', 1089a
Eerie faint carouse, 1022a
Effaced, forget when image e., 95b
Effect, cause and e. from economy, 1062b
cause has more than one e., 706a
cause of this e., 260b
defective comes by cause, 260b
ek gret e. write in place lite, 165a
little e. much labor, 534a
man e. of work, 909b
nature but name for e., 459a
nothing exists without e., 373a
peace between e. and it, 282a
what in e. already in cause, 849b
Effective, governed make views e., 1013a
life a very e. therapist, 985a
poetry most wisely e. mode, 713b
reciprocal safeguards, 982b
simplicity makes uneducated e., 98b
Effects, baneful e. of party, 461b
dire e. from civil discord, 394a
no e., 576b
Effectual fervent prayer, 56b
Efficiency, highest best form of e., 842b
in struggle for bread, 844a
southern e., 1074b
Efflorescence of civilized life, 706a
Efflux from hot venturi, 1072a
Effluxion of time, 949b
Effort, critical e., 713a
dignity in e. of patriots, 462b
happiness result of man's e., 958a
keep faculty of e. alive, 793a
nearly killed her, 902a
of intellect to see poor, 1082a
Effort to get up, 684a
to see and represent, 799b
Efforts, no human e. deliver them, 461a
noble e. in last war, 426a
of busy multitude, 720b
redoubling e., 867a
to create happiness, 958a
Effund your albid hausts, 110b
Effusion, foils foe by e. of ink, 444b
Effusions, liveliest e. of wit, 533b
Égalité, liberté é. fraternité, 1105b
Egdon, glory of E. waste, 783a
Egg, as one e. like another, 181b
best way to boil e., 608b
egg's way of making e., 755b
from the e., 124a
full of quarrels as e. full of meat, 224b
good to keep nest e., 196a
hard-boiled as picnic e., 1035b
heaven like e. earth like yolk, 141a
innocent as new-laid e., 765b
of democracy, 695a
puritanism laid e. of democracy, 695a
serpent's e., 254a
Wall Street lays e., 916a
without salt, 872a
yesterday e. tomorrow duster, 915a
you've got a bad e., 810b
Egg's way of making egg, 755b
Eggs, all e. in one basket, 195a, 762a
as like as e., 181b
as the partridge sitteth on e., 34b
as weasel sucks e., 248a
butter e. pound of cheese, 740b
codfish ten thousand e., 1101b
goose with golden e., 76b
lays e. for gentlemen, 1096b
set house on fire to roast e., 209a
silent when e. hatched, 333b
walk on e., 301b
Eglantine, sweet musk roses and e., 229b
Ego non flocci pendere, 109a
serves three masters, 834a
soul beyond e. reach, 936b
sum rex Romanus, 362a
to id as rider to horse, 834a
tooth of the e., 1068a
where id was there e. be, 834a
Egoism, book of e., 730b
Egotism sloth idleness, 549a
strong dose of e., 1016a
Egotists, conscience makes e., 839a
Egregiously an ass, 273b
Egypt, came out from E., 8b
carry me out of E., 7b
great cry in E., 8b
Helen's beauty in brow of E., 230b
I am dying E. dying, 288b
I will pass through the land of E., 8b
in E. pyramids laid, 1102b
one more plague upon E., 8a
out of E. called my son, 39b
Pharos of E., 1102b
Egypt's dark sea, 543a
Eheu fugaces Postume Postume, 121b
Eigentlich, wie es e. gewesen, 586a
Eight or nine elderly men, 870b
victories over Syracusans, 86a-b
Eighteen, from birth to age e., 984a
from e. to thirty-five, 984a
Eighteenth Amendment, 930b
of April, 623b
Eighth commandment not for bards, 527a
day of week, 1056b
Eight-wheeler of mighty fame, 904b
Eildon, riding by E. Tree, 1088b
Ein' feste burg, 179b
Eisen und Blut, 677b
Elaborately constructed forms, 628a
Elaine the fair, 653a
Élan and determination, 959b
vital, 849b
Elastic and vigorous thought, 683a
time is e., 907b
Elate, Ruin's plowshare drives e., 493a
Elbow, soul hath e. room, 237a
through world, 575b
Elbows, our horizon never at our e., 683a
Eld, beg alms of palsied e., 271a
memories of e., 642a
Elder, more e. than thy looks, 234b
sun is e. by a year, 305b
take e. than herself, 252a
Elderly, eight or nine e. men, 870b
Elders, discourse of the e., 37b
regarding e. as senile, 776b
strings of white e., 955b
when he sitteth among e., 27a
Eldest, primal e. curse, 263b
Eldorado, seek for E., 644a
Eleazer faculty, 868b
Elect, predestined e. thinned down, 759b
Elected between sundown and sunup, 954a
if e. I will not serve, 705a
silence sing to me, 802b
without political understanding, 983b
Election, declined e. some years ago, 986b
supreme court follows e., 890b
tub told of his e., 178b
turned into angels by e., 891b
Elections end slavery begins, 463b
factors in winning presidential e., 983b
succeeds in carrying e., 750a
takes e. philosophically, 638a
Electra, mourning becomes E., 1009a
Electric chair hanging like oasis, 1076a
lights not science, 815a
Electrical, air pump or e. machine, 462a
display of God, 1009a
Electrically prompt, 763b
Electrician no longer there, 901b
Electricity and crime, 919a
Electrification of whole country, 903b
Elegance of female friendship, 428a

Elegance rather than luxury, 655b
Elegant but not ostentatious, 428a
in new more e. edition, 421b
simplicity of three percents, 475b
so e. so intelligent, 1002b
sufficiency, 419b
Elegantiae arbiter, 140a
Elegantly, write chastely and e., 960a
Element, back above e. they lived in, 289a
basic e. in Constitution, 984a
criminal e. I am of it, 831b
earth their proper e., 319a
of blank, 736b
of earth, 990b
of fire quite put out, 307b
one God law e., 651a
people most important e., 100b
uranium new source, 950b
Elemental force freed, 1008b
this war e. conflict, 1012a
Elementary, easy writing soon e., 846b
feelings permanently in race, 712a
said Holmes, 850a
Elemented, things which e. it, 306a
Element's, thy e. below, 277b
Elements and angelic sprite, 307b
by term e. we mean, 474b
competitive e., 1054b
essential provider of e., 713b
framed us of our e., 212a
government balance of e., 828b
heaven earth and all the e., 170b
I tax you not you e., 278a
least visible, 1068a
of antagonism, 1054b
reconciles discordant e., 510a
so mixed in him, 256b
something in us before e., 330b
weak and beggarly e., 53b
Elephant ate all night, 821a
leans or stands, 323a
like e. roaming at will, 80b
like e. stuck in mud, 80b
stalls above like e., 1076b
that practiced on fife, 747a
traveling through dense forest, 984b
tried to use telephant, 822a
went to see e. though blind, 680a
with sign saying Buffalo, 684b
Elephants endorsed with towers, 348b
place e. for want of towns, 136a
women and e., 904a
Elephone tried to use telephone, 822a
Elevate life by conscious endeavor, 683a
Elevated if we live artistically, 995b
joy of e. thoughts, 509b
Elevation and beauty, 716b
drink not to e., 423b
Elevator, no opium-smoking in e., 941a
Eleven, possession e. points, 392b
Elfin from green grass, 641b
Elfland, horns of E., 648b
Elginbrodde, Martin E., 1105a
Elgin's, stands in E. place, 656a
Eli Eli lama sabachthani, 45a
Elijah the prophet, 36a
went up by a whirlwind, 13b
Eliminated impossible, 849b
Eliot, meet Mr. E., 1004a
Elite, each calling has own e., 1026a
minority, 978a
Eliza, at last Elizabeth E. said, 704a
made desperate retreat, 659a
Elizabeth, at last E. Eliza said, 704a
from Jane to E., 533a
great E., 645b
my son's wife E., 704a
Ell, give an inch take an e., 185b
Ellen, wed fair E., 519b
Elliptical billiard balls, 768b
Elm, expect pears from an e., 126b
old as yonder e., 968b
round e. tree bole, 663a
tell me tell me e., 968b
Elms, desire under the e., 1009a
fade into dimness apace, 715a
immemorial e., 649b
Elocution, wherefore waste e., 769a
Elongated-yellow-fruit school of writing, 1045b
Elopement except for presents, 886a
Eloquence, army not halted by e., 677b
fill winepress of e., 146a
frothy e. not convince me, 830b
gods do not give all men e., 65b
in forum rhetoric in study, 683a
mother of arts and e., 348b
of Mr. Webster, 1042a
silence more e., 658a
splendid e., 416a
take e. wring neck, 808a
talking and e. not same, 304a
thou has inspired with, 154a
true e. takes no heed of e., 363a
truth secret of e., 706b
turned scale, 601b
Eloquent digressions, 725b
feeling and imagination make us e., 136a
just and mighty Death, 199b
old man e., 340b
on theme of themselves, 770b
pure and e. blood, 307b
to be not as e. more e., 462a
Else, leave all e. to the gods, 121a
Elude him reel and pass, 1036a
Eludes, spiritlike e. embrace, 721b
Elusive, absolutely e., 1083b
The Vague and E., 74a
Elves, make my small e. coats, 229b
whisper in your ear, 857a
whose little eyes glow, 320b
Elysian, life e., 622b
send you to E. plain, 65b
Elysium as far as nearest room, 739a
daughter of E., 497a
palpable E., 989a
what E. known, 583b
Emanation, my e. far within, 489b
Emasculate, pallid and e. scholarship, 721a
Embalm minor poet, 1035a
Embalmed and treasured up to life, 340a
darkness, 582b
Embalms, precedent e. principle, 612a
Embark, firs cloaked as if to e., 816b
on bold new program, 982b
Embarrassment of riches, 418a
Embattled armies clad in iron, 349a
farmers stood, 603a
we are, 1073a
Embellish adventures, 468a
Embellit tout ce qu'il touche, 416a
Ember, each separate dying e., 642b
Embers, glowing e. through the room, 335b
O joy that in our e., 513b
of cities, 1083a
Embezzlement, rate of e. grows, 1063a
undiscovered e., 1062b
Embittered, renounce and not be e., 825a
Emblem, chosen e. of her land, 578b
shears and pastepot e., 902b
Emblems of deeds done in clime, 558a
of untimely graves, 458b
sacred e. to partake, 734b
Embodiment, flag e. of history, 841b
of everything excellent, 767a
of hatred, 921b
Embody the law, 767a
Embodying thee untamed as thee, 703a
Emboldens, nothing e. sin as mercy, 290b
Embosomed in the deep, 447b
Embrace, arms take your last e., 225b
as to e. me she inclined, 341b
endure then pity then e., 469a
is death, 1034b
my dead mother's ghost, 66a
none do there e., 360a
now all you millions, 497a
Pole as Frenchman, 191a
possibilities I didn't e., 800a
principles or mistresses, 447a
rest that knows no care, 113b
simplicity, 74a
spiritlike eludes e., 721b
time to e., 27b
Embraced by porter at hotel, 955b
by strumpet wind, 232b
ghost e. fled, 118b
summer dawn, 830b
Embraces, break e., 1059b
Embraves this morn, 354b
Embroider world upon loom, 878b
Embroidered, heavens' e. cloths, 880b
loosened the e. girdle, 64a
speech like e. tapestries, 78a
Embroideries, coat covered with e., 881b
Embroil earth about fancied line, 377b
Embryo, yesterday e. tomorrow ashes, 142a
Emerald, cause or men of E. Isle, 483b

Emerald, green as e., 524b
resonance of e., 738b
Emergencies, government in e., 640a
great e. show resources, 792b
presence of mind in e., 693b
Emerges ahead of accomplishments, 1052b
path e. then closes, 890a
with verb in mouth, 761b
Emerson, by E. out of Charles Lamb, 960b
Emetic but nowhere aphrodisiac, 968b
Emigrated to another star, 741b
Emily set doors ajar, 931b
up roos sonne and E., 167b
Eminence, raised to that bad e., 343a
Eminent, censure is tax for being e., 389a
Eminently noble, 713a
plain and direct, 712b-713a
Emits a brighter ray, 447b
Emmanuel, call his name E., 39a
O come O come E., 687b
Emmet, Robert E. and Wolfe Tone, 881a
Emotion, Asquith disliked e., 934b
bounding at e. new, 714a
cannot demonstrate an e., 779b
communicates idea, 862a
disembodied e. a nonentity, 794a
expressing e. in art, 1007b
formula of that particular e., 1007b
idea communicates e., 861b
intellect is to e. as clothes, 862a
more than usual e., 529a
no transforming without e., 936b
poetry escape from e., 1007a
poetry express every e., 1061a
real thing that made e., 1044b
recollected in tranquillity, 511b
source of becoming-conscious, 936b
undisciplined squads of e., 1005b
Emotional, destitute of e. warmth, 794a
orgies, 866b
Emotions, escape from e., 1007b
foreign to art, 754b
of the Spaniards, 587a
Empêchent, ailes de géant l'e., 707a
Emperor and clown, 583a
big stealin' makes you e., 1009a
in mine own house, 198a
keep drowsy e. awake, 883a
of ice cream, 955a
pope and e., 598b
subject to no one but God, 155a
without crown, 399a
you are E. yet you weep, 378a
Emperor's, she might lie by e. side, 275b
Emperors have died of gout, 364b
pomp of e. ridiculous, 605a
purple of e., 874a
souls of e. and cobblers, 190a
Emphasis of passionate love, 536b
Emphatic, unflinching and e., 878a
Empire, American e. careens onward, 1038a
Empire, British E. and United States, 921b
course of e., 400a
England an e., 590a
entrusted with e., 73b
for raising customers, 445a
friendliness of British E., 913b
God's princes of e., 696b
great e. and little minds, 453b
Holy Roman E., 417a
how is the E., 871a
institutions and our E., 921a
internal domestic e., 1038b
is e. unpossessed, 217b
last thousand years, 921b
liquidation of British E., 924a
loungers of E. drained, 849b
my mind to me an e., 192a
neither holy nor e., 417a
Neptune's e., 257a
perfection never built e., 1016a
power in trust, 368b
preserve unity of e., 453a
rod of e., 440b
sun never sets on e., 522a
this alone e. and victory, 569a
thy dread e. Chaos, 414a
to French e. of land, 500a
trample e. down, 807b
vast e. of human society, 511a
westward the course of e., 400a
wide arch of ranged e. fall, 287a
wilderness into e., 453b
Empire's lamentation, 651b
Empires, buries e. in common grave, 466a
changed by bottle, 481a
day of e. come, 765b
dyspepsy ruin of e., 552a
game was e., 563a
hatching vain e., 343b
make central e. good neighbors, 976b
vaster than e. and more slow, 359b
Employ, how fit to e., 665a
means requisite to ends, 485a
Employed, age e. in edging steel, 482a
men e. best contented, 423b
Emptied some dull opiate, 582a
Emptier ever dancing in air, 228a
Emptiness, dull privations and lean e., 306a
eternal smiles e. betray, 411b
of ages in face, 826b
produced the universe, 110a
Emptor, caveat e., 150a
Empty, a little louder but as e., 409a
bag cannot stand, 422a
beat an e. barrel, 953a
born e. into modern age, 378b
buckets into e. wells, 458a, 523a
cisterns exhausted wells, 1003a
crowns are e. things, 385b
go not e. unto thy mother-in-law, 11b
her e. room is cold, 110a
honor but an e. bubble, 371b
house like stray dog, 756a
idle singer of e. day, 753a
is the chair e., 217b
life an e. dream, 402a, 620b
mirrors on e. space, 797b
no life moves in e. passageways, 81a
no patriot on e. stomach, 831a
Empty quacks, 795b
rich sent e. away, 46a
room my heart keeps e., 321a-b
seek e. world again, 685b
seven e. ears, 7b
so e. each head, 456a
solid pudding e. praise, 413b
stomach, 972b
tigers or roaring sea, 225b
to be e. is to be full, 74a
turn down e. glass, 631a
vessel greatest sound, 245a
virtue no e. echo, 497b
words are e. thanks, 392b
Emptying, bows bent e. of quivers, 772b
Empty-vaulted night, 337a
Emulation, propensity for e., 845b
shouting their e., 289b
Enable press to serve functions, 984b
socialist culture to thrive, 1027b-1028a
Enacting laws like drinking songs, 90b
Enactments, wicked cruel e., 594a
Enameled, makes music with e. stones, 220b
quaint e. eyes, 339a
snake throws e. skin, 229b
Enameling, hammered gold and gold e., 883a
Enamored, affliction e. of thy parts, 225a
of an ass, 230a
Encamp, though an host should e., 18a
Enchafed flood, 273a
Enchains us to permitted ill, 569b
Enchant, I will e. thine ear, 219b
what deceives may be said to e., 94a
Enchanted, enter e. woods, 730b
holy and e., 523b
life's e. cup, 555b
Medea gathered e. herbs, 235a
Enchanter, ghosts from e. fleeing, 569b
Enchantment, distance lends e., 537a
Enchantments, last e. of Middle Age, 713b
Enchantress, tune e. plays, 854b
Enchants my sense, 268a
Enclose, cherries fairly do e., 300a
Enclosed, forbear to dig dust e. here, 299b
Encloseth, thy breast e. my heart, 217a
Enclosing, mistake of e. envelope, 985b
Encompass, poetic fields e. me, 392b
unencompassable, 684b
Encompassed by horrors, 697a
Encompasseth, my ring e. thy finger, 216b
Encounter darkness as a bride, 271a
truth in free and open e., 340b
Encountering fly this January day, 738b
Encourage, animate and e., 460b
no vice, 450a
to e. the others, 417a
water most e. flame, 1031b
Encouraged, examination of government e., 531a
he ought to be e., 433b

Encourager, pour e. les autres, 417a
Encouraging clever pupil, 425a
Encroach, habit will e., 523a
Encroachment, insidious e. by men of zeal, 833a
Encroachments, gradual and silent e., 480b
Encumbers him with help, 429b
Encumbrance, periodization of history e., 1047b
Encyclopedia of Error, 749b
End a contest quicker, 481a
apathetic e., 646a
appointment at e. of world, 984b
at his e. shall be a fool, 34b
at the e. take your fill, 67b
at their wit's e., 21b
attempt the e., 320b
beauty sufficient e., 882a
began to draw to our e., 37a
begin with certainties e. in doubts, 206b
beginning and the e., 58b
beginning of the e., 484a
beginning of time resemble e., 957a
being's e. and aim, 409b
better is the e. of a thing, 28a
blessed the latter e. of Job, 16b
born to disastrous e., 201a
bow and accept e., 926a
by opposing e. them, 261b
by sleep we e. heartache, 261b
chapters of lives to natural e., 816b
come but not in sight, 1062b
come to bad e., 910a
crowns all, 269b
crowns us not the fight, 320a
death a necessary e., 254b
decline to accept e. of man, 1039b
democracy means to e., 1014b
depends upon beginning, 131b
despondency and madness, 512a
dine at journey's e., 881b
dispatch in putting e. to it, 99b
even unto e. of world, 45a
fairest things fleetest e., 856a
findeth e. in garden, 4b
go with me to my e., 298a
God will put an e. to these, 117b
going forth is from the e. of the heaven, 17b
good beginning good e., 183b
good of subjects e. of kings, 385b
great e. of learning, 100b
guide original and e., 148a
hair to stand an e., 259b
heartache, 261b
here, 969a
here at life's e., 884b
hold fast our e., 716b
hope to the e., 56b
humanity come to terrible e., 952b
if e. brings me out, 641a
in e. despondency and madness, 1075b
in joy, 1066a
in my beginning is my e., 1005a
in my e. my beginning, 192b, 1006a
in one purpose, 243a
End, in the e. truth will conquer, 163a
is bitter as wormwood, 23b
is not yet, 43b
is the renown, 270a
journey's e., 276a, 881b
journeys e. in lovers meeting, 251b
justifying means by the e., 145a
keeps e. from being hard, 928b
knew when war going to e., 965b
knocks you with butt e., 451b
last e. be like his, 10a
latter e. of a fray, 240b
laws e. tyranny begins, 426a
let e. try the man, 242a
let the e. be legitimate, 485b
let there be e., 661b
liberty as e. and means, 832b
live life to e., 1018a
long weary day have e., 201b
losses restored and sorrows e., 292a
made e. of life with light, 114a
made finer e. and went away, 243b
make me to know mine e., 18b
makes a swanlike e., 233b
mankind put e. to war, 1073b
minutes hasten to their e., 292b
must justify the means, 387b
my wrath did e., 489b
naught at the e., 872a
no e. in wandering mazes, 344a
no e. of it the voiceless wailing, 1006a
no e. to chain of responsibility, 983a
no e. to withering, 1006b
no prospect of an e., 446b
not even beginning of e., 924a
not forsake me in my e., 374b
of every man's desire, 775a
of exploring to arrive, 1007a
of fight tombstone white, 872b
of journey too, 862b
of life cancels bands, 240a
of life is action, 725a
of love or season, 926a
of making many books there is no e., 29a, 962b
of my tether, 491b
of perfect day, 862b
of that man is peace, 18b
of the beginning, 924a
of the one-hoss shay, 634a
of the unending, 1006b
of the world, 17a, 45a, 965a
of this day's business, 256b
one must consider the e., 359b
only when life comes to e., 78b
pleasure the beginning and e., 103a
quiet-colored e. of evening, 663b
recurrent e. of unending, 1006b
remember the e., 37b
right true e. of love, 307a
sans e., 630a
see the e. and beginning, 1057a
served no private e., 407a
sleep itself must e., 331b
snow swept world e. to e., 1018a
socialism means to e., 1014b
some say world e. in fire, 927a
something ere the e., 646b
stay awhile e. the sooner, 207b
such e. true lovers have, 486a
swan-like e., 93b
End, their words to the e. of the world, 17b
there's an e. of May, 853b
there's an e. on 't, 431b
this is not the e., 924a
till I e. my song, 201b
Time will one day e. it, 269b
to all an e., 878b
to beginnings of wars, 974a
to make the e. most sweet, 226a
to pause to make e., 646b
to war, 974a
true beginning of our e., 230b
true lover therefore had good e., 175b
truth to the e. of reckoning, 272a
war put e. to mankind, 1073b
war that will e. war, 888a
we shall go on to e., 921a
where e. knows God, 1050b
where you begun, 452a
whole has beginning middle and e., 99a
whose e. is destruction, 54b
world without e., 59b, 459b
yes to the very e., 739b
you are beginning and e., 1049a
End-all, be-all and e., 282a
of deep arguments, 899a
Endearing elegance of female friendship, 428a
with e. wile, 449b
young charms, 542a
Endearment, each fond e. tries, 449b
Endeavor, achievement death of e., 791b
by no e. can magnet, 767a
Christian e. hard on pulchritude, 961a
disinterested e. to learn, 713b
elevate life by e., 683a
in continual motion, 243a
Endeavors to preserve peace, 972a
to live life imagined, 683b
Ended, God be praised Georges e., 934a
his cares now all e., 242b
our revels now are e., 297b
so e. Sicilian expedition, 90b
Endin', now sees de e., 1039a
Ending, all lovely things have e., 1010b
art of e., 625a
bad beginning makes bad e., 85b
bread sauce of happy e., 799a
crowns the work, 150b
hard beginning good e., 183a
heaven and earth in ashes e., 157b
is despair, 297b
never e. still beginning, 371b
O bitter e., 968b
of interminable night, 1006b
Endings, beginnings and e. untidy, 893a
Endless, absence which is e., 679a
extinction of unhappy hates, 712b
frontier, 1015a
humility is e., 1005b
night, 321a, 441b
in e. error hurled, 409a
my days of e. doubt, 198b
olives of e. age, 293b
perpetual posterity, 539a
pure and e. light, 362b
regret or happiness, 816b

Endless road you tread, 853b
some born to e. night, 490b
summer days, 735a
time an e. song, 880a
whole vocation e. imitation, 513b
Endlessly, cradle e. rocking, 701b
Endorsed, elephants e. with towers, 348b
Endow college or cat, 407a
with all my goods I thee e., 61b
Endowed by ruined millionaire, 1005b
by their creator, 470b
Endows, native personality e. man, 703a
Ends, all well that e. well, 183b
all's well that e. well, 270a
candle burns at both e., 1023a
come from e. of earth, 872b
consult our private e., 356b
cunning seldom gain e., 1099a
delays have dangerous e., 214a
dog to gain private e., 448b
filled with e. of worms, 1025a
formula for making e. meet, 966b
game that never e., 1037b
his circuit unto the e. of it, 17b
in wisdom, 929b
irrelevancies and loose e., 910b
law e. tyranny begins, 372b
means requisite to e., 485a
means to achieve great e., 1016a
needless Alexandrine e. song, 403a
of being and ideal grace, 618b
of world come, 781a
one e. other begins, 642b
past free of loose e., 910b
smile upon fingers' e., 243b
strange eventful history, 249a
thing that e. other deeds, 288b
thou aimest at, 299a
violent delights have violent e., 224b
watch that e. night, 396b
way the world e., 1003a
with Revelations, 840a
your family history e. with you, 96a
Endurance and courage, 896a
beyond e. and need rest, 976b
for one moment more, 809b
Endure accent of coming foot, 739a
all deaths I could e., 347b
all that human hearts e., 428a
as long as He, 737a
for ages to come, 485b
for thy peace she e., 699a
greater than dare, 661a
his name shall e. forever, 20a
knows how to e. poverty, 122b
last pure stretch, 1066b
man will not merely e., 1039b
men must e. their going, 280a
misfortunes of others, 355a
more able to e., 515a
my heart, 67a
my own despair, 387a
nation e. if we stand up, 1015b
naught e. but mutability, 568a
Negroes will e., 1039a
neither evils nor cures, 125a
no disappointment we e., 679a
no picture made to e., 988b
not e. husband with beard, 245b
Endure not yet a breach, 306a
philosopher e. toothache, 247a
so long shall your honor e., 118a
testing whether nation e., 639a
the consequences, 989b
then pity then embrace, 409a
toil of growing up, 883b
weeping may e. for a night, 18a
what Malherbe writes will e., 204a
would you have songs e., 661b
youth's a stuff will not e., 251b
Endured, moon hath her eclipse e., 293b
much e. little enjoyed, 428a
remembers all that he wrought and e., 66b
something more dreadful, 67a
torments of grief e., 604b
Endures, heaven e., 855a
man in love e. more, 806a
moment or day, 883b
nothing e. but change, 77b
Endureth, blessed the man that e. temptation, 56a
his mercy e. for ever, 14a
his truth e., 21a
word of the Lord e., 56b
Enduring monument, 571b
the e. are near to virtue, 72a
Endymion, in E. leaped headlong, 585a
Enemies, advance on new e., 920a
amuse friends annoy e., 894a
believers take precautions against e., 149a
called for peace, 904a
careful in choice of e., 839a
defend country against e., 895b
defend in assaults of our e., 60a
disposed of foreign e., 95a
fourth glass for mine e., 394b
German for converse with e., 435a
give e. means of our destruction, 76b
giving e. aid and comfort, 474a
giving e. the slip, 437b
great woe to their e., 65b
his e. shall lick the dust, 20a
humanity has three e., 817b
I can defend myself from e., 507a
in the presence of mine e., 18a
in war in peace friends, 470b
internal e., 795b
just friends and brave e., 472b
learn from our e., 129a
look e. in face, 375a
love him for e., 728a
love your e., 40b
make e. of nations, 457b
make my e. ridiculous, 417b
my most intimate e., 731b
naked to mine e., 299a
not worth living without e., 890b
of man, 1073a
of persecuted blacks, 615b
of the future, 1017b
old friends become bitter e., 310a
saved from our e., 46a
secret history of e., 623a
soften to us our e., 825a
ten jokes a hundred e., 437b
trophies to e. of truth, 329b
unhappy lot finds no e., 126a
Enemies, we are not e. but friends, 637b
wise learn from e., 91a
Enemy and friend together hurt, 763a
art hath e. Ignorance, 302a
be able for thy e., 269b
beat soul of e. man, 987b
best is e. of good, 417b
biography written by e., 813a
cannot be hidden, 38a
care's an e. to life, 251a
cherishing e. in disguise, 462a
cruel and unrelenting e., 461a
dashed in pieces the e., 8b
defeat e. in one battle, 467a
drive e. beyond frontier, 504b
every man his greatest e., 330a
eye neighbor as e., 912a
faints not nor faileth, 688b
find out where e. is, 717a
fury and might of e., 921a
goes over to e., 452a
happiness e. to pomp, 394a
hast thou found me O mine e., 13b
here shall he see no e., 248a
if thine e. be hungry, 26a
in their mouths, 274a
is the unknown, 937a
kisses of e. deceitful, 26b
last e. is death, 53a
met e. they are ours, 553a
mightest still the e., 17a
more formidable e. than Germany, 1047a
my e. is dead, 702a
my vision's greatest e., 491a
nearest and dearest e., 240a
nearly slew ye, 1099b
no e. but time, 883b
no e. ever haul colors, 959a
no man's e., 1059b
nobody's e. but own, 671b
not how many e. are but where, 87b
one e. is too much, 325a
place ship alongside e., 492a
punished as e. of country, 503a
reason greatest e. faith has, 180a
rejoice not over thy e., 37b
spy e. could send, 736b
thyself may be thine e., 735b
to slander you, 763a
treat friend as if he might become e., 126a
weak man better e. than friend, 685a
wherever e. goes troops go, 717a
will meet one e. everywhere, 148b
world small when e. loose, 806b
worst friend and e. Death, 994a
wrong war with wrong e., 1025b-1026a
you my e. and I yours, 423a
Enemy's, by e. beak gouged, 1083a
easier to get into e. toils, 76b
mine e. dog, 280a
stand aside from e. onset, 90a
Energetic mongrels, 871a
Energies, best e. of men and women, 717b
diverse e. of men, 1073b
of system decay, 813a
self-circling e., 528a
that cannot die, 785b

Energy and sleepless vigilance, 638b
atomic e., 908b
atomic e. lead to bombs, 950b
atomic e. menace, 950b
better to live one day of e., 80a
equals mass times speed of light squared, 950a
government want e. to preserve itself, 472a
horse provides locomotor e., 834a
of thought, 597b
power wielded by abnormal e., 777b
public life situation of e., 452a
quantity of e., 709b
release of atomic e., 982b
small quantities of e., 834a
uranium new source of e., 950b
Enfant terrible of literature, 756b
de la patrie, 499a
Enfer, chaud comme l'e., 483b
l'e. des femmes, 359a
Enfold, how many perils do e., 200a
Enforce, tongues of dying e. attention, 226b
with temper, 435a
Enforceable safeguards, 982b
Enforced from our quiet sphere, 242b
it useth e. ceremony, 256a
obedience, 277a
Enforcement, gentleness my strong e., 248b
Enfranchisement, liberty freedom e., 255a
Engaged in great civil war, 639a
struggle in whch so long e., 465a
Engagement, get loose from honorable e., 452a
Engarlanded, with mist e., 714b
Engenders, every cloud e. not storm, 216b
not white hair that e. wisdom, 102b
shudder in loins e., 883b
so much more, 1039a
Engine, great e. never sleeps, 660a
human e. waits, 1002b
power alone, 910a
steam e. in trousers, 523a
two-handed e. at door, 338b
which drives enterprise, 977a
wit's an unruly e., 322b
Engineer hoist with own petar, 264b
sometimes striking the e., 322b
story of brave e., 904b
writer e. of soul, 954b
Engineers of soul, 894b
Enginer hoist with own petar, 264b
Engines, feeble e. of despotism, 473b
he has his e. set, 1036a
O you mortal e., 275a
England, alas alas for E., 918b
an empire, 590a
and Saint George, 244a
awake, 491a
be E. what she will, 456a
bound with triumphant sea, 227a
bow made in E., 850a
breeds valiant creatures, 244a
England come to shame, 656a
common law of E., 1017a
corner of field forever E., 994a
dress in E., 836b
expects, 492a
frontier of E. on Rhine, 889a
further off from E., 744b
gentlemen of E., 328b
goes down Germany up, 995a
Greece Italy and E. did adorn, 370b
has no name for prairies, 574b
hath given warning, 466b
hath need of thee, 512b
highroad to E., 430b
history is now and E., 1007a
I am in E. everywhere, 330a
if E. to itself true, 237b
if E. was what E. seems, 876b
in E. I've mate, 673b
in E. now, 663a
in E. time lag, 888b
Ireland gives E. generals, 731a
is a garden, 877a
keep my bones, 237a
know kings of E., 766b
knuckle-end of E., 522b
let not E. forget precedence, 339b
light candle in E., 180a
many a peer of E. brews, 853b
mariners of E., 537b
martial airs of E., 548a
men of E. wherefore plow, 570a
meteor flag of E., 537b
middle class in E., 716b
model to inward greatness, 243b
my England, 816a
navy of E., 444b
neck wrung like chicken, 923b
never at foot of conqueror, 237b
nor E. did I know, 510b
of a king of E. too, 189a
of our dreams, 876b
oh to be in E., 663a
old E. to adorn, 876b
or E. breed again, 211a
paradise for women, 312a
paradise of women, 201b
paradise of individuality, 867b
poison E. at roots, 917b
poorest he in E., 317b
refrigerator called E., 877b
reversed system succeeded, 721b
rightwise king of E., 175a
roast beef of old E., 392b
Saint George for E., 919a
Scots friends to E., 205a
sea once made E. secure, 932b
see allies stronger, 1012a
shower of curates on E., 679b
slaves cannot breathe in E., 457b
stands sentry, 781b
stately homes of E., 573b, 975a
such night in E., 595b
take my drum to E., 865a
there I find flag of E., 504b
there'll always be E., 1069b
they that fought for E., 918b
this realm this E., 226b
thoughts by E. given, 994a
was merry England, 519b
what have I done for E., 816a
what is left of E., 598b
what would I not do E., 816a
who dies if E. live, 877b
who only E. know, 874a
England, whoever wakes in E., 663a
wins last battle, 923b-924a
with all thy faults, 456a
wont to conquer others, 227a
world where E. dead, 932b
youth of E. are on fire, 243b
England's green and pleasant land, 490b
mountains green, 490b
old E. winding sheet, 490a
pleasant pastures, 490b
song forever, 865b
the one land, 993b
English, almost speak E. without accent, 1011a
among E. poets after death, 585b
attain E. style, 428a
beer into E. Channel, 818a
can't think of E., 745b
Chaucer well of E., 200b
civilization humanizing, 716b
close wall with E. dead, 243b
dictionary best reading, 916a
father of E. criticism, 428b
fields upland dim, 714b
for suppressing other, 713a
happy E. child, 546a
hierarchy tremble, 462a
his E. sweete upon his tonge, 166a
in an E. lane, 663b
in favor of boys learning E., 920a
king's E., 267a
kissed by E. dead, 1028b
language of E. poet, 1008a
least nation of philosophers, 727a
liberalism nor Toryism, 713b
majority of E. snobs, 837a
marks our E. dead, 875a
most beautiful words in E., 800b
mother made moan, 693b
never abolish anything, 862a
not Turkish court, 242b
oak and holly, 769b
one pair of E. legs, 244a
pint of E. ale, 919a
principle of E. constitution, 444b
rolling E. drunkard, 919a
seen enough E. towns, 1047a
spoke bad E. in children's books, 865b
strung on E. thread, 694b
sweet as E. air, 648a
take of E. earth, 877a
tear, 596b
to E. the sea, 500a
trick of our E. nation, 241b
unofficial rose, 993a
up with which not put, 925a
we E. nation of brutes, 844a
white as angel E. child, 486b
winter ending in July, 562a
wood of E. bows, 850a
Englishman beat three Frenchmen, 395a
blood of an E., 1098a
content to say nothing, 433a
either for E. or Jew, 491a
he is an E., 766a
if I were American as I am E., 426a
in Eden find fault, 685a
in Wellington's army, 436b

Englishman interested in America, 1046b
last great E., 651b
Lord Byron was E., 812a
moral when uncomfortable, 836b
prejudices of true E., 395a
rights of E., 1091a
stirred heart of E., 896a
true-born E., 226b
vain ill-natured E., 385a
Englishman's, beef was E. food, 392a
part of every E. education, 718a
thoughts, 712b
Englishmen, mad dogs and E., 1043a
O when shall E., 211a
our fathers were E., 319a
English-speaking, union of E. peoples, 828b
Engraven, deep on his front e., 343b
Engross, pens stanza when should e., 410a
Enhance, rubs e. value of favors, 448a
Enigma, riddle in mystery in e., 920b
Enjoin that which pleases weak, 462b
Enjoy, crown that seldom kings e., 215b
delight with liberty, 201a
don't have to go e. it, 878b
get what want and e. it, 878a
grudge what they cannot e., 76a
her while she's kind, 369b
indifferent and cannot e. it, 429b-430a
interval, 867b
most e. contented least, 292a
neither e. nor suffer, 847a
other people's sufferin', 891b
private men e., 244b
prize not while we e. it, 246b
resources within thy reach, 79b
things we ought, 98a
too late to e. it, 375b
trip after unpacking, 886b
your dear wit, 337b
Enjoyed, bards of old e. in you, 486b
hours I once e., 456b
in vision beatific, 343a
more chased than e., 232b
much endured little e., 428a
no sooner but despised, 294b
not e. if not been there, 859a
supinely e. gifts of founder, 466a
the Lady, 488a
to have e. sun, 711b
Enjoying, oh think it worth e., 371b
Enjoyment, credulity helps e., 703b
human benefit and e., 453a
intellectual e., 857b
life not from e. to e., 432a
material e., 1019b
of life and liberty, 446a
variety mother of e., 611a
Enjoyments, seasoning of all e., 361a
Enjoys air it breathes, 508b
beauty ne'er e., 411b
who e. not life, 330a
Enlarge, circle never ceaseth to e., 214a
my life, 427a
Enlarger of public life, 752a
Enlarges, develops and e. organ, 475a
Enlighten people generally, 473a
Enlightened enough to exercise control, 473b
his eyes were e., 12a
who knows himself is e., 74a
Enlightenment, safety e. civilization, 708b
Ennoble, we must e. our works, 159a
Ennobled, it e. our hearts, 392a
Enoch walked with God, 6b
Enormous, knowledge e., 584b
E-nor-mouse, tail is e., 970a
Enormously improved by death, 904b
Enough as good as feast, 186a
beauty are you not e., 982a
damned that cries Hold e., 287a
for all, 946a
for my life, 37b
for this life, 1021a
freedom from something not e., 984b
God if this were e., 824b
if something, 517a
in world for everyone, 983a
know what is more than e., 487b
long e. and just so long, 1031b
love is e., 753a
never know what is e., 487b
not e. to fight, 959b
not e. to help feeble up, 290a
of children's gratitude, 884a
or too much, 488a
'tis e. 'twill serve, 225a
to have died once e., 119b
to sit is not e., 505b
tradition not e., 1008b
troll to thyself be e., 729a
word to wise e., 197a
work to do, 877a
Enrage those paying your annuities, 418a
Enrich yourselves, 554a
Enriched our blood, 392a
pension never e. young man, 325a
Enriches, that which not e. him, 274a
Ensanguined hearts, 458b
Enshrine her and she dies, 990a
Ensign, beauty's e. yet is crimson, 225b
full high advanced, 342b
tear tattered e., 633a
Enskyed, thing e. and sainted, 270a
Enslave, people impossible to e., 540b
we fight not to e., 467a
Enslaved, baptism e. me, 830a
destiny alike for free and e., 79a
London in ruins rather than e., 921b
tamely and abjectly e., 921b
Enslavement certainty of worse, 1069a
faced e. if captured, 752a
Ensnare, man's imperial race e., 404b
Ensured release, 854b
Entails, when truth e. ruin, 83a
Entangling alliances, 472a
what so e. as death, 308b
Enter, all hope abandon who e. here, 159b
enchanted woods, 730b
into his gates with thanksgiving, 21a
into joy, 44a
into kingdom of heaven, 41b
Lord Christ e. in, 841a
nation which keepeth truth may e., 31b
not into temptation, 44b
they that e. must go on knees, 315a
to grow in wisdom, 751b
to help the sick, 88a
wind storm rain may e., 426b
ye shall not e. into heaven, 43a
Entered, I have e. on enterprise, 436a
into springs of sea, 16a
into unadvisedly, 61a
Entergraft our hands, 306b
Enterprise for glory of Christian, 172b
heroic e. gone, 454a
is sick, 267b
lifeblood of our e., 240a
more e. in walking naked, 881b
private e. not yet tried, 972a
profit engine of e., 977a
set habits of age, 1027a
thrift nurse of e., 976b
want of e. and faith, 683b
without precedent, 436a
Enterprises, in mighty e. determination enough, 127b
of great pith, 262a
that require new clothes, 682b
Enters, idly bent on him that e. next, 228a
naught e. there, 251a
war seldom e. but where wealth allures, 370b
Entertain all comers, 63a
lag-end of my life, 240b
strangers, 56a
this starry stranger, 354b
Entertained angels unawares, 56a
spirit once e. you, 1065a
Entertainer who understood his time, 965a
Entertaining, more e. than half the novels, 932a
Entertainment, knee joint not e., 915a
Entertains exclusive worms, 1029a
harmless day, 300b
Enthroned, dark Care sits e., 121b
mercy e. in hearts of kings, 234b
on darkest altar, 1068a
Enthusiasm, briefcase of e., 1036b
flights of e., 462b
nothing great without e., 607a
whatever poet writes with e., 88a
Enthusiasts, how to deal with e., 595b
Entice dewy-feathered sleep, 336a
if sinners e. thee, 23a
Entière, Vénus toute e., 378b
Entire, that ye may be perfect and e., 56a
Entities not multiplied beyond necessity, 162b
Entitled, more no man e. to, 847b

Entity and quiddity, 352a
Entrails, in our own proper e., 256b
webs from e. spin, 193a
Entrance, all men have one e. into life, 37a
beware e. to quarrel, 258b
fatal e. of Duncan, 281b
give God e. ticket, 708a
Entrances, exits and their e., 249a
Entrap, seeming truth to e. wisest, 233b
Entreat me not to leave thee, 11b
Entreats, Hesperus e. thy light, 302a
Entrenched greed, 971a
Entrusted, man to whom populace is e., 62b
with great concerns, 72b
Entrusts life to one hole only, 105b
Entwine itself verdantly, 542a
laurel wreaths e., 769b
Envelope, bloodied e., 1057b
mistake of enclosing e., 985b
Enveloping earth, 527a
Enviable death was his, 924b
Envied, better e. than pitied, 86b
Envieth, charity e. not, 52b
love e. not, 52b
Envious and calumniating time, 269a
beggar is e. of beggar, 67b
Casca, 255b
humble are usually e., 374a
more free than e. court, 247b
of wounded soldiers, 905a
serpents e., 308a
siege of watery Neptune, 227a
silence e. tongues, 299a
ungrateful Public, 539b
Environ, what perils do e., 200a
Environment, change e., 1019b
controlled by e., 1019b
freedom in e., 675a
inequality of e., 757a
internal e., 675a
satisfied with e., 1019b
Envisage circumstance all calm, 584b
Envoys, her e. ubiquitous, 660a
two punctilious e. Thine and Mine, 377b
Envy and wrath shorten life, 38b
attracts e. of world, 452b
born from the start, 86b
calumny hate pain, 572a
coal hissing hot, 679a
dared not hate, 558b
dullard's e. of brilliant men, 910a
for the dead, 762b
from e. hatred and malice, 60b
golden mean avoids e. of palace, 121b
honor without e. friend who prospered, 78b
no man's happiness, 249b
not e. generals, 701a
not reverence of dead but e. of living, 318a
of less happier lands, 226b
of the dead, 84a
of the devil, 36b
pain successful men cause neighbors, 131b
Envy, pride e. avarice three sparks, 160a
pride e. malice, 536b
slayeth the silly, 14b
slays itself by own arrows, 149b
stirred up with e., 341b
strongly rooted as e., 481b
toil e. want, 427a
too low for e., 357b
vice of republics, 622a
void of e. guile lust, 420a
whim e. or resentment, 456a
with e. Time transported, 1086b
Envying, strife and e., 51b
Envy's a coal comes hissing, 679a
Enwrought with gold and silver, 880b
Eon, lie down for e. or two, 872b
Épater le bourgeois, 709a
Ephemeral, fame is e., 142a
story e. and doomed, 1039b
Ephesian sod, 697a
youth that fired E. dome, 331a
Ephesus, temple in E. built, 1102b
Ephraim, gleaning of grapes of E., 11a
Epicure, serenely full e. say, 523b
Epicurean cooks sharpen his appetite, 287b
paradox, 634a
Epicurus, he was E. owene sone, 166b
set forth highest good, 114a
Epicurus', hog of E. herd, 123a
Epidemic of world lawlessness, 971b
Epidemical love of flattery, 395b
Epigram criticism of life, 949a
purrs like an e., 946b
what is an e., 527a
Epigrams, your e. are shorter, 135a
Epilogue, no e. I pray you, 231a
Episode, love an e. in man's life, 502b
Episodes, Renaissance and Reformation e., 1047a
Epitaph, believe woman or e., 554b
better bad e., 261b
drear, 872b
me who am their e., 306a
not remembered in thy e., 241a
of those who fell, 924a
of which not ashamed, 825a
to be my story, 929a
Epitaphs, let's talk of e., 227b
nice derangement of e., 480b
Epithet belongs to gentleman, 534a
his surname e. for knave, 176b
Epithets, stuffed with e. of war, 272a
Epitome, all mankind's e., 368b
Epoch in history, 462b
man lives life of e., 937a
no one immune to spirit of e., 936b
spirit of e., 936b
Equal, admitted to that e. sky, 408a
all animals e., 1053b
all e. except Negroes, 635a
all evils e. when extreme, 331b
all men created e., 470b, 639a
and exact justice, 472a
Equal before the law, 748b
born free and e., 470b
but in dust, 309a
division of unequal earnings, 545a
hold teacher e. to parents, 88a
I am e. and whole, 775b
in e. scale weighing, 257a
in presence of death, 125a
inferiors revolt to be e., 98b
ivry man e. if not careful, 892b
justice for all, 89b
more e. than others, 1053b
mutual actions e., 379b
nature with e. mind, 711b
none e. Alcides except himself, 131a
piece of justice Death, 329b
sees with e. eye as God, 408a
separate and e. station, 470b
separate but e., 1021a
sharing of miseries, 925a
some more e., 1053b
syllables require, 403a
taken with e. thanks, 263a
talked long e. about e. rights, 1063b
those e. in any respect, 98b
to all things, 451a
to god sitting opposite you, 115a
to whole of that commerce, 452b
upstairs, 857b
when favor of gods was e., 86b
Equaling, think of e. men of worth, 71b
Equality, age of political e., 1014a
apostles of e., 716a
believe in e. of man, 467b
characteristic of democracy, 1045b
choose e., 716a
dispensing e., 94b
economic e., 1014a
if e. found in democracy, 98b
justice humanity, 895b
law in majestic e., 802a
liberty e. fraternity, 1105b
live in e., 753a
never e. in servants' hall, 857b
of property, 616b
political e., 1014a
sole e. is death, 679a
Equalizer, work great e., 817b
Equally, because e. free absolutely equal, 98b
entitled to protection, 503a
youth and age e. a burden, 93b
Equals and unequals alike, 94b
commerce between e., 338b
connects and e. all, 408b
energy e. mass times speed of light squared, 950a
first among e., 151b
peace between e., 842a
revolt to be superior, 98b
Equanimity, cultivate e., 818a
Equations, in midst of diagrams and e., 950a
Equator, speak disrespectfully of e., 522b
Equators, north poles and e., 746b
Equi et poetae alendi, 197b
lente currite noctis e., 213b
noli e. dentes inspicere donati, 146a
Equilibrium from within, 978a

Equinox, who knows when was the e., 331a
Equinoxes, precession of e., 655a
Equipment, shabby e. deteriorating, 1005b
Equity according to conscience of Chancellor, 317a
act against natural e., 446a
and fair play, 911b
is a roguish thing, 317a
law of humanity justice e., 454a
Equivalent, evil gains e. of disaster, 67b
mechanical e. of heat, 795b
moral e. of war, 795b
Equivocate, I will not e., 615b
Equivocation, poetry purged of e., 909b
will undo us, 265b
Era, new e. in life from reading, 683a
of wonderful nonsense, 1032b
Eradicated, savage in man never e., 682a
Eras, when e. die, 925a
Ercles' vein, 229a
Erebus, dark as E., 235b
Erect, avowed e. and manly foe, 506b
by bending above fallen, 749a
godlike e., 345a
head e. beneath years, 844b
sprang to feet stood e., 662a
two souls e. and strong, 618a
Erected, fleshed fair e., 1068a
least e. spirit, 342b
with e. look, 369b
Erecting, corrupted youth in e. grammar school, 215b
Eremite, nature's patient E., 581a
Eretria, farewell renowned E., 92b
Erinyes who exact punishment underground, 64b
Eripuit caelo fulmen mox sceptra tyrannis, 131b
Jovi fulmen viresque tonandi, 131b
Ermined and minked, 866b
goosegirl e., 1042b
'Eroes, thin red 'e., 873a
thin red line of 'e., 705a
Eros builder of cities, 1060a
unarm E., 288b
Zeus's child, 84b
Erotic instinct questionable, 936b
Err, Art may e., 372a
better e. with Pope, 554b
cautious seldom e., 71b
fifty times to one does e., 382b
grossly as few, 368b
mortal and may e., 327b
reasoning but to e., 408b
they do not e., 518b
to e. human forgive divine, 403b
to e. is human, 137b, 150b
Errand, fool's e., 437b
joyous e., 631a
sleeveless e., 183a
sun e. boy, 697b
thy e. here below, 535b
Errare humanum est, 150b
Erred, we have e. and strayed, 59b
wisest men have e., 349a
Erring, blind man's e. judgment, 402b
extravagant and e. spirit, 257a
Lord for the e. thought, 771b
Erring, power e. men call Chance, 337b
reason's spite, 408b
rod to check the e., 514b
sister's shame, 558a
Erroneous, thickets of e. observations, 1026b
truth in things e., 706a
Error, all men liable to e., 372b
charged the troops of e., 329b
chokes windows of mind, 301a
correct cave, 1079a
delay preferable to e., 471b
Encyclopedia of E., 749b
fruitful e., 814b
guilty of no e., 540b
hardy plant, 658a
hosts of e., 858b
if this be e., 294a
ignorance preferable to e., 471a
in endless e. hurled, 409a
in pride our e. lies, 408a
is immense, 397b
is impatience, 980b
keep citizen from e., 1021b
keep government from e., 1022a
life a mist of e., 315a
life is only e., 498b
love truth pardon e., 416b
more dangerous the more truth, 706b
no e. not find defenders, 749b
of 1848 and 1849, 677b
of opinion tolerated, 472a
old and gray-headed e., 330b
only e. to be exposed, 960b
opponent weaned from e., 897a
prophecy gratuitous e., 689b
reformers of e., 473a
religion not popular e., 722a
show a man he is in e., 372b
sink of uncertainty and e., 364a
to expect favors, 461b
trial and e., 833a
truth to one e. to other, 897a
very e. of the moon, 276a
when e. begins to appear in state, 109b
wounded writhes, 574b
Errors agonies and fears, 758a
amusing with numerous e., 448a
besetting e., 565a
correct e. when shown e., 638a
deliver from e. of wise, 351a
if to her female e. fall, 404a
reasoned e., 725b
stratagems which e. seem, 402b
volitional, 968b
wanderings mists and tempests, 113a
'Erse's, 'ear 'e. legs, 654b
Errs if he do deed without God's knowledge, 79a
man e. while struggle lasts, 478b
Erump, evade e., 110b
Erupit, abiit excessit evasit e., 110b
Eruption, strange e. to our state, 256b
Eruptions, strange e., 239b
Esau, hands are hands of E., 7a
sold his birthright, 7a
was a cunning hunter, 7a
Escalier, l'esprit de l'e., 437a
Escape, better ten guilty e., 444b
cannot e. history, 638b
Escape from life, 1056b
golden e., 1050a
good thing to e. death, 82a
how will you e. it, 708b
immortals cannot e., 82b
into calm regions, 434b
less evil that some e., 788b
let no guilty e., 717b
me never, 664a
mental exertion, 778a
not e. my iambics, 115b
poetry e. from emotion, 1007a
shifts to e. thinking, 694b
those who dream at night, 642a
thou shalt not e. calumny, 262b
thought dissolve and e., 977a
what struggle to e., 583a
whipping, 261b
Escaped from the deep, 159a
none quite e. my smile, 990b
what speech e. your teeth, 63a
with skin of my teeth, 15a
Escapes, hair-breadth e., 272b
rarely e. injuring own hands, 75a
virtue e. not calumnious strokes, 258a
Escaping left Death's scraping, 955b
Eschewed, one that e. evil, 14a
Escurial, thou art to me E., 324b
Tom Jones will outlive E., 466a
Eskimo, little frosty E., 823b
Ootah had explanation, 835b
Espagnol, je parle e. à Dieu, 163b
Espoir, un peu d'e., 751b
Espouse everlasting sea, 512b
Espoused, saw my late e. saint, 341b
Esprit de corps, 959b
l'e. de l'escalier, 437a
l'e. de son âge, 418a
Essay loose sally of mind, 427b
no room for impurities in e., 975a
of arms make short e., 372a
refined e. in Atlantic Monthly, 960a-b
Essays, my e. come home, 207b
Essence, drop of thing's e., 907b
fellowship with e., 580b
his glassy e., 271a
knows e. of beauty, 93a
look to e. of thing, 142b
not disclose e. of phenomena, 984a
of novel is moral, 855b
time is of e., 1102a
Essences, combined e. of heaven and earth, 110a
Essential, assistance from fate e., 379a
concept and first truth, 1068b
disarmament is e., 974b
facts of life, 683a
four e. freedoms, 972b
gaudiness of poetry, 957a
give up e. liberty, 422b
great expense may be e., 455a
knowledge, 676a
natural e. rights, 470b
poetry, 528b
provider of elements, 713b
relation to existence, 676a
service to country, 389b
thing in form, 957a
things e. or things circumstantial, 365b

Essentially, objects e. fixed and dead, 529a
Essentials, six e. in painting, 153a
Establish justice, 474a
ordain and e. Constitution, 474a
peace spare conquered, 119a
thou the work of our hands, 20b
Established for prevention of crime, 98b
he hath e. it upon the floods, 18a
hope to see peace e., 974b
liberal institutions cease when e., 806a
name is estate, 641b
order rarely overthrown, 1013b
society, 1054b
Establishment, immense military e., 1016b
in America, 1071b
military e., 1016b
of religion, 474b
of system of security, 974b
Estate, distressed in mind body or e., 60a
fallen from his high e., 371b
fourth e., 576a, 577b, 660a
God ordered their e., 684b
good fame, 603a
how fleeting the e. of man, 142a
low e. of his handmaiden, 45b
name an e. in tenure, 641b
pleasure during getting e., 375b
rose an e. in Sicily, 737a
who not offended with his e., 148a
wish e. of world undone, 286b
Estates degrees and offices, 233a
three e. in parliament, 577b
Esteem and approbation, 472b
everything e. nothing, 361a
give to get e., 447b
lightly what obtain cheap, 466b
nothing above virtue, 71b
to all, 460b
value from e. of ages, 366b
Esteemed, better vile than vile e., 294a
man of sovereign parts, 221b
wonder that gold e., 178b
Esteems, everything man e., 883b
man worth as he e. himself, 181a
Estimate, thou knowest thy e., 293a
value by irritation, 946b
Estranged faces, 857a
lovers e. or dead, 884b
Et in Arcadia ego, 150b
tu Brute, 112b, 255a
État, l'é. c'est moi, 378a
Etched by tonight's moon, 384a
Etching, an e. a mezzotint, 666b
Eternal, abode where E. are, 572b
art alone e., 658a
assert e. Providence, 341b
attributes of God are e., 373a
boy e., 295a
death an e. sleep, 500a
delight and deliciousness, 696a
dignity of man, 982b
dying yet fancy ourselves e., 146a
Fame's e. beadroll, 200b
Fame's e. camping ground, 704b
Eternal Father strong to save, 726a
feast in thine e. cell, 266b
feel and know we are e., 374b
feminine draws us on, 478b
fitness of things, 424b
Footman snicker, 1001a
gift of God e. life, 51a
glib about e. things, 1066a
God is thy refuge, 10b
heaven's e. year, 369b
hope springs e., 408a
hostility against tyranny, 472a
importance like baseball, 986b
in whom standeth e. life, 60a
justice temporary but conscience e., 179b
lack of pence, 647b
lay hold on e. life, 55b
lids apart, 581a
life e. love immortal, 785a
live as if e., 93a
misery together, 383b
no e. truth, 1019a
note of sadness, 714b
nothing lasts save e. change, 318b
now does always last, 358a
our e. home, 396b
pain short joy e., 498b
passion e. pain, 712b
points out soul's e. sleep, 482a
portion of the e., 572a
prompts e. sigh, 409b
pulse in e. mind, 994a
quantity of force e., 709b
Sabbath of his rest, 369a
Saki from bowl poured, 630a
seas of space and time, 999b
sigh, 409b
silence of infinite spaces, 363b
smiles emptiness betray, 411b
Son of Heaven's e. King, 334a
spirit real and e., 709a
summer gilds them, 560b
swear on e. friendship, 361b
tasted e. joys of Heaven, 213a
things not seen e., 53b
thy e. summer not fade, 291b
tracings of e. light, 497a
truths have fresh meaning, 972b
unwept in e. night, 122b
vigilance, 479b, 1015b
what e. streams, 642a
whisperings around, 579b
years of God hers, 574b
Eternally, secluded e. from God, 308b
Eternity and I are one, 771b
artifice of e., 883a
becomes a babe in e., 490a
contract for e., 749b
dazzles at it as at e., 362b
debt through e., 478a
deserts of vast e., 360a
drain of e., 84a
from e. shall not fail, 853b
from here to e., 873b
heirs of all e., 221a
horologe of e., 622a
I saw E., 362b
image of E., 557b
image of his own e., 36b
in an hour, 490a
instant made e., 664a
intimates e. to man, 393b
into himself e. changed him, 797a
is the sea, 830a
Eternity, it is e. now, 814b
kill time injuring e., 682a
killing e. essence of tragedy, 870a
leave e. to Thee, 696a
memorial to soul's e., 731b
no e. will return, 497b
not use again until e., 737b
nothing but e. triumphed, 199b
now is e., 814b
number the days of e., 37a
only a single night, 93a
onset with e., 734b
palace of e., 336a
passing through nature to e., 257a
Pilgrim of E., 571b
pleasing dreadful thought, 394a
predestined from all e., 732a
responsible through e., 638b
sea gone with sun, 830a
sells e. to get toy, 220a
shut in a span, 354b
small parenthesis in e., 331b
teacher affects e., 777a
tears of e., 854b
thoughts that wander through e., 343b
throughout all e., 489b
time the image of e., 143a
travelers of e., 380a
wants nothing but e., 290a
was in our lips and eyes, 287a
was in that moment, 391b
white radiance of e., 572a
wink of e., 1043a
Eternity's, lives in e. sunrise, 488b
Ether, ampler e., 516b
falls through clear e., 579a
shining e., 605b
Ethereal, blue e. sky, 393a
mildness come, 419b
minstrel, 517a
sky, 341b
what e. dances, 642a
Etherized upon a table, 1000b
Ethic, land e. for tomorrow, 1077b
Ethical acceptance of world, 939a
not e. unless chosen, 793b
Ethics, difficulties in e., 915b
dry volumes of e., 470b
flower read us lectures of e., 383a
of communism, 1058a
of misanthropy and voluptuousness, 595a
world and e. side by side, 939a
Ethiopian change his skin, 34a
Ethiop's, rich jewel in E. ear, 223a
Etiam periere ruinae, 134b
Etiquette, isn't e. to cut anyone, 746b
Eton, Waterloo won on fields of E., 506a
Etruscan cup, 1075b
Étude, la vraie é. de l'homme, 408b
Étudié, hé Dieu si j'eusse é., 171a
Euboea, Athens nigh to E., 92b
Euclid looked on Beauty bare, 1023b
Eunuchs speak wisely about love, 1052b
Euphemistically, asylums know e., 975a
Euphuism, preciosity or e., 902b
Eureka, 105a

Euripides, all Hellas monument of E., 90b
chorus ending from E., 665a
drew men as they were, 81a
Europa, bull that kidnapped E., 111a
Europe, all E. may be free, 921a
artist no home in E. save Paris, 806b
continent of energetic mongrels, 871a
depravations of E., 387a
educated Americans to E., 608a
fifty years of E., 647b
governments of E., 471a
if clod washed away E. less, 308b
lamps going out over E., 863b
liberation of E., 1016b
libraries of E., 473b
longest kingly line in E., 417a
new order in E., 954b
noblest river in E., 395a
of ancient parapets, 830a
people of Western E., 1016b
prison of nations, 954b
races of E. melting, 870b
really a swarm, 978a
regards her as stranger, 466b
sauntered E. round, 414a
settlement in E., 1013b
superstitious valuation of E., 798a
two continental powers in E., 1012a
under his heel, 922b
United States and E., 492a
United States of E., 600a
window on E., 594a
European, adopting E. war tactics, 997b
colonization by E. powers, 491b
gibe of E. scholars, 939a
if E. discovery delayed, 997b
instruments of E. greatness, 485a
narcotics, 805b
nose, 1080a
periodization of E. history, 1047b
tricked into E. war, 913b
wars of E. powers, 491b
Europe's latter hour, 711b
Eurydice, half-regained E., 335a
Euston, Scotland through pylons of E., 951b
Eutrapelia happy flexibility, 716b
Euxine, more dangerous breakers than E., 561a
Evade erump, 110b
Evaluation, fear mitigated by e., 1015a
Evanescence, route of e., 738b
Evanescent, velocities of e. increments, 399b
Evangelical, things moral or things e., 365b
Evangelist Saint John, 697a
Evangels of the mind, 966b
Evasion of what white men set them, 1039a
Evasit, abiit excessit e. erupit, 110b
Eve, Adam and E. and pinch me, 944b
and I, 663b
believe in Adam and E., 901b
called his wife's name E., 6a
Eve, child of our grandmother E., 221b
fairest of daughters E., 345a
from noon to dewy e., 343a
like toad at ear of E., 346a
motherless E., 906a
obey voice at e., 604a
oh had simple E., 906a
pensive E., 443b
said to e. Be soon, 856b
since E. ate apples, 562a
son of Adam and E., 387b
span, 1084a
St. Agnes' E., 581b
stag at e., 520a
warblest at e., 339b
wonder what Adam and E. think, 996a
Evelyn, beautiful E. Hope, 663b
Even, approach of even or morn, 344b
as you and I, 875a
break, 842b, 962b
deep and crisp and e., 687b
gray-hooded E., 336b
such is time, 199b
waters stilled at e., 731a
would God it were e., 10b
Even-balanced soul, 710b
Even-handed justice, 282a
Evening and morning were first day, 5a
beauteous e. calm free, 512a
Boston E. Transcript, 1001b, 1045b
bright exhalation in the e., 298a
come in the e., 676b
descends autumn e., 715a
dews of e. carefully shun, 416a
die in e. without regret, 71b
eat in the e., 487b
expects his e. prey, 441b
fairer than e. air, 213b
follows morn, 1052a
full of linnet's wings, 879b
gracious e. star, 676b
grateful e. mild, 345b
housewife ply e. care, 440a
in the e. it is cut down, 20a
is come rise up, 115a
isolation of sky at e., 955a
it was a summer e., 532a
life's e., 809a
like an e. gone, 396b
'man that was in e. made, 332b
morning e. noon night, 662a
morning incense e. meal, 483a
must usher night, 571b
not unpeaceful e., 534a
now came still e. on, 345b
of their lives, 720b
open house in e., 918b
quickly come as the E. Star, 110a
quiet-colored end of e., 663b
rainy e. to read this discourse, 325b
shades of e. drew on, 642a
shades prevail, 393a
shadow at e. rising, 1002b
shadows of the e., 750b
shut of e. flowers, 347b
soup of the e., 744b
spread out against sky, 1000b
star for which e. waits, 900a
star love's harbinger, 348a
star you bring all things, 69b
sunset and e. star, 655a
Evening, to his labor until e., 21b
twilight and e. bell, 655a
until e. comes, 598a
watch the e. star, 673b
welcome peaceful e. in, 458b
when it is e. fair weather, 43a
when slanted radiance, 944a
withhold not thine hand in the e., 28b
Evenings, long dark autumn e., 663b
we had had summer e., 990a
Evensong, at last ring to e., 185b
at length ringeth to e., 185b
dead ere e., 1088b
Event, caprice of minutest e., 697b
divine e., 651a
greatest e. in war, 90b
haunt spot of great e., 614a
how much the greatest e., 476b
men labels that name e., 732a
one e. happeneth to all, 27b
prophets make sure of e., 442b
thinking too precisely on e., 264b
third e. to me, 739a
unveil third e. to me, 739a
verity is an e., 795a
we know the e., 1014b
Eventful, strange e. history, 249a
Eventide, fast falls e., 567a
Events cast shadows before, 538a
controlled me, 639b
course of human e., 470b
not lead e. but follow them, 138b
President on top of e., 983a
signs should prefigure e., 111a
soon on top of him, 983a
spirits of great e., 538a
study e. in bearings, 721a
three e. in life, 381b
Ever-during dark surrounds me, 344b
sleep one e. night, 300a
Ever-fixed mark, 294a
Evergreen, final growth e., 1057b
tree of diabolical knowledge, 480b
Ever-increasing wonder and awe, 445a
Everlasting, achievements of intellect e., 116a
an e. now, 358a
beauty is e., 997a
bonfire, 283b
composed to be e. possession, 89a
condemned into e. redemption, 246b
damned to e. fame, 410a
deprived of e. bliss, 213a
doors, 18a
espouse e. sea, 512b
eyes of Pierrot, 1043b
farewells, 552a
Father, 31a
first last e. day, 305b
flint, 224b
from e. to e. thou art God, 20a
had not fixed canon, 257b
here set up my e. rest, 225b
hills, 8a
his mercy is e., 21a
life, 48a
no, 576a
open ye e. gates, 347a
personal identity, 539b

Everlasting, sleep of one e. night, 114b
stood from e. to e., 378a
the e. arms, 10b
yea, 576a
Everlastingness, bright shoots of e., 362b
Ever-living, our e. poet, 291b
Evermore, probing through you O e., 1043b
Ever-nearing circle weaves shade, 714a
Ever-open door, 846a
Ever-returning spring, 702a
Ever-rolling, time like e. stream, 397a
Evers, Tinker to E. to Chance, 962b
Ever-whirling wheel, 200b
Every day in e. way, 844b
day's news, 271b
inch a king, 279b
man architect of his fortune, 116a
man for himself, 185b
wind of doctrine, 54a
Everybody, democracy e. but me, 1050b
everything happens to e., 837b
goes Awww, 1080b
hard to please e., 127a
he who praises e., 469a
if e. minded business, 743b
suspect e., 670a
Everybody's business nobody's business, 326a
Everyday, refinement of e. thinking, 950a
Everyman I will go with thee, 1084a
Everyone, enough in world for e., 983a
has one sermon, 1102a
in world is Christ, 939b
is a moon, 763a
mad on one point, 872a
not e. can get to Corinth, 123b
reaches future, 1042a
to his own, 364b
upon which e. has sat, 1031b
war of e. against e., 317b
when e. is somebody, 769a
will say, 767a
world breaks e., 1044a
Everyone's, his world and e., 1078b
tired of turmoil, 1076b
true worship, 92b
Everything, a bore to tell e., 416b
and anything, 974b
answer to e., 1000b
belongs to fatherland, 496b
cannot do e. but something, 717b
comes by way of strife, 77b
comes if man wait, 612a
comes too late, 770b
conscience in e., 438a
costing not less than e., 1007a
custom reconciles to e., 452a
don't tell her e., 66a
else is still, 487b
esteem e. esteem nothing, 361a
exists nothing has value, 951b
feeling not always e., 709a
find tale in e., 508b
for poetry idea e., 716b
for security of future e., 741a
glory of e., 1046b
Everything, God not willing to do e., 177b
good for something, 369a
good in e., 247b
happens to everybody, 837b
has two handles, 139a
he is above e. he possesses, 417a
he wants nothing you want, 718a
I have e. yet nothing, 109a
in its place, 765a
in relation to nothing, 363b
includes itself in power, 268a
is gratuitous, 1058b
is in mind of man, 843b
is lawful, 708b
is naught, 543b
know e. forgive e., 502b
lived in me, 724a
made of one stuff, 606b
man accustomed to e., 707b
man esteems, 883b
mean between nothing and e., 363b
moments when e. goes well, 869a
not all capable of e., 116b
order and beauty, 707a
passes art alone eternal, 1105b
passes perishes palls, 658a
practice is e., 126a
sans e., 249b
smattering of e., 668b
spirit of youth in e., 293b
that pretty is, 290b
that's lovely is, 880b
training is e., 762a
tries e. before arms, 109a
turn nothing into e., 857a
understand e. makes tolerant, 502b
way they eat drink learn and e., 933b
we look on blessed, 884a
What is God e., 80a
worth what purchaser will pay, 127a
written as good as dramatic, 929b
young know e., 483b
Everything's got a moral, 744a
so reg'lar can't stand it, 759b
Everywhere, daybreak e., 625a
he is in chains, 435b
his place, 358a
I roam, 727b
one little room an e., 304b
out of e. into here, 723b
the same as e., 477a
water water e., 525a
we have need of Zeus, 104a
who lives e. lives nowhere, 135a
Eve's, curses all E. daughters, 267a
one star, 584a
Eves, flies on summer e., 582b
now for October e., 990a
summer e. by haunted stream, 335a
Evidence, actual e. have I none, 965b
denunciation in place of e., 912a
for God, 795a
growth e. of life, 597b
no notion of e., 565a
of immortality, 605a
of things not seen, 56a
of truth but only e., 538b
Evidence, passions cannot alter e., 462b
some circumstantial e. strong, 682a
Evil, agricultural population least given to e., 133a
all e. shed away, 994a
all e. to crazy Ahab, 696b
be not overcome of e., 51b
be thou my good, 345a
believe no e. till done, 359a
bent on e. never want occasion, 126a
brothers are e., 3a
by e. and good report, 53b
communications, 53a
days and e. tongues, 346b
days come not, 28b
deeds do not prosper, 65b
deliver us from e., 40b
depart from e., 18b
do after good leave e., 175a
do e. so completely, 363a
do not seek e. gains, 67b
entire city suffered because of e. man, 67b
every e. has good, 606b
extravagance of her e., 66a
eye that looks to mood apart, 929a
fallen on e. days, 346b
find means of e., 342a
fool is filled with e., 80a
generation, 46b
good becomes indistinguishable from e., 1011a
good e. which is permitted, 742b
good or e. side, 691b
goodness in things e., 244b
government necessary e., 466b
great book great e., 104b
hacking at branches of e., 682b
hope in the day of e., 34b
how e. a country China, 419a
I will fear no e., 18a
if all means permitted to fight e., 1011a
if dhrink e. not nicissry, 892b
ill deeds doubled with e. word, 218b
imagination of man's heart is e., 6b
in life of worms, 724a
inadvertently said some e. thing, 96b
infect the soul with e., 93b
is easy, 363b
judge should have learned to know e., 94a
keep thy tongue from e., 18b
knowing good and e., 5b
lack of money root of e., 837a
law punishes e. in all, 462b
Lord shall preserve thee from all e., 22a
maketh sun rise on e. and good, 40b
man of e. repute, 3a
manners live in brass, 299a
many e. men are rich, 68b
marriage a necessary e., 102b
marriage an e. most men welcome, 102b
met me in e. hour, 493a
most e. of half-tamed demons, 833b
necessary for triumph of e., 454b

Evil, never suffer e. in future, 66b
news fly faster than good, 137a
news rides post, 350a
no e. can happen to good man, 93a
no e. deed live on, 791a
no e. for one who commits none, 80b
no e. in atom, 1048b
not into e. wrought, 771b
notion of E. One, 1061a
obscures the show of e., 233b
of moral e. and of good, 509a
on grounds of expediency, 847b
one e. ignorance, 87b
one that eschewed e., 14a
overcome e. with good, 51b
partial e. universal good, 408b
pervading e. of democracy, 750a
plan is most harmful to planner, 67b
please his e. neighbor, 499a
possibilities for good and e., 1033b
punish world for their e., 31a-b
rash hand in e. hour, 347b
recognition of e., 73b
recompense no e. for e., 51a
religion potent in persuading to e., 112b
resist not e., 40b
return good for e., 388a
rewarded e. for good, 7b
rewardeth e. for good, 25a
root of all e., 55b
see e. drowned in mercy, 858b
show me a greater e., 82a
snake stood for e. in Garden, 927a
Socrates a doer of e., 93a
spinning fates good or e., 793a
stifling opinion is e., 619b
stubborn heart shall fare e., 37b
submit to present e., 129b
sufficient unto day is e., 41a
supernatural source of e., 844a
that men do lives after them, 255a
the e. I do, 51a
them that call e. good, 30b
thing of e., 643a
think not lightly of e., 80a
to depart from e. is understanding, 15b
to him who evil thinks, 163a
tongue an unruly e., 56b
tree of knowledge of good and e., 5b
unconscious not only e. but good, 936a
vanish like e. spirits, 473a
vice lost half its e., 454a
what e. I intend to do, 84b
whether it be good or e., 29a
wi' tippenny fear nae e., 495b
with indifference notes e., 593b
with lent money e. done, 698b
withstand in the e. day, 54a
write e. in marble, 178b
wrought by want of thought, 592a
Evildoers, seeing e. taken to execution, 186b
Evildoing, greatest penalty of e., 96a
pleasantness waits upon e., 145a
Evil's, believe no evil till e. done, 359a
Evils, all e. equal when extreme, 331b
avoided powers exercised, 138b
cities no rest from e., 94a-b
compel philosophy to inquire about e., 111b
Congress has right to prevent, 788b
draw men together, 98b
endure neither e. nor cures, 125a
greatest of e. is poverty, 837a
knowledgeable of e., 78a
least of the e., 97b
least of two e., 64a
most preferable of e., 64a
no necessary e. in government, 503b
one of e. and another of blessings, 65a
philosophy triumphs over past e., 355a
present e. triumph over philosophy, 355a
suffering e. of long peace, 139b
they say e. come from us, 65a
three great e., 417a
two e. monstrous either one, 1009a
weak e. age and hunger, 248b
when e. most free, 254b
which never arrived, 604b
yield not to e., 118b
Evolution, advance of science an e., 829b
general theory of e., 752b
not a force but a process, 779b
of thought, 712b
some call it e., 667a
Ewe, lilting at e. milking, 446b
tupping your white e., 272a
Ewes, milk my e. and weep, 295b
Ewig-Weibliche, das E. zieht uns hinan, 478b
Ex pede Herculem, 86b
ungue leonem, 150b
Exact, devotion to e. observation, 949b
equal and e. justice, 472a
knowledge of the past, 89a
set e. wealth of states, 240a
timing is e., 88b
writing maketh an e. man, 209b
Exaction becomes extortion, 771a
Exactitude, l'e. la politesse des rois, 485b
Exactness, facts detailed with e., 721a
write life with e., 431a
Exaggerated, reports of death e., 763a
stress on not changing mind, 931b
Exaggeration, chargeable with no e., 540b
Exalt him above all, 39a
himself shall be abased, 43b
will to live, 939a
Exaltation from proximity of disaster, 919b
in chanting of Muses, 84a
Exalted, both will be e., 951b
every valley shall be e., 32b
God an e. father, 833b
no very e. opinion, 452b
Satan e. sat, 343a
them of low degree, 45b
whoso humble himself be e., 43b
Exalteth, righteousness e. a nation, 24b
wisdom e. her children, 37b
Exalts, not what man does e., 665b
Examination, decent and manly e., 531a
of acts of government, 531a
Examine, I pause I e., 191b
turn inwards and e., 71b
Example, annoyance of good e., 762b
bear patiently results of own e., 129b
from others take e., 109b
government teaches by e., 833a
is school of mankind, 455a
lower orders set e., 840a
more efficacious than precept, 428a
profit by their e., 464b
salutary influence of e., 428b
Examples from Alexander to Mao, 997b
no longer able to provide bad e., 355b
Exceed, flies worms e. me still, 396b
never e. your rights, 435b
reach e. grasp, 664b
Exceedeth, thy wisdom and prosperity e. the fame, 13a
Exceeding, gave e. delight by his verse, 90b
grind e. small, 329a
honest e. poor man, 232b
wise fair-spoken, 299b
Exceeds, far e. all earthly bliss, 192a
man's might, 268b
Excel, arts in which wise e., 382b
bees for government, 193a
discredit what they do not e. in, 101b
not e. because they labor, 540a
teach who themselves e., 402b
thou shalt not e., 8a
useless to e., 434a
Excellence, activity in accordance with e., 98a
bearing on e. of character, 98a
elite based on e., 1026a
fair divided e., 236a
fame of her e., 67a
imagine e., 1079b
in front of e. gods put sweat, 67b
is nobly to die, 70b
long time to bring e. to maturity, 127a
mental e. a splendid possession, 115b
not exchange e. for riches, 68b
stewards of their e., 293a
to few men comes e., 77a
Excellencies, smaller e. of conversation, 469a
true critic dwell on e., 394b
Excellent angler now with God, 326a
dumb discourse, 297a
everything that's e., 767a
fancy, 265b
first e. second good, 177b
foppery of the world, 277a
hard to be truly e., 70b
how e. is thy lovingkindness, 18b
how e. is thy name, 17a

Excellent I cried, 850a
man of understanding is of e. spirit, 25a
most e. canopy the air, 261a
parts of it are e., 810b
situation e. I am attacking, 826a
so e. a king, 257b
so-so is e. good, 250b
the e. lies before us, 501b
thing in woman, 280b
things difficult as rare, 374b
things in counsels, 25b
things more e., 849a
to have giant's strength, 270b
to make a poet e., 353b
well a fishmonger, 260b
what actions most e., 712a
wretch, 274a
Excellently, goddess e. bright, 302a
Excellest, thou e. them all, 27a
Excelleth, light e. darkness, 27b
wisdom e. folly, 27b
Excelling, cunningest pattern of e. nature, 276a
Isle all isles e., 371a
Excels dunce kept at home, 456b
quirks of blazoning pens, 273a
Excelsior, 621b
Excelsis, gloria in e. Deo, 59a
Except a man be born again, 48a
it die, 53a
the Lord build the house, 22b
the Lord keep the city, 22b
the present company, 476a
thou bless me, 7b
Exception, glorious to be e., 657a
in your case make e., 1035a
no rule admits not some e., 310b
Excess, blasted with e. of light, 441b
desire of power in e., 208b
don't regret a single e., 800a
give me e. of it, 251a
in charity no e., 208b
moderation even in e., 611a
not drinking but e., 317a
nothing in e., 151a
of glory obscured, 342b
of severity not order, 780a
of subjective propensities, 794a-b
of wealth cause of covetousness, 212b
reproach to religion, 381a
such e. of stupidity, 430b
surprise by fine e., 585a
wasteful and ridiculous e., 237a
when love is in e., 84a
Excessit, abiit e. evasit erupit, 110b
Excessive, dark with e. bright, 344b
good fortune, 728b
if national debt not e., 484b
laughter, 38a
Exchange, always credited to E., 962b
atheist-laugh's a poor e., 493b
by just e. one for other, 203b
cross for crown, 913b
excellence for riches, 68b
Scrooge's name good upon e., 670b
Exchequer of the poor, 227a
Excise hateful tax, 427b
Excise, those to whom e. paid, 427b
Excitabat enim fluctus in simpulo, 111b
Excite languid spleen, 766b
my amorous propensities, 429b
Excited abnormal condition, 837a
passionate fantastical, 883a
passions not at will e., 642b
reverie, 882a
Excitement, passion e. of heart, 643b
public e. runs high, 1037b
Excites us to arms, 370a
Exciting, found it less e., 769a
politics almost e. as war, 919b
Exclude, not till sun do I e. you, 702b
to define is to e., 978a
Excludes, not till sun e. you, 702b
Excluding fire if I can, 190b
Exclusion, principle of e., 721b
Exclusive, entertains e. worms, 1029a
Excommunicate, corporations cannot be e., 198a
Excrement, place of e., 884a
Excretions, nourishment and e., 675a
Excuse, any e. will serve tyrant, 76a
came prologue, 347b
denial vain and coy e., 338a
fault worse by e., 237a
for the glass, 481b
I will not e., 615b
my dust, 1029a
never e., 231a
not single e. for failure, 875b
play needs no e., 231a
Excused from it as against my conscience, 443a
his devilish deeds, 345b
Excuses himself accuses himself, 188b
ignorance e. no man, 317a
Excusing, love shows by e. nothing, 361a
make fault worse, 237a
Execrable shape, 344a
sum of all villainies, 420b
Execute, by contraries e., 296b
hand to e., 466a, 1091b
orders, 454b
to e. laws royal office, 454b
villainy you teach me, 233b
Executed, successfully e., 477b
Execution, fitter for e. than counsel, 209a
seeing evildoers taken to e., 186b
stringent e. of bad laws, 717a
Executioner, I victim and e., 707a
man his own e., 330a
mine own e., 308b
the master e., 75a
Executioners would be most learned, 179a
Executions for the master executioner, 75a
Executive, judicial distinct from e., 463b
legislative nominated by e., 465b
pliant instrument of E., 531a
political e. magistracy, 454b
Executors, let's choose e., 227b
or more properly creditors, 696b
Exegesis, immortal in thy e., 1035a
Exemplary, our lives in acts e., 205b
Exempt from public haunt, 247b
true nobility e. from fear, 215a
Exercise, being honest good e., 833b
bodily e. when compulsory, 94b
each e. art he knows, 91a
free e. of religion, 465b
gratuitous e. every day, 793a
prohibiting free e. thereof, 474b
reading to mind as e. to body, 395b
sad mechanic e., 649b
their constitutional right, 637a
wise for cure on e. depend, 372a
Exercises his mind with suffering, 100b
Exertion, mental e., 778a
Exertions, what people attained with e., 469b
Exhalation, bright e. in evening, 298a
Exhaled, he was e., 372b
sighs infrequent e., 1002b
Exhausted business politics, 703b
every whim, 989b
my body infirm and e., 174a
my patience are e., 968b
no State without being e., 465b
resources not e., 631b
Time winds th' e. chain, 495a
wells, 1003a
worlds imagined new, 426b
Exhibited, human relations perfectly e., 99b
Exhilarating, book collecting e. sport, 941b
to be shot at without result, 919b
Exigencies, great e. of government, 678a
Exile guise, 1043b
king in e., 986a
kiss long as my e., 290a
men in e. feed on dreams, 79a
sleep in e., 830a
to e. friends everything, 940a
Exiled, joy Marcellus e. feels, 409b
on ground in jeers, 707a
son's appeal, 781b
Exiles, band of e. moored bark, 573b
paradise of e. Italy, 569b
woe none save e. feel, 674b
Exist, God is in me or does not e., 957b
if God did not e., 418a
pathos piety courage e., 951b
saint if God does not e., 1068b
since earth began to e., 459b
sir I e., 905a
true democracy never will e., 435b
we e. alone, 908a
Existed, true democracy never e., 435b
Existence, art shield from e., 838b
called New World into e., 507a
closing your account, 630a
consecutive moments of e., 705b
destroy reason for own e., 778a
determination to develop own e., 941b

Existence determines consciousness, 686b
earns freedom and e., 478b
essential relation to e., 676a
fret of e., 1047b
life hollow e. burden, 759a
nature owes me another e., 478a
of supernatural probable, 868a
precisely an e., 739a
saw him spurn reign, 426b
sordid perils of actual e., 838b
sorrow of human e., 455b
struggle for e., 628a, 935a
teach men sense of e., 805a
truth find e., 844a
woman's whole e., 560a
you wanted to go back to, 1041a
Exists, everything e. nothing has value, 951b
nowhere but in yourself, 897b
Exit pursued by a bear, 295a
wheresoever called to make e., 475a
Exits and their entrances, 249a
doors for men to take their e., 315a
Exodus, mysterious e. of death, 623b
Expanding conflict to all China, 984a
Expansion, not a breach but an e., 306a
Expatiate free o'er scene of man, 407b
Expect Saint Martin's summer, 214a
something for nothing, 828a
Expectation, better bettered e., 245b
makes a blessing dear, 350b
oft e. fails, 269b
rise, 447a
shields of e., 694a
songs of e., 750b
whirls me round, 268a
Expectations, revolution of rising e., 1077a
rising e., 1077a
Expected, least e. happens, 611b
no reasonable man e., 1017a
Expects, blessed he who e. nothing, 407b
England e., 492a
from you a book, 536a
Expediency, evil on grounds of e., 847b
Expedient, all things not e., 52a
as lighting by gas, 631b
free trade e., 611b
that one die, 49a
Expedition, so ended Sicilian e., 90b
Expeditionary, Allied E. Force, 1016b
Expeditions, dyspepsy ruin of e., 552a
Expeditious, no e. road, 856b
Expelled, Asia and Africa e. freedom, 466b
Expendable, they were e., 1049a
Expende Hannibalem, 139b
Expenditures, book of public e., 545b
Expense, dog item of e., 845b
great e. may be essential, 455a
of spirit in waste of shame, 294a
Expenses, consider my traveling e., 1028a
Expensive, nothing so e. as glory, 522b
politics e., 954a
Experience, accumulated e., 935a
an arch wherethrough, 646b
arch to build upon, 776b
arranged in order, 779a
art pattern on e., 861b
believe one who has e., 119b
causes of future e., 794b
child of thought, 611a
cluster of gifts e., 798b
court bows to e., 833a
effects of past e., 794b
encounter reality of e., 968b
essential to great e., 726b
get out of e. only wisdom in it, 762b
gladly beyond any e., 1031a
gone to end in e., 938b
has given no access, 806b
home where small e. grows, 219a
ignorant in spite of e., 426a
keeps dear school, 422a
knowledge not personal e., 94a
lamp of e., 465a
Liberal tempered by e., 715b
life of law, 786b
make me sad, 250a
mother of sciences, 194b
name for mistakes, 839b
no knowledge beyond e., 372b
of this sweet life, 162a
Old Age and E., 382b
old e. do attain, 336a
optimist never had much e., 946a
periods when e. modified, 544a
prophecy of wise men, 566a
pushed beyond facts, 843b
recognize same e., 793b
relations between aspects of e., 984b
tells in every soil, 448a
travel part of e., 208b
treacherous, 88b
triumph of hope over e., 431a
what e. and history teach, 507b
wisdom acting upon e., 429a
write only from e., 798b
Experienced industrious liar, 761b
not real till e., 585b
Experiences, evidence for God in inner e., 795a
flag represents e., 841b
in solitude, 794b
shared e., 504a
strong man digests e., 805b
Experiencing nature, 726b
suffering to full, 908a
Experientia docet, 671a
does it, 671a
Experiment as all life is e., 788b
convinced of imbecility by e., 428b
entrusted to America, 461b
every e. like weapon, 180b
great social e., 930b
on animals, 628b
so great an e. as dying, 332a
social and economic e., 930b
stimulate and direct e., 838a
to me every one I meet, 737b
Experimental philosophy, 379b
thinking is e. dealing, 834a
youth is wholly e., 825a
Experimentation active science, 675a
bold persistent e., 970b
Experiments, eclipses of moon and other e., 173b
I love fools' e., 628b
sure e. and demonstrated arguments, 192b
to control ideas, 675b
Expert, believe an e., 119b
knows more about less, 862b
Experto credite, 119b
Experts, differences among e., 864b
Expire, if I e. today, 738b
lamps e., 890a
Expires in arms of apothecary, 522a
last armed foe e., 565b
unawares Morality e., 414a
wretched child e., 902a
Expiring frog, 669a
Explain, can't e. myself said Alice, 743b
his explanation, 559b
spoil it by trying to e., 481a
till all men doubt, 413b
time will e. all, 85b
you e. nothing O poet, 894a
Explained, shut up he e., 985b
Explaining, go on e. cease to understand, 976a
surrender e. not acting, 916a
Explanation, explain his e., 559b
inaccuracy saves e., 904b
unintelligible, 942b
Expletives their feeble aid do join, 403a
Explicable, thanks to poet things e., 894a
Explicitness not necessary virtue, 879a
Explode huge laugh at feet, 866a
Exploitation, ultimate sanction of e., 1027a
Exploited, many e. by few, 1027a
Exploiters, interests of e., 1058a
Exploits, fond of relating own e., 373b
Exploration, not cease from e., 1007a
Explore all options, 1056a
falter or e., 1079a
happy Nature to e., 409a
Explorers, old men ought to be e., 1006a
old men should be e., 1065b
Exploring, end of e. to arrive, 1007a
Exponent of earth, 737a
Exposed, intellect improperly e., 522b
left e. a friend, 737a
more e. to suffering, 515a
on bare earth e. he lies, 371b
Exposition of sleep upon me, 230a
Expounding, it is a constitution we are e., 485b
Express flowery tale, 583a
it in numbers, 723a
speech not to e. but conceal, 376b
we half e. ourselves, 606a
Expressed even such a beauty, 293b
find more than poet e., 615a
monitor e., 516b
ne'er so well e., 403a
not e. in fancy, 258b

Expressed, that which cannot be e., 699a
whatever is felicitously e., 501b
Expresses, this young man e. himself, 766b
Expressing emotion in art, 1007b
itself beyond expression, 303a
Expression, borrow shape to find e., 1001a
expressing itself beyond e., 303a
freedom of e. matrix, 903a
freedom of speech and e., 972b
impassioned e., 511a
natural e. of villainy, 759a
of all e. not expressed, 699a
of working of mind, 724b
paleness of symbolic e., 741b
vacant soul removed, 978b
Expressive silence, 420a
Expunge, fool enough to e., 433a
Expunged, Nature's works to me e., 344b
Exquisite, autumn rose more e., 198a
ceasing of e. music, 622a
most e. and strong, 385a
passions, 781a
Extend it to everyone, 1025a
system to this hemisphere, 492a
Extended to display its patterns, 78a
Extensive and honorable conquests, 453b
Extenuate, it is vain sir to e., 465a
miseries of past, 998b
nothing e., 276b
Exterior, fair e. silent recommendation, 125b
less on e. things, 456b
struggle with e. forces, 978a
Exterminate all the brutes, 844a
External artistries in circumstance, 783b
differ in e. forms, 431a
falseness in impressions of e., 698b
public superficial and e., 860a
reimpressed by e. ordinances, 428b
Extinction, continual e. of personality, 1007a
from apathy, 1045b
of unhappy hates, 712b
slavery in course of e., 635b
Extinguish hope from soul, 830a
Extinguished, centuries after core e., 908b
fire which seems e., 331b
his soul, 635b
nature seldom e., 209a
theologians, 724b
Extinguishes natural candle, 381a
Extol, how shall we e. thee, 862a
Extolling past, 523b
Extortion, exaction becomes e., 771a
Extract laws from nature, 966b
yourself from bad ways, 80b
Extracted from many objects, 250a
Extracting sunbeams of cucumbers, 389b
Extraction of living intellect, 340a
Extraordinary results of idealism, 833a
youth the time for e. toil, 94b
Extravagance, beauty without e., 89b
Extravagance, calls his e. generosity, 448b
of her evil, 66a
Extravagant and erring spirit, 257a
flaunting e. quean, 481b
Extreme actions ascribed to vanity, 804b
all evils equal when e., 331b
fear neither fight nor fly, 220a
for e. illnesses e. treatments, 88b
in quest to have e., 294b
justice extreme injustice, 151b
justice often injustice, 108b
law is extreme injustice, 108b
of wickedness or folly, 637b
perplexed in the e., 276b
savage e. rude cruel, 294a
Extremes, change of fierce e., 344a
fate of all e., 406a
meet, 469a
women run to e., 382a
Extremism in defense of liberty, 467b
Extremity, daring pilot in e., 368a
Exult, be secret and e., 881b
O shores, 702a
Exultation only discoverer can experience, 997a
Exultations agonies, 512b
Exulting, people all e., 702a
Eye, adds precious seeing to the e., 222a
affection beaming in one e., 670a
aloof with hermit e., 526b
altering all, 1066b
an unforgiving e., 481b
apple of his e., 10b
apple of the e., 17a
Athens the e. of Greece, 348b
beam in thine own e., 41a
beauty bought by judgment of e., 221b
beauty in e. of beholder, 729a, 831b
begins to see, 1066a
beholding beauty with e. of mind, 93a
bigger than belly, 325b
careless e. on men who drown, 430a
cast cold e., 885b
cast longing e. on offices, 471b
casts a sheep's e., 196a
close e. of day, 339b
crack glass e. across, 940b
cursed me with his e., 525a
day's garish e., 336a
defiance in their e., 447b
discern with clear e., 680b
divorced from e. and bone, 1038a
don't view with critic's e., 507a
drunkard's e., 884a
dust hath closed Helen's e., 300b
ear and e. expected impossible, 883a
easier to go through e. of needle, 43b
equal e. as God, 408a
every old man's e., 224b
every tear from every e., 490a
evil that looks to mood apart, 929a
expert e. finds prior work, 829b
Eye, far as human e. see, 647a
fettered to her e., 358b
find in his own e., 1040b
fire in each e., 410a
fixed on horizon, 1056a
for eye, 9a
fringed curtains of thine e., 296b
frontiers in mind's e., 1071b
glad me with soft e., 543a
glittering e., 524b
God caught e., 1040b
gray e. glances, 642a
great e. of heaven, 200a
had but one e., 669b
half hidden from the e., 510b
halfmoon's vegetable e., 1070a
harmony in her bright e., 358b
harvest of a quiet e., 511a
hath not seen, 52a
hearing ear seeing e., 25a
heavenly rhetoric of thine e., 222a
I have good e. uncle, 245b
I have only one e., 492a
if thy right e. offend, 40a
ignorant e., 956b
in my mind's e. Horatio, 258a
in tomb stared at Cain, 599a
inquiring e. or tongue, 536b
intent on wondrous plan, 495a
interest unborrowed from e., 509a
inward e., 514b
is not satisfied with seeing, 27a
is part of me, 986b
jaundiced e., 403b
king's e. made horse fat, 137a
lackluster e., 248a
language in her e., 269a
lend e. terrible aspect, 243b
less than meets the e., 999a
lifting up a fearful e., 210b
light of the body is e., 40b
like Mars, 264a
locked up from mortal e., 354a
looked into e. of day, 883b
looks with threatening e., 236b
love comes in at e., 881a
made quiet by power, 509a
many an e. danced, 633a
mighty world of e. and ear, 509b
mild and magnificent e., 662b
moist e. dry hand, 241b
mote in brother's e., 41a
my face in thine e., 304b
my great Taskmaster's e., 334b
my striving e. dazzles, 362b
Nature's walks, 407b
negotiate for itself, 246a
neighbor as possible enemy, 912a
never e. did see that face, 314b
no e. to watch, 542b
not lip or e. beauty call, 403a
nothing situate under heaven's e., 218a
now mine e. seeth thee, 16b
of beholder, 729a
of childhood, 283b
of heaven shined bright, 200a
of heaven to garnish, 237a
of lip of e. of brow, 293b
of man hath not heard, 230a
of newt toe of frog, 285a
of saint, 884a
of the law, 748b
once apple of your e., 1075b

Eye, one auspicious e., 257a
places e. of heaven visits, 226a
poet have sensuous e., 610a
poet's e. in fine frenzy, 230b
rude e. of rebellion, 237a
sail with unshut e., 711a
see e. to e., 33a
see for hand not mind, 681b
see with e. serene, 514a
see with half an e., 196b
see with not through e., 491a
seeing seven and seventy devils, 909a
sees open heaven, 498a
seller needs not one e., 324b
set honor in one e., 253b
smile in her e., 589a
smile on lips tear in e., 519b
sober coloring from e., 514a
still soliciting e., 277a
such a wistful e., 840b
such beauty as woman's e., 222a
tender e. of pitiful day, 284b
that sun thine e., 292a
thoughts legible in the e., 314b
to a discerning e., 735b
tongue sword, 262b
twinkling of e., 53a
unshut e., 711a
upward glancing of e., 518a
vacant heart hand e., 521a
view with hollow e., 235a
wearing-stone or open e., 927a
wet e. dhry heart, 891a
what immortal hand or e., 489a
when first your e. I eyed, 293b
which girls hath merriest e., 214a
wishing his foot equal with e., 216a
with my little e., 1093b
woman with one e., 484b
Eye-beams, our e. twisted, 306b
Eyebrow, mistress' e., 249a
Eyebrows, bushy e. and message, 878a
Eyed, when first your eye I e., 293b
Eye-deep in hell, 988a
Eyeless in Gaza, 349a
Eyelids a little weary, 781a
from e. dripped love, 67b
from e. wiped tear, 248b
heavy and red, 592b
of the morn, 338a
slumber to mine e., 22b
take thee with her e., 23b
tinged e. and hands, 781a
tired e. on tired eyes, 645b
weigh e. down, 242a
Eyes, all things flourish where you turn e., 402b
and back turn upward, 1002b
and see not, 34a
are what one is, 893a
as in a theater e. of men, 228a
attentive e., 429a
avenged for my two e., 11b
beauty e. never see, 893b
bedroom e., 1060b
before streaming e., 746a
begin to roll, 413b
believe not your e., 684b
black e. and lemonade, 542b
blind with stars, 906a
bright e. of danger, 824a
Bullen's e., 439b
burnt fire of thine e., 489a
buyer needs a hundred e., 324b
Eyes, Byron's e. shut in death, 711a
candid brow pure e., 843b
cast one's e. so low, 279a
close e. with holy dread, 524a
close up his e. and draw curtain, 215a
closed e. in endless night, 441b
confess secrets of heart, 145b
craters of my e. gape, 1083a
crossed with direct e., 1003a
cry my e. out, 195a
cynosure of neighboring e., 335a
darkness of her e., 906a
dazzle, 786b
death come close e., 1086a
deeper than depth, 731a
die before our own e., 816b
do not set e. on things far off, 79a
dreaming e. of wonder, 744b
drink in comrades' e., 719b
drink to me only with thine e., 303a
dry e. laugh at fall, 664a
dust thrown in my e., 928a
dying e. were closed, 406a
eagle e., 579b
elves whose little e. glow, 320b
eternity was in our e., 287a
everlasting e. of Pierrot, 1043b
eyelids upon tired e., 645b
face facts with both e. open, 178a
fearless e., 865a
fields have e. woods have ears, 167a
fix e. on greatness of Athens, 90a
fixed above sullen shields, 992a
foe with fearless e., 865a
for the blind, 749a
fortune and men's e., 291b
fountains fraught with tears, 204a
from kindness cannot take e., 882b
from starlike e. seek, 327a
from those great e., 625b
from women's e. this doctrine, 222a
full of e. within, 57b
gasp and stretch e., 902a
gather to the e., 648b
gazer see with mortal e., 742b
get thee glass e., 279b
gone under earth's lid, 988b
good for sore e., 390b
greenest of things blue, 775a
had I your tongues and e., 280b
hands and e. and heart, 557a
hath not a Jew e., 233a
have all the seeming, 643a
have seen glory, 690b
have their silence, 1031a
have they but see not, 22a
having e. see not, 464b
he turned up his e., 488a
heaven before mine e., 336a
heaven to look with many e., 826a
her aspect and her e., 558b
her e. were wild, 581a
him who has e. to see, 724b
his e. are in his mind, 228b
his e. were enlightened, 12a
his flashing e., 524a
homes of silent prayer, 650a
Eyes, I will lift up mine e., 22a
I will not give sleep to mine e., 22b
in e. foreknowledge of death, 773a
infantryman's e., 1080b
Innocence closing up his e., 211b
July in her e., 1085a
kindling her undazzled e., 340b
kiss in Colin's e., 981b
ladies whose bright e., 335a
let mine e. not see, 251a
lies in woman's eyes, 542b
light comes from thine e., 1086b
light fade from e., 909a
light of knowledge in e., 785b
like agate lanterns, 1043b
like unwashed platters, 1043b
living lightning from e., 404b
long-strayed e., 305b
look into happiness through another's e., 250b
look your last, 225b
love learned in lady's e., 222a
love looks not with e., 228b
love-darting e., 337b
lovely e. Cupid's arms, 1089b
made for seeing, 602b
make thy two e. like stars, 259b
men's e. in April, 966b
mind has thousand e., 826b
mine e. dazzle, 315a
mine e. have seen the King, 30b
mistake not to close e., 865a
my mistress' e., 294b
never able to school e., 981a
night has thousand e., 826a
night hath a thousand e., 203a
no eyes but fountains, 204a
not a friend to close e., 371b
not only in my e. is Paradise, 162a
of all people upon us, 318a, 1072a
of flame, 745a
of gold and bramble dew, 824b
of the blind shall be opened, 32a
of unholy blue, 542a
of youth, 267a
on inward vision close e., 867a
on world to turn thine e., 427a
ope their golden e., 290b
open before marriage, 422a
open to cry of pulleys, 1078b
painted to the e., 782a
painting feast for e., 591b
pair of sparkling e., 769a
Paradise stood formed in her e., 165a
pearls in beauteous ladies' e., 221a
pearls that were his e., 296b
persuade e. without orator, 220a
pictures in our e. to get, 306b
poorly satisfy our e., 300b
quaint enameled e., 339a
rainy e., 227b
rapt soul in thine e., 335b
ravished e., 392b
read history in nation's e., 440b
riding e. through side, 1043b
right in his own e., 11b
sans teeth sans e., 249b
saw him with my own e., 361a

Eyes, saw with open e., 906b
scales fell from e., 49b
scornful yet jealous e., 410b
scratched out both e., 1098a
see things through his e., 1035a
see whites of e., 435a
see with no e., 279b
sent tongues of love, 194a
severe and beard, 249a
she gave me e., 511b
shining for me, 1008b
show his e., 285b
shut my e. to see, 1066b
sight for sore e., 390b
sky daily bread of e., 604b
small tail e-nor-mouse, 970a
smile lit e. of Kentuck, 769b
so long as e. can see, 147b
soft e. looked love, 555b
Spearmint Girl With Wrigley E., 1030b
still dazzled by God, 952b
stretched forth necks and wanton e., 30b
strike mine e. but not my heart, 302b
suspicion stuck full of e., 240b
tear each other's e., 396b
that can see, 995a
that looked with human e., 650b
that shone now dimmed, 542b
that stare lips that touch, 1010b
that would not look on me, 481a
the glowworm lend thee, 320b
there the lion's ruddy e., 487a
these wakeful e. weep, 536a
those e. the break of day, 271b
to keep our e. open longer, 331a
to the blind, 15b
triangular, 978b
trust ears less than e., 86b
two e. make one in sight, 928b
ugly sights of death in e., 217a
unused to melting mood, 276b
up to e. in blood, 452a
upon double string, 306b
upraised as inspired, 443b
view ourselves with clearer e., 321a
where 'er casual e. cast, 532b
which spake again, 555b
whites of their e., 446b
wipe my weeping e., 397a
women's e. for stars, 1085b
world's e., 881b
young maidens quiet e., 824b
your e. shall be opened, 5b
Eyesight and speech wrought, 773a
Eyewitnesses, accounts of different e., 89a
Eyne, Bacchus with pink e., 288a
Ezra right half the time, 1045a

F

Fabian policy, 106b
Fabis, a f. abstinete, 310b
Fable song or fleeting shade, 320b
Fabled undulations, 697a
Fables, old wives' f., 55a, 889a
rather believe f. in legends, 208b
Fabric, mystic f. sprung, 458b
of life, 1061b
of this vision, 297b
silently f. rose, 458b
Fabula, acta est f., 150a
de te f., 120a
Fabulous shadow only sea keeps, 1043b
Fac animo haec praesenti dicas, 109a
Face, a spirit passed before my f., 14b
absent f. that fixed you, 618a
angel's f., 200a
April in her f., 1085a
assert nose on f. his own, 457a
assist him to save f., 1035a
autumnal f., 307a
beautiful f. candid brow, 843b
beauty of aged f., 963a
blackest features of f., 1091a
blows it in my f., 261b
but then f. to f., 52b
buy soul of any man, 797b
can't think of your f., 807b
change in my f., 819b
climber upward turns f., 254a
continual comfort in a f., 314b
cover her f., 315a
darkness upon f. of the deep, 5a
desert's dusty f., 629b
divine plain f., 534b
downward in sun, 1022b
dust blows in your f., 279a
emptiness of ages in f., 826b
everybody's f. but own, 388b
fall flat on your f., 1033b
false f. must hide, 283a
fierce fur soft to f., 1079b
final f. of love, 1080a
find one f. lad, 691a
friend whose f. never change, 807a
furrowed f., 680b
garden in her f., 300a
gazed on f. of Agamemnon, 718b
give me a f., 302b
God has given you one f., 262b
God moved upon f. of the waters, 5a
grace and music of her f., 358b
grows old, 770b
have seen God f. to f., 7b
hides smiling f., 456b
honest labor bears a lovely f., 301b
how am I to f. the odds, 854a
how silently with how wan f., 203b
human f. divine, 344b
husband with beard on f., 245b
I never forget a f., 1035a
if I lie spit in my f., 239a
in sweat of thy f., 6a
in thy f. see map of honor, 215a
is as a book, 282a
is my fortune, 1095a
jealousy a human f., 489b
Jezebel painted her f., 13b
kind and northern f., 1043b
knew thy f. or name, 305b
languid patience of thy f., 523b
like a benediction, 194a
like netsuke, 978b
look fear in the f., 981b
look on her f., 404a
Face, magic of a f., 327a
magic of cheerful f., 633a
make f. of heaven so fine, 225a
man die for, 666b
mice wear human f., 1064a
mind's construction in f., 281b
mirror of mind, 145b
mist in my f., 666b
morning f., 449b
Moses hid his f., 8a
most loved happy human f., 551a
music breathing from her f., 358b
my f. I don't mind it, 942a
my f. in thine eye, 304b
never eye did see that f., 314b
night's starred f., 581a
no more spoil upon my f., 245a
nose on man's f., 220b
of Father Brown, 919a
of God shine through, 1023a
on barroom floor, 797b
on-coming snow, 1066a
one f. is somebody's ease, 799b
open f. of heaven, 579a
pardoned all except f., 561b
Pity has a human f., 487a
plain as nose in f., 181b
poor lean lank f., 635b
prism and silent f., 510a
round jolly fruitful f., 635b
sages have seen in thy f., 457b
saw manners in f., 429a
sea's f. and gray dawn, 946b
sees other's umbered f., 244a
set my ten commandments in your f., 214b
she has a lovely f., 646a
shining morning f., 249a
smiling f. dream of spring, 527b
smiling in my f., 282b
so pleased my mind, 1086a
soft f. of a girl, 82a
some awful moment, 515a
something in a f., 397a
sorrows of changing f., 879b
strong men f. to f., 872b
that drove me mad, 797b
that launched a thousand ships, 213a
this fair f. the cause, 213a
this sunburnt f., 487a
thou canst not see my f., 9b
thy classic f., 641b
to f. silent, 618a
to f. with own clumsiness, 884a
to lose youth for, 666b
transmitter of foolish f., 419a
true f. of death, 890b
truth has such f. and mien, 370a
truth showing its f. undisguised, 79b
turn thy f. towards Mecca, 148b
turned f. with ghastly pang, 525a
visit her f. too roughly, 257b
wear one f. to himself, 614a
whole f. of world changed, 363b
why hidest thou thy f. from me, 20a
winter f., 1086b
wish I loved silly f., 860b
with twain he covered his f., 30b
worst thing about him, 270b
you could not see, 673b

Face you loved when all was young, 691a
Faced by snarled seas, 1001b
most dangerous humanity has f., 1029b
Face's, viewed in her fair f. field, 220a
Faces all gather blackness, 35b
angel f. smile, 597b
bid them wash their f., 289b
calling names making f., 887b
draw living f. from marble, 119a
dusk f. with silken turbans, 348b
estranged f., 857a
fain to feel rain, 827b
grind the f. of the poor, 30a
hearts do in the f. rest, 304b
in f. I see God, 700b
in the crowd, 987b
lords and owners of their f., 293a
millions of f. none alike, 132b
of coffee-pickers, 985a
of men and women, 700b
of Negro children, 1077a
old familiar f., 534a
old men have rosy f., 824b
put on two several f., 375a
sea of upturned f., 521a
seen better f. in my time, 277b
strange with f. new, 694b
sweat of other men's f., 640b
Thracian ships foreign f., 772b
three f. wears doctor, 820a
Facets, iceberg cuts f. from within, 1067b
Facias ipse quod faciamus suades, 106a
Facilis descensus Averni, 118b
Facility of octosyllabic verse, 558b
Facing fearful odds, 596a
man who sits f. you, 69b
Fact, awkward historical f., 952a
belief help create f., 794a
Caspian f., 738a
death ugly f. nature hides, 740b
falsehood more miraculous than f., 434b
fatal futility of f., 799b
firm ground of f., 919b
frontiers where man fronts f., 681b
grown-ups correct on f., 852a
idea is the f., 716b
irritable reaching after f., 584b
live in f. or thought, 1080a
natural f. symbol of spiritual, 605a
not state things contrary to f., 107b
simplest matter of f., 565a
spiritual f., 605a
state one f. belie another, 605b
superiority in f. of conservatism, 607a
thought counterparts in f., 705b
yesterday f. today doctrine, 1091a
Fact-finding more effective than fault-finding, 913b
Faction, danger of f., 480a-b
is number of citizens, 4780a
latent causes of f., 480a
Factions, old religious f., 454b
Factor, timing is most important f., 68a
Factors, gods as psychic f., 935b
Factors in winning presidential elections, 983b
Factory, mine f. dockyard, 923b
windows always broken, 952b
Facts alarm more than principles, 1092a
all f. when come to brass tacks, 1004a
angularity of f., 605b
are sacred, 811a
are stubborn things, 391b, 462b
blink f. not to our taste, 705b
collection of f. not science, 829b
contrary 'z mules, 391b
detailed with exactness, 721a
front essential f. of life, 683a
if Lord knew f. iv case, 891a
ignorance inert f., 777b
imagination baffled by f., 922b
imagination for f., 482a
impartial analysis of f., 845a
important f. duly arranged, 565a
in joruri describe f., 384a
inert f., 777b
irreducible stubborn f., 861a
judges of f. not laws, 399b
learn compare collect f., 818b
men absorbed in f., 861a
passions cannot alter f., 462b
politics is ignoring f., 777a
power most serious of f., 777b
put before ordinary folk, 979b
science built with f., 829b
which define United States, 1038b
Faculties, benumbs all his f., 429b
borne his f. so meek, 282b
men free to develop f., 832b
whose f. can comprehend, 212a
Faculty, Eleazer was f., 868b
infinite in f., 261a
of continuing to improve, 459b
Fade as a leaf, 33b
as it will, 542a
colors that never f., 862b
far away, 582b
first to f. away, 543a
into light of common day, 513b
loved flowers that f., 801a
lovely things f. and die, 1010b
may flourish or may f., 449a
nothing of him that doth f., 296b
old soldiers f. away, 959a, 1103a
roses of world f., 889b
thy eternal summer not f., 291b
Faded and gone, 542a
beautiful and f., 931b
but still lovely woman, 1037a
care sat on his f. cheek, 342b
flowers of friendship f., 933b
friendship f., 933b
insubstantial pageant f., 297b
oldest colors f., 872b
on crowing of the cock, 257a
with no stain she f., 571b
Fades awa' like dew, 1088b
glimmering landscape, 440a
o'er waters blue, 555a
out from kiss to kiss, 880b
Fadeth, crown of glory that f. not, 57a
flower f., 32b
Fading, bestows the f. rose, 326b
down the river, 865b
fading, 1003b
fair things f. away, 587b
in music, 233b
Fading joys we dote upon, 385a
life f. fast away, 815a
Faery, land of f., 880a
lands forlorn, 583a
Fagot, fling on any f., 857b
Fagots, diadems and f., 603b
there are f. and f., 361a
Fail, audience never f. to laugh, 91b
desire shall f., 29a
from eternity shall not f., 853b
I alone, 664a
if freedom f., 604a
if we should f., 282b
let no man's heart f., 12a
many f. one succeeds, 647b
no such word as f., 601b
not ashamed to f., 427a
not f. that rendezvous, 1010a
not flag or f., 921a
possible to f. in many ways, 97b
sooner f. than not be greatest, 585b
sun and breath, 699a
this could not f., 638b
we f., 282b
we'll not f., 283a
world's course not f., 722a
Failed, fluttered and f. for breath, 712b
if cannot use talent, 1049b
principle of exclusion f., 721b
sunrise never f. us yet, 758b
therefore turn critics, 528a
tried a little f. much, 825a
tried to play Mozart and f., 1017a
Faileth, faints not nor f., 688b
forsake me not when strength f., 19b
Failing, bulwark never f., 179b
every f. but their own, 558a
from f. hands throw, 912b
pulse f. Passion speechless lies, 211b
tell aloud greatest f., 389b
that a Doctor's thesis, 1035a
that the rest of the city, 94a
Failings, conspicuous f. of mankind, 726b
leaned to virtue's side, 449b
Fails, contentment f., 447b
goodness investment that never f., 683b
if heart f. climb not, 199a
my voice f. me, 452a
oft expectation f., 269b
persuades when speaking f., 295a
syntax f., 1057a
Failure, forty million reasons for f., 875b
hell f. in great object, 580a
minute's success pays f., 668b
never submit to f., 920a
Failures, benefit in f. early, 725a
haste brings f., 87a
history of masterwork not f., 989a
of all f. witticism worst, 536b
practical benefit in f., 725a
Fain climb yet fear to fall, 199a
wald lie down, 1089a
would I but dare not, 192b
Faint, chanting f. hymns to moon, 228b
cygnet to pale f. swan, 237a
damn with f. praise, 411a
east quickens, 772b

Faint, eerie f. carouse, 1022a
heart ne'er won fair lady, 196a, 768a
in light she loves, 652b
in the day of adversity, 26a
man so f. so spiritless, 241a
on hill or field, 648b
to some f. meaning make pretense, 369a
walk and not f., 33a
whole heart is f., 30a
wish more f., 811b
with envy of the dead, 84a
Faintest, water hears thy f. word, 354a
why f. thou, 714b
Fainting dispirited race, 715b
robin, 737a
Faintly then he praises, 411a
Faints at every woe, 597b
not nor faileth, 688b
Fair adventure of tomorrow, 237a
all f. is good, 201b
all that's good and f., 332b
always f. weather, 868b
ambition to be f., 434a
and f. and twice so f., 204b
and flagrant things, 354b
and learned and good as she, 319b
and softly goes far, 165a
and unpolluted flesh, 266a
and wise good and gay, 1096a
angels are painted f., 383b
any man's f. daughter, 953b
anything to show more f., 512a
as a star, 510b
as f. as any may be, 204b
as the moon, 29b
at first when our day f., 784a
attitude, 583b
Bacchus ever f. and young, 371a
baseness to write f., 266a
bevy of f. women, 348a
book of knowledge f., 344b
breeze blew, 524b
buzz witty and f. annoys, 411a
chaste and f., 302a
chaste unexpressive she, 249b
daffodils we weep to see, 320b
damned in a f. wife, 272a
day adieu, 236a
day aye f. in land o' leal, 502b
day's wages for work, 577b
die because a woman's f., 318a
disguise f. nature, 243b
divided excellence, 236a
Elaine the f., 653a
Ellen of brave Lochinvar, 519b
equity and f. play, 911b
exterior a silent recommendation, 125b
fairer daughter of f. mother, 121a
fallen unto me in a f. ground, 17a
farewell f. cruelty, 251b
fat f. and forty, 476a
fleshed f. erected, 1068a
fool called her lady f., 875a
forever love and she f., 583a
forfeit f. renown, 519a
from foul to f., 210b
going to f., 1093b
Greece sad relic, 555b
guerdon we hope to find, 338b
hand that made you f., 271b
Harvard, 566a
Fair, holy f. and wise is she, 221a
hot wench in taffeta, 237b
house upon another man's ground, 267a
how sweet and f. she seems, 332b
I have sworn thee f., 294b
I was f. too, 478b
if it prove f. weather, 350b
if ladies but young and f., 248b
in hope of f. advantages, 233a
is foul and foul is f., 281a
it will be f. weather, 43a
justice in f. round belly, 249a
Lady Jane was fair, 554a
laughs morn, 441b
like through toy f., 969a
little girl, 634b
luminous cloud, 527a
Madeline's f. breast, 582a
maid dwellin', 1088a
maidens commonly fortunate, 203a
means or foul, 971b
mistress moderately f., 357b
Montague I am too fond, 223b
most divinely f., 645b
my f. lady, 1093a
my how f. you are, 673b
my own f. hands, 388b
none but brave deserves f., 371a
not f. to outward view, 586b
nothing f. alone, 602a
one f. daughter, 261a
open face of heaven, 579a
path more f. or flat, 827b
play f. just and patient, 724b
power of one f. face, 178a
practices to fair notions, 93a
queens have died young and f., 300b
rise up my f. one, 29b
Sabrina f., 337b
sae fresh and f., 494a
scent the f. annoys, 457a
Science frowned not, 441a
seedtime had my soul, 509b
sex, 196a
sex your department, 850a
she a f. divided excellence, 236a
she that was ever f., 273b
slain by f. cruel maid, 252a
so f. a house, 296b
so foul and f. a day, 281a
so lovely f., 275b
so sweet pure f., 588a
stood wind for France, 211a
tale of a tub, 178b
terms and villain's mind, 232b
their very memory is f., 362b
there be women f. as she, 770a
thou art all f., 29b
thou art f. thou art godly, 773a
though f. and wise, 571a
tide full moon lies f., 714b
to me f. friend never old, 293b
treatment and appreciation, 959a
trees that grow so f., 876b
tresses race ensnare, 404b
view f. Melrose, 518a
viewed in her f. face's field, 220a
wants us to fight f., 981a
was she not f., 136b
weather cometh out of the north, 16a
what care I how f. she be, 318b
Fair, what's right and f., 718a
when love and life f., 841a
wild and f., 520b
wisely f. and softe, 165a
woman true and f., 304b
women and brave men, 555b
words shall prevail, 874b
young and so f., 592b
young f. maidens quiet eyes, 824b
Fair-coined soul, 857a
Faire, laissez f. laissez passer, 416b
Fairer, be she f. than the day, 318b
daughter of fair mother, 121a
grows f. than at first, 294a
house than prose, 736b
lady never seen, 1087b
marks, 321b
than evening air, 213b
when we look back, 694b
Fairest, descriptions of f. wights, 293b
from f. creatures desire increase, 291a
Isle all isles excelling, 371a
joys give most unrest, 580b
mock time with f. show, 283a
of creation, 347b
of her daughters Eve, 345a
things fleetest end, 856a
thou f. among women, 29a
Fair-haired Rhadamanthys, 65b
Fairies at bottom of garden, 942a
beginning of f., 858a
don't believe in f., 858a
not believe in f., 780b
rewards and f., 315b
Fairies' midwife, 223a
Fairin, ah Tam thou'll get thy f., 496a
Fairly, report news f., 1020b
Fair-spoken and persuading, 299b
Fairy, by f. fiction dressed, 442a
by f. hands knell rung, 443a
come not near our f. queen, 229b
fruits and flowers, 642a
gifts fading away, 542a
godmother in soul, 857a
gold, 295a
love-gift of f. tale, 745a
loveliest f. in world, 691a
no f. takes, 257a
queen, 229b
somewhere falls dead, 858a
story of simians, 925b
tale of olden days, 588a
'tis almost f. time, 231a
wide enough to wrap a f., 229b
Fairy's child, 581a
Fais ce que voudras, 181a
Faith, alternative to f. we lose, 1054b
an affectionate thing, 996b
and fire within us, 784a
and justice to nations, 461b
and knowledge in medicine, 565a
and morals hold, 512b
animated by f. and hope, 428b
be alone and f. renew, 790b
become intuition, 516b
begets heretics, 896a
boyhood's thoughtless f., 697b
break f. with us who die, 912b
breastplate of f., 55a
cannot dispense with f., 847a
care enough for f. today, 741a

Faith, confess f. therein, 1021b
creed of our political f., 472b
dead which does not doubt, 870a
deciphered in skies, 867a
denied the f., 55a
dream his f. is fast, 618a
dying for f. not hard, 660a
for all defects supplying, 158a
fresh and full of f., 612a
fruit of Spirit is f., 53b
good fight of f., 55b
great act of f., 787b
guardians of the f., 1001b
he mauna fa' that, 496a
holy f., 677a
hope charity, 536b
hope f. and love, 497a
if f. o'ercomes doubt, 665a
if scholar have not f., 100b
if strong f. indulge in skepticism, 805b
illogical belief in improbable, 960b
in America, 1082b
in f. and hope world disagree, 409b
in future of mankind, 1082b
in her own infallibility, 949b
in human beings, 1021a
in light admirable, 896a
in result makes result, 794a
in some nice tenets, 358b
in supremacy of good, 867a
in the might of f., 180a
in this f. I will live and die, 171a
in womankind, 649b
is her own scourge, 134a
is the substance of things hoped for, 56a
kept the f., 55b
kneeling by his bed of death, 211b
martyrs create f., 869b
mine is good f., 128a
modes of f., 409b
more f. in honest doubt, 651a
no f. held with him, 193b
nonviolence article of f., 897a
nor love nor law, 569a
not create martyrs, 869b
not f. but philosophy, 330a
not for all his f. see, 602a
nothing more wonderful than f., 818b
now abideth f., 52b
O thou of little f., 42b
O ye of little f., 41b
of our fathers, 677a
of the pronouncement, 902b
other world by which f. advanced, 173b
passive or hereditary f., 544b
pity their want of f., 468a
plain and simple f., 256a
Punic f., 116a
reaffirm f. in human rights, 1104a
reason greatest enemy f. has, 180a
room from which f. gone, 1054b
saved by f., 1024b
sea of f., 714b
shines equal arming me, 685b
show doubt prove f., 665a
simple f. than Norman blood, 645a
Faith, something of a f., 649b
staff of f. to walk upon, 199a
stand fast in f., 53a
still by f. he trod, 952b
strong and active f., 974a
talk f., 825b
that could remove mountains, 52b
that every flower, 508b
too much unreasoning f., 1052b
triumphant o'er fears, 622b
true f. ready hands, 690b
under another name, 1054b
unfaithful, 653b
walk by f. not sight, 53b
want of enterprise and f., 683b
wears f. as fashion of hat, 245b
welcome home discarded f., 237a
when f. lost honor dies, 625b
where f. in reason timid, 912a
who breaks his f., 193b
without works, 56b
ye must have f., 847a
you call for f., 665a
Faithful Achates, 119a
action f. honor clear, 407a
among the faithless f., 346b
are the wounds of a friend, 26b
at all times f. husband, 395b
below he did his duty, 475b
Christian f. man, 217a
dog bear him company, 408a
duty's f. child, 590b
ever f., 151b
falling out of f. friends, 108a
fierce wars and f. loves, 200a
friend is medicine, 37b
friend is strong defense, 37b
friends hard to find, 309a
Gêlert roam, 508a
good and f. servant, 44a
in least f. in much, 47a
in love, 519a
love is f., 170b
O come all ye f., 150a
Penelope, 67a
three f. friends, 421b
to conviction to old age, 96a
to thee Cynara, 890a
to what exists only in you, 897b
unsubstantial persistent f., 907b
unto death, 57b
women all alike, 967b
Faithfully to serve State, 328a
Faithfulness, His infinite f., 387a
hold f. and sincerity, 71a
to truth of history, 721a
Faithless, among the f. faithful, 346b
arm, 1060a
as a smile, 1001b
as winds or seas, 378b
be not f., 49b
in friendship but f. haven, 81a
Faith's Defender, 414b
Faiths, conflicting f., 1052b
fighting f., 788a
men's f. wafer-cakes, 243b
old f. loosen and fall, 774a
Fala, my little dog F., 973b
Falcon, dapple-dawn-drawn F., 803a
Indian of f. glance, 566b
not hear falconer, 882a
red rose a f., 807a
towering in her pride, 284a
Falconer, falcon not hear f., 882a
Falconer's, O for a f. voice, 224a
Falcons, hopes like towering f., 387a
Fall, a thousand shall f. at thy side, 20b
Anarch lets curtain f., 414a
and leave little lives, 405a
as wrong as to f. short, 72a
below Demosthenes, 507a
benison to f., 321a
both f. into ditch, 43a
by dividing we f., 460b
choose cloud before it f., 406b
cradle will f., 810b
curtain's f., 1018a
desire of power caused angels to f., 208b
divided we f., 600a
down can f. no lower, 352b
dying f., 251a
fain climb yet fear to f., 199a
fear no f., 366a
flat on your face, 1033b
flower displayed doth f., 252a
forts of folly f., 715a
fruit that can f. without shaking, 414a
glass f. forever, 1062a
half to rise half to f., 409a
haughty spirit before a f., 24b
he also to death must f., 364b
he that trusteth in riches shall f., 24a
hero perish or sparrow f., 408a
Humpty Dumpty had f., 1095b
hurry to get up when f., 975b
I f. into Charybdis, 234a
I with shuddering f., 730b
if freedom f., 877b
if I slip Thou not f., 688b
if you stay price will f., 209a
in love with Athens, 90a
in over pigs, 975a
in with what asked to accept, 930a
into a habit, 869b
into arms not hands, 792a
into Scylla to avoid Charybdis, 234a
leaves f. early, 988a
let chips f. where may, 733a
let f. no burning leaf, 1023a
let f. the curtains, 458a
let sword of France f., 1016a
lie talking of f. of man, 684a
like a bright exhalation, 298a
like one of the princes, 20a
liquid siftings f., 1002a
many a f. linger near, 500b
not a sparrow f., 42a
O what a f. was there, 255b
of a sparrow, 266b
of France, 1016a
one by one, 452a
out and chide and fight, 396b
out with those we love, 648a
pride will have a f., 81b
Satan as lightning f., 46b
silence f. like dews, 990a
since Adam's f., 881a
soar not too high to f., 315b
some by virtue f., 270b
some cities f., 1057b
some rain must f., 621b
sweet music's melting f., 442a
take heed lest he f., 52a
things f. apart, 882a
though china f., 407a
though the heavens f., 330b

Fall to reprobation, 276a
to the base earth, 227a
tyrants f. in every foe, 496a
unless billboards f., 1051b
upon gilded eaves, 648b
upon thorns of life, 569b
we f. to rise, 668b
what if sky were to f., 108b
wide arch of ranged empire f., 287a
wit on other souls may f., 369a
Fallacy, pathetic f., 698b
Fallen at length that tower, 651b
Babylon is f., 31b, 58b
be forever f., 342a
by the edge of the sword, 38b
by the tongue, 38b
cold and dead, 702a
from grace, 563b
from his high estate, 371b
god who remembers heavens, 565b
how are mighty f., 12b
how art thou f., 31b
into the sere, 286a
leaves piled against doors, 101a
lines are f. unto me, 17a
lot is f. unto me, 17a
moon stars f. on me, 982a
on evil days, 346b
past retrieving, 1055a
prince and great man f., 12b
so f. so lost, 625b
soldier's pole is f., 288b
speak for f. and weak, 691b
splendid tear, 652b
strength like f. angel, 580a
though f. great, 555b
what do when body f., 1078a
Fallest a blessed martyr, 299a
if thou f. O Cromwell, 299a
Falling, brief as water f., 1011a
catch a f. star, 304b
cruelty to load f. man, 298b
gently f. on thy head, 396b
greatly f. with f. state, 405a
horror of f. into naught, 393b
in love at first sight, 871b
in melody back, 526b
London Bridge f. down, 862b
of a leaf, 697b
of a tear, 518a
on dark central plain, 968a
out of faithful friends, 108a
press not f. man, 298b
righted up f. man, 684a
secure amidst f. world, 393a
softly on Bog of Allen, 968a
star, 343a
what's this am I f., 731b
when heaven f., 854a
with f. oars kept time, 360b
Falling-off, what a f. was there, 259b
Fallow, came a f. doe, 1088b
Falls, as long divorce of steel f., 298a
brightness f. from the air, 300b
Coliseum Rome fall, 557b
commonly we say judgment f., 317a
declines and f., 672b
force without wisdom f. of own weight, 122a
into abatement, 251a
like Lucifer, 298b
monotonously f. rain, 1040b
Falls, nature f. into revolt, 242b
nips his root then he f., 298b
no shadow where no sun, 901b
ripest fruit first f., 227a
salmon f., 882b
splendor f. on castle, 648b
the Shadow, 1003a
though the heaven f., 330b
thy shadow Cynara, 890a
when light f., 1056b
with leaf in October, 312b
False Achitophel was first, 368a
ambition drove men to become f., 115b
among f. Jews, 1088a
and hollow, 343b
as air as water, 268b
as common fame, 382b
as Cressid, 268b
as dicers' oaths, 264a
as tears of crocodiles, 205b
as water, 276a
betrayed by f. within, 730a
burn out f. shames, 986a
by philosopher equally f., 465b
creation from brain, 283a
distinguish true from f., 373a
face must hide, 283a
fictions only and f. hair, 323a
framed to make women f., 273a
from f. to f., 268b
gallop of verses, 249b
history must be f., 397b
how f. the argument, 113b
idea of what true and f., 373a
idle and f. imposition, 273b
idol or noble true birth, 95b
if I be f. or swerve, 268b
in friendship f., 368b
knowingly write what is f., 107b
little better than f. knaves, 246b
maids in love, 268b
man does easy, 284a
man f. man, 384b
never say I was f., 293b
not f. to others, 209a
of heart, 293b
or honest dreaming, 1078b
philosophy, 344a
plots true or f. necessary, 368a
pretense, 747a
prophets, 41b
proved true before prove f., 353a
punishment if one swears f. oath, 64b
ring out the f., 651a
sea shows f. alluring smile, 113b
shoot f. love, 1085a
that which accepted f., 909b
to any man, 259a
to object, 1059b
to two or three, 304b
told raucously that f., 960a
wit, 483b
witness against thy neighbor, 9a
witness by their own mouth, 39a
words infect the soul, 93b
Falsehood, flattery and f., 1091b
God's mouth knows not f., 78b
goodly outside f. hath, 232a
has to be invented, 966a
let her and F. grapple, 340b
Mississippi of f., 713b
Falsehood more miraculous than fact, 434b
no f. lingers to old age, 83a
of the tongue, 471a
stick the heart of f., 268b
strife of truth f., 691b
time's glory to unmask f., 220b
trouble to pull down f., 565a
upbraid my f., 268b
wipe off froth of f., 776a
your bait of f., 260a
Falsehoods, deliberate f., 1020b
we know how to speak f., 67a
Falsely, deal f. with God, 318a
science f. so called, 55b
true, 653b
Falseness in impressions of external, 698b
Falser than vows made in wine, 250a
tomorrow's f. than former day, 367b
Falstaff sweats to death, 238b
Falter are lost in storm, 715b
life away, 712a
or explore, 1079a
when the sun, 736b
Faltered, if I f. more or less, 824a
Fama volat, 118b
Fame, all Greek all Roman f., 412a
all the family of f., 526b
blush to find it f., 412a
conquered f. of heroes, 701a
created something of nothing, 333b
damned to everlasting f., 410a
damned to f., 419a
desire of f., 653b
estate good f., 603a
fair F. inspires, 410b
food dead men eat, 782b
fool to f., 410b
foolish and false as f., 382b
for his f. the ocean sea, 309a
for pot of ale, 244a
from zone to zone, 791b
great heir of f., 334a
grief f. never heal, 674b
Hall o' F. when you croaks, 1009a
halls of f., 1101b
heard of the f. of Solomon, 13a
if not double-faced, 349b
is ephemeral, 142a
is no plant, 338b
is the spur, 338a
lives in f. died in virtue's cause, 218b
lost to f., 117a
love and f. to nothingness, 581a
love of f. vanity, 867a
march up heights of f., 999b
more of honest f., 561b
nor F. I slight, 402b
nor too fond of f., 404a
nor yet fool to f., 410b
of her excellence, 67a
only to myself, 332a
outlives in f. pious fool, 331a
over living head bent, 571b
poets' food love and f., 569b
pursues f. at risk of losing self, 101a
rage for f., 468b
rather than love money f., 684a
Riches F. and Pleasure, 374b
ruins of another's f., 401b

Fame, sang of love not of f., 726a
sun of dead, 590b
take my chance with f., 868a
temple of f., 1092a
thirst of youth, 556b
to fortune and f. unknown, 441a
trust to common f., 605a
vain for f. to wish, 531b
was noised throughout the country, 11a
well known to f., 1100b
what's F., 409b
while f. elates thee, 541b
wisdom and prosperity exceedeth the f., 13a
Famed in song famous Athens, 79b
Troy walls f. in battle, 118a
Fame's eternal beadroll, 200b
eternal camping ground, 704b
Familiar acts beautiful, 569a
and well-beloved in home, 1067a
as his garter, 243a
as rose in spring, 142a
be thou f., 258b
beauty grows f. to lover, 393b
new things are made f., 428b
old and f. objects, 529a
old f. faces, 534a
once f. word, 587b
played f. with hoary locks, 558a
style f. but not coarse, 428a
things are made new, 428b
wine a good f. creature, 274a
Familiarity breeds contempt, 76a
breeds contempt and children, 764b
too early f. with Bible, 850b
with danger, 695b
Familiarize yourselves with chains, 636a
Familiarly, if one approaches f., 996a
Families, best-regulated f., 671b
first f. in Virginia, 1042a
God setteth the solitary in f., 19b
great f. of yesterday, 385a
happy f. alike, 732b
I hate you, 897b
lie together, 1080b
rooks in f. go, 784b
Family, all the f. of fame, 526b
character of f., 1091a
children of one f., 396b
church and private school, 717b
father of a f., 140b
greatest thing in f. life, 930a
happier for his presence, 825a
history begins with me, 96a
holding the ropes, 742b
I am part of my f., 986b
is not in residence, 153b
join the f., 928a
nobody not in f., 533b
of rare long-stemmed flowers, 985a
party tribe or clan, 1100a
refuse to help f., 890b
relationship, 850b
represents one aspect, 850b
root of the state, 99b
servant of scattered f., 752a
stamped character on child, 936a
Family, supporting f. paying taxes, 785a
trees remember name, 1041b
unhappy f. unhappy in own way, 732b
word like great f., 382a
Famine, die by f. die by inches, 386a
fever f. and war, 817b
seven years of f., 7b
Fam'ly, refuse to help f., 890b
Famous Athens divine city, 79b
awoke and found myself f., 558a
by my pen, 353b
by my sword, 353b
by their birth, 226b
Chaucer broad f. poet, 314a
day and year, 623b
earth sepulcher of f. men, 90a
forgotten for want of writers, 122b
found that f. country, 1022b
garden never make me f., 1052a
Hanover city, 662a
harmony of leaves, 880a
high top-hat, 953a
island descending, 920b
let us praise f. men, 38b
maiden f. to all time, 122a
make thee f. by my pen, 353b
not give up writing too f., 1011a
remarks seldom quoted correctly, 957b
through infinite inferiority, 696b
to all ages, 340a
victory, 532a
Famoused, painful warrior f. for fight, 291b
Fan, brain him with lady's f., 239a
cool gales f. the glade, 402b
Fanatic can't change mind, 925a
does what Lord wud do, 891a
Fanatical, my f. will power, 1012a
Fanaticism redoubling efforts, 867a
to barbarism one step, 437a
Fancied, can it be f. that Deity, 643b
Fancies, high reason of f., 339b
host of furious f., 1086a
lay earthly f. down, 651b
our f. are more giddy, 252a
proud and full of f., 579a
realities less dangerous than f., 913b
Fanciful, no test which is not f., 82b
Fancy, ever let f. roam, 583b
excellent f., 265b
from flower bell, 665a
full of shapes is f., 251a
hopeless f. feigned, 648b
is mode of memory, 529a
keep f. free, 852b
motives of more f., 270a
my f. flies, 447b
no time for f. dans, 1025b
not expressed in f., 258b
now f. passes by, 852b
sweet and bitter f., 250b
when I go to rest, 949a
where is f. bred, 233b
whispers of f., 428a
work of brain and f., 376b
Fancy, young man's f., 647a
Fancy-free, maiden meditation f., 229a
Fancy's, impediments in f. course, 270a
misled by f. meteor ray, 493a
Shakespeare F. child, 335a
Faneuil Hall cradle of liberty, 548b
Fanged, fields f. with flints, 1050b
Fangs, beware my f., 234a
Fanny's, pretty F. way, 398a
Fantasies, thousand f. begin to throng, 336b
twilight f., 571b
Fantastic century move, 482a
light f. round, 336b
light f. toe, 334b
plays such f. tricks, 271a
reveries, 781a
summer's heat, 226a
tripped light f., 862b
Fantastical, high f., 251a
imagination, 883a
Fantasy, begot of vain f., 223a
dynamic principle of f., 935a
lure f. to utmost, 915a
master of f., 830a
Fantasy's, not f. hot fire, 518b
Far and few, 673a
and near unite, 466b
as angels ken, 341b
as coin would stretch, 237b
be it from God, 16a
brother f. off, 26b
calls coming f., 969a
cry to Lochow, 521a
do not peer too f., 79a
do not set eyes on things f. off, 79a
fair and softly goes f., 165a
far ahead, 515b
fierce hour and sweet, 919a
forward since we have come so f., 219b
from fiery noon, 584a
from madding crowd, 440b
from old folks at home, 727b
from the sun, 441b
green hill f. away, 684b
how f. candle throws beams, 235b
ill news travels f., 137a
in pillared dark, 928b
in western brookland, 853a
not too amorous of f., 915a
not too f. from yew, 1006b
o'er hills and f. away, 384a
on ringing plains of Troy, 646b
one near one too f., 664a
over hills and f. away, 401b, 1095a
peace to him that is f. off, 33b
pushed just so f., 893b
slight what's near by aiming f., 84a
so f. only should we hate, 81a
so f. trust thee Kate, 239a
so near yet so f., 651a
those f. off are attracted, 72a
whistles f. and wee, 1030a
why art thou so f. from helping me, 17b
Far East, those who brought war to F., 982b
Farce is played, 182a
Farced title 'fore king, 244b

Fardels, who would f. bear, 262a
Fare, bread and Gospel good f., 386b
delicate f. in another's house, 38b
forward, 106a
forward voyagers, 1006b
hard very hard is my f., 401a
I have eaten traveler's f., 380b
last of Romans f. thee well, 256b
like my peers, 666b
miles on foot to f., 927b
thee well if forever, 559a
when you receive f., 748a
Fares, ill f. the land, 449a
Farewell all joys, 1086a
also called F., 731b
and then forever, 494a
bid f. to every fear, 397a
content, 275a
dear paintings, 328b
distracting town f., 405b
fair cruelty, 251b
forever f. Cassius, 256a
goes out sighing, 269a
hail and f. my brother, 115b
hope, 345a
hope bade world f., 567a
Horace whom I hated, 557a
king, 227b
Leicester Square, 934a
lobster-nights f., 405b
Monsieur Traveler, 250a
Morning Star, 110a
mute f., 704a
my bok and my devocioun, 165b
neighing steed, 275a
only feel f., 554b
Othello's occupation's gone, 275a
plumed troop, 275a
remorse, 345a
renowned Eretria, 92b
rewards and fairies, 315b
sweets to the sweet f., 266a
the tranquil mind, 275a
thou art too dear, 293a
thou child of my right hand, 302b
to all my greatness, 298b
to Lochaber, 400b
to the Highlands, 494b
Farewells, as many f. as stars, 269a
everlasting f., 552a
should be sudden, 562b
Far-flung battle line, 875a
Farm, best business father's f., 658b
crouched on hillside, 1050b
keep 'em down on f., 999b
snug little f. the world, 533a
village and f., 624a
Farmer in the dell, 1097b
sowing the corn, 1098b
Farmer's boy, 1087a
daughter hath soft brown hair, 740b
on f. land may fall, 808b
wife, 1092b
Farmers, ah too fortunate f., 117a
embattled f., 603a
founders of civilization, 548a
gentlemen f., 561b
mechanics and laborers, 503a
pray that summers be wet, 117a
Farmhand, apple-faced f., 1099a
Farmhouse, stop without f. near, 927b
Farms, houses and f. pillaged, 461a
what spires what f., 853a
Farmyard, cock louder in own f. 678b
Far-off curfew sound, 335b
divine event, 651a
old unhappy f. things, 513a
spies a f. shore, 216a
touch of greatness, 653b
Farquhar, Peyton F. was dead, 791b
Far-reaching ancestry, 721a
Farrier, Felix Randal the f., 803a
Far-stretched, all the f. greatness, 199b
Farther away on either hand, 1023a
off from heaven, 592a
Farthest Thule, 117a, 419b
way home's the f. way, 321b
Farthing, do not care a f. candle, 535b
hold f. candle to sun, 312a
two sparrows sold for f., 42a
Farthings, Latin word for three f., 221b
Fas est et ab hoste doceri, 129a
Fascinate, blandishments not f. us, 475a
Fascination frantic, 768b
grace force f., 701a,b
of war regarded as wicked, 839a
of what's difficult, 881a
Fashion as we feel, 966b
birth intellect, 721a
bravery never out of f., 661a
Bristol f., 678a
drug it's f. to abuse, 769a
faithful in my f., 890a
glass of f. mold of form, 262b
high Roman f., 288b
like rusty mail, 268b
literature out of life, 772a
never in f. for sake of it, 809b
of these times, 248a
of this world passeth, 52a
out of world out of f., 392b
refinement rather than f., 655b
shipshape and Bristol f., 678a
vegetable f., 766b
wears faith as f. of hat, 245b
wears out more apparel, 246b
worn-out poetical f., 1005a
Fashionable, other f. topics, 448a
supersede f. novel, 596a
time like f. host, 268b
Fashioned first plowshare, 677a
gods f. by men, 867b
Providence f. us holler, 693a
so slenderly, 592b
Fashion's brightest arts, 450a
word is out, 884b
Fashions in proud Italy, 226b
old f. please best, 219a
Fast and furious, 496a
bind fast find, 182b
driveth onward f., 645b
drop tears as f., 276b
faster and more f., 661b
followed f. and faster, 643a
hit f. hit often, 968a
how f. shadows fall, 901b
ill weed groweth f., 183b
men die f. enough, 383a
money go out so f., 1051a
now he is dead should I f., 12b
or come he f., 519a
Fast, spare F., 335b
stumble that run f., 224b
they follow, 265a
thick and f. came at last, 745b
thine arrows stick f. in me, 18b
wit speeds too f., 221b
Fasted forty days and nights, 39b
Fasten hands upon their hearts, 854a
him as a nail, 31b
Fastened me flesh, 802b
to dying animal, 883a
Venus f. to prey, 378b
Faster and f. fly shuttles, 789b
and more fast, 661b
beat to follow f., 287b
faster, 745a
followed fast and f., 643a
speed far f. than light, 917b
travel f. than stagecoach, 450b
walk a little f., 744b
world would go round f., 743b
Fastest, travels f. alone, 872a
Fastidious, a few f. people, 878a
most f. critics, 595a
Fastidiousness, unconscious f., 996a
Fasting, lives on hope die f., 422a
thank heaven f., 250a
when full talk of f. easy, 145b
Fat, all of us are f., 746a
and bean-fed horse, 229a
and greasy citizens, 247b
and sleek a true hog, 123a
black bucks, 952b
Bobby Shaftoe's f. and fair, 1098a
butter only make us f., 1026b
contentions, 340a
duller than f. weed, 259b
eat the f. of the land, 7b
fair and forty, 476a
feast of f. things, 31b
feed f. the ancient grudge, 232a
geese are getting f., 1098b
if to be f. be hated, 239b
is in the fire, 182b
Jack Sprat eat no f., 1092b
Jeshurun waxed f., 10b
king's eye made horse f., 137a
laugh and grow f., 247a
men about me that are f., 253b
more f. than bard beseems, 420a
of others' works, 310a
oily man of God, 420a
one is f. and grows old, 239a
resolved to grow f., 476a
Seymour's F. Lady, 1078a
sharp names never f., 1041b
should himself be f., 433b
take f. with lean, 672a
thin man in every f. one, 1053a
'twas a f. oyster, 413a
Venus grown f., 551b
whale f. of postwar London, 1075b
white woman, 991b
who drives f. oxen, 433b
Fatal and perfidious bark, 338b
as it is cowardly, 705b
asterisk of death, 624b
bellman, 283a
circumference, 748b
complaint, 1047b
dominant X, 956b
entrance of Duncan, 281b
facility of octosyllabic, 558b
futility of fact, 799b

Fatal gift of beauty, 557a
shadows walk by us, 313a
to everyone save genius, 960a
to have no will to win, 959b
troika dashes on, 708b
vision, 283a
Waterloo, 556a
yes I am f. man, 660a
Fate, all our children's f., 877b
assistance from f. essential, 379a
binding Nature fast in f., 412b
bitter it is in F., 947b
cannot harm me, 523b
certain of his f., 274a
chooses our relatives, 468a
commands all f., 313a
complex f. being American, 798a
coughed and called it f., 899b
determines or indicates f., 682a
did f. begin weaving, 774b
eagle's f. and mine are one, 77a
fears his f. too much, 353b
fixed f. free will, 344a
forced by f., 371a
foulness of their f., 992b
gave his sad lucidity, 711a
gave whate'er denied, 694a
had imagination about, 928a
hanging breathless on f., 622b
has cursed you, 84a
heart for any f., 620b
heart for every f., 559b
human reason is f., 937a
I feel my f., 1065a
I thy f. shall overtake, 321a
is the handspike, 697b
it is hour of f., 748b
jeers at f., 962b
lead me Zeus and F., 103b
master of f., 653a, 1014b
master of my f., 816a
meet f. beyond clouds, 881b
men cannot suspend f., 385b
milder f. than tyranny, 78b
my f. cries out, 259b
my life my f., 652b
no armor against f., 327b
no f. misunderstand me, 926b
no one so accursed by f., 621b
nobly born must nobly meet f., 85b
not decide single human f., 1059a
of all extremes, 406a
of architect, 478a
of empires, 481a
of nation in own power, 597a
of nation riding, 624a
of new truths, 725b
of unborn millions, 461a
on what seas thy f., 868b
proud captain of thine own f., 116a
Providence will and f., 344a
rave no more 'gainst f., 770b
read book of f., 242a
reason is f., 937a
seemed to wind him up, 367b
sits on dark battlements, 501a
slave to f., 308a
star of f. declined, 559a
stars of thy f., 498a
stronger than anything, 84a
struggling in storms of f., 404b
summons monarchs obey, 369a
take a bond of f., 285b
take F. by throat, 742a
thy f. and mine sealed, 649a
Fate, thy f. Heraclitus, 104b
torrent of his f., 427a
voice of f., 498a
what be maiden's f., 518a
what f. or gods give, 871a
what f. predestined, 504b
why know their f., 439b
wisest ask no more of f., 694a
written a tragedy, 933a
Fated, though f. not to die, 370a
Fateful lightning, 690b
Fate's, jest of F. contriving, 402a
Fates have given a patient soul, 64b
impose that men abide, 216a
masters of their f., 253b
molding mighty f., 899a
not most unenviable of f., 922a
of dread death, 64b
spinning our own f., 793a
Father Abraham, 656b
alone is God, 544a
and I went to camp, 1090a
and mither gae mad, 494b
answered never word, 621a
antichrist denieth the F., 57a
baptizing in name of F., 45a
become f. not hard, 742b
bosom of his F., 441a
Brown, 919a
Burglar Banker F., 734a
buy cemetery plot, 925b
called brother's f. dad, 236a
calls me William, 820b
chiefly known by rod, 696a
child f. of man, 511b
cold mad f., 968b
dear f. come home, 747b
deny thy f., 223b
eternal F. strong to save, 726a
far greater than his f., 63b
foolish son calamity of f., 25a
for hoarding went to hell, 215b
forgive my injuries, 1076b
forgive them, 47b
full fathom five thy f. lies, 296b
gave f. forty-one, 1101a
George said his f., 499a
ghost of Hamlet's f., 861a
glorify your F. in heaven, 40a
glory be to the F., 59b
God an exalted f., 833b
greatness of name in f., 304a
happy to be f. to many sons, 216a
hard to be a f., 742b
hath chastised you, 13a
hath the rain a f., 16a
have we not all one f., 36a
held out golden scales, 64b
honor thy f. and thy mother, 9a
I cannot tell lie, 462a
I had it from my f., 298a
in my youth said f., 743b
in Thy gracious keeping, 727a
into thy hands, 47b
liar and f. of it, 48b
lived his soul, 1031b
mad feary f., 969a
man shall leave f. and mother, 5b
more than hundred schoolmasters, 325a
moved through dooms, 1031b
my f. feeds flocks, 445a
my f. wept, 489b
my God my F. and Friend, 374b
Father, name called the everlasting F., 31a
not God for f. if not Church for mother, 144a
of a family, 140b
of all in every age, 412b
of English criticism, 428b
of Jealousy, 488a
of lights, 56a
of mankind, 626b
of many nations, 7a
of such as dwell in tents, 6a
of such as handle harp, 6b
of today's guilt, 1056a
of Waters unvexed to sea, 638b
of your country, 460b
old f. antic the law, 237b
old f. old artificer, 968b
old F. William, 531b, 743b
omnipotent F. with his thunder, 66a
pathos which divide f. from son, 1027a
please world and f., 359a
prince subject F. Son, 307b
rather have turnip than f., 429a
religion, 834b
resembled my f. as he slept, 283b
ruffian, 239b
Scylla your f., 234a
smile at his f., 115a
sold me while yet tongue, 487a
Son and Holy Ghost, 45a, 377b
struck f. when son swore, 312a
surely dwells loving F., 497a
Tiber, 596a
to corruption thou art my f., 15a
took second place, 834b
true-begotten f., 232b
used to say, 996a
was a butcher, 365a
watched across gulf of years, 1027a
which art in heaven, 40b
who art in heaven, 40b
will of my F., 41b
wise f. that knows child, 232b
wise son maketh a glad f., 24a
wish f. to thought, 242b
withered when my f. died, 265a
without f. bred, 335b
you think your f. does not, 84a
your f. the devil, 48b
Fathered, so f. and so husbanded, 254b
Fatherland, die for friends or f., 122b
everything belongs to f., 496b
German F., 503b
no fear be thine, 699a
O f. O Ilium, 118a
Fatherless, judge the f., 30a
Father's, about my F. business, 46a
daughters of my f. house, 252b
defiled his f. grave, 124b
desire f. death, 78b
house not house of merchandise, 48a
in my f. house, 49a
joy mother's pride, 520b
lean in joy upon f. knee, 487a
looked into f. heart, 1049b
made chimney in my f. house, 215b
porter of f. lodge, 736a
sword girded on, 542a

Father's, without f. word, 574a
Fathers, ashes of his f., 596a
brought forth nation, 639a
desire not merely what f. had, 98a
faith of our f., 677a
Franklin one of founding f., 997a
get sons your f. got, 852a
God of f. known of old, 875a
good mothers and f., 1053b
have eaten as our grape, 34b
iniquity of the f. upon the children, 9a
land where f. died, 627b
lie with my f., 7b
our f. were Englishmen, 319a
provoke not your children, 54b
scenes f. loved, 1053a
sins of f. upon children, 86a
sojourner as all my f. were, 19a
sons similar to their f., 65a
sowed dragon's teeth, 1042a
spake the same, 692a
talking to you mothers and f., 972b
that begat us, 38b
victory hundred f., 1053a
worshiped stocks and stones, 341a
your f. where are they, 36a
Fathers-forth whose beauty past change, 803a
Fathom, cannot f. their depths, 806b
full f. five, 296b
line could never touch, 238b
Fathomed, beauty not been f., 708a
Fathomless universe, 702a
Fathoms down f. down, 698a
down in f. many, 765b
fifty f. deep, 1087b
Fatigue of judging for themselves, 481b
of supporting freedom, 467a
without f. of traveling, 196a
Fatiguing as uncompleted task, 792b
Fatling, lion and f. together, 31a
Fatness of these pursy times, 264b
Fatted calf, 47a
Fattenin' hogs ain't in luck, 814a
Fatter, valley sheep f., 552b
Fatuous ineffectual yesterdays, 816a
sunbeams, 1028b
Fatuus, ignis f. of mind, 382b
Faucet, writing f. upstairs, 930a
Fauld, when sheep are in the f., 479b
Faulkner sole owner, 1039b
Fault, all f. who hath no f., 653b
by her f. dropped like flower, 114b
condemn f. and not act, 270b
every man has his f., 290a
faultless to f., 667a
feed on for f. not mine, 562b
fellow f. came to match, 250a
fundamental f. of female, 564a
glorious f. of angels, 406a
grows two thereby, 322b
hide the f. I see, 412b
if f. only on one side, 356b
if sack and sugar be f., 239b
just hint a f., 411a
knows how to confess f., 422a
no f. or flaw, 767a
Fault not in our stars, 253b
O happy f., 59a
of penetrating wit, 356b
of the Dutch, 507a
of wit to go beyond mark, 356b
one f. at first, 322b
only f. that he has no f., 141a
perhaps Lord Byron's f., 812b
seeming monstrous, 250a
subordinate who never finds f., 813b
talk and find f., 194a
through my f., 59a
weariness and f., 927b
without f. or stain, 801a
worse by excuse, 237a
Fault-finding, fact-finding more effective than f., 913b
Faultily faultless, 652a
Faultless, faultily f., 652a
monster world ne'er saw, 350b
piece to see, 403a
to a fault, 667a
Faults, all his f. observed, 256a
all men make f., 292a
bear with all the f. of man, 300a
best men molded of f., 272a
cleanse me from secret f., 17b
do not fear to abandon f., 71a
greatest of f. to be conscious of none, 141a
if no f. of our own, 355a
it has not strength to prevent, 448b
lie gently on him, 299a
love to f. always blind, 488a
loves him better for f., 448b
man must have f., 133b
not for thy f. but mine, 557a
not free from f., 404a
of those around me, 963b
persuade ourselves we have no great f., 356a
pleasure in f. of others, 355a
some f. men readily admit, 138b
to f. a little blind, 387a
to scan, 449b
vile ill-favored f., 267a
who covers f., 277a
with all her f., 456a
with all thy f. I love thee, 456a
Faustine, your doom F., 774b
Faustus must be damned, 213b
Faut, il f. cultiver notre jardin, 417a
Faute, pire qu'un crime c'est une f., 499b
Favor, flattery in return for f., 506b
found f. in thy sight, 7a
from Fortune easier to get, 125b
in that same way grant f., 106b
increased in f., 46b
is deceitful, 27a
look with f. on bold beginning, 117a
men f. deceit, 367b
obedience to law right not f., 847b-848a
render praise and f., 617b
those who f. fire, 927a
to rich, 351a
to this f. she must come, 266a
truths in and out of f., 926a
well bestowed, 395b
when f. of gods was equal, 86b
Favor with God and man, 46b
Favored, youth rarely f., 755b
Favorite has no friend, 439b
man f. of mother, 834b
physician hath f. disease, 424b
that f. subject myself, 468b
Favorites, all kings and their f., 305b
heaven gives its f., 102a
Way has no f., 75a
Favoritism in public life, 843a
Favors, error to expect f., 461b
felt all its f., 437a
fortune f. the brave, 109a, 119b
hangs on princes' f., 298b
lively sense of future f., 356a
nor for her f. call, 402b
not by accepting f., 90a
not won by trifling f., 543b
rhyme into ladies' f., 245a
rubs enhance value of f., 448a
shower f. alike, 503b
Fawn, fickle as f., 588b
to f. to crouch to wait, 201a
twilight timid f., 893b
Fawning greyhound did proffer, 238b
publican, 232a
thrift may follow f., 263a
Fawns, when lion f. upon lamb, 216b
Fe fi fo fum, 1098a
Fear, act of f., 258a
actions ascribed to f., 804b
afraid of f., 506a
against f. our breast steel, 711b
all f. death, 80b
all-powerful should f. everything, 331b
and bloodshed, 515a
and danger of violent death, 318a
and distrust the people, 473b
angels f. to tread, 404a
arming me from f., 685b
as children f. in darkness, 113b
at my heart as at cup, 525a
be just and f. not, 299a
be not afraid of sudden f., 23b
better is little with the f. of the Lord, 24b
bid farewell to every f., 397a
birds of prey, 270b
boys that f. no noise, 450b
by beauty and by f., 509b
by day and night, 1081a
came upon me, 14b
cannot be without hope, 373b
concessions of f., 452b
conquer f. beginning of wisdom, 913a
courage resistance to f., 762a
death as children f. dark, 208a
death feel fog, 666b
deep as marrow, 1081a
do not f. to abandon faults, 71a
doth Job f. God for nought, 14a
engender thing feared, 1104b
every infant's cry of f., 489b
extreme f. neither fight nor fly, 220a
fain climb yet f. to fall, 199a
farewell f., 345a
Fatherland no f. thine, 699a
feel fate in what I cannot f., 1065a
for f. very stones prate, 283a

Fear foundation of governments, 463b
freedom from f., 973a, 974b
frightened out of f., 288a
from hope and f. set free, 775a
God and keep his commandments, 29a
God and take own part, 601a
God honor the king, 56b
God save her f. you not, 852a
Greeks even when they bring gifts, 118a
hair stand up in panic f., 83a
hate is a f., 1034b
hate not f. not, 1034b
I am not in perfect mind, 280a
I cannot taint with f., 285b
I will f. no evil, 18a
imagining some f., 230b
in handful of dust, 1002b
is affront, 400a
is rot, 1034b
is sharp-sighted, 194b
keeps men in obedience, 312a
let them hate so long they f., 109b
life f. among fears, 878b
littlest doubts are f., 263a
loneliness of f., 1042b
look f. in the face, 981b
love and f. hardly together, 177a
love f. life, 913a
made without f., 16b
mean actions ascribed to f., 804b
mercy toward them that f. him, 21a
mitigated by reason, 1015a
more f. than facts warrant, 1020b
my heart shall not f., 18a
natural f. increased with tales, 208a
never f. naught's to dread, 853b
never f. to negotiate, 1073a
never negotiate out of f., 1073a
no f. stand up to hunger, 843b
no fall, 366a
no more heat o' the sun, 291a
no need of f., 992a
none has merited my f., 990b
not I bring good tidings, 46a
not lest existence, 630a
not these well-fed long-haired men I f., 112b
not thou child infirm, 603b
not to touch the best, 199a
nothing terrible except f. itself, 207b
nothing to be feared as f., 681b
nothing you carry Caesar, 112b
O word of f., 222b
of Acheron be sent packing, 113b
of censure, 988a
of change, 342b
of controversy, 1064a
of death more dread than death, 126a
of having to cry, 460a
of hell's a hangman's whip, 312a
of kings, 234b
of little men, 729a
of some divine powers, 312a
of suffering injustice, 355a
of the Lord, 31a
Fear of the Lord is beginning of wisdom, 21b
of the Lord is wisdom, 15b
of weakness, 988a
only thing to f. is f., 971a
pale hungry-looking men, 112b
pale soul consumed by f., 1081b
perfect love casteth out f., 57a
pine with f. and sorrow, 201a
possess them not with f., 245a
protect from f. and starvation, 972a
punishment increases f., 805b
put f. out of heart, 896b
quite unaccustomed to f., 1100b
repentance is f. of consequence, 355b
shuddering f. green-eyed jealousy, 233b
so artless after f. lost, 173a
source of cruelty, 913a
source of superstition, 913a
spirit of f., 55b
strange and speechless f., 820b
strange that men f., 254b
that reigns with tyrants, 622a
thee ancient Mariner, 525a
theoretic and visionary f., 472a
therefore will we not f., 19a
they call courage, 907a
thief doth f. each bush, 216b
thing I most f. is f., 189b
thou shalt f. waking, 774b
thy nature, 281b
thy skinny hand, 525a
to appear weak, 365a
to be we know not what, 367a
to f. worst cures worse, 268b
to him in f. everything rustles, 83a
to live or die, 603b
to prevent war not f. it, 531a
to speak for fallen, 691b
to whom f. due, 51b
trembled with f. at frown, 690a
true nobility exempt from f., 215a
veins betrayed our f., 1064b
walk in f. and dread, 525b
watch not one another out of f., 304b
we f. in the light, 113b
we must get rid of f., 577a
wearing with no f., 899b
what is too strange, 1079b
what others do from f. of law, 97a
what we f. of death, 271b
where angels f. to tread, 404a
whom shall I f., 18a
whom they f. they hate, 107a
why f. death's call, 700a
work out salvation with f., 54a
world too beautiful, 1023a
yet do I f. thy nature, 281b
Feared, better to be loved than f., 177a
by their breed, 226b
fear engender thing f., 1104b
just as I f., 672b
no danger knew no sin, 370a
nothing to be f. as fear, 681b
one that f. God, 14a
safer to be f. than loved, 177a
twenty times Peter f., 509b
witches, 832b
Fearest nor sea rising, 801a
why f. thou outward foe, 1084a
Feareth, woman that f. the Lord, 27a
Fearful, come forth thou f. man, 225a
concatenation of circumstances, 547b
frame thy f. symmetry, 489a
goodness never f., 271b
how f. and dizzy, 279a
innocence, 512a
lifting up a f. eye, 210b
not a more f. wildfowl, 230a
odds, 596a
saw a thousand f. wracks, 217a
snatch a f. joy, 439a
summons, 257a
thing see soul take wing, 559a
to lead people into war, 842a
trip is done, 702a
why are ye f., 41b
Fearfully and wonderfully made, 23a
o'ertrip the dew, 235a
Fearing, respect strength without f., 471b
stood there f., 643a
to attempt, 270a
to be spilt, 265a
Fearless, foe with f. eyes, 865a
for unknown shores, 702b
Fearlessly, others front it f., 711b
Fears a painted devil, 283b
bondage of irrational f., 832b
dishonor worse than death, 122b
do make us traitors, 285b
errors agonies and f., 758a
faith triumphant o'er f., 622b
grown from sudden f., 559a
his fate too much, 353b
hopes and f. of all years, 755a
humanity with all f., 622b
humble cares delicate f., 511b
I had no human f., 511a
less than imaginings, 281b
life fear among f., 878b
miserable he who fears death, 321a
more pangs and f., 298b
not mine own f., 293b
past regrets future f., 630a
prosperity not without f., 208a
saucy doubts and f., 284b
tenderness its joys and f., 514a
that I may cease to be, 581a
tie up thy f., 323b
to speak of Ninety-eight, 720a
trembling cold in ghastly f., 488a
when little f. grow great, 263a
Feary, mad f. father, 969a
Feast, bare imagination of f., 226a
beginning of a f., 240b
Belshazzar made a great f., 35a
continual f., 24b
despair not f. on thee, 803b
dressed as going to a f., 302b
enough as good as f., 186a
for eyes, 591b
great f. of languages, 222b
is made for laughter, 28b
is set, 524b
movable f., 1045b
nourisher in life's f., 283b
of Crispian, 245a
of fat things, 31b
of joy a dish of pain, 204b
of nectared sweets, 337a
of reason flow of soul, 411b

Feast of Stephen, 687b
of wines on the lees, 31b
outcast from life's f., 968a
pomp and f. and revelry, 335a
riseth from f. with keen appetite, 232b
sat at good man's f., 248b
small cheer makes merry f., 218a
to spleen a grateful f., 516b
to the Lord, 8b
what f. is toward, 266b
when f. finished, 890a
when I make a f., 210a
Feasting, good dinner and f., 375b
house of f., 28a
if f. rise, 748b
Feasts, movable f., 59a
shown in courts at f., 337b
Feat of Tell the archer, 498b
Feather, a wit's a f., 409b
as f. wafted downward, 621b
birds of a f., 311b
for each wind, 295a
his own f. on dart, 555a
in hand better than bird in air, 137a
in his cap, 438a
never moults f., 669b
pluck out flying f., 774b
pun pistol not f., 536a
sharpened f., 698a
stuck f. in hat, 1090a
tomorrow f. duster, 915a
whence pen was shaped, 517a
Featherbed, despotism to liberty in f., 471b
Feathered, divide into featherless and f., 96b
his nest well, 314a
tarred f. carried in cart, 626a
with eagle's plumes, 76b
Featherless, divide into f. and feathered, 96b
Feathers, beat f. flat as pancakes, 314a
brain of f., 413b
cover thee with his f., 20b
crow beautified with our f., 206a
field of f. for strife of love, 128b
he shall cover thee with his f., 20b
not only fine f. make fine birds, 76a
owl for all f., 581b
plumes her f., 337a
thing with f., 735a
twitter and f. sleek, 579a
with our own f., 76b
Featly, foot it f., 296a
Feats, 'twas one of my f., 562b
Feature, haint one agreeable f., 693a
one f. distinguished him, 797a
show virtue her own f., 262b
Features, homely f. to keep home, 337b
human f. composed of ten parts, 132b
of clerical cut, 1004a
paint man as well as f., 754b
February, excepting F. alone, 187a
Fecit, homo f., 1079b
Fed, bite hand that f., 455a
dead who f. the guns, 992b
Fed, fish that hath f. of worm, 264b
grown by what it f. on, 257b
look up and are not f., 338b
machine f. with flesh and oil, 923a
man's resinous heart f., 883b
of dainties bred of a book, 221b
on fullness of death, 774a
on honeydew hath f., 524a
purely upon ale, 397b
those former bounty f., 371b
to be happy be well f., 960
washed dressed warmed f., 947a
work and house be f., 704a
Federal, not approve of f. system, 549a
our F. Union, 503a
Federalism practice not principle, 1055b
Federalists, we are all F., 472a
Federation of the world, 647b
Fee bestow upon foul disease, 277a
cure complete he seeks f., 820a
doctor for nauseous draught, 372a
gorgeous east in f., 512b
set life at pin's f., 259b
Feeble earthworm, 364a
engines of despotism, 473b
expletives f. aid join, 403a
help f. up, 290a
if Virtue f. were, 338a
most forcible F., 242a
religion of f. minds, 454b
to quote argues f. industry, 88b
Feebler, nothing f. than a man, 66b
Feed among the lilies, 29b
brain with better things, 918b
cloy appetites they f., 287b
cow and bear shall f., 31a
fat the ancient grudge, 232a
gave thee life did thee f., 486b
He that doth ravens f., 247b
him with bread of affliction, 13b
his flock like a shepherd, 32b
his sacred flame, 526b
men in exile f. on dreams, 79a
nor f. the swine, 1095b
on Death, 294b
on for fault not mine, 562b
on her damask cheek, 252b
on hope, 201a
sleep and f., 264b
them with wormwood, 34a
this mind of ours, 508b
thy harm dost f., 1084a
upon strawberries, 1095b
upon what meat Caesar f., 253b
worm shall f. sweetly, 15b, 309a
you cannot f. capons so, 263a
Feeds, Death that f. on men, 294b
mock meat it f. on, 274a
my father f. flocks, 445a
on books alone, 790a
three, 692b
upon burrs of life, 580a
who gives himself f. three, 692b
Feel amid city's jar, 711a
and know we are eternal, 374b
as if top of head off, 739b
as if we were free, 795a
beauty as we f., 867a
by turns bitter change, 344a
can Sporus f., 411b
fashion as we f., 966b
Feel fog in throat, 666b
great forces behind detail, 787b
happier in passion we f., 356a
heavy as yonder stone, 968b
hell within myself, 330a
her finger light, 714a
how swift how secretly, 1022b
I must f. it as a man, 285b
in wintry age f. no chill, 459a
it and am in torment, 115a
it cannot utter it, 1049b
it so like myself, 1068b
let me f. your pulse, 218b
like doing for babies, 1053b
like morning star, 755a
like thirty cents, 886b
might free on a raft, 761a
more to do than f., 534a
my fate, 1065a
my heart new opened, 298b
new wind blew they not f., 944b
not f. the crowd, 458b
now does he f. his title, 286a
old as yonder elm, 968b
only f. farewell, 554b
paint best who f. most, 405b
passions we f. expand time, 907b
see not f. how beautiful, 527a
slime of wet nest, 1065a
speak what we f., 280b
steady candle flame, 664b
sweets I know charms I f., 483a
thee again old sea, 695b
thing that could not f., 511a
those who would make us f., 456a
thy finger and find thee, 802b
tragedy to those that f., 442b
we are greater, 517a
what we f. indeed, 716a
what we say and f., 716a
what we think we f., 716a
what wretches feel, 278b
who will make us f., 711b
Feeling, a f. and a love, 509a
apprehend by f. as by intellect, 935a
as old as he's f., 728a
blue, 845a
comfortable f. of superiority, 960b
deepest f. in silence, 996b
development of f. in language, 1007b
disputation, 239b
fellow f., 310a
for single good action, 478a
formal f. comes, 735b
gives greater f. to the worse, 226a
gratifying f. duty done, 769a
high mountains a f., 556b
his cold strength, 994b
imprecision of f., 1005b
makes us eloquent, 136a
no f. not in every heart, 723b
no f. of his business, 265b
not always everything, 709a
of sadness and longing, 621b
one f. falsely disdained, 572b
petrifies the f., 493b
profound or vehement, 529a
push of cosmos, 795a
religious f. part of consciousness, 705b
religious f. toward life, 898b
sensible to f. as to sight, 283a

Feeling, sentimentality failure of f., 957a
taste f. inheritance, 776b
the East's gift, 664b
Feelings, art transmission of highest f., 732b
lets f. run, 597b
not figures on dial, 679a
of men in solitude, 794b
opinion determined by f., 705b
overflow of powerful f., 511b
permanently in race, 712a
some f. to mortals given, 520a
trampling on f., 1041a
Feels, heroism f. never reasons, 607a
imagine how it f., 902a
it with great sensibility, 430a
ne'er f. retiring ebb, 275a
never f. wanton stings, 270a
Fees, contrive our f. to pilfer, 91a
flowing f., 340a
Feet, able to draw with their f., 70b
and did those f., 490b
and his f. not be burned, 23b
are always in water, 491b
at her f. he bowed, 11a
at the f. of Gamaliel, 50b
beneath her petticoat, 350b
cadence of consenting f., 1029b
cat would not wet f., 184a
chase hours with flying f., 556a
clang of hurrying f., 674a
die on f. not live on knees, 943a, 973a
die over f. to washup, 969a
dreams under your f., 880b
dust of your f., 42a
earth my f. know, 986b
fell at his f. as dead, 57b
fog comes on cat f., 948a
four white f. go without him, 1101b
get up on f. and fly, 1075a
grown-up people's f., 823a
heaven under our f., 683b
heavy but on I go, 844b
Hun at throat or f., 924a
if it is well with your f., 123b
in ancient time, 490b
keep thou my f., 597b
lamp by which f. guided, 465a
lamp unto my f., 22a
leave but not hearts, 633b
like unto fine brass, 57b
liked getting f. wet, 887b
little snow-white f., 879a
making a tinkling with their f., 30b
million marching f., 1069b
more be laid at your f., 775b
more instant than F., 856b
move with leaden f., 771b
my f. are cold, 1034b
nearer than hands f., 654b
neither ground for f., 702b
nimble f. dance on air, 841a
of clay, 35a
of day and of night, 772b
of him that bringeth good tidings, 33a
old shoes easiest for f., 207b
over whose acres blessed f., 237b
palms before my f., 919a
patter of little f., 623b
pleasures lie about f., 511b
pretty f. like snails, 320b
Feet, regards what is before his f., 107a
rising and falling, 1005a
roll in ecstasy at your f., 980b
Scots lords at his f., 1087b
shalt thou trample under f., 20b
silver-sandaled f., 838b
six f. of land, 732b
splendor and speed of f., 772b
standing with reluctant f., 621b
stretches out f. and dies, 1075a
teach f. a measure, 774b
to the lame, 15b
tremble under her f., 652b
trod under by hurrying f., 889b
unstable, 952
wash f. in soda water, 1002b
what flowers at my f., 582b
wind's f. shine along sea, 773b
with goat f. dance antic hay, 212b
with twain he covered his f., 30b
with your shoes on your f., 8b
Feetur, haint one agreeable f., 693a
Feign thing or fynde wordes new, 167a
Feigned an angry look, 383a
by f. deaths to die, 305b
hopeless fancy f., 648b
necessities, 328a
Feigning lady by Bazille, 1078b
Felicior, sed tu f., 1105a
Felicities, close circle of f., 472a
of all man's f., 1017b
poet with so many f., 508b
Felicitous phenomenon, 997a
Felicitously, whatever is f. expressed, 501b
Felicity, absent thee from f., 266b
and flower of wickedness, 667a
green f., 580a
human f., 423b
or doom, 739a
perfect bliss and sole f., 212a
possession without obligation, 730b
we make or find, 428a
what more f. to creature, 201a
Felix culpa, 59a
qui potuit cognoscere causas, 117a
Fell, all of us f. down, 255b
among thieves, 46b
at his feet as dead, 57b
at one f. swoop, 285b
bolt of Cupid f., 229b
by that sin f. the angels, 299a
clutch of circumstance, 816a
epitaph of those who f., 924a
fiend f. from heaven, 152a
from morn to noon he f., 343a
Great Caesar f., 255b
heart f. dead, 1030a
help me when I f., 546a
house f. not, 41b
I f. as a dead body, 160a
if angels f., 408a
in fire burned to ashes, 930b
in the great victory, 532a
it f. it burst it shook land, 967b
lash magic creature till it f., 738a
like a stick, 467b
like autumn fruit, 367b
love thee Doctor F., 386b
men f. out knew not why, 351b
Fell, mightiest Julius f., 256b
my f. of hair, 286b
of dark not day, 804a
out over pigs, 975a
scales f. from eyes, 49b
seeds f. by wayside, 42b
sergeant death, 266b
shake my f. purpose, 282a
some f. into good ground, 42b
spirits that f. with Lucifer, 213a
the wall f. down flat, 11a
there he f. down dead, 11a
they always f., 992a
thy shadow Cynara, 889b
thy tempests f. all night, 323b
Time's f. hand, 292b
to earth knew not where, 622a
upon his brother Benjamin's neck, 7b
upon knees blessed God, 318b-319a
when stars shot and f., 929a
Felled, hand that signed f. city, 1070a
Feller, do unto other f. fust, 811a
met a city f., 1103a
sweetest little f., 845a
Fellers call me Bill, 821a
Fellow, careless lying f., 953b
covetous sordid f., 415a
damned in fair wife, 272a
dies an honest f., 312b
do unto other f. fust, 811a
dockyard f., 749b
every sword against his f., 12a
fault came to match, 250a
feeling, 310a
folly has not f., 852b
good hay hath no f., 230a
hail f. well met, 391a
has this f. no feeling, 265b
have such a f. whipped, 262b
he was a good f., 166b
hook-nosed f. of Rome, 242b
I shot his f., 231b
laughing f. rover, 947a
love my f. creatures, 768a
loves his f. men, 551b
make f. creatures happy, 467b
met a city f., 1103a
my f. man my brother, 706b
no f. in firmament, 254b
of infinite jest, 265b
robustious periwig-pated f., 262b
savage-creating f., 92a
sweetest little f., 845a
touchy testy pleasant f., 394a
travelers of revolution, 957b
want of it the f., 409b
with best king, 166b
Fellowman, assist reduced f., 155b
Fellow's got to swing, 840b
wise enough to play fool, 252b
Fellows call me Bill, 821a
club assembly of good f., 427b
good f. get together, 868b
it hurts to think, 853b
lewd f., 50a
man knows f. in himself, 908a
Nature hath framed strange f., 231a
of infinite tongue, 245a
some are fine f., 730a
such f. as I crawling, 262a
Fellows', other f. brindled hair, 823b
Fellowship divine, 580b
dues of f., 618b

Fellowship, neither honesty nor good f., 238a
right hands of f., 53b
such a f. of good knights, 175b
with essence, 580b
Fellow-valet, valet will appreciate f., 99b
Felon, lets greater f. loose, 791a
Felony to buy stove polish, 891b
to drink small beer, 215a
Felt, darkness which may be f., 8a
him like thunder's roll, 711a
how awful goodness is, 346a
I like watcher of skies, 579b
in the blood, 509a
jests that never f. wound, 223b
knowing what really f., 1044b
like planets fallen on me, 982a
ne'er saw I never f., 512a
never deeply f. nor willed, 712a
never f. witchery of sky, 509b
through all this fleshly dress, 362b
touch scarcely f. or seen, 414a
world go by, 734b
Felt-life in work of art, 799a
Female, child of Eve a f., 221b
elegance of f. friendship, 428a
God gave man f. companion, 909b
has no sense of justice, 564a
if to her f. errors fall, 404a
knee not entertainment, 915a
male and f. created he, 5a
no hundred percent f., 1011a
of sex it seems, 349b
of the species, 877a
shapes are complicators, 751b
subtle and profound f., 73b
warriors, 417b
what f. heart gold despise, 439b
woman, 750b
Females most dangerous when they appear to retreat, 946b
Femina, varium et mutabile f., 118b
Feminine, eternal f. draws us on, 478b
gender of vessels, 954a
Italian for converse with f. sex, 435a
research into f. soul, 835a
sea not f., 953b
she's of f. gender, 476a
soul a queen, 867a
Femme, cherchez la f., 598b
Femmes, l'enfer des f., 359a
Fen of stagnant waters, 512b
Fence, don't take f. down, 919a
only f. against the world, 373a
reason why f. put up, 919a
seas for f. impregnable, 216a
taught her dazzling f., 337b
thirty yards of board f., 759a
Tom surveyed the f., 759a
Fenced in piece of land, 435b
Fences, come to look after f., 722b
good f. good neighbors, 926a
mend f., 722b
social f., 1047a
there by starlit f., 853b
Fenlands, in Liverpool Street lie f., 951b
Fens, mountains moors f., 909a
Fere libenter homines, 112a
Ferlie he spied wi' hise'e, 1088a
Ferment, space in which soul in f., 580a
Fermi, work by F. and Szilard, 950b
Fern, grasshoppers under f., 454a
pastures deep in f., 1046b
sparkle out among f., 652a
Ferns, sucking green from f., 1022b
Ferocity, courage without f., 554b
malicious f., 952b
Fertile hypothesis, 1071a
metaphor f. power, 978b
miles of f. ground, 523b
soil of vanity, 930b
soul infinitely f., 867a
to be so f., 1052a
unexpected f. phenomena, 674b
Fertilize Jordan plain, 945a
Fervent, effectual f. prayer, 56b
Fervet opus, 117b
Fervor with measure, 796a
Fester, lilies that f., 293a
Festina lente, 124b
Festively she puts forth, 515b
Fetch one if goes astray, 740a
pail of water, 1094a
poor dog a bone, 1096a
the Age of Gold, 334a
Fetched, wide compass round f., 667a
Fetching it with full hands, 700a
Fetter in shackles of historian, 332a
Fettered, poetry f. fetters race, 491a
to her eye, 358b
Fetters, leaving the f. to me, 733b
no f. in Bay State, 625b
poetry fettered f. race, 491a
reason Milton wrote in f., 487b
servile f. breaks, 1089b
Fettle for great gray drayhorse, 803b
Feudalism, contradiction between f. and masses, 1027b
Feuds, forget all f., 596b
rent with civil f., 547b
Fever called living, 644a
famine and war, 817b
is Nature's instrument, 364b
life's fitful f., 284b
most terrible enemy, 817b
of chills and f. died, 1009b
of life over, 598a
of temptation, 1018a
of the bone, 1002a
passion a f. in mind, 381a
set about with f. trees, 876a
weariness f. fret, 582b
youth bent by wintry f., 1070a
Feverish preoccupation with riches, 962a
selfish little clod, 836b
Fevers, this f. me, 1054a
Fever-trees, set about with f., 876a
Few admired by own domestics, 190b
are chosen, 43b
business in hands of a f., 757a
but how splendid stars, 980a
companions f. in serious business, 77a
condemn men because f., 684a
could know when Lucy ceased, 510b
err grossly as the f., 368b
far and f., 673a
give but f. thy voice, 258b
happy f., 245a
Few, honored by the f., 694a
how f. know own good, 371a
if bees are f., 739a
immortal names, 565b
in hands not of f. but many, 89b
in science the f. dictate, 601b
join f. if any, 928a
know how to be old, 356b
laborers are f., 42a
let thy words be f., 28a
many exploited by f., 1027a
men of f. words best, 244a
much in f. words, 38b
my wants are f., 634a
part where many meet, 538a
privileged f., 971a
small country with f. people, 75a
so much owed to so f., 921b
sold the many on the f., 1031b
some f. books to be chewed, 209b
that f. is all the world, 211a
the f. and the many, 484b
the f. despoilers of the many, 507b
the notes are f., 486b
there be that find, 41b
thousand battered books, 988b
to f. men comes excellence, 77a
very f. to love 510b
yellow leaves or none or f., 292b
Fewest, having f. wants, 87b
Fezziwig, Mrs. F. one vast smile, 670b
F.F.V.'s, counting F., 1042a
Fiat iustitia pereat mundus, 186a
justitia et ruant coeli, 330b
lux, 5a
Fiats, old precedents and new f., 1013a
Fib, destroy f. or sophistry, 410b
Fiber, show food in minutest f., 529b
Fibers, made of multitude of f., 599a
Fibs, I'll tell you no f., 450b
Fickle and restless as fawn, 588b
and wavering told, 754a
man f. subject, 189b
whatever is f. freckled, 803a
woman always a f. thing, 118b
Fickleness of women I love, 836a
Fico, a f. for the phrase, 266b
Fiction, by fairy f. dressed, 442a
final belief in f., 956a
I'm selling short, 1075b
lags after truth, 452b
poetry supreme f., 955a
tongue to deal in f., 401a
truth stranger than f., 562a
writers of popular f., 855b
Fictions only and false hair, 323a
supreme f. of life, 957a
Fiddle, cat and f., 1094a
de-dee, 674a
important beyond this f., 996a
master's lost f. stick, 1092a
play on f. in Dooney, 880b
robes riche or f., 166b
we know is diddle, 776b
Fiddle-de-dee, French for f., 746b
Fiddler, in came a f., 670b
statesman and buffoon, 368b
Fiddlers three, 1092b
Fiddles, change seats and f., 505b
notes viola f. bass, 505a

Fide, Punica f., 116a
Fidelity, deepening f. with friends, 363a
gossamer f. of man, 642b
think of f. not husbands, 967b
Fidget, no f. and no reformer, 860a
Fidus Achates, 119a
Fie fie upon her, 269a
foh and fum, 279a
my lord fie, 286a
upon this quiet life, 239a
Field, accidents by flood and field, 272b
as a flower of the f., 21a
betokened tempest to f., 220a
consider lilies of f., 41a
cow a good animal in f., 431a
crop of corn a f. of tares, 204b
dedicate portion of f., 639a
dignity in tilling f., 838a
Esau was a man of the f., 7a
goodliness as the flower of the f., 32b
Goya of the bare f., 1083a
green f. or tree, 963b
happy f. mossy cavern, 583b
hath eyen wode eres, 167a
heaping f. and highway, 693b
hi-hi-yee for f. artillery, 952a
hill or f. or river, 648b
his arms, 205a
in league with stones of f., 14b
lay f. to f., 30b
little f. well tilled, 421b
man for the f., 649a
not a f. but a cause, 467a
not wholly reap corners of f., 9b
of human conflict, 921b
of ripe corn, 1001b
potter's f., 44b
Prussia hurried to the f., 482b
ring with importunate chink, 454a-b
roamed from f. to f., 486a
shepherds abiding in f., 46a
sickle in fruitful f., 488a
six Richmonds in the f., 218a
so truth be in the f., 340b
strewn with dank drifts, 715a
thy beauty's f., 291b
viewed in her fair face's f., 220a
what though f. be lost, 342a
Fields above the sea, 1101b
as long as f. green, 571b
babbled of green f., 243b
battle won on playing f., 506a
boundary of f., 4b
carrying you into f. of light, 83b
dream of battled f., 520a
dry f. burn, 796b
earth's green f., 676b
English f. upland dim, 714b
fanged with flints, 1050b
fight in f. and streets, 921a
flowering of His f., 654a
flowerless f. of heaven, 772b
gone into the f., 573a
happy autumn f., 648b
have eyes woods have ears, 167a
hunt in f. for health, 371b
in Flanders f., 912b
in those holy f., 237b
little tyrant of his f., 440b
nature gave f. art built cities, 209b
no f. of amaranth, 536b
Fields of air, 459b
of corn where Troy was, 128b
of immortality, 571a
once tall with wheat, 1046b
out in f. with God, 1101b
out of olde f. newe corn, 164a
plows in the f., 985a
poetic f. encompass me, 392b
potters' f. of continents, 697a
unshorn f. boundless, 574b
valleys groves hills f., 212a
walk through f. in gloves, 991b
Fiend behind the fiend, 1068a
fell from heaven, 152a
foul F. Apollyon, 365b
frightful f., 525b
like a f. in a cloud, 486a, 489b
long spoon eat with f., 168b-169a
lubber f., 335a
marble-hearted f., 277b
so spake the F., 345a
swung the f., 730b
Fiendishness of business competition, 991a
Fiends, juggling f., 287a
that plague thee thus, 524b
Fierce agonizing meek, 907a
and accustomed to woods, 177b
bowels of f. fire, 1075a
change of f. extremes, 344a
composition and f. quality, 277a
contending nations know, 394a
extremes by change more f., 344a
far f. hour, 919a
four champions f. strive, 344a
fur soft to face, 1079b
generous true and f., 920a
grew more f. and wild, 323b
light beats on throne, 653a
lion not so f. as they paint him, 324b
liveth not in f. desire, 518b
look not so f. on me, 213b
more f. and inexorable far, 225b
no beast so f. but knows pity, 216b
safer meek than f., 666b
spirit f., 570a
though little she is f., 230a
wars and faithful loves, 200a
wretchedness that glory brings, 290b
Fierceness, swalloweth the ground with f. and rage, 16b
Fiercer, now f. by despair, 343a
Fiercest, strongest and f. spirit, 343a
Fiery, bathe in f. floods, 271b
far from f. noon, 584a
furnace, 35a
mind very f. particle, 561b
soul, 368a
Fiery-footed steeds, 225a
Fife, clamor of f. and drum, 728b
ear-piercing f., 275a
elephant practiced on f., 747a
fill the f., 455b
Thane of F. had a wife, 286a
wry-necked f., 232b
Fifes, drums and f. sweetly play, 809a
Fifteen, maiden of bashful f., 481b
men on Dead Man's Chest, 822b
minutes of hell, 808b
Fifteen wild Decembers, 685b
Fifth column, 995b
no place for f. wheel, 157a
of November, 1087a
shall close drama, 400a
smote him under the f. rib, 12b
Fifth Symphony, Beethoven's F. sublime noise, 951b
Fifths, three f. genius, 692b
Fifties, tranquilized F., 1076a
Fifty, at f. chides delay, 399a
corpulent man of f., 551a
different sharps flats, 662b
dread f. above more than f. below, 927b
forty till f. stoic or satyr, 831b
here's to the widow of f., 481b
million Frenchmen, 1103a
north forty west, 876a
not care to live after f., 891a
only leaves me f. more, 852b
score strong, 662a
springs little room, 852b
wise at f., 324b
years of Europe, 647b
Fifty-four forty or fight, 600b
Fifty-fourth, Negroes of the F., 795b
Regiment, 751b
Fifty-three, we have sighted f., 654b
Fig bear fruit then ripen, 138a
call f. a f., 102b
every man under his f. tree, 13a
for care fig for woe, 182a
for him who frets, 869a
land of vines and f. trees, 10a
sewed f. leaves together, 5b
Fight against his brother, 31b
aloud very brave, 734b
and conquer again, 439a
and not heed wounds, 180b
back from eyes tears, 1010a
baffled to f. better, 668b
beyond your strength, 64a
cannot f. future, 631b
cleanly then, 1034b
don't want to f., 727a
Duke great f. did win, 532a
end crowns us not f., 320a
end of f. tombstone white, 872b
extreme fear neither f. nor fly, 220a
fall out and chide and f., 396b
fifty-four forty or f., 600b
fire and ice within me f., 853a
for lost causes, 1008a
for one's country, 63b
for the religion of God, 149a
fought a good f., 55b
fought the better f., 346b
gods f. against necessity, 68b
gone to f. French, 500a
good f. of faith, 55b
graceless zealots f., 409b
growl and f., 396a
harder matter to f., 654b
her till she sinks, 545b
I give the f. up, 661b
if all means permitted to f. evil, 1011a
if life not real f., 794a
in fields and streets, 921a
in France and on seas, 921a
it out on this line, 717a
like devils, 244a
love as much as good f., 970b
man who runs may f. again, 102b

Fight, mental f., 490b
never rise to f. again, 103a
no one conquers who doesn't f., 171b
not enough to f., 959b
not law nor duty bade f., 881b
not to strong the f., 827b
not wear best trousers to f., 729b
not yet begun to f., 476a
nothing sure in sea f., 492a
on beaches fields streets, 921a
on merry men all, 1087b
opinions not survive without f., 937a
our country's battles, 1100a
painful warrior famoused for f., 291b
perish in the f., 627b
rise and f. again, 1087b
the good fight, 55b
those I f. I do not hate, 881b
through perilous f., 541a
till conquered what causes war, 996b
till last gasp, 214a
to keep something alive, 1008a
to maintain freedom, 973a
too proud to f., 841b
Ulster will f., 815b
undivulged pretense I f., 284a
wants us to f. fair, 981a
we f. not to enslave, 467a
we must f., 465a
when f. begins within, 665a
when sure of winning, 689a
wherever I must, 1016a
wrong to f., 902b
youth f. and die, 931a
Fighter, am I no a bonny f., 823b
dull f. and keen guest, 240b
that means to have been a f., 478a
Fighters, free f. free lovers, 895b
Fightin', first-class f. man, 873a
like sojers when not f., 1080b
runnin' away and f., 891b
show you're up to f., 693b
Fighting, bellyful of f., 290b
faiths, 788a
first-class f. man, 873a
for the crown, 1092b
God and devil f., 708a
in forefront of the Greeks, 70b
life's f. line, 920a
like soldiers when not f., 1080b
no f. wave of future, 1061b
not f. starry-eyed liberal, 1010b
races don't die out, 810b
runnin' away and f., 891b
show you're up to f., 693b
speech mightier than f., 3a
still still destroying, 371b
Téméraire, 865b
that I recover, 996b
what are we f. for, 933a
world worth f. for, 1045a
Fights, he that f. and runs away, 103a
historical, 766b
tea f., 872b
Figs, in name of prophet f., 543b
long life better than f., 287a
of thistles, 653b
Figurative, figure not f., 585b
Figure, baby f. of giant mass, 268a
but not figurative, 585b
Figure, his f. is handsome, 780a
human f. interests me most, 898b
make me a fixed f., 275b
of a nut, 737b
poem makes, 929b
quaint great f., 953a
same for love, 929b
Figures, other f. merely projections, 1007a
pedantical, 222b
universe in geometrical f., 211b
Filament, one living f., 459b
Filches my good name, 274a
File, black rank and f., 752a
marching in endless f., 603b
years go by in single f., 990b
Files, beauteous f., 363a
foremost f. of time, 647b
on Parade, 873a
Filial, lively sense of f. duty, 470
piety is the root of man, 351a
reverence by quoter, 860a
youth should be f., 71a
Filipinos, Czechs Greeks or F., 1015b
Fill all penuries, 308b
all the glasses there, 357b
at beginning of cask take your f., 67b
cup that clears, 630a
high the bowl with Samian wine, 561a
his belly with east wind, 15a
Ithaca full of moths, 289b
jug he had gone far to f., 900a
me from crown to toe, 281b
mouths with hollow phrase, 899a
stag drunk his f., 520a
the fife, 455b
void world never f., 456b
whole blamed paper, 814b
woods f. up with snow, 927b
world with fools, 706b
Filled, because 'tis f. with fire, 488b
body f. and vacant mind, 244b
did eat and were f., 42b
fool is f. with evil, 80a
little house well f., 421b
mouth f. with dust, 308b-309a
rosebuds f. with snow, 300a
sails f. streamers waving, 349b
source that keeps it f., 730b
the hungry, 46a
they shall be f., 40a
thicket with honeyed song, 91a
waterpot is f. by waterdrops, 80a
with ends of worms, 1025a
with Holy Ghost, 49b
Fillet, solemn f., 604a
Filleth, foul bird that f. own nest, 176a
Filling, two buckets f. one another, 228a
Fillip, giving f. to passage, 851b
Fills, grief f. room of absent child, 236b
he f. he bounds, 408b
shadows and windy places, 772b
white rustling sail, 551a
Filly, likeness of f. foal, 229a
Film, balanced f. with f., 739a
thought beneath slight f., 734b
Filtered, opinion truth f., 659a
Filth, hunger f. and ignorance, 1014b
identical and so is f., 951b
Filths savor but themselves, 279a
Filthy, fog and f. air, 281a
let him be f. still, 58b
lucre, 55a
righteousnesses are as f. rags, 33b
so f. nobody touched, 597a
tobacco f. weed, 484a
Fin, gold f. in porphyry, 649a
Final belief in fiction, 956a
cause produces motion, 97b
dire dimension of f. thing, 1066b
face of love, 1080a
form of love forgiveness, 1024b
growth evergreen, 1057b
harbor, 697b
judged in light of f. issue, 99a
resting place, 639a
Ruin fiercely drives, 399b
word in reality, 1082b
Finale of seem, 955a
Financial panics, 1062b
stranger in f. straits, 88b
Find at end of perfect day, 862b
beautiful human soul, 475a
but seldom use them, 606b
by searching f. out God, 15a
chance to f. yourself, 843b
directions out, 260b
faithful friends hard to f., 309a
fast bind fast f., 182b
felicity we make or f., 428a
few there be that f., 41b
go and f. it, 876a
happiness she does not f., 427b
happy could he f. it, 325b
hard to f. one just suited, 538a
he f. you sleeping, 45b
he it found shall f., 884b
he that loseth life shall f. it, 42a
his mouth a rein, 774b
in his own eye, 1040b
in His ways f. Him not, 654a
like again, 519a
little to perceive, 517b
look for truth not f. it, 436b
love f. way, 1086b
me the men who care, 741a
moral if you can f. it, 744a
much sought I could not f., 950a
next morning it was someone else, 500b
none but love f. me out, 198b
our agony will f. Thee, 1068a
ourselves dishonorable graves, 253b
out be damned dear boys, 874a
out cause of this effect, 260b
out moonshine, 230a
out of good f. evil, 342a
out where enemy is, 717a
place where men pray, 919a
raise stone and f. me, 827b
right road, 1056a
safe bind safe f., 182b
search will f. it out, 320b
seek all day ere you f. them, 231b
seek and ye shall f., 41a
seeking shall f. Him, 664b
so much of goodness, 789b
so much of sin, 789b

Find, sure to f. use for it, 522a
sure your sin will f. you out, 10a
tale in everything, 5608b
talk and f. fault, 194a
the mind's construction, 281b
thee sitting careless, 584a
there is enough, 946a
thy body by wall, 715a
to f. man to benefit kingdom, 99b
to strive seek f., 647a
touch and do not f. it, 74a
trout in milk, 682a
turn to pleasure all they f., 418b
two better hemispheres, 304b
vain my weary search to f., 448a
virtue possession would not show, 246b
we profit by losing prayers, 287b
what gives life value, 1056a
what we are seeking, 1023b
where last rose lingers, 121b
where seek is f., 444a
you shall f. me grave man, 225a
yourselves f. blessing, 687b
Findeth end in garden, 4b
he that f. his life, 42a
Finding smoother pebble, 379b
withhold f. or conjecture, 478b
Finds, alters when it alteration f., 294a
he can bear anything, 1039b
mark archer little meant, 520b
pang as great, 271a
sixpence in her shoe, 315b
tongues in trees, 247b
too late men betray, 448b
young keeps young, 351a
Fine camlet cloak, 375a
eye in f. frenzy rolling, 230b
first f. careless rapture, 663a
grave's f. private place, 360a
issues, 270a
Italian hand, 1057a
lady on white horse, 1095a
make face of heaven so f., 225a
makes the action f., 324a
music highest of f. arts, 706a
not only f. feathers make f. birds, 76a
passage particularly f., 431b
poetry less subtle and f., 40a
puss-gentleman, 457a
put too f. a point, 197b
that f. madness, 211b
thing needs laboring, 881a
too f. point on it, 672a
wind blowing new direction, 985b
women eat crazy salad, 882b
words butter no parsnips, 521a
Finely, spirits not f. touched, 270a
Finemque tenere, 716a
Finer than staple of his argument, 222a
Finery, dressed out in all her f., 450b
Fine's, still the f. the crown, 270a
Finest hour, 921b
spectacles in nature, 422b
thing in London bobby, 905b
woman in nature, 395b
Finger, ambitious f., 297b
Finger, feel her f. light, 714a
feel thy f. and find thee, 802b
God's f. touched, 650b
goodness in little f., 390b
his slow and moving f., 275b
in every pie, 194b
let our f. ache, 195b
moving f. writes 630b
moving only little f., 792b
my ring encompasseth thy f., 216b
of birth-strangled babe, 285a
pipe for fortune's f., 263a
silent f. points to heaven, 516b
struck f. on the place, 711a
that turns the dial 985a
this is the f. of God, 8a
thou'lt cut thy f. niggard, 104a
Fingering slave, 511a
Fingers, five sovereign f., 1070a
ill cook cannot lick own f., 225b
just as my f. on keys, 955b
made before forks 390b
on keys make music, 955b
paddling palms and pinching f., 295a
trailing f. wet, 712a
twirled f. madly, 673b
wandered idly, 725b
weary and worn, 592b
will forget green thumbs, 1070a
with forced f. rude, 338a
Fingers', smile upon f. ends, 243b
two f. breadth of damnation, 69a
Fingertips, through hair and f., 1001a
Finis bonus totum bonum, 183b
coronat opus, 150b
Finish, give tools f. job, 922a
nice guys f. last, 1059a
strive on to f., 640b
whether sufficient to f., 47a
which is almost art, 844a
Finished by such a she, 236a
it is f., 49b
my course, 55b
New England a f. place, 1038a
our hand f. it, 129b
when feast f., 890a
Finisher, author and f. of our faith, 56a
ourselves author and f., 635a
Finite, cannot bury infinite under f., 576a
hearts that yearn, 664a
minds are f., 861b
things reveal infinitude, 1065b
Finitude overcome, 867a
Finn again, 969a
Finned cars nose forward, 1077a
Finnigin, gone agin F., 897b
Fir, in f. tar is, 1097a
sandbank under big f., 887b
trees dark and high, 592a
Fire and brimstone, 759b
and ice within me fight, 853a
and rose are one, 1007a
and water, 267a
answers f., 244a
appeared a chariot of f., 13b
as kingfishers catch f., 803b
basks at the f., 335a
because 'tis filled with f., 488b
beside the f. bending, 187b
best of servants, 577b
blood and f., 837a
Fire, books not killed by f., 973b
books you may carry to f., 429a
bound upon wheel of f., 280a
bowels of fierce f., 1075a
burn caldron bubble, 285a
burnt child f. dreadeth, 184b
burnt f. of thine eyes, 489a
bush burned with f., 8a
can a man take f. in his bosom, 23b
Carib f., 1043a
chains and penal f., 341b
chariot of f., 490b
clear f. clean hearth, 535a
consumed by either f. or f., 1007a
death of water and f., 1006b
dives on you in f., 1075a
don't f. unless fired upon, 455a
don't f. until you see whites of eyes 446b
doubt thou stars are f., 260b
drunk with f., 497a
dying in the grate, 730a
element of f. put out, 307b
every time she shouted F., 902b
excluding the f. if I can, 190b
falsely shouting f. in theater 788a
faster and not give up ship, 545b
fat is in the f., 182b
fell in f. burned to ashes, 930b
fills blue urn with f., 603b
fling fagot not let f. out, 857b
follow right even to f., 190b
fretted with golden f. 261a
glow from that f., 1073a
gold shines like f., 79a
grass like green f., 1033b
great ball of f., 1008b
heap coals of f., 26a
hearts touched with f., 786b
heretic that makes the f., 295a
hide f. but w'at do wid smoke, 814a
hold f. in his hand, 226a
house on f. children burn, 1093a
if his pistol misses f., 451b
in asshen olde is f. yreke, 167b
in each eye, 410a
in mind ever burning, 198b
in the f. of spring, 629a
into eternal darkness f. and ice, 159b
is test of gold, 130b
knot of f., 1007a
like sparks of f. befriend thee, 320b
lips touch sacred f., 906b
liquid f., 501a
little f. quickly trodden out, 216a
Lord was not in the f., 13b
maketh ministers flame of f., 55b
melt in her own f., 264a
Milton Proteus of f., 529b
most tolerable third party, 682a
motion of hidden f., 518a
Mrs. Bennet stirring f., 533a
muse of f., 242b
my heart consumed in f., 153a
Negro past of f., 1081a
neither wrath of love nor f., 129a
next time, 1101a

Fire, no f. without smoke, 185a
not f. nor stars, 84b
not fantasy's hot f., 518b
not long life by f., 860a
not resolution to f. it, 430a
now stir the f., 458a
of life, 536b
of my loins, 1046a
of soul kindled, 669b
of the heart, 998b
of the mind, 998b
old and nodding by f., 879b
one f. burns out another's, 223a
out of frying pan into f., 144a
overcome heresy with f., 179a
pain like lost f., 1066a
pale his uneffectual f., 260a
pillar of f., 8b
pull chestnuts out of f., 360b, 913b
revealed by f., 52a
run through f. and water, 267a
sacred f. of liberty, 461b
sea or f., 257a
set around kitchen f., 819a
set by f. and spin, 1094a
set f. to Thames, 442b
set house on f. to roast eggs, 209a
shadows which f. throws, 94b
shall try man's work, 52a
silent language of star, 1011a
sit beside lonely f., 726a
smell f. whose gown burns, 324a
some say world end in f., 927a
soul of f. 427a
spark o' Nature's f., 493a
sparkle right Promethean f., 222a
speech a burning f., 773a
spirit all compact of f., 219b
stand by the f. and stink, 277b
stood against my f. 280a
sulphureous f., 1085a
sun mere f., 1080a
tend wounded under f., 873a
that in heart resides, 711a
that once was gold, 982a
thorough flood thorough f., 229a
those who favor f. 927a
three removes as bad as f., 422a
through f. and through water, 19b
time the f. in which we burn, 1069a
tongued with f. beyond living, 1006b
tongues of f., 49b
tree is cast into f., 39b
true love a durable f., 198b
turning as flames in f., 955a
turns uneasily from f., 1040b
two irons in the f., 316a
view what f. war near, 210b
virtue more than water or f. 72b
water and f. rot, 1006b
what hand dare seize f., 489a
what of faith and f., 784a
when ready Gridley, 771b
whether in sea or f., 257a
which seems extinguished, 331b
while I was musing the f. burned, 18b
youth of England on f., 243b
Firebell, like f. in the night, 473a
Firebrand to smoke, 172a
Fire-breathing Catholic C.O., 1076a
Fired another Troy, 371b
don't fire unless f. upon, 455a
Ephesian dome, 331a
shot heard round world, 603a
that house reject him, 410b
Firefly wakens, 649a
Fire-folk sitting in the air, 803a
Firelit, think of f. homes, 992b
Fire-red cherubin's face, 167a
Fire's, wore f. center, 1067b
Fires, death f. danced, 525a
fuel to maintain his f., 327a
hollow f. burn to black, 853b
keep home f. burning, 917a
late when the f. out 823a
live their wonted f., 441a
no other can, 1040b
roars and shakes his f., 487b
show remnant of their f., 377a
that scorch, 626b
thought-executing f., 278a
true genius kindles, 410b
veils her sacred f., 414a
violent f. soon burn out, 226b
wine inspires and f. us, 401b
Fireside great opiate, 551b
king by your own f., 193b
no f. howsoe'er defended, 622b
sit by f. with sorrow, 573a
Firesides, protect health homes f., 821a
Firewood ironware, 947b
Firing, no f. till you see whites of eyes, 435a
Firkin, meal in f., 605b
Firm against the crowd, 649b
although he seems f. to us, 1002a
and stable earth, 319a
Catullus be resolved and f., 114b
choose a f. cloud, 406b
fly from f. base, 520a
ground of result, 919b
how take f. hold, 100b
my f. nerves never tremble, 285a
priests stood f. on dry ground,
office boy to attorney's f., 766a 10b
soil win of watery main, 292b
stands guard along Rhine, 699a
the f. are near to virtue, 72a
too f. a heart, 406a
zealous beneficent f., 715b
Firmament, brave overhanging f., 261a
Christ's blood streams in f., 213b
curses of the f., 373a
fall to base earth from f., 227a
no fellow in f., 254b
now glowed the f., 345b
planets and the f. 307b
showeth his handiwork, 17b
spacious f. on high, 393a
Firmer, tired ox treads with f. step, 146a
Firm-footed by sea unchanging, 594a
Firmness, awed by f., 90a
in the right, 640b
Firm-set earth, 283a
Firs, pointed f. darkly cloaked, 816b
First, absurd is the f. truth, 1068b
First, after f. death no other, 1070a
after last returns f., 667a
Amendment has erected wall, 991a
among equals, 151b
and great commandment, 1015b
and second class citizens, 1025a
as a wit if not f., 451a
best country is at home, 447b
between acting and f. motion, 254a
blow half battle, 450b
came the seen, 989a
cannot be f. in everything, 76a
cast a stone, 48b
chance to build Great Society, 1064a
comes f. eats f., 157a
evening and morning were f. day, 5a
families in Virginia, 1042a
fine careless rapture, 663a
for which f. made, 666a
get there f., 709b
God f. planted garden, 209b
golden time of f. love, 498a
good die f., 516a
Great F. Cause, 459b
guarantee of F. Amendment, 991b
him f. last midst, 346a
hundred days, 1073a
I am for F. Amendment, 991b
in hearts of countrymen, 486a
in the f. of moon, 1065b
in the very f. line, 451a
in war first in peace, 486a
is deep love, 75a
last everlasting day, 305b
last shall be f., 43b
last was like the f., 1023b
loved at f. sight, 212b
man among these than second in Rome, 112a
man who said This is mine, 435b
men f. subjects afterward, 680b
moment of atomic age, 1069b
pay for it f. or last, 678b
seed de f. en last, 1039a
seems to comprehend whole, 736a
shall be last, 43b
shoot f. inquire afterwards, 1026b
step is hardest, 418b
sweet sleep of night, 570a
that ever burst, 524b
that found famous country, 1022b
the f. and the last, 58b
there is no last or f., 661b
thing let's kill lawyers, 215a
things the f. poets had, 211b
thy f. love, 57b
true gentleman, 302a
try to make it f. rate, 787b
we pass through grass, 969a
we practice to deceive, 519b
women and children f., 1099b
writers are first, 989b
youth tested to old age, 710b
zeus f. cause, 78b
Firstborn, brought forth f. son, 46a
offspring of heaven f., 344b
smite all the f., 8b
First-class fightin' man, 873a

First-class laundry, 898a
First-frosted September, 986a
Firstfruits of them that slept, 53a
Firstling of the infant year, 327a
First-rate, test of f. intelligence, 1036b
Fish, all f. that cometh to net, 184b
and guests in three days, 105b
army is like f., 1027b
biggest f. got away, 820a
cars nose forward like f., 1077a
cat would eat f., 184a
catched f. and talked, 761a
disputants put me in mind of skuttle f., 395a
dominion over f. of the sea, 5a
eat f. that fed of worm, 264b
fiddle de-dee, 674a
flesh or fowl, 882b
in troubled waters, 386a
in water lives the f., 364b
it's no f. ye're buying, 520b
Jonah was in the belly of the f., 35b
kettle of f., 767b
leap up before thee, 4a
little f. swam, 673b
Martin Barton and F., 972b
nerves, 1065a
never lost little f., 820a
no more land say f., 993b
nor flesh nor good red herring, 183b
not a table f., 901b
not with melancholy bait, 231b
one f. ball, 720b
out of water, 380a
poets like stinking f., 531b
ruling like cooking small f., 74b
say they have stream, 993b
sensible f. swims down, 846b
teaching a f. to swim, 151b
this f. will bite, 246a
thou deboshed f. thou, 297a
we are f. and meat, 889a
whale not table f., 901b
what cat's averse to f., 439b
when you tadpole and I f., 848b
with f. questing snail, 1066b
with worm that eat king, 264b
Fishbone in city's throat, 1077a
Fished by obstinate isles, 988a
Fisher, Kitty F. found it, 1097a
Fisherman's, well for f. boy, 648a
Fishermen that walk upon the beach, 279b
Fishers of men, 39b
of song, 846a
Fishes, five loaves and two f., 42b
flyin' f. play, 873b
in other men's ditches, 1097b
marvel how f. live in sea, 290b
men lived like f., 290b
shall declare unto thee, 15a
stone-deaf f., 1064b
talk like whales, 451b
thousand men that f. gnaw, 217a
waiting for invasion so are f., 922a
welcomes little f. in, 743a
Fishified, flesh how art thou f., 224b
Fishing, east wind never blow when he goes a-f., 325b
gone a-f., 325b
mountaineering antiquities, 818a
Fishing, time is stream I go a-f. in, 683a
Fishlike, ancient and f. smell, 297a
flash f., 885a
Fishmonger, you are a f., 260b
Fist, feel army in my f., 497a
iron f., 506a
with f. instead of stick, 351b
Fisted canvas, 843a
Fit, be f. for work, 698b
bed for this huge birth, 354b
content with fortunes f., 278a
dish f. for gods, 254b
for business entrusted with, 386b
for crooked counsels f., 368a
for public authority, 82a
for the kingdom of God, 46b
for treasons stratagems, 235b
instruments of ill, 404b
life never seems to f., 1040b
night for man or beast, 951b
not f. that men be compared with gods, 115a
not f. that you sit here longer, 328a
only the f. survive, 932b
public trusts in hands of f., 386b
to one neutral thing both sexes f., 305a
which ordinary men f. for, 277a
why then I'll f. you, 204a
Fitful, life's f. fever, 284b
tracing of portal, 955b
Fitness, eternal f. of things, 424b
Fits dull fighter, 240b
periodical f. of morality, 595a
shoe f. one pinches another, 935b
think by f. and starts, 854a
'twas sad by f., 443b
your thief, 272a
Fitted, best f. to command, 695b
him to a T, 181a
in thy lips, 25b
nothing he not f. to bear, 142b
well f. in arts, 221b
Fitter being sane than mad, 666b
love for me, 305a
young men f. to invent, 209a
Fittest, survival of f., 627b-628a, 706b, 757a
Fitting and proper we do this, 639a
for princess descended of kings, 289a
Fitzgerald, for this F. died, 881a
strung on English thread, 694b
Five and country senses, 1070a
Benjamin's mess was f. times as much, 7b
chose him f. smooth stones, 12a
cry of critic for f., 754a
full fathom f., 296b
kings did king to death, 1070a
reasons we should drink, 382a
sons who died gloriously, 640a
sovereign fingers, 1070a
things observe with care, 812b
were wise five foolish, 44a
Five-cent, good f. cigar, 829a
good f. nickel, 829a
Five-pound note, 673a
Fix eyes on greatness of Athens, 90a
in such f. be fertile, 1052a
looking for angry f., 1081b
Fixed as an aim or butt, 243a
Everlasting had not f., 257b
eyes f. above sullen shields, 992a
fate free will, 344a
give name to every f. star, 221a
great gulf f., 47a
like a plant, 409a
make me a f. figure, 275b
objects f. and dead, 529a
of old founded strong, 853a
sentinels almost receive, 244a
star in constitutional constellation 1021b
still stood f. to hear, 347a
thy soul the f. foot, 306a
wedding day f., 424b
Fizz, blood f. like wine, 946a
Flabbiness, moral f., 792b
Flabby bold lobotomized, 1076a
Flaccid, contemplate my f. shape, 1032a
Flag, American f. floats, 451b
Barbara Frietchie never waved, 1017b
beneath starry f. 704b
blood-red f. ahead, 958a
braved a thousand years, 537b
companionship and country, 659b
death's pale f., 225b
embodiment of history, 841b
floats free and guarded, 891b
goes by, 831a
haul up the f., 1069b
in f. government and truths, 674b
is passing by, 866a
meteor f. of England, 537b
not f. only but nation, 674b
not f. or fail, 921a
not kiss your f.ing f., 1031a
obey laws respect f., 895b
of man naturalized, 821b
one f. land heart hand, 633a
passing by, 866a
pledge allegiance to f., 832b
rally round f. boys, 704b
represents experiences, 841b
spare country's f., 626b
special f. or ship signal, 702b
that makes you free, 748a
there I find f. of England, 504b
there is national f., 659b
things f. stands for, 841b
to April's breeze, 603a
was still there, 541a
Flagon, out of English f., 919a
Flagons, stay me with f., 29a
Flagpole, old f. still stands, 959a
Flagrant cases of wrongdoing, 848a
fair and f. things, 354b
Flagrante delicto, 150b
Flags, battle f. furled, 647b
raise glorious f. again, 920a
stiff f. straining, 918b
Flagstones, a little farther only f., 920b
Flail, rain with silver f., 991a
Flame, adding fuel to the flame, 350a
as parallax a f., 738a
both moth and f., 1066a
cord or axe or f., 656a
courses beneath my skin, 69b
draft fluttered f., 1018a
dragonflies draw f., 803b

Flame, feel spark of that ancient f., 118b
feel steady candle f., 664b
fury slinging f., 650a
great f. follows little spark, 161b
hard gemlike f., 781a
idealism fanned into f., 833a
Jabberwock with eyes of f., 745a
maketh ministers f. of fire, 55b
miserable mortals f. with life, 64b
my f. to qualify, 293b
nor public f. nor private, 414a
of freedom in souls, 785b
old f. my wife, 1076b
recognize signals of ancient f., 161b
sacred f., 526b
shirt of f., 1007a
thin smoke without f., 784a
tongues of f. infolded, 1007a
vital spark of heavenly f., 404a
water most encourage f., 1031b
wise man that kindled f., 952b
words full of subtle f., 316a
Flame-colored, hot wench in f. taffeta, 237b
Flamed, scarlet lily f., 860a
Flamens, here lies two f., 326b
Flames, Aetna's f., 1085a
arrow falls in f., 789a
have spread over globe, 473b
in forehead of sky, 339a
in present light f., 923a
must waste away, 327a
paly f., 244a
rich f. and hired tears, 330b
rolled on, 574a
turning as f. in fire, 955a
went by her like thin f., 731a
whatever f. upon night, 883b
Flaming bounds of place and time, 441b
hurled headlong f. 341b
ruddy limbs f. hair, 488b
some old desire, 1040b
sword which turned, 6a
thou f. minister, 276a
youth, 264a
Flanders, armies swore in F., 438a
in F. fields, 912b
received our yoke, 332a
Flank golden, 1022b
Flanks, silken f., 583b
Flannel, neither eat it nor make f., 986a
wear white f. trousers, 1001a
Flanneled fools at wicket, 875b
Flap bug with gilded wings, 411a
Flap-dragon, easier swallowed than f., 222b
Flaps glad green leaves, 784b
Flare, quick to f. up, 65b
Flash, crawl f. or thunder in, 1071a
fishlike, 885a
mirth like f. of lightning, 394b
of color beneath sky, 866a
of light cut across sky, 1069b
of unforeseen remembrance, 899a
one f. of it within tavern, 630b
sharp f., 956b
Flashed the living lightning, 404b
Flashes, brightest f. of thought, 705b
Flashes, occasional f. of silence, 523a
of merriment, 265b
Flashing eyes, 524a
Flat as pancakes, 314a
blasphemy, 271a
burglary as ever committed, 246b
churches in f. countries, 516b
he whose soul is f., 1023a
hev it plain and flat, 692b
how weary stale f., 257b
I their map lie f., 308a
in f. sea sunk, 337a
on your face, 1033b
path more fair or f., 827b
strike f. thick rotundity, 278a
the wall fell down f., 11a
with broad f. nails, 96b
Flathouse, linger on f. roof, 1069a
Flats, fifty different sharps f., 662b
Flatten, hide sure to f. 'em, 901b
Flatter, averse to f. or offend, 404a
more we love less we f., 361a
Neptune for his trident, 289b
not f. me at all, 328a
Flattered, being then most f., 254b
himself on being without prejudices, 802a
into virtue, 611a
not f. its rank breath, 556b
upon understandings, 415b
Flatterer can risk everything, 391a
of all tame a f., 302b
scoundrel hypocrite f., 491a
Flatterers, by f. besieged, 411a
self-love greatest of f., 355a
solitude hath no f., 557a
tell him he hates f., 254b
Flattereth, meddle not with him that f., 25b
Flattering mighty gold, 303a
now with f. tongue, 883a
some with f. word, 840b
unction, 264a
Flatters, everyone that f., 309a
Fortune f. to betray, 125b
less to what f. us, 1057a
wolf hates when it f., 147a
Flattery and falsehood, 1091b
art not submit to f., 506b
guarding oneself against f., 177b
imitation sincerest f., 545a
in return for favor, 506b
lost on poet's ear, 518b
love of f., 395b
proud taken in by f., 374a
sincere f., 460b
soothe ear of death, 440b
to name coward, 508b
woman gained by f., 416a
Flattery's the food of fools, 389a
Flaubert, true Penelope was F., 988a
Flaunting extravagant quean, 481b
Flaunts own outcast state, 1054a
Flavor absorbed remains, 542b
subtle f. of old socks, 831a
you f. everything, 523a
Flaw, conceal f. world will imagine worst, 135a
man without a f., 120a
no kind of fault or f., 767a
what soul without f., 830a
Flaws, heart break into f., 278a
Flax, smoking f. shall he not quench, 33a
Flayed, belted you and f. you, 873a
Flea, happy bounding f., 999a
in mine ear, 1812a
naturalists observe f., 390a
though he kill none, 308b
Fleas good for dog, 811a
let you alone, 1048a
riseth with f., 324b
smaller f. on him prey, 390a
that tease in Pyrenees, 902a
Fled, a life which has f., 70a
across margent of world f., 856b
as if that soul were f., 541b
earth's foundations f., 854a
from this vile world, 292b
ghost f. from grasp, 118b
Him down the nights, 856b
I waked she f., 341b
is that music, 583a
judgment f. to beasts, 255b
soul has f., 625b
to boon southern country f., 714b
visionary gleam, 513b
whence all but he f., 574a
with a Christian, 233a
Flee as a bird, 17a
from me that did me seek, 186b
from reality, 978b
from those who f. no glory, 64a
from wrath to come, 39b
let sound of it f., 466b
resist devil and he will f., 56b
shadows f. away, 29b
sorrow and sighing shall f. away, 32a
to f. vice is beginning of virtue, 123a
whither shall I f. from thy presence, 23a
wicked f. when no man pursueth, 26b
Fleece white as snow, 563b
white but 'tis too cold, 200b
Fleecy, stooping through a f. cloud, 335b
Fleeing, such swift f., 784a
Flees, who f. will fight again, 102b
Fleet, all in Downs f. moored, 401a
away with wings, 559a
dull in F. Street, 534b
in my arms, 542a
joys abound as seasons f., 214b
light itself not so f., 771b
mighty f. of Wren, 911a
O thou most f., 772b
of life like tree leaves, 91b
of stars anchored, 980a
other passions f. to air, 233b
power of British f., 913b
retiring toward Japanese f., 968a
say to the f., 492a
such sweet things f., 775a
the time carelessly, 247a
though time be f., 744b
Fleetest, fairest things f. end, 856a
Fleeth as a shadow, 15a
Fleeting, art long time f., 620b
call the f. breath, 440b
fable song or f. shade, 320b
ghost fled like f. dream, 118b

Fleeting, how f. the estate of man, 142a
ornament life in f. way, 498b
renown is f. and frail, 115b
years slip by, 121b
Fleets, ten thousand f. sweep, 557b
Flere, si vis me f., 456a
Flesh, a little f. little breath, 141b
alive and in the f. 986b
all f. is as grass, 56b
all f. is grass, 32b
and blood so cheap, 592b
brought him bread and f., 13a
collop cut of own f., 184a
contact possible to f., 1002a
every living thing of all f., 6b
fair and unpolluted f., 266a
fastened me f., 802b
fish f. or fowl, 882b
fish nor f. nor good red herring, 183b
from deceits of the f., 60b
gross f. sinks downward, 228b
hair of my f. stood up, 14b
how art thou fishified, 224b
howl for f. of man, 1083b
in f. beauty immortal, 955b
in my f. shall I see God, 15b
increases but not wisdom, 80b
is sad alas, 797a
is weak, 44b
laughing f. of girls, 1079b
little f. little breath, 141b
lusteth against Spirit, 53b
make not provision for f., 51b
maketh f. his arm, 34a
man of f. and blood, 869b
marriage makes one f., 391b
merely f. and blood, 1002a
more f. than another man, 240a
much study is weariness of the f., 29a
must live, 668a
my f. longeth for thee, 19b
neither f. nor fleshless, 1005a
of flesh bone of bone, 348a
of my flesh, 5b
of thy flesh, 193b
on f. siroccos crawl, 736a
present joys more to f. and blood, 370b
rise from f. to spirit, 1065a
sensible affections of f., 330a
set today on f. of hare, 1083b
sinful desires of the f., 61a
soul horrified by f., 747b
strong as f. and blood, 515b
swift red f., 1043b
take off my f., 523a
that f. is heir to, 261b
their f. shall ye not eat, 9b
these set our f. upright, 307a
they shall be one f., 5b
this f. of mine might be, 773b
this too too solid f., 257b
thorn in f., 53b
unmysterious f., 1038a
wants to make f. creep, 669a
watching for riches consumeth f., 38b
way of all f., 314b
we are one f., 348a
we wrestle not against f., 54a
wilderness of human f., 860b
Word was made f., 48a
world-wearied f., 225b
Flesh-colored fruit of my branches, 775b
Fleshed fair erected, 1068a
maiden sword, 241a
Fleshless, neither flesh nor f., 1005a
Fleshly, all this f. dress, 362b
lusts, 56b
school of poetry, 786a
Fleshpots, sat by the f., 8b
Fleshy, turbulent f. sensual, 700a
Flew, arrows f. like hail, 990b
bird to others f., 318b
down yelled at craft, 1051a
o'er me and my deary, 495a
screaming over gulf, 697b
white foam f., 524b
Flexibility, happy gracious f., 716b
whalebone of f., 958b
Flicker, moment of greatness f., 1001a
Flickered, in past our light f., 923a
Flickering, dove with f. tongue, 1006b
history with f. lamp, 922a
Flies, ain't no f. on me, 821a
as f. to wanton boys, 279a
bees for f. hornets for bees, 179a
bird f. out, 1066b
care f. when I pursue, 188b
close mouth catches no f., 195a
flies on plane tree, 1075b
follow shadow it f. you, 303a
from particulars to axioms, 207a
happiness too swiftly f., 439b
hope f. with swallow's wings, 217b
in night in howling storm, 489a
kisses joy as it f., 488b
laws catch small f., 388b
like bolt running, 1081a
my fancy f., 447b
on summer eves, 582b
preserved in amber, 135a
rumor f., 118b
see where it f., 213b
shoot folly as it f., 407b
thought f. to bo-tree, 1065b
through air with ease, 780a
time's f., 290b
unto you at last she f., 327a
verse find who sermon f., 322a
who f. can fight anew, 102b
wings of Time grief f., 359b
worms and flowers, 396b
Flieth, arrow that f. by day, 20b
Flight, beetle wheels droning f., 440a
cannot control the f., 359a
fellow of selfsame f., 231b
flown his cloistered f., 284b
from afar to view f., 387a
his wild airy f., 349b
joys soonest take f., 385a
never-ending f. of days, 343b
not attained by sudden f., 623b
put old cares to f., 758a
puts all pomp to f., 405b
puts stars to f., 629a
soul of youth taken f., 985b
struggle and f., 715a
sun scattered into f., 629a
swift be thy f., 572b
through sky thy certain f., 574b
time and world in f., 880a
time arrest f., 565b
time in your f., 742b
Flight, troika f. to destruction, 708b
Flights and perchings, 793a
four f. Thursday, 910a
grand f. Sunday baths, 956a
of angels sing thee, 266b
of enthusiasm, 462b
Flinders, little Polly F., 1095b
Fling away ambition, 299a
garment of repentance f., 629a
open little doors, 1083b
stone giant dies, 418b
us handful of stars, 989b
Flinging pot of paint at public, 754a
Flings, bubbling venom f., 555a
Flint, everlasting f., 224b
weariness snore upon f., 291a
Flints, fields fanged with f., 1050b
Flippant, behold thee f. vain, 579a
Flirt, money won't surrender to f., 892b
Flirtation, significant word f., 416a
Flit, across narrow beach we f., 758b
on wings of borrowed wit, 318b
Flits by on leathern wing, 443b
Flitter dip and soar, 1079a
Flitting, no eagerness for f., 588b
Raven never f., 643a
Float, how sweetly did they f., 337a
iron in water f., 1087a
Floated, web f. wide, 646a
Floating bulwark of our island, 444b
hair, 524a
ice mast-high came f. by, 524b
like vapor on air, 728a
many bells down, 1031b
on the floor, 643a
over Harvard Square, 1042a
spar to men that sink, 1024a
Floats above wrecks of time, 779a
no bubble f. longer, 818b
on high o'er vales, 514a
on river of thoughts, 621b
though unseen among us, 568a
Flock, birds of a feather f. together, 311b
feed his f. like a shepherd, 32b
keeping watch over their f., 46a
shun the polluted f., 990a
silent f. in fold, 581b
Flocks, bad herdsmen ruin their f., 66b
battening our f., 338a
casual f. of pigeons, 955a
her f. are thoughts, 812a
my father feeds f., 445a
or herds or human face, 344b
while shepherds watched f., 384a
Flogged, man never f. never taught, 102a
she f. herself, 632a
Flood, accidents by f. and field, 272b
arched the f., 603a
carriest them away as with a f., 20a
decay no f., 880a
enchafed f., 273a
giant race before the f., 371a
half our sailors swallowed in f., 216b

Flood, in f. time your Mississippi, 942b
land of mountain and f., 519a
Milton Proteus of f., 529b
Mr. F. since you propose it, 900a
of mortal ills, 179b
of remembrance, 985b
roll full f. to better days, 921b
taken at the f., 256a
ten years before the F., 359b
thorough f. thorough fire, 229a
torn naiad from f., 641b
Flooding in the main, 688b
Floods, bathe in fiery f., 271b
he hath established it upon the f., 18a
neither can f. drown it, 30a
passions like f. and streams, 199a
rimless f., 1043a
that are deepest, 1086b
Floor, along gusty f., 582a
barroom f., 797b
careless on granary f., 584a
cleaned windows swept f., 766a
common sense on ground f., 634b
curled up on f., 770a
echoes down creaking f., 1022a
fell upon sanded f., 553b
forest's ferny f., 914b
front of this small f., 354b
nicely sanded f., 450a
of heaven, 909a
of heaven is inlaid, 235b
puncheon f. in summertime, 761a
reorganized upon f., 1002a
scratching at f., 859b
shadow on the f., 643a
starry f., 488b
sunk beneath watery f., 339a
two jars on f. of Zeus, 65a
up though the f., 531b
wrought ghost upon f., 642b
Floors, dead footsteps on old f., 899b
of silent seas, 1001a
Flopsy Mopsy Cottontail Peter, 887b
Flora and country green, 582a
Flores in the Azores, 654b
Flotilla, where old f. lay, 873b
Floundered enjoyed suffered, 80a
Flourish, almond tree shall f., 29a
first onion f. there, 824a
may f. or may fade, 449a
men f. only for a moment, 67a
nations are destroyed or f., 491a
poetry painting music f., 491a
righteous shall f., 20b
set on youth, 292b
those which most admirably f., 293a
when he sleeps in dust, 327b
where you turn eyes, 402b
Flourished, bloody treason f., 255b
Flourisher, gold f., 956b
Flourishes, society where moderation f., 911b
Flourisheth and multiplieth fruit, 4b
as flower of the field, 21a
in the morning it f., 20a
Flourishing like a green bay tree, 18b
of the arts, 1027b
Flout, banners f. the sky, 281a
'em and scout 'em, 297a
thing to f., 827a
Flouted policy of United Nations, 984a
Flow, all pleasant fruits do f., 300a
ceaseless ebb and f., 829a
ebb and f. by the moon, 280b
from discord f., 394a
from little fountains f., 507a
from my lips would f., 570b
from whom all blessings f., 377b
gently sweet Afton, 495a
how well soe'er it f., 411a
I within did f., 378a
its one will f., 1043b
of soul, 411b
oh could I f. like thee, 357a
salt tides seawards f., 710b
soft luxurious f., 597b
streams f. with ambrosia, 185a
water will f. indifferently, 100b
with tears of God, 487a
words to say it f., 377a
Flower, as a f. of the field, 21a
battle is burning f., 995a
bloom another year, 580a
brief as f. falling, 1011a
can read us lectures, 383a
canst not stir f., 856b
crimson-tipped f., 493a
culture in finest f., 861b
displayed doth fall, 252a
enjoys air it breathes, 508b
fadeth, 32b
fancy from f. bell, 665a
first f. of wilderness, 566a
from every opening f., 396b
full many a f., 440b
glory in the f., 514a
glory of man as f. of grass, 56b
goodliness as the f. of the field, 32b
he cometh forth like a f., 15a
he who gives passion f., 944b
heaven in wild f., 490a
in crannied wall, 654b
in the f. of their age, 11b
like petal of f., 653a
little f. if I understand, 654b
little western f., 229b
London f. of cities all, 176a
look like innocent f., 282a
loved tree or f., 543a
lovelier f. on earth, 510b
lovely little f. is free, 517b
maiden in her f., 645a
masterpiece appear as f., 754a
meadow f. bloom unfold, 517b
meanest f. that blows, 514a
moon like a f., 487a
my love dropped like a f., 114b
nipped my f. sae early, 495a
of all his race, 508a
of kings and knights destroyed, 175b
of knyghthod and of fredom f., 169b
of wickedness, 667a
of wyfly pacience, 168b
on the ground the purple f., 69b
or wearing-stone, 927a
orange f. perfumes bower, 521b
prized beyond sculptured f., 574b
prove a beauteous f., 224a
Flower safety, 239a
say it or shaken leaf, 944a
seize the f., 495b
summer with f. and bee, 574a
summer's f. to summer sweet, 293a
that smiles today, 320b
thou tree I f., 767a
through green fuse drives f., 1070a
torch of a f., 986a
transmute to f. and leaf, 765a
victory bright-colored f., 919b
wearing learning like f., 651a
weed f. in disguise, 610a
white f. blameless life, 652b
winds creep from f. to f., 568a
without fragrance, 879a
you are like f., 588a
Floweret, meanest f. of vale, 441a
Flowering in lonely word, 654b
of His fields, 654a
of republic of man, 1049a
wantons through f. thorn, 494a
Flowerless fields of heaven, 772b
Flowerlike, love is f., 527b
Flowers, all f. sprang up to see, 758a
all its twined f., 584a
all the f. were mine, 642a
alphabet of f., 307a
and fruits of love, 563a
and that f. gynnen sprynge, 165b
appear on the earth, 29b
April showers May f., 188a
are lovely, 527b
as in causes sleep, 327a
begotten, 773a
blue in sweetest f., 580b
buds of barren f., 775a
choke them amid f., 114a
cover with leaves and f., 315a
deck with fragrant f., 625a
fairy fruits and f., 642a
flies worms and f., 396b
foam of f., 773b
for thee earth puts forth f., 112b
fragrant f. or poisonous, 1028a
fruits and many birds, 172a
fruits f. leaves branches, 808a
fruits outdo what f. promised, 204a
glass f. at Harvard, 996a
hollows where f. grew, 790b
hundred f. blossom, 1027b
in garden meat in hall, 165b
knew stars f. birds, 909a
leaves and f. in sun, 881a
love I most f. white and rede, 165b
loved f. that fade, 801a
lulled in these f., 229b
made of earthly f., 627b
May full of f., 210b
no hothouse f., 979a
nosegay of culled f., 191b
o'er f. venom flings, 555a
of all hue, 345a
of friendship faded, 933b
of June together, 741a
of forest a' wide away, 446b
of forest withered, 437a
on chaliced f. that lies, 290b
painted in tints, 861a
Paris with f. in hair, 827b
play with f. and smile, 243b

Flowers, rare long-stemmed f., 985a
reaps f. that grow, 620b
say it with f., 912b
scent of f. does not go against wind, 80a
shown glass f., 996a
shut of evening f., 347b
slowly advancing, 985a
soonest awake to f., 541b
summer with f. that fell, 773a
sweetest f. in forest, 200a
that bloom in spring, 768b
through grass, 156a
to strew Thy way, 322b
touch a hundred f., 1023a
trees f. watercraft, 703b
vernal f., 339a
what f. are at feet, 582b
where'er you tread f. rise, 402b
Winter's head with f., 354a
wither at north wind, 574a
withered while I spent my days, 152b
withering of withered f., 1006b
Flowery, at her f. work doth sing, 336a
crops f. food, 408a
meads in May, 318b
tale more sweetly, 583a
walk f. way, 767a
Floweth, sea itself f. in veins, 377b
Flowing cups pass swiftly round, 358b
earth's sweet f. breast, 992a
fees, 340a
land f. with milk and honey, 8a
robes loosely f., 302b
with birds, 1066a
Flown, black bat night f., 652a
his cloistered flight, 284b
riches f. to heaven, 4b
with insolence and wine, 342b
Flows along forever, 823a
as water f. downwards, 100a
forever to unknown sea, 769b
methinks how sweetly f., 321a
thence f. all that charms, 527a
time staunchless f., 1032a
Fluctuat nec mergitur, 150b
Fluctuations of passions, 462b
Fluent men of place and consequence, 899a
Fluidity of self-revelation, 800a
solid for f., 920a
Flumina, altissima f. minimo sono, 199a
Flung, doors are widely f., 1064b
roses roses riotously, 890a
us on windy hill, 993a
Flunked, never f. never lied, 778b
Flush as May, 264a
Flushing his brow, 581b
Flute, distraction music of f., 1003b
soft complaining f., 370a
stem is the f., 1050a
violin bassoon, 652b
Flutes, broken f. of Arcady, 899b
dance to f., 841a
Dorian mood of f., 342b
music of f. of Greece, 775b
sound of lyres and f., 781a
tune of f. kept stroke, 287b
Flutter like the linnet, 1083b
Fluttered and failed for breath, 712b
Fluttered, draft f. flame, 1018a
pinnace like f. bird, 654b
round the lamp, 747a
your Volscians, 290a
Fluttering empty sleeves, 956a
ghost fled like f. breeze, 118b
sets my heart to f., 69b
Flutterings, yellow f., 579a
Flux, all is f., 77a
of the senses, 528a
Fluxions, what are these f., 399b
Fly, a f. like thee, 489a
Aesop's f., 575b
all things on earth f., 632b
as arrows f. to one mark, 243a
as the sparks f. upward, 14b
away breath, 252a
away home, 1093a
away Jack, 1098b
beasts f. to wilderness, 100a
bumblebee cannot f., 1062a
busy curious thirsty f., 418b
but little way to f., 629a
creep swim or f., 377a
do not want to be f., 859a
down Death, 1069a
encountering a f., 738b
extreme fear neither fight nor f., 220a
forgotten as a dream, 397a
from not hate mankind, 556b
get up on feet and f., 1075a
ghosts of defunct bodies f., 352a
gilded f. does lecher, 279b
great shuttles, 789b
human race born to f. upward, 161a
I can f. or I can run, 337b
I said the f., 1093b
in greatness of God, 796b
joys as dreams f., 1085a
land can't f. away, 679a
laughed at for exclaiming, 575b-576a
let me to Thy bosom f., 425b
like eagle wings of wren, 789a
little birds f., 673b
little birds that f., 398a
little f., 489a
love f. away from love, 900a
make fur f., 352b
my words f. up, 264a
neglect God for noise of a f., 308b
no longer wings to f., 1003b
on bat's back I do f., 297b
rode upon a cherub and did f., 17a
seem to f. it, 303a
shoo f., 755a
soon cut off and we f. away, 20b
spider to f., 593a
stars that sweep turn f., 871b
stir her lawn canapie, 193a
that sips treacle, 402a
then f. betimes, 327a
this rock shall f., 520a
those that f. may fight again, 103a
thrain lobsters to f., 891a
Timothy learned sin to f., 1089a
to her, 648b
to one mark, 243a
to others we know not of, 262a
to war and arms I f., 358b
up above world you f., 744a
Fly upon the wings of the wind, 17a
way I f. is hell, 345a
when me they f., 604a
which way shall I f., 345a
white sails f. seaward, 1004a
willingly as kill a f., 219a
wings to f. back again, 900a
wishes soon as granted f., 518b
with arms outstretched would f., 269a
with twain he did f., 30b
your Mississippi in f. time, 942b
Flyin' fishes play, 873b
Flying, banner torn but f., 557a
care follows me f., 188b
chariot through air, 459b
Dutchman, 806b
fishes play, 873b
hoping lingering f., 404a
keep 'em f., 1037a
pluck out f. feather, 774b
seaward f., 1004a
time f. never to return, 117b
trapeze, 780a
white birds f. after, 947a
wild echoes f., 648b
Flywheel, enormous f. of society, 729b
Foal, likeness of filly f., 229a
poor little f., 523b
Foam bell no consequence, 713b
born and die like f., 156a
copulate in f., 885a
cruel crawling f., 690b
like f. on river, 520a
of flowers, 773b
opening on the f., 583a
poetry new as f., 604b
too full for sound f., 655a
weeds and f., 602a
white f. flew, 524b
Foaming lips of inebriated virtue, 776a
out their own shame, 57a
Foams, my sad heart f. at stern, 829b
Focis pro aris atque f., 116a
Fodder's in the shock, 819b
Foe, angry with my f., 489b
at another gate let in the f., 349b
avowed erect manly f., 506b
call no man f., 1021a
comes with fearless eyes, 865a
fearest thou outward f., 1084a
foils f. by effusion of ink, 444b
friend or f. spread lies, 731b
friend to her f., 503a
grim Death my son and f., 344a
heat not furnace for f., 298a
idleness sorrow friend f., 1029a
last armed f. expires, 565b
make one worthy man f., 411a
meet insulting f., 482b
met dearest f. in heaven, 258a
never made a f., 653b
of favoritism, 843a
officious fool worse than f., 505b
Olympian a difficult f., 62b
our quarrel with f., 912b
overcome but half his f., 342b
perhaps a jealous f., 571a
scratch lover find f., 1029a
sheer into heart of f., 654b
someday to prove our f., 81a

Foe, sternest knight to f., 176a
support friend oppose f., 1072b
the f. they come, 556a
thou that seemest f., 179b
timorous f., 411a
tyrants fall in every f., 496a
unrelenting f. to love, 420a
without hate, 747b
wolf that's f. to men, 315a
Foeman bares steel tarantara, 766b
Foeman's, beneath f. frown, 656a
Foemen worthy of steel, 520a
Foes, ah my f., 1023a
beat down baffling f., 711b
fools or f., 412a
his courage f. proclaim, 368b
inveterate f. saluted, 369b
judge man by f., 843a
king to slay f., 723b
learning's barbarous f., 426b
man that makes character makes f., 398b
not know friends from f., 681a
our f. press on, 158b
so far only hate our f., 81a
thrice he routed f., 371b
what their f. liked was done, 1060b
will provide with arms, 118a
Foetus, irresponsible f., 1001b
Fog and filthy air, 281a
betwixt us and sun, 835b
comes on cat feet, 948a
feel f. in throat, 666b
gleams through f., 438b
London f. thirty parts, 864a
London particular a f., 672a
patience everywhere like f., 1054b
woodthrush singing through f., 1004a
Fogs, his rising f. prevail, 369a
Foh a fico for the phrase, 266b
fie f. and fum, 279a
Foibles, half our misery from f., 475b
Foiled, after thousand victories f., 291b
Foils foe by effusion of ink, 444b
Fold, all driven into same f., 121b
as I guard o'er the f., 487b
climb into the f., 338b
flock in wooly f., 581b
hands and wait, 770b
home fast f. thy child, 803b
sheep not of this f., 48b
sheep to f., 854a
star that bids shepherd f., 336b
tents like Arabs, 622a
walking round the f., 487a
when sheep are in the f., 479b
wolf in f. sad thing, 116b
Folded glory of wings, 1032a
in flowerless fields, 772b
lord of f. arms, 221b
smoothed work and f. it, 634b
Folding of the Apennine, 714b
of the hands to sleep, 23b
Folds, lull distant f., 440a
of bright girdle furled, 714b
rippling in breeze, 659b
wings and is rocked to sleep, 696a
Foliage, children in f., 1005a
trees never lose their f., 173a
Folio, whole volumes in f., 221b
Folk dance like wave of sea, 880b
Folk, facts put before ordinary f., 979b
O yonge fresshe f., 165b
Folks go to church when got to, 761a
never understand f. they hate, 693b
no right to censuah, 911b
on swift journeyings, 1049a
queerest f. of all, 859b
rail against other f., 424b
there's where old f. stay, 727b
unhappy f. on shore now, 517b
Folks', lazy f. stummucks, 814a
Follies and misfortunes of mankind, 465b
and wickedness, 1059a
cease with youth, 425b
hold earth from heaven, 790b
of town crept slowly, 450b
perished by their own f., 65a
that themselves commit, 233a
vices and f. of humankind, 391b
woes because of their own f., 65a
Follow a shadow, 303a
admire virtue f. not her lore, 348b
after peace, 51b
and will not see its back, 74a
as night the day, 259a
beat to f. faster, 287b
copied all they could f., 874a
deception of thrush, 1005a
do not f. in footsteps, 380b
drops sliding from oar, 1065a
even if disobedient I shall f., 103b
goodness and mercy shall f. me, 18a
grasp subject words will f., 107a
him that sets thee right, 142b
I f. but myself, 272a
if thou f. thy star, 160b
king, 653a
knowledge like star, 646b
lamb will never cease to f., 216b
lead of others no way, 379a
let who loves country f., 620a
loves me let him f. me, 162b
me fishers of men, 39b
me let dead bury dead, 41b
nature, 716b
nor path to f., 702b
so fast they f., 265a
spirit of men who f., 987a
still changes of the moon, 274b
the gleam, 655a
the king, 653a
things which make for peace, 51b
thrift may f. fawning, 263a
us disquietly to graves, 277a
well in order, 701b
what is right he will f., 71b
your spirit, 244a
Followed fast and faster, 643a
first f. it hymselve, 166b
him honored him, 662b
me since black womb held, 1069a
mercenary calling, 854a
Followeth, he that f. me, 48b
Following fallen star, 918b
in f. him I follow myself, 272a
plow along mountainside, 511b
return from f. after thee, 11b
Following the master artist, 1000a
the roe, 494b
Follows but for form, 277b
care f. me flying, 188b
God in his works, 397b
in His train, 549b
Folly, a little f. desirable, 191a
according to his f., 844a
alone stays fugue of Youth, 176b
answer a fool according to his f., 26a
brave man's f. life's wisdom, 894b
brood of F., 335b
call it madness f., 500b
cannot remedy f. of people, 178b
Catullus you should cease f., 114b
centuries of f. noise sin, 663b
every f. but vanity, 436a
fool returneth to his f., 26a
forts of f., 715a
from f. to defeat, 1080a
genius goes f. stays, 603b
good f. worth pay, 886a
has not fellow, 852b
Heaven itself we seek in our f., 120b
in all of every age, 377a
joys to this are f., 310a
lovely woman stoops to f., 448b, 1002b
nights wherein you spend f., 313b
noise of f., 335b
not presumptuous f., 769b
of being comforted, 880b
one's wisdom another's f., 607a
profit by f. of others, 133a
rememberest not slightest f., 248a
reveals to man own f., 1039a
rid of f. beginning of wisdom, 123a
shakes rooted f. of age, 377b
shielding from effects of f., 706b
shoot f. as it flies, 407b
stoops to f., 1002b
to be wise, 439b
to the world, 987b
uses f. like stalking-horse, 251a
who lives without f., 355b
wickedness or f., 637b
wisdom excelleth f., 27b
Folly's all they taught me, 542b
at full length, 400a
Fond, ae f. kiss, 494a
and wayward thoughts, 510b
foolish f. old man, 280a
got cat f. of that, 832a
lover, 350a
memory thou f. deceiver, 447a
more f. than mistress, 405b
nor too f. of fame, 404a
prove so f., 290a
those that covet with gain f., 220a
too f. to rule alone, 410b
trivial f. records, 260a
Fonder, absence makes heart grow f., 128a, 588a
Fondest hope decay, 543a
Fondness, habitual hatred or f., 461b

Fons Bandusiae splendidior vitro, 122a
Font, porphyry f., 649a
Food as luscious as locusts, 273a
beef Englishman's f., 392a
chickens quit quarreling over f., 946a
craving for their f., 483a
crops the flowery f., 408a
fame f. dead men eat, 782b
for worms, 421b
gathereth her f. in the harvest, 23b
homely was their f., 385b
if music f. of love, 251a
is inadequate, 982b
many companions for f. and drink, 77a
moody f. of love, 288a
music f. of love, 251a
my life my joy my f., 193b
near tables wanted f., 508b
nothing to eat but f., 845a
of fancy, 250b
of fools, 389a
of love, 251a
poets' f. love and fame, 569b
seeking the f. he eats, 248a
struggle for f., 628a
sweet f. of knowledge, 203b
to one poison to others, 114a
Tom's f. for seven year, 278b
too fine for angels, 381b
Fool all people all the time, 641a
almost at times the f., 1001a
Americano, 1057a
and his money, 1085a
answer a f. according to his folly, 26a
at forty fool indeed, 398b
at his end shall be a f., 34b
better to be f. than dead, 822b
brains to make f. of self, 822b
busy old f. unruly Sun, 305a
called her his lady fair, 875a
cannot be stille, 164b
clever woman manage f., 872a
describe f. by self-inspection, 870b
don't make f. of me, 588b
dullness of f. whetstone of wits, 247a
enough to expunge, 433a
every f. will be meddling, 25a
every inch not f. is rogue, 369a
gilded f., 301b
greatest f. is man, 377a
gret f. bothe riche and nygard, 164a
happy he knows no more, 409a
has feathered his nest, 314a
haste of f. slowest thing, 380a
hath said in his heart, 17a
he that trusteth in his own heart is a f., 26b
he's a muddled f., 196a
hold tongue and pass for sage, 127a
how ill white hairs become f., 242b
I am fortune's f., 225a
I have played the f., 12a
in four letters, 360b
invented kissing, 390b
is filled with evil, 80a
is he only f. in world, 666b
laughter of the f., 28a
learned f. more foolish, 362a
let me play the f., 231a
Fool lies here, 872b
life time's f., 240b
love's not time's f., 294a
lunatic lean-witted f., 227a
may prove self a f., 614b
may talk wise man speaks, 304a
may wys-man ofte gide, 164b
me to top of my bent, 263b
merciful to me a f., 790b
met a f. in the forest, 248a
more hope of a f., 26a
more knave than f., 195b, 212b
motley f., 248a
multitude choose by show, 233a
my poor f. is hanged, 280b
nature makes f. she means it, 685a
no f. like old f., 184b
nor yet f. to fame, 410b
now and then right, 457a
O f. I shall go mad, 278a
officious f., 505b
old doting f., 137a
old man who will not laugh is f., 867b
once harm done even f. understands, 64a
one draught above heat makes him f., 251b
patriot a f. in every age, 411b
pious f. that raised it, 331a
play the Roman f., 287a
pure f., 676b
rather have f. make me merry, 250a
relenting f., 217b
remains f. his life long, 482a
resolved to live a f., 316a
returneth to his folly, 26a
said my muse to me, 203b
serviceable, 844a
smarts so little as f., 410b
some people all the time, 641a
strumpet's f., 287a
suspects himself a f., 399a
talk sense to a f., 85a
the more f. I, 248a
there was made his prayer, 875a
think he is wise, 250b
thinks himself wise is great f., 418a
this night thy soul, 46b
though he be a f., 375a
to fame, 410b
uttereth all his mind, 26b
way of a f., 24a
when he holdeth his peace, 25a
when we play the f., 536b
wise enough to play f., 252b
wise man dieth as the f., 27b
wise man knows himself f., 250b
wisest f. in Christendom, 202a
with f. no companionship, 80b
with f. strikers right or wrong, 953a
with foolish play the f., 102a
with judges, 136a
Fooled with hope, 367b
Foolery governs world, 317a
that wise men have, 247a
walk about like sun, 252b
Fool-gudgeon opinion, 231b
Fooling, adapted to my f., 929b
Foolish, an' f. notion, 493a
and false as fame, 382b
consistency, 606a
fond old man, 280a
fool calls you f., 85a
Foolish, forgive f. ways, 626b
frantic boast f. word, 875b
gets f. or wife does, 891b
God hath chosen f. things, 51b
heaven save from f. friend, 505b
hold that mortal f., 85b
I being young and f., 879b
idleness best thing to ruin f., 134b
kind and f. comrade, 854b
lean and f. knight, 918b
learned fool more f., 362a
man who trusts woman, 118b
never said a f. thing, 382a
old and f. king, 27b
passionate man, 884b
penny wise pound f., 310a
people without understanding, 34a
questions of people, 811a
seem f. among wise, 136a
son is calamity of his father, 25a
son the heaviness of his mother, 24a
studied in my f. youth, 171a
thing but a toy, 253a
thing well done, 431b
things to confound wise, 51b
to make long prologue, 39a
too f. for tear, 526b
transmitter of f. face, 419a
virgins, 44a
when he had not pen, 433a
whistling of a name, 358a
wise f. so am I, 846a
with f. play the fool, 102a
women f. to match men, 689b
young and f., 879b
Foolishness, not fools but f., 316a
of yesterday, 817a
Fool's bolt soon shot, 184b
errand, 437b
mouth is his destruction, 25a
paradise, 606a, 1084a
Fools, a little wise best f. be, 305a
admire men of sense approve, 403b
amongst f. a judge, 136a
are my theme, 554b
be thankful for f., 763a
but f. caught it, 881b
by follies they perished the f., 65a
by heavenly compulsion, 277a
children and f. cannot lie, 184b
children and f. want everything, 376a
crabbed as dull f. suppose, 337a
discourse of f. is irksome, 38b
do not imitate successes, 107a
do not know how much more is half than whole, 67b
dreading e'en f., 411a
fill world with f., 706b
flanneled f. at wicket, 875b
food of f., 389a
God protects f. and United States, 1102b
great stage of f., 280a
greatest f. most satisfied, 377a
have always mocked wise, 156b
hundred f. not make wise man, 1011b
I am two f. I know, 305a
illusion of f., 1039a
in all tongues called f., 250b
in idle wishes f. stay, 483a

Fools in town on our side, 761b
laugh at men of sense, 381b
learn in no other, 422a
leaves 'em still two f., 391b
let f. contest, 409b
let f. use talents, 251a
lighted f. way to dusty death, 286b
like you, 413a
make a mock at sin, 24a
make such vain keeping, 315a
millions mostly f., 578a
more f. than wise, 1086a
no more I'll tease, 405b
not f. but foolishness, 316a
of fortune, 290b
of nature, 259a
old men know young men f., 205a
or foes, 412a
Paradise of F., 344b
poems made by f. like me, 992a
play the f. with time, 242a
poor f. decoyed, 375b
pride vice of f., 402b
print it and shame f., 410b
rush in, 404a
scarecrows of f., 725a
so deep-contemplative, 248b
some made coxcombs nature meant f., 402b
suckle f., 273b
suffer f. gladly, 53b
tedious old f., 260b
that crowd thee so, 358a
the stop to busy f., 362a
too green and only good for f., 75b
we f. of nature, 259a
what f. call nature, 667a
what f. these mortals be, 129b, 230a
who came to scoff, 449b
wise men profit more from f., 107a
wish to appear wise among f., 136a
words are money of f., 317b
young men think old men f., 205a
Fools' experiments, 628b
outweighs all the f., 665a
Foos, my f. won't moos, 968b
Foot, accent of coming f., 739a
and hand go cold, 188b
beat earth with unfettered f., 121a
beggar on f., 885a
better f. before, 237a
cannot put shoe on every f., 126b
Chancellor's f., 317a
crow to sole of f., 246a
dash thy f. against a stone, 20b
for foot, 9a
from the f. Hercules, 86b
her f. speaks, 269a
her f. was light, 581a
it featly, 296a
less prompt, 714a
miles on f. to fare, 927b
my f. on my native heath, 521a
no f. of unfamiliar men, 714a
no f. slide, 1103a
noiseless f. of time, 270a
of hand of f. of lip, 293b
one f. already in grave, 137a
one f. in sea one on shore, 246a
one white f. try him, 1101b
Foot, pretty f. gift of nature, 478a
print of naked f., 385b
proud f. of conqueror, 237b
put forward best f., 237a
rest for the sole of her f., 6b
so light a f., 224b
stamped f. and cried, 735b
suffer thy f. to be moved, 22a
thy soul the fixed f., 306a
to gallows f. and after, 877a
wear steps of his door, 37b
who cleft Devil's f., 304b
wishing his f. equal with eye, 216a
worth on f., 692a
Foot-and-a-half-long words, 124a
Footfalls echo in memory, 1004b
Footing, 'twixt his stretched f., 268a
Foot-in-the-grave young man, 767a
Footman, eternal F. snicker, 1001a
Footnotes, half words need f., 918a
Footpath, jog on the f. way, 295b
Footprint is our own, 967a
on shores of unknown, 967a
saw His f. in sod, 860a
Zuleika looking for man's f., 910a
Footprints in the sands of time, 620b
of gigantic hound, 850a
Footstep, where thy f. gleams, 642a
Footsteps, dead remembered f., 899b
distant f. echo, 622a
do not follow in f., 380b
home his f. turned, 518b
plants his f. in the sea, 456b
trod in f. of calf, 846a
Footstool, earth as f., 888b
earth is his f., 40b
God's f. may be throne, 925b
my f. earth, 408a
of Virgin's Son, 909a
Foppery, excellent f. of the world, 277a
Fops, whole tribe of f., 277a
Forbade me to put off my hat, 364a
to wade through slaughter, 440b
Forbear and persevere, 825a
be not too bold, 200b
cruel mother, 122b
scarce f. to cheer, 596b
to judge, 215a
to dig dust enclosed here, 299b
Forbearance ceases to be virtue, 452a
practice Christian f., 465b
Forbid, God f., 47b
it Almighty God, 465a
it sea gods, 695b
them not, 45b
Forbidden by Constitution, 485a
not f. is permitted, 498a
tree whose mortal taste, 341b
wanted apple because f., 762a
Forbids, my mind f. to crave, 192a
rich as well as poor, 802a
Force, abandonment of f., 974b
acceleration proportional to applied f., 379b
Allied Expeditionary F., 1016b
Force and beauty of process, 800b
and oppression made wrecks, 896b
citizens to confess faith, 1021b
conservation of f., 709b
constant f. for muddlement, 799b
elemental f. freed, 1008b
evolution not a f., 779b
from which sun draws power, 982b
goodwill mightiest f., 809a
government is f., 748b
grace f. fascination, 701a, b
had not f. to shape, 654a
has no place for skill, 86b
impostor employs f., 1092a
in nature not increased, 709b
interfere by f. with slaveholder, 684a
joint f. and full result, 403a
knowing f. of words, 73a
knowledge more than f., 206b
language into meaning, 1007b
love f., 897a
material moral spiritual f., 863a
moment to its crisis, 1001a
no f. however great, 575a
no motion has she no f., 511a
not by f. or violence, 465b
not remedy, 658a
of heaven-bred poesy, 221a
of his own merit, 297b
of righteousness, 897a
of temporal power, 234b
oppressor to commit brutality openly, 1083a
or fraud, 750a
overthrow by f., 864b
paralyzed f., 1003a
passion spent novel f., 647a
produce according to f., 687a
proportional to motive f., 379b
secret f. driving me, 632a
some patient f., 649b
soul f., 897a
spiritual f. stronger, 609b
surely not left vain, 715a-b
terror and f., 1011b
that through green fuse, 1070a
them in spite of Nature, 352b
them to write, 352b
too revolutionary for old ideas, 982b
U.S. greatest potential f., 863a
uncomprehended which was his life, 732a
use of f. but temporary, 452b
when one by f. subdues, 99b
who overcomes by f., 342b
wins easiest victory, 1011b
without wisdom falls of own weight, 122a
world f. not presence, 957b
Forced by fate, 371a
gait of shuffling nag, 239b
praise on our part, 662b
the sound is f., 486b
to surrender truth, 329b
wedlock f. a hell, 214b
Forces, avoid perils by united f., 374a
by which nature animated, 479a
deliberative f., 832b
determination of f., 723a
don't oppose f. use them, 1034a
economic political racial f., 901a

Forces, feel f. behind detail, 787b
imagination one of f. of nature, 957b
impressed upon it, 379b
in the difficult are friendly f., 938b
man who f. opportunity, 484a
military f. are one team, 1025b
natural and moral f., 710a
one to repeat no, 806b
our f. on Philippine soil, 959a
politics struggle of f., 777b
spiritual f., 834b
these f. met master, 971b
which theaten soul, 969b
Forcible, how f. are right words, 14b
most f. Feeble, 242a
Forcibly if we must, 530b
Ford you were kind man, 1075b
Fordoes, makes me or f. me quite, 276a
Forearmed, forewarned f., 196a
Forecast, others f. the rising stars, 119a
Foredoomed father's soul to cross, 410a
Forefathers, contemplate our f., 444a
had no books but score, 215b
met the boat, 954a
rude f. of hamlet, 440a
think of your f., 502b
Forefinger, agate on f. of alderman, 223a
of all time, 648a
Forefront, fighting in f. of the Greeks, 70b
set Uriah in f. of battle, 12b
Forego, propensity to f., 792a
Foregoing, youth forgone f., 958b
Foregone conclusion, 275a
youth f. foregoing, 958b
Forehead, Death's fearful f., 790a
of every traitor, 749a
of frowning skies, 193a
of humanity, 580b
of the morning sky, 339a
right in middle of her f., 625a
Foreheads villainous low, 297b
Foreign aid of ornament, 419b
apprenticehood to f. passages, 226a
avoid f. collision, 538b
boys not sent into f. wars, 972b
by f. hands eyes closed, 406a
corner of f. field, 994a
disposed of f. enemies, 95a
gear of f. dead men, 1006a
intercourse with f. nations, 456b
levy, 284b
nations and the next age, 209b
policies based on myths, 1055b
relations policy, 1013a
things f. or things at home, 365b
troop in my country, 426a
wandering on f. strand, 518b
Foreigner, no f. do business here, 172b
Foreigners, all equal except f., 635a
spell better than pronounce, 759a
Foreknowledge absolute, 344a
of death, 773a
Forelock, by f. take time, 201b
Foremost files of time, 647b
Forensic, aim of f. oratory, 111a
Forepangs, pangs schooled at f., 804a
Foresaw, sees what he f., 515a
Foreseeing, no soul f., 784a
Forest, beasts of the f. creep forth, 21b
beautiful changes as f., 1078b
birds silent in f., 479a
cannot see f. for trees, 462a
cutting through the f., 953a
every beast of the f. is mine, 19a
flowers of the f., 437a, 446b
gentle cousin of f. green, 580b
lyre even as f. is, 569b
make hills and f. dance, 505a
met a fool in the f., 248a
primeval, 622a
vast wastes of f. verdure, 720b
Foresters, Diana's f., 237b
Forest's ferny floor, 914b
Forests are rended, 520b
helmets gleamed in f., 720b
in the f. of the night, 489a
Pelion with its leafy f., 66a
Foretold that danger lurks within, 216a
Forever, ae farewell and then f., 494a
and a day, 250a
corner of field f. England, 994a
diamond lasts f., 1027a
fare thee well, 559a
farewell Cassius, 256a
Fortune wilt thou prove, 420a
good jest f., 238b
his time is f., 358a
I go on f., 652a
life death and that f., 691a
life goes on f., 1023a
may be f., 594b
never, 622a
piping songs, 583a
same yesterday today and f., 56a
stranger and alone, 1049b
time will not be ours f., 302b
would you live f., 435a
Forevermore, adieu f., 494a
glory gone f., 625b
Forewarned forearmed, 196a
Forfeit, all souls were f., 270b
confidence of citizens, 641a
fair renown, 519a
to a confined doom, 293b
Forgave, coward never f., 437a
hugged offender f. offense, 372a
took kindness f. theft, 667a
Forge in smithy of soul, 968b
practice and thought f. art, 117a
random grim f., 803b
Forged, chain I f. in life, 670b
Forges, what his breast f., 289b
Forget all feuds, 596b
and forgive, 195b, 280a
and if thou wilt f., 739b
and smile, 740a
because we must, 712b
best to f., 668a
better by far f. and smile, 740a
better to f., 600a
courage to f., 726a
dissolve and f., 582b
don't f. Virginia, 725b
dream that I f., 774b
gods are old, 813b
Forget green thumbs, 1070a
how long wilt thou f. me, 17a
I never f. a face, 1035a
if I f. thee O Jerusalem, 22b
in nighttime not f., 775a
knew we should both f., 775a
lest we f., 875b
love to friends and brethren, 36a
my own name, 195a
my prince you'd soon f., 393b
never f. he is President, 983a
never f. horror of moment, 745a
never f. it is a constitution, 485b
never f. nobler things, 900b
never f. what they did, 639a
new-made honor doth f. men's names, 236a
nor f. sunrise never failed, 758b
nor worms f., 670b
not to do good and communicate, 56a
not yet tried intent, 186b
politician knows what to f., 779b
source that keeps it filled, 730b
that I remember, 774b
the best sometimes f., 273b
the he and she, 305a
thyself to marble, 335b
till future dares f. past, 571a
to take pleasure, 375b
what I have been, 227b
when image is effaced, 95b
womb shall f. him, 15b
women and elephants never f., 904a
years of gold, 813b
Forgetful, blessed are f., 805b
of his horsemanship, 64a
Forgetfulness, not in entire f., 513b
of affliction, 38a
of all ills, 65a
space engenders f., 937a
steep senses in f., 242a
to dumb f. a prey, 441a
Forget-me-not bluebell and violet, 581a
Forget-me-nots of angels, 622a
Forgets dying bird, 467b
heart that loved never f., 542a
man f. to live, 381b
Forgetting, if f. could be willed, 730b
sleep and a f., 513b
those things behind, 54a
valley more and more f., 730b
world f. by world forgot, 405b
Forgive, as we f. our debtors, 40b
as we f. those who trespass, 40b
being with the right to f., 708a
blindness we may f., 899a
children f. parents, 839a
close eyes to f., 865a
cursed be tribe if I f., 232a
Father f. them, 47b
forget and f., 195b, 280a
give thanks and f., 776a
God f. you but I never, 189a
good to f., 668a
hero, 1078b
I f. you you f. me, 489b
if death knew how to f., 117b
if they dare not f., 708a
if you f. people you belong to them, 1047b

Forgive, know everything f. everything, 502b
lambs not f., 670b
man who forces opportunity, 484a
me my injuries, 1076b
mercy to f., 370a
much to hate much to f., 932b
O Lord my little jokes, 929a
only brave know how to f., 437a
our foolish ways, 626b
public seldom f. twice, 469b
some sinner, 960b
them as a Christian, 533b
those I have injured, 1076b
those who bore us, 356a
Thy great big one on me, 929a
to f. divine, 403b
us all our trespasses little creatures, 974b
us our debts, 40b
us our trespasses, 40b
Forgiven and forgotten, 280a
her sins are f., 46b
Forgiveness, after knowledge what f., 1001b
ask of thee f., 280a
awkwardness has no f., 608b
final form of love, 1024b
of sins, 60a
saved by f., 1024b
to injured does belong, 130b
Forgiving, enemy f. all, 1059b
Forgot, auld acquaintance be f., 494b
by the world f., 405b
copperheads and assassin, 948b
cry of gulls, 1003a
Father Son are things f., 307b
for which he toiled, 291b
foundations we f., 1006b
much Cynara, 890a
proposed as things f., 404a
time hath f. itself, 268b
to wind clock, 437a
was Britain's glory, 726a
world was all f., 551a
Forgotten aim, 867a
all I have done for him, 378a
as a dead man out of mind, 18a
as a fire, 982a
as flower is f., 982a
door, 1022a
eagle f., 952b
even by God, 661b
everything learned, 1104b
fly f. as a dream, 397a
for want of writers, 122b
forgiven and f., 280a
glimpses of f. dreams, 644b
grief f., 773a
I am all f., 287a
I have f. your name, 775b
if you would not be f., 421b
is man of evil repute, 3a
learned nothing f. nothing, 484a
let it be f., 982a
man, 785a, 970b
memory of them is f., 28b
mornings, 1070b
not f. inside of church, 240a
nothing new except f., 1090b
old times not f., 678a
pain glad to be f., 994b
undeservedly f., 1061a
volume of f. lore, 642b
wars, 1005a
you have f. my kisses, 775b
Forked mountain or blue promontory, 288b
poor bare f. animal, 278b
torch of a flower, 986a
Forks and hope, 747a
fingers made before f., 390b
Forlorn, faery lands f., 583a
glimpses make me less f., 515b
hic jacet, 511b
Stygian cave f., 334b
Form and pressure, 263a
all-form only rational f., 795a
art nothing without f., 709a
as goldsmiths make, 883a
before heaven and earth had taken f., 110a
bodily f. from natural thing, 883a
charming f. of government, 94b
collective unit f., 795a
combination and f. indeed, 264a
divine, 536a
each carries own life f., 935b
each of like f. from everlasting, 141b
earth was without f., 5a
essential thing in f., 957a
ever follows function, 838a
finding what f. to do without, 940a
follows but for f., 277b
follows function, 838a
free f. not assure freedom, 957a
free in whatever f. used, 957a
freedom regardless of f., 957a
from off my door, 643a
human thought or f., 568a
in f. in moving, 261a
is the cage, 782a
Love the human f. divine, 487a
matter indifferent to f., 329a
mold of f., 262b
of popular government, 480b
perfection of outward f., 529b
proportion season f., 267b
quiet at heart of f., 1065b
shape without f., 1003a
soul is f. and doth body make, 201b
spots of diamond f., 458b
terror the human f. divine, 489b
Formal, beard of f. cut, 249a
feeling comes, 735b
Formalism hallmark of national culture, 960a
Formalities, get f. right, 763a
Formed but one such man, 559a
by thy converse, 410a
for ruin of our sex, 443b
his hands f. the dry land, 21a
if you have f. a circle, 490b
man was f. for society, 444b
moment when friendship f., 469a
of joy and mirth, 490b
of various stuff, 495a
or ever thou hadst f. the earth, 20a
scarcely f. or molded, 562a
Former, get rid of f. bear latter, 422b
latter and f. rain, 35b
no remembrance of f. things, 27a
one jot of f. love retain, 211b
people, 894b
things grow old, 320b
thy f. light restore, 276a
Formez vos bataillons, 499a
Formidable, makes small numbers f., 460b
tendency to lapidary style, 607a
Formless queer and incomplete, 870b
ruin of oblivion, 269a
Forms all produced by laws, 628a
and styles develop freely, 1028a
by f. unseen dirge sung, 443a
differ in external f., 431a
evil has infinite f., 363b
for f. of government, 409b
more real than living, 569a
of things unknown, 230b
their colors and their f., 509a
truth in different f., 741b
waves with purple f., 830a
Formula for making ends meet, 966b
for morale is patriotism, 959a
in same f. largest and lightest, 479a
of that particular emotion, 1007b
Formulas, clear myself of f., 576b
Formulations, inadequate f., 1026b
Fornication but in another country, 212b
Forsake, do not f. me in my end, 374b
her Cyprian groves, 371a
let the wicked f. his way, 33b
me like memory lost, 573a
me not when my strength faileth, 19b
not an old friend, 37b
their temples dim, 334a
Forsaken beliefs, 713b
courts pale pavilions, 1047b
have not seen the righteous f., 18b
my God why hast thou f. me, 17b, 45a
old f. bough, 634b
town like place f., 375b
Forsakers, world losers and world f., 807a
Forsaking all others, 61a
Forsan et haec olim meminisse iuvabit, 117b
Forsitan et nomen miscebitur istis, 128b
Forspent, clean f., 796b
Forster, old lady quoted by F., 1061a
Forswear, if I transgress and f., 88b
Forsworn, that so sweetly were f., 271b
Fort, hold f. I am coming, 705a, 777b
Forted residence, 272a
Fortescue, Charles Augustus F., 902b
Forth to the wilderness, 947b
Forties, in f. know won't save us, 1037a
the dangerous ages, 1022a
Fortieth, laugh never granted before f. day, 132a
Fortifies my soul to know, 688b
Fortify thy name against old age, 211a
Fortitude, all man has of f., 825a
and delicacy, 825a
and perseverance, 444a
great f. of mind, 429b
what f. soul contains, 739a

Fortnight, to be hanged in a f., 432a
Fortress built by Nature for herself, 226b
he is my refuge and my f., 20b
house is as f., 198a
less threatened, 599b
Lord is my f., 12b
mighty f. is our God, 179b
thou art my f., 179b
Forts of folly, 715a
Fortuitous circumstances, 521a
Fortunatam natam me consule Romam, 111b
Fortunate, fair maidens commonly f., 203a
farmers, 117a
first king f. soldier, 417a
man takes measure of self, 564b
more desirable than f. hour, 115a
republic be more f., 1105a
who is f. learn pain, 498b
youth to have found Homer, 102a
Fortune and men's eyes, 291b
arbiter of everyone's f., 116a
brings in some boats, 291a
carry Caesar and his f., 112b
charge f. with partiality, 538b
diligence mother of good f., 197a
distinction of birth or f., 504b
each day that F. grants, 1212a
every man architect of his f., 116a
excessive good f., 728b
face is my f., 1095a
favor from F. easier to get, 125b
favored him in moment of death, 140b
favors the brave, 109a, 119b
fickle gipsy, 600b
flatters to betray, 125b
fools of f., 290b
friend supports whom F. crushes, 134a
good f. elevate petty minds, 136b
good f. is god among men, 79a
good f. may be short-lived, 318b
good f. to be born human, 379a
good f. to be ladies, 760a
good night, 277b
great f. great slavery, 1312a
grow out at heels, 277b
has acquired him, 104b
he has not acquired a f., 104b
helps the brave, 109a
hostages to f., 208a
I myself good f., 701a
if farmers knew own f., 117a
in disgrace with f., 291b
in home of man without f., 66a-b
in west build f., 658b
insults of F., 424b
judge men by good f., 355b
leads on to f., 256a
like glass easily broken, 125b
like the market, 209a
made f. send for friends, 92a
man in possession of f., 533a
man whom F. scratched, 270a
man's f. in own hand, 209a
may turn by f. from weaker, 232b
Fortune melted to water, 379a
method of making f., 442a
most dejected thing of f., 279a
not satisfied with one calamity, 125b
out of suits with f., 247a
outrageous f., 261b
painted blind with muffler, 209a
popular when F. on our side, 125b
prey at f., 274b
ready for F. as she wills, 160b
rob lady of f. by marriage, 424b
seize good f., 479a
shifts of F. test friends, 111b
shows herself more kind, 234b
sick in f., 277a
smiling of F. beguiling, 436b
sustain good f., 355a
though blind not invisible, 209a
tire out hostile f., 661a
to be well-favored gift of f., 246b
to f. and fame unknown, 441a
to make f. fate is essential, 379a
too wooed is farther off, 186a
tugged with f., 284b
vicissitudes of f., 466a
when F. means most good, 236b
whom F. wishes to destroy, 86a
will send it, 302a
wilt thou prove, 420a
Fortune's buffets and rewards, 263a
I am F. fool, 225a
not now in f. power, 352b
pipe for f. finger, 263a
wayward tyranny, 81a
Fortunes, build up great f., 780b
dedicate lives and f., 842a
dubious f., 795b
hazard of new f., 236a
make content with f. fit, 278a
mar your f., 276b
parcel of their f., 288a
pledge our lives our f., 471a
sacrificed lives and f., 895b
seek f. further than home, 219a
that I have passed, 272b
try f. to last man, 242b
Fortuneteller, threadbare juggler f., 218b
Forty, alone and merry at f., 660b
at f. reforms plan, 399a
cannot live on f. pound, 322b
centuries look down, 504a
days and forty nights, 6b
difference of f. thousand men, 506a
fasted f. days and f. nights, 39b
fat fair and f., 476a
fifty north f. west, 876a
fool at f. fool indeed, 398b
I am f., 1076a
look young till f., 476a
million reasons for failure, 875b
Moses was there f. days, 9b
nor rich at f., 324b
pounds a year, 449b
rather than f. shillings, 266b
round earth in f. minutes, 229b
singing seamen, 961b
stripes save one, 53b
thousand brothers, 266a
thousand men, 1092b
till fifty stoic or satyr, 831b
understand life at f., 869b
Forty, wander in the wilderness f. years, 9b
whacks, 1101a
winters besiege brow, 291b
work of men above f., 817b
years on, 765a
Forty-nine, blush fixed at f., 871b
Forty-odd, at f. befell, 591b
Forty-second, gang at F. Street, 944a
Forum, eloquence in f., 683a
Forward and frolic glee, 520a
ever f. but slowly, 469b
fare f., 106a
fare f. voyagers, 1006b
Germany in the world f., 815a
if true a big step f., 1011a
life lived f., 676a
look f. not back, 718a
look f. to posterity, 454a
nothing to look f. to, 926a
put f. best foot, 237a
since we have come so far, 219b
some a f. motion love, 362b
sons of France, 499a
the Light Brigade, 652a
those behind cried F., 596a
Forwards, life lived f., 676a
Foster child of silence, 583a
went to Gloucester, 1097a
Fostered alike by beauty and fear, 509b
Foster-nurse of nature is repose, 279a
Fotching him to his own, 778b
Fou for weeks thegither, 495b
wasna f., 493b
Fought a good fight, 55b
against prejudice, 983b
and bled in freedom's cause, 508a
battle not even f., 1039a
battles o'er again, 371b
Bear before, 727a
better to have f. and lost, 650a
by mothers of men, 790a
dogs killed cats, 662b
each other for, 532a
for life, 1067b
glad I f. agin her, 772b
lie f. with outright, 654b
like pagan, 905a
man who never f. pilfers, 91a
Michael and angels f., 58a
nobly f. and bravely, 992a
spirit that f. in heaven, 343a
stars f. against Sisera, 11a
street by street, 921b
the better fight, 346b
they that f. for England, 918b
under whose colors he f. so long, 228a
witness that I have f., 366a
work they who f. advanced, 639a
Foul and pestilent, 261a
and ugly mists, 238a
as Vulcan's stithy, 263a
bar f. storm out, 883a
bird that filleth own nest, 176a
blood nipped and ways be f., 222b
contagion spread, 338b
deed which she plotted, 66a
deeds will rise, 258a
fair is f. and f. is fair, 281a
fair means or f., 971b
fee bestow upon f. disease, 277a
fiend Apollyon, 365b

Foul, from f. to fair, 210b
goat-head, 885a
I doubt some f. play, 258a
limbecks f. as hell, 294a
pearl in your f. oyster, 250b
play, 258a
shapes of f. disease, 651a
so f. and fair a day, 281a
Fouler, death aims with f. spite, 321b
Foulest crime in history, 702a
Foulness of their fate, 992b
Found, came to ask what he had f., 532a
common daylight sweet, 813a
crooked sixpence, 1096b
death in life, 530a
dove f. no rest, 6b
empire for raising customers, 445a
favor in thy sight, 7a
fresh rhodora, 602b
fun where I f. it, 875a
has f. out thy bed, 489a
hast thou f. me O mine enemy, 13b
her first and best, 874a
Him in shining of stars, 654a
I could extinguish hope, 830a
I have f. it, 105a
I oft f. both, 231b
in heart of friend, 622a
in that town dog was f., 448b
in whose hand the cup is f., 7b
it is f. again, 830a
left unstained what f., 573b
looked inwards f. Nature, 367a
lost time never f., 422a
man who has f. himself out, 858a
much f. I could not bind, 950a
one man among a thousand, 28a
out the remedy, 270b
promptly f. out, 977a
rebellion in way he f. it, 240b
refinement f. at home, 491b
Rome city of bricks, 124b
sense beneath rarely f., 403a
sheep which was lost, 47a
sought but f. him not, 29b
struggle to f. Roman state, 117b
that famous country, 1022b
the root of the matter is f., 15b
thing to love, 918a
things much as always f., 911a
tree of deepest root is f., 468b
unmysterious flesh, 1038a
was lost and is f., 47a
weighed in the balances and f. wanting, 35a
when f. make note, 671a
where shall wisdom be f., 15b
where word be f., 1003b
who loveliness within hath f., 305a
woman have I not f., 28a
worship he f. in use, 92b
you as a morsel, 288a
Foundation, fear f. of governments, 463b
for rehabilitation of nation, 995b
is love, 1082b
laid in youth, 850b
new government laying f., 470b
no sure f. on blood, 237a
of constitutional government, 865a
Foundations, earth's f. fled, 854a
earth's f. stand, 855a
loosen old f., 948b
marred f. we forgot, 1006b
of states laws and arms, 177a
order our f., 589b
when I laid f. of earth, 16a
Founded, earth and heaven f. strong, 853a
government f. on compromise, 453a
he hath f. it upon the seas, 18a
principle on which society not f., 438b
securely f., 477b
upon a rock, 41b
Founder, supinely enjoyed gifts of f., 466a
true f. of civil society, 435b
Foundest me poor, 450b
Founding, Franklin one of f. fathers, 997a
since the f. of the city, 149b
Fount Bandusian more sparkling than glass, 122a
of joy's delicious springs, 555a
still from the f., 55a
Fountain and a shrine, 642a
back to burning f., 572a
choke dark f. ere flows, 566b
choke f. of industry, 548a
dying of thirst by the f., 170b
even f. have rest, 684b
from f. wells up bitter taste, 114a
like bubble on f., 520a
of sweet tears, 511b
pitcher broken at the f., 29a
returns again to f., 622b
rise like f. for me, 654a
that which f. sends forth, 622b
the f. overflows, 487b
tormenting image in f., 696a
troubled like f. stirred, 269a
woman moved like f. troubled, 219b
Fountain's silvery column, 526b
Fountains, Afric's sunny f., 549b
fraught with tears, 204a
from old f. new judgment, 832a
silver f. have mud, 292a
streams from little f., 507a
under f. and graves, 1086b
Fountainside, die of thirst at f., 1080a
Four, age best in f. things, 207b
and twenty tailors, 1094b
angels to my bed, 357a
doors were five, 1033b
ducks on a pond, 729a
freedoms, 972b
grant that twice two not f., 688a
hands are f., 1032a
intimate quality of the F., 976b
lean hounds, 1030a
not f. friends in world, 363b
Point F. program, 983b
snakes gliding, 604b
spend in prayer, 198b
things better without, 1029a
things which I know not, 26b
things wiser to know, 1029a
two and two make f., 754a
undergraduates right number, 915b
venerate f. characters, 469b
when angry count f., 762a
winds of the heaven, 36a
Fourfold, threefold f. tomb, 319a
Four-in-hand, fiery f., 530a
Fours, crawling on all f., 417b
Fourscore and seven years ago, 639a
and upward, 280a
if by reason of strength they be f., 20b
wind him up for f. years, 367b
Foursquare in hand and foot, 70b
to winds that blew, 651b
Fourteen hundred years ago nailed, 237b
Fourteenth Amendment not enact Spencer, 787b
Fourth estate, 576a, 577b, 660a
generation of them that hate me, 9a
safe and sane F., 887b
this is the F., 474a
Fowl, dominion over f. of the air, 5a
elegant f., 673a
fish flesh or f., 882b
Fowler, snare of the f., 20b
Fowls, May comen I here f. synge, 165b
of the air shall tell, 15a
of the air sow not, 41a
small f. flew screaming, 697b
Fox, Aesop's f., 310b
be f. to recognize traps, 177b
Brer F. he lay low, 814a
false as f. to lamb, 268b
from lair in morning, 578b
has many tricks, 68a
knows many things, 68a
may f. build on hearthstone, 909a
prince imitate f. and lion, 177b
prince must know how to play f., 136b
quick brown f., 1101a
says they are not ripe, 75b
to wear arctic f., 997a
treason trusted like f., 240b
wings lift him, 1081a
Foxes have holes, 41b
honored among f., 1070b
little f. that spoil vines, 29b
Foxey, maxim with F., 670a
Foxholes, no atheists in f., 1053a
no white or colored signs in f., 1074a
Fox's, patch lion's skin with f., 136b
Frabjous day, 745a
Fractions, happiness made of f., 530a
there are no f., 1034a
Fragile but with more vitality, 907b
dewdrop on perilous way, 579b
profound and f. lips, 1031a
Fragment, ship f. detached, 843a
Fragmentary blue, 927a
Fragments, broken dishonored f., 547a
death tramples it to f., 572a
gather up f., 48b
live in f. no longer, 951b
of the f. twelve baskets, 42b
of the world seek each other, 965a
shored against ruins, 1003a
Fragrance, as metal keeps f., 930a
fresh without f., 990a
jar will keep f., 542b

Fragrance, no spicy f. while they grow, 208a
perfect flower without f., 879a
tobacco's f. greet, 1080a
Fragrant, air so f., 172a
bodice, 582a
flowers or poisonous, 1028a
in your f. bosom dies, 327a
most f. when crushed, 208a
portals, 956a
thousand f. posies, 212b
Frail gaunt and small, 783b
inhabits our f. blood, 253a
may be f. its roof shake, 426b
renown is fleeting and f., 115b
so f. a thing man, 1089b
that I may know how f. I am, 18b
to f. mortality trust, 210a
Frailties from dread abode, 441a
Frailty, in f. consider last day, 81b
more flesh therefore more f., 240a
noblest f. of mind, 380a
of the mind, 392a
tempt f. of our powers, 269a
thy name is woman, 257b
Frame, all human f. requires, 902a
beats into f. he pleases, 351b
heavens a shining f., 393a
I f. no hypotheses, 379b
mind mingles with whole f., 119a
nor that his f. was dust, 738b
of adamant, 427a
of Nature break, 393a
out of three sounds f. star, 665b
quit this mortal f., 404a
stirs this mortal f., 526b
this goodly f. earth, 261a
this universal f. began, 370a
thy fearful symmetry, 489a
universal f. without mind, 208b
Framed her last best work, 495a
in prodigality of nature, 217a
Nature hath f. strange fellows, 231a
nature that f. us, 212a
speech finely f., 39a
to make women false, 273a
Framers, wisdom of f. of treaty, 870b
Français, je parle f. aux hommes, 163b
France a person, 590a
best colony of F., 721b
breasts that feed F., 206a
burden of F., 1016a
conquered for civilization, 720b
fair stood wind for F., 211a
fall of F., 1016a
fight in F. and on seas, 921a
forward sons of F., 499a
get out of F. quickly, 438b
has more need of me, 504a
has not lost the war, 1016a
is invaded, 504a
King of F. went up hill, 1092b
labor of F. poured earnings into Versailles, 721a
landing on coast of F., 1016b
let sword of F. fall, 1016a
mother of arts, 187b
nearer is to F., 744b
never go to F., 592a
no F. without sword, 1016a
France, not F. without greatness, 1016a
one illusion F., 976b
order matter better in F., 438a
Puritan born in F., 726b
respect for art in F., 788b
save squadron honor F., 667b
shall F. remain here, 721a
son of F. lack statue, 895a
toward F. journeyed, 588a
worst moment in history of F., 1016a
Francesca di Rimini miminy piminy, 767a
Frank, friendly and f., 658a
hospitality cordial and f., 919b
if heart just f. kindly, 361a
to all beside, 406b
Frankie and Johnny, 1101b
Frankincense, gold and f., 39b
Franklin, before F. took hint, 930a
Benjamin F. Printer, 421a
one of founding fathers, 997a
Franklin's quiet memory, 563a
Frantic among thy servants, 37b
boast foolish word, 875b
fascination f., 768b
lover all as f., 230b
with f. pain, 486b
when religion f., 696a
Frantic-mad with evermore unrest, 294b
Fraternity, liberty equality f., 1105b
of henpecked, 395a
of strangers, 599b
or death, 469a
Fraternize, beckon you to f., 1060b
Fraud, force or f., 750a
pious f., 467b
Frauds, people's little f., 878a
pious f. of friendship, 424b
Fraught, swell bosom with thy f., 275a
Fray, all our great f. forgiven, 280a
back from the dread f., 63a
latter end of f., 240b
Frayd, more f. than hurt, 183a
Frayed, poor wings so f., 776a
Freak, wanton f., 579a
Freakish youth, 458a
Freckled, whatever is fickle, f., 803a
Freckles, love curiosity f. doubt, 1029a
Frederick, spires of F. stand, 626a
without tyranny, 747b
Free active individuals, 713a
agent thou wast before, 142b
alchemized and f. of space, 580b
all men born f., 341a
all men should be f., 640b
and easy on raft, 761a
and independent states, 460b, 468b
and loyal subjects, 1090a
artless and f. with all they possess, 173a
as Nature first made man, 367a
as the breeze, 518a
as the road, 323a
assure freedom to f., 638b
bards of meter f., 962b
beautiful and f. is life, 569a
Free, because equally f. absolutely equal, 98b
born f., 341a, 1015b
born f. and equal, 470b
but I was f. born, 50b
colonies are and ought to be f., 463a-b
communication in f. society, 984b
days have been wondrous f., 398a
destiny alike for f. and enslaved, 79a
die to make men f., 690b
died to make verse f., 981a
encounter, 340b
evening calm and f., 512a
exercise of religion, 465b, 474b
fain have her f., 730b
feel as if f., 795a
fight to set country f., 467a
fighters free lovers, 895b
fixed fate f. will, 344a
flag that makes you f., 748a
for irreligion, 1022a
for religion, 1022a
form not assure freedom, 957a
frae monie a blunder f. us, 493a
freedmen not really f., 998a
from all meaning, 369a
from hope and fear set f., 775a
from overemphasis, 1062a
from rifle bullets f., 958a
from troublous sights f., 890b
furrows followed f., 524b
God wills us f., 468b
government f. to people, 380b
government which kept us f., 472a
habit shackle for f., 792a
hair as f., 302b
half slave half f., 635b
healthy f. world before me, 701a
her looks were f., 525a
himself from God not f., 602a
his half-regained Eurydice, 335a
holiday-rejoicing spirit, 535b
hungry man not f., 1048b
if there be name more f., 405b
if we wish to be f., 465a
in historical sense not f., 732a
in my soul am f., 359a
in whatever form used, 957a
institutions, 959b
Jesu set me f., 192b
keep fancy f., 852b
land in beloved home, 704b
land of the f., 541a, 1015b
leaves soul f. a little, 665a
let me gang f., 522a
let me have f. country, 463a
live hair shining and f., 993b
love Virtue she alone is f., 337b
lovely little flower is f., 517b
maids that weave thread, 252a
majestic f., 512b
man abide with honor, 681a
man is born f., 435b
man is created f., 497b
me from this turbulent priest, 155b
men by nature equally f., 445b
men citizens of Berlin, 1074a
mother of the f., 862a
much bound I could not f., 950a

Free, my lines and life are f., 323a
nation ignorant and f., 473a
nations and f. men, 1073b
neither bond nor f., 54b
no one f. till all f., 706a
not all f. who scorn chains, 455a
not f. from faults, 404a
nothing-withholding and f., 796b
only educated are f., 138b
open mind f. discussion, 912b
open-minded adjustment, 842b
play of mind a pleasure, 713b
political discussion, 865a
press good or bad, 1068b
press necessity, 1013b
principle of f. thought, 789a
principles of f. constitution lost, 465b
private enterprise, 972a
protection of f. speech, 788a
pure in life f. from sin, 121a
reason left f. to combat, 472a
responsibilities because f., 1026a
Russian speech, 688a
Russian tongue f. forever, 1014b
search for truth, 964b
set bodily f. from surroundings, 937a
set my poor heart f., 271b
should himself be f., 433b
society, 1072b
soil free men, 1099b
solitude unsponsored f., 955a
soul in prison I am not f., 831b
speech in repulsive form, 924a
speech press assembly, 864b-865a
spontaneous cooperation of f. people, 842b
suppression of f. speech, 832b
take away our f. will and glory, 177b
that moment they are f., 457b
the human will, 412b
thenceforward and forever f., 638a
think they ought to be f., 452a
thou art f., 710b
thought, 789a
thought is f., 297a
thus so cleanly I myself can f., 211a
till thou at length art f., 633b
to choose government, 1025a
to go very slow, 930a
to regulate industry, 472a
to think speak write, 473b
trade unpopular, 594b
trade in ideas, 788a
trade not a principle, 611b
truth shall make you f., 48b
unreproved pleasures f., 334b
valiant man and f., 651a
walk f., 702b
was he f. was he happy, 1060b
we must be f. or die, 512b
we were born f., 1015b
we will die f. men, 475a
when actions are from personality, 849a
when evils most f., 254b
will and that sort of thing, 778b
wish all men everywhere f., 638a
Free, woods more f. from peril, 247b
world, 1056a
yearning to breathe f., 817a
Freed, elemental force f., 1008b
much I f. returned to me, 950a
no man's pie f. from his finger, 297b
Freedmen not really free, 998a
Freedom, abridging f. of speech, 474b
abridgment of f., 480b
all who love f., 1016b
altar of f., 640b
and constraint, 1048a
and democracy as principles, 1055b
and not servitude, 453a
assure f. to the free, 638b
based on courage, 916a
battle cry of f., 704b
Bill of Rights guarantee of f., 983b
born to f., 973a
cannot surrender f., 1020b
cause of f. cause of God, 499b
celebration of f., 1072b
chance to be better, 1069a
clothe Greece in f., 70b
cultural f., 941b
deny f. to others, 636b
deny participation of f., 453a
drawing f. and peace, 563a
earns f. and existence, 478b
economic f., 941b
equality justice, 895b
fight for f. and truth, 729b
fight to maintain f., 973a
fills space 'twixt marsh, 796b
flame of f. in souls, 785b
for land of f. do not give damn, 772b
for something, 984b
for thought we hate, 789a
free form not assure f., 957a
free press without f. bad, 1068b-1069a
from every B.V.D. f. ring, 1030b
from fear, 973a, 974b
from mountain height, 578b
from prejudice, 716b
from something not enough, 984b
from want, 973a, 974b
generous with our f., 1025a
greater f. for average man, 971a
greatest champion of f., 924b
greatest gift f. of will, 161b
gret press's f., 693a
has a thousand charms, 456b
having my f. boast of nothing, 226a
history progress of f., 507b
hunted round the globe, 466b
idea of f., 657b
if f. fail, 604a
if f. fall, 877b
if I have f. in my love, 358b
in highest position least f., 115b
in that f. bold, 517b
indispensable condition of f., 903a
indivisible word, 1025a
infringement of human f., 496b
is a breakfastfood, 1031a
is a noble thing, 163a
law can only bring f., 479a
Freedom, let f. ring, 627b
liberal institutions enemies of f., 806a
liberty f. enfranchisement, 255a
light in which f. lives, 1048b
lose f. if value something more, 932a
love not f. but license, 341a
means to enable press, 984b
new birth of f., 639a
none love f. but good men, 341a
not metaphysical power, 1058b
not safety but opportunity, 984b
not trifled with, 1020b
obedience bane of f., 568a
obtained with price, 1015b
of expression matrix, 903a
of knyghthod and of f. flour, 169b
of the mind, 1015b
of my mind, 337b
of navigation, 842b
of person, 472a
of press bulwark of liberty, 446a
of press has suffered most, 1068b
of press religion person, 472a
of religion, 472a
of speech and conscience, 763a
of speech and expression, 972b
of speech may be taken, 461a
of speech means, 991b
of the soul, 359a
of thought, 444a
of worship, 973a
on mountains is f., 498b
only to limits of consciousness, 936b
political f., 941b
political f. business of government, 971a-b
preserved f. for themselves, 997b
reap blessings of f., 467a
regardless of form, 957a
religious f., 941b
Revolution not to obtain f., 997b
rhymes suggest wildest f., 604b
secret of f. a brave heart, 90a
secret of happiness, 90a
seven-pillared house, 1008b
shall awhile repair, 443a
shrieked as Kosciusko fell, 537b
so celestial article as f., 467a
spirit of truth and f., 729a
striking blow for f., 995b
system based on courage, 916a
take back f. thou cravest, 733b
to speak, 692b
to think, 692b
to worship God, 573b
unchartered f. tires, 514b
values anything more than f., 932a
wealth and f. reign, 447b
whose service is perfect f., 60a
with great sum obtained f., 50b
without f. press bad, 1068b-1069a
yet F. yet thy banner, 557a
Freedom's, bled in f. cause, 508a
holy light, 627b
Freedoms, four f., 972b

Freedoms, insensible to f. of Constitution, 967a
Freely, different schools contend f., 1028a
give, 42a
lives at ease that f. lives, 163a
offer itself to you, 980b
possession prevents living f., 913a
serve because we f. love, 346b
show f. your worst trait, 614a
too dear for what's given f., 295a
ye have received, 42a
Freeman butters Stubbs, 1101a
contending for liberty, 460b-461a
no f. taken except by legal judgment, 157b
Freemen, Americans f. or slaves, 461a
nation of f., 635a
who rules o'er f., 433b
Freer, nowhere is speech f., 924a
Frees her slave again, 1089b
one word f. us, 83a
Freeze, mountaintops that f., 298a
thy young blood, 259b
with fear f. love fry, 1085b
Freezes, till hell f. over, 1104b
Freight, nation's f. handler, 948a
proportioned to groove, 739b
Freiheit, nur der verdient sich F., 478b
Frémont, free speech F., 1099b
French and German blood spilled, 979b
believe only in F. culture, 806a
best F. novel in language, 1075b
few obscure writers in F., 846b
for converse with friends, 435a
for fiddle-de-dee, 746b
for suppressing one, 713a
gone no one to understand, 916a
gone to fight the F., 500a
hinges in F. conversation, 438b
I speak F. to men, 163b
new F. books, 665a
not too F. F. bean, 766b
of Parys to hir unknowe, 166a
only accidentally F., 414b
or Turk or Proosian, 766a
phrase for hotel guests, 895b
presented by F. government, 864a
Revolution began at top, 721a
Revolution ushered in equality, 1014a
soldier carries marshal's baton, 505a
spake ful faire and fetisly, 166a
speak F. when can't think of English, 745b
sprightliness of F., 435a
stormed Ratisbon, 662a
struggle of F. soldiers. 731b
tell you what it is, 1015b
to F. empire of land, 500a
what is not clear is not F., 482b
word impossible not F., 504a
Frenchman, embrace Pole as F., 191a
first man then a F., 414b
I praise the F., 457a
in Academy, 430b
must be always talking, 433a
Frenchmen, did march three F., 244a
Englishman beat three F., 395a
fifty million F., 1103a
mankind including F., 976b
Frenzied drum, 882a
rush of our lawlessness, 708b
Frenzy, demoniac f., 348a
eye in fine f. rolling, 230b
not shaken from resolve by f., 121b
of his fellow citizens, 121b-122a
old man's f., 885a
Frequent, eagerly f. doctor, 630a
more f. use of any organ, 475a
practicer of angling, 326a
Frère, mon semblable mon f., 706b
sois mon f. ou je te tue, 469a
Fresh as a bridegroom, 238a
as a lark, 515b
as month of May, 166a
as paint, 687b
complexion and heart together, 295b
dews of night, 338a
from brawling courts, 650b
heavens f. and strong, 514b
how quick and f. art thou, 251a
makes not f. again, 313a
perfection in beloved, 550b
sae f. and fair, 494a
streams meet in salt sea, 243a
suspicions, 274b
transfigurings of blue, 956a
waste not f. tears, 85b
welcome faire f. May, 167a
without fragrance, 990a
woods and pastures new, 339a
world as f. as at first day, 724b
Freshest blue, 956a
Freshness, glory and f. of a dream, 513a
poem forever keep f., 930a
Fret, I should worry and f., 946a
living we f., 668a
nuns f. not, 515a
of existence, 1047b
passage through it, 333b
thy soul with crosses, 201a
weariness fever f., 582b
Fretful, quills upon f. porpentine, 259b
Frets doubt maw-crammed beast, 666a
fig for him who f., 869a
struts and f. his hour, 286b
Fretted, cares that f. me, 1101a
the pygmy body to decay, 368a
vault, 440a
with golden fire, 261a
Freud, ideas of F., 861b
Freude, Kraft durch F., 1017b
Friar of orders gray, 219b, 1084b
there was wantowne and merye, 166a
Friars, clouds like f., 620b
Fribble and less than man of reason, 957a
Fribsbi, fatal man Madame F., 660a
Friday, call this F. good, 1005b
my man F., 385b
worse on F., 1096a
Friday's child, 1096a
Friend, all he wished a f., 441a
Friend, ascend prosperity not meet f., 763a
at least one f. left, 640a
await felicity or doom, 739a
be a f. of man, 846a
best mirror an old f., 324b
bosom f. of sun, 584a
bring death to a f., 82a
cannot be known, 38a
choose author as choose f., 374b
death of f. make man look sad, 230b-231a
defend your departed f., 371a
do a f. service, 81a
dog the firmest f., 554b
down inside me, 640a
every man will be thy f., 309a
forsake not old f., 37b
favorite has no f., 439b
forsake not old f., 37b
found song in heart of f., 622a
from morn to night my f., 739b
good f. for Jesus' sake, 299b
good wine a f. or being dry, 382a
grant f. in my retreat, 457a
greatest American f., 924b
guide philosopher and f., 410a, 962b
had brother who had f., 965b
had not f. nor toy, 694a
happy house shelters f., 606b
heaven save from foolish f., 505b
honor f. who prospered, 78b
house to lodge f., 411b
I was angry with my f., 489b
idleness sorrow f. foe, 1029a
if I had a f. that loved her, 273a
if thou wouldest get a f., 37b
imperial f., 736b
in need friend indeed, 105b
in need nor bottle, 671a
in power friend lost, 776b
indeed help in need, 309a
is a second self, 111b
is medicine of life, 37b
is strong defense, 37b
keep thy f. under own key, 269b
keep tonge and keep f., 169b
knolling departing f., 241b
left exposed a f., 737a
little f. of all world, 875b
loan loses itself and f., 258b
long sought with difficulty kept, 145a
lost every other f., 640a
lost more than a f., 981b
lost no f., 407a
makes no f. never made foe, 653b
masterpiece of nature, 606b
may you go safe my f., 944b
my f. judge not me, 197b
my God my Father and F., 374b
'neath every one a f., 694b
ne'er said till f. dead, 809b
never find a f., 882b
never known till need, 184b
never want f. in need, 671a
new f. fit to make old, 816b
new f. is as new wine, 37b
no f. in misery, 309a
no f. like sister, 740a
no man useless who has f., 825a

Friend, nor f. to know me, 824a
not a f. to close eyes, 371b
not ashamed to defend a f., 38a
of every country but own, 506b
of friendless name the f., 433b
of my better days, 565a
of Pleasure, 443b
one chained f., 571a
one f. in lifetime much, 777a
one f. leads to another, 945a
or foe spread lies, 731b
peck of salt with f., 194a
person with whom sincere, 606b
poesy should be f., 580a
save me from candid f., 507a
say Welcome f., 354a
sharpeneth countenance of his f., 26b
should bear friend's infirmities, 256a
single soul in two bodies, 97a
so great poet so good f., 371b
soul of f. we've made, 862b
statesman yet f. to truth, 407a
stoop to become f., 878b
support f. oppose foe, 1072b
supports whom Fortune crushes, 134a
suspicious f., 411a
that sticketh closer than a brother, 25a
think on thee dear f., 292a
this is my f., 29b
thou not my f., 601b
time a kind f., 982a
to get news to you, 763a
to have f. be one, 606b
to her foe, 503a
to human race, 846a
to me fair f. never old, 293b
to public amusements, 431a
travel with f. and song, 945a
treat f. as if he might become enemy, 126a
truest f. that bestrad horse, 175b
up up my f., 509a
weak man better enemy than f., 685a
well-chosen book or f., 300b
whose face never change, 807a
wildly striking sometimes a f., 322b
without treachery, 747b
worst f. and enemy Death, 994a
worth loving, 809a
Friendless bodies of unburied men, 315a
of every f. name friend, 433b
omnipotent but f., 569a
Friendliness, herein f. hardiness love, 174b-175a
more than common f., 801a
of British Empire, 913b
Friendly and charming relationship, 179b
and frank, 658a
bust, 1002a
cow red and white, 823b
hath friends must show himself f., 25a
in difficult are f. forces, 938b
mingles with f. bowl, 411b
open and f. in private, 89b
social f. honest man, 493a
universe not hostile nor f., 952b
Friend's, bear his f. infirmities, 256a
debauch f. wife genteelly, 431b
Friends absent speak, 307a
adieu kind f., 1100a
adversity tries f., 127a
age leaves f. and wine, 543a
ah my foes oh my f., 1023a
all thy f. lapped in lead, 309a
amuse f. annoy enemies, 894a
and now kind f., 812a
are exultations, 512b
be warned by me, 902a
become bitter enemies, 310a
behave as we wish f. to behave, 97a
better f. not be knowing, 1023b
book f. talk to me, 958b
born not made, 776b
call that backing your f., 239a
deepening fidelity with f., 363a
defend me from f., 507a
depart, 587b
distresses of our f., 356b
do with f. as books, 606b
enemies in war in peace f., 470b
faithful f. hard to find, 309a
falling out of faithful f., 108a
few f. and many books, 357b
for when we awaken, 328b
forget love to f. and brethren, 36a
forsake me like memory, 573a
French for converse with f., 435a
golden f. I had, 853b
good book best of f., 658a
has thousand f. not friend to spare, 148b
have all in common, 92b
have it I do wrong, 885b
he cast off his f., 451a
he that repeateth a matter separateth f., 25a
held up of his f., 38a
his truth proclaim, 368b
honor truth above f., 97b
humblest f., 517b
I had old and young, 753b
if your f. are sore, 412a
in thirties want f., 1037a
joy to their f., 65b
just f. and brave enemies, 472b
keep f. with himself, 825a
keep f. without capitulation, 825a
kindred days, 603a
laugh at your f., 412a
lay down life for f., 49a
leave f. and go, 853b
little f. wrong, 780b
live without f., 741b
look with love as f., 375a
made fortune send for f., 92a
make your world, 794b
makes f. without trying, 914a
man that hath f., 25a
misfortune of our f., 356b
misfortune shows f., 99a
multitude of f., 302a
nature teaches beasts to know f., 289b
nearest f. can go, 926a
never f. with roses, 774a
no one would choose to live without f., 98a
not be four f. in world, 363b
Friends not equal to yourself, 71a
not go where f. perished, 753b
obsequiousness begets f., 108a
of my youth where are they, 149b
of today, 3a
old f. always best, 816b
old f. are best, 207b
old f. times manners, 450b
old f. to trust, 207b
ornament of house f., 609a
ought to forgive our f., 207b
part of self, 793b
part when f. dear, 470a
people people have for f., 859b
power in hands of f., 777b
prosperity makes f., 127a
Romans countrymen, 255a
Scots f. to England, 205a
second glass for my f., 394b
secure f. by doing favors, 90a
secure you count many f., 129a
see f. and read books, 411a
servant of parted f., 752a
share all things, 92b
shifts of fortune test f., 111b
soul remembering my good f., 227a
spare to us our f., 825a
state not know f. from foes, 681a
strive mightily eat as f., 219a
those f. thou hast, 258b
three f. hardly possible, 777a
three faithful f., 421b
thrice blessed are f., 942b
thrust away by his f., 38a
to congratulate made haste. 369b
to have advanced f., 711b
trencher f., 290b
troops of f., 286a
two f. in lifetime many, 777a
tyranny's disease to trust no f., 78a
warm with f. I make, 1023b
we are not enemies but f., 637b
we choose our f., 468a
we love so dear, 752b
wealth maketh many f., 25a
were poor but honest, 269b
what became of f. I loved so, 158a
who go with the wind, 158a
who plow sea, 766b
who set forth at side, 715b
wife and children afraid, 330a
win f. and influence people, 1000a
wise never without f., 1099a
without three good f., 249b
women find few f., 434a
wounded in house of my f., 36a
wretched have no f., 367b
you and I long f., 423a
Friendship, author demands your f., 536a
boughten f., 928b
commerce between equals, 448b
constant save in love, 245b
crown is love and f., 580b
distance endears f., 588a
elegance of female f., 428a
essential for happiness, 818b
faded, 933b
from wine sudden f., 401b
hardly ever brings money, 533b

Friendship, herein f. cowardice murder, 175a
holy passion of f., 762a
in appearance at f. with me, 376a
in f. but faithless haven, 81a
in f. false, 368b
is the strongest, 804b
keep f. in repair, 430a
last lifetime unless asked for money, 762a
let f. die, 433b
like and dislike same things is f., 115b
love and liberty, 527b
love f. charity, 269a
love without wings, 554a
moment when f. formed, 469a
needs no reason, 70a
needs parallelism of life, 777a
of the many, 754a
offer a man f., 831b
only solitary know joys of f., 940a
out of f. cheat others, 908a
paltry f. of man, 642b
peace and honest f., 472a
pious frauds of f., 424b
rural quiet f. books, 419b
sacrifices of f., 904a
sets f. above public welfare, 81b
sheltering tree, 527b
sounds too cold, 543a
swear on eternal f., 361b
that can cease never real, 145a
time strengthens f., 381b
true f. never serene, 365a
two chairs for f., 683b
wing of f. never moults, 669b
with a man, 100a
Friendship's, where f. a little truer, 914a
true f. laws, 405b
Friendships, for f. won by awards not real, 177a
from bad beginning great f., 109a
invalidated by marriage, 756a
keep f. in repair, 430a
Frietchie, flag Barbara F. never waved, 1017b
Frieze, no jutty f. buttress, 282a
Frigate, no f. like book, 738a
Fright, power of f. and lust, 1034b
Frighted, sleep I have f. thee, 242a
the reign of Chaos, 342b
Frightened, crept like f. girl, 838b
don't be f. it won't last, 869a
little mouse under chair, 1096a
Miss Muffet away, 1096b
need to be thoroughly f., 1029b
out of fear, 288a
to death, 611a
Frightful fiend, 525b
vice a monster of f. mien, 409a
Frights, it f. the isle, 273b
Fringe, lunatic f., 848b
Fringed curtains of thine eye, 296b
Frisk i' the sun, 295a
Frisson nouveau, 599a
Fritter my wig, 746b
Frittered away by detail, 683a
Frittering away his age, 523a
Fritz, were yourself alive good F., 631a
Frivolity, how precious is f., 952a
Frivolous work of polished idleness, 501b
Frizzled stale and small, 1076a
Fro, going to and f. on the earth, 14a
many shall run to and f., 35a
reel to and f., 21b
Frocks and curls, 737a
Frog, better 'n any other f., 758b
eye of newt toe of f., 285a
how public like a f., 735a
leaping in, 380b
oh to be a f., 104a
on log expiring f., 669a
outjump any f., 758b
thus use your f., 326b
would a-wooing go, 1092b
Frogs die in earnest, 104b
drone their lament, 117a
eat butterflies, 955b
in the marsh mud, 117a
Frog-spawn of ditch, 884a
Frolic architecture of snow, 602b
forward and f. glee, 520a
wine, 320b
Front, all quiet on Western f., 1040b
cannon in f., 652a
of Jove himself, 264a
of this small floor, 354b
only essential facts, 683a
others f. it fearlessly, 711b
see f. o' battle lower, 496a
smoothed his wrinkled f., 216b
Frontier from Atlantic to Pacific, 920b
grave far away, 865a
New F., 1072a
no defensible f., 1067b
of my Person goes, 1060b
science endless f., 1015a
Frontiers, aggression outside f., 974b
true f. march, 1071b
wherever man fronts fact, 681b
Frost, curdled by f. from snow, 290a
daily more keen, 1014b
fell death's untimely f., 495a
is on the punkin, 819b
it was not f., 736a
itself doth burn, 264a
love in the f., 1070a
not night kills but f., 869b
performs secret ministry, 526a
prime of youth a f. of cares, 204b
six weeks to f., 1018a
snapping of f., 1014b
snow congealed with biting f., 65b
third day comes a f., 298b
was specter-gray, 783b
which binds so dear head, 571a
Frosts are slain, 773a
Frosty, blessings on your f. pow, 494b
but kindly, 248a
Caucasus, 226a
Eskimo, 823b
wind made moan, 740a
Froth of falsehood, 776a
Frothing, hopping through f. waves, 745b
Froward, life like a f. child, 366b
Frown, trembled with fear at f., 690a
Frowned, critic you have f., 517a
dismal tidings when he f., 449b
Frowned, fair Science f. not, 441a
Frowning, behind f. providence, 456b
forehead of f. skies, 193a
Frowns fairer than smiles, 586b
o'er wide Rhine, 556b
sits on battlements and f., 501a
Frowsy couch in sorrow steep, 496b
Froze genial current, 440b
me to hear such talk, 761a
or snew, 970a
Frozen as charity, 533a
carcass of leopard, 1045a
children walk on f. toes, 900a
corpse was he, 621a
grass, 581b
milk comes f. home in pail, 222b
music, 478a
toes, 900a
torrid or f. zone, 327a
tunes f. up in horn, 468a
when we are f. within, 715a
which thy f. bosom bears, 271b
wind off f. peak, 928a
Fructify in lives of others, 106a
Frugal, how f. the chariot, 738a
mind, 457b
swain, 445a
wise and f. government, 472a
Frugality, industry and f., 717b
second is f., 75a
Fruit, bound as f. to tree, 718b
bringeth forth his f. in season, 16b
brought forth f., 42b
cankers root and f., 1034b
cease from yielding f., 34b
earth bringeth forth f., 45a
fell like autumn f., 367b
forth reaching to the f. she plucked, 347b
hang like f. my soul, 291a
his f. is sweet, 4b
husbandman waiteth for precious f., 56b
I bore was sun, 137b
luscious piece of f., 1043a
man stole the f., 322b
multiplieth f., 4b
no f. but untimely grave, 327a
of action not be motive, 106a
of her hands, 27a
of loyal nature, 653b
of my branches, 775b
of sense beneath, 403a
of Spirit, 53b
of that forbidden tree, 341b
of thy womb, 45b
plant vineyards and eat the f., 33b
plucking f. of memory, 844b
reach ripest f. of all, 212a
restore with cordial f., 323a
ripest f. first falls, 227a
that can fall without shaking, 414a
to me that thy seasons bring, 142a
tree bringeth not forth f., 39b
tree known by f., 42b
tree whose f. threw death, 307b-308a
unheard of, 899a
weakest f. drops earliest, 234a
Fruited, above f. plain, 849a
Fruitful, be f. and multiply, 5a
error full of seeds, 814b

Fruitful of golden deeds, 344b
sickle in f. field, 488a
vineyard in a very f. hill, 30b
was she not f., 136b
Fruition, prospects more pleasing than f., 140b
sweet f. of earthly crown, 212a
Fruitless, cold f. moon, 228b
weak and f. words, 640a
wishes, 383b
Fruits, all pleasant f. do flow, 300a
by their f. know them, 41b
Dead Sea f., 543b
descendants shall gather your f., 116b
eat his pleasant f., 29b
fairy f. and flowers, 642a
flowers f. and many birds, 172a
here are f. flowers leaves, 808a
judge but by f., 562b
kindly f. of the earth, 60b
no f. no flowers, 592a
of life and beauty, 488b
of love gone, 563a
outdo what flowers promised, 204a
Fruit-tree, tips with silver f. tops, 224a
Frumious Bandersnatch, 745a
Frustrate ghost, 665a
not f. of his hope, 339b
Fry in own grece, 168a
me or fritter my wig, 746b
with fear freeze love f., 1085b
Frying, out of f. pan into fire, 144a
Fudge, call old notions f., 694b
two fifths sheer f., 692b
Fudges, merits of Bells and F., 595b
Fuel, adding f. to the flame, 350a
to maintain his fires, 327a
Fugit inreparabile tempus, 117b
Fugitive and cloistered virtue, 340a
fancies f., 668a
from law of averages, 1080b
receive the f., 466b
shalt thou be, 6a
what was so f., 513b
Fugue, folly alone stays f. of youth, 176b
Fugues, prophesying like writing f., 960a
Führer is always right, 1029b
Fulfill desires of thy servants, 60b
not to destroy but f., 40a
to f. lusts, 51b
Fulfilled, in heaven hope f., 722b
till all be f., 40a
Fulfilling, love is f. of law, 51b
Fulfillment, all men's plans to f., 64b
bring all his words to f., 64b
give each moment f., 937b
Fulfills, God f. in many ways, 654a
great Nature's plan, 493a
Full, age f. of care, 1084a
all his beams f. dazzling, 701b
bloody f. of blame, 294a
cause of weeping, 278a
David died f. of days, 14a
earth is f. of his glory, 30b
earth is f. of thy riches, 21b
fathom five, 296b
hell f. of good intentions, 154b
I am f. of matter, 16a
Full, isle is f. of noises, 297a
little knowest that hast not tried, 201a
man that hath quiver f., 22b
meridian of my glory, 298a
moon throw shadow, 985a
night f. of ugly sights, 217a
not the f. four seasons, 1023b
o' beans and benevolence, 611a
o' milk of human kindness, 281b
of artless jealousy, 265a
of direst cruelty, 281b
of few days and f. of trouble, 15a
of grace and truth, 48a
of high sentence, 1001a
of number of things, 823b
of quarrels as egg of meat, 224b
of shapes is fancy, 251a
of smiles in early days, 95a
of sound and fury, 286b
of spirit as month of May, 240a
of strange oaths, 249a
of wiles full of guile, 91a
of wise saws, 249a
reading maketh a f. man, 209b
sea is not f., 27a
sea of faith at f., 714b
speed ahead, 597b
supped f. with horrors, 286b
that your joy may be f., 49a
to be empty is to be f., 74a
too f. for sound or foam, 655a
wasna f. but had plenty, 493b
wheel is come f. circle, 280b
woods are f. of them, 1099a
youth f. of grace, 710a
youth full of pleasance, 1084a
Full-blown rose, 581b
Full-dazzling, all his beams f., 701b
Fullness, earth and f. thereof, 18a, 52a
of all things, 63b
of perfection in him, 236a
Full-rigged ship, 1102a
Full-throated ease, 582a
Full-voiced choir below, 336a
Fully, report news f., 1020b
Fum, fie foh and f., 279a
Fumble and fill mouths, 899a
with the sheets, 243b
Fume exhales rheum, 1085b
of poppies, 584a
Fun, allowed himself f. and relaxation, 86b
and mirth, 496a
animal dead what f., 915a
has the mostest f., 819a
more f. to be with, 1052a
more f. when cabin boy, 981a
nothing more f. than a man, 1029a
painting just for f., 947b
taken f. where found it, 875a
to match sorrow, 751b
what jolly f., 860b
Function, form follows f., 838a
joy and f. of poetry, 1071a
judicial f., 833a
not f. of government, 1021b
of citizen, 1021b-1022a
retain ability to f., 1036b
to live is to f., 789a
Functional capacity, 475a
Functions, man in divers f., 243a
that poison their lives, 925b
which resist death, 517b
Fund of good sense, 1091a
Fundamental human rights, 1104a
principle of constitution, 444b
principles of equity, 911b
strength of economy, 930b
Fundamentally, conditions f. sound, 930b
Funeral baked meats, 258a
done and disbanded, 1069b
grieve at f., 762a
into silent f., 1005b
marches to grave, 620b
mirth in f., 257a
misbehaved once at f., 534b
no f. gloom when I am gone, 106b
nobody's f., 1005b
not a f. note, 566b
not celebrate f. with weeping, 106b
past like f. gone by, 815b
present at your f., 1032b
Funerals, cowards' f., 103a
Fungus crop of sentiment, 771b
Funny, as f. as I can, 633a
if happening to somebody else, 954a
Fur, fierce f. soft to face, 1079b
make f. fly, 352b
oh my f. and whiskers, 743b
side inside, 907a
Furey, churchyard where Michael F. buried, 968a
Furies, I acknowledge the F., 905b
Furious anger, 38a
fancies, 1086a
fast and f., 496a
his Scotch soul f., 973b
in party f. to power, 389b
to be frightened out of fear, 288a
vast and f. ocean, 319a
winter blowing, 1009b
winter's rages, 291a
wise amazed temperate f., 284a
Furiously, Jehu driveth f., 13b
Furled, battle flags were f., 647b
bright girdle f., 714b
Furlongs, thousand f. of sea, 296a
Furls sails lays him to rest, 696a
Furnace, burning fiery f., 35a
feet as if burned in a f., 57b
heat not f. for foe, 298a
in what f. thy brain, 489a
lover sighing like f., 249a
of affliction, 351b
Furnaces, your worship is your f., 917b
Furnish forth marriage tables, 258a
you with argument and intellects, 448a
Furnished, live in f. souls, 1030b
me from mine own library, 296a
thousand f. rooms, 1001b
Furnishes oil for own wheels, 457a
Furniture for man's upper chamber, 634b
no f. charming as books, 522b
science first-rate f., 634b
Furred, robes and f. gowns, 279b
Furrow, half-reaped f., 584a
Furrowed face, 680b
Furrows followed free, 524b
smite sounding f., 646b
Furs to touch, 993b

Furside is outside, 907a
Further, hitherto shalt thou come but no f., 16a
nearer to church f. from God, 183a
Fury, allaying their f., 296b
blind F. with abhorred shears, 338b
civil f. first grew high, 351b
cunning old F., 743b
full of sound and f., 286b
in your words, 275b
like woman scorned, 392a
limitless f., 1016a
ne'er spend f. on child, 216b
no f. like woman searching, 1053a
of disappointed woman, 392a
of patient man, 368b
provides arms, 117b
Queen crimson with f., 744a
slinging flame, 650a
stronger than afterthoughts, 84b
trample them in my f., 33b
white sound to f., 1072a
whole f. and might of enemy, 921a
Fuse, through green f. drives flower, 1070a
Fussy, nobody call me f. man, 969b
Fust in us unused, 264b
Fustest, git thar f. with mostest, 709b
Fustian's so sublimely bad, 410b
Fustilarian, you rampallian you f., 242a
Futile decalogue of mode, 849a
Futility, fatal f. of fact, 799b
utility of f., 101a
Future a mince pie, 1046a
aid to interpretation of f., 89a
all concerned about f., 940b
all f. in mind of man, 843b
America was past not f., 978a
American science thing of f., 815a
as past would be present, 479b
been into f. and it works, 887b
cannot fight f., 631b
democracy shuts past opens f., 617a
dipped into the f., 647a
discoveries in decimals, 827a
divine sign indicates f., 87b
education will determine f. life, 94a
enemies of f., 1017b
enters into us, 938b
faith in f. of mankind, 1082b
find we have lost f., 921a
flight of f. days, 343b
great f. for America, 1074b
hope to world for f., 637a
hopes of the f., 923b
imagining f. years come, 882a
in f. light will shine, 923a-b
in your hands rests f., 982a
instruct as to f., 586a
lays down law of today, 804b
lies with wise political leaders, 972a
like unwelcome guest, 815b
lively sense of f. favors, 356a
loses past and dead for f., 86a
meet f. without fear, 621a
most in league with f., 729b
never plan f. by past, 454b
Future, no way of judging f., 465a
not think about f., 893a
O f. Vigor, 830a
of human race, 942a
optimistic f. of mankind, 834a
philosophy triumphs over f. evils, 355a
Present Past F. sees, 488b
provide for f. better than past, 901a
put f. in debt, 934b
scaffold sways f., 692a
security for the f., 426a
security of f., 741a
serve the f. hour, 517a
something everyone reaches, 1042a
spend rest of lives in f., 940b
till f. dares forget past, 571a
time f. in time past, 1004b
transforms self in us, 938b
trust no f., 620b
wave of f. is coming, 1061b
wave of f. not conquest, 1073b
wings of the f., 994b
Future-directed society, 1059a
Future's, heaven and f. sakes, 928b
Futurity, shadows f. casts on present, 573a
Fuzzy-Wuzzy, 'ere's to you F., 873a

G

G, belong to company G, 755a
Gab, gift of g., 567b
Gabble, geese g. everywhere, 1042b
giggle g. gobble git, 872b
Gaberdine, Jewish g., 232a
Gabriel who bares his horns, 1068b
Gadding vine, 338a
Gadire, bound for Javan or G., 349b
Gaels of Ireland, 918a
Gage, one for all we g., 220a
Gai, toujours g., 946a
Gaiety before death, 1042b-1043a
courage g. and quiet mind, 825a
eclipsed g. of nations, 428b
Gain advantage on kingdom of shore, 292b
better to incur loss than g., 105b
every joy is g., 661b
every way makes my g., 276a
guile and lust of g., 420a
is gain however small, 661b
little patch of ground, 264b
madness of many for g. of few, 389a, 405a
man who in view of g., 72a
my good vain hope of g., 205a
necessity to glorious g., 515a
painful inch to g., 688b
serves and seeks for g., 277b
set down as g. each day, 121a
spent in conquest of Jerusalem, 172b
strength by experience, 981b
the whole world, 43a
those that covet with g. fond, 220a
Gain timely inn, 284b
to die is g., 54a, 93a
to find beautiful soul, 475a
voyage not for g. honor wealth, 174a
Gained, boisterously maintained as g., 236b
from heaven all he wished, 441a
how little g., 650b
no title lost no friend, 407a
something g. for universe, 794a
this by philosophy, 97a
whatever he may have g., 72b
who g. by it, 110b
Gaining, something g. on you, 1048a
Gains, do not seek evil g., 67b
evil g. equivalent of disaster, 67b
light g. make heavy purses, 205a
no g. without pains, 1048a
spirit that g. victory, 987a
Gait, excessive laughter and g., 38a
forced g. of shuffling nag, 239b
Gaiters, gas and g., 669b
Gal, every g. born into world, 767b
Gale and more than g., 876b
catch the driving g., 409b
no g. that blew, 792a
note that swells g., 441a
of life blew high, 853a
partake g., 410a
sun and summer g., 441b
that sweeps from north, 465a
yell for yell to g., 843a
Galen, more than G. cured, 324b
says withstand love's shock, 945a
Galeotto was the book, 160a
Galère, dans la g. d'un Turc, 361b
que diable allait-il faire dans cette g., 361b
Gales, cool g. fan the glade, 402b
set of sails not g., 825b
Galilean, O pale G., 774a
Pilot of the G. lake, 338b
you have conquered G., 144b
Galilee, Sea of G. and Dead Sea, 945a
wave rolls nightly on deep G., 558b
Galileo with his woes, 557a
Gall, bear bonds that g., 774b
enough in thy ink, 253a
I am g. I am heartburn, 804a
lack g., 261b
of bitterness, 49b
take my milk for g., 282a
water of g. to drink, 34a
Gallant, in g. trim vessel goes, 441b
old soldier, 600a
Gallanter I know, 734b
Gallantly streaming, 541a
Gallantry, conscience no more to do with g., 481a
what men call g., 560a
Galled, let g. jade wince, 263b
Galleon, moon ghostly g., 961b
Galleons of Carib fire, 1043a
Gallery of works turned to wall, 724a
what the devil do you do in that g., 361b
Galley, Cervantes on g., 918b

Galley, on board a Turk's g., 361b
slave to pen, 590b
what doing in that g., 361b
Galleys, over sea g. went, 661b
Gallia est omnis divisa in partes tres, 112a
Galling, bowed with g. crown, 899b
life thou art g. load, 493b
Gallon, pint of sweat save g. of blood, 987b
Gallons, five hundred g. of rum, 868b
Gallop and gallop about, 823a
apace fiery-footed steeds, 225a
beggar will ride a g., 215b
false g. of verses, 249b
go sir g., 504a
Pegasus to death, 412a
why does he g. and g., 823a
Galloped, I g. Dirck g., 663a
Gallops, who Time g. withal, 250a
Gallows, complexion is perfect g., 296a
covered Europe with g., 954b
die on g. or of pox, 447a
hanged Haman on the g., 14a
to g. foot and after, 877a
under the g. tree, 313a
Galls, canker g. infants of spring, 258a
his kibe, 265b
Gallup Poll fling pulse, 923a
Galoot's, till last g. ashore, 778b
Gals, why g. act so or so, 618a
Galumphing back, 745a
Gamaliel, at feet of G., 50b
Gambol, Christmas g., 519b
Gambols, your g. your songs, 265b
Game, back of bar in solo g., 933a
gunless g., 846a
how you played g., 961b
in the g. to win, 1025b
in which my name was, 985a
is afoot, 244a, 850a
is done I've won I've won, 525a
is up, 291a
little pleasure of g., 387a
lost or won g., 597a
love g. beyond prize, 865a
play up and play g., 865b
played the g., 961b
poetry mug's g., 1008a
rigor of the g., 535a
royal g. of goose, 450a
rules of g. laws of nature, 724b
science not g., 1050a
start g. on lone heaths, 539b
that must be played, 899b
that never means anything, 1037b
truth the g. of few, 399b
war's a g., 458b
was empires, 563a
whatever the g., 680a
woman is his g., 649a
Gamefish, only g. swims upstream, 846b
Game's afoot, 244a, 850a
Games, shows g. sports guns, 463b
sinful g., 770a
victor in Olympic g. or announcer, 78a
Gammon and spinach, 671b, 1092b
Gander, goosey g., 1094b
Gane, nane sall ken where he is g., 1088b
Gang aft a-gley, 492b
before we g. awa', 903a
grisly g., 923a
tell g. at Forty-second Street, 944a
Ganglion in nerves of society, 787a
Gangrene in mildewed silo, 940b
Gangs, don't join too many g., 928a
Gangsters, Nazi g., 922b
will stop, 101b
Gangway for de Lawd, 1015a
Gaol, all we know who lie in g., 841a
Gap appeared in the mountain, 76a
fill g. of a generation, 920a
this great g. of time, 287a
Gape, craters of my eyes g., 1083a
Gapes for drink again, 357b
Gaping, love not a g. pig, 234a
Garb, jester's motley g., 945b
words in reason's g., 343b
Garbage, prey on g., 259b
Garbled, speeches g., 895a
Garcia, message to G., 835a
Garde, la G. meurt mais ne se rend pas, 508a
Garden, blow upon my g., 29b
cherubims east of the g., 6a
come into g. Maud, 652a
cultivate our g., 417a
earthly ball a peopled g., 477b
England is a g., 877a
fairies at bottom of g., 942a
findeth end in g., 4b
flowers in g. meat in hall, 165b
full of weeds, 1092a
ghost of g. fronts sea, 776a
God first planted g., 209b
God once loved g., 969a
God the first g. made, 358a
how does g. grow, 1093b
hyacinth g. wears, 629b
I know little g. close, 753a
in her face, 300a
in this delightful g. grows, 200a
into the rose g., 1004b
lean on g. urn, 1001b
let my beloved come into his g., 29b
lodge in a g. of cucumbers, 30a, 784b
Lord God planted a g., 5b
lovesome thing, 734a
maid in g., 1094b
man and woman in g., 840a
mind attached like g., 798a
Mr. McGregor's g., 887b
never make me famous, 1052a
no g. complete without toad, 733b
of cucumbers, 30a, 784b
of girls, 652b
of Shuteye Town, 820b
over grass in West g., 988a
piece of land with a g., 120a
rosebud g. of girls, 652b
she went into the g., 442b
show me your g., 196b
small house and large g., 357b
snake stood up for evil in G., 927a
suffer them and they'll overgrow g., 214b
Garden, this g. city and myself, 1058b
tree growing in g., 4b
tree of life in midst of the g., 5b
turn her out of a g., 431a
voice of Lord God walking in g., 5b
we must cultivate our g., 417a
who loves a g., 458a, 590b
Gardener Adam and his wife, 645a
Adam was a g., 215a, 877b
Gardener's, half proper g. work, 877b
Gardeners ditchers and gravemakers, 265b
gardens were before g., 209b
our wills are g., 273a
Gardening, what man needs in g., 733b
Garden's, river at my g. end, 411b
Gardens are not made, 877a
Babylon's g., 1102b
down by salley g., 879a
Hanging G. dream, 933b
imaginary g. with real toads, 996a
not God in g., 734a
our bodies are our g., 273a
seeing g. in spring, 969a
these g. of desert, 574b
trim g., 335b
were before gardeners, 209b
Garfield, James G. sat on other, 741a
Gargantua, of G. the laughter, 1043b
Garish, day's g. eye, 336a
pay no worship to g. sun, 225a
Garland and singing robes, 339b
green willow my g., 182a
race where immortal g., 340a
withered is the g. of war, 288b
Garlands, bring flowering g. to me, 70a
dead, 543a
flanks with g., 583b
gather g. there, 520b
no g. for imitators, 498a
Garlic and sapphires in mud, 1005a
eat no onions nor g., 230b
wel loved he g. oynons lekes, 167a
Garment, hardship our g., 921b
left his g. in her hand, 7b
life g. we alter, 1040b
morality as g., 976a
of praise, 33b
of repentance fling, 629a
she caught him by his g., 7b
Garments always in patchez, 1051b
blood sprinkled upon g., 33b
of gladness, 36b
part my g. among them, 17b
purses proud g. poor, 219b
stuffs out vacant g., 236b
takes off respect with g., 86b
trailing g. of Night, 620b
Garnish, eye of heaven to g., 237a
Garret, living in a g., 442b
speech I wrote in a g., 426a
Garrick, here lies David G., 451a
Garrick's a salad, 451a
Garrulous geese, 1046b
old men g. by nature, 112a

Garter, Cluett Shirt Boston G., 1030b
familiar as his g., 243a
Garters, scarfs g. gold, 409a
Garyalies, Joblillies and G., 442b
Gas and gaiters, 669b
destroys township with poison g., 980b
expedient as lighting by g., 631b
leaks twenty parts, 864a
or steam or table turning, 707b
smells awful, 1029a
Gascon wine, 660b
Gascoyne, Cadets of G., 896a
Gaseous Vertebrata, 961a
Gasp and stretch eyes, 902a
at the last g., 39a
fight till last g., 214a
last g. of love's latest breath, 211b
Quintilian stare and g., 340b
Gate, at one g. to make defense, 349a
by the g. of breath, 774a
drops on g. hang in row, 784b
here at g. alone, 652a
Hun is at g., 877b
knock once at every g., 748b
lark at heaven's g. sings, 290b
leant upon coppice g., 783b
matters not how strait g., 816a
no latch for golden g., 814a
of horn and of ivory, 67a, 119a
of subtle and profound female, 73b
pale Anguish keeps g., 841a
passionflower at g., 652b
ponderous g. of west, 796b
poor man at g., 684b
spears of little g., 968a
starved at master's g., 490a
strait is the g., 41b
this is the g. of heaven, 7a
we pass the g., 890a
who waits at g., 1065a
wide is the g., 41b
willow cabin at your g., 251b
Gatekeepers shoveling snow, 1020a
Gatepost, you me and g., 667b
Gates, at heaven's g. claps wings, 203a
Chicago at northwest g., 898b
dreams have two g., 67a
enter into his g. with thanksgiving, 21a
hateful as g. of Hades, 63b
heaven g. not so arched, 315a
her own works praise her in the g., 27a
husband is known in the g., 27a
lift up your heads O ye g., 18a
lion on old stone g., 645a
of dark Death stand wide, 118b
of hell shall not prevail, 43a
of Hercules, 790a
of horn and of ivory, 67a, 119a
open ye everlasting g., 347a
open ye the g., 31b
railway termini g. to glorious, 951b
shut g. of mercy, 440b
sprouting at area g., 1001b
to temple of science, 847a
unbarred the g. of light, 346b
Gateways of the stars, 856b
Gath, tell it not in G., 12a
Gather and squander, 715b
Gather, descendants shall g. your fruits, 116b
everything into sacrifice, 1056a
fast I g. bit by bit, 758b
garlands there, 520b
honey all the day, 396b
ill habits g. by degrees, 372a
knoweth not who shall g. them, 19a
let me g. after the reapers, 11b
me into artifice of eternity, 883a
rose whilst prime, 200a
roses of life today, 188a
shalt not g. every grape, 9b
shalt not g. the gleanings, 9b
tears g. to the eyes, 648b
the lambs with his arm, 32b
themselves together, 21b
time to g. stones together, 27b
up the fragments, 48b
we'll g. and go, 507b
ye rosebuds, 320b
Gathered, all safely g. in, 655b
cannot be g. up again, 12b
into Armageddon, 58b
Medea g. enchanted herbs, 235a
nations g. before him, 44a
to thy heart, 812a
together in my name, 43a
together in thy name, 60b
Gatherer of other men's stuff, 191b
Gathereth her food in the harvest, 23b
Gathering brows like storm, 495b
Gathers, one that g. samphire, 279b
rolling stone g. no moss, 126a
Gat-toothed I was, 168a
Gaudeamus igitur, 150b
Gaudiness of poetry, 957a
Gaudy blabbing and remorseful day, 215a
day denies, 558b
neat not g., 534b
night, 288a
rich not g., 258b
Gaul divided into three parts, 112a
to G. to Greece, 457a
Gaunt, city of G., 1088a
Gauntlet of mobs, 609a
with gift in 't, 618b
Gave bodies to commonwealth, 90a
his honors to the world, 299a
me for my pains, 272b
more she g. awey the more she hadde, 164a
only begotten Son, 48a
proof through the night, 541a
she g. me of the tree, 6a
the Lord g., 14a
thee clothing of delight, 486b
thee life bid thee feed, 486b
to misery all he had, 441a
up the ghost, 47b
what chance shall not control, 711a
what other women gave, 884b
Gavest, woman whom thou g., 6a
Gawd, bein' G. ain't bed of roses, 1015a
livin' G. that made you, 873a
Gay, bedecked ornate and g., 349b
deceiver, 499b
Gay gilded scenes, 392b
goodnight and quickly turn away, 883b
in halls in g. attire, 518b
life earnest art g., 498a
life over life was g., 823b
Lothario, 396a
motes that people sunbeams, 335b
nineties not really g., 943a
poet could not but be g., 514b
steer from grave to g., 410a
wit and g. rhetoric, 337b
would not if I could be g., 500b
Gayer than a greeting, 1030a
Gaza, eyeless in G., 349a
Gaze, glass wherein we g., 774a
on so fondly, 542a
show and g. o' the time, 287a
spindrift g., 1043b
tremble while they g., 441b
universe open to our g., 211b
we all g. at stars, 107a
Gazed on face of Agamemnon, 718b
still they g., 450a
Gazelle, nursed dear g., 543a
Gazer see with mortal eyes, 742b
Gazes on the ground, 826b
Gazing rustics ranged around, 450a
Géant, ailes de g. l'empêchent, 707a
Gear, disburdened of my g., 1057b
is Greek to me, 254a
of foreign dead men, 1006a
Gee, by jingo by g., 1031a
Geese, all his g. are swans, 442b
all our g. are swans, 311a
are getting fat, 1098b
are swans and swans geese, 715a
gabble everywhere she goes, 1042b
garrulous g., 1046b
lazy g. like snow cloud, 1009b
more g. than swans, 1086a
riches made wings like g., 4b
swans of others are g., 442b
was it for this wild g. spread wing, 881a
Gehenna, down to G. up to throne, 872a
Geist, der G. der stets verneint, 478b
Gelded, delicately g., 1030b
Gêlert, faithful G. roam, 508a
Gem, best g. on her zone, 602a
of all joy, 176a
of purest ray serene, 440b
song considered perfect g., 740b
thou bonny g., 493a
Gemlike, hard g. flame, 781a
Gems of heaven starry train, 345b
rich and rare were g., 541b
Gender, feminine g. of vessels, 954a
she's of feminine g., 476a
General built in public opinion, 979b
caviar to the g., 261a
ceremony, 244b
doctor kills more than g., 382a
drink to g. joy of table, 285a
good is plea of scoundrel, 491a
impossible to remove g., 979b
knowledges idiots possess, 490b

General mess of imprecision, 1005b
model of modern major g., 766b
moves figures on map, 834a
principle gives no help, 507b
promote g. welfare, 474a
with concrete, 529a
Generalities, glittering g., 591a
Generality, vague g. lifesaver, 886b
Generalizations, misleading g., 1026b
Generalize, to g. is to be idiot, 490b
Generally, I g. had to give in, 504b
Generals, before g. with aplomb, 703a
have died of gout, 364b
haven't all been g., 760a
I do not envy g., 701a
Ireland gives England g., 731a
victories of mighty g., 701a
Generation, an evil g., 46b
another g. cometh, 27a
at ease in own g., 786a
beat g., 1080b
best minds of my g., 1081b
can't wait another g., 1013b
effectiveness of a g., 978a
honor or dishonor to last g., 638b
improvements by g., 459b
lost g., 933a
new g. descends from heaven, 116b
new g. of Americans, 1072b
new g. of leadership, 1072a
of men like leaves, 63a
of vipers, 39b
one g. passeth away, 27a
pathological g., 710b
shorn by war, 920a
stubborn and rebellious g., 20a
third and fourth g. of them that hate me, 9a
this g. of Americans, 971b
trees to benefit another g., 107b
vices of our g., 677a
wiser in their g., 47a
wrongdoing of one g., 614b
younger g. knocking at door, 729b
Generations, converse with men of unseen g., 162b
dying g., 882b
feast throughout your g., 8b
honored in their g., 38b
hungry g., 583a
minds of different g., 987a
of honest ancestry, 1027a
our dwelling place in all g., 20a
save succeeding g., 1104a
shall call me blessed, 45b
three g. of imbeciles, 788b
three g. shirtsleeves to shirtsleeves, 757b
truth endureth to all g., 21a
unborn g., 970b
Generosity, calls his extravagance g., 448b
of soul, 73a
Generous, be just before you're g., 481b
because of frugality, 75a
in peace just and g., 564a
most vain most g., 815b
nature take own way, 452b
Generous, starves her g. birth, 439b
true and fierce, 920a
way plain peaceful g., 638b
wisdom is g., 101a
with our freedom, 1025a
Genevieve, sweet G., 778a
Genial courteous intellectual, 895b
current of my soul, 440b
Geniality, prefer g. to grammar, 851b
Génie, le g. n'est qu'une grande aptitude, 423b
Genius, American g., 1063b
and mortal instruments, 254a
aptitude for patience, 423b
bane of all g., 568a
believe own thought g., 605b
beyond g. of sea, 956a
books legacies g. leaves, 394b
capacity for getting into trouble, 756b
capacity for taking pains, 770a
capacity for taking trouble, 424a, 578a, 756b
capacity to see, 989b
civic g. of people, 795b
crooked roads are of g., 487b
does what it must, 741b
doing impossible is g., 706b
eccentricities of g., 669a
Edmund whose g. was such, 451a
fatal to everyone save g., 960a
fires true g. kindles, 410b
gives g. better discerning, 450b
goes folly stays, 603b
guiding g. of management, 931a
hand in hand, 695b
imaginative g. of west, 703b
investment of g. pays, 770b
is not immortal, 478a
is of no country, 456a
is patience, 423b
is that in whose power man is, 695a
is this American g., 1063b
lost g. of independence, 636a
man of g. had to pay, 910b
man of g. makes no mistakes, 968b
man of g. ruined by himself, 430a
men of g. not excel, 540a
must be born, 371a
ninety-nine percent perspiration, 811b
no g. without touch of madness, 130b
no taste for weaving sand, 610a
obedience bane of g., 568a
of Constitution, 426b
of leader, 1013a
one percent inspiration, 811b
parting g. with sighing sent, 334a
perceiving in unhabitual way, 793b
picking men of g., 1026b
please the talentgang, 1031b
poverty stepmother of g., 685a
prayed to g. of the place, 119a
raise the g., 404b
since when g. respectable, 618b
single g. equivalent to hundred mediocrities, 770a
slim and crooked g., 798a
solitude to g. stern friend, 608a
Genius, substitute for g., 456b
talent recognizes g., 850a
taste is feminine of g., 631a
thine own g. gave blow, 555a
Thoreau's g., 798a
three fifths of him g., 692b
towering g. disdains path, 635a
vessel of my g. now hoists sails, 160b
what use g. if no focus, 607b
when my g. calls, 606a
will live without training, 656b
word-coining g., 975a
work out own salvation, 585a
Geniuses shortest biographies, 608a
Genji, The Tale of G., 455b
Genteel, Shabby G., 1100b
Genteelly, cheat at cards g., 431b
debauch friend's wife g., 431b
Gentian, reach me a g., 986a
Gentile, judges neither Jew nor G., 967a
might of the G., 559a
Gentiles, light to lighten G., 46a
Gentility, cottage of g., 533a
Gentle, a very g. beast, 230b
ah g. dames, 495b
by g. decay, 367a
carry g. peace, 299a
come g. Spring, 419b
do not go g., 1070b
don't be g. to your wife, 66a
droppeth as g. rain, 234b
from mouth flow g. words, 67a
go please the g. and good, 165b
his life was g., 256b
Jesus meek and mild, 425b
knight pricking on plain, 200a
lie lightly g. earth, 316b
limbs did she undress, 524a
love is g., 170b
mind by gentle deeds, 200b
more nearly kind and g., 1038b
of manners g., 369b
our g. senses, 282a
plain just resolute, 702a
reader, 508b
sensitive mind, 882a
sign to know g. blood, 201b
sleep it is a g. thing, 525b
sleep O g. sleep, 242a
that dooth gentil dedis, 168b
though g. yet not dull, 357a
trust thee g. Kate, 239a
voice was g. and low, 280b
wind does move, 488a
with these butchers, 255a
world kills the g., 1044a
Gentle-hearted, terming me g. in print, 534a
Gentleman, ancestors of honorable g., 611b
and scholar, 493a
be g. be idle, 205a
devil is a g., 278b
first true g., 302a
God send every g., 1088b
grand old name of g., 651a
he's a g. look at boots, 837b
in the parlor, 539b
never inflicts pain, 598a
no lady ever a g., 950a
not in your books, 245b
officer and g., 872b
on whom I built trust, 281b
once g. always g., 672a
prince of darkness a g., 278b
showed him g. an' scholar, 493a

Gentleman, smooth-faced g. Commodity, 236a
so stout a g., 241a
take hym for grettest g., 168b
tea g. at least, 919a
that loves to hear himself talk, 224b
very nice g., 1081a
who was then a g., 1084a
word of g. and Christian, 195a
writes well for a g., 397a
Gentleman-like, lovely g. man, 229a
Gentlemen and seamen in navy, 596b
born to purple, 1026a
cooks are g., 310b
distinctions between g. and common people, 101a
dust was g. and ladies, 736b
farmers, 561b
God Almighty's g., 368b
God rest you merry g., 1099a
great-hearted g., 662a
lays eggs for g., 1096b
like Cerberus three g., 481a
may cry Peace, 465a
no ancient g., 265b
not to forget we are g., 452a
of England, 328b
of old regime, 984b
of the shade, 237b
prefer blondes, 1027a
rankers, 873b
scholars and g., 510a
three jolly g., 914b
two g. rolled into one, 499b
unafraid, 873a
unhand me g., 259b
were not seamen, 597a
what is it the g. wish, 465a
who wrote with ease, 412a
whose hair gray, 943a
Gentleness, angling produce g., 326a
fruit of Spirit is g., 53b
let g. my strong enforcement be, 248b
man of g., 179a
survives, 1082a
Gentler, still g. sister woman, 493b
Gentlier on spirit lies, 645b
Gently, do my spiriting g., 296a
faults lie g. on him, 299a
flow g. sweet Afton, 495a
o'er perfumed sea, 641b
replacing in oblivion, 739a
roar you g. as sucking dove, 229a
scan brother man, 493b
smiling jaws, 743a
speak g. she can hear, 838b
thou and nature so g. part, 289a
time laid hand g., 624a
use all g., 262b
Genuine night admits no ray, 369a
substantial and g. virtue, 471a
wisdom never dear if g., 658b
Genus, hoc g. omne, 120a
irritabile vatum, 124a
Geographers crowd edges of maps, 136a
Geographical boundaries or distinctions of race, 705b
coherent g. unit, 1038b
Geography, desert idle in our g., 1069a
that my sons study g., 463a
Geometric, he by g. scale, 352a
Geometrical, increases in g. ratio, 502a
mind, 385a
universe in g. figures, 211b
Geometrician, grammarian rhetorician g., 139a
Geometry, geometrical mind not bound to g., 385a
no royal road to g., 103b
of artist's own, 799a
shaped by hand of g., 385a
George, England and Saint G., 244a
for King G. upon throne, 500a
said his father, 499a
Saint G. for England, 919a
Saint G. that swinged dragon, 236a
the First vile, 934a
the Second viler, 934a
the Third honest dullard, 829a
the Third ought never to have occurred, 934a
the Third profit by example, 464b
when G. the Third was king, 122a
without money G., 1089b
Georgeade summer drink, 886a
George's, St. G. Hanover Square, 756a
Georges, God be praised G. ended, 934a
Georgia booze mighty fine, 1041a
hell's broke loose in G., 1041b
marching through G., 748a
Germ of all virtue, 691b
German, achieved as G. soldier, 1012a
dictator, 920b
dives into sentence, 761b
Fatherland, 503b
for converse with enemies, 435a
French and G. blood spilled, 979b
I speak G. to my horse, 163b
if G. people despair, 1012b
not even G. culture, 806b
proud G. army, 924a
statecraft, 677b
sturdiness of G. tongue, 435a
to be G. means, 676b
unity of G. nation, 1012a
wherever G. tongue heard, 503b
German-Americans, have done with G., 821b
Germans and women have no depths, 806b
are like women, 806b
beastly to the G., 1043a
fear God nothing else, 677b
Lord bomb G., 1059a
to G. the air, 500a
Germany, aggression of G., 1012a
authoritarian G., 1035b
England down G. up, 995a
in the world forward, 815a
is a nation, 590a
preeminence in G., 1011b
Prussia part of G., 586b
put G. in saddle, 677b
ruins culture, 806b
the cause of Hitler, 999a
world power or not at all, 1012a
Germany's, Rhine G. river, 503b
Germens, all g. spill at once, 278a
Gertrude always right, 1045a
Gesang, Wein Weib und G., 482a
Gesture, distorting my g., 1069a
each g. a commitment, 1058b
without motion, 1003a
Gestures, get at thing without g., 956b
Get and beget, 817a
at enemy as soon as you can, 717a
at thing without gestures, 956b
desire to g. on in world, 997a
easier stay out than g. out, 762b
from where you are not, 1005b
men g. and give, 477a
men take best they can g., 432b
money still get money, 123a
out of kitchen, 983a
that I wear, 249b
the trick, 762a
thee behind me, 43a
thee glass eyes, 279b
thee to a nunnery, 262a
there first with most, 709b
time to g., 27b
understanding, 23b
up begin again, 664a
up sweet slug-a-bed, 320b
what you want, 878a
whole world out of bed, 947a
with child mandrake root, 304b
writing, 997a
you g. no more of me, 211a
you the sons your fathers got, 852a
you to my lady's chamber, 265b
you've got to g. up, 999b
Gethsemane had one, 898a
Gets, Dead Sea g. to keep, 945a
Galilee g. to give, 945a
him to rest, 244b
pleased with what he g., 248a
them that has g., 811a
up by bell, 759b
Getting along with women, 477a
and spending, 515b
better and better, 844b
Gospel of G. On, 836a
not g. what one wants, 839b
on in world, 913a
on together, 966b
out of world known before, 913a
prevent lower from g. more, 98a
to heaven at last, 735b
what one wants, 839b
with all thy g. get understanding, 23b
youth is the time of g., 351b
Gettysburg can't understand it, 1039b
pile high at G., 948a
Gewesen, wie es eigentlich g., 586a
Ghastly crew, 525b
dew, 647a
grim ancient Raven, 643a
long and g. kitchen, 675a
night full of g. dreams, 217a
trembling cold in g. fears, 488a
turned face with g. pang, 525a
Ghost, beckoning g., 405b
before not g. of shores, 790a
come back again, 1049b
embrace my mother's g., 66a

Ghost escapes from vanquished pyre, 128a
frustrate g., 665a
guessed, 803b
he gave up g., 47b
hollow g., 715a
lost and by wind grieved g., 1049b
make g. of him that lets me, 259b
man giveth up the g., 15a
may spaniel it, 994b
of deceased Roman Empire, 318a
of garden fronts sea, 776a
of Hamlet's father, 861a
of sleighbells, 926b
of snow, 926b
please my g., 960b
some old lover's g., 306b
thrice the g. fled, 118b
vex not his g., 280b
what beckoning g., 405b
wrought g. upon floor, 642b
your g. will walk, 663b
Ghosties, ghoulies and g., 1098b
Ghostlier demarcations, 956a
Ghostlike, haunt g. the spot, 614a
Ghostly, brain's old g. house, 1022a
galleon, 961b
Ghosts, driven like g., 569b
from enchanter fleeing, 569b
haunted by g. deposed, 227b
knight of g. and shadows, 1086a
of defunct bodies fly, 352a
of departed quantities, 399b
true love is like g., 355a
walked, 1033b
we are all g., 729b
Ghoul-haunted woodland of Weir, 643b
Ghoulies and ghosties, 1098b
G.I. Joe, 1103b
Giant, as when a g. dies, 271a
Atlas upholds, 84b
baby figure of g. mass, 268a
branches tossed, 573b
Despair, 365b
dwarf on shoulders of g., 310a
fling stone g. dies, 418b
making G. hit into double, 962b
my g. goes with me, 606a
race before the flood, 371a
tyrannous to use it like g., 270b
wings prevent walking, 707a
Giant-dwarf, senior-junior g., 221b
Giant's robe, 286a
strength, 270b
Giants in the earth, 6b
pygmies on shoulders of g., 134a
standing upon shoulders of g., 379b
strength of the ancient g., 66a
wage war like physical g., 1024b
Gib, melancholy as g. cat, 237b
Gibber, squeak and g., 256b
Gibbets, better schoolrooms than g., 686a
keep lifted hand in awe, 398b
Gibbon, eh Mr. G., 470a
Gibe, call it humor when they g., 390a
of European scholars, 939a
Gibeon, sun stand still upon G., 11a
Gibes, where be your g. now, 265b
Giddy, fancies are more g., 252a
habitation g. and unsure, 242a
I am g., 268a
thinks world turns round, 219b
Giddy-paced, brisk and g. times, 252a
Gideon Bibles only in bedrooms, 1018a
sword of Lord and of G., 11a
Gie me ae spark, 493a
Gift, beauty the g. of God, 97a
crave of thee g., 557a
death g. to life, 1056b
every good g. and perfect g., 56a
fatal g. of beauty, 557a
feeling the East's g., 664b
gauntlet with g., 618b
given for naught priceless g., 721b
God's to God, 1056b
great love goes with little g., 104a
greatest g. freedom of will, 161b
have the g. to know it, 248b
hearts not had as g., 882b
heavenly g. of poesy, 369b
heaven's last best g., 346a
immortality not g., 898b
it is a god who gave you this g., 62b
love g. of fairy tale, 745a
manner of giving worth more than g., 331b
never look g. horse in mouth, 146a
not so much nature of g., 822b
of excellence to few men, 77a
of God eternal life, 51a
of laughter, 938b
of martyrdom, 370a
of sleep, 816a
of the gab, 567b
of unaffected conversation, 593a
only g. portion of thyself, 607b
pretty foot g. of nature, 478a
reason God's crowning g., 82a
skilled poet through natural g., 79a
spirit in which g. offered, 822b
tablet a g. of memory, 95b
terrible g. lifted from hearts, 708b
though small is precious, 65b
time with g. of tears, 773a
to be well-favored g. of fortune, 246b
true love's the g., 518b
various g. to each, 623a
what does g. mean, 1056b
without giver bare, 692b
woman's g. to rain shower, 219a
word better than g., 38a
your g. survived all, 1060a
Gifted, poetically g., 713a
Giftie, some power g. gie us, 493a
Gifts, adore my g. instead of me, 323b
benefit in g. of bad man, 84a
cluster of g. experience, 798b
enjoyed g. of founder, 466a
fairy g. fading away, 542a
fear Greeks even when they bring g., 118a
glorious g. of the gods, 62b
Gifts, gods do not give all men g., 65b
liberality in g., 381b
more of his grace than g., 300b
my lady's admirable g., 159a
no hard g., 994b
people I cannot win with g., 364b
presented unto him g., 39b
rarer g. than gold, 994a
rich g. wax poor, 262a
riches to make g. to friends, 85a
seven hundred pounds goot g., 266b
shining g., 603b
spend not then his g. in vain, 302b
thank Thee for g. of Thine, 720a
two jars of the g. he gives, 65a
Gig, crew of captain's g., 765b
Gigantic hound, 850a
press restless g., 984b
speckled g. flowers, 985a
willful young, 898b
Gigantically down, 642a, 1043b
Giggle gabble gobble git, 872b
ha'd to g. w'en nuffin' in pot, 911b
Gild refined gold, 236b
Gilded and sticky, 990b
bit of wood g., 504a
bricks, 945b
cage, 903a
car of day, 336b
eaves, 648b
flap bug with g. wings, 411a
fly does lecher, 279b
fool, 301b
gay g. scenes, 392b
hearse, 1003b
laugh at g. butterflies, 280a
not marble nor g. monuments, 292a
vessel goes, 441b
Gilding, stripped of lettering and g., 421a-b
Gilds, eternal summer g. them, 560b
love g. the scene, 481a
Gilead, no balm in G., 34a
Gills, soul swims without g., 943b
Gilpin long live he, 457b
Gilt, dust that is a little g., 269a
more laud than g. o'erdusted, 269a
surcingles, 738b
Gimble, gyre and g., 745a
Gin, perhaps it's the g., 1052a
union of g. and vermouth, 1038b
Ginger, board money in g. jar, 753b
hot i' the mouth, 252a
nutmegs g. cinnamon cloves, 322a
Gingham, bits of g. and calico, 820b
dog went Bowwow, 820b
Gins, snares traps g. pitfalls, 659b
Gipsy, fortune fickle g., 600b
Giraffe in queer gracefulness, 985a
Gird on sword O man, 801a
up thy loins like a man, 16a
Girded, father's sword g. on, 542a
he g. up his loins, 13b
let loins be g., 47a

Girded, with your loins g., 8b
Girdeth, him that g. on his harness, 13b
Girdle, bright g. furled, 714b
helps with g., 1052a
loosened the embroidered g., 64a
round about earth, 229b
round about world, 205b
Girdled, walls and towers g. round, 523b
Girl bean from boy bean, 1052a
Burma g. a-settin', 873b
crept like frightened g., 838b
fair little g., 634b
green g., 259a
heaven protect working g., 845a
I left behind me, 1090a
I like to see, 1059a
little g. by day, 942a
looks well on steamship, 1027a
needs good parents, 984a
nice g. won't give an inch, 135a
not a g. goes walking, 966b
soft face of a g., 82a
speak like a green g., 259a
Spearmint G., 1030b
sweet g. graduates, 648a
sweetest g. I know, 934a
teach orphan g. to sew, 645a
then spoke I to my g., 320a
there little g. don't cry, 819a
there was a little g., 625a
unlessoned g. unschooled, 234a
walking in Cotswold lanes, 966b
wink at homely g., 960b
Girlish glee, 768a
laughter, 849a
Girls, all g. he can please, 780a
boys and g. level with men, 288b
boys and g. together, 862b
dancing wonderful for g., 1017b
dust was lads and g., 736b
garden of g., 652b
gayest of gay g., 588b
golden lads and g., 291a
hear what servant g. said, 908b
in g. again courted, 1086b
laughing flesh of g., 1079b
little g. made of, 1096b
of all g. so smart, 400b
turn wives, 1081b
what shall I do for pretty g., 885a
which g. hath merriest eye, 214a
who wear glasses, 1029a
with g. be handy, 1090a
wretched un-idea'd g., 429b
Girt, just g. me for onset, 734b
Git thar fustest with mostest, 709b
Gitche Gumee, shores of G., 623a
Gits, them that has g., 811a
Give a little love to child, 698b
a man enough rope, 181b
a new commandment, 49a
all I can g. you I g., 775b
all that a man hath will he g., 14a
all thou canst, 517a
all to love, 603a
an inch take an ell, 185b
and not count cost, 180b
ask only what they can g., 886b
author's skill to g., 866b
back lost delight, 758a
Give bouquets while I'm living, 949a
can't g. word of honor g. promise, 967b
cheek a little red, 406b
countries g. themselves to you, 985a
country to Indians, 1042a
cried G. me, 735b
crowns pounds guineas, 852b
Dayrolles a chair, 416b
delight and hurt not, 297a
enemies means of our destruction, 76b
every man thy ear, 258b
fame for pot of ale, 244a
freely received freely g., 42a
great meals of beef, 244a
hand and heart, 547a
has nothing g. nothing, 1056b
hautboys breath he comes, 371a
haves of g., 1031b
him a little earth, 299a
him death by inches, 290a
his angels charge, 20b
I generally had to g. in, 504b
I will g. you rest, 42a
I will not g. sleep to mine eyes, 22b
if you can g. that you're a writer, 1044b
in life did harbor g., 303a
it an understanding, 258a
it gets to g., 945a
kiss better than you g., 269a
man pipe he can smoke, 753b
me a dozen infants, 949a
me a kiss, 320a
me a look, 302b
me ae spark, 493a
me a thousand kisses, 114b
me a torch, 986a
me again my hollow tree, 411b
me an ounce of civet, 279b
me another horse, 217b
me back my heart, 555a
me back my legions, 124b
me but that, 194b
me but what this riband bound, 332b
me excess of it, 251a
me good digestion Lord, 946a
me hand that is honest, 518a
me handfuls of lilies, 119a
me health and a day, 605a
me home where buffalo roam, 808a
me John Baptist's head, 42b
me liberty or death, 465b
me liberty to know, 340b
me more love or more disdain, 327a
me my scallop shell, 199a
me ocular proof, 275a
me quoth I, 281a
me splendid silent sun, 701b
me that man, 263a
me the daggers, 283b
me thus daily bread, 945b
me to drink mandragora, 287a
me today take tomorrow, 149b
me truth, 684a
me Vesuvius' crater, 697a
me where to stand, 105a
me your answer do, 885b
me your hand, 218b
me your tired your poor, 817a
meanest flower can g., 514a
men get and g., 477a
Give, more blessed to g., 50a
mother g. me sun, 729b
my regards to Broadway, 944a
name to every fixed star, 221a
never g. all heart, 880b
no more g. the people straw, 8a
no more to every guest, 390a
not a windy night rainy morrow, 293a
not what we g. but share, 692b
of possessions is little, 976a
of yourself truly g., 976a
one life for each to g., 877b
peace I g. unto you, 49a
place to better men, 328a
praise to g., 303b
reason on compulsion, 239a
sorrow words, 285b
thee peace, 9b
them meat in due season, 21b
these delights if thou canst g., 335a
they beg I g., 192a
throne would be easy, 99b
thy thoughts no tongue, 258b
thy worst of thoughts, 274a
to a thief, 1067a
to get esteem, 447b
to spend to g. to want, 201a
to the poor, 43a
two daughters crying g. g., 26b
up verse my boy, 988b
us a song to cheer, 752b
us endless sky, 1072a
us grace and strength, 825a
us luxuries, 634a
us our daily bread, 40b
us rest or death, 645b
us serenity, 1024a
us taste of your quality, 261a
us the tools, 922a
warning to world, 292b
we receive but what we g., 527a
what we g. and preserve, 638b
what you command, 147a
what you have, 622b
when I g. I g. myself, 700b
women all take no g., 932b
world assurance of a man, 264a
world the lie, 199a
you some violets, 265a
your heart to hawks, 995a
Given, as if checks g., 737b
ask and it shall be g., 41a
brother dust to eat, 898b
for naught priceless gift, 721b
gladly not to be standing here, 1063b
God has g. you one face, 262b
hast thou g. the horse strength, 16a
heart change of mood, 927a
heaven alone g. away, 692a
his heart to cause, 994b
I have g. suck and know, 282b
in vain in vain, 653b
more g. less work, 732b
much g. much required, 47a
not have g. it for monkeys, 233b
nothing g. nothing required, 424a
of thine own have we g. thee, 14a
our hearts away, 515b
pay for what gods g., 910b
take what is g., 930a
thee till break of day, 488b
them the slip, 386b

Given, thou hast g. him his heart's desire, 17b
too dear for what's g. freely, 295a
unto everyone that hath be g., 44a
what scanted in hair g. in wit, 218a
who has g. me this sweet, 898b
youth to whom was g., 511a
Giver, cheerful g., 53b
gift without g. bare, 692b
keep modest as g., 805a
of sustenance, 3b
Givers, when g. prove unkind, 262a
Gives a child a treat, 947a
blesseth him that g., 234b
but for another g. ease, 489a
but greater feeling to worse, 226a
doubly benefits who g. quickly, 125a
'er all she needs, 874b
from sense of duty, 692b
harness bells a shake, 927b
he that lends g., 325a
heart and soul away, 852b
himself with alms, 692b
lovely light, 1023a
new meaning, 999a
no man a sinecure, 988b
only worthless gold, 692b
secure whate'er he g., 427a
somewhere back thoughts, 994a
sternest good-night, 283b
the more he g. to others, 75b
thoughts nature g. way to, 283a
to airy nothing, 230b
truth to summer's lie, 1032a
twice who gives promptly, 150a
Giveth his beloved sleep, 22b
land the Lord g. thee, 9a
life and breath, 50a
man g. up the ghost, 15a
not as world g., 49a
unto the poor, 26b
Giving, brief as the g. breath, 1011a
enemies the slip, 437b
heart to dog to tear, 877a
in g. we receive, 157b
know nothing of g., 850b
manner of g. worth more, 331b
more g. less buying, 914a
not in g. vein today, 217b
stealing and g. odor, 251a
Gizzard, something in her g., 376a
Glacier knocks in cupboard, 1059b
woman, 1043b
Glad did I live gladly die, 823b
diviner's theme, 368b
green leaves like wings, 784b
heart too soon g., 662a
I fought agin her, 772b
kindness, 882b
let us live and be g., 151a
make g. heart of childhood, 780a
me with soft black eye, 543a
moments of g. grace, 879b
never g. confident morning, 662b
New Year, 645a
not born before tea, 523b
of other men's good, 249b
Olaf g. and big, 1031a
pain g. to be forgotten, 994b
Glad, sad g. brother's name, 776a
show ourselves g., 59b
some have what others would be g. of, 424b
to be of use, 1001a
to sleep with Aphrodite, 66a
when they said unto me, 22a
while he lives be g., 774b
wine that maketh g. the heart, 21b
wise son maketh a g. father, 24a
with all my heart, 211a
you like adverbs, 800a
Gladdening west, 899a
Gladdest thing under sun, 1023a
Glade, bee-loud g., 879b
cool gales fan the g., 402b
crown the watery g., 439a
points to yonder g., 406a
Gladiators, if only g. died, 945a
Gladly, be your wife g., 673b
beyond any experience, 1031a
die, 823b
died g. with all you knew, 1078b
lerne and gladly teche, 166b
suffer fools g., 53b
Gladness, begin in g., 511b
garments of g., 36b
notes of g., 537b
of the heart, 38b
serve the Lord with g., 21a
teach me half g., 570b
wealth small aid for daily g., 85a
Gladsome light of jurisprudence, 198a
most g. thing in world, 857b
Glamis hath murdered sleep, 283b
thou art and Cawdor, 281b
Glamour in winning presidential elections, 983b
moment of romance of g., 843a
of childish days, 985b
Glance from heaven to earth, 230b
glum, 769a
matron's g. reprove, 449a
O brightening g., 883b
of the Lord, 559a
ten thousand saw I at a g., 514b
without a g. my way, 736a
Glances, gray eye g., 642a
Glancing, upward g. of eye, 518a
Glare, moths caught by g., 555a
rockets' red g., 541a
sunburnt by g. of life, 618b
Glareth, not all gold that glareth, 155b
Glasgerion swore great oath, 1088a
Glass abraded by beach, 721b
break bloody g., 1062a
cool as g., 990a
dome of many-colored g., 572a
drink not the third g., 322b
excuse for the g., 481b
falling hour by hour, 1062a
fill every g., 401b
first g. for myself, 394b
Fortune like g. easily broken, 125b
fount more sparkling than g., 122a
get thee g. eyes, 279b
green g. beads, 953b
Glass, grief with g. that ran, 773a
hate you through g., 1036a
house is g., 324b
house of German statecraft, 677b
if your windows g., 421b
made mouths in a g., 278a
obscured or broken, 1080a
of brandy and water, 500b
of fashion mold of form, 262b
of years is brittle, 774a
pride is his own g., 268a
satire a sort of g., 388b
see through g. darkly, 52b
shown g. flowers, 996a
stand before g. tie my tie, 1010b
swift sandy g., 301b
thou art thy mother's g., 291b
thou canst not tame, 322b
Time turn up his g., 301b
to Venus consecrates g., 1086a
turn down empty g., 631a
Venus take my votive g., 388a
wherein noble youth dress, 242a
whose house is g., 324b
Glass-bottomed, through sewer in g. boat, 941a
Glasses, fill all the g. there, 357b
girls who wear g., 1029a
itself in tempests, 557b
Shakespeare and the musical g., 448a
stand to g. ready, 719b
Glass's, over g. edge dinner done, 664b
Glassy cool translucent wave, 337b
his g. essence, 271a
Glaze, gloat on g. and mark, 804b
Glazed with rainwater, 979a
Glazen, upon the g. shelves, 1001b
Gleam, alabaster cities g., 849a
bright g. of noble deeds, 79b
fled visionary g., 513b
follow the g., 655a
of her own dying smile, 571b
Gleamed upon my sight, 514a
Gleaming, like g. taper's light, 447a
twilight's last g., 540b
Gleams, light g. an instant, 309b
of remoter world, 568a
on whom pale moon g., 807a
through fog, 438b
thy footstep g., 642a
untraveled world, 646b
Glean, let me g. after the reapers, 11b
shalt not g. thy vineyard, 9b
Gleaned my teeming brain, 581a
Gleaning of grapes of Ephraim, 11a
Gleanings, shalt not gather the g., 9b
Glee, birds mad with g., 758a
counterfeited g., 449b
forward and frolic g., 520a
girlish g., 768a
mutual g., 1043b
piping songs of pleasant g., 486b
Glen, down the rushy g., 729a
Glenartney's, lone G. hazel shade, 520a
Glens, gray and wintry g., 909a
Glib about eternal things, 1066a
and oily art, 277a

Glide, in sunny beams did g., 486a
leisurely we g., 743a
safe into haven g., 425b
soul into boughs does g., 360a
to wind tossing water, 979a
Glideth at own sweet will, 512a
Gliding, snakes g. up hollow, 604b
Glimmer, midnight's all a g., 879b
of twilight, 662b
on my mind, 537b
Glimmering, gone g., 555b
hold g. tapers to sun, 312a
incarnations of hopes, 571b
mere g. and decays, 363a
now fades g. landscape, 440a
river lake g. pool, 720b
twilight g. by, 893b
weirs, 853b
Glimmers, holy g. of goodbyes, 1028b
polish until g., 814b
Glimpse, nor g. divine, 414a
same old g. of Paradise, 855b
Glimpses, heaven gives g., 927b
make me less forlorn, 515b
of forgotten dreams, 644b
only to those, 927b
revisitest g. of the moon, 259a
thousand g. wins, 711b
Glint, bearings g., 1043b
in g. old gold, 918b
Glisten, all silence and g., 693a
Glister me forward, 1064b
Glistering grief, 298a
Glisters, all that g. not gold, 156a
Glittered when he walked, 900a
Glittering eye, 524b
generalities, 591a
society my g. bride, 516a
Glitters, all that g. is not gold, 155b
Gloamin', roamin' in the g., 903a
Gloaming, shuddering in g. light, 764b
snow had begun in g., 693b
Gloat on glaze and mark, 804b
Global thinking, 1053b
Globaloney, 1053b
Globe, country spread over half g., 632b
distracted g., 260a
doubled g. of dead, 1070a
flames have spread over g., 473b
freedom hunted round the g., 466b
great g. itself, 297b
power dotted over g., 547b
sop of all this solid g., 268a
Gloire, le jour de g. est arrivé, 499a
Gloom, chase my g. away, 500b
convent's solitary g., 405b
counterfeit a g., 335b
deep thicket's g., 477a
encircling g., 597b
in g. black-purple, 918b
moral g. of world, 613b
no funeral g. when I am gone, 106b
nor g. of night, 87a
of earthquake and eclipse, 568b
sunny light sullen g., 593a
tempted her out of g., 643b
Glooms, beetle booms adown g., 819a
Splendors and G., 571b
welcome kindred g., 419b
Gloomy calm of idle vacancy, 431a
deep and g. wood, 509a
shadowed tower, 825b
view of future, 942a
Gloria in excelsis Deo, 59a
mundi, 170a
Gloriam, ad maiorem Dei g., 186a
Gloried and drank deep, 629b
Glories, conquests g. triumphs spoils, 255a
heaven's g. shine, 685b
like glowworms, 315a
my g. and state depose, 228a
of our blood and state, 327b
some Saian g. in shield, 68a
Glorified pawnbrokers, 848b
Glorify Father in heaven, 40a
what else is damned, 419a
Glorious, acclaim your g. name, 1031a
blood-red, 663a
builds g. temples, 692b
by my sword, 353b
circumstance of g. war, 275a
crowded hour of g. life, 455b
crowded with g. action, 522a
deaths g. in thy defense, 393a
fault of angels, 406a
full many a g. morning, 292a
gifts of the gods, 62b
heaven's g. sun, 221a
honorable and g., 461a
hours even in poorhouse, 684a
how g. and painful, 657a
in arms, 221b
institution, 453b
king's daughter all g. within, 19a
made g. summer by sun of York, 216b
make thee g. by my pen, 353b
making city g. and great, 77b
mirror, 557b
mission of trade unions, 821a
morning for America, 444a
most g. city of God, 147a
most g. to victors, 90b
necessity to g. gain, 515a
railway termini gates to g., 951b
right hand is become g., 8b
shadow of g. name, 134a
song of old, 657b
stirring sight, 852a
sun in heaven, 526b
sunshine a g. birth, 513a
Tam was g., 495b
the g. Ninety-two, 464b
the more g. the triumph, 466b
thing to be pirate king, 766b
things had no glory, 1044a
things of thee are spoken, 446a
war's g. art, 398b
Gloriously drunk, 458b
he hath triumphed g., 8b
perjured, 122a
succeeded, 1049b
Glory, a light a g., 527a
all-cloudless g., 561b
and blue air, 618b
and danger alike, 89b
and freshness of a dream, 513a
and grief agree not, 698a
and nothing of a name, 559a
Glory and shame of universe, 364a
and the dream, 513b
be the perfect one, 736b
be to the Father, 59b
belongs to our ancestors, 137a
cataract leaps in g., 648b
crown of g., 57a
day of g. has come, 499a
days of youth days of g., 562b
departed from Israel, 625b
desire for g. clings, 140a
desirous of honor and g., 374a-b
die in g. never old, 853a
doesn't mean argument, 746b
drowned g. in cup, 630b
excess of g. obscured, 342b
folded g. of wings, 1032a
for country's g. fast, 519a
forgot was Britain's g., 726a
from gray hairs gone, 625b
from the earth, 513a
full meridian of my g., 298a
glorious had no g., 1044a
go where g. waits thee, 541b
guards bivouac of dead, 704b
heavens declare the g. of God, 17a-b
hoary head a crown of g., 24b
Homer herald of your g., 102a
hope of g., 60b
horse-sense in pomp and g., 998b
hymns to g. of life, 998b
in hevin' nothin' o' the sort, 693a
in His bosom, 690b
in one day fill stage, 322a
in the flower, 514a
is departed from Israel, 12a
is in their shame, 54b
jest and riddle of world, 409a
King of g. shall come in, 18a
land of hope and g., 862a
left him alone with g., 566b
like a circle in water, 214a
like a shooting star, 227a
long hair g. to woman, 52a
love of g. most ardent, 395b
Memnonium in all its g., 543b
mine the travaille thyn the g., 167b
my gown of g., 199a
nothing so expensive as g., 522b
O what joy and g. must be, 154a
of Christian religion, 172b
of coming of Lord, 690b
of everything, 1046b
of his country, 546b
of Him who moves everything, 161b
of honors beauties wits, 305b
of Lord shone, 46a
of old story is forever, 119b
of rulers or races, 949b
of the Lord is risen, 33b
of their times, 38b
of thy people Israel, 46a
of war moonshine, 705a
of winning were she won, 730b
of woman who occasions least talk, 90a
of world displayed, 889b
Old G., 601b
Old G. on broomstick, 864a
one star differeth in g., 53a

Glory or grave, 538a
path of duty way to g., 651b
paths of g., 440a
pomp and g. of this world, 298b
power and g., 47b
precious forever, 85b
pride of peacock g. of God, 487b
pursuit of human g., 327a
race of g. run, 349b
rainbow's g. is shed, 572b
search their own g., 26a
set stars of g. there, 578b
shone around, 384a
shows the way, 384b
sing tongue the Savior's g., 158a
sittest throned in g., 743a
Solomon in all his g., 41a
sudden g. maketh laughter, 318a
summers in a sea of g., 298b
swiftly passes g. of world, 170a
take away our free will and g., 177b
that bright tragic thing, 739a
that was Greece, 641b, 925a
they to g. ride therein, 381a
thine is the g., 40b
this goin' ware g. waits, 693a
time's g. calm contending kings, 220b
to God for dappled things, 803a
to God in highest, 46a, 59a
to newborn King, 425b
to some extent already, 173a
to the greater g. of God, 186a
trailing clouds of g., 513b
trembles before your g., 82b
triumph without g., 331b
'twas my one g., 737b
uncertain g. of April day, 220b
vain pomp and g., 61a
visions of g., 442a
walked in g. and joy, 511b
walking in an air of g., 362b
we lie in unaging g., 70b
what price g., 999b
who is this King of g., 18a
wonder and g. of universe, 628a
words such as g. obscene, 1044a
works for g. misses goal, 833b
wretchedness that g. brings, 290b
you probably take away g., 503b
Glory's small change, 598b
Gloss, all the g. of art, 450a
Glossy, not for fine g. surface, 448a
Gloucester, Doctor Foster went to G., 1097a
Glove, hand in g., 391a
iron hand in velvet g., 186a
O that I were a g., 223b
Gloves, cat in g. catches no mice, 422a
not make revolution with silk g., 954b
walk through fields in g., 991b
Glow from that fire, 1073a
has warmed the world, 981b
like pearls snowflakes g., 958a
neon g. of age of comfort, 999b
noon a purple g., 879b
phosphorescent jewel gives g., 992b
samovars' roses g., 1020a
star captains g., 980a
Glow, sunset g., 809b
thoughts that g., 720a
Glowed, now g. the firmament, 345b
Glowered, as Tammie g., 496a
Glowing axle doth allay, 336b
chase g. hours, 556a
embers through the room, 335b
green g., 1054a
Glows, gold orange g., 477a
in every heart, 398b
intense atom g., 571b
Glowworm, eyes the g. lend thee, 320b
shows matin to be near, 260a
Glowworms, glories like g., 315a
Glue and lime of love, 319b
Glued, student g. to desk, 721a
Glum, glance g., 769a
Glut sorrow on rose, 584a
Gluts twice ten thousand caverns, 579b
Glutton, drunkard and g. shall come to poverty, 26a
Gluttonous, behold a man g., 42a
Glynn, marshes of G., 796b
Gnarling sorrow hath less power, 226a
Gnashing, weeping and g. of teeth, 41b
what g. is not a comfort, 308b
Gnat, strain at g., 43b
Gnats, small g. mourn, 584a
Gnaw, thousand men that fishes g., 217a
Gnawing, like g. of mouse, 1023a
what g. of worm not tickling, 308b
Go a-angling, 326b
about woodlands I g., 852b
a-fishing, 683a
a-hunting we will g., 424a
all right then I'll g. to hell, 761b
alone come back with throops, 891b
and catch a falling star, 304b
and do thou likewise, 46b
and listen as thou goest, 161a
and look behind Ranges, 876a
and sin no more, 48b
and the Lord be with thee, 12a
as cooks g. she went, 903b
at once, 285a
back to great sweet mother, 774a
burrow underground, 990a
but one to bid him g., 1086b
by go by, 204a
by way wherein no ecstasy, 1005b
can't g. right like that, 505a
clear as you g., 765a
come and trip it as you g., 334b
Death makes arrest we g., 947b
don't want to g. no furder, 692b
down again to the depths, 21b
down Death, 907a
down to Kew, 961b
down to the sea in ships, 21b
dressed up nowhere to g., 896b
easy to g. down into Hell, 118b
feet heavy but on I g., 844b
find out be damned, 874a
for refuge to Buddha, 80b
for they call you, 712a
forth under open sky, 574a
forward give us victories, 638b
Go from me, 618a
from strength to strength, 20a
gentle into that good night, 1070b
hand in hand we'll g., 494b
hang yourselves critics, 181b
home and get sleep, 897a
home in dark, 864b
I can scorn and let her g., 318b
I die as often as from thee I g., 305b
I g. on forever, 652a
I g. to prepare a place, 49a
I will arise and g. now, 879b
if g. high use own legs, 805a
in peace, 152a
into it baldheaded, 693a
into it yourself, 490b
into night g. one and all, 816a
into the house of the Lord, 22b
it alone, 680a
know where'er I g., 513a
learn to creep ere learn to g., 184a
leave friends and g., 853b
let my people g., 8a
let us g. then, 1000b
let world g., 182a
like wind I g., 630a
little bok litel myn tragedye, 165b
little book, 962b
long way to g., 934a
love without the help, 490b
lovely rose, 332b, 962b
make it g. by sitting in row, 505a
mark him well, 518b
men may come and g., 652a
miles to g. before I sleep, 927b
my love, 664b
needs g. whom devil drive, 185a
no g. my honey love, 1062a
no more a-roving, 559b
nor sit nor stand but g., 666a
not for every grief to physician, 324b
not g. where friends perished, 753b
not into every way, 37b
not like quarry slave, 574b
not to Lethe, 584a
not try to g. at all, 926a
off with you where you want to g., 165b
once let ripe moment g., 488b
one by one phantoms g., 899b
out see Nature's riches, 340a
out to swim, 1103a
over rolling waters g., 648a
poor devil, 437b
presently they g. away, 942b
reason why it's no g., 1068a
round about Peer, 729a
season to come and g., 412b
second best to g. back quickly, 83a
shall I bid her g., 1084b
side that I must g. withal, 236b
since I needs must die, 199a
sir gallop, 504a
softly all my years, 32b
Soul the body's quest, 199a
sweetest love I do not g., 305a
tedious as g. o'er, 285a
tell the Spartans, 70b
tell those who sent you, 479b
they all g. into dark, 1005b

Go, they'd immediately g. out, 490a
time stays we g., 782a
to bed by day, 823a
to encounter reality, 968b
to g. beyond is wrong, 72a
to grandfather's house we g., 598a
to grass, 313b
to it O jazzmen, 948b
to it with delight, 288a
to lost sheep of Israel, 42a
to play with poor, 878a
to pot, 451b
to the ant, 23b
to the bishop they g., 532a
travel to g., 822a
up and down as a talebearer, 9b
waiting for you g., 876b
we know not where, 271a
we shall g. on to end, 921a
we'll gather and g., 507b
west young man, 678b
when half-gods g., 603a
where glory waits thee, 541b
where money is, 654b
where we will on surface, 681b
who will g. for us, 30b
wicked from out thee g., 358a
will not let thee g., 7b
with anyone to death, 926a
with drift of things, 925b
with me like good angels, 298a
with night will g., 486a
with show of inconvenience, 979a
with thee to g. is to stay, 348b
women come and g., 1000b
world thinks G., 1017b
would not g. without word, 574a
write it before them, 32a
ye and teach, 45a
ye into all the world, 45b
year going let him g., 651a
you may call it madness, 500b
Goä wheer munny is, 654b
Goads them on behind, 879b
words of wise are as g., 29a
Goal, do not turn back at g., 126b
good final g. of ill, 650b
grave not its g., 620b
independence no conscious g., 997b-998a
is living in agreement with nature, 103b
not g. that matters, 851a
pint people to the g., 693a
progress our g., 589b
Psyche my g., 643b
rider determining g., 834a
riders not stop at g., 789a
stands up, 853a
the sky, 1103a
this my pilgrimage and g., 966b
works for glory misses g., 833b
Goals, muddied oafs at g., 875b
Goat, lust of g. bounty of God, 487b
milked g. instead of cow, 1099a
splashing with hoofs of g., 619a
with g. feet dance antic hay, 212b
with tangled hair, 505a
you bring the g., 69b
Goat-head, foul g., 885a
Goats, divideth sheep from g., 44a
eat ivy, 1097a
Goats, lecherous g., 308a
Gobble, giggle gabble g. git, 872b
Gobble-uns 'at gits you, 819a
Goblet, upon first g., 599a
Goblin, hag and hungry g., 1085b
Goblins 'at gits you, 819a
sprites and g., 295a
God, a G. ready to pardon, 14a
abandoned these defended, 854b
accept him, 651b
act as if G. exist, 869b
act as if there were G., 795a
act of G., 679a
act of G. defined, 1017a
afraid to look upon G., 8a
all mercy is God unjust, 399a
all service same with G., 661b
Almighty has hung sign, 548b
Almighty's gentlemen, 368b
alone knows, 770a
and attributes eternal, 373a
and devil fighting, 708a
and history remember, 1020a
and I knew once, 770a
and man decree, 854a
and politicians, 1019a
and sinners reconciled, 425b
and your native land, 565b
angler now with G., 326a
angry G., 1075a
announced selves from a g., 549b
answers sharp, 618b
appeal to arms and G., 465a
as G. gives us to see right, 640b
as if G. wrote bill, 603b
as revealed to vicars, 1058a
asking G. to stretch hand, 909a
assumes the G., 371a
atheist half believes G., 399a
attribute to G. himself, 234b
autograph of G., 790a
backed with G. and seas, 216a
be merciful, 47a
be praised Georges ended, 934a
be still and know that I am G., 19a
be thanked, 665b, 994a
be thanked for books, 544b
beauty the gift of G., 97a
became man devil woman, 598b
beggar before door of G., 734a
behold your G., 32b
bein' G. ain't bed of roses, 1015a
being with thee, 512a
believe in G. and angels, 778b
believe in one G. and no more, 467b
believes he eats G., 438b
bequeath my soul to G., 209b
bless man who invented sleep, 680a
bless Prince of Wales, 589b
bless the Pretender, 414b
bless us every one, 671a
bless you, 1098b
bless you my dear, 434a
b'lieve in G. and angels, 778b
body Nature G. soul, 408b
brooding on G., 1066a
built G. a church, 457a
bush afire with G., 619a
but for grace of G., 186b
by G. Mr. Chairman, 445b
by G. she'd better, 656b
by grace of G. our forces in Philippines, 959a
Cabots talk only to G., 858a
God, Cabots walk with G., 858a
cast all cares on G., 654a
caught his eye, 1040b
cause of freedom cause of G., 499b
caused a deep sleep, 5b
changes and man and form, 775b
charged with grandeur of G., 803a
chide G. for countenance, 250a
chosen people of G., 471a
circumvent G., 265b
city of G., 147a
closer walk with G., 456b
comes as sun at noon, 308b
comes G. behind them, 666b
committed themselves to G., 318b
conscience a g. to all mortals, 103a
corage G. mend al, 723b
could have made a better berry, 326a
created heaven and earth, 5a
created woman and boredom ceased, 806a
curse G. and die, 14a
darkness of G., 1005b
dazzled by ways of G., 952b
dear G. the very houses, 512a
dear G. who loveth us, 526a
dear to G. famous to all ages, 340a
death not originate in G., 709a
death of one g. death of all, 956b
decides he is not G., 787b
deem himself g. or beast, 408b
defend the right, 214b
did G. care, 735b
didn't want to sign, 802a
died before g. of love was born, 306b
discussing duty to G., 700b
doorway to get in g., 692b
doth G. exact day labor, 341a
draw line where G. has not, 789b
dwells there among men, 170a
earth echo of voice of G., 813b
ef you want to take in G., 693a
effect whose cause is G., 459a
either a beast or a g., 98a
electrical display of G., 1009a
Enoch walked with G., 6b
enter into kingdom of G., 43b
equal to g. sitting opposite you, 115a
erects house of prayer, 385a
eternal G. is thy refuge, 10b
every g. set his seal, 264a
every man G. or Devil, 368b
evidence for G. in inner experiences, 795a
except for G. our only lord, 211a
face of G. shine through, 1023a
far be it from G., 16a
farther from G. nearer dust, 1004b
favor with G. and man, 46b
fear G. and keep commandments, 29a
fear G. and take own part, 601a
fear G. honor the king, 56b
fear G. nothing else, 677b
fell upon knees and blessed G., 318b-319a

God, fight for the religion of G., 149a
finding man not sufficiently alone, 909b
first planted garden, 209b
for G. sake hold your tongue, 305a
for Harry, 244a
for us all, 185b
forbid, 47b
forbid it Almighty G., 465a
forgive you but I never, 189a
forgotten all I have done, 378a
forgotten even by G., 661b
formed matter, 379b
freedom to worship G., 573b
from the machine, 102b
from whom blessings flow, 377b
fulfills in many ways, 654a
gave loaf to bird, 736b
gave Noah rainbow sign, 1101a
gave the increase, 52a
gift is God's to G., 1056b
give him blood to drink, 614b
give joy of knowing, 958b
give them wisdom, 251b
give us men, 690b
give us serenity, 1024a
giver of breath and bread, 802b
gives us love, 646a
giveth both mouth and meat, 183a
glory to G., 46a, 59a
gods fade G. abides, 785b
goes up to G. in vain, 887a
good fortune is g. among men, 79a
good G. prepare me, 376a
good-bye G. bless you, 820a
grace is given of G., 688a
grace of G. in courtesy, 902a
grant you find one face, 691a
granted it, 417b
grants liberty, 548a
great democratic G., 696b
great G. I ask thee, 680b
great G. I'd rather be, 515b
great G. our King, 627b
great g. Pan, 619a
great G. to thee we tend, 148a
greater than G. cannot be conceived, 154a
greatness of G., 796b
ha' mercy on such as we, 873b
had I but studied, 171a
handiwork you give G., 826b
Hannah G. and me, 749b
happiness not gift of G., 958a
has a few of us, 666a
has brought us this peace, 116a
has given you one face, 262b
has written all the books, 756b
hates bray of bragging, 81b
hath chosen foolish things, 51b
hath given liberty, 479b
hath made man upright, 28a
hath made them so, 396a
hath not given spirit of fear, 55b
hath not one G. created us, 36a
hath numbered thy kingdom, 35a
hath said there is no G., 17a
hath sifted a nation, 372b
have mercy on America, 967b
have mercy on sinner, 1009b
have mercy on such as we, 873b
he for G. only, 345a
heart within G. o'erhead, 620b
God, heirs of G., 51a
help us we knew worst too young, 874a
helping her, 842a
helps them that help selves, 421b
herdsman goads, 879b
himself can't kill words, 123b
himself from G. not free, 602a
himself scarce seemed to be, 526a
his Father and his G., 441a
homely verse to G. dear, 887a
honest G. noblest work, 749a
honest man noblest work of G., 409b, 492b
I am a g., 568b
I am a jealous G., 9a
I am a worm a g., 470a
I am like G., 364b
I bless G. in libraries, 444b
I treated him G. cured him, 187b
I who saw face of G., 213a
I wretch wrestling with G., 803b
if G. be for us, 51a
if G. did not exist, 418a
if G. lets them down, 1012b
if G. were not necessary, 366b
if it be of G., 49b
if this were enough, 824b
if triangles had g., 414b
if you want to take in G., 693a
if You wish for our love, 989b
I'll leap up to my G., 213b
in apprehension like a g., 261a
in faces I see G., 700b
in G. dazzling darkness, 362b
in G. is our trust, 541a
in hand of G. I stand, 284a
in mercy lend grace, 646a
in the image of G., 6b
in three Persons, 549b
in works and in word, 397b
in youth remembered my G., 531b
inclines to think there is G., 688b
incomprehensibility of G., 591a
insult to G., 662b
invite G. and his angels, 308b
is a verb, 1034a
is an exalted father, 833b
is an "in order to," 870a
is and all well, 626b
is and is not voice of G., 412a
is G. blunder of man, 805b
is here, 425a
is in heaven, 28a
is in me or does not exist, 957b
is light, 57a
is love, 57a
is man blunder of G., 805b
is no respecter of persons, 50a
is not a "because," 870a
is not a man, 10a
is not mocked, 54a
is our refuge and strength, 19a
is their belly, 54b
is they are, 666a
isn't G. upon ocean, 679b
it is a g. who gave you this gift, 62b
it is fearful thing, 559a
it's a nuisance G. said, 916a
it's not G. I don't accept, 708a
jealous G., 9a
just are the ways of G., 349a
God, keeps thee from G., 597b
kissing carrion, 260b
know what G. and man is, 654b
know ye that the Lord he is G., 21a
knowledge makes g. of me, 584b
knows which G. G. recognizes, 1058a
label men for G., 856b
law of G. law of good, 709a
laws of G. laws of man, 854a
laws of nature and nature's G., 470b
lay me ahold on greatness of G., 796b
lay me on anvil O G., 948b
let it be with donkeys, 1079a
let not G. speak with us, 9a
let us worship G., 492b
life of ease not for a g., 577b
light is shadow of G., 331a
light prime work of G., 344b
live innocently G. here, 425a
live out lifetime of G., 696a
lives not without me, 364b
livin' G. that made you, 873a
living working still, 675b
looks after fools, 1102b
Lord G. Almighty, 549b
Lord G. formed man, 5a
Lord G. is subtle, 951a
Lord G. made them all, 684b
Lord G. of Hosts, 875b
Lord G. planted a garden, 5b
Lord G. send high wave, 909a
Lord G. walking in garden, 5b
Lord G. we paid in full, 875a
love I dare say, 756b
love of G. had blessed, 551b
loves idle rainbow, 906a
loveth cheerful giver, 53b
lust of goat bounty of G., 487b
made high or lowly, 684b
made him let him pass for man, 231b
made integers, 720a
made the country, 457b
made the world, 50a
make me strong, 1103b
make straight a highway for our G., 32b
makes sech nights, 693a
man appoints G. disappoints, 170b
man fallen g., 565b
man g. in ruins, 605a
man in bush G. meet, 602a
man proposes G. disposes, 170a
man sent from G., 48a
man with G. always in majority, 186b
man with G. strive, 557a
man's word G. in man, 653a
many afraid of G., 710a
marble leaped to life g., 566a
Masai House of G., 1045a
men G. made mad, 918a
Mencken Nathan and G., 966a
mighty fortress is our G., 179b
mills of G. grind slowly, 329a
mistake young man for g., 960a
monopoly of G., 683b
most glorious city of G., 147a
moved upon face of the waters, 5a
moves in mysterious way, 456b
my G. and King, 323b

God, my G. Father and Friend, 374b
my G. have mercy, 191b
my G. look not so fierce, 213b
my G. why hast thou forsaken me, 17b, 45a
my soul thirsteth for G., 19a
nakedness of woman work of G., 487b
name of G. upon lips, 436a
name called the mighty G., 31a
Nature and Nature's G., 397b
nature is the art of G., 329b
Nature's G., 397b, 410a
nearer my G. to thee, 615b
nearer to church further from G., 183a
ne'er said G. be praised, 617b
nest on greatness of G., 796b
never made work for man to mend, 372a
never spoke with G., 737b
next to of course g., 1030b
no G. and Mary His Mother, 1075b
no G. but He most merciful, 149a
no g. higher than truth, 897b
no g. stronger than death, 774b
no g. wrong worm, 603b
no man hath seen G., 48a
no more Aurora Leighs thank G., 631a
no nearer to G., 1004b
no society bring kingdom of G., 965a
noblest work of G., 409b, 492b
none but G. is near, 518a
none other but the house of G., 7a
nor what G. blessed accursed, 667a
not alone G. is within, 138a
not G. for father if not Church for mother, 144a
not G. he'll catch, 1054a
not G. in gardens, 734a
not G. of dead, 47b
not pay Saturdays, 667b
not serve G. if devil bid, 272a
not to get near G., 809b
not willing to do everything, 177b
not worshiped by herd, 947b
nothing not G. greater than self, 700b
now G. alone knows, 770a
O dog my G., 1068a
O G. O Montreal, 755b
O G. that bread so dear, 592b
O G. that it were possible, 301b
O Lamb of G., 59a
O sole G., 4a
obligeth no man to more than ability, 149a
of battles, 245a
of Clotilda grant victory, 147b
of fathers known of old, 875a
of God, 60a
of Life Creator, 962a
of music out of doors, 830b
of my idolatry, 224a
of Nature, 323b
of Nature placed in power, 465a
of such is kingdom of G., 45b
of the Congo, 953a
of truth, 10b
Omega, 765b
God, on right hand of G., 60a
on seventh day G. ended his work, 5a
on side of best digestion, 946a
on side of big squadrons, 357a
once loved a garden, 969a
one G. even the Father, 544a
one g. greatest among gods, 70b
one G. law element, 651a
one G. one principle of being, 142b
one nation under G., 832b
one that feared G., 14a
only G. and angels lookers-on, 207a
only G. can make tree, 992a
only G. had for asking, 692a
only knows which is which, 776b
or Mother Goose, 844b
others call it G., 667a
our help in ages past, 396b
out in fields with G., 1101b
out of me G. and man, 775b
owe G. a death, 242b
pairs off like with like, 66b
patriarch obedient to G., 705b
peace of G. passeth understanding, 54b
perfect blessedness vision of G., 158b
plays dice with world, 950b
pleased G. to visit us with death, 319a
poor dear G., 1037b
poverty in hand of G., 4b
praise G. sang Theocrite, 662a
presume not G. to scan, 408b
pride of peacock glory of G., 487b
pseudonym of G., 802a
purlieu of g. of love, 306b
put G. in his statements, 701b
put hand to ark of G., 458a
reason in man like G. in world, 158b
rebellion obedience to G., 1090b
reflect that G. is just, 471a
register of G., 331a
reigns government lives, 741a
render unto G., 43b
rest you merry, 1099a
rib which Lord G. had taken, 5b
round fat oily man of G., 420a
sacrifice to G. of devil's leavings, 413a
said I am tired, 603a
said Let Newton be, 412b
said Let there be light, 5a
said Let us make man, 5a
saint if G. does not exist, 1068b
save the king, 12a, 401a
save the king say amen, 228a
save the mark, 238b
save the people, 545a
save thee Ancient Mariner, 524b
saw that it was good, 5a
say first of G. above, 407b
says there is no G., 436a
Scourge of G., 212a
sea of infinite substance, 152a
secluded from sight of G., 308b
see G. made and eaten, 664b
seen G. face to face, 7b
sees G. in clouds, 408a
self-reliance is reliance on G., 608a
God send every gentleman, 1088b
sends meat Devil sends cooks, 183a
servant of G. well done, 346b
servant of living G., 444b
served my G. with half the zeal, 299a
service greater than the g., 268a
sets nothing but riddles, 708a
setteth the solitary in families, 19b
shall any teach G., 15b
shall smite thee, 50b
shall wipe away tears, 58b
she for G. in him, 345a
shed grace on thee, 849a
shield us, 230a
sigh in heart, 850b
smiled again, 906b
so commanded, 347b
so loved the world, 48a
so near G. to man, 603b
some lesser g. made world, 654a
something known only to G., 963b
sometimes wish G. back, 866a
Son of G. goes forth, 549a
Son of the living G., 43a
sons of G. shouted for joy, 16a
sons of the living G., 35a
souls are in the hand of G., 36b
souls mounting up to G., 731a
speed the mark, 602b
Spirit of G. descending, 39b
spirit shall return unto G., 29a
standeth G. within shadow, 692a
stands winding horn, 880a
stay with me G., 1103b
stepped out on space, 906b
stern daughter of voice of G., 514b
strong brown g., 1006a
subject to G. and Justice, 155a
take in G., 693a
tempers wind, 188b, 438b
temple of G. is holy, 52a
thank G. for peace, 914a
thank G. for tea, 523b
thank G. I have done duty, 492b
the Father a school divine, 412a
the Father in second place, 834b
the first garden made, 358a
the herdsman goads, 879b
the most resembles G., 493b
the unknown g., 50a
the word spake it, 189a
these old men, 83b
they shall be called children of G., 40a
they shall see G., 40a
think himself act of G., 679a
think not G. at all, 349a
think public opinion voice of G., 764a
this is the finger of G., 8a
this nation under G., 639a
this thing is G., 775b
those G. loves do not live long, 102a
those whom G. hath joined together, 61b
thou art the Son of G., 42b
thought and thought, 906b
three-personed G., 308a
through darkness up to G., 650b

God, through life looked on G., 943b
throws himself on G., 664b
thy G. shall be my G., 11b
'tis G. gives skill, 689a
to the greater glory of G., 186a
too full of G. to speak, 879a
took day to search for G., 860a
toward G. and toward Satan, 707a
trust in G. hope for best, 522b
trust in G. keep powder dry, 539a
truth as old as G., 737a
two halves of G., 598b
unchanging law of G., 657b
unless G. does that beating living thinking, 697b
unutterable sigh, 850b
up to Nature's G., 410a
very G. of very G., 60a
voice of people is voice of G., 152b
walk humbly with thy G., 35b
wants nothing of a g. but eternity, 290a
war blood-swollen g., 904b
was it G. was it man, 775b
was the holy Lamb of G., 490b
ways of G. justifiable, 349a
ways of G. to man, 407b
ways of G. to men, 341b
were I Lord G., 1105a
what G. hath joined, 43a
what hath G. wrought, 10a
what I call G., 667a
what is G. everything, 80a
what kind of g. art thou, 244b
what man not know of G., 1054a
what we have instead of G., 1044a
when G. sorts out weather, 819a
where end knows G., 1050b
where G. built church, 179b
who brought over ocean, 319a
who G. doth late and early pray, 300b
who gave life gave liberty, 470b
who is able to prevail, 325b
who is not we see, 776b
who is our home, 513b
who knows what I would, 1066b
who made him sees, 877b
who made rich make poor, 618b
who made thee mighty, 862a
who make iron grow, 503b
whole armor of G., 54a
whom we see not is, 776b
whose puppets are we, 661b
why St. Augustine thanked G., 936a
will of G. prevail, 716a
will provide himself a lamb, 7a
will put an end to these, 117b
will save her, 852a
wills it, 150b
wills us free, 468b
winepress of wrath of G., 690b
wisheth none wreck, 303a
with G. nothing impossible, 45b
with strongest battalions, 435a
with thousand voices praises G., 526b
with us, 39a
without me G. cannot live, 364b
wonder what G. calls me, 870a
word of G. is quick, 55b
God, word of our G. shall stand, 32b
Word was with G., 47b
worketh in you, 54a
world of nature and G., 1077b
world's G. is treacherous, 994b
worship G. in own way, 973a
would G. this flesh might be, 773b
would have three sides, 414b
wove web of loveliness, 917b
wrath of G., 690b
wrath of lion wisdom of G., 487b
wrote loveliest poem, 942a
wrote of angels and G., 487b
yearning like g., 581b
your false g. dim rememoring, 1010a
your G. is one G., 149a
Zion city of our G., 446a
Goddamm, lhude sing G., 987b
Goddamned, similar g. phrases, 945b
Goddamnedest, seevility of commonest g. kind, 1100a
Goddess, bitch g. Success, 792b
consult concerning great g., 506b
Demeter or Earth, 85a
excellently bright, 302a
mistake young woman for g., 960a
moves a g., 405a
night sable g., 399a
of Grecian woes O g. sing, 405a
of the silver lake, 337b
pasteboard g. of hustings, 934b
to thy shrine we come, 497a
walk revealed her as true g., 118a
White G., 1034b
write about it G., 413b
Goddesses, even if g. too should be looking, 65b
take hold ye gods and g., 63b
Godfathers of heaven's lights, 221a
God-given rights, 616a
God-intoxicated man, 373a
Godless hell's delight, 860b
Godlike, capability and g. reason, 264b
erect, 345a
power in us still, 710b
to create, 680a
Godliness, cheerful g., 512b
cleanliness next to g., 421a
Godly, old and g. and grave, 880a
thou art fair thou art g., 773a
Godmother, fairy g. in soul, 857a
God's above all, 273b
abusing of G. patience, 267a
acre, 621b
allotment, 783a
arrest, 381b
Caesar's self is G., 354a
crucible, 870b
dare ask just G., 640b
Devil is ever G. ape, 179b
do deed without G. knowledge, 79a
earthly power then likest G., 234b
finger touched, 650b
first creature light, 344b
first temples, 574b
footstool may be throne, 925b
for G. sake sit upon ground, 227b
God's, gift is G. to God, 1056b
gifts put dreams to shame, 618b
great Judgment Seat, 872b
greatness flowed, 617b
greenwood chapel, 953a
hand folks over to G. mercy, 689b
heaven is G. throne, 40b
help and their valor, 504b
here is G. plenty, 372a
I'm under G. arrest, 381b
in his heaven, 661b
issue is in G. hands, 79a
justify G. ways to man, 853b
last Put out the light, 928a
light G. eldest daughter, 333b
man's bedevilment and G., 854a
mill grinds slow, 325a
mouth knows not falsehood,78b
my spirit in G. hand, 364b
not G. not beasts', 666a
one on G. side majority, 659a
preaching of G. sacred Word, 5a
reason G. crowning gift, 82a
skirts, 662a
spies, 280a
sure they know G. will, 1041b
things which are G., 43b
thy country's thy G. and truth's, 299a
true princes of empire, 696b
voice of G. creatures, 641b
ways to man, 853b
we are in G. hand, 244a
will be done, 468b
woman G. second mistake, 806a
ye are G. husbandry, 52a
Gods, all ages believed in g., 935b
all men have need of g., 65a
angels would be g., 408a
approve the depth, 516b
are just, 280b
are on side of stronger, 140a
are we, 710b
arrive, 603a
as flies to boys we to g., 279a
as psychic factors, 935b
aspiring to be g., 408a
believe in g. of state, 93a
built against will of g., 63b
by Nine G. he swore, 596a
call the g. to witness, 290a
contend in vain, 498b
convenient that there be g., 128b
darling of men and g., 112b
daughter of g., 645b
dish fit for g., 254b
do not give all men gifts, 65b
dwells with g. above, 268b
even if g. should be looking, 65b
execute judgment against g. of Egypt, 8b
fade God abides, 785b
fashioned by men, 867b
fault of angels and g., 406a
fight against necessity, 68b
forbid it sea g., 695b
forget g. are old, 813b
formed world at creation, 537a
glorious gifts of the g., 62b
go in various disguises, 66b
good g. how he will talk, 384b
grant me this, 115a
graven images of her g., 31b
happy who knows rural g., 117a-b
have neither age nor death, 83a

Gods have their own rules, 129a
help them that help themselves, 76b
immortal g. I crave no pelf, 290a
in likeness of men, 50a
Japan homeland of g., 537a
kings it makes g., 217b
knees of the g., 65a
laughter among the g., 62b
leave all else to the g., 121a
little tin g. on wheels, 871b
live with the g., 142b
love rules the g., 82b
making g. by dozens, 190a
may g. grant you all things, 65b
men determine g. dispose, 311b
men that strove with g., 646b
might of g. slow but sure, 85a
minds of g. not changed, 65a
mortals are blaming the g., 65a
most beautiful among the immortal g., 67b
nearest to g., 87b
no other g. before me, 9a
not fit that men be compared with g., 115a
not know much about g., 1006a
not similar are immortal g. and men, 63a
O nights and suppers of g., 120a
of the Congo, 953a
oft with g. doth diet, 335b
Olympus abode of the g., 65b
on hills like g. together, 645b
opinion that there are no g., 96a
pay for what g. given, 910b
proud g. and commodores, 696a
right idea of the g., 96a
search out purposes of g., 79b
sent not corn, 289b
so many g. so many creeds, 826a
somewhere g. made you, 910a
spun the thread for mortals, 64b
take good the g. provide, 371b
take hold ye g. and goddesses, 63b
temples of his g., 596a
that wanton in the air, 358b
themselves throw incense, 280b
thought otherwise, 118b
two g. Persuasion and Compulsion, 78a
utterance of early g., 584a
victor had g. the vanquished had Cato, 134a
visit sins of fathers upon children, 86a
voice of g. makes heaven drowsy, 222a
what ailed us O g., 773b
what fate or g. give, 871a
what g. call dross, 694a
what men or g. are these, 583a
whatever g. may be, 775a, 816a
when favor of g. was equal, 86b
who brook no worship, 890a
whoever obeys the g., 62b
whom the g. love, 102a
woman a dish for g., 289a
would draw g. like horses, 70b
would g. made thee poetical, 250a
ye shall be as g., 5b
Gods' capricious hand, 1057a
custom to bring low greatness, 87a
Godunov, Maria G. and son poisoned, 593b
Goes down with great shout, 827a
from great deep he g., 654a
in and out with me, 823b
life g. on forever, 1023a
mostly g. up and down, 911a
much against my stomach, 249b
naked to naked g., 884b
oftenest round Horn goes circumspectly, 695b
one but g. abreast, 268b
rainbow comes and g., 513a
see how world g., 279b
the further one g. the less one knows, 74b
where tooth point g., 871b
Goest, whither g. thou, 49a
whither thou g. I will go, 11b
with thee whithersoever thou g., 10b
Goeth forth and weepeth, 22b
he g. after her straightway, 23b
light from wisdom never g. out, 37a
man g. forth unto his work, 21b
on to meet the armed men, 16b
pride g. before a fall, 81b
whither it g., 48a
Goethe has done pilgrimage, 711a
in Weimar sleeps, 711a
open thy G., 576a
what Herder taught to G., 703b
Go-ethe, Shake Mulleary and G., 831a
Gogol's Overcoat, 708b
Going a journey, 539a
all along, 735b
all surely g. somewhere, 703a
a-milking sir, 1095a
defense not in g. underground, 951a
down the wind, 375a
endure their g. hence, 280a
from g. to and fro, 14a
from rising of the sun unto g. down, 21b-22a
his g. forth is from end of the heaven, 17b
I'm g. all along, 735b
it's for babe I'm g., 708b
know world without g. outdoors, 74b
learn by g., 1065a
long and loath at g., 1009a
no matter where it's g., 1023b
order of your g., 285a
out to clean spring, 925b
out with tide, 671b
past me on street, 823a
preserve thy g. out and coming in, 22a
sage knows without g. about, 74b
speed the g. guest, 411b
sun knoweth his g. down, 21b
the way of all the earth, 11a
to St. Ives, 1093a
to the fair, 1093b
true order of g., 93a
way of all flesh, 314b
when they seem g. they come, 778b
year is g. let him go, 651a
Gold, accurst craving for g., 118b
Gold, Age of G., 334a
all g. goose could give, 76a-b
all that glisters not g., 156a
all that glitters not g., 155b
almighty g., 303a
and frankincense, 39b
and silver ivory and apes, 13a
and silver light, 880b
and the lust, 1035b
apples of g. in pictures of silver, 26a
bar of heaven, 731a
barbaric pearl and g., 343a
beauty provoketh sooner than g., 247b
becomes her object, 242b
blue and g. mistake, 734b
bow of burning g., 490b
bright g. ring on wand, 541b
cabinet is formed of g., 490a
cemented with g., 1102b
centuries roll back to age of g., 122b
cross of g., 858b
do with barrel of g., 812b
doubly hammered g., 696b
eyes of g. and bramble dew, 824b
fairy g., 295a
fin in porphyry font, 649a
fire is test of g., 130b
flattering g., 303a
flourisher, 956b
flow with tears of g., 487a
gateways of stars, 856b
gild refined g., 236b
gives worthless g., 692b
gleaming in purple and g., 558b
good as g., 670b
great horse of g., 1030a
hairy g. crown on 'ead, 873a
hammered g., 883a
harps of g., 657b
if g. ruste what shal iren do, 166b
in glint old g., 918b
in itself useless, 178b
in physic is a cordial, 166b
into blue and g. into morning, 940a
jewel of g. in swine's snout, 24a
laces ivory and g., 943b
leaves of finest g., 696b
locked heart in case o' g., 1089a
locks yellow as g., 525a
looking for g. and silver, 686a
lust of g., 651a
man's the g. for all that, 496a
more to be desired than g., 17b
net of g., 1062a
not all that shines as g., 155b
old man's g., 903a
orange glows, 477a
path of g. for him, 663a
patines of bright g., 235b
penetrable to shower of g., 576b
plate sin with g., 279b
poop was beaten g., 287b
potable g., 311b
purer than purest g., 303a
purse of g. resolutely snatched, 237b
rarer gifts than g., 994a
realms of g., 579b
robe of g. and pearl, 244b
roofs of g., 243a
saint-seducing g., 223a

Gold, scarfs garters g., 409a
shall shine like the g., 487b
shines like fire, 79a
shower of g., 576b
silver and g. have I none, 49b
silver threads among g., 815a
singing g., 982a
so thin so pale yet g., 483b
steamers white and g., 876a
that I never see, 853a
therefore lovede g. in special, 166b
thumb of g., 167a
to airy thinness beat, 306a
trodden g., 343a
truth with g. she weighs, 413b
turning to g. all it touches, 730a
wear the g. hat, 1036a
were each wish mint of g., 503a
what female heart g. despise, 439b
what is g. doing in holy place, 133b
what's become of g., 665a
wisdom never comes g., 730a
wonder that g. esteemed, 178b
work transmutes humanity into g., 817b
years of g., 813b
Gold-bearing, crushed the g. Medes, 70b
Gold-crowned king, 982a
Golden age exists in imagination, 596b
age is before us, 122b
all in g. afternoon, 743a
Aphrodite, 66a, 68b
apples of sun, 880a
as they did in g. world, 247a
bindest in wreaths thy g. hair, 120b
bough, 883a
bought g. opinions, 282b
bowl be broken, 29a
care, 242b
chain from heaven, 63b
circle of g. year, 646a
crown like a deep well, 228a
days fruitful of g. deeds, 344b
deeds, 344b, 653b
door, 817a
every g. scale, 743a
father held out g. scales, 64b
fretted with g. fire, 261a
friends I had, 853b
gate, 814a
goose with g. eggs, 76b
graduates in g. hair, 648a
hair curl gracefully, 724b
hanging in a g. chain, 344a
her flank g., 1022b
host of g. daffodils, 514b
hours on angel wings, 495a
in mercy of his means, 1070b
is the sand, 823a
Jerusalem the g., 687b
keep g. mean, 121b
key, 336a
lads and girls, 291a
lamps in a green light, 360a
like untuned g. strings women are, 213a
locks to silver turned, 204b
love in a g. bowl, 486b
mean, 121b
miller hath g. thumb, 167a
million g. birds, 830a
mind stoops not, 233a
Golden, nature with g. process, 905a
ope their g. eyes, 290b
opes the iron shuts, 338b
pear, 1095b
prime, 644b
returns the G. Age, 116b
rule is no golden rule, 836b
rule to fit everybody, 753a
rule toward patients, 818a
sands and crystal brooks, 306a
seven g. candlesticks, 57b
silence g., 576b
sleep with g. Aphrodite, 66a
stretches out my g. wing, 486a
sun in g. cup, 884b
sun with g. ball, 991a
time of first love, 498a
track, 953a
tree of life is green, 478b
two g. hours, 586b
Vanity, 1089a
wear a g. sorrow, 298a
what delight without g. Aphrodite, 68b
years of g. deeds, 653b
years return, 570b
Goldengrove unleaving, 803b
Goldenrod, bent g., 1004a
Golden-tongued apostle, 905a
Goldfinches one by one drop, 579a
Goldfish in glass bowl, 904a
Gold-hatted high-bouncing lover, 1036b
Goldsmith, here lies Nolly G., 439a
poet naturalist historian, 432a
Goldsmiths, Grecian g. make, 883a
Golf links lie so near mill, 940b
Golgotha, place called G., 45a
Gondola, swam in a g., 250a
Gone agin Finnigin, 897b
all all are g., 534a
and never must return, 338a
and past help, 295a
aye ages long ago, 582a
before to unknown shore, 534b
before you know me g., 771b
coon, 553b
dead and g. lady, 265a
down drain of eternity, 84a
far away into silent land, 739b
glimmering, 555b
good old cause g., 512a
goodness lives though they are g., 85b
he has departed withdrawn g. away, 110b
heaviness that's g., 297b
heavy change now thou art g., 338a
here and there, 293b
heroic enterprise g., 454a
home art g., 291a
I am g. like the shadow, 21b
I shall be g., 926b
I shan't be g. long, 925b
I would have thee g., 224a
if she's not g., 1097a
into world of light, 362b
like snow on desert g., 629b
line is g. out through all the earth, 17b
mischief past and g., 273a
my life has g., 1081b
not lost but g. before, 130a
odds is g., 288b
Gone, Othello's occupation's g., 275a
poets dead and g., 583b
romantic Ireland's dead and g., 881b
room from which faith g., 1054b
sea discoverers to new worlds have g., 304b
she's g. forever, 280b
soon as she was g. from me, 488a
sweet cheat g., 914b
these things are past and g., 114b
thou art g. and forever, 520a
Thursday come and week g., 325a
to her death, 592b
under earth's lid, 988b
while she comes is g., 898b
wind passeth over it and it is g., 21a
with all his rose, 629a
with the wind, 890a
yes thou art g., 714a
Gonfalon bubble, 962b
Gongs rang loudly, 955b
strong g. groaning, 918b
women struck like g., 1043a
Good, a little fun and g. morrow, 751b
a little work and g. day, 751b
a thing moderately g., 467b
abroad for g. of country, 398a
all g. men, 1100b
all g. to me is lost, 345a
all that's g. and fair, 332b
Americans die go to Paris, 839b
amiable or sweet, 348a
ancient g. uncouth, 692a
and bad angel, 310b
and bad of every land, 679a
and faithful servant, 44a
and truth borrow, 604a
annoyance of g. example, 762b
any g. thing I can do, 531a
any g. thing out of Nazareth, 48a
apothecary, 279b
appreciation of g. life, 1026a
apprehension of the g., 226a
arrived in a g. harbor, 318b
as g. almost kill man as g. book, 340a
as g. be out of world, 392b
as g. in the dark, 320a
as g. luck would have it, 267a
as gold, 670b
as I can be, 821a
as seems beforehand, 689b
ask not g. fortune, 701a
bad book as much labor as g., 1032a
bad himself thought nothing g., 791b
bad indifferent, 374a, 438a
be g. and happy today, 523b
be g. be lonesome, 762b
be g. sweet maid, 691a
be of g. cheer, 42b, 49a
becomes indistinguishable from evil, 1011a
befriend themselves, 83a
best is enemy of g., 417b
best is g. enough, 477b
better made by ill, 208a
bid me good m., 470a
book best of friends, 658a
book lifeblood of spirit, 340a

Good boy am I, 1093a
bringeth thee into a g. land, 10a
but not religious-good, 782b
by evil and g. report, 53b
by quiet natures understood, 882b
call this Friday g., 1005b
cannot come to g., 257b
captive g. attending captain ill, 292b
charm to make bad g., 272a
cheer is best physician, 79b
chief g. and market, 264b
cigar is a smoke, 871b
club assembly of g. fellows, 427b
commodity of g. names, 238a
common g. and public authority, 964a
communicated more abundant, 346a
company good discourse, 326a
constituted for practice of g., 100b
corn wood boards to sell, 605a
counselors lack no clients, 270a
crown g. with brotherhood, 849a
day's work, 423b
deed in naughty world, 235b
deed to say well, 298a
demean selves as g. citizens, 461b
deny us for our g., 287b
depart from evil and do g., 18b
desires be for what is g., 72a
devil have all g. tunes, 475a
die early bad late, 385b
die first, 516a
digestion wait on appetite, 284b
dinner and feasting, 375b
do after g. leave evil, 175a
do all the g. I can, 768a
do all the g. you can, 421a
do g. the right way, 779b
do g. to them that hate you, 40b
doing g. one of professions full, 682b
end of government to do g., 591a
enough to shed blood, 847b
Epicurus set forth highest g., 114a
errors of g. men, 351a
every creature of God is g., 55a
every evil has g., 606b
every g. gift, 56a
everything in world g. for something, 369a
evil be thou my g., 345a
evil which is permitted, 742b
fair and learned and g. as she, 319b
fair is by nature g., 201b
faith toward nations, 461b
familiar creature, 274a
fell into g. ground, 42b
fellows get together, 868b
fences make good neighbors, 926a
fight of faith, 55b
filches my g. name, 274a
finds g. in everything, 247b
five-cent cigar, 829a
for a man that he bear the yoke, 34b
for sore eyes, 390b
Good fortune is god among men, 79a
fortune may be short-lived, 318b
fortune to be born human, 379a
fought a g. fight, 55b
free press g. or bad, 1068b
friend for Jesus' sake, 299b
full of g. nature as egg of meat, 224b
general g. is plea of scoundrel, 491a
gentle beast of a g. conscience, 230b
gentle into that g. night, 1070b
glad of other men's g., 249b
go please the gentle and g., 165b
go with me like g. angels, 298a
God saw that it was g., 5a
gods do not give all men g. looks, 65b
gray head all knew, 651b
gods how he will talk, 384b
great and joyous, 569a
great man inherits, 527a
great poet so g. friend, 371b
half so g. a grace, 270b
hand that made you g., 271b
hanging too g. for him, 365b
happiness the only g., 749b
hard beginning g. ending, 183a
Haroun Alraschid, 644b
have no need of advocate, 96b
hay sweet hay, 230a
he our g. will sever, 302b
he who would do g., 491a
hearkeners seldom hear g., 386b
hell full of g. intentions, 154b
hell full of g. meanings, 324b
hell paved with g. intentions, 154b, 324b
help g. wise great, 883a
highest g., 111b, 114a
him that bringeth g. tidings, 33a
hold fast that which is g., 55a
hold thou the g., 650b
honest painful sermon, 375a
how few know own g., 371a
how g. and how pleasant, 22b
how g. man's life, 665a
I am the g. shepherd, 48b
I have g. eye uncle, 245b
if all g. people clever, 785b
if g. why do I yield, 281a
if he had not been born, 44b
ill wind blows no man g., 185b
in everything, 247b
in which mind at rest, 161b
is good east to east, 789b
it is not nor cannot come to g., 257b
jest forever, 238b
joke cannot be criticized, 918b
jolly g. lesson, 875b
judge men by g. fortune, 355b
keep g. tongue in head, 297a
King Arthur, 1098a
King Charles's golden days, 1090a
King Wenceslas, 687b
kissing carrion, 260b
know g. as g., 73a
know what were g. to do, 231b
knowing g. and evil, 5b
lad of mettle a g. boy, 239a
largest universe of g., 794b
Good, law commands that which is g., 462b
law is g., 55a
law is good order, 98b
law of God law of g., 709a
laws lead to better, 436a
laws where state armed, 177a
leave while looking g., 1027a
leaves aside g. and bad, 455b
left country for country's g., 398a
life is g., 994b
life of battle g., 865a
life or g. place, 1061a
listener popular, 941a
literature must do g., 855a
live in world g. or bad, 681a
Lord deliver us, 60b, 1098b
Lord is g., 21a
lose g. we oft might win, 270a
love as much as g. fight, 970b
love g. pursue the worst, 129a
love sought is g., 252b
loves what he is g. at, 380a
luck gayest, 588b
luck giddy maid, 588b
luck in odd numbers, 267a-b
luxury was doing g., 386a
maintain g. government, 485a
make g. thing too common, 241b
maketh sun rise on evil and g., 40b
man and a just, 47b
man does not argue, 75a
man's fortune, 277b
man's love, 250a
man's sin, 438a
man's treasure, 74b
many g. men are poor, 68b
marriage, 938b
Master of All G. Workmen, 872b
meaning g. or bad, 369a
meaning in saying he is a g. man, 232a
men and true, 246b
men desire the g., 98a
men eat that they may live, 87b
men of g. will, 46a, 59a, 1015a
men of ill judgment ignore g., 81a
men to do nothing, 454b
mingled yarn g. and ill, 269b
moral what you feel g. after, 1044b
morrow to our waking souls, 304b
mothers and fathers, 1053b
mouth-filling oath, 240a
music g. to melancholy, 374a
must associate, 452a
my g. vain hope of gain, 205a
my religion is to do g., 467b
name better than precious ointment, 28a
name better than riches, 125a
name in man and woman, 274a
name is rather to be chosen, 25b
name like precious ointment, 208a
nature in conversation, 394b
neighbor is great blessing, 67b
neighbor policy, 971a
neighbors, 1104a
neither honesty nor g. fellowship, 238a
never bad man g. service, 453b

Good, never done no g. to me, 874b
never g. to bring bad news, 288a
never g. war or bad peace, 422b
news baits, 350a
news worthy of acceptation, 386b
no evil can happen to g. man, 93a
no physician considers own g., 93b
noble to be g., 645a
noble type of g., 623b
not enough to do g., 779b
not enough to have g. mind, 327b
not g. for swarm not g. for bee, 142b
not g. that man should be alone, 5b
not g. to be without temptations, 726b
not love because g., 861a
not three g. men unhanged, 239a
not to make world g., 681a
nothing either g. or bad, 261a
nothing g. alone, 602a
nothing g. makes complete sense, 1024b
obstinacy in bad cause constancy in g., 329b
of moral evil and of g., 509a
of subjects end of kings, 385b
oft interred with bones, 255b
old age, 7a
old Boston, 858a
old paths where is the g. way, 34a
old times are gone, 563a
old times grand old times, 633b
old times when unhappy, 1105b
one g. custom corrupt, 654a
one g. knowledge, 87b
one g. turn deserves another, 133b
only g. discerns g., 619a
only what is g. in man, 841a
or bad for humankind, 515a
or evil side, 691b
orator a g. man skilled in speaking, 107b
our courtiers were g., 392b
out of g. find evil, 342a
overcome evil with g., 51b
panics produce as much g., 467a
Parent of g., 346a
partial evil universal g., 408b
people all with one accord, 447a
people's g. the highest law, 111b
perseverance in g. cause, 437b
philosophy a g. horse, 448b
play audience pleased, 917a
pleasure ease content, 409b
poet's made as well as born, 303b
portion of g. man's life, 509a
possibilities for g. and evil, 1033b
poverty parts g. company, 521b
prospect of distant g., 370b
provoke to harm, 272a
public good, 151b
public g. and private rights, 480a
Good pun may be admitted, 469a
put on g. behavior, 561b
quiet wise and g., 572b
recognize g. but be barred, 79b
religion g. that teaches g., 467b
relinquish life for g. of country, 504b
reputation valuable, 125a
return g. for evil, 388a
rewarded evil for g., 7b
rewardeth evil for g., 25a
rich in g. works, 55b
right reader of g. poem, 929b
ripe and g. scholar, 299b
sat at g. man's feast, 248b
say not of Beauty she is g., 990a
scent of g. goes against wind, 80a
Scots lords, 1087b
second class of intellect g., 177b
see your g. works, 40a
seize g. fortune, 479a
sense equally distributed, 327a
sense gift of Heaven, 407a
sense in country, 1091a
seven hundred pounds g. gifts, 266b
shall not see when g. cometh, 34a
share the g. man's smile, 449b
shepherd, 48b
Sir Critic g. day, 679b
smell of old clothes, 993b
so absolutely g. is truth, 667b
so much g. in worst of us, 789b
society good life, 913a
Soldier best novel, 1075b
some g. some so-so, 135a
some said It might do g., 365b
so-so is g., 250b
soul remembering my g. friends, 227a
speed to your youthful valor, 119b
spinning fates g. or evil, 793a
strong and of g. courage, 10b
strong thick stupefying, 664b
substantial world pure and g., 515b
sum of g. government, 472a
supremacy of g., 867a
sustain g. fortune, 355a
taste and see that the Lord is g., 18b
tendency to g. like water, 100b
that horn and every g., 882b
that might have been, 797b
the g. I do not, 51a
the G. lies so near, 479a
the gods provide thee, 371b
them that call evil g., 30b
there is no man so g., 191a
they are g. they are bad, 846a
thing when an't woman's, 669a
things fruits of originality, 619b
things not had singly, 536a
things strive to dwell, 296b
things which belong to prosperity, 208a
third glass for g. humor, 394b
this world's g., 57a
thought to aim at some g., 97b
time coming, 521a, 677a
to be born on, 694a
to be merry and wise, 182a, 496b, 753b
Good, to do g. and to communicate, 56a
to forgive, 668a
today better tomorrow, 616b
too g. for any but anglers, 326b
too g. to be true, 386b
too much of g. thing, 194a
traced lives of g. men, 517a
tree of knowledge of g. and evil, 5b
trust that somehow g., 650b
two nations g. bad, 360a
unconscious the source of g., 936a
undefined g. thirsted for, 544a
universal common g., 964a
value it next to g. conscience, 326b
vote and act to bring g., 794b
want power, 568b
war slays g. man always, 82b
wastes and withers there, 841a
we know the g., 84b
week's labor, 314a
what do I care you are g., 707a
what a g. boy am I, 1093a
what g. came of it, 532a
what g. can painting do, 947b
what g. from you has come, 505b
whatsoever things are of g. report, 54b
when all men's g., 646a
when Fortune means most g., 236b
when g. men die, 85b
when she was g., 625a
when were g. in majority, 684a
whether benevolence g., 726b
whether it be g. or evil, 29a
why g. words ne'er said, 809b
wine a good creature, 274a
wine needs no bush, 127a
wiser being g. than bad, 666b
without three g. friends, 249b
wits jump, 197a
woman if five thousand a year, 660a
words worth much, 324a
work together for g., 51a
world kills the g., 1044a
write g. in dust, 178b
writing as g. as it is dramatic, 929b
yes to everything g., 794b
Good-bye and keep cold, 927b
brothers, 843a
can scarcely bid g., 586a
God bless you, 820a
leave them laughing when say g., 944a
like g. to statue, 1044a
more than word for g., 1030a
night g., 843b
Piccadilly, 934a
proud world, 601b
reap sowing and so g., 751b
to all that, 1034b
to bar and moaning, 691a
Goodbyes, holy glimmers of g., 1028b
Goodest man ever you saw, 819b
Goodfellowship, nauseous sham g., 837b
Good-humored stomach, 130b
Goodliest, Adam the g. man, 345a
among press of knights, 176a
Goodliness is as the flower of the field, 32b

Goodly apple rotten at heart, 232a
how g. are thy tents, 10a
I have a g. heritage, 17a
outside falsehood hath, 232a
states and kingdoms, 579b
this g. frame earth, 261a
Good-morrow to our waking souls, 304b
to sorrow bade g., 580b
Good-natured woman, 534b
Goodness and mercy shall follow me, 18a
armed with power, 1024b
believe source of g. is sky, 173a
crownest the year with thy g., 19b
does not perish, 85b
dwells only upon g., 455b
felt how awful g. is, 346a
find so much of g., 789b
fruit of Spirit is g., 53b
how sad our Russia, 632b
if g. lead him not, 323b
in things evil, 244b
Infinite G. has wide arms, 161a
infinite power wisdom g., 387a
investment that never fails, 683b
more g. in little finger, 390b
never fearful, 271b
no g. dies, 575b
no greatness where no g., 732a
powerful g. want, 568b
result of one's own merits, 154b
tainted, 682b
thanks for all thy g., 60b
throw away g. on conceited, 689b
thy fatherly g., 60a
wisdom and g. to vile, 279a
Good-night, a little warmth and g., 751b
and joy, 502a
Annette, 822a
dear heart, 822a
dear work g., 634b
ensured release, 854b
for the rest of us, 895a
fortune g., 277b
gay g. and turn away, 883b
gives sternest g., 283b
Mrs. Calabash, 1026b
my last g., 321a
my native land g., 555a
say not G., 470a
sweet ladies, 265a
sweet prince, 266b
till it be morrow, 224b
to all a g., 541a
to each a fair g., 519b
Goods, all his worldly g., 673b
and services paid with g. and services, 916a
compel philosophy to inquire about g., 111b
consumption of valuable g., 845b
distribution of g., 950a
got the g., 864b
no man taketh g. with him, 3a
not shared not goods, 176b
set not heart upon g., 37b
soul thou hast much g., 46b
with all my worldly g., 61b
you're the g., 863b
Goodwill and complacency, 867b
in peace g., 925a
Goodwill, men of g., 46a, 59a, 1015a
mightiest force, 809a
promoter of peace and g., 752a
to men, 657b
toward men, 462a
Goodwin, along with Captain G., 1090a
Goose, all gold the g. could give, 76a-b
cried in g. Alas, 1009b
every g. a swan lad, 691a
hangs high, 1100a
lead a wild-g. chase, 194b
look, 286a
royal game of g., 450a
steals common from g., 791a
wild-g. chase, 194b
with golden eggs, 76b
Goosegirl ermined g. still, 1042b
Goosequill, Corporation of G., 660a
Goosey gander, 1094b
Goot, seven hundred pounds g. gifts, 266b
Gopher, an ark of g. wood, 6b
Gorboduc, niece of King G., 253a
Gordian knot he will unloose, 243a
Gore, preserved his g. O, 769a
shedding seas of g., 561b
Gored by climacteric of want, 1076b
makes difference whose ox g., 180a
mine own thoughts, 294a
Gorge, dire g. of salt sea tide, 234a
my g. rises at it, 265b
Gorgeous as sun at midsummer, 240a
East in fee, 512b
East with richest hand, 343a
palaces, 297b
so g. all London stared, 597a
thrice g. ceremony, 244b
Tragedy, 335b
Gorging Jack, 661a
Gorgonized me, 652a
Gorilla, distinguishable from g., 659b
Gory, shake thy g. locks at me, 285a
welcome to your g. bed, 496a
Goschen, I forgot G., 815b
Gosh, by g. by gum, 1031a
Goshen, land of G., 7b
Gospel, brown bread and the G., 386b
go and preach g., 45b
light first dawned, 439b
lineaments of G. books, 314b
not g. that thou speak, 184b
of Getting On, 836a
true g. concerning wealth, 757b
Gospels, perfection preached in G., 1016a
Gossamer fidelity of man, 642b
Gossip, babbling g. of the air, 251b
hating ill-natured g., 904a
in place of inquiry, 912a
is mischievous, 68a
most knowing of persons, 130a
no g. ever dies away, 68a
those who g. for us, 904a
Gossipers and gossipees, 1051b
Gossip's, lurk I in g. bowl, 229a
Got the better of himself, 197b
Got, they g. thing we ain't, 1067a
you've g. to get up, 999b
Goth and Moor bequeathed us, 781b
Gotham, wise men of G., 1094a
Gotham's three wise men, 553a
Gothic, more than G. ignorance, 424b
our G. cathedrals, 998a
Gott all dings gommand, 811a
meinself und G., 811a
pulls mit me, 811a
Gottbetrunkener, ein G. Mensch, 373a
Gottingen, University of G., 506b
Gouged, by enemy's beak g., 1083a
Gourd, sugar in the g., 1099a
Gout kills more rich than poor, 364b
without g. or stone, 367a
Govern, angels to g., 472a
another without consent, 635a
easy to g. not to enslave, 540b
every cook learn to g., 903a
how can tyrants safely g., 216a
legitimate right to g., 531a
most make least noise, 317b
my passions with absolute sway, 366b
no man g. another, 635a
not g. without criticism, 1014a
others first master himself, 315b
people difficult to g., 74b
reflect how you are to g., 452a
reigns but does not g., 192b
right of kings to g. wrong, 413b
stars g. our conditions, 279a
syllables g. the world, 317b
those that think must g., 448a
to g. is to populate, 912b
tongues with difficulty, 373b
Governed, consent of the g., 470b, 895b
grant of power from g., 531a
make views effective, 1013a
with how little wisdom world g., 317a
Governing governor, 549b
it well, 742a
more important than winning, 1048a
Government, all persons share in g., 98b
art of g., 1049a
at Washington lives, 741a
attachment to g., 453a-b
attempting to make life livable, 788b
bad g. becomes autocratic g., 931b
balance of natural elements, 828b
basis of g. opinion, 471a
bearing burdens of g., 635a
behave toward g. today, 681a
behind g. and people, 717b
belong to people, 901a
best g. people happy, 594b
British g. best model, 484b
by aristocracy, 848b
by crony, 931a
by means of his virtue, 71a
by mob, 848b
by plutocracy, 848b
charming form of g., 94b
cheerfully support g., 771a-b

Government, complain of injustice of g., 503b
conservative g. hypocrisy, 612a
consists in taking money, 417b
constitutional g., 865a, 889a
contrivance of wisdom, 454a
controlled by minorities, 863a
decided over coffee, 481a
deliberative forces in g., 832b
draw me into pretensions, 752b
duty of g. to find remedies, 973a
end of g. to do good, 591a
excel the bees for g., 193a
excess reproach to g., 381a
exigencies of g., 678a
for common benefit, 446a
for forms of g. contest, 409b
form of g. never take root, 504a
forming a republic g., 485a
founded on compromise, 453a
founded on dignity, 1045b
free to choose g., 1025a
free to people, 380b
gives bigotry no sanction, 461b
good g. obtains, 72a
happiness end of g., 463b
in carrying on your g., 72a
in flag g. and truths, 674b
in which all have part, 831b
include all people, 616a
increase of his g., 31a
inflation weakens g., 1063b
influenced by shopkeepers, 445a
institute new g., 470b
involved in lives, 901a
is a trust, 538b
is force, 748b
is organized opinion, 931b
it deserves, 482b
just obligations of g., 771a
keep g. from error, 1022a
kept sheep rather than undertaken g., 328a
legitimate object of g., 473a
looked to g. for bread, 455a
luxury of liberal g., 677b
made for people, 547a
maintain good g., 485a
maintain in emergencies, 640a
monarchy intelligible g., 726b
more interested in g. than politics, 972b
necessary evil, 466b
never take root, 504a
newspapers without g., 471a
no administration injure g., 637b
no g. by divine right, 531a
no g. provides for termination, 637a
no g. stable in unstable world, 911a
no necessary evils in g., 503b
not at war with rights, 471b
not belong to God's g., 709a
not endure half slave, 635b
not function of g., 1021b
not stronger than people, 1049a
not support people, 771b
not to confer happiness, 544b
not too strong for liberties, 640a
object of British g., 484b
object of g. happiness, 949b
object of g. welfare, 848a
of all the people, 616a
of by and for people, 639a, 657b, 895b
Government of eternal justice, 657b
of laws not men, 463b
of men and newspapers, 658b
of others, 472a
of the sage, 73b
old forms of g. oppressive, 706a
people not belong to g., 901a
period of military g., 889a
petition g. for redress, 474b
petticoat g., 549b
play ignoble part, 788b
political freedom business of g., 971a-b
political understanding to run g., 983b
potent omnipresent teacher, 833a
poverty a reproach to g., 381a
power in g. sovereign, 485a
power of making laws, 485a
problem for other governments, 1055a
republican highest g., 706b
republican model of g., 461b
responsive to people, 865a
resting on property, 94b
result of shared experiences, 504a
shall be upon his shoulder, 31a
sharing privileges of g., 635a
sovereign control over g., 972a
Soviet g. plus electrification, 903b
spirit and form of popular g., 480b
spirit of country, 828a
strong enough to protect, 972a
sum of good g., 472a
teaches by example, 833a
the less g. the better, 607b
thing better than good g., 831b
this Bible for g. by people, 163b
this g. best hope, 472a
to first class share in g., 485a
vicissitudes of g., 462b
virtue of paper g., 452b
weary of existing g., 637a
which imprisons unjustly, 681a
which kept us free, 472a
why g. at all, 485a
will ever maintain good g., 485a
wise and frugal g., 472a
wise g. enforce conciliate, 435a
without king, 591a
without newspapers, 471a
Governments accountable, 1013a
as city on hill, 1072b
climates councils g., 646a
dictatorships out of weak g., 972a
fear foundation of g., 463b
government problem for other g., 1055a
instituted among men, 470b
liberty is in moderate g., 485a
never learned from history, 507b
whose independence acknowledged, 492a
Governor, contempt for g. who is afraid, 81b
governing g., 549b
of New York not acrobat, 916b
of South Carolina said, 824b
Governors, method of changing g., 1013a
supreme g. the mob, 442a
Governs, foolery g. world, 317a
law which g. all law, 454a
like a king, 436b
opinion g. world, 841b
Gowd, locked heart in case o' g., 1089a
man's g. for a' that, 496a
Gower, O moral G., 165b
Gown, cap and g. atavistic, 845b
chose wife as she wedding g., 448a
ease heart like satin g., 1029a
my g. of glory, 199a
plucked his g., 449b
smell fire whose g. burns, 324a
Gowns, furred g. hide all, 279b
some in velvet g., 1098a
Goya of the bare field, 1083a
Grab bag at a fair, 535a
Grace a summer's queen, 520b
America not afraid of g., 1074b
an air and peculiar g., 397a
and music of her face, 358b
and strength to forbear, 825a
beauty harmony g. melody, 747b
beauty without g., 608b
but for g. of God, 186b
comely g., 1086a
custom of saying g., 535a
does it with better g., 251b
fallen from g., 53b
force fascination, 701a,b
full of g. and truth, 48a
get wealth with g., 412a
given of God, 688a
God in mercy lend g., 646a
God shed g. on thee, 849a
gods do not give all men gifts of g., 65b
half so good a g., 270b
heaven such g. did lend her, 221a
her strong toil of g., 289b
ideal g., 618b
inward and spiritual g., 61a
let your speech be with g., 54b
little g. my cause, 272b
love brings bewitching g., 84b
makes simplicity a g., 302b
me no grace, 227a
ministers of g. defend us, 259a
moments of glad g., 879b
more abounded, 50b
more of his g. than gifts, 300b
never mind did mind his g., 314b
no spring beauty hath such g., 307a
not an Attic g., 988a
not to the righteous g., 827b
of day that is dead, 648a
of God in courtesy, 902a
of Lord Jesus Christ, 53b
power of g., 537b
renown and g. is dead, 284a
seated on this brow, 264a
silence gives proper g. to women, 81a
speech be alway with g., 54b
spirit's vestal g., 721b
springtime damask g., 1086b
sweet attractive g., 314b, 345a
sweet cowslip's g., 476a
tender g. of day dead, 648a
thanks for means of g., 60b
to taste thereof, 944b
to win, 603b
unbought g. of life, 454a

Grace under pressure, 1044b
while g. affordeth health, 192a
will to g. as horse to rider, 146b
yield with g. to reason, 925b
youth full of g., 701a
Graceful the small before danger, 1065b
Gracefulness, vegetative g., 985a
Graceless, let g. zealots fight, 409b
Graces, all other g. will follow, 364a
beauty or g., 415b
lead these g. to grave, 251b
mourn ye G. and Loves, 114a
pride envy malice his g., 536b
speech lacking in artificial g., 111a
three sweet g., 536b
Gracious, a God g. and merciful, 14a
and be g. unto thee, 9b
and courteous to strangers, 208b
evening star, 676b
God save our g. king, 401a
happy g. flexibility, 716b
heaven's all g. King, 657b
how g. dews of solace, 820a
how g. how benign, 510a
keeping, 727a
Lord bomb Germans, 1059a
my g. silence hail, 289b
remembers me his g. parts, 236b
seasoned with g. voice, 233b
so hallowed and so g., 257a
swear by thy g. self, 224a
this is our g. will, 178a
Gradations, fixed g., 697b
Gradual and silent encroachments, 480b
degradation of idea of liberty, 1068b
road to hell g., 1042a
Gradually extricate babe from fire, 615b
let go earth, 1041a
Gradualness gradualness gradualness, 818b
inevitability of g., 857a
Graduates, sweet girl g., 648a
Graduation, handed skin at g., 1047a
Gradus ad Parnassum, 868b
Grail, chalice that is G., 655a
Grain, amber waves of g., 849a
cheeks of sorry g., 337b
Demeter gave nourishment of g., 85a
of manhood, 349a
of mustard seed, 42b
reaps bearded g., 620b
say which g. will grow, 281a
see world in g. of sand, 490a
send g. into wilderness, 372b
spirits of land and g., 100b
swallows skimmed golden g., 933b
with a g. of salt, 133a
Grains, little g. of sand, 719b
two g. of wheat in chaff, 231b
Grainy wood, 993b
Grammar control even kings, 361b
corrupted youth in erecting g. school, 215b
dictionary not g., 598a
has rule absurd, 965b
I am above g., 362a
Grammar, lesson on g. impertinence, 720a
nonsense and learning, 450b
prefer geniality to g., 851b
Grammarian rhetorician geometrician, 139a
Grammaticam, rex et supra g., 362a
Grammatici certant sub iudice lis est, 124a
Gramophone, puts record on g., 1002b
Grampian, on the G. hills, 445a
Granary, sitting on g. floor, 584a
Grand and comfortable, 857b
between G. Army and dominion, 785a
dropping petal down G. Canyon, 946b
dumb inscrutable g., 715a
O Ireland g. you look, 811b
old times, 633b
Panjandrum, 442b
seek a g. perhaps, 182a
style, 713a
sweet song, 691a
they said it would be g., 745b
this g. book the universe, 211b
'tis g. 'tis solemn, 564b
Grandam, soul of g. inhabit a bird, 234a
Grandchild heir of the first, 304a
Grandest lesson On sail on, 790a
of all sepulchers, 90a
Grandeur hear with disdainful smile, 440a
indivisible, 1015b
is a dream, 458a
of God, 803a
of the dooms, 580b
of these States religion, 699b
remains without intensity, 144a
Scotia's g. springs, 492b
size is not g., 725a
so nigh g. to dust, 603b
that was Rome, 641b
wonder g. woe, 697a
Grandfather, ape for his g., 725b
Grandfather's house, 598a
remember g. name, 1041b
rule was safer, 693a
Grandly, how g. it had rung, 791a
Grandmother, ape as his g., 725b
child of our g. Eve, 221b
Grandsire cut in alabaster, 231a
proverbed with g. phrase, 223a
Grandsires', sires' age worse than g., 122a
Grange, moated g., 271b
Granite into which it reaches, 1006a
Grant before we conclude prayer, 370b
half g. what I wish, 926b
I may never prove so fond, 290a
may gods g. you all things, 65b
me old man's frenzy, 885a
me this last labor, 116b
O gods g. me this, 115a
of power from governed, 531a
that twice two not four, 688a
us safe lodging, 598a
us will to fashion, 966b
youth's heritage, 666a
Granted, and God g. it, 417b
take Bill of Rights for g., 983b
to behold you again, 824b
Gran'ther's rule safer, 693a
Granting our wish one of Fate's jokes, 76b
Grants, each day that Fortune g., 121a
Grape, a little more g., 552a
eaten a sour g., 34b
first from out the purple g., 336b
for one g. the vine destroy, 220a
joy's g., 584a
peel me a g., 1029b
rich g. juice of good sense, 146a
shalt not gather every g., 9b
Grapes are sour, 75b
gleaning of the g. of Ephraim, 11a
of thorns, 653b
of wrath not yielded all, 998a
where g. of wrath stored, 690b
Grapeshot, whiff of g., 577a
Grapevine, man pullin' de g., 828b
Grapple, let her and Falsehood g., 340b
them to thy soul, 258b
Grappling in central blue, 647a
Grasp as much out of infinitude, 861b
it like a man of mettle, 400a
mathematics eludes our g., 861a
reach should exceed g., 664b
subject words will follow, 107a
this sorry scheme, 631a
what dread g., 489a
what they do not know, 101b
Grasped mystery of atom, 1025b
Grasping, a really g. imagination, 797b-798a
by g. at the shadow, 76a
capable of earnest g., 581b
Grasps in the comer, 269a
skirts of chance, 650b
Grass, all flesh is as g., 56b
all flesh is g., 32b
as soft as breast of doves, 991b
bank beyond, 729a
below above vaulted sky, 573a
between wind and the g., 72a
blade of g. is blade of g., 311a
blade's no easier than oak, 692b
destroy blade of g., 917b
dripping snow on g., 1009b
eateth g. as an ox, 16b
eating g. like ox, 605a
elfin from green g., 641b
from heaps of couch g., 784a
go to g., 313b
gray-green sandy g., 878b
great g. plains, 940a
green g. above me, 739b
grow from g. I love, 701a
grow in streets, 931a
grows on weirs, 879b
guests star-scattered on g., 631a
happy as g. was green, 1070b
hearing g. grow, 689b
his days are as g., 21a
I am the g., 948a,b
joys withered like g., 600b
kissed the lovely g., 993a
know g. beyond the door, 731a
like g. which groweth up, 20a
like rain upon mown g., 19b-20a
may g. grow at door, 909a
must bend when wind blows, 72a

Grass, Nebuchadnezzar did eat g., 35a
nibbling inward, 1033b
no less than stars, 700b
no more g. to cut away, 989b
over g. in West garden, 988a
paler than g., 69b
people may eat g., 577a
pigeons on g. alas, 933a
quick-mown, 809b
roots, 862b
roots marsh g. sends, 796b
small g. covers him, 989b
snake in the g., 116b
snow on g. again, 724a
soft hair of the g., 775b
splendor in the g., 514a
stoops not, 220a
through frozen g., 581b
through g. behind bush, 969a
tides of g., 773b
tumbling in rings into g., 906a
two blades of g. grow, 389b
universal beneficence of g., 748b
vaulter in sunny g., 551b
what is the g., 700a
withereth flower fadeth, 32b
withereth flower falleth, 56b
wonderful g. on breast, 719a
Grasses of forest's floor, 914b
Grass-green turf, 265a
Grasshopper, ant and the g., 76a
shall be a burden, 29a
ye can't catch, 892a
Grasshoppers under fern, 454a
Grass-roots heroes, 740a
Grass's, takes g. tone, 878b
Grassy, tell the g. hollow, 730b
Grate, fire dying in g., 730a
Grated to dusty nothing, 268b
Grateful evening mild, 345b
ever g. for the prize, 508a
God is g. and knowing, 149a
mind by owing owes not, 344b
they are so g., 422b
to spleen a g. feast, 516b
to those who gossip for us, 904a
Gratiano, but as the world G., 231a
speaks infinite deal of nothing, 231b
Gratified, desire g. plants fruits, 488b
lineaments of g. desire, 488b
sorry if wishes were g., 76b
to answer promptly, 760b
with mediocrity, 501b
Gratify some astonish rest, 763b
Gratifying feeling duty done, 769a
Grating, nor harsh nor g., 509b
Gratitude, children's g. woman's love, 884a
deep debt of g. to Adam, 762a
desire for benefits, 356a
fruit of great cultivation, 429a
repays first installment, 131a
shall our g. sleep, 506b
soon grows old, 97a
still small voice of g., 442a
Gratuities and privileges, 503a
pensions and family g., 545b
Gratuitous, everything is g., 1058b
exercise every day, 793a
Grave, airs martial brisk or g., 458b
Alcestis from the g., 341b
Grave Alice, 623b
almost as go into g., 376a
a-moldering in the g., 755a
and grass and bough, 783b
approach thy g., 574b
bends to the g., 449a
between cradle and g., 419a, 1017a
botanize upon mother's g., 511a
both astride a g., 309b
buries empires in common g., 466a
but she is in her g., 510b
cheat g., 791b
clothing of g., 901a
come to thy g. in full age, 14b
conclude on edge of g., 776b
cradle stands in the g., 309b
defiled his father's g., 124b
dig g. and let me lie, 823b
dread g. as little as bed, 377b
Duncan is in his g., 284b
earth and g. and dust, 199b
fall in g. like old dog, 1071a
fine and private place, 360a
from cradle to g., 569a
from g. to gay, 410a
from g. to light, 377a
frontier g. far, 865a
funeral marches to g., 620b
ghost sitting crowned upon g., 318a
glory or g., 538a
gone with old world to g., 816a
hides things beautiful, 568b
humble g. adorned, 406a
humors g. or mellow, 394a
hungry as the g., 419b
I will pay you in g., 573a
ignominy sleep with thee in g., 241a
in law's g. study six, 198b
in the cold g., 591b
in the dark and silent g., 199b
is but a covered bridge, 624a
is not its goal, 620b
is such a quiet place, 360a
jealousy is cruel as the g., 30a
keep dream or g. apart, 617b
Kemmerich's g., 1040b
lead but to g., 440a
lead thee to thy g., 515a
lead these graces to g., 251b
learned secrets of g., 781a
lessons on thy soul, 497a
little g. an obscure g., 227b
mummers, 413b
natural philosophy deep moral g., 209b
nature a g., 589a
no wisdom in the g., 28b
none shed tear at g., 909a
not its goal, 620b
now with love now in colde g., 167b
O g. I will be thy destruction, 35b
of Mike O'Day, 1105a
old and godly and g., 880a
on my g. as now my bed, 330b
one foot already in the g., 137a
or satirical, 898a
our lives marches to g., 620b
peace is in g., 568b
pompous in the g., 331a
ransom them from the power of the g., 35b
renowned be thy g., 291a
rest profound as g., 777a
Grave, road long and dusty to g., 822b
rotting g. ne'er get out, 490a
scalding g., 909a
secret as the g., 197a
secrets of the g., 781a
shown Longfellow's g., 996a
sinks without a g., 557b
soldier's g. for thee best, 563a
something beyond the g., 128a
strewed thy g., 266a
these lessons on thy soul, 497a
things holy profane g. and light, 318a
this side of the g., 536b
this verse g. for me, 823b
untimely g., 327a
unto a soul, 236b
vortex of our g., 1043a
where English oak, 769b
where is thy victory, 53a
where Laura lay, 199a
with O'Leary in g., 881b
with sorrow to the g., 7b
yew to deck my g., 486a
you shall find me g. man, 225a
Zeus grant g. restraint, 79b
Graved inside of it Italy, 663b
Gravedigger, if I were a g., 610b
Gravel, mouth filled with g., 25b
pick about g., 584b
shadow over g. of drive, 985a
Grave-makers, gardeners ditchers and g., 265b
Grave-making, he sings at g., 265b
Graven images of her gods, 31b
shalt not make any g. image, 9a
Grave's a fine and private place, 360a
Graves, cradles to g., 695b
dishonorable g., 253b
follow disquietly to g., 277a
green g. of sires, 565b
hair of g., 700a
let's talk of g., 227b
of little magazines, 981a
stood tenantless, 256b
they have g. afar, 918b
under fountains and g., 1086b
untimely g., 458b
watch from their g., 662b
Graveyard, from one g. to another, 1000a
no g. grimness when I am gone, 107a
Graveyards, white or colored in g., 1074a
Graving, tilling and g. feed France, 206a
Gravity, humor only test of g., 483b
out of his bed, 239a
settled g., 292a
sometimes man of g., 179a
to practice g., 72b
Gravy, no g. no grub, 1009b
person who disliked g., 361b
Gray, aged and g. Maggie, 779a
all cats g. when candles out, 137b
amice g., 349a
and full of sleep, 879b
and melancholy waste, 574a
and wintry glens, 909a
beginning of years, 775b
behind lay g. Azores, 790a
bluest of things g., 775a

Gray, bring down my g. hairs, 7b
but not with years, 559a
Champion, 613b
changing from brown suit to g., 986b
cheerless over hills of g., 626b
cold g. stones O sea, 648a
dawn breaking, 594b, 946b
dawn of morning after, 886b
death's g. land, 992a
dogs shame the g. head, 64b
earth not g. but rosy, 668a
flannel suit, 1078a
friar of orders g., 219b, 1084b
glory from g. hairs gone, 625b
good g. head all knew, 651b
great g. drayhorse, 803b
great g. ships come in, 914a
habitant of castle g., 685b
hair sprent with g., 714a
handful of g. ashes at rest, 719b
head grown g. in vain, 572a
iniquity, 239b
locks left are g., 531b
long g. beard, 524b
mist on sea's face, 946b
name was Dapple G., 1097b
night is growing g., 784a
pilgrim g., 443a
red spirits and g., 314a
sad last g. hairs, 582b
sea long black land, 663a
set g. life, 646a
spires of Oxford, 969a
spirit yearning, 646b
still evening and twilight g., 345b
theory is all g., 478b
where thy g. eye glances, 642a
wing upon every tide, 881a
withered cheek tresses g., 518a
world g. from thy breath, 774a
Graybeards, love which g. call divine, 216b
Gray-eyed Athena, 65a
Gray-fly winds her sultry horn, 338a
Gray-green greasy Limpopo, 876a
stretch of grass, 878b
withers g., 878b
Gray-haired Saturn, 584a
Gray-headed, old and g. error, 330b
Gray-hooded Even, 336b
Graze, as long as stars g., 118a
neither g. nor pierce, 275b
Grazing, men like satyrs g., 212b
Grease, fry in own g., 168a
lust melted him in own g., 168a
servility slides by on g., 1077a
wheel that squeaks gets g., 685a
Greased worm, 1075a
Greasy, fat and g. citizens, 247b
gray-green g. Limpopo, 876a
Joan doth keel pot, 222b
Great age begins anew, 570b
Amen, 726a
and mighty resolutions, 352b
and original writer, 516a
and wide sea, 21b
apostle of Philistines, 714a
Architect of Universe mathematician, 942b
army of pointed firs, 816b
artificer made my mate, 824b
Babel, 458b
ball of fire, 1008b
be g. be misunderstood, 606a
Great, because we have g. dreams, 1025a
Beginning produced emptiness, 110a
Belshazzar made a g. feast, 35a
Birnam wood, 285b
black piano appassionato, 985b
blew g. guns, 672a
book great evil, 104b
bundle of grief, 949a
burden upon his back, 365b
Caesar fell, 255b
ceremony that to g. ones 'longs, 270b
city greatest men and women, 701a
compare g. things with small, 116a, 344a
creatures g. and small, 684b
cry in Egypt, 8b
customs curtsy to g. kings, 245b
death, 905a
deeds wrought at great risks, 87a
deep to great deep, 654a
democratic God, 696b
desire to bottle of hay, 230a
dissolved into something g., 939b
do business in g. waters, 21b
do g. right little wrong, 234b
duration of g. sentiments makes g. men, 805a
Elizabeth, 645b
empire and little minds, 453b
engaged in g. civil war, 639a
feast of languages, 222b
fell g. oaks, 422a
finds pang as g., 271a
First Cause, 459b
fortune great slavery, 131a
Gaels of Ireland, 918a
globe itself, 297b
God our King, 627b
god Pan, 137b, 619a
gray ships come in, 914a
gray-green greasy Limpopo, 876a
Gromboolian plain, 674a
gulf fixed, 47a
hand of God, 284a
have seen the wicked in g. power, 18b
he is a g. observer, 253b
hedgehog knows one g. thing, 68a
heir of fame, 334a
help good wise g., 883a
horn spoon, 693a
horse of gold, 1030a
how g. that darkness, 41a
ice also g. would suffice, 927a
ill can he rule the g., 200b
illusion, 917a
impotently g., 405a
in admiration as herself, 299b
in g. hand of God I stand, 284a
interests at stake, 98b
inwardly in secret g., 694a
is Diana, 50a
is glory of the woman, 90a
is truth, 36b, 722a
know well I am not g., 653b
leap in the dark, 318a
let us mock at g., 883a
live at level of g. men, 829a
lives of g. men remind us, 620b
love goes here, 104a
Great, making city glorious and g., 77b
malefactors of g. wealth, 848a
man does not lose child's-heart, 100a
man does not think beforehand, 100a
man's memory, 263a
many small make a g., 169b
mast of some g. ammiral, 342a
matter or small, 37b
meals of beef iron steel, 244a
men are like torches, 674b
men are not always wise, 16a
men contending with adversity, 311a
men light up their time, 674b
men make mistakes, 815b
men not scholars, 634a
names as these, 1100a
nature's second course, 283b
Neptune's ocean wash, 283b
no g. man born too soon, 894a
no g. no small, 408b
no g. pleasure to bring death, 82a
none unhappy but g., 396a
nose great man, 895b
nothing g. accomplished without passion, 507b
nothing g. created suddenly, 138a
nothing g. without g. men, 1016a
O that I were as g., 227b
old times, 633b
ones eat up little ones, 290b
only g. man write history, 840b
only g. men obscene, 850b
only g. poets can read g. poets, 683a
only know it shall be g., 868b
Original proclaim, 393a
our hearts are g., 653a
packs and sets of g. ones, 280a
patriot great man, 821b
pay g. deal too dear, 295a
pearl of g. price, 42b
persons great kindnesses, 196b
pith and moment, 262a
poet writes his time, 1007b
poetry result of national spirit, 703b
poets great audiences, 703b
primary human affections, 712a
prince and a g. man fallen, 12b
prince in prison lies, 306b
quaint g. figure, 953a
redemption from above, 334a
responsibility of g. states, 982a
rightly to be g., 264b
rooted blossomer, 883b
rough diamond, 415b
rudely g., 408b
seekest thou g. things, 34b
shade of that once g., 512b
silence alone g., 589b
sleep out this g. gap, 287a
small and g. beasts, 21b
so clear in his g. office, 282b
so g. a poet and friend, 371b
so g. is his mercy, 21a
society here at home, 1013b
society on earth, 510a
some are born g., 252b
song after death of singer, 703b
souls suffer in silence, 497b
sphere thou movest in, 288b
stage of fools, 280a

Great star early drooped, 702a
steamers white and gold, 876a
sweet mother, 774a
that he is grown so g., 253b
thereby the g. is achieved, 74a
thine has g. hook nose, 491a
things are done, 490b
things both g. and small, 526a
things made of little, 666b
those who were truly g., 1067b
though fallen g., 555b
thoughts come from heart, 438b
thoughts good deeds, 679a
time a g. teacher, 949a
to be a g. man, 707b
to do thing that ends all other, 288b
too g. for revenge, 741a
upward to G. Society, 1064a
war and petty peace, 888a
whales sailing by, 711a
whatever g. seemed little, 595b
whatever little seemed g., 595a-b
when little fears grow g., 263a
when nature removes g. man, 607b
where love is g., 263a
White Way, 860b
who is from nature, 607b
wide beautiful world, 719a
winds shorewards blow, 710b
wink of eternity, 1043a
with a g. sum, 50b
with child and longing for prunes, 270b
with young, 1088b
Great Britain going to war, 832b
Greater, Brutus makes mine g., 256a
far g. than his father, 63b
ignorance g. dogmatism, 817a
love false to object, 1059b
love hath no man, 49a
man greater courtesy, 653b
more strong far g., 294a
none beneath sun, 876b
nothing g. than self, 700b
out of small beginnings g. things, 319a
prey upon less, 418b
punishment g. than I can bear, 6a
service g. than the god, 268a
than God cannot be conceived, 154a
than mighty armies, 598b
than Solomon, 42b
than we know, 517a
the g. the more humble, 37a
thy necessity g. than mine, 204a
to the g. glory of God, 186a
Greatest artist embodied g. ideas, 698a
bears g. names, 349b
best personality, 703a
empty vessel g. sound, 245a
event in war, 90b
fool is man, 377a
griefs those we cause, 81b
happiness for g. numbers, 416b
how much the g. event, 476b
man ever seen, 451b
minds capable of g. vices, 327b
my vision's g. enemy, 491a
not always most agreeable, 828a
of these is charity, 52b
pass days in that where skill g., 127b
penalty of evildoing, 96a
Greatest, politics g. adventure, 934b
question ever debated, 463a
scandal waits on greatest state, 220b
service or greatest injury, 93b
sooner fail than not g., 585b
tell aloud g. failing, 389b
vicissitude of things, 209b
well-wrought urn becomes g. ashes, 305a
Great-grandfather was but a waterman, 365b
Greathearted gentlemen, 662a
Stentor, 63a
Greatly falling with falling state, 405a
they shall be g. rewarded, 36b
think or bravely die, 406a
to find quarrel in straw, 265a
Greatness, abuse of g., 254a
all g. unconscious, 575b
all the far-stretched g., 199b
be not afraid of g., 252b
boy my g., 289a
changed to empty name, 595b
farewell to all my g., 298b
far-off touch of g., 653b
final proof of g., 835b
fix eyes on g. of Athens, 90a
France not France without g., 1016a
gods' custom to bring low all things of g., 87a
highest point of my g., 298a
honor and g. of his name, 299b
instruments of European g., 485a
inward g., 243b
is a-ripening, 298b
knows itself, 240b
moment of g. flicker, 1001a
no g. where no simplicity, 732a
not size but quality, 755a
nurse into g., 95a
of Athens, 90a
of British nation, 395a
of God, 796b
of name in the father, 304a
penalty for g., 835a
political g. and wisdom meet, 94a
rough road leads to g., 130a
sense of g., 849a
some achieve g., 252b
who say this not g., 661a
within range of marshes, 796b
won by men with courage, 90a
Grecian, as in earth G. vase, 963a
goldsmiths make, 883a
sighed soul toward G. tents, 235a
Urn worth old ladies, 1040a
woes O goddess sing, 405a
Greece, Athens the eye of G., 348b
beauty not repeat G., 607a
bulwark of G. famous Athens, 79b
city is education to G., 90a
city-states of G., 1049a
clothe G. in freedom, 70b
fair G. sad relic, 555b
glory that was G., 641b, 925a
isles of G., 560b
Italy England did adorn, 370b
might still be free, 560b
music of flutes of G., 775b
of China and of G., 1054a
Greece saw Byron's struggle cease, 711a
to G. direful spring, 405a
to Gaul to G., 457a
Greed, entrenched g., 971a
no greater disaster than g., 74b
satisfy your g., 875b
Greedy hands, 635b
men hope of gain allured, 765b
not for needy but g., 973b
of filthy lucre, 55a
the sinful and lewd, 1035b
Greedy-gut, put on pot says G., 1094b
Greek accent slanting wrong, 684a
all G. all Roman fame, 412a
come in Latin or in G., 332b
he G. and Latin speaks, 352a
hungry little G., 139a
imagery of G. and Latin, 435a
is like lace, 433a
islands over Harvard Square, 1042a
learn G. as treat, 920a
literature superior to Latin, 715b
merest G. could that, 737a
neither G. nor Jew, 54b
small Latin and less G., 303b
speak G. naturally as pigs squeak, 351b-352a
thought and life, 728b
to me, 254a
turn pages of G. models, 124b
Greeks, fear G. even when they bring gifts, 118a
give sea deity, 695b
had modesty we have cant, 552b
had word for it, 991a
led us to where they worship, 170a
Norwegians or Filipinos, 1015b
seeking land of G., 477b
when G. joined G., 384b
Green, all a g. willow, 182a, 276a
all in g. went my love, 1030a
among thy g. braes, 495a
and dying, 1070b
and pleasant land, 490b
and yellow melancholy, 252b
as emerald, 524b
azures, 829b
babbled of g. fields, 243b
banks of Shannon, 537b
bay tree, 18b
be the g. grass above me, 739b
be turf above thee, 565a
beechen g., 582a
blue gentle cousin of g., 580b
casque has outdone elegance, 989a
clear g. bell, 704a
devouring g. azures, 829b
do these things in g. tree, 47b
drives my g. age, 1070a
dry smooth-shaven g., 335b
elfin from g. grass, 641b
England's mountains g., 490b
felicity, 580a
Flora and country g., 582a
forget g. thumbs, 1070a
girl, 259a
glass beads, 953b
glowing young spring, 1054a
golden lamps in g. light, 360a
golden tree of life is g., 478b
good crier of g. sauce, 181a
grass like g. fire, 1033b

Green graves of your sires, 565b
Greta woods are g., 520b
groves of the blest, 119a
grow the rashes O, 493b
happy as grass was g., 1070b
heads g. hands blue, 673a
heard on the g., 487b
hill far away, 684b
immutable as hills not so g., 872a
in hamlets dances on g., 518b
in judgment, 287b
in thy g. lap, 441b
isle in sea love, 642a
keep memory g., 541b
laid him on the g., 1088b
laurel g. for season, 774a
lavender's g., 1097b
leaf shall be g., 34b
learn of g. world, 989a
legend of g. chapels, 1070b
lie down in g. pastures, 17b
light, 1017b
little Johnny G., 1094a
little vaulter, 551b
making the g. one red, 283b
mantle of standing pool, 278b
married to g., 580b
Meander's margent g., 337a
memory be g., 257a
moon made of g. cheese, 185b
o'er g. cornfield did pass, 250b
old age, 367b
on g. turf suck showers, 339a
on ilka g. loaning, 446b
on the echoing g., 486b
pastures, 17b
remain g. forever, 498a
sight of g. field or tree, 963b
silent tents of g., 625a
sing all a g. willow, 276a
snow on g. grass, 1009b
sod above, 822a
soul bright invisible g., 681b
speak like a g. girl, 259a
spreading himself like a g. bay tree, 18b
sucking g. from ferns, 1022b
swell in havens dumb, 802b
text old orator too g., 220a
thought in a g. shade, 360a
through g. fuse drives flower, 1070a
thy rays in great g. sea, 4a
to what g. altar, 583a
too g. and only good for fools, 75b
tossing g. water, 979a
U blue O, 830a
underwood and cover, 773a
water spurted through hull, 829b
wearin' o' the G., 1090b, 1091a
when all trees g., 691a
when g. back in trees, 819b
with boughs, 827a
Greener, cleaner g. land, 873b
laurel g. from brows, 651b
Greenery yallery, 767a
Greenest of things blue, 775a
Green-eyed jealousy, 233b
monster, 274a
Greenhouse, loves a g. too, 458a
Greenland's icy mountains, 549b
Greenly, we have done but g., 265a
Greenness, clothe earth with g., 526a
heart recovered g., 323b
Green-robed senators, 584b
Greensleeves all my joy, 1084b
Green-walled by hills of Maryland, 626a
Greenwood chapel, 953a
must to g. go, 1084a
under the g. tree, 248a
Greet, in every angle g., 360a
it gars me g., 495b
me with that sun thine eye, 292a
offspring from camps, 1058a
two solitudes g., 938b
Greeting, 'change one g. and part, 707b
gayer than a g., 1030a
Grenadier, British G., 1100a
she strode like g., 843b
Grenadiers, captain of Hampshire g., 466a
there journeyed two g., 588a
Grenville, Sir Richard G. lay, 654b
Greta woods are green, 520b
Grew, autumn that g. by reaping, 289a
lean assailed seasons, 899b
miles around wonder g., 852b
still the wonder g., 450a
sweetest thing that ever g., 511a
three years she g., 510b
together like double cherry, 230a
up fostered by beauty, 509b
where one g. before, 389b
within this learned man, 213b
Greyhound, fawning g. did proffer, 238b
puppies, 632a
Greyhound's gentle tautness, 1077a
Greyhounds, stand like g. in slips, 244a
Gridley, fire when ready G., 771b
Grief, acquainted with g., 33a
age or g. or sickness, 321a
aggravates loss, 1085a
at not wanting to call dead back, 937b
beguile you from g., 640a
but for g. as if not been, 571b
can honor take away g., 240b
can I see another's g., 487b
can take care of itself, 763a
develops mind, 908a
divine radiance, 599a
drug which takes away g., 65a
each substance of a g., 227a
fame can never heal, 674b
everyone can master g., 246b
fills room of absent child, 236b
for every g. to physician, 324b
forgotten, 773a
glistering g., 298a
glory and g. agree not, 698a
great as my g., 227b
great bundle of g., 949a
hopeless g. passionless, 617b
hurt pain or woe, 1084a
I am g., 1083a
in much wisdom is much g., 27b
is proud, 236a
itself be mortal, 571b
journeyman to g., 226a
joy misunderstood, 619a
makes owner stoop, 236a
melts away, 323b
mortals live in g., 64b-65a
Grief, most idle has most g., 791a
my distracting g., 445a
my joy my g., 332b
of g. I died, 1066a
past help should be past g., 295a
pitched past pitch of g., 804a
plague of sighing and g., 239a
put in words g., 649b
returns with revolving year, 571b
sees into bottom of my g., 225a
shame and g., 906a
silent manliness of g., 450b
smiling at g., 252b
teaches to waver, 82a
that does not speak, 285b
think you can shut g. in, 979a
thus brief my love is g., 1011a
to weather as to g., 979a
to weep make less depth of g., 215b
too great to banish, 588a
torments of g. endured, 604b
unmanly g., 257b
was ever g. like mine, 322b
weeps alone, 898a
what greater g., 84a
what restraint to g. for one so dear, 121a
wings of Time g. flies, 359b
with g. and shame bowed down, 333a
with glass that ran, 773a
worm canker and g., 563a
you must first feel g., 456a
Griefs, all my g. are gone, 210b
drinking my g., 228a
even his g. are a joy, 66b
great g. dumb, 131b
fresh tears over old g., 85b
griping g., 1084b
he hath borne our g., 33a
light g. loquacious, 131b
my state depose but not my g., 228a
patch g. with proverbs, 247a
private g., 255b
solitary g., 893a
some g. are medicinable, 290b
sufferest mortal g., 244b
that harass distressed, 426b
we cause ourselves, 81b
Grievance, no g. redress by mob law, 635a
Grievances, clod of ailments and g., 836b
inferior g. lose force, 1091b
redress of g., 474b
repeat no g., 450a
Grieve at funeral, 762a
die ere she shall g., 318b
his heart, 285b
men are we and g., 512b
not for what past, 1085a
not g. over inevitable, 106a
one suffer than nation g., 368b
woman to be overmastered, 245b
Grieved, by wind g. ghost, 1049b
Grieves, that which g. me more, 401a
Grieving, Margaret are you g., 803b
Grievous burden was thy birth, 217b
gossip is g. to bear, 68a
my most g. fault, 59a

Grievous pleasure and pain, 774a
remembrance of them is g., 61a
roar, 530b
Grievously, sins most g. committed, 61a
Griffith, met by Mr. G., 395a
Grim and ancient Raven, 643a
brow g. mouth prim, 1004b
death, 316a
Death my son and foe, 344a
heaven not g., 668a
hushed in g. repose, 441b
king's dog, 83b
shape towered up, 510a
wolf with privy paw, 338b
Grimace, accelerated g., 988a
Grimaces called laughter, 318a
Grimm, Rousseau conceive how G., 593b
Grimness, no graveyard g. when I am gone, 107a
Grim-visaged comfortless Despair, 439b
war smoothed his front, 216b
Grin, all Nature wears one g., 424a
bear and g., 722b
devil did g., 526b
draws out coffin nail, 468b
ending with the g., 744a
how cheerfully seems to g., 743a
owned with a g., 533a
remained after rest gone, 744a
universal g., 424a
Grind, ax to g., 545a
bones to make bread, 1098a
demd horrid g., 669b
exceeding small, 329a
faces of the poor, 30a
in mill of truism, 605b
laws g. the poor, 448a
mills of God g. slowly, 329a
souls in self-same mill, 807a
with water that's past, 324a
Grinders cease, 28b
Grinding, sound of the g. is low, 29a
up lives, 922b-923a
Grinds, God's mill g. slow, 325a
Grindstone, hold noses to g., 183a
Grinning, mock your own g., 265b
Grip, got a middlin' tight g., 778b
Griping griefs heart wound, 1084b
Grisilda, in trust to fynde G., 168b
Grisly gang, 923a
Gristle, a people still in the g., 452b
Grizzled, his beard was g., 258a
his hair just g., 367b
Groan, condemned alike to g., 439b
hear each other g., 582b
of martyr's woe, 490a
scarcely howl or g., 746b
sinks with bubbling g., 557b
spirit fled with g., 119b
weep no more nor g., 313a
Groaned, my mother g., 489b
Groaneth, whole creation g., 51a
Groaning, strong gongs g., 918b
Groans, cackles g. and dies, 573b
more loudly than empty stomach, 972b
shrieks and g. of wounded, 705a
sovereign of sighs and g., 221b
Groceries, buying clothes and g., 948b
Grog they dreamed they swallowed, 961b
Groined aisles of Rome, 602a
Gromboolian, great G. plain, 674a
Groove, freight proportioned to g., 739b
Grooves, ringing g. of change, 647b
Gross and scope of my opinion, 256b
flesh sinks downward, 228b
gratitude among g. people, 429a
not g. to sink but light, 220a
population violent and g., 725a
scarce so g. as beetles, 279b
things rank and g., 257b
two g. broken statues, 988b
Grossest superstitions, 628b
Grossly, decay doth g. close it in, 235b
err as g. as the few, 368b
Grossness, lost evil by losing g., 454a
Grosvenor Gallery young man, 767a
Grotesque, so striking and g., 596a
Grotius, celebrities such as G., 749b
Ground, acre of barren g., 296a
all seated on the g., 384a
another man's g., 267a
army supported by aviation, 1026a
as water spilt on the g., 12b
beat the g., 336b
betwixt stirrup and g., 197b
bit of g. to call own, 733b
Cain was tiller of g., 6a
call it holy g., 573b
cannot dedicate this g., 639a
choose g. take thy rest, 563b
Christian g., 414a
color of g. in him, 827a
crushed to g. diffuse sweets, 208a
dark and bloody g., 704b
drops earliest to g., 234a
exiled on g. in jeers, 707a
fallen unto me in a fair g., 17a
Fame's camping g., 704b
fell into good g., 42b
four thousand miles deep, 733b
gain little patch of g., 264b
gazes on the g., 826b
grow on Irish g., 1090b
hallowed g., 1026a
haunted holy g., 555b
holy g. where they trod, 573b
hunting g. for ambitions, 1049a
in mill of conventional, 798a
into the sea upon dry g., 8b
kings sat down upon the g., 38a
look down to test g., 1056a
lose g. won today, 712a
massa's in cold g., 727b
miles of fertile g., 523b
more malign with bad seed, 161b
my lodging is on cold g., 401a
my tail go to the g., 182b
neither g. for feet, 702b
on g. between two stools, 182b
on the g. the purple flower, 69b
passion that left g., 665b
place whereon thou standest is holy g., 8a
plat of rising g., 335b
rage outside happy g., 714a
rope just above g., 980b
Ground, sorrow holy g., 841a
stand on own g., 679a
stand your g., 455a
stood firm on dry g., 10b
stood like trees in g., 702b
swalloweth g. with fierceness, 16b
till thou return unto the g., 6a
to own a bit of g., 733a
Tom Tiddler's g., 686a
tract of inland g., 516b
tread on classic g., 393a
vantage g. of truth, 113a
willing to quit g., 468b
Groundlings, split ears of g., 262b
Grounds, fight on landing g., 921a
Group action in g. problems, 915a
of willful men, 842a
Grove, but cloud and like shady g., 487a
court the camp the g., 518b
meadow g. and stream, 513a
no quiet g., 482a
olive g. of Academe, 348b
shade which g. of myrtles made, 309a
spicy g. cinnamon tree, 1053a
Grovel, mediocre and you g., 460a
Groveled here long enough, 702b
Groves are of laurel, 477a
forsake her Cyprian g., 371a
God's first temples, 574b
green g. of the blest, 119a
o'er shady g. they hover, 315a
of Academe, 124a
valleys g. hills fields, 212a
Grow, all things g. old, 97a
asked how pearls did g., 320a
cannot g. by inch, 884b
consider lilies how they g., 41a
corn and taters g., 828b
enter to g. in wisdom, 751b
forever and forever, 648b
from grass I love, 701a
grass will g. in streets, 931a
green g. the rashes O, 493b
hatched would g. mischievous, 254a
heads g. beneath shoulders, 272b
in place of one, 389b
into likeness of bad men, 96a
learn but not wiser g., 388a
liberties not made but g., 819b
like a cedar in Lebanon, 21a
like savages, 245a
lopped tree may g. again, 80b
love's mysteries in souls g., 306b
makes not fresh nor g. again, 313a
my wrath did g., 489b
oaks from acorns g., 151a, 507a
old along with me, 666a
on Irish ground, 1090b
out at heels, 277b
pastime and happiness g., 515b
pinks that g., 271b
poets by sufferings g., 353b
riches g. in hell, 343a
roses and white lilies g., 300a
ruin to make them g., 615a
say which grain will g., 281a
she can hear daisies g., 838b
so be it when I g. old, 511b
straight in strength of spirit, 775b
to what they seem, 447b
trees g. up again quickly, 80b
trees that g. fair, 876b

Grow, two blades of grass g., 389b
up with the country, 678b
vegetable love g. vaster, 359b
Growed, I 'spect I g., 659b
Groweth, like grass which g. up, 20a
sed, 1083a
Growing and a becoming, 716a
close upon the g. boy, 513b
darling I am g. old, 815a
loves life like him g. old, 83a
old in drawing nothing, 458a
sorrow of day's g., 751b
tender and g. night, 700a
toil of g. up, 883b
tree g. when ye're sleeping, 521a
Growl and fight, 396a
Growled, cracked g. roared howled, 524b
Growling, listen to it g., 1067b
Grown, age g. so picked, 265b
both full g., 1099a
by what it fed on, 257b
diseases desperate g., 264b
from sudden fears, 559a
old in love, 490b
sweets g. common, 293b
tarry until beards be g., 12b
that he is g. so great, 253b
Grown-up nation, 1055a
people correct on fact, 852a
people's feet, 823a
Grows, each thing that in season g., 221a
everything that g., 291b
fairer than at first, 294a
great love g. there, 263a
home where small experience g., 219a
immortal spirit g., 510a
in this delightful garden g., 200a
lives in single blessedness, 228b
marble wastes statue g., 178a
no profit g. where no pleasure, 219a
nodding violet g., 229b
oak from acorn g., 507a
one is fat and g. old, 239a
since when it g. and smells, 303b
up by degrees, 316b
weed that g. in every soil, 453a
what soon g. old, 97a
when watered by blood, 484a
Growth, children of larger g., 415b
confidence plant of slow g., 426a
every day hidden g., 689b
evidence of life, 597b
final g. evergreen, 1057b
ideas have rate of g., 756b
moral soil for aesthetic g., 918a
of underdeveloped areas, 982b
self-help root of g., 674a
shadow kills the g., 304a
Grub, no gravy no g., 1009b
Grubs, dirt or g. or worms, 410b
Grubstreet inhabited by writers, 427b
Grudge, dare never g. throe, 666a
feed fat the ancient g., 232a
potter bears g. against potter, 67b
what they cannot enjoy, 76a
Grudging worshipper of the gods, 121a
Grumble, no use to g. and complain, 819a
terrible g. rumble roar, 718b
Grundy, afraid of Mrs. G., 710a
Solomon G., 1096a
tyranny of Mrs. G., 706a
what will Mrs. G. say, 501a
Grunt and sweat under weary life, 262a
Gruntin', I'll do de g., 814a
Gruntled, far from being g., 965b
Guanahaní, called G. in Indians' tongue, 172a
Guarantee, Bill of Rights g. of freedom, 983b
happiness only of dictators, 1035b
no one g. success in war, 925a
of First Amendment, 991b
of freedom, 983b
Guarantees, mutual g. of independence, 842b
not worth paper, 619b
Guard, advanced g. of working class, 903b
along the Rhine, 699a
and keep them, 74b
as I g. o'er the fold, 487b
calls not Thee to g., 875b
careful silence, 931b
changing g. at Buckingham Palace, 969b
don't call out National G., 982a
grow weak keeping on g., 806b
historians should be on g., 107b
holy angels g. thy bed, 396b
marched in Mulligan G., 809a
our native seas, 537b
ready to g. liberty, 548a
those I g. I do not love, 881b
time every minute, 937b
who is to g. the guards, 139b
Guarded by neighborly respect, 920b
virtue which requires to be g., 448a
with ships, 332b
Guardian angels sung this strain, 420a
conscience g. of community rules, 932a
Naiad of strand, 520a
need a guardian, 139b
of other's solitude, 938b
Guardians of the faith, 1001b
Guarding calls not Thee to guard, 875b
Guards bivouac of dead, 704b
die never surrender, 508a
like wild beast g. way, 489b
Scylla g. right side, 234a
them from the steep, 812a
who is to guard the g., 139b
Gude nicht and joy, 502a
Scots lords, 1087b
to be merry and wise, 753b
Gudeman's, when our g. awa, 464a
Gudgeon-like minnow-like, 978b
Gudgeons, swallow g. ere they're catch'd, 75b
Guenever for whom I make mention, 175b
Guerdon, fair g. we hope to find, 338b
last g. of death, 115b
Guérit, je le soignay Dieu le g., 187b
Guerre, drôle de g., 979b
la g. trop grave, 786a
Guerre, magnifique mais pas la g., 655b
needed a nom de g., 758b
Guess each sweet, 582b
if you can, 331b
now who holds thee, 618a
shrewd g. valuable, 1071a
what man going to do, 1017b
when first met did not g., 801a
Guessed, ghost g., 803b
will know if haven't g., 876a
Guesses, secrets everybody g., 836a
Guessing penalized in schools, 1071a
pleasure of poem g., 797a
Guest, always welcome g., 1089b
dear old Carian g., 719b
dull fighter and keen g., 240b
future unwelcome g., 815b
give no more to every g., 390a
love is but a g., 300b
make welcome the present g., 66b
no g. welcome after three days, 105b
remembrance of a g., 37a
retire like g. sated, 113b
retire like satisfied g., 120a
shakes parting g. by hand, 268b
soul g. of body, 141a
speed the going g., 411b
speed the parting g., 405b
speeds parting g., 883a
this g. of summer, 282a
tie of host and g., 79a
Wedding G. stood still, 524b
welcome the coming g., 405b
wrong to speed a g., 66b
Guests are met feast set, 524b
chronic hotel g., 895b
fish and g. in three days, 105b
many g. had Cana, 898a
praise it not cooks, 210a
star-scattered on grass, 631a
unbidden g. welcomest when gone, 214a
Guid to be merry and wise, 496b
Guidance, history provides g. in daily life, 110b
Guide Arcturus with his sons, 16a
be Thou our G., 1103a
by light of reason, 833a
custom g. of human life, 434b
knowledge should be his g., 94a
light to g., 514b
myself with blue flower, 986a
no g. overseer or ruler, 23b
only g. conscience, 922a
original and end, 148a
our wanderings to g., 743a
path motive g., 148a
philosopher and friend, 410a, 962b
philosophy the g. to life, 111b
private conscience for g., 370a
Providence their g., 348b
science g. of action, 809a
to g. their chime, 360b
women g. the plot, 481a
Guided, lamp by which feet g., 465a
Guides, blind g., 43b
cannot master joke, 759a
choose ideals as g., 733a
hope which g. changeful mind, 80a
me and the bird, 661a
through sky thy flight, 574b
us by vanities, 1001b
Guiding, man's g. destiny, 77b

Guile, full of wiles full of g., 91a
keep thy lips from speaking g., 18b
packed with g., 993b
serpent whose g. deceived, 341b
trade of blood and g., 526b
void of envy g. lust, 420a
Guiled shore to dangerous sea, 233b
Guilt, affection and g., 1102b
all g. punished on earth, 477a
by silence betrayed, 370b
earth one stain of g., 613b
image of war without g., 397a
life without industry g., 699a
no greater g. than discontentment, 74b
so full of jealousy is g., 265a
today's g., 1056a
what art can wash g. away, 448b
what is our g., 996b
your g. consists in this, 505b
Guiltier than him they try, 270b
Guiltless of country's blood, 440b
though g. must suffer, 86a
Guilty, better ten g. escape, 444b
better to risk saving g., 417a
make g. of our disasters, 277a
no g. man escape, 717b
of corruption and renounce defense, 207a
of dust and sin, 324a
splendor, 458a
started like a g. thing, 257a
suspicion haunts g. mind, 216b
thing surprised, 513b
Guinea, first g. more difficult, 435b
jingling of g., 647a
Guinea's, rank but g. stamp, 496a
Guineas, crowns pounds and g., 852b
Guinevere for whom I make mention, 175b
Guise, mingled in exile g., 1043b
Guises, revealed in various g., 1058a
Guitar, sang to small g., 673a
Gules, warm g., 582a
Gulf, bottomless g., 545b
famous island descending to a dark g., 920b
great g. fixed, 47a
of mutual incomprehension, 1058b
of years, 1027a
stream setting forever, 695a
Versailles was a g., 721a
yawning g., 697b
Gulfs, Persian g., 694b
will wash us down, 646b
Gull, landless g., 696a
whish a g., 969a
Gull's way and whale's way, 946b
Gulls and deep sea swell, 1003a
far calls, 969a
Gum, by gosh by g., 1031a
med'cinable g., 276b
more for books than g., 835b
Gummed with Arnstein's cement, 1036a
Gums, boneless g., 282b
Gun, escape from rope and g., 401b
holy text of pike and g., 352a
little man had little g., 1097b
named birds without g., 603a
no g. but I can spit, 1060b
Gun, went to carry a g., 1099b
Gunga Din, better man than I G., 873a
Gunless game, 846a
Gunpowder printing and religion, 575b
ran out at heels, 443a
treason and plot, 1087a
Guns aren't lawful, 1029a
begin to shoot, 873a
blew great g., 672a
boom far, 918b
chaps with couple o' g., 981a
dead who fed the g., 992b
great g. unawares shook our coffins, 784a
make us powerful, 1026b
monstrous anger of g., 1028b
or butter, 1040a
shows games sports g., 463b
vile g., 238b
winds blew great g., 475b
with drums and g., 1099b
Gushed, love g. from my heart, 525b
Gustibus, de g. non disputandum, 150a
Gusts of clear-blowing west wind, 65b
Gusty, carpets along g. floor, 582a
Guts in his head, 268a
plain old-fashioned g., 1020b
Guttas in saxa cadentis, 113a
Gutter, idealists walk into g., 878a
we all in the g., 839b
Guttering, lights g. low, 853b
Guttersnipe, bloodthirsty g., 923a
Guy, County G. hour is nigh, 521b
what g. inhabits poem, 1061a
Guys, nice g. finish last, 1059a
Guzzling Jimmy, 661a
Gymnasium, democracy life's g., 703a
Gypsy, sets g. blood astir, 860a
Time you old g. man, 906a
vagrant g. life, 946b
Gyre and gimble in wabe, 745a
turning in widening g., 882a
Gyves, prisoner in his twisted g., 224a
upon his wrist, 592a

H

Ha ha quoth he, 525b
saith among the trumpets H., 16b
Habeas corpus, 151a
protection of h., 472a
Haberdasher to Mr. Spurgeon, 755b
Habersham, hills of H., 796b
Habit built obstruction, 863a
costly thy h., 258b
discontinued labor h. lost, 599b
easy to abandon, 599b
fall into h. cease to be, 869b
fills up time, 907b
flywheel of society, 792b
honor peereth in meanest h., 219b
is his nurse, 498a
not to be flung out window, 762a
nothing stronger than h., 128b
Habit of living, 331a
of making history proof, 750a
of moving little finger, 792b
order breeds h., 777a
ordinary actions ascribed to h., 804b
reap a h., 1100b
rules unreflecting herd, 517a
shackle for free, 792a
takes place of happiness, 593b
tyrannical h. of reading, 694b
use doth breed a h., 221a
will encroach, 523a
with him test of truth, 483a
youth h. of hers, 872a
Habitable, look round the h. world, 371a
Habitant of castle gray, 685b
Habitation, benevolence the tranquil h., 100a
eat of the h., 232a
giddy and unsure, 242a
local h. and name, 230b
of dragons, 32a
Habit's, to evil h. earliest wile, 566b
Habits, censuah otha folks about h., 911b
character h. and manners, 721a
ill h. gather by degrees, 372a
moral h. induced by public practices, 136b
my other h. are good, 750b
of age of atomic energy, 1027a
of peace and patience, 326a
well pursued betimes, 475b
what h. lead you, 1081b
Habitual hatred or fondness, 461b
lie becomes h., 471a
nothing h. but indecision, 798a
what you make h. practice, 138b
Hack, somebody to hew and h., 352b
Hacking at branches of evil, 682b
Hackles, henna h. halt, 955a
Hackney, starved h. sonneteer, 403b
Hackneyed phrases, 851b
Hack-writers, what difference from h., 107b
Had having and in quest to have, 294b
Hades, descent to H. is same, 80a
hateful as gates of H., 63b
is relentless, 63b
no man takes wealth to H., 77a
pass gates of Hades, 77a
road to H. easy to travel, 104b
sent to H. many valiant souls, 62a
Hag and hungry goblin, 1085b
Haggard, if I do prove her h., 274b
Haggards ride no more, 856a
Hags, secret black midnight h., 285a
Hail and farewell my brother, 115b
arrows flew like h., 990b
Columbia, 508a
congenial horrors h., 419b
divinest Melancholy, 335b
element of earth, 990b
Emperor we who are about to die, 141a
fellow well met, 391a
holy light, 344b

Hail, let others h. rising sun, 439a
love-gift of fairy tale, 745a
Master, 44b
rain snow h. drought, 760a
thou highly favored, 45b
to the Chief, 520a
to thee blithe spirit, 570b
wedded love, 346a
ye small sweet courtesies, 438b
Hailed, so proudly we h., 540b
Hailstones on icebergs, 695b
Haine, un peu de h., 751b
Hair, amber-dropping h., 337b
Andrew with brindled h., 823b
as free, 302b
babies haven't h., 1017a
beauty draws with single h., 404b
bindest in wreaths thy golden h., 120b
blown h. sweet, 1003b
bracelet of bright h., 306b
brown h. and speaks small, 266b
brown h. sprent with gray, 714a
burned black with sun, 1022b
combing down yellow h., 1098a
cutting each other's h., 1025b
dark abundant h., 890a
difference matter of a h., 792b
divide a h., 352a
draw you with single h., 312a
draws us with single h., 404b
eccentric h. on upper lip, 1011b
Edith with golden h., 623b
fictions only and false h., 323a
girl graduates in golden h., 648a
goat with tangled h., 505a
goes with hide, 1010a
golden h. curl gracefully, 724b
gray but not with years, 559a
hank of h., 875a
has become very white, 743b
his floating h., 524a
horrid image unfix h., 281a
hyacinth h., 641b
Jeanie with light brown h., 727b
lie tangled in her h., 358b
lilac and brown h., 1003b
live h. shining and free, 993b
long h. glory, 52a
love knot in long black h., 961b
Love with streaming h., 1038a
lute strung with his h., 222a
make your h. curl, 768b
most resplendent h., 517a
my fell of h., 286b
ninth part of a h., 239b
not white h. that engenders wisdom, 102b
of dog that bit us, 184b
of my flesh stood up, 14b
of yon gray head, 626b
part my h. behind, 1001a
prison for color of h., 855a
rain-drenched h., 981b
recover h. that grows bald, 218a
ruddy limbs flaming h., 488b
sacred h. dissever, 404b
save be way of smoothin' h., 892a
scent of her h., 1022b
smooths h. kisses you, 588b
smooths h. with automatic hand, 1002b
so charmingly curled, 691a
Hair, soft brown h., 740b
soft h. of the grass, 775b
soft-lifted, 584a
stand up, 83a
stars in h. seven, 731a
stroke his silver h., 487a
subtle wreath of h., 306b
sugar my h., 744b
swerve a h. from truth, 268b
takes h. right off bean, 1037a
tangles of Neaera's h., 338a
through h. and fingertips, 1001a
tips all over him, 1081a
to stand on end, 259b
uncut h. of graves, 700a
vine leaves in h., 729b
was long, 581a
way no wider than h., 944b
weave sunlight in h., 1001b
what scanted in h. given in wit, 218a
with such h. too, 665a
Hairbreadth missings of happiness, 424b
'scapes, 272b
Haircut and a shave, 1017a
Hairs, bring down my gray h., 7b
glory from gray h. gone, 625b
how ill white h. become fool, 242b
if h. be wires, 294b
of your head numbered, 42a
or straws or dirt, 410b
sad last gray h., 582b
stand on end, 1034b
superfluity sooner by white h., 231b
those set our h. upright, 307a
Hairy gold crown on 'ead, 873a
spit brown get h. breast, 947b
strength, 335a
Hal, 'tis my vocation H., 238a
would it were bedime H., 240b
Halcyon days, 91b
expect h. days, 214a
Hale Father William, 531b
Half a drop ah my Christ, 213b
a league, 651b
a life asunder, 744b
a lo of, 184b
angel half bird, 667a
as old as Time, 500b, 675b
better be ignorant than h. know, 127a
better h., 203b
brother of world, 679a
dead a living death, 349a
devil and half child, 875b
grant what I wish, 926b
his Troy was burned, 241a
how much more is h. than whole, 67b
how the other h. lives, 181a, 325a
in love with death, 582b
light half shade, 646a
more than h. people right, 1046b
my life in Paris, 933b
not the h. that made me, 933b
of my own soul, 120b
of one order half another, 352b
one h. of the world, 533b
overcome but h. his foe, 342b
owre to Aberdour, 1087b
part of blessed man, 236a
proper gardener's work, 877b
reveal half conceal, 649b
Half savage country, 988a
seas over, 390b
see with h. an eye, 196b
served God with h. the zeal, 299a
the bull he was, 906a
the wit for half the beauty, 502b
the world living in misery, 982b
their words need footnotes, 918a
they h. believe in it, 74a
to rise and h. to fall, 409a
truth blackest lie, 654b
use h. talent, 1049b
was not told me, 13a
well begun is h. done, 98b
who has begun has h. done, 123a
with but h. a heart, 321b
Half-acre tombs, 305a
Half-a-crown, help to h., 783b
Half-believers of casual creeds, 712a
Half-dozen, dull academic h., 937b
six of one h. of other, 567b
Half-educated, unwashed and h., 870b
Half-gods, when h. go, 603a
Half-held, sea h. by night, 700a
Half-know, better know nothing than h., 685b
Half-known, horrors of h. life, 697a
Half-look, backward h. over shoulder, 1006b
Half-moon, yellow h. large low, 663a
Half-moon's vegetable eye, 1070a
Half-pay for life, 561b
Half-reaped furrow, 584a
Half-regained Eurydice, 335a
Half-sleep, lulled into h., 1065b
Half-truths, all truths are h., 861b
Half-witted, old h. sheep, 516a
saw state was h., 681a
Half-world, o'er one h. nature dead, 283a
Haling out of heart old dismay, 1078b
Hall, bride paced into the h., 524b
dazzlingly lighted h., 675a
Douglas in his h., 519b
equality in servants' h., 857b
flowers in garden meat in h., 165b
in h. or bower, 336b
Liberty H., 450b
my life like music h., 878b
o' Fame when you croaks, 1009a
'tis merry in h., 188a
Tom bears logs into the h., 222b
vasty h. of death, 712b
waiter roars through h., 720b
Hallmark of national culture, 960a
Halloo halloo loo loo, 278b
Hallow, we cannot h., 639a
words such as h. obscene, 1044a
Hallowed be thy name, 40b
ground, 1026a
quiets of past, 694a
relics should be hid, 334a
so h. and so gracious, 257a
Halls, in h. in gay attire, 518b
marble, 586b

Halls, my ho head h., 968b
of fame, 1101b
of hell, 989a
of Montezuma, 1100a
pasteboard goddess of music h., 934b
Hallucinations of poets, 960b
Halo tip steelyards of skies, 842b
Halt and blind, 47a
cells never h., 947b
henna hackles h., 955a
how long h. ye between opinions, 13a
I pray you make a little stay, 152b
no dishonor to h. at second place, 111a
Halted, army not h. by eloquence, 677b
Halter, hope one will cut h., 333b
threats of h., 475a
Halters, ill talking of h., 195a
Halts, wanderer h. and hears, 853b
Halves, two h. of God, 598b
Ham, Noah begat H., 6b
Haman, they hanged H., 14a
Hame, the kye's come h., 479b
to my ain countree, 551a
Hamelin town's in Brunswick, 662a
Hamlet, Bacon not written H., 578a
I am not Prince H., 1001a
much Antony of H. most, 815b
rambles Lear rages, 884b
rude forefathers of h. 440a
there struts H., 884b
O H. what a falling-off, 259b
Hamlet's, ghost of H. father, 861a
Hamlets, in h. dances on green, 518b
they have H. we Karamazovs, 708b
Hammarskjöld not live in vain, 1073b
Hammer along 'ard 'igh road, 810a
back of beating h., 966a
iron when hot, 125b
me into crowbar, 948b
neither h. nor ax, 458b
no sound of h., 458b
of red and blue, 956b
out solid piece of work, 787b
what the h., 489a
when you are a h. strike, 324b
Hammered, attacking and getting h., 837a
doubly h. gold, 696b
fine h. steel of woe, 697a
gold and gold enameling, 883a
Hammers, busy h. closing rivets, 244a
laughs at broken h., 948b
no h. fell, 458b
Hammock, Drake he's in his h., 865b
me they'll lash in h., 698a
Hampden, some village H., 440b
Hampering with ceremonies and music, 101a
Hampshire, captain of H. grenadiers, 466a
Hams, taking h. was stealing, 759b
Hamstring, conceit lies in his h., 268a
Han', prentice h. tried on man, 493b
Hand against every man, 7a
against Heaven's h., 341a
and heart to this vote, 547a
as arrows in the h., 22b
automatic h., 1002b
beneath awful H. we hold, 875a
bird in h. worth two in bush, 137a
bite h. that fed, 455a
bless h. that gave blow, 369a
bloody and invisible h., 284b
bondman in h. bears power, 254a
book in his h., 365b
books you hold in h., 429a
Caesar's h., 604a
capped withered heart, 1054a
child of my right h., 302b
childish h., 1057b
close h. out of love, 805a
cloud like a man's hand, 13b
cold h. of death, 241a
constable with lifted h., 905b
death lays icy h. on kings, 327b
died by the h. of the Lord, 8b
do not saw air with h., 262b
dry h. yellow cheek, 241b
dyer's h., 294a
each army hath a h., 236b
East with richest h., 343a
either h. rightly clutch, 877a
encumbers with helping h., 430a
every man's h. against him, 7a
eye see for h. not mind, 681b
farther away on either h., 1023a
fear thy skinny h., 525a
findeth to do, 28b
fine Italian h., 1057a
foot and h. go cold, 188b
for hand, 9a
from h. no worthy action, 1090a
gave unto his mighty h., 578b
give me your h., 218b
gods' capricious h., 1057a
great h. of God, 284a
handle toward my h., 283a
having put h. to plow, 46b
heart in h., 658a
heaving up my either h., 321a
her h. on her bosom, 276a
here's my h., 297a
his hat in his h., 429b
hold fire in his h., 226a
hold infinity in palm of h., 490a
hold poison in the h., 80a
hold your h. victorious, 85b
hop a little from her h., 224a
hurts my h., 275b
if thy right h. offend thee, 40a
in every honest h. a whip, 275b
in glove, 391a
in hand on edge of sand, 673a
in hand Americans all, 460b
in hand we'll go, 494b
in hand with wandering, 348b
in her left h. riches and honor, 23a
in his h. are the deep places, 21a
in one h. a stone, 105b
infection and h. of war, 226b
iron h. in velvet glove, 186a
kingdom of heaven is at h., 39b
kissing h. may feel good, 1027a
Hand, larger heart kindlier h., 651a
lay h. upon the ark, 458a
lays h. upon woman, 508a
leans her cheek upon her h., 223b
leathern h., 1056b
left h. know what right h. doeth, 40b
left his garment in her h., 7b
lend a h., 718a
lends h. to honest boldness, 102b
length of days in her right h., 23a
lifted h. in awe, 398b
like base Indian, 276b
living from h. to mouth, 193a
made all to prosper in his h., 7b
man's fortune in own h., 209a
man's h. not able to taste, 230b
may turn from weaker h., 232b
medieval h., 767a
mortality's strong h., 237a
my spirit in God's h., 364b
my thoughtless h., 489a
my times are in thy h., 18b
nature's sweet cunning h., 251b
never had blister in h., 912a
no more than moist h., 955b
no rude h. deface it, 511b
nonchalance of h., 882a
not h. but understanding, 195b
not lift h. to help, 883a
of all that hate us, 46a
of h. of foot of lip, 293b
of potter shake, 630b
Old Age and Experience h. in h., 382b
open h. easy shoe, 859b
orders in his h., 904b
our h. finished it, 129b
our times in his h., 666a
papers in each h., 410a
poverty in h. of God, 4b
prentice h. tried on man, 493b
put in his h. by the hole of the door, 29b
raised to shed blood, 408a
rash h. in evil hour, 347b
red right h., 343b
right h. forget her cunning, 22b
right h. is become glorious, 8b
right h. of God, 60a
scepter snatched with unruly h., 236b
seen her wave h. 645b
shake of the h., 1001b
shakes parting guest by h., 268b
sheep of his h., 21a
shut when thou shouldest repay, 37b
slim h. so lovely, 981a
soft h. softer breast, 581a
souls of righteous in h. of God, 36b
stout of h., 518a
stretched out to receive, 37b
sweet Roman h., 253a
sweeten this little h., 286a
sword sleep in my h., 490b
take h. part with laughter, 774b
taking in h. a city, 77b
ten thousand at thy right h., 20b
that held dagger struck, 972b
that I were glove upon that h., 223b

Hand that is honest and hearty, 518a
that made us is divine, 393a
that made you fair, 271b
that rocks cradle, 699b
that rounded Peter's dome, 602a
that signed the paper, 1070a
there shall thy h. lead me, 23a
things made by human h., 940a
this living h., 581b
thou openest thine h., 23a
three lilies in her h., 731a
thy h. great Anarch, 414a
thy h. presseth me sore, 18b
thy right h. shall hold me, 23a
till some blind h., 489a
time hath taming h., 597b
Time's fell h., 292b
to execute, 466a, 1091b
took his icy h., 679b
touch of vanished h., 648a
tricks by sleight of h., 391b
under whose cautious h., 702a
unfriendly to tyrants, 362a
Uzzah put forth his h., 458a
vacant heart h. eye, 521a
wash blood from my h., 283b
waved her lily h., 401a
we are in God's h., 244a
what h. dare seize fire, 489a
what immortal h. or eye, 489a
what thy right h. doeth, 40b
whatsoever thou takest in h., 37b
with my h. on his head, 617b
with your staff in your h., 8b
withhold not thine h. in the evening, 28b
work of thy h., 33b
Handclasp's a little stronger, 914a
Handed in his checks, 769b
me my being's worth, 739a
Handel, not care candle for H., 535b
scarcely fit to hold candle, 415a
Handfasting, this we call h., 521b
Hand-flung spears, 677a
Handful o' things I know, 778b
of divine inert, 696b
of dust, 1002b
of gray ashes, 719b
of meal in a barrel, 13a
of sand, 1040a
of silver, 662b
of stars, 989b
with quietness, 27b
zodiac, 1070a
Handfuls, give me h. of lilies, 119a
Handicap, poverty is h., 982b-983a
Handiwork, firmament showeth his h., 17b
you give to God, 826b
Handkerchief, holding pocket h., 746a
of the Lord, 700a
Handle, grasp by blade or h., 694b
jug without h., 673b
knife for which h. missing, 470a
lie a h. fits all tools, 634a
of big front door, 766a
right and wrong h. to everything, 139a
such as h. harp and organ, 6b
touch not h. not, 54b
toward my hand, 283a
Handlebar moustaches on Czar, 1076a
Handled, vessels oft h. brightly shine, 213a
with a chain, 735b
Handler, nation's freight h., 948a
Handles, everything has two h., 139a
Handling, tuning lyre and h. harp, 77b
Handmaid, Nature's h. Art, 367a
philosophy h. to religion, 207a
riches good h. worst mistress, 207b
thrift h. of enterprise, 976b
Handmaiden, low estate of his h., 45b
Hands and eyes and heart, 557a
and hearts, 216a
and then take h., 296a
are four, 1032a
as bands, 28a
bear thee up in their h., 20b
believe in fairies clap h., 858a
blesseth with two happy h., 201b
blue, 673a
by fairy h. knell rung, 443a
by foreign h. eyes closed, 406a
clasps with crooked h., 651a
clean h. and pure heart, 18a
come knit h., 336b
country defended by h., 655b
degenerate into h. like mine, 560b
diadems and fagots in h., 603b
entergraft our h., 306b
establish the work of our h., 20b
failing h., 912b
fasten h. upon hearts, 854a
Father into thy h., 47b
fetching with full h., 700a
fold h. and wait, 770b
folding of the h. to sleep, 23b
fruit of her h., 27a
greedy h., 635b
had put instead, 1060a
hath not a Jew h., 233b
his h. formed the dry land, 21a
hold much of heat, 1009b
horny h. of toil, 691b
idle h., 396b
in h. not of few but many, 89b
in your h. rests future, 982a
into thy h. I commend my spirit, 47b
invisible h. restore year, 992a
issue is in God's h., 79a
kills Scots washes his h., 239a
large and sinewy h., 621a
lay soul in her h., 699a
little h. make pretense, 743a
little h. never made, 396b
made before knives, 390b
many h. make light work, 185a
musket molds in his h., 820b
my own fair h., 388b
nearer than h. and feet, 654b
nobody has such small h., 1031a
not hearts, 275a
not in h. of boys, 1028b
not without men's h., 689a
of Esau, 7a
of memory weave, 778a
of sisters Death and Night, 702a
one thinks of all the h., 1001b
oozing out at palm of h., 481a
Hands, pale h. I loved, 871a
Pilate washed h., 44b
plunge h. in water, 1059b
predatory human h., 851b
rarely escapes injuring own h., 75a
restless violent h., 899a
right h. of fellowship, 53b
rosy h. in steam, 1079a
savings in h. of one, 831b
shake h. forever, 211b
something from our h., 517a
soul clap h. and sing, 882b
soul in firm white h., 910a
speak h. for me, 254b
strength without h. to smite, 773a
temples made with h., 50a
that rod of empire, 440b
that work on us, 938b
that wove shirt of flame, 1007a
true faith ready h., 690b
union of h. and hearts, 356b
wave h. for mute farewell, 704a
weak h. mighty heart, 571b
what h. you would hold, 535b
whirling h. at noon, 1056b
with Pilate wash your h., 228a
work h. from day to day, 1062a
wounds in thine h., 36a
Handsaw, know hawk from h., 261a
Handsome as bull that kidnapped Europa, 111a
big-boned and hardy-h., 803a
his figure is h., 780a
house to lodge friend, 411b
in three hundred pounds, 267a
is that handsome does, 448a
Jesus a h. man, 1030a
man but gay deceiver, 499b
not h. at twenty, 324b
others more h. by far, 942a
property, 733b
rather be h. than homely, 812b
some women h. without adornment, 111a
strong rich or wise, 324b
ugly thinks herself h., 415b
wee thing, 495a
with my mourning very h., 376a
Handsomely, have merit h. allowed, 433b
Handspike, fate is the h., 697b
Handwriting on the wall, 1018a
Handy, with girls be h., 1090a
Handy-dandy which is the justice, 279b
Hang calf's skin on limbs, 236a
clothes on hickory limb, 1103a
feel his title h. loose, 286a
go h. yourselves critics, 181b
in their own straps, 251a
it all Robert Browning, 988b
like icicle on beard, 252b
loop to h. doubt on, 275a
my harp on willow-tree, 1100b
not h. myself today, 919a
out our banners, 286b
pearl in cowslip's ear, 229a
rope enough h. yourselves, 181b
she would h. on him, 257b
sorrow, 247a
that jurymen may dine, 404b
them on horns of the moon, 289b
them up in silent icicles, 526a

Hang themselves in hope one will cut halter, 333b
there like fruit my soul, 291a
together or hang separately, 423a
up philosophy, 225a
upon his penthouse lid, 281a
us every mother's son, 229a
when icicles h. by the wall, 222b
yellow leaves do h., 29b
Hanged, house of a man h., 195a
I'll be h., 238b
knows he is to be h., 432b
longed to see him h., 901b
millstone h. about neck, 47a
my poor fool is h., 280b
our harps upon willows, 22b
that horses not be stolen, 376b
they h. Haman, 14a
when skies are h., 1032a
Hangin' Danny Deever, 873a
men and women there, 1091a
Hanging and wiving by destiny, 182b
around in world, 930a
around till you've caught on, 930a
breathless on thy fate, 622b
Danny Deever, 873a
Gardens were dream, 933b
in a golden chain, 344a
likewise destiny, 182b
men and women there, 1091a
not deserve h., 191a
too good for him, 365b
worst use for man, 301a
Hangman, if I were a h., 610b
Hangman's, fear of hell's a h. whip, 312a
Hangover became part of day, 1037a
Hangs as mute on Tara's walls, 541b
blossom that h. on bough, 297b
bodiless as false dawn, 1078b
goose h. high, 1100a
he h. between in doubt, 408b
head for shame, 720a
in clear green bell, 704a
in uncertain balance, 206a
on Dian's temple, 290a
on princes' favors, 298b
tail h. down behind, 874b
thereby h. a tale, 181b, 219b, 248b
upon cheek of night, 223a
what h. in balance nowise in doubt, 1014b
Hank of hair, 875a
Hannah, amount to H. Cook, 1102a
God and me, 749b
Hannibal is at the gates, 151a
know how to win victory H., 106a
put H. in the scales, 139b
Hanover, famous H. city, 662a
St. George's H. Square, 756a
Hans Breitman gife a barty, 723b
Hansom, helped to h. outside, 1059a
Hap, from better h. to worse, 210b
my hope my h. my love, 193b
Ha'penny will do, 1098b
Hapless sons of clay, 627b
Haply I think on thee, 292a
Happen, accidents which started to h. to somebody else, 946a
cannot tell what will h., 863b
it can't h. here, 987a
lies at last letting it h., 1079b
things you do not hope h., 106a
we's nuts and things h., 1009a
Happened, good book h. to you, 1044b
history tell how it h., 386a
nothing ever h. at all, 761a
put down what really h., 1044b
this could have h. once 666b
what men believe h., 1017a
Happening, being and h., 1061a
funny if h. to somebody else, 954a
Happens, future in us before it h., 938b
nothing h. unless first a dream, 948b
too much h., 1039a
trouble h. to others, 946b
trouble h. to you, 946a
truth h. to idea, 795a
unexpected always h., 106a
whatever h. h. as it should, 141b
Happier air, 714b
envy of less h. lands, 226b
family h. for his presence, 825a
I am h. than I know, 347a
in passion we feel, 356a
people capable of being h., 1014b
remembering h. things, 647a
the one who goes is h., 722a
those who feel love most are h., 569a
to be dead, 603b
Happiest conversation no competition, 431b
day happiest hour, 641a
heart that ever beat, 813a
intellection, 1079a
martini one of h. marriages, 1038b
nations no history, 689b
of mortals, 417a
time of New Year, 645a
treatise of natural education, 436a
women have no history, 689b
Happily, plenty to live on h., 983a
Happiness activity in accordance with excellence, 98a
avarice and h., 421b
being's end and aim, 409b
beneficial for body, 908a
care of life and h., 472b
ceases like dream, 328b
consume h., 836a
counting upon h., 584b
depends less on exterior things, 456b
efforts to create h., 958a
envy no man's h., 249b
eternal h. above in heaven, 5a
every human seeking h., 888b
freedom secret of h., 90a
friendship essential for h., 818b
great task of h., 824a
greatest degree of h., 446a
greatest h. for greatest numbers, 416b
habit takes place of h., 593b
hairbreadth missings of h., 424b
Happiness, health foundation of h., 613a
hope for h. beyond life, 467b
in hands of others, 539b
in married estate, 333b
is of retired nature, 394a
ivrywhere excipt where people, 891b
jealous possessions of h., 897b
keep h. in store for society, 958a
liberty secret of h., 832b
lifetime of h. hell, 836b
look into h. through another's eyes, 250b
made of minute fractions, 530a
make ourselves worthy of h., 445b
makes up in height, 928b
mistaken path to h., 564a
no h. perfect as martyr's, 863b
no h. where no wisdom, 82b
no man bear lifetime of h., 836b
not in multitude of friends, 302a
not suffer from scientific holiday, 966b
not write down h., 802a
object of government h., 949b
of common man, 949b
of human race, 453b
of nobody but dictators, 1035b
of peoples, 802a
of society end of government, 463b
on earth no sure h., 200b
on terrestrial ball, 1051b
pastime and our h., 515b
politics art of human h., 871a
principles to effect h., 470b
produced by good tavern, 432a
pursuing and obtaining h., 446a
pursuit of h., 470b, 973a
regret or secret h., 816b
religion assures final h., 834b
result h., 671b
result of man's effort, 958a
rhyming gives men h., 412b
rob of illusion rob of h., 729b
search for human h., 1019b
secret of h. freedom, 90a
she does not find, 427b
sum of human h., 966a
supreme h. of life, 599a
talk h., 825b
tender h. betray, 515a
that makes heart afraid, 592a
the only good, 749b
thirst after h., 436b
to be dissolved into something great, 939b
to crave h. is revolt, 729a-b
too swiftly flies, 439b
two foes of human h., 564a
what right have we to h., 729b
wherein lies h., 580b
wine of rarest vintage, 878a
work out h. for selves, 544b
Happy a health unto the h., 869a
a man as any in world, 375a
accident, 314a, 960a
age when idle with impunity, 550a
alchemy of mind, 418b
and I wrote my h. songs, 486b
as a lover, 515a
as grass was green, 1070b
as heart was long, 1070b

Happy as kings, 823b
as we imagine, 355a
ask yourself whether h., 619b
autumn fields, 648b
be and have immortal bliss, 200a
be good and h. today, 523b
best government desires to make people h., 594b
blesseth with two h. hands, 201b
bounding flea, 999a
bread sauce of h. ending, 799a
breed of men, 226b
bridegroom Hesper brings, 854a
call that man h., 78b
Christmas to all, 541a
combination of circumstances, 521a
convents, 414a
days that make us h., 947a
deep down, 1014a
description of h. state, 373a
duty of being h., 822b
earthlier h. is rose distilled, 228b
ending, 799a
English child, 546a
families alike, 732b
fault, 59a
few, 245a
field mossy cavern, 583b
fool h. he knows no more, 409a
for son whose father went to hell, 215b
good government when those near made h., 72b
good-night air, 783b
hail Columbia h. land, 508a
he of calm and h. nature, 93b
he who has once been h., 781b
he with such mother, 649b
heart that sighed, 210b
high majestical, 569b
highways where I went, 853a
horse to bear Antony, 287a
hour wherein man might be h., 325b
house shelters friend, 606b
how h. he who crowns, 449a
how h. vestal's lot, 405b
how h. with either, 402a
how we make ourselves h., 445a
if ever wife h. in man, 351b
if you want to be h. be, 684b
illusion which makes me h., 462a
in arms of chambermaid, 432b
in nothing else so h., 227a
in work three things needed, 698b
is he born and taught, 300b
Isles, 646b
Jerusalem h. home, 1085b
laugh before we are h., 381b
let a lord once own the h. lines, 403b
let us be h. as we can, 433a
liking what they do, 438b
little h. if say how much, 246a
little needed to make h. life, 142b
lucid intervals and h. pauses, 207b
make earth h., 719b
make fellow creatures h., 467b
make two lovers h., 407b
man be his dole, 182b
man happy dole, 182b
Happy man that hath his quiver full, 22b
man who could search out causes, 117a
man who works ancestral acres, 120b
man's without a shirt, 182a
master of himself a h. man, 122a
mindful of h. time in misery, 160a
moron, 1103b
Nature to explore, 409a
never was so h., 1099a
no lad so h. as I, 537b
no lot is altogether h., 121b
no man h. who does not think so, 126b
no man h. without hobby, 818a
no one h. till all h., 706a
noble h. human beings, 698b
old man, 116a
pair, 345b
people die whole, 994b
people whose annals blank, 578a
persons with torn bodies h., 905a
place green groves of blest, 119a
place to be h. here, 749b
place with me, 686a
policeman's lot not h., 766b
ports and h. havens, 226a
prologues to swelling act, 281a
prospects more pleasing than fruition, 140b
rage outside h. ground, 714a
rarely find a h. life, 120a
realize I'd been happy, 1068b
remote from the h., 1060a
rich h. in plenty, 409a
right happens to h. man, 1066b
ring h. bells, 651a
so h. as America, 467a
that we are not over happy, 261a
the h. that have called thee so, 532b
the man and h. he alone, 369b
the man who void of care, 397a
the man whose wish, 402a
they h. are and love, 332b
thing to be father to many sons, 216a
this h. country, 444a
this the h. morn, 333b
those early days when I, 362b
those who plant cabbages, 181a
those whose walls already rise, 118a
though married, 866a
time to be h. is now, 749b
to be h. be well fed, 960b
to be h. make others so, 749b
to have been h. most unhappy, 148a
too h. tree, 580a
'twere now to be most h., 273b
until dead not call man h., 69a
Warrior, 515a
warrior of politics, 916b
warrior sleeps, 976a
was he free was he h., 1060b
where one is h. there's homeland, 151b
where h. wing-beats are, 497a
which of us h. in world, 660a
who hath this only, 68b
who in verse steer, 376b
Happy who knows rural gods, 1173a-b
who uses blessings with wisdom, 122b
whom unbroken bond unites, 121a
world not making you h., 836b
world of h. days, 217a
yet h. pair, 345b
Harangue, telling nothing in great h., 361a
Harbinger, evening star love's h., 348a
Harbingers are come, 323b
to heaven, 333a
Harbor, age the h. of all ills, 104b
arrived in a good h., 318b
bar be moaning, 690b
cleared, 524b
even a little h. is good, 816a
final h., 697b
I tarried not in any h., 172b
in life did h. give, 303a
looking over h. and city, 948a
run into a safe h., 69a
ship comes into the h., 319a
ship of state safely to h., 81b
takes and gives something, 816a-b
whence unmoor no more, 697b
Harbors I by sweating blood won, 174a
Hard as a piece of nether millstone, 16b
as nails, 669a
beginning good ending, 183a
cause that makes these h. hearts, 279a
Christ ain't going to be too hard, 778b
cursed h. reading, 482a
dealing teaches them suspect, 232b
doubtful dangerous times, 575a
for women to keep counsel, 254b
gemlike flame, 781a
heart of child, 990a
heroic for earth too h., 665b
hit h. fast often, 968a
stairs, 162a
how h. the way up another's
it is well I die h., 462a
it shall go h., 233b
keeps end from being h., 928b
latent value, 799b
long boots h. boots, 948b
no h. gifts, 994b
not think what is h. is impossible, 142b
nothing's so h. but search will find, 320b
prove him with h. questions, 13a
sloth finds down pillow h., 291a
solid massy h. particles, 379b
things that are too h. for thee, 37a
things to bear, 722b
this is my h. time, 1064b
to argue with belly, 107a
to be a father, 742b
to catch and conquer, 730b
to kick against pricks, 49b
to please everybody, 127a
very hard is my fare, 401a
was their lodging, 385b
way of transgressors is h., 24a

Hard, when h. up pawn intelligence, 1030b
Hard-boiled as picnic egg, 1035b
Hardened, he h. Pharaoh's heart, 8a
Hardens and grows cold, 1062a
  it h. a' within, 493b
Harder, heart h. than stone, 67a
  nothing h. than indifference, 747b
Hardest, first hundred years h., 941a
  first step is h., 418b
  is being taken in, 722b
  knife ill-used, 293a
  of all to close hand, 805a
  softest things overcome h., 74a-b
Hard-favored rage, 243b
Hardihood, dauntless h., 721a
  endurance courage, 896a
Hardiness, herein friendliness h. love, 174b-175a
Hardship, godlike h., 579b
  meet any h., 1072b
  morale not destroyed by h., 959a
  our garment, 921b
Hardships, to stars through h., 150a
  unknown h. we suffered, 1022b
Hard-working ancestry, 1027a
Hardy as Nemean lion's nerve, 259b
  breast, 692a
  kiss me H., 492b
  Thomas H. lie in Mellstock now, 783b
Hardy-handsome, big-boned and h., 803a
Hare and tortoise, 75b
  hold with h. run with hound, 183b
  limped trembling, 581b
  mad March h., 176a
  March H. went on, 744a
  of whom proverb goes, 236a
  rouse lion than start h., 238b
  today on the flesh of a h., 1083b
Harebells, heath and h., 685b
Harebrained chatter, 613a
Hares, little hunted h., 906a
  pull dead lions by beard, 236a
Hark ah the nightingale, 712b
  deep sound strikes, 556a
  don't ye hear it, 517b
  hark dogs do bark, 1097b
  hark my soul, 676b
  hark the lark, 290b
  the herald angels sing, 425b
  to exiled son's appeal, 781b
Harlot's cry, 490a
  youthful h. curse, 489b
Harlots, ye h. sleep at ease, 405b
Harm, content with my h., 249b
  didn't want to h. the man, 1081a
  do h. to other nations, 1050a
  do me no h., 546a
  do not h. subtle wreath of hair, 306b
  does h. to another, 67b
  does h. to my wit, 251a
  fate cannot h. me, 523b
  flea does all h. he can, 308a
  good provoke to h., 272a
  no h. in being wrong, 977a
  no h. in painting for fun, 947b
  no one h. man who does self no wrong, 144b
Harm, none shall h. Macbeth, 285b
  nothing do much h., 1033a
  once h. has been done, 64a
  thy h. dost feed, 1084a
  to one harm to all, 753a
  whether benevolence good or h., 726b
  win us to our harm, 281a
Harmful, more h. than reasoned errors, 725b
  to growth of art and science, 1028a
Harmless as doves, 42a
  drudge, 427b
  entertains the h. day, 300b
  inoffensive aristocracy, 634b
  necessary cat, 234a
  pleasure, 428b
Harmonies, tumult of mighty h., 570a
Harmonious and humane life, 716b
  dulcet and h. breath, 229a
  madness from my lips, 570b
Harmoniously confused, 405a
Harmonizes natural and artificial, 529a
Harmony, absolute h., 1055a
  attention like deep h., 226b
  beauty is h., 747b
  between tides and life, 829a
  cultivate peace and h., 461b
  disposed to h., 535a
  famous h. of leaves, 880a
  for thee O Universe, 142a
  from h. from heavenly h., 370a
  hidden soul of h., 335a
  I don't want h., 708a
  in discord, 123b
  is pure love, 211a
  like h. in music, 510a
  makes heaven drowsy with h., 222a
  more h. in her bright eye, 358b
  music wherever there is h., 330a
  not understood, 408b
  of leaves, 880a
  of the whole universe, 178a
  order proportion, 330a
  perceived h. of object, 528a
  power of h., 509a
  spirit and instinct in h., 936b
  such h. in immortal souls, 235b
  too high a price for h., 708a
  touches of sweet h., 235b
  universal h., 709a
  what becomes of h., 708a
Harms, beg often our own h., 287b
  himself who does harm, 67b
  took not for thy h., 856b
Harness, battle h., 924b
  die with h. on our back, 286b
  died in h., 924a
  gives h. bells shake, 927b
  him that girdeth on his h., 13b
Harnessed, three together h., 505b
Harnessing power of universe, 982b
Harold stands on place of skulls, 555b
Haroun, good H. Alraschid, 644b
Harp, as harper lays palm on h., 624a
  hang h. on willow-tree, 1100b
  no h. like my own, 537b
  not on that string, 217b
  once the h. of Innisfail, 537b
Harp, one clear h., 649b
  such as handle h., 6b
  that once through Tara's halls, 541b
  thunder h. of pines, 740b
  tuning lyre and handling h., 77b
  wild h. slung behind him, 542a
Harper, as h. lays palm on harp, 624a
  wind grand old h., 740b
Harping, still h. on my daughter, 260b
Harps, hanged h. upon willows, 22b
  of gold, 657b
  played before the Lord on h., 12b
Harpsichord, old tune on h., 931b
Harris, words she spoke of Mrs. H., 670b
Harrow house of dead, 1059b
  rust to the h., 914b
  toad beneath h., 871b
  up thy soul, 259b
Harrowing clods, 784a
Harry, cry God for H., 244a
  Harry succeeds, 242b
  little touch of H., 244b
  such as King H., 211a
  these were swift to h., 987b
  young H. with beaver on, 240a
Harsh as truth, 615b
  berries h. and crude, 338a
  cadence of a rugged line, 369b
  ego serves three h. masters, 834a
  in this h. world, 266b
  nor h. nor grating, 509b
  out of tune and h., 262b
  philosophy not h., 337a
  school in which nothing h., 148b
  words of Mercury are h., 223a
Harsher, qualify war in h. terms, 705a
Harshly, strings untouched will h. jar, 213a
Harshness is for good of boy, 379a
  no h. gives offense, 403b
Hart, as h. panteth after water brooks, 19a
  as pants the h., 384a
  be thou like to a young h., 30a
  lame man leap as an h., 32a
  ungalled play, 263b
Harvard, always tell H. man, 1102a
  fair H., 566a
  Greek islands over H. Square, 1042a
  Law School, 967b
  whaleship my H., 696b
Harvest, earth laughs with h., 610b
  gathereth her food in the h., 23b
  God comes as sheaves in h., 308b
  home, 238a, 655b
  is past, 34a
  moon, 386a
  no h. but a thorn, 323a
  of a quiet eye, 511a
  reap the h. of your land, 9b
  seedtime and h., 6b
  shalt not gather the gleanings of h., 9b
  this was all the h. I reaped, 630a

Harvest, time of h., 1005a
truly is plenteous, 42a
Harvests, countries made to bear h., 940a
wholesome h. reaps, 590b
Harwich, steamer from H., 767b
Has, what man h. he's sure of, 197a
Hasard, coup de dés n'abolira le h., 797a
Haste, always in h., 420b
away so soon, 320b
brings failures, 87a
eat it in h., 8b
I said in my h., 22a
in paying obligation, 355b
in wicked h. no profit, 182a
make h. better foot before, 237a
make h. my beloved, 30a
make h. on decay, 994b
maketh waste, 182a
married in h. repent at leisure, 391b
marry in h. repeat at leisure, 949b
more h. less speed, 124b
mounting in hot h., 556a
now to my setting, 298a
of fool slowest thing, 380a
thee Nymph, 334b
this sweaty h., 256b
while one with moderate h., 258a
without h. but without rest, 479a
wooed in h. wed at leisure, 219a
Hasten, minutes h. to their end, 292b
to be drunk, 372a
Hastening, to h. ills a prey, 449a
Hastens, midnight strikes and h., 854b
Hastily, no workman may work well and h., 168b
nothing can be done h. and prudently, 126b
Hasty, common sense takes h. view, 681b
marriage seldom proveth well, 216a
orisons, 1028b
pudding, 483a, 1090a
start awa sae h., 492b
Hat, brass h., 1033a
cockle h. and staff, 265a
his h. in his hand, 429b
lightly doffed h., 868a
Lord forbade me to put off my h., 364a
my h. upon my head, 429a
not worse for wear, 457b
off with your h, 831a
on account of beaver h., 673b
penny in old man's h., 1098b
runcible h., 673a
stuck feather in h., 1090a
ultimum moriens of respectability, 634a
wear the gold h., 1036a
wears faith as fashion of h., 245b
Hatched, count chickens before h., 75b
don't count boobies until h., 1033b
o'er and hatched different, 689a
silent when eggs h., 333b
would grow mischievous, 254a
Hatchet, buried h., 895a
I did it with my h., 462a, 499a
Hatching vain empires, 343b
Hate, because we h. no people, 1025a
chatter love and h., 715b
cherish hearts that h. thee, 299a
common herd, 121b
counsels not in such quality, 233b
creative h., 939b
death h. and hell, 918a
do good to them that h. you, 40b
drum's discordant sound, 455b
dumpy woman, 560a
each other so little, 846b
enough religion to make us h., 389a
envy calumny h. pain, 572a
envy dared not h., 558b
families I h. you, 897b
fly from not h. mankind, 556b
foe without h., 747b
for arts, 410b
found only on stage, 261a
freedom for thought we h., 789a
gods h. the obvious, 62a
hand of all that h. us, 46a
herein h. virtue sin, 175a
him for a Christian, 232a
I don't h. it, 1039b
I h. and I love, 115a
I h. definitions, 611a
I h. nobody, 390b
I h. quotations, 604b
I h. the day, 201a
I h. war, 971b
I h. ye all, 358a
I know enough of h., 927a
I shall h. all women, 305b
immortal h., 342a
implacable in h., 368b
inaccuracy, 757a
ingratitude, 253a
is a fear, 1034b
Juno's unrelenting h., 371a
let them h. so long they fear, 109b
love and desire and h., 890a
love treason but h. traitor, 112a
loved him too much not to h., 378a
mankind, 290b
matter whether you h. self, 995a
much to h. much to forgive, 932b
my verses, 995a
naught I did in h., 276b
no h. lost between us, 314a
no sport in h., 572b
nor love thy life nor h., 348a
not fear not, 1034b
of hate, 644b
of those below, 556b
one and love other, 41a
one another and know it, 376a
only those who h. Negro, 828a
owe no man h., 249b
Persian luxury I h., 121a
rage and h. from Adam down, 696b
scourge laid upon your h., 225b
smile to those that h., 559b
so far only should we h., 81a
something in this richness that I h., 990a
Hate the tree, 147a
things we ought, 98a
those I fight I do not h., 881b
time to h., 27b
to be unquiet at home, 376a
to leave world, 1045a
traitors and treason love, 370b
understand folks they h., 693b
war, 971b
were why men breathe, 1031b
whom they fear they h., 107a
whom they have injured they h., 130b
why do you h. the South, 1039b
you through the glass, 1036a
Hated for my name's sake, 42a
if to be fat be h., 239b
past reason h., 294b
the approximate, 938a
to be h. needs but be seen, 409a
with hate found on stage, 561a
with scabby hatred, 1083a
Hateful as the gates of Hades, 63b
pride is h. before God, 38a
second wife h. to children, 83b
self is h., 364a
woman once loved h., 910b
Hate-hardened heart, 996b
Hater, very good h., 429a
Hates children can't be all bad, 951b
God h. bray of bragging, 81b
him that would stretch him, 280b
tell him he h. flatterers, 254b
thing he would not kill, 234a
unhappy h., 712b
Hath, unto everyone that h., 44a
Hating ill-natured gossip, 904a
Hatred comes from heart, 563b
envy h. and malice, 60b
excites h. to conceal abuses, 538b
for white men, 1081a
habitual h. or fondness, 461b
hate Negro see h. in him, 828a
hated with scabby h., 1083a
hatreds never cease by h., 80a
healthy h. of scoundrels, 578a
intellectual h. worst, 882b
love to h. turned, 392a
must be preached, 606a
of bourgeois beginning of wisdom, 709b
of entrenched greed, 976a
rage h. and murder, 1081a
renders votaries credulous, 436b
soul-destroying h., 921b
stalled ox and h. therewith, 24b
stirreth up strifes, 24a
through h. borne apart, 83b
truth begets h., 108a
where h. let me sow love, 157a
Hatreds never cease by hatred, 80a
Hats, babies in silk h., 999a
off, 866a
seraphs swing snowy h., 735a
wat their h. aboon, 1087b
Hatter, can't take less said H., 744a
Hatto in time of famine, 532a
Haughtiness of soul, 393b
of the terrible, 31b
Haughty day, 603b
Juno's unrelenting hate, 371a
nation proud in arms, 336a
spirit before a fall, 24b
vigilant resolute, 596a

Haul, cut hawsers h. out, 702b
up the flag, 1069b
Hauling, crazy as h. timber into woods, 120a
Haunch and hump is Obey, 874b
Haunches, sits on silent h., 948a
Haunt, breed and h., 282a
exempt from public h., 247b
ghostlike the spot, 614a
living world you h., 1081b
murmurous h. of flies, 582b
so h. thy days, 581b
Haunted air, 1010b
beneath waning moon h., 523b
by ghosts, 227b
holy ground, 555b
me like a passion, 509a
spring and dale, 334a
summer eves by h. stream, 335a
Haunts about thy shape, 583a
busy h. of men, 574a
me night and day, 981b
of coot and hern, 652a
suspicion h. guilty mind, 216b
tempest laughs at archer, 707a
Hautboys, give h. breath he comes, 371a
Have, all I h. given gladly, 1063b
all we h. and are, 877b
by hoping more h. but less, 220a
curtsied when you h., 296a
desire what we ought not to h., 126b
everything yet nothing, 109a
House of H., 780b
in quest to h. extreme, 294b
little h. and seek no more, 192a
more than thou showest, 277b
not to h. is beginning of desire, 956b
pay for all you h., 900a
these for yours, 854b
they lack I h., 192a
to h. and to hold, 61a
to h. to hold and let go, 871a
to h. what we would h., 271a
try to h. and use it, 98a
what others would be glad of, 424b
what we h. we prize not, 246b
where ask is h., 444a
Haven, in friendship but faithless h., 81a
in sunny Palestine, 947a
safe into h. glide, 425b
under the hill, 648a
Have-nots, haves and h., 196b
Havens, in h. dumb, 802b
ports and happy h., 226a
Haves and have-nots, 196b
of give, 1031b
Having fewest wants, 87b
had h. and in quest to have, 294b
not a h. and resting, 716a
nothing possessing all, 53b
Havoc, cry H., 255a
Hawk, know h. from handsaw, 261a
sooner kill man than h., 994b
which h. flies higher pitch, 214a
Hawked, by mousing owl h. at, 284a
Hawk's, inhuman as h. cry, 995a
the darling of his fere, 104a
Hawks, dark h. hear us, 968b
give your heart to h., 995a
Hawks, such hounds such h., 1088b
Hawsers, cut h. haul out, 702b
unloose thy h. O mariner, 105a
Hawthorn in the dale, 334b
Hawthorne, sedulous ape to H., 824a
Hay, antic h., 212b
bottle of h., 230a
came creaking to barn, 1075a
cry was still More h., 821a
good h. sweet h., 230a
live on h., 1103b
make h. when sun shineth, 182b
needle in bottle of h., 196a
new-mown h., 905b
sat on tuft of h., 589a
world bundle of h., 562b
Haydn, some cry up H., 535b
Haystack, needle in h., 196a
under h. asleep, 1093b
Hazard, art's long h., 900a
men that h. all, 233a
nice h. of doubtful hour, 240a
of concealing, 493b
of new fortunes, 236a
of the die, 218a
of their lives, 847b
Hazardous, smoking may be h., 1037a
Haze, last communion in h., 734b
that side of the h., 734b
Hazel, lone Glenartney's h. shade, 520a
switch for discovery, 879a
Hazlitt, sedulous ape to H., 824a
He, cannot tell h. from she, 999a
for God only, 345a
forget the h. and she, 305a
is risen, 59b
is the Rock, 10b
poorest h. in England, 317b
was he and I was I, 190a
Hé Dieu si j'eusse étudié, 171a
Head, adjusts tumbled h., 738b
and hoof of Law, 874b
anointest my h. with oil, 18a
apples on Newton's h., 930a
at his h. a grass-green turf, 265a
bare Ben Bulben's h., 885a
behold my h., 323b
bending low, 727b
binds so dear a h., 571a
black wires grow on her h., 294b
blessings upon the h. of the just, 24a
bloody but unbowed, 816a
bowed h. held breath, 711a
bowed comely h. down, 359b
bullet through his h., 900a
call in thy death's h., 323b
chills upon h. or heart, 824a
chop off her h., 743b
chop off your h., 1093b
crotchets in thy h., 267a
crown in my heart not on h., 215b
crown of h. to sole, 246a
desolate and bowed h., 890a
dogs shame the gray h., 64b
drunken dog ragged h., 534a
eat my h., 669a
erect beneath tragic years, 844b
feel as if top of h. off, 739b
four angels round my h., 357a
Head, from heels up to h., 823b
from the fair h. forever, 404b
full of quarrels, 224b
gently falling on thy h., 396b
good gray h. all knew, 651b
grown gray in vain, 572a
guts in his h., 268a
hairs of h. numbered, 42a
heap coals of fire upon his h., 26a
heart runs away with h., 500a
heaven to weary h., 592b
her h. on her knee, 276a
here rests his h., 441a
hers is the h., 781a
here rests his., 441a
hide h. under his wing, 1096a
hit nail on h., 186a
hoary h. a crown of glory, 24b
if she'd but turn her h., 880b
imperfections on my h., 260a
in heart or in h., 233b
incessantly stand on h., 743b
it shall bruise thy h., 6a
Jezebel tired her h., 13b
John Baptist's h., 42b
keep good tongue in h., 297a
King Charles's h., 671b
lay sleeping h. my love, 1060a
make you shorter by the h., 189a
man with the h., 649a
Medusa's h., 1022a
meet and not see its h., 74a
my hat upon my h., 429a
my ho h. halls, 968b
no bigger than his h., 279b
no roof to shroud his h., 301b
not sound the rest not well, 195b
not yet silvered, 458a
O sacred h. now wounded, 333a
off with her h., 744a
off with his h., 217b, 392b
on horror's h. horrors, 275a
one small h. could carry, 450a
over h. and heels, 114b
placed lock on shapely h., 797b
precious jewel in his h., 247b
repose with heels higher than h., 191b
root of family is person of h., 99b
sacred h. of thine, 338b
scratch h. with lightning, 760a
shake of his poor little h., 768b,
shot it through the h., 1097b
show my h. to the people, 496b
singe my white h., 278a
slide into lover's h., 510b
so empty each h., 456a
so young body with so old h., 234a
some once lovely h., 629b
Son of man nowhere to lay h., 41b
sticking h. in moose, 967b
stone of the corner, 22a
strike stars with my exalted h., 120b
stuff the h. with reading, 413b
sudden if thing comes in his h., 216b
temperate brain than full-stuffed h., 190a
that wears crown, 242a
this old gray h., 626b
to contrive, 466a

Head, trickled through h., 746b
turns no more his h., 525b
up while rower breathes, 1065a
useful lesson to h., 459a
very staid h., 234a
when the h. aches, 195b
whole h. is sick, 30a
with its h. went galumphing, 745a
your h. concerned with outer weather, 928a
Headache, dismal h., 767b
Headhunting not natural, 980b
Headings, good reduced to three h., 374b
Headlong, hurled h. flaming, 341b
life's h. train, 714a
Headpiece filled with straw, 1003a
Heads, beast of many h., 123a
beast with many h., 289b
blood be on your h., 50a
brains of better h., 329b
day fate put h. together, 928a
diminished h., 344b
erect instead of bowing necks, 146a
green hands blue, 673a
grow beneath shoulders, 272b
heart better than h., 601a
heaven over our h., 683b
hills whose h. touch heaven, 272b
houseless h., 278b
land of broken h., 918a
lift up your h. O ye gates, 18a
monster with uncounted h., 241a
not sit on others' h., 805a
old men's h. bare, 1017a
so little no room for wit, 333b
so many h. so many wits, 109a
tossing h. in sprightly dance, 514b
two h. better than one, 183b
when trees bow h., 739b
Headstones, crooked crosses and h., 968a
milestones into h., 694b
Headstrong as an allegory, 480b
liberty lashed with woe, 218a
Heal blows of sound, 633a
grief fame never h., 674b
physician h. thyself, 46b
time to h., 27b
wound h. by degrees, 274a
Healed of suffering by experiencing it, 908a
writes of scars h., 1036b
Healing matter of time, 88b
Wordsworth's h. power, 711b
Heals, time h. all wounds, 108b
Health and a day, 605a
and intellect the two blessings, 102b
and quiet breathing, 580a
and wealth missed me, 551b
best physic to preserve h., 209a
blessing money cannot buy, 326b
by his h. sickness, 487a
double h. to thee, 559b
drink h. to Western world, 908b
foundation of happiness, 613a
heart's h. to be sick, 1022b
I swear by H., 88a
in h. and mind's content, 375b
Health, in sickness and in h., 61b
innocence and h., 449a
look to your h., 326b
more important than wealth, 985a
perfect h. rare, 565a
protect h. homes firesides, 821a
public h. and morals, 1063a
recover h. through contentment, 88b
that mocks doctor's rules, 626a,
their h. it might hurt, 451a
trusts in horse's h., 279a
unbought, 371b
unto all nations, 60a
unto happy, 869a
wait on both, 284b
while grace affordeth h., 192a
Healthful, sober h. with his wits, 356b
Healths, urge no h., 450a
Healthy and wealthy and dead, 1033b
breath of morn, 584a
dozen h. infants, 949a
free the world before me, 701a
sick danger for h., 805b
wealthy wise, 421b
Heap coals of fire, 26a
dust h. called history, 820a
o' livin', 963b
of broken images, 1002a
of dust alone remains, 406a
of loose sand, 889a
of stones not a house, 829b
on more wood, 519b
struck all of a h., 81a
worn out before thrown on scrap h., 836b
Heapeth, he h. up riches, 19a
Heaping field and highway, 693b
Heaps of miser's treasure, 337a
Hear a little song, 477b
all ye angels, 346b
America singing, 699b
angels sing, 657b
at back from time to time h., 1002b
at my back I always h., 360a
at some forgotten door, 1022a
author has nothing to h., 726b
be silent that you may h., 255a
bells I h., 702a
bronze Negroes breathe, 1076b
by tale or history, 228b
can't h. with bawk of bats, 968b
conclusion of the whole matter, 29a
destroyer and preserver h., 569b
did ye not h. it, 556a
dust hear her and beat, 652b
each other groan, 582b
'erse's legs, 654b
every child may joy to h., 486b
falcon cannot h. falconer, 882a
far-off curfew sound, 335b
few love to h. sins they love, 290b
grown-up people's feet, 823a
hate enough to h. your prayers, 76b
have ears but h. not, 22a, 34a
having ears h. not, 464b-465a
heart h. her and beat, 652b
him prate, 731a
hungry stomach cannot h., 359b
I h. I h., 652b
I h. you I will come, 853a
Hear in chamber above me, 623b
in my heart, 860a
incline thine ear and h., 32b
it in deep heart's core, 880a
it not Duncan, 283a
it O Thyrsis, 714b
it roar now, 517b
lady sing in Welsh, 239b
let him h., 42a
listen and do not h. it, 74a
listen and you shall h., 623b
Lord h. me out, 1066b
Lord in the morning h., 396b
loud alarum bells, 644a
Lovers' Litany, 871b
me for my cause, 255a
mermaids singing, 304b
mind-forged manacles I h., 489b
never merry when I h. sweet music, 235b
none h. beside the singer, 536b
not my steps, 283a
now this, 33a
now this foolish people, 34a
old Triton, 515b
one to speak another h., 681b
other side, 147a
quickness to h. move see, 868b
replication of your sounds, 253a
right way in the morning, 71b
rogues talk of court news, 280a
still stood fixed to h., 347a
strike but h. me, 77b
sudden cry of pain, 974b
surly sullen bell, 292b
swift to h., 56a
the latest Pole, 1001a
the word of the Lord, 34b
the words of the wise, 25b
thee and rejoice, 514a
therefore h. now this, 33a
those things ye h., 46b
through midnight steets I h., 489b
thy shrill delight, 570b
time's winged chariot, 360a
to see moves more than to h., 220b
us when we cry to Thee, 726a
voice in every wind, 439a
voice of the Bard, 488b
wagon soldiers shout, 952a
whatsoever I shall see or h., 88a
wooden dialogue and sound, 268a
world applaud ghost, 715a
you this Triton, 289b
Heard, ain't h. nothing yet, 992a
bird at dawn, 974b
by each let this be h., 840b
cannot be h. so high, 279b
chimes at midnight, 242a
ears have h. Holy Word, 488b
eye of man hath not h., 230a
have ye not h., 32b
heavens fill with shouting, 647a
her massive sandal, 1024a
his country's call, 875b
I have h. the key turn, 1003a
I will be h., 615b
in ancient days, 583a
it on the Aegean, 714b
Jonathan h. not his father's oath, 12a
laughing h. on hill, 487b
long after h. no more, 513a
loud bassoon, 524b
man who is seen and h., 869b

Heard melodies are sweet, 583a
more he h. less he spoke, 810a
music h. so deeply, 1006b
music I h. with you, 1010b
never h. so musical discord, 230a
nor ear h., 52a
not regarded, 240a
of thee by hearing of the ear, 16b
of wonderful one-hoss shay, 634a
of your paintings, 262b
old old men say, 881a
other side, 86a
recede disappointed tide, 734b
seldom h. discouraging word, 808a
shot h. round the world, 603a
sing songs not h. before, 121b
stood and h. steeple, 854a
sweetest song ever h., 559a
the dead cry, 1064b
the mermaids singing, 1001a
them cry the peacocks, 954b
then is h. no more, 286b
trumpet be h. on high, 870a
voice cry Sleep no more, 283b
voices of children h. on the green, 487b
we should certainly have h., 1060b
whether there be Holy Ghost, 50a
wise man say, 852b
wished she had not h. it, 273a
Hearers, convince h. of own assertions, 93b
not h. only, 56b
readers and h. like my books, 210a
too deep for his h., 451a
Hearest, why h. thou music sadly, 291b
Heareth not loud winds, 512a
thy servant h., 11b
Hearing ear and the seeing eye, 25a
grass grow, 689b
heard of thee by h. of the ear, 16b
intellect gained h., 834a
make passionate my h., 221b
mentioned in your h., 533b
nor ear filled with h., 27a
of a voice, 697b
Hearken ere I die, 645a
will not h. to voice of charmers, 19b
Hearkened, old men h. when he was young, 124b
to my commandments, 33a
Hearkeners seldom hear good, 386b
Hears different drummer, 683b
ear of him that h., 222b
him in the wind, 408a
monarch h., 371a
neither h. nor sees, 511a
other mainly h. the No, 477b
step to music he h., 683b
sun which h. all things, 63a
wanderer halts and h., 853b
you nearby sweetly speaking, 69b
Hearse, gilded h., 1003b
marriage h., 489b
underneath this sable h., 319b
Heart, a man's h. deviseth his way, 24b
absence makes h. grow fonder, 128a, 588a
abundance of the h., 42b
aflutter like washing, 1069a
all that mighty h., 512a
all the h. soul senses, 665a
all thy h. open, 649a
altitude pressed world on h., 1075b
amortization of h. and soul, 1028a
and voice oppressed, 687b
apple rotten at the h., 232a
apply h. to comprehension, 4b
apply h. unto my knowledge, 25b
argues not mind, 712b
as he thinketh in his h., 25b
awful warmth about h., 585a
batter my h., 308a
battlefield h. of man, 708a
beating of my own h., 634b
because my h. is pure, 647b
begins to bleed, 1092a
benevolent and kind, 493b
betray h. that loved her, 509b
better than all heads, 601a
bind them h. and brow, 807a
black spot in any h., 729a
blessed are the pure in h., 40a
blood around men's h., 83b
book and h. never part, 1089a
bread strengthens man's h., 386a
break into flaws, 278a
bring my aching h. to rest, 110a
broken and contrite h., 19b
broken h. lies here, 596b
build on human h., 661b
buildeth on vulgar h., 242a
burn at h. of living, 1040a
burn within us, 47b
bury h. at Wounded Knee, 1041b
by sorrow of the h. the spirit is broken, 24b
can push sea and land, 1023a
candle of understanding in thine h., 36b
captivate my h., 1089b
caused the widow's h. to sing, 15b
change of h., 1059b
cheer poor man's h., 519b
chills upon head or h., 824a
choke from pleasure, 1043a
clean hands and a pure h., 18a
comfort his sad h., 721b
command my h. and me, 354a
committed adultery in his h., 40a
congenial to my h., 450a
consume my h. away, 883a
counsel of thine own h., 38b
courage of h., 902a
create earth according to h., 4a
create in me a clean h., 19a
cruelty has human h., 489b
cry of Absence in h., 1009a
cutting the h. asunder, 975a
darling of my h., 400b
day breaks not it is my h., 1086b
deep in h. believe, 1104b
departeth from the Lord, 34a
dictates of h., 498a
dies when h. is whole, 1022b
Heart dispossessed had stopped, 799a
distrusting asks, 450a
do not submit in h., 99b
don't let h. depend, 498b
each cell holds h., 1056b
ease h. like satin gown, 1029a
ease h. of love, 601a
East and West will pinch h., 1023a
eat thy h., 201a
endure my h., 67a
even in laughter the h. is sorrowful, 24b
every h. prepare room, 397a
excitement of h., 643b
faint h. never won fair lady, 196a, 768a
false of h., 293b
falsehood of the h., 471a
fear at my h. as at cup, 525a
fed on truth, 529b
fell dead, 1030a
felt along the h., 509a
find Calais lying in my h., 187b
fire of the h., 998b
fire that in h. resides, 711a
followed all my days, 945b
followed delight with h. unsatisfied, 152b
fool hath said in his h., 17a
for any fate, 620b
for every fate, 559b
for h. from itself kept, 771b
for his hard h., 626a
fountain of sweet tears, 511b
fresh complexion and h., 295b
full h. reveal, 527b
gathered to thy h., 812a
give a loving h. to thee, 319b
give lesson to head, 459a
give me back my h., 555a
give not your h. away, 852b
give your h. to hawks, 995a
given h. change of mood, 927a
given h. to cause, 994b
gives h. and soul away, 852b
giving h. to dog to tear, 877a
glad with all my h., 211a
gladness of the h., 38b
glows in every h., 398b
God sigh in h., 850b
good night dear h., 822a
grant all things your h. desires, 65b
great thoughts come from h., 438b
Greensleeves my h. of gold, 1084b
grieve his h., 285b
grown cold in vain, 572a
haling out of h. old dismay, 1078b
hands and eyes and h., 557a
happiest h. ever beat, 813a
happiness makes h. afraid, 592a
happy as h. was long, 1070b
happy the h. that sighed, 210b
hard h. of child, 990a
hardened Pharaoh's h., 8a
has followed all my days, 945b
has h. gets speeches by it, 500b
has hidden treasures, 679b
has its reasons, 363b
hate-hardened h., 996b
he that is of a merry h., 24b
hear her and beat, 652b
hear in my h., 860a
heard of ghost guessed, 803b

Heart, heathen h. that puts trust, 875b
help by lifting his h., 1039b
here is my h., 808a
hid in h. of love, 880a
hide what false h. know, 283a
high as my h., 249b
high-erected thoughts in h. of courtesy, 203a
history begins in h. of man or woman, 939b
hold me in thy h., 266b
hope deferred maketh h. sick, 24a
hot within me, 18b
how but through broken h., 841a
how dear to this h., 553a
how h. grows weary, 727b
how this small h. beat, 697b
human h. by which we live, 514a
humble and contrite h., 875b
I am sick at h., 256b
I have h. of a king, 189a
I told her all my h., 488a
idol marble h. stone, 890a
if h. fails climb not, 199a
if h. just frank kindly, 361a
if one has no h., 588b
imagination of man's h., 6b
in h. a little heaven, 387b
in h. blind desire, 773a
in h. cold December, 1085a
in his pained h., 581b
in my h. of h., 263a
in the h. or in the head, 233b
in unison with mankind, 815b
into h. air that kills, 853a
intoxicated with bliss, 498a
is a lonely hunter, 832a
is deceitful, 34b
is harder than stone, 67a
is Highland, 590a
is in Highlands, 494b
is lying still, 512a
is slow to learn, 1023b
is wounded within me, 21b
keep h. when all lost, 661a
keep thy h. with all diligence, 23b
keeps open house, 1064b
kep' goin' pity-pat, 693a
kindness makes h. run over, 469a
knock at my ribs, 281b
know truth by the h., 363b
knoweth own bitterness, 24a-b
laid h. open to indifference, 1068b
language of the h., 411b
languor not in your h., 715b
large wealth larger h., 368b
larger h. kindlier hand, 651a
lay h. out for my board, 1075b
leaps up, 511b
lent out h. with usury, 534b
less bounding, 714a
let h. have its say, 831a
let no man's h. fail, 12a
let not h. be troubled, 49a
level in her husband's h., 252a
lies open unto me, 649a
light of step and h., 914a
like bowl brimming, 747a
like music on my h., 525b
like singing bird, 739b
little body mighty h., 243b
Heart, live without h., 741b
loaves when h. joyous, 4b
locked my h., 1089a
logic of h. absurd, 460b
lonely hunter, 832a
look in thy h. and write, 203b
look into your h., 497b
looked into father's h., 1049b
Lord Christ's h., 604a
Lord looketh on the h., 12a
lost h. stiffens, 1004a
love cow with all my h., 823b
love gushed from my h., 525b
love the Lord with all thine h., 10a
love-sick h. dies, 1022b
make glad h. of childhood, 780b
man after his own h., 12a
man's own resinous h. fed, 883b
May when lusty h. blossom, 175a
meditation of my h., 17b
meet mutual h., 420a
mend the h., 404b
Mercy has a human h., 487a
merry h. doeth good, 25a
merry h. goes all day, 295b
merry h. maketh cheerful countenance, 24b
mind is dupe of the h., 355b
mind lives on the h., 355b
mind thousand eyes h. one, 826b
mine with my h. in it, 297a
mortality touches the h., 118a
moved more than with trumpet, 203b
music in h. I bore, 513a
must break piecemeal, 680b
must pause to breathe, 559b
my crown is in my h., 215b
my h. aches, 582a
my h. consumed in fire, 153a
my h. in my mouth, 133b
my h. is at rest, 487b
my h. is heavy, 478b
my h. is not here, 494b
my h. is pure, 647b
my h. is wax, 197b
my h. leaps up, 511b
my h. shall not fear, 18a
my h. with Oxford men, 969a
my sad h. foams at stern, 829b
my true-love hath my h., 203b
naughtiness of thine h., 12a
ne'er within him burned, 518b
never ached with h., 773b
never give all h., 880b
never given in vain, 852b
never say I was false of h., 293b
new-opened, 298b
no feeling in h. not in every h., 723b
no human h. goes wrong, 820a
no island but continent, 208b
no matter from the h., 269b
no nor for constant h., 1086a
no pity could change h., 790b
no wider than h. wide, 1023a
nook for h. tried sore, 578b
nor h. to report, 230b
not a cloud in heart, 740a
not keep alive on either, 1071b
not lose his child's h., 100a
not with club h. broken, 738a
not your h. away, 852b
now cracks a noble h., 266b
nowhere beats so kindly, 674b
O h. if she'd but turn, 880b
Heart, O h. O troubled h., 883a
O stricken h. remember, 824a
obey thy h., 603a
o'erfraught h., 285b
of a king, 189a
of a lion, 149b
of form, 1065b
of hearts, 263a
of iron, 996b
of lead, 413b
of man changeth countenance, 38a
of man depressed, 401b
of man place devils dwell, 330a
of minstrel breaking, 541b
of my heart were it more, 775b
of my mystery, 263b
of oak our ships, 439a
of Russia not forget, 611a
old darky's h., 828b
once woman has given h., 388a
one jot of h. or hope, 341a
open my h. and see, 663b
open unto me, 649a
out of h. rapture, 810a
penknife in your h., 1092a
pent-up love of h., 812a
Pharaoh's h., 8a
physical tinged with h., 614a
plunges lower than night, 979b
poor h. would fain deny, 286a
possessing h. of woman, 907b
pourest thy full h., 570b
preaching down daughter's h., 647a
press thee to my h., 590b
prithee send back my h., 350b
put fear out of h., 896b
put them in thy h., 4b
quanch my h. trobling, 1010a
razors to my wounded h., 218b
recoiled at war, 1031a
recover old h., 100b
recovered greenness, 323b
red-leaved table of my h., 301b
replies, 459a
revolting and rebellious h., 34a
rise in the h., 648b
room my h. keeps, 321a-b
rose in deeps of h., 880b
rule my h., 597b
runs away with head, 500a
sad h. of Ruth, 583a
said to h. How goes it, 902a
same h. in every breast, 711b
savage indignation tear h., 391a
seal upon thine h., 30a
search thine own h., 626a
seared and blighted h., 641a
season priketh every gentil h., 167a
secret anniversaries of h., 625a
secret of freedom a brave h., 90a
set my poor h. free, 271b
set not h. upon goods, 37b
sets my h. a-clickin', 819b
sets my h. to fluttering, 69b
shaft that quivered in h., 555a
Shakespeare unlocked h., 517a, 668a
she wants a h., 406b
sheer into h. of foe, 654b
shot straighter to h., 737a
sick at h., 256b
sky melt into his h., 509b
some h. did break, 650a
some h. responds, 621b

Heart soonest awake to flowers, 541b
soothes humble h., 887a
sound as bell, 246a
soured kindness in my h., 281b
squatter's rights of h., 1047b
squirrel's h. beat, 689b-690a
steady of h., 518a
stick the h. of falsehood, 268b
stirred h. of Englishman, 896a
stop h. from breaking, 737a
strike mine eyes but not my h., 302b
strong and diverse h., 1041b
stubborn h. shall fare evil, 37b
stuff which weighs upon h., 286b
subject of Japanese poetry, 419a
summer to your h., 1023b
superior have best h., 749a
sweeping up the h., 737b
take back h. thou gavest, 733b
take beak from out my h., 643a
that has truly loved, 542a
that loveth nought in May, 164a
there will your h. be also, 40b
there's where h. turning, 727b
thing that eats h., 1057b
thinks tongue speaks, 246a
though h. still as loving, 559b
thou'll break my h., 494a
through fire for kind h., 267a
thy breast encloseth my h., 217a
tiger's h. in player's hide, 206a
tiger's h. in woman's hide, 215b
Time laid hand on my h., 624a
tired h. cease to palpitate, 624b
to conceive, 1091b
to dog to tear, 877a
to heart, 518b
to hold, 603b
to mind shameful to h. beauty, 708a
to poke poor Billy, 930b
to resolve, 466a
too soon made glad, 662a
too tender or too firm h., 406a
tragedy The Human H., 933a
trusteth in his own h., 26b
turned to stone, 275b
turning home again, 827b
unfortified, 257b
unquiet h. and brain, 649b
untraveled turns to thee, 447b
vacant h. hand eye, 521a
veracity h. of morality, 725a
verities and truths of h., 1039b
visit my sad h., 254b
want of thought and h., 592a
war in his h., 19b
ward has no h. they say, 500b
warm and gay, 1020a
warm h. within, 459a
warm with friends, 1023b
was one which most enamor, 559b
wasted h., 1056b
waters of the h., 1070a
way to h. through stomach, 658a
weak hands mighty h., 571b
weaned h. from low desires, 178a
wear h. upon my sleeve, 272a
weeping in my h., 808a
wet eye dhry h., 891a
what deep h. means, 1057b
Heart, what dungeon dark as h., 614b
what female h. gold despise, 439b
what stronger breastplate than h., 215a
when my h. hath 'scaped, 293a
when to h. of man, 925b
where h. lies brain lie, 665b
which beats only for you, 808a
whole h. is faint, 30a
wine that maketh glad the h., 21b
wisdom to believe h., 867a
wise and understanding h., 13a
with but half a h., 321b
with fear freeze, 1085b
with h. in hand, 658a
with love fry, 1085b
with my whole h., 34b
with rue h. laden, 853b
withered h., 1054a
within blood-tinctured, 617b
within God o'erhead, 620b
woman whose h. is snares, 28a
woman with the h., 649a
world no wider than h., 1023a
words shall be in thine h., 10a
wound h. that's broken, 520b
wound h. with languor, 807b
wounded is wounding h., 354b
Heartache, by sleep we end h., 261b
Heartbreak, altar of our h., 1068a
better chiding than h., 267b
Heartburn, I am h., 804a
Heartfelt, simple and h. lay, 622a
Hearth, by this still h., 646a
clean-winged h., 626b
clear fire clean h., 535a
cricket on the h., 335b
no more blazing h., 440a
woman for the h., 649a
Hearthfire smoke against sky, 1017b
Hearths, their country their h., 116a
Hearthstone, every h. over land, 637b
fox build on h., 909a
of hell best bed, 909a
Heartiest, purest h. tenderness, 703a
Heartily know when half-gods go, 603a
Heart-leaves of lilac, 931b
Heartless Godless hell's delight, 860b
Heart-revealing intimacy, 882b
Heart's affections, 584b
asides in tears, 593a
at liberty, 359a
dead never buried, 1017a
deep h. core, 880a
desire, 17b, 631a, 880a
desires be with you, 247a
health to be sick, 1022b
his h. his mouth, 289b
hot h. shell, 697a
my h. in the Highlands, 494b
my h. right there, 934a
my h. undoing, 542b
supreme ambition, 434a
wear him in my h. core, 263a
young man's h. complaint, 700b
Hearts, affect h. and minds, 1021a
all that human h. endure, 428a
apply our h. unto wisdom, 20b
are earned, 882b
Hearts, as much love as if giving h., 173a
as pure and fair, 767b
blind h., 113b
cashboxes for h., 591a
cause that makes hard h., 279a
cheerful h. now broken, 542b
cherish h. that hate thee, 299a
cleanse thoughts of our h., 60b
come not to steal away h., 255b
country cherished in h., 655b
daystar arise in your h., 57a
drunk with beauty, 893b
dry as summer dust, 516a
ennobled our h., 392a
ensanguined h., 458b
fasten hands upon h., 854a
feet leave but not h., 633b
finite h. that yearn, 664a
first in h. of countrymen, 486a
given our h. away, 515b
high in people's h., 254a
hoard little h. great, 653a
hope men set h. upon, 629b
hugest h. that break, 738b
human h. to chew, 570a
in imagination of their h., 45b
in love use own tongues, 245b
in retiring draw h., 348b
in unison strike twelve, 1056b
itch grows old in sick h., 139b
keep your h. and minds, 54b
keeps their h. vacuous, 73b
kind h. more than coronets, 645a
Knave of H., 1094b
land of broken h., 918a
Lord dwelt in people's h., 364a
Lord searcheth all h., 14a
men with Splendid H., 993b
mercy enthroned in h. of kings, 234b
neither have h. to stay, 353b
new heraldry hands not h., 275a
not had as gift, 882b
not their h. that roam, 874b
O blind h., 113b
of controversy, 253b
of oak, 181b
of the noble may be turned, 64a
our h. all with thee, 622b
pluck their h. from them, 245a
Queen of H., 1094a
rain falls in h., 1040b
shutting away of loving h., 1024a
sing to find your h., 980a
slow unreckoning h., 1079b
somewhere h. are light, 868a
steel my soldiers' h., 245a
strong minds great h., 690b
that beat as one, 619a
that kindle, 720a
that roam, 874b
they leave behind, 538a
though stout and brave, 620b
thousand h. beat happily, 555b
tight hot cell of h., 1038a
touched with fire, 786b
true plain h., 304b
two h. multiply, 1086a
two loving h. divide, 806b
union of hands and h., 356b
unto whom all h. are open, 60b
utter what h. hold, 896b
we leave behind, 538a

Hearts, while your h. are yearning, 917a
wine unto those of heavy h., 26b
with your hands your h., 216a
wore at h. the fire's center, 1067b
write upon h. of men, 497a
Heartsease, infinite h., 244b
Heart-shaped leaves of green, 931b
Heartsick hand workers, 753a
Heart-stifled, die h., 582a
Heartstrings are a lute, 641b
though jesses my dear h., 274b
Heartthrobs, count time by h., 679a
Heart-whole, warrant him h., 250a
Heart-wounded, sank h., 992a
Hearty, hand that is honest and h., 518a
humble and h. thanks, 60b
old man, 531b
Heat as mode of motion, 705a
burden and h. of day, 43b
cold and h., 6b
fantastic summer's h., 226a
fear no more h. o' the sun, 291a
hands hold much of h., 1009b
if you can't stand h., 983a
I'll shade him from h., 487a
in very sod, 687b
makes h. when he desires, 3b
mechanical equivalent of h., 795b
neither h. affection limb, 271a
neither h. nor light, 315a
neither sun light on them nor h., 58a
no strength exerted on h., 1075a
not furnace for foe, 298a
not see when h. cometh, 34a-b
not snow nor rain nor h., 87a
of conflict, 515a
one draught above h., 251b
one h. drive out another, 205b
Promethean h., 276a
race not without h., 340a
surprised was I with sudden h., 210b
there is nothing hid from the h., 17b
which made my heart to glow, 210b
Heated in the chase, 384a
Heath and harebells, 685b
best felt not clearly seen, 783a
brown h. and shaggy wood, 519a
foot on my native h., 521a
in airy rings skim h., 405a
in the desert, 34a
sword sung on barren h., 488a
Heathen Chinee, 769b
heart that puts trust, 875b
in his blindness, 549b
pore benighted h., 873a
virtues of h. splendid vices, 143b
why do the h. rage, 17a
Heather, know how h. looks, 737b
Heaths, game on these lone h., 539b
Heating, warm without h., 399b
Heat-oppressed brain, 283a
Heaven about to confer great office, 100b
above road below, 824a
all h. around us, 542b
all h. before mine eyes, 336a
all hell that is not h., 213a
all I ask h. above, 824a
all places distant from h. alike, 311b
all things in h., 54b
all this and h. too, 386b
all we hope in h., 641a
alone given away, 692a
and Charing Cross, 857a
and earth in ashes, 157b
and earth pass away, 44a, 519a
and future's sakes, 928b
and home, 517a
and nature sing, 397a
angels in h. above, 644a
as it is in h., 40b
as the h. is high, 21a
ascended into h., 60a
awful rainbow in h., 581b
blazing into head, 884b
breadth of h. betwixt, 618a
brightest h. of invention, 243a
by h. I do love, 222a
call h. and earth to witness, 290a
care of h., 409a
clear religion of h., 580b
combined essences of h. and earth, 110a
commences ere world past, 449a
confess yourself to h., 264a
court it in shape of h., 259b
crawling between h. and earth, 262a
dances in sight of h., 1079a
did recompense send, 441a
differ as h. and hell, 653a
down the abandoned h., 986a
each goes own byway to h., 385b
earth and high h., 853a
earth nigher h. than now, 661b
earth's crammed with h., 619a
endures, 855a
enter into kingdom of h., 41b, 43a
eye of h. to garnish, 237a
eye sees open h., 498a
farewells as stars in h., 269a
finds means to kill joys, 225b
floor of h., 909a
floor of h. is inlaid, 235b
flowerless fields of h., 772b
follies hold earth from h., 790b
four winds of the h., 36a
from Clee to h., 852a
from h. did hie, 1084b
gained from h., 441a
gate of h., 7a
gates not so arched, 315a
gems of h. starry train, 345b
gentle rain from h., 234b
getting to h. at last, 735b
gives glimpses, 927b
gives its favorites, 102a
glance from h. to earth, 230b
God created h. and earth, 5a
God is in h., 28a
God's in his h., 661b
going forth is from the end of the h., 17b
gold bar of heaven, 731a
great eye of h., 200a
had made her such a man, 273a
harbingers to h., 333a
Heaven has joined great issues, 515a
have ye souls in h., 583b
hell I suffer seems a h., 345a
hell or Hoboken, 962a
helps not men who will not act, 76b
hills whose heads touch h., 272b
his blessed part to h., 299a
holds all, 819a
hours to which h. chime, 362b
how long permit to h., 348a
humbler h., 408a
husbandry in h., 283a
if earth be shadow of h., 346b
if h. looked on riches, 389a
if I ascend up into h., 23a
if I cannot bend h., 119b
in h. dream fulfilled, 722b
in h. perfect round, 665b
in heart a little h., 387b
in hell's despair, 489a
in which no horses, 826b
is above all yet, 298a
is love, 518b
it smells to h., 263b
itself points out hereafter, 393b
itself we seek in our folly, 120b
itself would stoop to her, 338a
keys of kingdom of h., 43a
kingdom of h. is at hand, 39b
kingdom of h. like a net, 75a
kingdom of h. like mustard seed, 42b
kiss h. gives earth, 329a
knows how to put price, 466b
knows its time, 522a
lay up treasures in h., 40b
leave her to h., 260a
leave the rest to h., 331b
leaving mercy to h., 424b
left to h. the rest, 813a
less of earth than h., 520a
lies about us in infancy, 513b
lift my soul to h., 298a
light from h., 493a
like egg earth like yolk, 141a
like the h. above, 719b
Lord of h. and earth, 50a
love is h., 518b
made heaven and earth, 22a
majesty of H., 420b
make a h. of hell, 342a
make face of h. so fine, 225a
Maker of h. and earth, 60a
makes h. drowsy with harmony, 222a
man alone beneath h., 518b
man is as H. made him, 196a
marriages made in h., 203a
matches made in h., 182b
meadows of h., 622a
measuring earth and h., 95b
met my dearest foe in h., 258a
mild h. a time ordains, 340b
mind of superior man like h., 740a
more things in h. and earth, 260a, 1021b
most of h. he hath, 679a
mount up to h., 21b
near h. by sea as by land, 192a
never to h. go, 264a
new h. and new earth, 58b
no humor in h., 762b
no rain left in h., 704a
not at single bound, 690a
not beteem winds of h., 257b

Heaven, not enter into kingdom of h., 43a
not grim but fair, 668a
not h. if we knew what it were, 350b
not h. itself upon past has power, 369b
nurseries of h., 856b
of all their wish, 993b
offspring of h. firstborn, 344b
on earth, 345a
open face of h., 579a
or near it, 570b
ordinances of h., 73a
our Father which art in h., 40b
parting all we know of h., 739a
peep through blanket, 282a
Persian's h. easily made, 542b
places eye of h. visits, 226a
plays such tricks before h., 271a
practice in h., 663b
presents the solid hue, 927a
prove that I and she ride together, 664a
puts all h. in rage, 490a
quit port o' h., 865a
reach port of h., 633b
rejects the lore, 517a
remembrance fallen from h., 773a
rest of h. blue, 641b
rich man enter h., 891a
riches flown to h., 4b
ring bells of h., 905b
same world hell h., 604b
save from foolish friend, 505b
say over door of h., 1079b
says nothing, 378b
sea and h. as one, 956a
see h. in wildflower, 490a
see h. open, 48a
serve in h., 342a
short arm to reach h., 857a
shut thee from h., 633b
silent finger points to h., 516b
sincerity the way of h., 100a
single dram of h., 739a
smells to h., 263b
so he goes to h., 263b
so much of h., 511a
spark from h., 712a
spark from h. immortal, 497a
spirit that fought in h., 343a
star of unascended h., 569a
starry cope of h., 346a
stay the bottles of h., 16a
steep and thorny way to h., 258b
such grace did lend her, 221a
summons thee to h. or hell, 283a
sun drives night from h., 629a
swear neither by h. nor earth, 40b
symbol of power of H., 997a
take my soul, 237a
tasted eternal joys of H., 213a
tell little Greek to go to h., 139a
thank h. fasting, 250a
that leads men to hell, 294b
theirs is the kingdom of h., 39b, 40a
then summer then h. of God, 736a
therefore doth h. divide, 243a
things are sons of h., 427b
though the h. falls, 330b
till h. and earth pass, 40a
Heaven, to appreciate h. well, 808b
to be young was very h., 510a
to gaudy day denies, 558b
to h. being gone, 306b
to throne in, 290a
toward h. advancing, 497a
treasure in h., 43a
treasures in h., 40b
tries earth if it be in tune, 692b
trouble deaf h., 291b
under feet as well as over heads, 683b
unextinguishable laugh in h., 331a
unfolds both h. and earth, 228b
vain war with h., 343a
visited in h., 737b
wanted one immortal song, 368b
war in h., 58a
watered h. with tears, 489a
way to h. of like length, 192a
what's a h. for, 664b
when h. was falling, 854a
wherever bright sun of h., 299b
which giant Atlas upholds, 84b
whispered in h., 501a
who sword of h. will bear, 271b
will most incorrect to h., 257b
will protect working girl, 845a
wind from blue h. blows, 477a
winds of h. in our land, 1012b
winds of h. visit face roughly, 257b
winged seraphs of h., 644a
wished hell for ease from h., 490b
with all splendors lie, 692a
with the company of h., 61a
would I were h., 826a
Heaven-born band, 508a
child, 334a
Heaven-bred poesy, 221a
Heaven-kissing hill, 264a
Heavenly blessings without number, 396b
can h. minds yield, 117b
caught my h. jewel, 203b
connection, 1081b
days that cannot die, 510b
destiny, 513a
fools by h. compulsion, 277a
gift of poesy,369b
harmony, 370a
mansion, 884a
paradise is that place, 300a
pen wherewith thou h. sing, 517a
powers, 477a, 621a
princes like to h. bodies, 208b
race demands zeal, 420a
rhetoric of thine eye, 222a
Rosalind, 247a
roses into earthly life, 497b
things h. or things earthly, 365b
Heaven-rescued land, 600a
Heaven's, against h. hand, 341a
all gracious King, 657b
at h. gates claps wings, 203a
blue h. height, 812a
breath smells wooingly, 282a
cherubin horsed, 282b
command, 420a
despite, 489a
eternal King, 334a
eternal year is thine, 369b
Heaven's glories shine, 685b
godfathers of h. lights, 221a
great lamps do dive, 300a
in h. high bower, 487a
jeweled crown, 758a
joybells ring in h. street, 947a
lark at h. gate sings, 290b
last best gift, 346a
light forever shines, 572a
men touched by h. virtue, 378b
net is indeed vast, 75a
nothing situate under h. eye, 218a
riches of h. pavement, 343a
study like h. glorious sun, 221a
sugar cake, 381b
vaults should crack, 280b
wide pathless way, 335b
Heavens, ancient h., 514b
clothed with h., 377b
declare glory of God, 17a-b
distorts the h., 491a
fill with commerce, 647a
fill with shouting, 647a
hung be h. with black, 214a
islands whose h. opened, 830a
look bright my dear, 542a
new h. and a new earth, 33b
potentates blazing in h., 78b
pure as naked h., 512b
rejoice in motion, 307a
sing ye h. earth reply, 425a
spangled h., 393a
starry h. above me, 445a
thank h. sun gone in, 878b
themselves blaze forth, 254b
themselves the planets, 267b
though the h. fall, 330b
Heavens' embroidered cloths, 880b
Heaviest ore of the body, 986a
Heavily, they were h. insured, 765b
Heaviness, foolish son the h. of his mother, 24a
garment of praise for spirit of h., 33b
God taken h. away, 1065b
that's gone, 297b
Heaving up my either hand, 321a
Heavy as yonder stone, 968b
but no less divine, 561a
change now thou art gone, 338a
crown of Monomakh, 593b
eyelids h. and red, 592b
laden, 42a
light gains make h. purses, 205a
light wife h. husband, 235b
my heart is h., 478b
plummet's pace, 339a
steps of plowman, 880b
toward school with h. looks, 224a
weight of world, 509a
wine unto those of h. hearts, 26b
Hebraism strictness of conscience, 716a
Hebrew, called in H. Armageddon, 58b
Hebrides, in dreams behold H., 590a
seas colder than H., 980a
stormy H., 339a, 420a
Hecate's, black H. summons, 284b
pale H. offerings, 283a
Hecla whose sulphureous fire, 1085a
Hector is dead, 269b
Hecuba, what's H. to him, 261b

Hedge, divinity doth h. a king, 265a
over h. before stile, 194b
pull not down your h., 324a
Hedgehog knows one great thing, 68a
Hedgehogs, thorny h., 229b
Hedgerows, these h. little lines, 509a
Hedges grow if left alone, 1047a
social fences like h., 1047a
unkempt about those h., 993a
Heed, I will take h. to my ways, 18b
rumble of distant drum, 629b
take h. lest he fall, 52a
take h. of loving me, 306b
ye who lead take h., 899a
Heedless, earth's h. sons, 1036a
ran my h. ways, 1070b
self-interest bad economics, 971b
unwise to be h. while giving advice, 129b
Heejous, creature of h. mien, 891a
Heel, bids it come to h., 1000a
coat from h. to throat, 881b
Europe under his h., 922b
of courtier, 265b
of Northeast Trade, 874a
thou shalt bruise his h., 6a
tread each other's h., 265a
Heels, at his h. a stone, 265a
first toes then h., 902a
follow truth too near h., 199b
fortune grow out at h., 277b
from h. up to head, 823b
gunpowder out at h., 443a
hi but she h. to it, 1022b
horses' h. over paving, 1004a
out at h., 267a
over head and h., 114b
repose with h. higher than head, 191b
took to my h., 109a
Heeltap I never could bear it, 552b
Heft of cathedral tunes, 735a
Heifer, if ye had not plowed with my h., 11b
lowing at skies, 583b
Heifer's, false as wolf to h. calf, 268b
Height, asks of us certain h., 929a
blue heaven's h., 812a
depths of h., 1031b
happiness makes up in h., 928b
measure h. by shade, 661b
my soul can reach, 618b
nor depth, 51a
objects in an airy h., 387a
of man equal to tips of hands, 132b
smiles from h. at me, 1059a
street wide as h. of houses, 174b
worth's unknown though h. taken, 294a
Heights by great men reached, 623a
dwell on h. of mankind, 498b
march up h. of fame, 999b
towering h. of hills, 674a
Heir as great in admiration as herself, 299b
grandchild h. of the first, 304a
great h. of fame, 334a
of all the ages, 647b
of mongrel bitch, 277b
Heir, that flesh is h. to, 261b
yourself sole h. of world, 377b
Heirs, joint h. with Christ, 51a
of all eternity, 221a
of God, 51a
of spiritual life, 544b
of tomorrow, 789a
Helen brought her dowry destruction, 78b
did not board the ships, 69a
Leda mother of H., 781a
like another H., 371b
sweet H. make me immortal, 213a
threw into wine a drug, 65a
thy beauty is to me, 641b
Helen's beauty in brow of Egypt, 230b
dawn in H. arms, 884a
dust hath closed H. eye, 300b
Helican, damned if I see how h., 953b
Helicon, muses of H., 67a
shepherding below holy H., 67a
watered our horses in H., 205b
Hell, agreement with h., 615b
all h. broke loose, 346a
all h. stir for this, 245a
all right then I'll go to h., 761b
all we need of h., 739a
better to reign in h., 342a
black as h., 294b
born on undigested dumpling, 696a
characters of h. to trace, 441b
city much like London, 570a
cunning livery of h., 271a
curse of h. frae me, 1087b
death hate and h., 918a
differ as heaven and h., 653a
each bears his own h., 119a
easy to go down into h., 118b
England h. of horses, 201b, 312a
entertained great scorn of h., 160b
failure in great object, 580a
father for hoarding went to h., 215b
fifteen minutes of h., 808b
followed with him, 58a
full of good intentions, 154b
full of good meanings, 324b
gates of h. not prevail, 43a
give 'em h., 552a
halls of h., 989a
has no fury, 392a
hath no limits, 213a
hearthstone of h. best bed, 909a
heaven h. or Hoboken, 962a
heaven that leads men to h., 294b
hissing hot from h., 679a
hot as h., 483b
I myself am h., 1076b
I oft wished for h., 490b
I shall move h., 119b
I suffer seems a heaven, 345a
in h. roast like herrin, 496a
in heaven's despite, 489a
injured lover's h., 346a
into mouth of h., 652a
is alone, 1007a
is oneself, 1007a
is other people, 1058b
Italy h. for women, 312a
itself breathes out, 263b
keys of h. and death, 57b
Hell, lead apes in h., 219a
liberated the h. out of place, 1104a
limbecks foul as h., 294a
madness risen from h., 773a
make a heaven of h., 342a
make my bed in h., 23a
milk of concord into h., 285b
more devils than h. hold, 230b
muttered in h., 501a
myself am h., 345a, 1076b
never married that's his h., 311a
nor h. a fury like woman scorned, 392a
of a good universe, 1032a
of nuclear destruction, 1082b
old age is woman's h., 359a
on earth, 836b
out of h. leads to light, 343b
passage broad to h., 104b
paved with good intentions, 154b, 324b
Presbyterian in h., 764a
print news and raise h., 1099b
procuress to lords of h., 650b
Puritan's idea of h., 751a
rebellious h., 264a
reign in h., 342a
riches grow in h., 343a
road to h. gradual, 1042a
same world h. heaven, 604b
served my time in h., 1103b
spinach and the h. with it, 1046a
summons thee to heaven or h., 283a
take curtains, 979a
tell him to go to h., 552a
this is h. nor am I out, 213a
though h. bar way, 961b
till h. freezes, 1104b
tyranny like h., 466b
very respectable h., 894a
walked eye-deep in h., 988a
war is h., 705a
way I fly is h., 345a
we make ourselves, 793a
wedlock forced a h., 214b
what h. in suing long, 201a
what in h. have i done, 946a
what is h., 1007a
where h. is there must we be, 213a
where we are is h., 213a
whip all h. yet, 705a
whole body not be cast into h., 40a
with h. are we at agreement, 32a
within him, 344b
within myself, 330a
wrote of devils and h., 487b
Hellas, all H. monument of Euripides, 90b
confounded H., 90b
Hellenes, boy is most powerful of H., 77b
Hellenism, governing idea of H., 716a
spirit of consciousness, 716a
Hellespont, Propontic and H., 275a
Hell-kite, O h., 285b
Hello sucker, 980a
thingumbob again, 793b
Hell's broke loose in Georgia, 1041b
broken loose, 206a

Hell's concave, 342b
delight, 860b
despair, 489a
fear of h. a hangman's whip, 312a
Hells, tormented with ten thousand h., 213a
Helm, aboard at ship's h., 701b
everyone prepared to take h., 729b
hold h. when sea calm, 126a
Pleasure at the h., 441b
Helmet and the plume, 645b
for h. the hope of salvation, 55a
now hive for bees, 204b
of Navarre, 594b
Helmets gleamed in forests, 720b
Help, a very present h. in trouble, 19a
between hindrance and h., 511b
cannot h. nor pardon, 1059b
could not hope for h., 1060b
encumbers him with h., 429b
feeble up, 290a
for living hope for dead, 749a
from New World to Old, 924b
from whence cometh my h., 22a
go love without the h., 490b
God our h. in ages past, 396b
God's h. and their valor, 504b
good wise great, 883a
into Macedonia and h. us, 50a
Lord h. 'em how I pities all, 517b
make earth happy, 719b
man endure, 1039b
man is without h., 1058b
me with knowledge, 668b
my h. cometh from the Lord, 22a
not hope and no h. came, 1060b
nothing will h., 1033a
of the helpless, 567a
one fainting robin, 737a
others out of fellow feeling, 310a
past hope past cure past h., 225b
since there's no h., 211a
thee in thy need, 309a
them that help themselves, 76b
things that h. with things that hurt, 799b
thou mine unbelief, 45b
to half-a-crown, 783b
use treatment to h. sick, 88a
what's gone past h., 295a
when no h. in truth, 81b
with h. of surgeon recover, 231a
Helped every one his neighbor, 33a
to hansom outside, 1059a
Helper, antagonist our h., 454b
Lord is my h., 56a
Helpers fail and comforts flee, 567a
Helpful, widest h. influence, 698b
Helping, God h. her, 842a
men to practice virtue, 99b
so far from h. me, 17b
Helpless, justice without strength is h., 363b
man in ignorance sedate, 427a
naked piping loud, 489b
rendered United States h., 842a
Helpmeet, make him an h., 5b
Helps, fortune h. the brave, 109a
Helps, God h. them that help selves, 421b
who h. others saves himself, 157a
with their h. only defend, 216a
Hemisphere, extend system to this h., 492a
Hemispheres, where find two better h., 304b
Hemlock I had drunk, 582a
snow from h. tree, 927a
Hemlocks, cry against the h., 955a
murmuring pines and h., 622a
Hemp, molders h. and steel, 521a
Hempen, sing in a h. string, 313a
Hen, as h. gathereth chickens, 43b
egg's way of making egg, 755b
has right to set, 751a
homely h. lays one, 1101b
marsh h. secretly builds, 796b
my black h., 1096b
two owls and h., 672b
yard in printing house, 988b
Hence all you vain delights, 313b
endure their going h., 280a
horrible shadow, 285a
loathed Melancholy, 334b
stay far h. you prudes, 128b
these tears, 108a
vain deluding Joys, 335b
with denial vain, 338a
ye profane, 358a
Henley's, third place H. Invictus, 1000a
Henna hackles halt, 955a
Hennessy, Oh well said Mr. H., 891b
Henpecked, fraternity of h., 395a
you all, 560a
Henroosts, defend ourselves and h., 684a
Hens, milk-white h. of Dorking, 673b
Hent, merrily h. the stile-a, 295b
Heraclitus, thy fate H., 104b
told me H. dead, 719b
Herald, hark the h. angels sing, 425b
Homer h. of your glory, 102a
lark h. of the morn, 225a
Morning Star h. of dawn, 110a
of tomorrow, 871a
owl night's h., 220a
silence perfectest h. of joy, 246a
station like h. Mercury, 264a
Herald Square, remember me to H., 944a
Heraldry, boast of h., 440a
new h. hands not hearts, 275a
Herb, dew bespangling h. and tree, 320b
Herbs and trees flourish in May, 175a
better is a dinner of h., 24b
Medea gathered enchanted h., 235a
men with h. to smoke, 172a
Hercules and Goth bequeathed us, 781b
and Lichas play at dice, 232b
behind Gates of H., 790a
from the foot H., 86b
let H. do what he may, 266a
snakes beside cradle of H., 724b
Theseus a second H., 136a
Herd, avoid reeking h., 990a
deer that left the h., 458a
God not worshiped by h., 947b
Herd, hate the common h., 121b
imitators you slavish h., 123b
in Mammon's mesh, 860b
lowing h. wind slowly, 440a
of elephant traveling, 984b
of swine ran into sea, 41b
spirit, 915b
that only sleep and feed, 264b
unreflecting h., 517a
Herder, what H. taught to Goethe, 703b
Herds, flocks or h. or human, 344b
of walruses and whales, 696a
Herdsman, God the h. goads, 879b
valiant h., 3b
Herdsmen, bad h. ruin flocks, 66b
Here a little child I stand, 321a
a little there a little, 32a
a sheer hulk, 475b
am I, 11b
am I send me, 30b
and now cease to matter, 1006a
and there eat and drink, 715b
comes the lady, 224b
comes the trout, 252b
from h. to eternity, 873b
gone h. and there, 293b
he lies where he longed, 823b
I am and here I stay, 627a
I have been h. before, 731a
I stand, 179a
in the body pent, 518a
is God's plenty, 372a
is my space, 287a
is no water, 1003a
it can't happen h., 987a
Kilroy was h., 1040a, 1103b
Lafayette we are h., 856a
lies a King that ruled, 326b
lies a truly honest man, 354b
lies lady of beauty, 1009b
lies Matthew Prior, 387b
lies my wife let her lie, 372b
rests his head, 441a
thou ailest h. and h., 711a
where sword nations drew, 556a
where wind north-northeast, 900a
where world is quiet, 775a
wish he were h., 720b
Hereafter, heaven points out h., 393b
she should have died h., 286b
what is love 'tis not h., 251b
what may come h., 775a
Herebefore, hitherto h., 812a
Hereditary, contemporary and h., 697a
dyspeptics, 696b
strokes of character, 1091a
virtue is not h., 466b
Heresies, no h. in dead religion, 896a
truths begin as h., 725b
Heresy anomalies hobbies, 867b
lifeblood of religions, 896a
overcome h. with fire, 179a
Heretic rebel thing to flout, 827a
that makes the fire, 295a
they will proclaim me h., 176b
Heretics, faith begets h., 896a
Heritage, come into our h., 994a
I have a goodly h., 17a
liberty h. of all, 636a
of woe, 558b
our h. the sea, 551a
proud of ancient h., 1072b

Heritage, what thou lovest thy true h., 989a
youth's h., 666a
Hermit, aloof with h. eye, 526b
crab whale's backbone, 1006a
dwell a weeping h., 443a
New England h., 809b
old h. of Prague, 253a
poor in place obscure, 198b
shall I like a h. dwell, 199a
Hermitage, take that for h., 358b
Hermon, heights of H., 945a
Hern, coot and h., 652a
Hero, A H. of Our Time, 677a
basic h. of books labor, 895a
cheering h. or throwing confetti, 948b
conquering h. comes, 420b
conqueror Worm, 642b
every h. becomes bore, 607b
forgive the h., 1078b
millions a h., 460a
must drink brandy, 433a
of course Alexander h., 632a
of next war, 980b
perish or sparrow fall, 408a
show me a h., 1037a
soldiers who wish to be h., 1104a
to his valet, 99b
when his sword has won, 565b
Herod, born in the days of H., 39a
daughter of Herodias pleased H., 42b
out-herods H., 262b
should not return to H., 39b
Herodias, daughter of H. danced, 42b
Heroes as well as idealists, 786b
blood of our h., 472b
conquered fame of h., 701a
created by demand, 1017b
fit country for h., 866a
gladiators died or h., 945a
grass-roots h., 740a
hail ye h., 508a
hand in hand with my h., 632a
if we will, 710b
many valiant souls of h., 62a
peers h. of old, 666b
seeds of patriots and h., 446a
thin red h., 873a
thin red line of h., 705a
to think great thoughts be h., 786b
were plenty, 1100b
world's brave h., 1100a
Heroic decision not from cowards, 1011b
enterprise is gone, 454a
for earth too hard, 665b
lay tuneless now, 560b
little monkey, 628b
obstacle to being h., 614b
pleasures of h. poesy, 332a
poem a biography, 575b
sires, 377a
systematically h., 793a
womanhood, 623b
Heroically mad, 369a
Heroism endurance for moment more, 809b
feels never reasons, 607a
labor matter of h., 954b
truest h. to resist doubt, 614b
upon land and sea, 699b
with you is h., 699b
Herons, brood like decrepit h., 80b
Herostratus lives that burned temple, 331a
Herrin, in hell roast like h., 496a
Herring, fish nor flesh nor good red h., 183b
pond is wide, 666b
Herrings, red h., 1093a
Herveys, men women and H., 414a
Herz, mein H. ist schwer, 478b
Hesiod, Homer and H. attributed to gods, 70a
might have kept his breath, 68a
taught H. beauteous song, 67a
Hesitancies, elaborate h., 865b
Hesitate and falter life away, 712a
dislike, 411a
Hesitates, if President h., 983a
Hesitation, doubt h. pain, 662b
Hesper loves to lead home, 854a
Hesperian, apple-bearing H. coast, 84b
Hesperus entreats thy light, 302a
it was schooner H., 621a
that led the starry host, 345b
Hessians, yonder are the H., 451b
Heterodoxy another man's doxy, 419a
thy-doxy, 577a
Hew, not h. as carcass, 254b
somebody to h. and hack, 352b
to line of right, 733a
Hewers of wood, 11a
Hewing wood for master carpenter, 75a
Hewn on Norwegian hills, 342a
tree is h. down, 39b
wisdom hath h. out her seven pillars, 23b
Hexameter, in the h. rises, 526b
Hey for boot and horse, 691a
ho the wind and the rain, 253a, 278a
nonino, 250b
to you good day to you, 767a
Heyday in the blood is tame, 264a
Hi, answer to h. or loud cry, 746b
but she heels to it, 1022b
diddle diddle, 1094a
hi yee, 952a
Hic jacet, forlorn h., 511b
Hickety pickety, 1096b
Hickory, clothes on h. limb, 1103a
dickory dock, 1093a
whittled out of h., 1036a
Hicks, royal race of h., 945b
sticks nix h. pix, 916b
Hid, city set on hill cannot be h., 40a
fiend h. in a cloud, 489b
half as well as he did, 769a
hallowed relics h., 334a
himself among women, 331a
I h. from Him, 856b
in heart of love, 880a
in her interlunar cave, 349a
lightly h. deepest understood, 1078b
love and a cough cannot be h., 324a
Moses h. his face, 8a
Nature and Nature's laws h., 412b
there is nothing h. from the heat, 17b
Hid, wheat h. in two bushels of chaff, 231b
wherefore these things h., 251a
which is to keep that h., 305a
Hidden, America of poverty is h., 1082a
cause h. result well known, 128b
growth in mind, 689b
half h. from the eye, 510b
handful of divine inert, 696b
investigation of h. causes, 192b
like h. lamps, 457a
motion of h. fire, 518a
nature often h., 209a
noise like h. brook, 525b
O h. under dove's wing, 1004a
player on other side h., 724b
something h. behind things, 951a
something h. go and find, 876a
soul of harmony, 335a
thy works h. before men, 4a
treasures, 679b
under dove's wing, 1004a
Hide, for all 'is dirty h., 873a
furred gowns h. all, 279b
hair goes with h., 1010a
head under his wing, 1096a
is sure to flatten 'em, 901b
it under his tongue, 15b
let me h. myself in thee, 469a
lies to h. it, 322b
me from day's garish eye, 336a
me O my Savior, 425b
me under the shadow of thy wings, 17a
one talent death to h., 341a
owest beast no h., 278b
rude stream that must forever h. me, 298b
shame from every eye, 448b
stars h. their diminished heads, 901b
the fault I see, 412b
the haughty barbers, 1025b
their diminished heads, 344b
those hills of snow, 271b
thou wear lion's h., 236a
thyself for a little moment, 32a
tiger's heart in player's h., 206a
tiger's heart in woman's h., 215b
underground alchemy, 602b
us from each other's sight, 321a
what false heart know, 283a
what may man within h., 271b
world to h. virtues in, 251b
your diminished rays, 344b
your golden light, 621b
Hideaways, bones in h., 1051b
Hideous, making night h., 259a
more h. in a child, 277b
notes of woe, 562a
phantasma or h. dream, 254a
ruin and combustion, 341b
storm of terror, 315a
vice a creature of h. mien, 891a
Hides, death fact nature h., 740b
night that h. things from us, 162a
not visage from cottage, 295b
one thing speaks another, 63b
smiling face, 456b
what plighted cunning h., 277a
Hidest, why h. thou thy face from me, 20a

Hiding, dark and lonely h. place, 526a
place from the wind, 32a
Hied me off to Arcady, 758a
Hier steh' ich ich kann nicht anders, 179a
Hierarchies, deck of cards h., 1019a
Hierarchy, English h. tremble at air pump, 462a
English h. tremble, 462a
Hieronymo beware, 204a
Hieronymo's mad againe, 204a
Hierophants of inspiration, 573a
Hies to his confine, 257a
High and boastful neighs, 244a
and low rich and poor, 503b
and palmy state of Rome, 256b
as my heart, 249b
as the heaven is h., 21a
banished from h. life, 695b
birth vigor of bone, 269a
cannot be heard so h., 279b
characters cries one, 350b
child so h. you are, 987b
death makes equal h. and low, 182a
diddle diddle, 1094a
earth and h. heaven, 853a
for contempt too h., 357b
full of h. sentence, 1001a
gale of life h., 853a
God made h. or lowly, 684b
in action soar as h., 680b
in azure steeps, 1043b
in heavens' h. bower, 487a
in people's hearts, 254a
instincts, 513b
killed calf in h. style, 365a
know how h. we are, 737b
life, 448a, 564a, 695b
man aiming at million, 664b
mountains are a feeling, 556b
no bird soars too h., 487b
no h. no low, 408b
no higher than soul h., 1023a
object strange and h., 360a
on throne of royal state, 343a
only know it shall be h., 868b
pile h. at Gettysburg, 948a
price cruel h., 872b
proud exultation of discoverer, 997a
Roman fashion, 288b
shore of world, 244b
soar not too h. to fall, 315b
spacious firmament on h., 393a
spiritual wickedness in h. places, 54a
that proved too high, 665b
thinking, 512a
thoughts must have high language, 92a
trust in all things h., 649b
wall must be kept h., 991a
we seldom rise h., 857b
where he got that h. brow, 139a
ye'll take the h. road, 1099a
High-blown pride broke under me, 298b
High-bouncing lover, 1036b
Highbrow, in art no h. stuff, 910b
High-Churchman, furious H. I was, 1090a
Higher, draw powers into h. classes, 473b
law, 651b, 1013a
no h. than soul high, 1023a
Higher, rock that is h. than I, 19b
see h. than himself, 657b
steps h. that they took, 369b
than the sphery chime, 338a
things, 952a
High-erected thoughts, 203a
Highest, dispose of h. wisdom, 350a
Epicurus set forth h. good, 114a
glory to God in h., 46a, 59a
good, 111b, 114a
in h. position least freedom, 115b
people's good the h. law, 111b
point of my greatness, 298a
rung on ladder of thought, 851a
stand on h. pavement, 1001b
this is the very h. of all, 96a
to humblest tasks, 923b
type of men hear Tao, 74a
High-hearted ways, 694a
Highland, between lowland and h., 776a
heart is H., 590a
my sweet H. Mary, 495a
your H. laddie gone, 500a
Highlanders, pipes of H., 626a
Highlands, farewell to the H., 494b
hills of H., 494b
in h. in country places, 824b
my heart's in the H., 494b
ye H. and Lawlands, 1088b
High-lived, high life and h. company, 448a
Highly, they speak of so h., 1100b
Highness', I am his H. dog, 412b
Highnesses, give story of countries to Your H., 172b
your H. had strong desire, 172b
your H. won these vast lands, 173b
Highroad that leads to England, 430b
Highway, broad h. of world, 571a
heaping field and h., 693b
make straight a h. for our God, 32b
open because dawnest, 4a
quietly along king's h., 437b
Highwayman came riding, 961b
Highways, happy h. where I went, 853a
Hi-hi-yee, 952a
Hill, all all sleeping on h., 898a
alone on h. in midnight, 782b
and house live together, 900b
ascend into the h. of the Lord, 18a
becomes the valley, 1066b
below the kirk below the h., 524b
city set on an h., 40a
city upon a h., 318a, 1072b
clamb the h. thegither, 494b
cloud-topped h., 408a
dancers all gone under h., 1005b
flung us on windy h., 993a
green h. far away, 684b
haven under h., 648a
heaven-kissing h., 264a
high Dunsinane h., 285b
house should be of h., 900b
hunter home from h., 824a
hunts on lonely h., 832a
is this the h., 525b
Hill, Jack and Jill went up h., 1094a
King of France up h., 1092b
laughing heard on h., 487b
lived under a h.. 1097b
mine be cot beside h., 500b
on a dark h., 982a
on Richmond H. a lass, 482b
or field or river, 648b
over h. over dale, 229a, 952a
over h. to poorhouse, 809a
Pillicock h., 278b
round it was upon a h., 955b
shall be made low, 32b
stood upon silent h., 906a
tiptoe upon little h., 579a
tree yet crowns h., 714b
vineyard in a very fruitful h., 30b
who shall dwell in thy holy h., 17a
wild birds rounding h., 1078b
yon high eastern h., 257a
Hill-hid tides throb, 784b
Hillmen desire hills, 876a
Hills, alter when h. do, 736b
blue remembered h., 853a
brown h. melted into spring, 685b
cattle upon thousand h., 19a
everlasting h., 8a
far across h. went, 647b
fight in the h., 921a
Grampian h., 445a
great shout upon h., 827a
hewn on Norwegian h., 342a
hide h. of snow, 271b
hillmen desire h., 876a
immutable as h., 872a
Israel scattered upon the h., 13b
lift up mine eyes unto the h., 22a
little h. like lambs, 22a
look down on mountains, 828a
loves New England h., 1048b
make h. and forest dance, 505a
no lovelier h. than thine, 914b
o'er h. and far away, 384a
o'er vales and h., 514a
of Chankly Bore, 674a
of Habersham, 796b
of Highlands, 494b
of home, 824b
of Maryland, 626a
old as h., 916a
on h. like gods together, 645b
out of h. thou mayest dig brass, 10a
over h. and far away, 401b, 1095a
peep o'er hills, 403a
reared in vain, 686a
reverberate h., 251b
rock-ribbed and ancient, 574a
shine forth upon clouded h., 490b
sleep among lonely h., 516a
snow on treeless h., 968a
strength of h. is his, 21a, 59b
they call you Shepherd from h., 712a
understanding with h., 944a
vales woodland plain, 405a
valleys groves h. fields, 212a
Vermont h. and valleys, 911b
whose heads touch heaven, 272b
wildflowers on h., 869a
ye too changed ye h., 714a

Hillside, crouched on bleak h., 1050b
rally from h., 704b
scholar travels loved h., 714b
Hillside's dew-pearled, 661b
Him first him last, 346a
Himself, above h. erect h., 211a
always h. in both, 1041b
each man for h., 167a
every man for h., 185b
got the better of h., 197b
has made h. h., 963b
he h. said it, 151a
his hungering neighbor, 692b
his own cortège, 1079a
if one conquer h., 80a
if wise man have h., 190a
into h. at last Eternity changed him, 797a
knows universe not h., 359b
lives unto h., 322a
lord of h., 300b, 558b
loved him for h. alone, 481a
man count on no one but h., 1058b
master of h., 315b
no man born unto h., 322a
no man dieth to h., 51b
no man wise by h., 105b
none liveth to h., 51b
out of reputation by h., 386a
seldom ruined but by h., 430a
sows h. for seed, 990b
special people unto h., 10a
who helps others saves h., 157a
Hinc illae lacrymae, 108a
quam sic calamus saevior ense patet, 311a
Hind, false as pard to h., 268b
that would be mated, 269b
Hindmost, devil take the h., 316b
wheels of Phoebus' wain, 336b
Hindrance, between h. and help, 511b
Hindrances, luxuries h., 682b
Hindside-before-ness, 989a
Hindus and Argentines sleep, 1043a
Hindustan, six men of H., 680a
Hinge, cast-iron back with h., 733b
no h. nor loop, 275a
turn on h. that night, 1057a
Hinges in French conversation, 438b
liberty of conscience upon two h., 329a
pregnant h. of the knee, 263a
Hinky dinky parley-voo, 1018b
Hint, before Franklin took h., 930a
beholding at a h., 843a
just h. a fault, 411a
take h. when h. intended, 930a
take nature's h., 930a
upon this h. I spake, 273a
Hinting, nature always h., 930a
Hints for better ordering of universe, 157b
nature h. over and over, 930a
of earlier creation, 1006a
to literary craftsmanship, 997a
Hip, catch him once upon h., 232a
have him on the h., 185a
I have thee on the h., 235a
smote them h. and thigh, 11b
Hippocrene, blushful H., 582b
Hippogriff, pity the h., 1047b
Hippopotamus, broad-backed h., 1002a
shoot H., 890b
Hips, when your h. stick, 1052a
Hipsters, angelheaded h., 1081b
Hire, for all lady's h., 1097b
idiots to paint, 490b
laborer worthy of h., 46b
shall win lover's h., 488b
those who lied for h., 988b
Hired money didn't they, 911a
oblivion not to be h., 331a
tears, 330b
wretches h., 427b
Hiroshima boiling, 1077a
bomb on H., 982b
bomb that fell on H., 967b
Hispanic for converse with God, 434b
magnificence of H., 435a
Hiss, dismal universal h., 348a
not turn my back on H., 1025b
now becoming a roar, 1010b
roasted crabs h. in bowl, 223a
Hissed the countess, 887b
Hissing hot from hell, 679a
Historian, first law for h., 110b
Goldsmith poet h., 432a
of fine consciences, 844b
of the Roman Empire, 466b
prophet in reverse, 530b
shackles of a h., 332a
sylvan h., 583a
wants more documents, 799b
yield self to subject, 997b
Historians give own country a break, 107b
have conception of men not h., 952a
hints to budding h., 997a
men who are not h., 952a
of opinion, 976b
readers should be critical of h., 107b
reviewers would have been h., 528a
Historical, awkward h. fact, 952a
books tedious, 801b
fights h., 766b
Histories lie, 714a
make men wise, 209b
writers of small h., 427b
History abhors determinism, 1038b
absence of romance in my h., 89a
action in bondage to h., 732a
ages before commencement of h., 459b
all h. modern h., 957b
anybody can make h., 840b
assurance of recorded h., 1006b
attests happiness depends on dinner, 562a
biography of great men, 577a
cannot escape h., 638b
cannot tolerate chance, 1038b
consider an epoch in h., 462b
court of h. in judgment, 1072b
crisis of h. a Thermopylae, 723a
dignity of h., 397b, 596b
dust heap called h., 820a
experience and h. teach, 507b
faithfulness to truth of h., 721a
family h. begins with me, 96a
few materials for h., 465b
flag embodiment of h., 841b
foulest crime in h., 702a
God and h. remember, 1020a
happiest nations no h., 689b
History, happiest women no h., 689b
happy people whose h. blank, 578a
has cunning passages, 1001b
hear by tale or h., 228b
hurry h., 1048b
immediate context of h., 1024b
in all men's lives, 242a
incomprehensible without Christ, 722a
influence of sea power on h., 784b-785a
invented h., 418b
is a race, 888b
is more or less bunk, 714a
is now and England, 1007a
is on our side, 1032b
is philosophy learned from examples, 127b
lawyer without h. a mechanic, 520b
let h. answer question, 472a
life of peoples, 732a
liquid h., 846a
love the h. of woman's life, 502b
Mississippi of falsehood, 713b
most dangerous situation in h., 1029b
must be false, 397b
never embraces reality, 713b-714a
no h. only biography, 605b
of an art, 989a
of country begins in heart, 939b
of human mind, 935b
of ideas, 888b
of individual is individual, 477a
of liberty h. of safeguards, 967a
of masterwork not failures, 989a
of our race, 923a
of science is science, 477a
of society history of class struggles, 686b
of soldier's wound, 437b
only great man write h., 840b
ought to judge past, 586a
page of h. worth volume of logic, 788b
people never learned from h., 507b
periodization of European h., 1047b
picture of crimes and misfortunes, 417b
poetry more philosophic than h., 99a
progress of freedom, 507b
proof of theories, 750a
read h. in nation's eyes, 440b
register of crimes, 465b
sacred thing, 195b
second time in our h., 896b
sons study natural h., 463a
statements of h. are singulars, 99a
strange eventful h., 249a
takes a great deal of h., 798a
Thucydides wrote h. of war, 89a
to be soldier know h., 987a
to the defeated, 1059b
tortured with h., 1043b
triumphed over time, 199b
true h. of United States, 1011b
truth of h., 721a
truth only merit to h., 750a

History, uninstructed in natural h., 724a
very chancy, 997b
war makes good h., 783b
what's her h., 252a
while we read h. we make h., 722b
wide and mortal pang, 1057b
wise man does not hurry h., 1048b
with its flickering lamp, 922a
witness to passing time, 110b
world h. is world's court, 497b
History's purchased page, 556b
Hit, a very palpable h., 266b
dusty trail, 952a
hard hit fast hit often, 968a
hard it rebounds, 431b
nail on head, 186a
only what aim at, 682b
without striking back, 765a
Hitch wagon to star, 608b
Hither and thither moves, 630b
and thither spins, 711b
come h., 248a
even as their coming h., 280a
let him come h., 366a
thither downward upward, 160a
Hitherandthithering waters, 968b
Hitherto herebefore, 812a
shalt thou come but no further, 16a
Hitler break island or lose war, 921a
even H. against war, 1019b
Germany the cause of H., 999a
missed bus, 897a
monster, 922b
wicked man H., 921b
Hitlerite blackguards, 954b
Hive for the honeybee, 879b
helmet now h. for bees, 204b
this great h. the city, 357b
Hiven, rich man enther H., 891a
Ho everyone that thirsteth, 33a
man they called H., 747a
my h. head halls, 968b
talk save us, 968b
with a hey and a h., 250b
Hoard, little h. of maxims, 647a
little hearts great, 653a
up our true liberty, 190a
Hoarded, beauty must not be h., 337b
people think I h. words, 943b
Hoarding, father for h. went to hell, 215b
Hoarfrost, like April h. spread, 525b
Hoarse, raven himself is h., 281b
unchanged to h. or mute, 346b
Hoary, as I in h. winter night, 210b
head a crown of glory, 24b
my days dull and h., 362b
sage replied, 429a
Hobbes clearly proves, 390a
Hobbies and humors, 867b
Hobbit, in hole in ground lived h., 1025a
Hobby, benignant information h., 905b
no man safe without h., 818a
Hobbyhorse, rides h. peaceably, 437b
Hobgoblin of little minds, 606a
Hoboken, heaven hell or H., 962a
Hobson's choice, 312b
Hoc erat in votis, 120a
genus omne, 120a
volo sic iubeo, 139b
Hockcarts, maypoles h. wassails, 319b
Hocus an old cunning attorney, 414b
Hocus-pocus, law a h. science, 414b
Hoe, crowbar h. and barrow, 553a
leans upon h. and gazes, 826b
scratch it with a h., 733a
tickle earth with h., 610b
Hog butcher for world, 948a
is different, 761a
of Epicurus' herd, 123a
root h. or die, 1047a
whole house, 1076a
Hogan's right, 890b
Hogs eat acorns, 352a
eat snakes, 955b
fattenin' h. ain't in luck, 814a
like puncheon floor, 761a
men eat h., 955b
Hohokams on Arizona desert, 1077b
Ho-hum I am for wit, 1078b
Hoist colors to peak, 959a
instantly anchor, 702b
with his own petar, 264b
Hold, affection cannot h. bent, 252a
aloof to gain reputation, 95b
bag, 491b
candle to my shames, 233a
cannot h. mortality's hand, 237a
cannot h. thee close enough, 1023a
center cannot h., 882a
cry H. h., 282a
damned that cries H. enough, 287a
dominion over palm and pine, 875a
each thing his turn does h., 320b
eternal Footman h. my coat, 1001a
faith h. which Milton held, 512b
farthing candle to sun, 312a
fast our end, 716b
fast that which is good, 55a
fast the time, 937b
fast till gives blessing, 625b
fire in his hand, 226a
fleet angel fast, 421a
fort I am coming, 705a, 777b
given us bag to h., 491b
glimmering tapers to sun, 312a
gorgeous east in fee, 512b
how take firm h., 100b
I h. it toward you, 581b
infinity in palm of hand, 490a
makes nice of no vile h., 236b
me but safe again, 666b
me in thy heart, 266b
me to your deep breast, 758a
mirror up to nature, 262b
more devils than hell can h., 230b
net to h. the wind, 315b
nozzle agin the bank, 778b
opinion with Pythagoras, 234a
out relief is coming, 705a
own with whatever's going, 930a
poison in the hand, 80a
Hold, speak or forever h. his peace, 61a
that you know it, 71a
thou the good, 650b
thy right hand shall h. me, 23a
to have and to h., 61b
to have to h. and let go, 871a
to one despise other, 41a
up Adam's profession, 265b
water, 392b
with hare run with hound, 183b
world but as world, 231a
world wide enough to h. both, 437b
you as thing enskyed, 270a
you here root and all, 654b
your hand victorious, 85b
your own by attacking, 837a
your tongue and let me love, 305a
yours to h. it high, 912b
Hold-fast the only dog, 243b
Holding mental problem in mind, 977a
pocket handkerchief, 746a
writing is h. your breath, 1037a
Holds, guess now who h. thee, 618a
him with glittering eye, 524b
in perfection but moment, 291b
nature her custom h., 265b
that anchor h., 654a
Hole, better h., 993a
Boston's a h., 666b
child shall play on h. of the asp, 31a
entrusts life to one h., 105b
hobbit h., 1025a
in a' your coats, 495a
in the story, 1045b
mouse that hath one hole, 105b
not a nasty dirty wet h., 1025a
old swimmin' h., 819b
pessimist sees h., 943b
poisoned rat in h., 390a
put in his hand by the h. of the door, 29b
round man in square h., 763b
stop h. to keep wind away, 266a
where tail came through, 533a
Holes, foxes have h., 41b
of different shapes, 522b
worms come through h., 1083b
Holiday, he speaks h., 267a
regular h. to them, 669a
Roman h., 557a
sunshine h., 335a
universal scientific h., 966b
Holiday-rejoicing spirit, 535b
Holidays free from overemphasis, 1062a
holiest of all h., 625a
if year playing h., 238a
Holier laws, 691a
richer man held to be h., 145a
than thou, 33b
Holiest of all holidays, 625a
Holiness, art only clean thing except h., 814b
courage or h., 902a
in the beauty of h., 18a
of heart's affections, 584b
Holla your name to hills, 251b
Hollaing and singing of anthems, 241b
Holland splendid country, 537a
where H. lies, 447b

Holler, Providence fashioned us h., 693a
Hollow, all was false and h., 343b
applaud h. ghost, 715a
blasts of wind, 401a
crown, 227b
fires burn to black, 853b
give me again my h. tree, 411b
in h. murmurs died, 443b
life h. existence burden, 759a
meet thee in h. vale, 321b
men, 1003a
mouths with h. phrase, 899a
snakes up and down h., 604b
tell the grassy h., 730b
tones are heard, 565b
view with h. eye, 235a
voice in h. murmurs, 501a
Hollow-eyed sharp-looking wretch, 218b
Hollowness, machinations h. treachery, 277a
Hollows, dripping water h. stone, 113a
radiance fills hills' h., 944a
where flowers grew, 790b
Holly and the ivy, 1099a
English oak and h., 769b
Hollywood a great place, 1029b
Holmes, Sherlock H., 849b, 850a
Holy and enchanted, 523b
and meek she cries, 488a
angels guard thy bed, 396b
as h. as severe, 271b
Author of that religion, 387a
call it h. ground, 573b
Catholic Church, 60a
citadel of Troy, 65a
city new Jerusalem, 58b
close eyes with h. dread, 524a
coming to that h. room, 308a
curled last h. drop, 953b
deadlock, 1017a
died to make men h., 690b
divine good or sweet, 348a
ears have heard H. Word, 488b
fair and wise is she, 221a
glimmers of goodbyes, 1028b
ground, 8a, 555b, 573b
hail h. light, 344b
holding such things to be h. secrets, 88b
holy holy, 30b, 58a, 549b
I will keep pure and h., 88a
in those h. fields, 237b
knight of h. spirit, 588b
Lamb of God, 490b
land of Walsinghame, 198b
land of Irlonde, 1083b
let him be h. still, 58b
Mother Earth, 78b
mouth of h. prophets, 46a
my h. mountain, 31a
neither h. nor Roman, 417a
not think money h., 1051a
odd old ends stolen of h. writ, 217a
pebbles of h. streams, 1070b
Persians hold sea h., 695b
place whereon thou standest is h. ground, 8a
proofs of h. writ, 274b
remember sabbath to keep it h., 9a
Roman Empire, 417a
sages once did sing, 334a
shrieve me h. man, 526a
simplicity, 169b
sorrow h. ground, 841a
Holy, stand in his h. place, 18a
take not thy h. spirit from me, 19a
temple of God is h., 52a
text of pike and gun, 352a
things h. profane clean obscene, 318a
time quiet as nun, 512a
tradition becomes h., 805a
what is gold doing in h. place, 133b
white birds flying, 947a
who have not lived h. life, 80b
who shall dwell in thy h. hill, 17a
writ, 274b
Holy Ghost, communion of H., 53b
conceived by the H., 60a
Father Son and H., 45a, 377b
filled with H., 49b
glory be to the H., 59b
I believe in the H., 60a
incarnate by the H., 60a
sedentary life sin against H., 806b
sin against H., 779b
whether there be any H., 50a
Holystone decks scrape cable, 678a
Homage, owes no h. unto sun, 330b
vice pays to virtue, 355b
won by lavish h., 543b
Home again America for me, 827b
again jiggety-jig, 1097a
all the way h., 1093b
and being washing-day, 375b
any more at h. like you, 846a
any town provided in nineties, 944a
art gone and ta'en wages, 291a
artist no h. save Paris, 806b
best be getting h. he said, 747a
best country is at h., 447b
bright with calm delight, 753b
call cattle h., 690b
charity begins at h., 108b, 330a
Christmas, 910a
come h. to roost, 532b
comin' to carry me h., 1101a
cow's come h., 479b
day's march nearer h., 518a
do they miss me at h., 720b
dunce kept at h., 456b
eaten out of house and h., 242a
father come h. with me, 747b
fly away h., 1093a
give you husband and h., 65b
go h. in dark, 864b
God who is our h., 513b
harvest h., 238a, 655b
hate to be unquiet at h., 376a
he who gives child a h., 947a
heaven and h., 517a
Hesper loves to lead h., 854a
hills of h., 824b
his footsteps turned, 518b
homely features to keep h., 337b
homely h. simple pleasures, 855a
hotel refuge from h. life, 836b
how can tyrants govern h., 216a
hunter h. from hill, 824a
I am far from h., 597b
I came h. forever, 535a
I keep it staying at h., 735b
I'm going h., 601b
Home in minds of men, 90a
in our own beloved h., 704b
in teahouses and h., 1020a
is home, 567b
is on the deep, 537b
is safest refuge, 198a
is the sailor, 824a
is where one starts from, 1005b
Jerusalem happy h., 1085b
keep h. fires burning, 917a
keep only son at h., 445a
knock as you please nobody h., 407b
knows when to go h., 779a
kye's come h., 479b
liberty must begin at h., 1026a
life depends on borrowing, 729a
life not natural, 837a
longest way round shortest h., 321b
love h. love country, 670a
make house h., 963b
man goeth to his long h., 29a
merriest when from h., 243b
my heart turning h. again, 827b
my songs draw Daphnis h., 116b
naiad airs brought h., 641b
nearer h. today, 722b
never change when love has found h., 127b
no h. like a raft, 761a
no place like h., 567b
not appreciated till left, 864a
of bean and cod, 858a
of lost causes, 713b
of love, 293b
of the brave, 541a, 1015b
of wild mirth, 613b
old Kentucky h., 727b
on rolling deep, 676a
on the range, 808a
our eternal h., 396b
outlives day and comes safe h., 245a
Paris my h. town, 933b
place they have to take you in, 926a
pleasure never at h., 583b
refinement found at h., 491b
returned h. previous night, 917b
returns h. to find needs, 827b
seek fortunes further than h., 219a
send h. my long-strayed eyes, 305b
shall men come, 918b
sick for h., 583a
song of h. and friends, 752b
tavern for friends, 894a
they brought warrior, 649a
they dream of h., 917a
they'll come h., 1095b
things at h. crossways, 808b
things foreign or things at h., 365b
this pig stayed h., 1093b
till boys come h., 917a
till the cow comes h., 316a
to a lie, 988a
to my ain countree, 551a
toddle safely h., 992b
turns again h., 655a
welcome h. discarded faith, 237a
well-beloved in that h., 1067a
what is more agreeable than h., 111a

Home where buffalo roam, 808a
where we love is h., 633b
wish him safe at h., 500a
you'll be comin' h. again, 845a
Home-keeping youth homely wits, 220b
Homeland of patience, 611a
where happy there's h., 151b
wherever he prospers, 92a
Homeless near thousand homes, 508b
tempest-tossed, 817a
Homely beauty of good old cause, 512a
conversational or h. type, 902b
definitions, 530a
features to keep home, 337b
hen lays one, 1101b
home be it never so h., 567b
home simple pleasures, 855a
home-keeping youth h. wits, 220b
joys, 440a
men who charmed women, 864b
rather handsome than h., 812b
slighted shepherd's trade, 338a
something h. and innocent, 612b
verse to God dear, 887a
was their food, 385b
wink at h. girl, 960b
Homemade contraption, 1036a
dishes, 592b
Homer, Achilles exists only through H., 503b
all the books you need, 382b
and Hesiod attributed to the gods, 70a
and Whitman roar in pines, 898a
even good old H. nods, 124b
first of heroic poets, 429b
found H. herald of your glory, 102a
learned root of H., 301b
liken H. to setting sun, 144a
living H. begged bread, 301b
made blind H. sing to me, 213a
new and fresh, 916a
nods, 124b, 402b
our poets steal from H., 310a
read H. once, 382b
smote bloomin' lyre, 874a
there were poets before H., 111a
translator of H., 712b
warred for H. being dead, 301b
you must not call it H., 386a
Homeric, in H. times two names, 870a
or Biblical canticles, 703b
Homer's rule best, 411b
Homerus, quandoque dormitat H., 124b
Home's, way h. the farthest way, 321b
Homes, eyes h. of prayer, 650a
homeless near thousand h., 508b
introduce philosophy into h., 111b
old h. old names, 896a
poverty keeps h. together, 904a
protect health h. firesides, 821a
shut-in h. closed doors, 897b
stately h. of England, 573b, 975a
think of firelit h., 992b
Homesickness, poem begins as h., 929b
Homeward, look h. Angel, 339a
plowman h. plods, 440a
rooks in families h. go, 784b
Homicidal civilization, 969b
Homines, quot h. tot sententiae, 109a
Homing, horizon of his h., 1006b
Hominized, love in h. form, 965a
Homme avec Dieu dans la majorité, 186b
chaque h. porte la forme de l'humaîne condition, 190b
la vraie étude de l'h., 408b
le style c'est l'h. même, 423b
l'h. c'est un roseau pensant, 363b
l'h. est né libre, 435b
qu'est-ce que l'h. dans la nature, 363b
Homo, ad unguem factus h., 120a
ecce h., 49b
fecit, 1079b
sum humani nil a me alienum puto, 108b
Honest, a few h. men, 327b
alehouse, 326a
and industrious men's lives, 319a
and perfect man, 313a
and wise men rule, 463b
angler, 325b
anglers or very h. men, 326b
armor is his h. thought, 300b
as world goes, 260b
being h. good exercise, 833b
calling, 1026a
day is for h. men, 85a
depository of public interests, 473b
dies an h. fellow, 312b
direct and h. not safe, 275a
doubt, 651a
dullard, 829a
exceeding poor man, 232b
George Third h. dullard, 829a
God noblest work of man, 749a
good h. painful sermon, 375a
good to be h. and true, 496b, 753b
hand that is h. and hearty, 518a
hard-working ancestry, 1027a
here lies a truly h. man, 354b
I one of few h. people, 1036b
in every h. hand a whip, 275b
labor bears lovely face, 301b
looking for h. man, 96b
man appeals to understanding, 1092a
man close-buttoned, 459a
man looked h. enough, 759a
man sent to lie abroad, 301a
man's aboon his might, 496a
man's the noblest work of God, 409b, 492b
men rebel and revolutionize, 681a
men shaped conduct, 902b
men with understanding, 472b
merry and yet h. too, 267a
no such thing as h. man, 400a
not h. that filleth own nest, 176a
not so h. more h., 664b
our h. sexton tells, 483a
peace and h. friendship, 472a
poor but h., 269b, 1103a
prejudices of Englishman, 395a
Honest, religion made h. woman of the supernatural, 1061b
room for h. men, 467a
six h. servingmen, 876a
social friendly h. man, 493a
soul that can be h., 313a
tale speeds plainly told, 217b
thief tender murderer, 665a
tired of h. things, 1024a
to be h. to be kind, 825a
to no purpose, 129a
too h. to steal, 1100b
twelve h. men, 399b
water, 290a
whatsoever things are h., 54b
win us with h. trifles, 281a
words suffered corruption, 314a
Honesta turpitudo est pro causa bona, 125b
Honestly, let us walk h., 51b
Honesty, armed so strong in h., 256a
best policy, 197a
corruption wins not more than h., 299a
is his fault, 290a
is praised and starves, 139a
love paradox without losing h., 607a
manhood nor fellowship, 238a
rich h. dwells like miser, 250b
root of h. in good education, 137a
thy h. and love, 273b
Honey and plenty of money, 673a
eating bread and h., 1094b
gather h. all the day, 396b
in the carcass of the lion, 11b
in the horn, 1099a
land flowing with milk and h., 8a
land of h., 10a
locusts and wild h., 39b
milk and honey, 8a, 687b
no go my h. love, 1062a
nor h. make nor pair, 527b
pedigree of h., 738b
speech sweeter than h., 62b
still for tea, 993b
surfeited with h., 240a
sweeter than h. and honeycomb, 17b
this Self is h. of all beings, 62a
touch h. of romance, 838b
very h. of earthly joy, 357b
with milk and h. blessed, 687b
Honeybee, hive for the h., 879b
Honeybees, so work the h., 243a
Honeycomb, he dipped it in h., 12a
lips of a strange woman drop as h., 23b
sweeter than honey and the h., 17b
Will H. calls ladies, 395b
wrath sweeter than h., 64b
Honeydew, on h. hath fed, 524a
Honeyed, bee with h. thigh, 336a
filled thicket with h. song, 91a
suck the h. showers, 339a
words like bees, 990b
Honey-heavy dew of slumber, 254b
Honeyless, leave them h., 256a
Honeysuckle, odor of h. fifteen parts, 864a
Honi soit qui mal y pense, 163a
Honneur, mieux vaut h. que honteuse richesse, 169b

Honor, accompany old age as h., 286a
action faithful h. clear, 407a
all lost save h., 180b
all men, 56b
all tasks of equal h., 923b
and greatness of his name, 299b
as valiant I h. him, 255a
bards have a share of h., 66a
before h. is humility, 24b
bestowing h. pudding pence, 600b
better h. than shameful wealth, 169b
bright, 268b
brothers all in h., 510a
but an empty bubble, 371b
by h. and dishonor, 53b
can h. set a leg, 240b
can't give word of h. give promise, 967b
changes labor from burden to h., 954b
chastity of h., 454a
clear, 407a
comes from Zeus, 62b
comes a pilgrim gray, 443a
dearer than life, 195a
depends on opinion of mob, 374a
desirous of h. and glory, 374a-b
die with h., 860a
done with hope and h., 873b
duty is word of great h., 468a
favor well bestowed an h., 395b
foe while you strike, 865a
free man abide with h., 681a
friend who prospered, 78b
from books of h. razed, 291b
full of days riches and h., 14a
giving h. unto the wife, 57a
good death does h. to whole life, 163a
has come back, 994a
his memory, 304a
hurt that h. feels, 647a
if peace not with h., 897a
if we can vertical man, 1059b
in her left hand riches and h., 23a
inherits h. or wealth, 527a
is a mere scutcheon, 240b
jealous in h., 249a
lacking neither h. nor lyre, 121a
life and h. in hands, 752a
like an island, 377b
louder talked of h., 595a
love in excess brings nor h., 84a
loved I not h. more, 358b
make one vessel unto h., 51a
man of h. regrets discreditable act, 961a
man willing to sink, 692b
map of h. in thy face, 215a
march in ranks of h., 922a
may we h. law, 548b
meaning and import, 468a
men who have a sense of h., 64a
men who have h., 690b
mine h. is my life, 226a
national h. national property, 491b
naught in hate all in h., 276b
neither property nor h. touched, 177b
new-made h. doth forget, 236a
Honor, no h. in sure success, 1008b
no longer live with h., 860a
not least in h. or applause, 201a
not pay h. with tears, 106b
of striking blow for freedom, 995b
or dishonor to last generation, 638b
our sacred h., 471a
peace with h., 613a, 897a
peace with justice and h., 107b
peace without h. not peace, 567b
peasants carry h. in their hands, 316b
peereth in meanest habit, 219b
perseverance keeps h. bright, 268b
physician, 38b
pluck bright h. from moon, 238b
pluck up drowned h., 238b
post of h. is private station, 393b
pricks me on, 240b
prophet not without h., 42b
purchased by merit, 233a
quaint h. turn to dust, 360a
Republic's roll of h., 733a
roll of h. holds no nobler figure, 934b
rooted in dishonor, 653b
sacred h., 471a
sense of h. in action, 90a
set h. in one eye, 253b
shall uphold the humble, 26b
signed with their h., 1067b
sin to covet h., 245a
sin to prefer life to h., 139b
sinks, 447b
so long shall your h. endure, 118a
stain in thine h., 38b
strength and h. are her clothing, 27a
subject of my story, 253b
take h. from me and life done, 226a
that h. would thee do, 243b
the king, 56b
those they have slain, 708b
through his h. I conquered him, 316b
thy father and mother, 9a
to whom honor due, 51b
travels in strait so narrow, 268b
truth above friends, 97b
voyage not for gain h. wealth, 174a
what is h. a word, 240b
what is left when h. lost, 125b
when faith lost h. dies, 625b
whom king delighteth to h., 14a
with native h. clad, 345a
women, 497b
words such as h. obscene, 1044a
Honorable, all h. men, 255b
ancient and h., 31a
and glorious, 461a
Brutus is an h. man, 255b
conquests, 453b
designs were strictly h., 424b
get loose from h. engagement, 452a
have that which is truly h., 100b
intentions h., 460a
Honorable murderer, 276b
no title more h., 967b
not h. to tell lies, 83a
object only of war h., 467a
politics most h. adventure, 934b
quixotic sense of h., 644a
retreat, 249b
style of Christian, 329b
to die for one's country, 121b
true and h. wife, 254b
yet write verse badly, 361a
Honored among foxes, 1070b
bones, 334a
by strangers h., 406a
by the few, 694a
custom more h. in breach, 259a
die h. and admired, 922a
followed him h. him, 662b
how loved how h. once, 406a
in their generations, 38b
of them all, 646b
these h. dead, 639a
Honorificabilitudinitatibus, 222b
Honoring, not so much h. thee, 303a
Honor's, can h. voice provoke, 440b
listen for dear h. sake, 337b
when h. at the stake, 265a
Honors acquired by unrighteousness, 71b
bears his blushing h., 298b
beauties wits, 305b
gave his h. to the world, 299a
highest h. this air give, 696b
mindless of its just h., 517a
people I cannot win with h., 364b
Hood, him that wears a h., 188b
more than a h. to make monk, 150a
Hooded clouds like friars, 620b
Hoodoo, Mumbo-Jumbo will h. you, 953a
Hoodwinking, respected succeeded in h., 1067a
Hoof, head and h. of Law, 874b
whatsoever parteth the h., 9b
Hoofs of invisible horses, 860a
of swinish multitude, 454a
Hoohooed it in ocean-booms, 955b
Hook, bait the h. well, 246a
baited with dragon's tail, 332a
by h. or by crook, 163b
draw out leviathan with a h., 16b
spares next swath, 584a
thine has great h. nose, 491a
without bait, 608b
Hooking, taking sweetmeats only h., 759b
Hook-nosed fellow of Rome, 242b
Hooks, silver h., 306a
Hoops, grapple with h. of steel, 258b
Hooting and shrieking, 254a
at glorious sun, 526b
Hoots, owl that nightly h., 229b
Hop, hoppity hoppity h., 970a
lets it h. a little, 224a
light ladies, 814a
Hope a waking dream, 97a
Admiral cheered them holding out h., 172a
against h. believed in h., 50b
all h. abandon who enter here, 159b
all I have am and h., 463a

Hope, all we h. in heaven, 641a
all will yet be well, 636b
Americans h. of world, 446b
animated by faith and h., 428b
beacons of h. appear, 715b
beautiful Evelyn H., 663b
because I do not h., 1003b
beyond h. and despair, 1003b
beyond shadow of dream, 580b
blessed h. whereof he knew, 783b
break it to our h., 287a
certain h. of Resurrection, 61b
confidently h. all well, 636b
days are spent without h., 14b
deferred maketh the heart sick, 24a
done with h. and honor, 873b
extinguish h. from soul, 830a
faith and love, 497a
faith h. charity, 536b
farewell h., 345a
fear cannot be without h., 373b
feed on h., 201a
fondest h. decay, 543a
fooled with h., 367b
for a season, 537a
for helmet the h. of salvation, 55a
for the best, 522b
for years to come, 396b
forks and h., 747a
from h. and fear set free, 775a
frustrate of his h., 339b
full of immortality, 36b
good breakfast bad supper, 207b
hath happy place, 686a
he receives h. who recognizes benefit, 148b
help for living h. for dead, 749a
illusions of h., 464b
in faith and h. world disagree, 409b
in grass-roots heroes, 740a
in the day of evil, 34b
in trembling h. repose, 441a
incurable h., 1081b
is the thing with feathers, 735a
is there any better h., 637b
is there no h. sick man said, 401a
is to expect something for nothing, 828a
it's nothing trivial, 940b
land of h. and glory, 862a
last best h. of earth, 638b
leave light of h. behind, 537b
lies to mortals, 854b
like taper's light, 447a
lined himself with h., 241b
lives on h. die fasting, 422a
look forward with h., 926a
memory outlive his life, 263a
men h. and love, 477a
men in exile feed on h., 79a
men set hearts upon, 629b
my good vain h. of gain, 205a
my h. is sun will pierce, 667a
my h. my hap my love, 193b
my h. my love, 332b
never comes, 342a
never to h. again, 298b
no other medicine but h., 271a
nor love nor friend, 824a
not endure another's h., 387a
not h. and no help came, 1060b
now abideth h., 52b

Hope, nursing unconquerable h., 712a
of fair advantages, 233a
of gain allured, 765b
of glory, 60b
of posterity, 454a
of pride and power, 641a
of the ungodly, 37a
on h. wretch relies, 447a
once crushed less quick, 714a
one jot of heart or h., 341a
one will cut halter, 333b
only h. lies in despair, 378a
outskirts of h., 1063b
past h. past cure past help, 225b
phantoms of h., 428a
pleasure in what yet remain, 367b
plummets to dust of h., 81b
prisoners of h., 36a
ray of h. blown out, 635b
rejoicing in h., 1073a
safety to h. not safety, 118a
saved by h., 1024b
sin was too much h., 302b
springs eternal, 408a
steadfastness courage h., 959b
that hath been crossed, 722b
that there it not withered be, 303a-b
thing with feathers, 735a
things you do not h. happen, 106a
this government best h., 472a
to make day go through, 859b
to see Pilot, 655a
to the end, 56b
to turn again, 1003b
to world for future, 637a
transform h. to desire, 781b
triumph of h. over experience, 431a
true h. is swift, 217b
understood terror and h., 1077a
virtue flock to their aid, 605b
what made her ugly was h., 1081b
what was dead was h., 841a
whence this pleasing h., 393b
which guides changeful mind, 80a
while life there's h., 108b, 111a, 401b
who can live without h., 949a
whose h. the Lord is, 34a
without all h. of day, 349a
without h. we live in desire, 159b
without object cannot live, 527b
work without h., 527b

Hoped, substance of things h. for, 56a
we were brokenhearted, 775a
what we had h. for had not come, 1064b

Hopeful hey but I'm h., 767a

Hopeless fancy feigned, 648b
grief passionless, 617b
our h. love, 998b
passion, 660a
so huge so h., 739a
we doctors know h. case, 1032a
woes of h. lovers, 370a

Hope's gayest wreaths, 627b
true gage, 199a

Hopes, adversity not without h., 208a
and fears of all years, 755a

Hopes, hearts h. prayers tears, 622b
life's span forbids us enter on h., 120b
like towering falcons, 387a
no more change name, 514b
of future years, 622b
stirred up with high h., 340a
tender leaves of h., 298b
that cannot die, 785b
that resemble regrets, 688a
that St. Nicholas, 541a
vain h. like dreams of those who wake, 136a
vanity of human h., 427b
what are h., 498b
wholly h. to be, 666a

Hoping, by h. more have but less, 220a
not disappoint h. soul, 497b
tender yearning sweet h., 498a
trembling h. lingering, 404a

Hopkins, Mark H. on one end, 741a

Hopping, birds still h. on tree, 823a
meager shriveled h., 454b
through frothing waves, 745b

Hoppity hoppity hop, 970a

Horace, studied spontaneity of H., 134a
whom I hated so, 557a

Horatii curiosa felicitas, 134a

Horatio, I knew him H., 265b
in my mind's eye H., 258a
more things in heaven H., 260a
speak to it H., 256b
thrift thrift H., 258a

Horde, society one polished h., 562a

Horizon, eye fixed on h., 1056a
limit of sight, 785a
of his homing, 1006b
of human life, 607b
our h. never at our elbows, 683a
resteth in his h., 4a
settest in western h., 3b

Horizon's, line of h. growing thin, 1066a

Horizons, always somebody else's h., 852a
lost sight of h., 894a
of the sky, 3b

Horizontal, cord into h. line, 575a
man, 1059b

Horn, barter that h., 882b
beetle winds sullen h., 443b
blow wreathed h., 515b
come blow h., 1093b
cow with crumpled h., 1098b
gate of h., 67a, 119a
God winding lonely h., 880a
gray-fly winds sultry h., 338a
great h. spoon, 693a
honey in the h., 1099a
hounds and h., 334b
huntsman winds his h., 424a
lusty h., 250b
mouth of Plenty's h., 882b
of hunter on hill, 594b
one blast upon bugle h., 520a
poured through mellow h., 443b
sound of h. at nght, 589a
sound upon bugle h., 647a
tunes frozen up in h., 468a
with his hounds and h., 578b

Horned moon with one bright star, 525a
Horner, little Jack H., 1093a
Hornets, bees for flies and h. for bees, 179a
cobwebs let h. through, 388b
Horns, bares h. above my sleep, 1068b
hang them on h. of the moon, 289b
like Kyloe cow, 1094b
of Elfland, 648b
of my dilemma, 438a
sound of h. and motors, 1002b
throwing confetti blowing h., 948b
Horny hands of toil, 691b
Horologe of eternity, 622a
Horresco referens, 118a
Horrible, hence h. shadow, 285a
imaginings, 281b
invention the bourgeois, 709a
that lust and rage, 885a
voice, 91a
Horribly, I will h. revenge, 245a
live by medicine live h., 425a
stuffed with epithets, 272a
Horrid, blow h. deed in every eye, 282b
dream h. dreams, 698a
hideous notes of woe, 562a
image doth unfix hair, 281a
life demd h. grind, 669b
shapes and shrieks, 334b
when bad she was h., 625a
Horridly to shake our disposition, 259a
Horrified, soul h. by flesh, 747b
Horror, Dead Sea makes a h., 945a
fell upon Christian, 366a
human nature in its h., 1067a
lived through this h., 981b
of falling into naught, 393b
of that moment, 745a
of outer darkness, 748b
screams of h. rend, 404b
soul of plot, 642b
the h. the h., 844a
universal h. unbend, 965b
Horror's, on h. head horrors, 275a
Horrors accumulate, 275a
congenial h. hail, 419b
of half-known life, 697a
supped full with h., 286b
Horse, a dog a h. a rat, 280b
and his rider hath he thrown, 8b
bean-fed h. beguile, 229a
beggars mounted run h. to death, 215b
behold a pale h., 58a
boot saddle to h., 662a
brewer's h., 240a
bring h. to water, 184a
call me h., 239a
cart before h., 185a
choice of h. and wife, 710a
dark h., 611b
dearer than his h., 647a
death on his pale h., 348a
difference of opinion makes h. races, 762b
dominated mind of early races, 986a
ego to id as rider to h., 834a
far back in soul h. prances, 986a
fine lady on h., 1095a
Horse, flung himself on h., 898a
foot an' artillery, 981a
for want of h. rider lost, 325a, 422b
for want of shoe h. lost, 325a, 422a-b
give me another h., 217b
great h. of gold, 1030a
guide h. in direction it wants, 834a
happy h. to bear Antony, 287a
hast thou given the h. strength, 16a
hey for boot and h., 691a
I am not so poor a h., 639b
in silence champed, 914b
king's eye made h. fat, 137a
knows the way, 598a
lean as is a rake, 166b
lord if you had h., 986a
must think it queer, 927b
my h. my hound, 1078a
my h. my wife my name, 611a
my kingdom for a h., 218a
never look gift h. in mouth, 146a
noblest conquest of man, 423b
nothing but talk of his h., 231b
O for a h. with wings, 291a
of air, 1086a
of our courage, 1080a
of that color, 252a
old h. stumbles and nods, 784a
pale h., 58a, 348a
philosophy a good h., 448b
sense in pomp and glory, 998b
shoe the h., 1098a
short h. soon curried, 183b
shut door when h. stolen, 183b
sits on h. at hostess' door, 236a
spur not unbroken h., 521b
taxed h. with taxed bridle, 522a
to h. and away, 662a
tree to which I tied h., 467b
truest friend that bestrad h., 175b
uses folly like stalking-h., 251a
where's the bloody h., 1049b
with wings, 291a
working for dead h., 197a
Horseback, beggar on h., 215b, 885a
on h. through dreary tract, 642a
Horsed upon sightless couriers, 282b
Horseleach hath two daughters, 26b
Horseman pass by, 885b
Horsemanship, forgetful of his h., 64a
Horsemen, chariot and h. of Israel, 13b
Horsemill, desire is a h., 310b
Horse's, 'ear h. legs, 654b
sprigs root in h. body, 468a
straight from h. mouth, 958b
trusts in h. health, 279a
Horses, all the king's h., 1095b
and poets not overfed, 197b
as fed h. in the morning, 33b
carriages without h., 1087a
chariot and h. of fire, 13b
come saddle your h., 522a
England hell for h., 201b, 312a
hanged that h. not be stolen, 376b
heaven in which no h., 826b
Horses, hoofs of invisible h., 860a
if cattle and h. had hands, 70b
if wishes were h., 366a
Italy paradise for h., 312a
more careful of breed of h. than children, 381a
not swap h., 639b
oats in England given to h., 427b
price of thousand h., 908b
rode h. up to bed, 914b
run slowly h. of night, 213b
scans pedigree of h., 628b
turn mice into h., 857a
watered our h. in Helicon, 205b
which h. bear him best, 214a
who drives h. of sun, 813a
wild white h. play, 710b
would draw gods like h., 70b
Horses' heels over paving, 1004a
Horticultural ignoramus, 1052a
Horus non numero nisi serenas, 539b
Hosannas, silver h. of rain, 1050a
Hose, youthful h. well saved, 249a
Hospitable, in peace generous h., 564a
on h. thoughts intent, 346a
Hospital, learnt fellowship in h., 618b
whole earth our h., 1005b
world not inn but h., 330a
Hospitality, given to h., 51a
I like his h., 919b
Host, Hesperus led starry h., 345b
many an old h. damned, 239b
of furious fancies, 1086a
of golden daffodils, 514b
praise Him heavenly h., 377b
though an h. should encamp, 18a
tie of h. and guest, 79a
time like fashionable h., 268b
with angelic h. proclaim, 425b
Hostages to fortune, 208a
Hostess, reckoneth without his h., 183a
Hostess', sits on horse at h. door, 236a
Hostesses make parties as cabinets, 690a
Hostile, universe not h. nor friendly, 952b
Hostility, eternal h. against tyranny, 472a
mad h. against institutions, 548a
sorrow to disarm h., 623a
uncompromising h., 1055a
Host's Canary wine, 583b
Hosts, arms and God of h., 465a
holy is the Lord of h., 30b
Lord God of h., 875b
Lord of h. King of glory, 18a
of error, 858b
Hot and bothered, 877b
and cold fareth love, 175b
and rebellious liquors, 247b
as hell, 483b
blow h. and cold, 76a
can one go upon h. coals, 23b
cold and h. moist and dry, 344a, 369b
cold light and h. shade, 490b
conscience seared with h. iron, 55a
cross buns, 1095a
fair h. wench in taffeta, 237b
for certainties, 730b

Hot, ginger h. i' the mouth, 252a
hammer iron when h., 125b
haste, 556a
heart's shell, 697a
hissing h. from hell, 679a
I would thou went cold on h., 57b
in my h. youth, 122a
Just Add H. Water, 1030b
little pot and soon h., 219a
my heart was h. within me, 18b
neither cold nor h., 57b
pease-porridge h., 1095a
sleep is cold for the h., 197a
small h. bird, 820b
snake came on h. h. day, 986a
so h. that it singe yourself, 298a
temper leaps over, 231b
time in old town tonight, 868a
water to remain upon tea, 328b
w'en stew smokin' h., 911b
when iron is h. strike, 125b
which way h. air blows, 864b
why sea boiling h., 746a
your wit's too h., 221b
Hotel, back to h. in rain, 1044b
embraced by porter at h., 955b
great advantage of h., 836b
instead of hymns, 957a
long h. acutely white, 878b
queen of this summer h., 1082a
refuge from home life, 836b
smoke-filled room in h., 859a
Hotels, people in h., 895b
Hothouse, no h. flowers, 979a
Hotness, day in its h., 711b
Hotspur of the North, 239a
Hottentot, respectable H., 416a
Hottentots, milk for H., 1010a
Hound, footprints of gigantic h., 850a
hold with hare run with h., 183b
mongrel puppy whelp h., 448b
my horse my h., 1078a
single h., 737a
sleeping h. to wake, 164b
Hounds and horn, 334b
carcass fit for h., 254b
four lean h., 1030a
join in glorious cry, 424a
noise like questing of thirty h., 175a
of spring, 772b
such h. such hawks, 1088b
with his h. and horn, 578b
Hour before dawn silent, 944b
books of the h., 698b
childhood's h., 543a, 641b
children's h., 623b
cometh and now is, 48a
County Guy h. is nigh, 521b
crowded h., 603b
crowded h. of glorious life, 455b
dark h. or twain, 284a
destined h., 629b
eternity in an h., 490a
Europe's latter h., 711b
every h. a miracle, 702b
every h. that passes O, 493b
fall that very h., 252a
far fierce h. and sweet, 919a
finest h., 921b
for one short h. see, 652b
from h. to h. we ripe, 248b
had I died h. before, 284a
happiest day happiest h., 641a
Hour, hazard of doubtful h., 240a
I also had my h., 919a
I have had my h., 369b
I was born, 1099a
improve each shining h., 396b
inevitable h., 440a
is not yet come, 48a
its h. come round at last, 882a
last h. of my life, 420b
laugh an h. by his dial, 248b
lightning's h., 1055a
lives its little h., 574b, 962b
living at this h., 512b
look on you when last h. comes, 128a
look thy last every h., 914b
Lord through this h., 1103a
matched us with His h., 994a
met me in evil h., 493a
more desirable than fortunate h., 115a
nighing his h., 854a
not an h. more or less, 280a
not showpiece of an h., 89a
nothing can bring back h., 514a
now's the h., 496a
o' night's black arch, 495b
of adversity, 550a
of courage, 1014b
of departure has arrived, 93a
of fate, 748b
of thoughtless youth, 509b
of truth now always, 939a
offspring of idle h., 779a
one bare h. to live, 213b
one dead deathless h., 731b
one h. of life, 522a
our h. is marked, 504b
rash hand in evil h., 347b
ripe, 242b
self-approving h., 409b
serve the future h., 517a
single h. of that Dundee, 513a
speeches by h. die by h., 473b
stay longer in h., 772a
struts and frets his h., 286b
takes away things, 432a
that turns back longing of sea-farers, 161a
the wished the trysted h., 495b
this was their finest h., 921b
thou the day I the h., 767a
time and the h., 281b
torturing h., 439b
uncertain h. before morning, 1006b
violet h., 1002b
watch with me one h., 44b
what sweet h. yields, 573a
when God sends cheerful h., 340b
wherein man might be happy, 325b
who drowsy at that h., 331a
wonder of an h., 555b
Hour's, never spent h. talk withal, 221b
sleep before midnight, 325a
Hours, aching h., 893a
age not numbered by h., 193b
and minutes dollars and cents, 422b
arrest your course, 565b
banishing for h., 457a
better three h. too soon, 267a
count only sunny h., 539b
credulous first h., 1040a
creeping h. of time, 248b
Hours, entertain lag-end with quiet h., 240b
glorious h. even in poorhouse, 684a
golden h. on angel wings, 495a
his brief h. and weeks, 294a
I once enjoyed, 456b
I spent with thee, 865b
lazy leaden-stepping H., 339a
life short quiet h. few, 698b
mournful midnight h., 621a
nor h. days months, 305a
of life drifted by, 797b
redeem these h., 301b
seven h. to law, 198b
six h. in sleep, 198b
sixteen h. ago Hiroshima, 982b
sorrow breaks reposing h., 217a
steal h. from night, 542a
success unexpected in common h., 683b
sweetest h. e'er I spend, 493b
time in h. days years, 362b
to which heaven doth chime, 362b
two golden h., 586b
unless h. cups of sack, 237b
waked by circling h., 346b
weary of days and h., 775a
what h. O what black h., 804a
winged h. of bliss, 537b
woman in our h. of ease, 519b
worst effect is banishing for h., 457a
House, all the h. of Israel played, 12b
all through the h., 541a
appointed for all living, 15b
as man longs to see h., 3b
blessings on this h., 463b
bodies but not souls, 975b
brain's old ghostly h., 1022a
built soul pleasure h., 645a
by the side of the road, 63a, 846a
call upon my soul within the h., 251b
castle is, 578a
clergyman so much about h., 756a
covet thy neighbor's h., 9a
crooked h., 1096b
daughter in mother's h., 875a
daughters of my father's h., 252b
divided against itself, 45a, 635b
doorkeeper in h. of my God, 20a
dwell in h. of the Lord, 18a
eaten out of h. and home, 242a
Eden old-fashioned h., 738b
emperor in mine own h., 198a
empty h. like stray dog, 756a
evil shall not depart from his h., 25a
except the Lord build the h., 22b
fairer h. than prose, 736b
fell not, 41b
fired that h. reject him, 410b
glass h. of German statecraft, 677b
God erects h. of prayer, 385a
great h. of Tarquin, 596a
harrow h. of dead, 1059b
heap of stones not h., 829b
heart keeps open h., 1064b
hill and h. live together, 900b
hog whole h., 1076a

House, in my Father's h., 49a
is as fortress, 198a
is in village though, 927b
is of glass, 324b
keepers of the h. shall tremble, 28b
keeps his h. in hand, 82a
kept h. the past and I, 784a
labor h. vast, 715b
let us go into the h. of the Lord, 22b
lilting h., 1070b
lion in thy h., 37b
little h. of my own, 963b
little h. well filled, 421b
lived in little h., 1097b
machine for living in, 995b
made chimney in my father's h., 215b
make h. home, 963b
make my h. your inn, 996b
man so in way in h., 656b
man's h. his castle, 198a
master of the h. cometh, 45b
Matilda and house burned, 902b
moat defensive to a h., 226b
must be a h. at least, 530a
my Father's h. not h. of merchandise, 48a
my h. called h. of prayer, 43b
my h. horse hound, 1078a
my h. though small, 324b
nae luck about the h., 464a
none other but the h. of God, 7a
not a h. where there was not one dead, 8b
of bondage, 8b
of dreams untold, 860b
of feasting, 28a
of God, 7a
of good stone, 988b
of Have, 780b
of life, 933a
of mourning, 28a
of Peers throughout war, 767b
of prayer, 43b, 385a
of Representatives, 464b
of such good fashion, 1105a
of the Lord, 22b
of Usher, 642a
of Want, 780b
on fire children burn, 1093a
open h. in evening, 918b
ornament of h. friends, 609a
out of the h. of bondage, 8b
part of man's self, 793b
peace to this h., 46b
return no more to his h., 14b
rich honesty in poor h., 250b
rule his own h., 55a
set h. on fire to roast eggs, 209a
set thine h. in order, 14a
seven-pillared worthy h., 1008b
shelters friend, 606b
should be of hill, 900b
small h. and large garden, 357b
so fair a h., 296b
terror in h. does roar, 489b
that Jack built, 1098b
them that join h. to h., 30b
to be let for life, 321b
to lodge friend, 411b
upon another man's ground, 267a
useful and beautiful in h., 753a
wandering about from h. to h., 55a
House we dwell in every day, 738b
what happens inside h., 675a
where I was born, 591b
whinstone h. castle is, 578a
whose h. is glass, 324b
wisdom hath builded her h., 23b
wish never had in h., 1054a
with nobody in it, 756a
work and h. be fed, 704a
wounded in h. of my friends, 36a
you take my h., 235a
Housed where it gets possession, 218a
Household, breathing h. laws, 512a
keep h. in oneness, 65b
of Impulse mourns, 1060a
she looketh well to ways of her h., 27a
Households, clergymen's h. unhappy, 756a
Houseless heads and unfed sides, 278b
Housemaid in Downing Street, 965b
Housemaids, damp souls of h., 1001b
Houses all gone under sea, 1005b
and farms pillaged, 461a
build h. and inhabit them, 33b
destroyed by rats, 379a
devour widows' h., 45b
great h. rain down, 82a
mothers' wombs the tiring h., 199b
new prejudices old, 578b
nimble in selling h., 986b
old h. mended, 392b
plague o' both h., 225a
signs of leaping h., 237b
street wide as height of h., 174b
ugly h. stand, 1023a
very h. seem asleep, 512a
Housetop, as a sparrow alone upon the h., 21a
Housewife, here's to the h. that's thrifty, 481b
ply evening care, 440a
Housewifery, players in your h., 273a
Housewife's, tease the h. wool, 337b
Housewives, good h. now may say, 315b
in your beds, 273a
Hovel, golden mean avoids poverty of h., 121b
Hover, o'er shady groves they h., 315a
through fog and filthy air, 281a
Hovered, tended while it h. nigh, 784a
How and when and where, 812b
and Where and Who, 876a
can these things be, 48a
do you do again, 1098a
is your trade Aquarius, 1034b
long Catiline, 110b
many ages hence, 255a
much more is half than whole, 67b
never tell h. to do things, 987b
not how long but h., 679a
not to do it, 672a
question remains h., 588b
should man be just, 15a
How who gets what, 994a
Howard, left them my Lord H., 654b
How-de-do, pretty h., 768b
Howl howl howl howl, 280b
Lady h. in Irish, 239b
same way for flesh of man, 1083b
scarcely a h. or groan, 746b
Howled, cracked growled roared h., 524b
Howling as of a hen-yard, 988b
down the street, 1095a
flies in night in h. storm, 489a
neither yield to h. of wolf, 205b
no more hear tempest h., 475b
village of H., 1050b
woe, 486a
Hub, Boston State-House h., 634a
Hubbard, old mother H., 1096a
Huckleberry Finn, 1044b
Huddled masses, 817a
Hudibras, bought H. again, 375a
Hue, add another h. to rainbow, 236b
cuckoo-buds of yellow h., 222b
flowers of all h., 345a
heaven presents solid h., 927a
like when great painter dips, 568b
native h. of resolution, 262a
now turn different h., 77a
raise a h. and cry, 195a
shells of pearly h., 536a
Hues, rich h. marriage made, 801a
Hug dear deceit, 421a
it in my arms, 271a
Huge and birdless silence, 1080b
bed for this h. birth, 354b
cloudy symbols, 581a
ship's h. shadow, 525b
so h. so hopeless, 739a
walk under his h. legs, 253b
Hugest hearts that break, 738b
Leviathan h. of living, 346b
Hugged and embraced by strumpet wind, 232b
offender forgave offense, 372a
Hugger-mugger to inter him, 265a
Huître, l'h. étoit bonne, 413a
Hulk, here a sheer h., 475b
Hull, Dakotas under her h., 1022b
water spurted through my h., 829b
Hulls, ships are only h., 81a
Hum, beehive's h. soothe ear, 500b
busy h. of men, 335a
my ears h., 69b
of either army, 244a
of human cities torture, 556b
of mighty workings, 579b
still steeples h., 853a
thousand instruments h., 297a
Human, Adam was but h., 762a
all h. life in monkeys and cats, 798a
all h. must retrograde, 466a
all that h. hearts endure, 428a
alter h. nature, 859a
applause of single h. being, 433a
bears stamp of h. condition, 190b
being crushed by books, 1069b
being h. born alone, 990b

Human, being h. though boys, 900b
being item with skin wrapped around, 1030a
being portable plumbing, 1017b
being raging at me, 1067a
beings in underground den, 94b
beings into machines, 687a
benefit and enjoyment, 453a
beside a h. door, 511a
best work the h. mind, 495a
body a watch, 434a
body is sacred, 701a
body politic like h. body, 435b
build on h. heart, 661b
chariot that bears h. soul, 738a
Chinese poetry most h., 863a
civilization scarcely h., 905b
civilized h. being, 936b
combination or society, 329a
community, 974a, 1055b
condition, 190b
constant in h. sufferings, 968b
contrivance of h. wisdom, 454a
course of h. events, 470b
creatures' lives, 592b
creeds root in h. needs, 791a
crises of h. affairs, 485b
Cruelty has h. heart, 489b
custom guide of h. life, 434b
Declaration of H. Rights, 964a-b
delightful h. tadpole, 870b
distances between h. beings, 938b
earth's h. shores, 581a
enemies of h. army, 920a
engine waits, 1002b
error is impatience, 980b
everything h. pathetic, 762b
face divine, 344b
faith in h. beings, 1021a
features composed of ten parts, 132b
felicity produced by little advantages, 423b
field of h. conflict, 921b
figure interests me most, 898b
find beautiful h. soul, 475a
four essential h. freedoms, 972b
free the h. will, 412b
functions and activities, 850b
fundamental h. rights, 1104a
future of h. race, 942a
good fortune to be born h., 379a
happiness of h. race, 453b
he served h. liberty, 884a
heart break piecemeal, 680b
heart by which we live, 514a
heart has treasures, 679b
hearts to chew, 570a
highest type of h. nature, 706b
hope springs in h. breast, 408a
hopes and h. creeds, 791a
hum of h. cities, 556b
I had no h. fears, 511a
in h. life much endured, 428a
infringement of h. freedom, 496b
Jealousy has a h. face, 489b
just some h. sleep, 926a
kind not bear much reality, 1004b
king's might greater than h., 87a
knowledge of h. nature, 533b, 776b
life a mansion, 585a
Human, Love the h. form divine, 487a
march of h. mind slow, 453a
Mercy has a h. heart, 487a
mice with wings wear h. face, 1064a
milk of h. kindness, 281b
millions of h. beings, 888b
moonlight, 1081a
more than h. arms, 965b
music ministers to h. welfare, 706a
my Treatise of H. Nature, 434b
nature changes, 840b
nature in its horror, 1067a
nature made arrogant by consideration, 90a
nature not change, 640a
nature weak in bookstore, 674b
no h. things of importance, 95a
no themes so h., 799b
noble happy h. beings, 698b
nor h. spark is left, 414a
nothing h. is alien, 108b
O h. love, 641a
observation of h. life, 689b
observer of h. nature, 668b
of h. bliss to h. woe, 351a
of h. days, 824a
on my faithless arm, 1060a
part of the h. race, 986b
Peace the h. dress, 487a
peasant is also h., 498a
Pity has a h. face, 487a
politics art of h. happiness, 871a
pounces on h. core, 796a
power cannot remove, 1007a
predatory h. hands, 851b
primary h. affections, 712a
principles of h. nature, 550a
provide for h. wants, 454a
pursuit of h. glory, 327a
race born to fly upward, 161a
race organized like bees, 867a
relations perfectly exhibited, 99b
reverence h. nature, 544a
rights, 1104a
rights to which committed, 1072b
ruler having h. body as subject, 93b
same heart in every h. breast, 711b
same with h. race, 946a
sanction of h. nature, 1045b
scientific thought h. progress, 809a
Secrecy the h. dress, 489b
see h. soul take wing, 559a
sorrow of h. existence, 455b
species of two races, 534b
stars of h. race, 456b
status not depend on economics, 965a
stories repeat themselves, 939b
suffering h. race, 711a
sum of h. things, 475b
tale of h. life, 455b
tamer of h. breast, 439b
Terror the h. form divine, 489b
things subject to decay, 369a
thought or form, 568a
three words for h. race, 832a
till h. nature came, 738a
to err is h., 137b, 150b, 403b
to love for being loved, 566a
to step aside is h., 493b
Human, tragedy The H. Heart, 933a
undimmed by h. tears, 849a
vanity of h. hopes, 427b
vast empire of h. society, 511a
voices wake us, 1001a
weakness of h. mind, 373b
wholeness of h. problem, 937b
wisdom of h. contrivances, 452b
wish I loved h. race, 860b
Humane, harmonious and h. life, 716b
heaven and earth are not h., 73b
Humani nil a me alienum puto, 108b
Humanity achieve lasting peace, 982b
base metal of h., 817b
chaotic stage of h., 1052b
common right of h., 636a
exalts delights adorns h., 552b
forehead of h., 580b
has three enemies, 817b
herein chivalry courtesy h., 174b
history life of h., 732a
i love you, 1030b
imitated h. so abominably, 263a
justice and h., 895b
justice equity, 454a
law of h., 454a
may come to end, 952b
nobody writes for h., 894a
nothing real but h., 589b
one race, 827a
only three days old, 942b
reason and justice, 453a
still sad music of h., 509b
veined h., 617b
victory for h., 586b
violence and injury to h., 100a
wearisome condition of h., 202a
with all its fears, 622b
Humanized, to be h. to comply with law, 716a
Humanizes, liberal arts study h., 129a
Humanizing, power of h. nature, 529b
whole body of society, 716b
Humankind, good or bad for h., 515a
lords of h. pass by, 447b
not bear much reality, 1004b
of all tyrannies on h., 370a
porcelain clay of h., 370b
vices and follies of h., 391b
Humans, creatures both insects and h., 946b
Humble Allen, 412a
and contrite heart, 875b
and hearty thanks, 60b
and sweet poverty, 1079b
appearance of telephone, 742a
are usually envious, 374a
as if pride not h., 668a
be it ever so h., 567b
cares delicate fears, 511b
frowned not on h. birth, 441a
grave adorned, 406a
heart in pain, 887a
heyday in blood is h., 264a
himself shall be exalted, 43b
honor shall uphold the h., 26b
hungry mean, 1050b
kept the h. way, 813a
livers in content, 298a
members of society, 503a

Humble, ne'er ebb to h. love, 275a
out of pride, 190b
pie, 671b
soft meek patient h., 301b
son of h. laborer, 964b
station of private citizen, 472b
the greater the more h., 37a
very h. person, 671b
wisdom is h., 459a
Humbleness, whispering h., 232b
Humbler heaven, 408a
Humblest citizen of land, 858b
friends, 517b
highest to h. tasks, 923b
peer of powerful, 748b
Humbly beseech you of pardon, 274b
dumbly, 969a
walk h. with thy God, 35b
Humdrum, passage might be h., 851b
routine poetry of life, 818a
Humiliation, Negro past of h., 1081a
peace accepted in h., 841b
valley of H., 365b
Humility a thing commendable, 183b
a virtue all preach, 317a
angling like virtue of h., 326a
bear success with h., 818a
before honor is h., 24b
for acclaim earned in blood, 1016b
is endless, 1005b
modest stillness and h., 243b
most difficult virtue, 1007b
pride that apes h., 526b, 533a
proud in h., 311a
sense of reverence, 85b
where there is h., 157a
Humming town, 711a
Humor, according as man is you must h. him, 109b
awe man from career of his h., 246a
call it h. when they gibe, 390a
is a drug, 769a
most when she obeys, 407a
no h. in heaven, 762b
one has sense of h., 996b
only test of gravity, 483b
own up to lack of h., 870b
saves few steps, 996b
source of h. sorrow, 762b
that's the h. of it, 243b
third glass for good h., 394b
unconscious h., 756b
unyoked h. of idleness, 238a
woman in this h. wooed, 217a
Humored, played with and h., 366b
Humorous sadness, 250a
very beadle to h. sigh, 221b
Humors, gather h. of men daily, 365a
grave or mellow, 394a
hobbies and h., 867b
Hump, cameelious h., 876a
haunch and h. is Obey, 874b
that is black and blue, 876a
whale's white h., 696b
without a positive h., 659b
Humpty Dumpty, 1095b
when I use word said H., 746b
Hums, beetle with drowsy h., 284b
Hun at throat or feet, 924a
is at the gate, 877b
Huncamunca O, 402a
Hunching wings and beak, 1075a
Hundred, a few h. scrawls, 981a
at three h. pence ointment prize, 322b
buyer needs a h. eyes, 324b
daughter of h. earls, 645a
father more than h. schoolmasters, 325a
first h. days, 1073a
first h. years hardest, 941a
flowers blossom, 1027b
fourteen h. years ago nailed, 237b
had I a h. tongues, 119a
if very angry count h., 474a
of three h. grant three, 561a
one h. percent American, 838a, 943a
one h. years hence, 608a
ran a h. years to a day, 634a
rode the six h., 652a
said h. different ways, 1030a
schools of thought, 1027b
ten jokes a h. enemies, 437b
thousand thrained men, 981a
thousand to that h., 320a
to that twenty add h. more, 320a
touch a h. flowers, 1023a
victory finds a h. fathers, 1053a
while one might tell a h., 258a
wi' a h. pipers an' a', 502a
Hundredfold, brought forth fruit h., 42b
Hun-dred-mil-lion-oth-ers, 1030b
Hundred's soon hit, 664b
Hundredth part of members in arms, 465b
Hung aloft the night, 581a
among cloudy trophies h., 584a
be heavens with black, 214a
because it h. behind him, 660b
here h. those lips, 265b
with bloom along bough, 852b
Hunger and thirst after righteousness, 40a
bodily h. in eyes, 837a
fer 'em somehow, 963b
filth and ignorance, 1014b
for self-approval, 764a
for well-stored mind, 815b
I am h., 1083b
I offer h. thirst battles, 620a
mouth and belly injured by h., 100b
no fear stand up to h., 843b
no patience wear h. out, 843b
no sauce like h., 196a
our policy against h., 959b
they shall h. no more, 58a
toil h. nakedness, 587a
weak evils age and h., 248b
when done with h. rich and poor as one, 85a
Hungered and ye gave meat, 44a
Hungering neighbor and me, 692b
Hungry and he gave him meat, 445b
as grave, 419b
ate when we were not h., 389b
clouds swag, 487b
cloy h. edge of appetite, 226a
cold comfort to fill h. bellies, 319a
Hungry despite the dream, 1050b
generations, 583a
hag and h. goblin, 1085b
he hath filled h., 46a
if thine enemy be h., 26a
judges the sentence sign, 404b
lean and h. look, 253b
makes h. where most satisfies, 287b
man eats when not h., 1102a
man not free, 1048b
ocean gain advantage, 292b
Pinch a h. lean-faced villain, 218b
poet should be h., 1042b
poor, 758b
rich when he is h., 96b
sheep look up, 338b
sleep is meat to h., 197a
soul, 26b
squalid population, 725a
stomach cannot hear, 359b
tigers getting h., 920a
Hungry-looking, fear pale and h. men, 112b
Hunt, beast something you could h., 1068a
for a desert isle, 1069a
gunless game, 846a
in fields for health, 371b
it in the dark, 457a
love down together, 774b
what you do not want, 1081b
Hunted, freedom h. round globe, 466b
little h. hares, 906a
past reason h., 294b
Hunter, Bahram that great h., 629b
Esau was a cunning h., 7a
heart lonely h., 832a
home from hill, 824a
lo h. of east caught, 629a
man is the h., 649a
night dark-blue h., 893b
Nimrod the mighty h., 6b
Hunters who hunt gunless game, 846a
woods for h. of dreams, 846a
Hunter-state of man, 535a
Hunting, ain't 'unting as 'urts 'un, 810a
biography like big game h., 1011b
daddy's gone a-h., 1094b
daren't go a-h., 729a
ground for ambitions, 1049a
passion for h. something, 669a
upon St. David's Day, 1097a
we will go, 424a
weary wi' h., 1089a
Huntlie, true Thomas on H. Bank, 1088a
Huntress, queen and h., 302a
Hunts in dreams, 647a
on a lonely hill, 832a
Huntsman, as h. his pack, 451a
winds his horn, 424a
Huntsmen are up in America, 331a
three jolly h., 1097a
three jovial h., 424a
Hurdygurdies make tune their own, 814b
Hurl cynic's ban, 846a
Hurled headlong flaming, 341b
in ruin and confusion h., 393a
into ruin h., 408a
world and her train h., 362b

Hurlyburly's, when the h. done, 280b
Hurrah for next that dies, 720a
for old Kentuck, 552a
for revolution, 885a
last h., 1077b
we bring the Jubilee, 748a
Hurricane, sired by h., 760a
Hurricanoes, cataracts and h., 278a
Hurries from nothing to naught, 872a
lives in haste h. to feel, 573a
Hurry, always in haste never in h., 420b
history, 1048b
Nature will h. back, 123b
to get up when we fall, 975b
up and wait, 1103b
up please its time, 1002b
Hurrying, delaying not h. not, 701b
parted by h. world, 510a
shapes met face to face, 764b
Hurt, balm of h. minds, 283b
enemy and friend h. you, 763a
give delight and h. not, 297a
grief h. pain or woe, 1084a
he who shall h. wren, 490a
if I don't h. her, 546a
isn't h. that counts, 887a
man keenest in self-love, 728b
more frayd than h., 183a
no h. found upon Daniel, 35a
not the earth, 58a
panics produce as much good as h., 467a
power to h., 293a
swereth to his own h., 17a
that honor feels, 647a
the little wren, 490a
their health it might h., 451a
they h. me I grow older, 988a
they shall not h. nor destroy, 31a
things that help with things that h., 799b
too badly h. to laugh, 638a
why should I h. thee, 437b
you into poetry, 1060a
Hurtles in darkened air, 442a
Hurtless breaks, 279b
Hurts, fellows it h. to think, 853b
it h. my hand, 275b
pinch which h. and is desired, 289a
some h. you cured, 604b
truth never h. teller, 667b
Husband and wife keep a household, 65b
any her h. rather than Christian, 235a
at all times faithful h., 395b
being h. whole-time job, 889b
chaste to her h., 406b
delight of h. aunts infant, 1009b
detested first h., 839b
doth safely trust in her, 27a
easier to be lover than h., 590b
frae wife despises, 495b
give you h. and home, 65b
holy city adorned for h., 58b
is known in the gates, 27a
light wife heavy h., 235b
lover in h. lost, 434a
man-o'-war's 'er h., 874b
no worse a h. than best, 287b
shape a h. out of, 659b
Husband, sovereignty over h., 168a-b
till h. cools, 407a
virtuous woman a crown to her h., 24a
with beard, 245b
woman oweth duty to h., 219b
Husbanded, so fathered and so h., 254b
Husbandman waiteth for precious fruit, 56b
Husbandry, edge of h., 259a
in heaven, 283a
ye are God's h., 52a
Husband's, level in her h. heart, 252a
Husbands at chirche dore hadde fyve, 166b
think of fidelity not h., 967b
Hush hark deep sound strikes, 556a
my dear, 396b
whisper who dares, 969b
with setting moon, 652b
Hushabye Street, 820b
Hushed be every thought, 517a
in grim repose, 441b
in silence h. his soul, 516b
now air is h., 443b
till it is h. and smooth, 580b
Husk of young stars, 1070a
Husks, dead h. of life, 1061b
strewed with h., 269a
Husky, old h. nurse, 703a
stormy h. brawling, 948a
Hustings, pasteboard goddess of h., 934b
world's h., 696b
Hustle, tried to h. the East, 872b
Hustled, Indian summer never h., 777b
Hustles, tells you how he h., 919b
Hut, love in h., 581b
of stone, 634a
only in h. live without fears, 156a
Huzzas, loud h., 409b
Hyacinth hair, 641b
the garden wears, 629b
trample underfoot a h., 69b
Hyacinth's temperament, 904b
Hyacinths are dark too, 116b
Hybla, words rob H. bees, 256a
Hydra, monstrosity more prodigious than H., 123a
Hydrant, talking is a h. in the yard, 930a
Hydroptic earth hath drunk, 306a
Hyena, man who sold h. skin, 924a
song of siren nor voice of h., 205b
Hyla breed shouted in mist, 926b
Hylas, je ne vous aime pas H., 386b
Hylax barks in doorway, 116b
Hymn Brahmin sings, 604a
chants doleful h., 237a
sober as a h., 815b
Hymnbook, cassock band h. too, 617a
Hymns, chanting faint h. to moon, 228b
hotel instead of h., 957a
of praise to life, 998a
psalms h. and spiritual songs, 54a
that fall out of wind, 957a
Hyperboles, three-piled h., 222b
Hyperion to a satyr, 257b
Hyperion's curls, 264a
Hyphenated Americans, 848b
Hypocrisy, base alloy of h., 635a
Christian without h., 747b
from pride vainglory and h., 60b
has ample wages, 179b
homage vice pays to virtue, 355b
of bishop, 1091b
organized h., 612a
panics touchstone of h., 467a
speaking lies in h., 55a
world safe for h., 1049b
Hypocrite falls into sin, 146a
lecteur, 706b
reader, 706b
scoundrel h. flatterer, 491a
thou h., 41a
Hypocrites, cant of h. the worst, 438a
not h. in sleep, 540a
play h. and deny needy, 149a
scribes and Pharisees h., 43b
Hypocritic days, 603b
Hypotheses, I frame no h., 379b
Hypothesis, fertile h., 1071a
no need of that h., 479b
whatever not deduced is h., 379b
Hyrcan tiger, 285a
Hyssop, purge me with h., 19a
Hysterias trench confessions, 988a
Hysterica passio, 277b
Hysterical, starving h. naked, 1081b
Hysterics, blind h. of Celt, 651a

I

I accept the universe, 656b
am, 8a, 53a, 528b
am a Jew, 233a
am a Liberal, 715b
am a Roman citizen, 110b
am Actaeon, 128b
am Alpha and Omega, 58b
am become death, 1055a
am Davos not Oedipus, 108a
am dying Egypt dying, 288b
am Fortune's fool, 225a
am from Missouri, 830b
am guilty of corruption, 207a
am he that liveth, 57b
am I you are you, 664a
am innocent of the blood, 45a
am Jehovah said, 444a
am master of my fate, 816a
am not as other men, 47a
am not what I was, 122b
am only one, 717b
am quite myself again, 853a
am rising to a man's work, 142b
am Sir Oracle, 231b
am that I am, 8a
am that which began, 775b
am the bread of life, 48b
am the door, 48b
am the good shepherd, 48b
am the grass, 948a,b
am the light of the world, 48b
am the people, 948a, 1050b
am the resurrection, 48b
am the state, 378a, 504a
am the way, 49a
am what I am, 53a

I am whatever was or is, 137b
am with both, 236b
am with you always, 45a
am yet what who cares, 573a
and my Annabel Lee, 644a
and so do I, 784b
and you and all of us, 255b
another I, 103a
art is I science is we, 675a
believe and take it, 189b
bring you good tidings, 46a
bucket full of tears am I, 228a
but what am I, 650b
came I saw I conquered, 112b
came saw and overcame, 242b
can, 803b
did it with hatchet, 462a, 499a
Eve and I, 663b
even as you and I, 875a
fashioned myself sorcerer, 830b
feel it and am in torment, 115a
have found it, 105a
have kept the faith, 55b
have liberated my soul, 154a
have lived my day, 122a
have not begun to fight, 476a
have somewhat against thee, 57b
he was he and I was I, 190a
hear America singing, 699b
heir of all ages, 647b
here am I, 11b
hid from Him, 856b
in twelve thousand none, 228a
infinite I am, 528b
it is I, 42b
it was I it was I, 962a
John, 57a
knew him when, 905b
know not the man, 44b
letting I dare not, 282b
man in the moon, 230b
Muses' priest sing, 121b
myself am hell, 1076b
myself on tilting planet, 1010b
once utter the I, 778b
reader I married him, 679b
red I green U, 830a
rock fly as soon as I, 520a
said the sparrow, 1093b
says the Quarterly, 562b
shall return, 959a
sing of brooks, 39b
sleep alone, 69b
stand alone, 1018a
stand at the door and knock, 57b
stranger and afraid, 854a
struck the board, 323a
survived, 476b
the more fool I, 248a
the sole unbusy thing, 527b
then Roman now I, 853a
think therefore I am, 327b
tiresias, 1002b
to die and you to live, 93a
told you so, 562a
too am in Arcadia, 150b
treated him God cured him, 187b
want to be alone, 1056a
wasted time now doth time waste me, 228a
went to the woods, 683a
What am I Life, 947b
who saw face of God, 213a
will be heard, 615b
will move the earth, 105a
Iacta alea est, 112b
Iago, delight in conceiving I., 585b
pity of it I., 275b
Iam ver egelidos refert tepores, 114b
Iambics, not escape my i., 115b
what little i., 898a
Ibid's, old I. prose, 907a
Ibycus, cranes of I., 70a
Ice and iron not be welded, 825a
beneath sun's rays, 379a
between Eliza and pursuer, 659a-b
caves of i., 524a
chaste as i., 262b
clink of i. in pitcher, 820a
emperor of i. cream, 955a
fire and i. within fight, 853a
for destruction would suffice, 927a
into eternal darkness fire and i., 159b
mast-high, 524b
on hot stove, 929b
seek i. in June, 554b
silent language of peak, 1011a
skating over thin i., 607a
smooth the i., 236b
thick-ribbed i., 271b
trust not one night's i., 324b
was here i. was there, 524b
Iceberg cuts facets from within, 1067b
or two at control, 784b
write on principle of i., 1045b
Icebergs behoove the soul, 1068a
hailstones on i., 695b
Iced, charity scrimped and i., 807a
Iceland, from Rome to I., 377a
Ich am of Irlonde, 1083b
weiss nicht, 588a
Ichabod, named child I., 625b
Icicle, chaste as the i., 290a
on Dutchman's beard, 252b
Icicles, silent i., 526a
when i. hang by the wall, 222b
Icily regular, 652a
Icumen, sumer is i. in, 1083a
winter is i. in, 987b
Icy and chill, 660b
arms hold hidden charms, 1035a
bound in i. chains, 271b
current compulsive course, 275a
dazzling i. roses, 1014b
death lays i. hand on kings, 327b
principles of i. certainty, 864b
silence of tomb, 581b
took his i. hand, 679b
Id, ego to i. as rider to horse, 834a
where i. was there ego be, 834a
world superego and i., 834a
Ida, mother many-fountained I., 645a
'Ide, for all 'is dirty 'i., 873a
Idea, absolute i. of knowledge, 95a
angry opposition to i., 937a
ashamed of divine i., 606a
between i. and reality, 1003a
communicates emotion, 861b
conveyed but by symbol, 528b
dangerous when only one, 893b
different i. of things we know, 910a
Idea due to individual, 963a
emotion communicates i., 862a
every i. an incitement, 788b
every thing has determinate i., 95a
for poetry i. everything, 716b
get at it as i., 956b
governing i. of Hellenism, 716a
grant artist his i., 798b
is the fact, 716b
made true by events, 795a
man to whom i. occurs, 813b
nothing more dangerous than i., 893b
O the i. was childish, 497b
of freedom, 657b
of sun, 956b
of what true and false, 373a
one i. and that wrong, 431a, 612a
original i. animate nation, 656a
pain of a new i., 726b
psychology give different i., 910a
right i. invincible, 1012a
right i. of the gods, 96a
see clearly in i. of it, 956b
teach young i. to shoot, 419b
tinker with abstract i., 1046a
truth happens to i., 795a
when i. new its custodians have fervor, 861b
whose time come, 598b
with image, 529a
Ideal, Christian i. difficult, 918a
higher than ordinary man, 713a
life i. or reverse, 850b
Milton attracts into his i., 529b
of independence, 915b
polity, 94b
preach i. dread realization, 931a
reduction to atoms chimerical i., 779a
to be right by instinct, 82a
union fervor with measure, 796a
Idealism shoved aside, 862a
spark of i. fanned, 833a
Idealist, people call me i., 842b
Idealists and planners, 889a
difficult to find, 889a
heroes as well as i., 786b
starry-eyed i., 913b
walk into gutter, 878a
Idealistic, America only i. nation, 842b
motives, 862a
Idealize, imagination struggles to i., 528b
Ideals, higher i. revolutionary, 794b
I have three i., 818a
like stars, 733a
of civilization, 939a
of Marxism, 1035b
tell i. by advertisements, 894a
two warring i. in body, 894b
Ideas, best i. common property, 130a
burst forth, 750a
cemetery of dead i., 869b
conditioned by time, 861b
dangerous for good or evil, 977a
dead i. and beliefs, 729b
divine i. below, 602b
does away with i. of things, 95a
experiments to control i., 675b
free trade in i., 788a

Ideas, from America plain i., 750a
greatest artist greatest i., 698a
have rate of growth, 756b
history of i., 888b
make best i. prevail, 713a
man of nasty i., 389a
matter and i., 713a
patterns made with i., 942a
poem words not i., 797a
realize i. of intellect, 528a
ruling i. of each age, 687a
too revolutionary for old i., 982b
two opposed i. at same time, 1036b
Whistler's i. about art, 838b
won't keep, 861b
world of i. world of practice, 713a
Idem velle atque idem nolle, 115b
Identify themselves with the people, 473b
Identity, his twin i., 737a
poet has no i., 585b
single hound its own i., 737a
tormenting everlasting i., 539b
Ideologies, excitement as to alien i., 1037b
Ides are on fifteenth day, 187b
of March, 112b, 253a
Idiocy during panic, 1062b
Idiot, beauteous i. speaks, 1089b
law ass i., 669b
nature's lay i., 307a
ninety-nine percent i., 838a
tale told by an i., 286b
to generalize is to be i., 490b
who praises, 768a
Idiotic child, 859a
Idiots, general knowledges i. possess, 490b
hire i. to paint, 490b
Idiot's, playing I. Delight, 1037b
Idle and false imposition, 273b
as painted ship, 524b
be a gentleman be i., 205a
be not solitary be not i., 312a
biologically speaking, 1023b
chatter, 766b
children of an i. brain, 223a
gloomy calm of i. vacancy, 431a
hands, 396b
if i. be not solitary, 433a
if one live hundred years i., 80a
if solitary be not i., 433a
in i. wishes fools stay, 483a
little profits i. king, 646a
man and he who has done much, 63b
manners not i., 653b
mind knows not what it wants, 107a
mock air with i. state, 441b
most i. has most grief, 791a
neither i. nor overworked, 753a
never less i. than wholly i., 111b
no occupation all men i., 296b
not i. because absorbed, 599b
on i. days mutinous and quarrelsome, 423b
pass by me as i. wind, 256a
rainbow, 906a
singer of empty day, 753a
spear and shield, 334a
tears, 648b
they learn to be i., 55a
time lost in i. company, 375a
Idle, unnumbered i. pebbles, 279b
what seems i. show, 622b
why stand we here i., 465a
with impunity, 550a
words as i. tales, 47b
Idleness and pride tax heavier, 422b
appendix to nobility, 310b
best thing to ruin foolish, 134b
bread of i., 27a
egotism sloth i., 549a
evils of i. shaken off by work, 130a
members in arms and i., 465b
no i. no procrastination, 719a
of tears, 836a
polished i., 501b
refuge of weak minds, 415b
sorrow friend foe, 1029a
unyoked humor of i., 238a
wine cause of i., 383a
Idler, work harder yet thought i., 880b
Idling, enjoy i. if work to do, 855a
Idly bent on him that enters next, 228a
fingers wandered i., 725b
not i. stand aside, 90a
Idol ceremony, 244b
marble and heart stone, 890a
or noble true birth, 95b
superannuated i., 394a
thou the i. I the throng, 767a
Idolatries, bowed to i. knee, 556b
Idolatrous, because I am i., 890a
Idolatry, god of my i., 224a
has ample wages, 179b
know neither sect nor i., 173a
mad i., 268a
Mass the highest i., 179b
on this side i., 304a
speak of ancients without i., 415b
Idols, cast his i. to the moles, 30a
four classes of i., 207a
I have loved so long, 630b
of the tribe, 207a
old i. lost obscenes, 917b
poetry purged of i., 909b
which beset men's minds, 207a
If is the only peacemaker, 251a
land of I., 1048a
other is Kipling's I., 1000a
pondering repose of I., 697b
Iffucan, Chieftain I. of Azcan, 955a
Ifs eternally, 697b
Ignis fatuus of mind, 382b
Ignobilis otii, 847a
Ignoble ease, 847a
ease and peaceful sloth, 343b
government play i. part, 788b
peace, 847b
soiled with i. use, 651a
strife, 440b
Ignobly vain and impotently great, 405a
Ignominious, more i. to mistrust, 355b
Ignominy of boyhood, 883b
of our natures, 330a
of popular applause, 826b
sleep with thee, 241a
Ignoramus, horticultural i., 1052a
Ignorance, abstain from i., 675a
alike in i., 408b
ambition or ineptitude, 959a
Ignorance and passion foes of morality, 706b
art hath enemy called I., 302a
best riches i. of wealth, 449a
better without your i., 825b
blind and naked i., 653a
brings nearer death, 1004b
childish i., 592a
cloud of i., 1041a
distinguished for i., 612a
Gothic i., 424b
greater i. greater dogmatism, 817a
hunger filth and i., 1014b
ignorant of i., 145b, 590b
in form of inert facts, 777b
intelligent i., 940b
intense loneliness and i., 832a
know nothing except my i., 87b
knowledge brings nearer i., 1004b
madame pure i., 430a
mistakes made by writers from i., 107b
mother of devotion, 312a
never makes allowance for i., 724b
never settles question, 612b
no sin but i., 212b
not innocence, 667b
of the law, 317a
one evil i., 87b
owe to my i., 985a
pity his i., 669b
plays chief part, 143a
preferable to error, 471a
putting us to i. again, 665b
sedate, 427a
shine with i., 919a
the only slavery, 749a
toboggans into know, 1032a
understand writer's i., 528b
vagueness perhaps i., 703b
way of i., 1005b
where i. is bliss, 439b
Ignorant adores what he cannot understand, 770b
armies clash by night, 715a
be not i. of anything, 37b
become i. man again, 956b
better i. than half know, 127a
blind and i. in all, 301a
courage to say I am i., 819a
eye, 956b
far rather be i., 78a
in spite of experience, 426a
jumpy cheap-lived, 978b
learned fool more foolish than i. one, 362a
loved and were i., 884b
malady of i., 590b
many i. men are sure, 844b
nation i. and free, 473a
negligent youth i. middle age, 351b
not that men are i., 894b
of his understanding, 528b
of ignorance, 145b, 590b
of ourselves, 287b
of what he's most assured, 270b
only i. despise education, 126b
science teaches to be i., 869b
taught to doubt, 788a
Ignorantly read, 404a
Ignore, men of ill judgment i. good, 81a
rules and regulations, 886a

Ignoring all you reject, 610b
Iliad has great master's stamp, 713a
Iliction, supreme coort follows i., 890b
tu-rrned into angels be i., 891b
Ilion, cloud-kissing I., 220b
Ilium, O fatherland O I., 118a
topless towers of I., 213a
Ill, as i. luck would have it, 267a
avenues of i., 603b
benefit of i., 294a
best things confused with i., 568b
bid all i. go by, 104a
can he rule the great, 200b
captive good attending captain i., 292b
cook that cannot lick fingers, 225b
deeds doubled with evil word 218b
fares the land, 449a
fit instruments of i., 404b
God loveth not speaking i., 149a
good better made by i., 208a
good final goal of i., 650b
habits gather by degrees, 372a
how i. white hairs become fool, 242b
illusion comprehensive i., 1063a
larger bill for darker i., 686a
layer-up of beauty, 245a
love had been i. to win, 1089a
love pressed with i., 459a
luck seldom alone, 194b
maintain no i. opinions, 450a
malice or i. will, 502b
means to do i. deeds, 237a
men of i. judgment ignore good, 81a
men whom men condemn as i., 789b
mingled yarn good and i., 269b
ne'er wants occasion, 324a
news travels fast, 137a
not lived i. who passed unknown, 123b
nothing becomes him i., 221b
nothing i. can dwell in such temple, 296b
policy in Leo the Tenth, 462a
power to do me i., 299a
rather calamities than suffer no i., 134b
rather speak i. of ourselves than not talk, 355b
report while you live, 261b
run to meet i. luck, 610b
speak i. of the dead, 68b
spirit have so fair a house, 296b
spirit sob in blood cell, 1076b
things i. got had bad success, 215b
took i. on Thursday, 1096a
unquiet meals make i. digestions, 218b
ware is never cheap, 324a
weary and i. at ease, 725b
weed groweth fast, 183b
wind blows no man good, 185b
I'll not budge an inch, 219a
Ill-advised, some quotations i., 851b
Ill-born, amphibious i. mob, 385a
Ill-bred as audible laughter, 449b
this age how i., 114b
Ill-clad, ill-housed i., 971b
Ill-favored thing but mine own, 250b
vile i. faults, 267a
Ill-housed ill-clad ill-nourished, 971b
Illiberal as audible laughter, 449a
Illiteracy, conquest of i. first, 1063b
sea of i., 1063b
Illiterate him from your memory, 480b
Ill-natured gossip, 904a
vain i. Englishman, 385a
Illnesses, for extreme i. extreme treatments, 88b
Ill-nourished, ill-housed ill-clad i., 971b
Illogical belief in improbable, 960b
doctrine so i. and dull, 976b
Ills, age the harbor of all i., 104b
bear those i. we have, 262a
flood of mortal i. prevailing, 179b
forgetfulness of all i., 65a
from what i. you are free, 113a
medicos marveling on i., 1009b
mighty i. done by woman, 383b
no sense of i. to come, 439b
o'er i. o' life victorious, 495b
scholar's life assail, 427a
to hastening i. a prey, 449a
Ill-seeming, muddy i. thick, 219b
Ill-spenders, borrowers i., 698b
Ill-tempered and queer, 673a
Ill-timed truth, 790b
Illuminated reader is the poem, 916b
Illuminatio, dominus i. mea, 18a
Illuminations, bonfires and i., 463b
Illumine, sunset i. rolling waves, 830a
what in me is dark i., 341b
Illumines, history i. reality, 110b
Ill-used, hardest knife i., 293a
Illusion, certainty generally i., 787a
Clemenceau had one i., 976b
comprehensive ill, 1063a
great i., 917a
in love i. reaches zenith, 806a
life is an i., 328a
of philosophers, 1039a
of power of friends, 777b
religion an i., 834b
rob of i. rob of happiness, 729b
that times were better, 658b
which makes me happy, 462a
world of divine i., 716b
Illusions by which cheated, 908a
natural to indulge in i., 464b
poetry purged of i., 909b
Illustrate all shadows, 308b
Illustration, vivid physical i., 741b
Illustrious acts high raptures infuse, 332a
bustle so i., 738a
name i. and revered, 134b
predecessors, 425a
spark, 457b
Ill-will, no malice or i., 502b
Image, age demanded an i., 988a
constant i. of the creature, 252a
dreams wrought, 890a
give i. of what we see, 780b
graven i., 9a
horrid i. doth unfix hair, 281a
Image, idea with i., 529a
in rivers and oceans, 696a
in the i. of God, 6b
made in i. mannikin, 643b
make man in our i., 5a
man is God's i., 322b
man's i. and his cry, 880a
of eternity, 557b
of his own eternity, 36b
of phantom of life, 696a
of war without guilt, 397a
scorn her own i., 262b
speech is i. of actions, 68b
that blossoms a rose, 880b
thrice tried to clasp her i., 66a
time the i. of eternity, 143a
tormenting i. in fountain, 696a
Imagery of Greek and Latin, 435a
Images, both i. regard, 322b
deposits of accumulated experience, 935a
elevate i. of senses, 528a
find mirror in every mind, 428b
graven i. of her gods, 31b
heap of broken i., 1002a
of beauty, 93a
of collective unconscious, 935a
receives i. without absorbing, 777a
reflect before throwing i., 1018b
what i. return O my daughter, 1004a
Imaginary gardens with real toads, 996a
necessities, 328a
paint shadows in i. lines, 210b
relish is so sweet, 268a
Imagination, a really grasping i., 797b-798a
abhorred in my i., 265b
Adam's dream, 584b
as i. bodies forth, 230b
baffled by facts, 922b
cold and barren, 452b
bare i. of feast, 226a
colors of i., 529a
dissolves diffuses, 528b
dwell most on woman won or lost, 883a
fantastical i., 883a
fate had i. about her, 928a
gifted with egotistical i., 613a
higher gift of i., 852a
in balance or reconciliation, 529a
in i. of their hearts, 45b
incalculable debt to i., 935a
indebted to i. for facts, 482a
judgment and i., 528a
lady's i. rapid, 533a
literalists of the i., 996a
living power prime agent, 528b
loose i., 884b
makes us eloquent, 136a
man without i., 978b
master of art, 844a
of boy healthy, 580a
of i. all compact, 230b
of man's heart, 6b
one of forces of nature, 957b
outdistance by i., 747b
primary i. living power, 528b
reconciling mediatory power, 528a
regulate i. by reality, 429a
resemblance striking i., 467b
solitude needful to i., 695a
such tricks hath strong i., 230b
suspend i., 1045a

Imagination, sweeten my i., 279b
trace dust of Alexander, 266a
truth of i., 584b
truth only in i., 844a
were it not for i., 432b
wings of ostrich, 595a
Imaginations and wanton tempers, 462b
Lord understandeth all the i., 14a
my i. are as foul, 263a
waste not remnant of life in i., 141b
world canvas to i., 681b
Imaginative awe, 1061a
education of i. life, 800b
genius of west, 703b
Imagine excellence, 1079b
himself pleasing to all, 373b
how it feels, 902a
people i. a vain thing, 17a
to i. is everything, 802a
too bold to i., 459b
Imagined, each i. pinnacle, 579b
exhausted worlds i. new, 426b
live life he has i., 683b
one chose person one loved, 907b
republics and principalities, 177a
round earth's i. corners, 307b
Imagines he cannot do this or that, 373b
Imagining in excited reverie, 882a
some fear, 230b
Imaginings, horrible i., 281b
Imbecile, Apollo i., 604a
Imbeciles, three generations of i., 788b
Imbecility, convinced of i., 428b
Imitate action of the tiger, 243b
fools do not i. successes, 107a
great poems of former times, 156b
him if you dare, 884a
immature poets .i, 1007b
the sun, 238a
Imitated humanity so abominably, 263a
Imitates, art i. nature, 133b
third art i. them, 95a
Imitation, art i. of nature, 130a
limps after in base i., 226b
of action that is serious, 98b
sincerest flattery, 545a
whole vocation endless i., 513b
Imitator poor creature, 754b
without precedent and i., 436a
Imitators, no garlands for i., 498a
you slavish herd, 123b
Immaculate, look i. of landscapes, 990b
manliness in ourselves, 696b
white chrysanthemum remains i., 380b
Immanent will and its designs, 783b
Immanuel, call his name I., 31a
Immature poets imitate, 1007b
Immaturus obi, 1105a
Immediate context of history, 1024b
jewel of souls, 274a
passage i. passage, 702b
Immediately, difficult do i., 1103b
they'd i. go out, 490a
Immemorial elms, 649b
most i. year, 643b
Immense, at twelve I felt i., 886b
Immense, error is i., 397b
long derangement, 830b
river of oblivion, 722a
silkworm size or i., 997a
Immensity of first power, 502a
of life, 632a
Immersed in place and period, 997b
Immigrants, all descended from i., 972a
all i. except Indians, 973b-974a
welcomin' Irish i., 864b
Imminent, contagious blastments i., 258b
deadly breach, 272b
Immoderate, unseasonable and i. sleep, 428b
Immoderately married, 1065b
Immodest, no more modest than i., 700b
words admit no defense, 374b
Immoral, moral or i. book, 839a
what you feel bad after, 1044b
Immorality, schools nurseries of i., 424a
Immortal, bee to be i., 956b
bird, 583a
crown, 420a
dead who live again, 689a
death has taken mortal life, 113b
Death the only i., 764b
desire to be i., 657b
diamond is i. diamond, 804a
dim light of this i. day, 569a
driven away from i. day, 487a
either soul i. or perishes, 93a
else i. us, 308a
genius is not i., 478a
God created man to be i., 36b
gods I crave no pelf, 290a
grow i. as they quote, 398b
happy be and have i. bliss, 200a
hate, 342a
in flesh beauty i., 955b
in thy exegesis, 1035a
Jove's dread clamors, 275a
lay plans as if i., 795a
life eternal love i., 785a
locks fell forward, 62b
longings in me, 289a
look, 666b
make me i. with a kiss, 213a
married to i. verse, 335a
mortal or i. here I die, 696a
names not born to die, 565b
no i. work behind, 586a
not similar are i. gods and men, 63a
now is i. life, 814b
O ship i. ship, 701b
one i. song, 368b
part of myself, 273b
scrip of joy i. diet, 199a
Shakespeare rose, 426b
ship, 701b
sight of i. sea, 513b
songs composed of tears, 657a
spark from heaven i., 497a
spirit grows, 510a
such harmony in i. souls, 235b
thine i. wine, 734b
though no more, 555b
way to be i. is die daily, 330a
what i. hand or eye, 489a
wheat, 377b
where saints i. reign, 397a
wound, 929b
youth to mortal maids, 536b
Immortality, evidence of i., 605a
fields of i., 571a
from death to i., 62a
hope full of i., 36b
is an achievement, 898b
labor at eternal task, 722a
load of i., 585a
longing after i., 393b
mortal put on i., 53a
not a gift, 898b
nurslings of i., 569a
ourselves and i., 736b
unveil third event, 739a
Immortalizes, diffused knowledge i., 501b
Immortally, wished to remain i., 908a
Immortals cannot escape, 82b
he lives not long who battles i., 63a
President of the I., 783a
seek not life of i., 79b
send you to Elysian plain, 65b
Immune to spirit of own epoch, 936b
Immured, love not alone i. in brain, 222a
Immutable as hills, 872a
Imogen, as much Iago as I., 585b
Imp of the perverse, 643a
Impaint, watercolors to i. cause, 240b
Imparadised in one another's arms, 345b
Impart, solitary and cannot i. it, 430a
Impartial adjustment of claims, 842b
Death with i. tread, 120b
in thought and action, 841a
judge, 454b
Impartiality, considers i. as his treasure, 109b
Impassioned expression in countenance, 511a
great speech i., 101a
Impatience and laziness, 980b
human error is i., 980b
Impatient as the wind, 516a
mind i., 257b
of disgrace, 368a
Impeachment, soft i., 481a
Impeccable all-pervasiveness, 796a
Impediment, we marched without i., 217b
Impediments, admit i., 294a
in fancy's course, 270a
to great enterprises, 208a
wife and children are i., 208a
Impel, causes which i. separation, 470b
Impelled, speech i. us, 1006b
Impels all thinking things, 509b
Impending, wrath and doom i., 157b
Impenetrable as monads of Leibniz, 987a
movable particles, 379b
Impera, divide et i., 150b
Imperative, categorical i., 445b
magisterial or i. type, 902b
to preserve rights, 864b
Imperator vitae animus est, 116a
Imperceptible, obstacle become i., 908a
water, 592b
Imperfect offices of prayer, 516a
Imperfections, dwell on excellencies not i., 394b

Imperfections of human mind, 1055b
on my head, 260a
outward bound, 1054a
pass my i. by, 507a
Imperial, act of the i. theme, 281a
ensign full high advanced, 342b
friend, 736b
man's i. race ensnare, 404b
national and i. boundaries the same, 1038b
sword mace crown i., 244b
Tom Jones outlive i. eagle, 466a
votaress passed on, 229a
Imperialism and Chinese, 1027b
obstruct peace, 974a
Imperiled, Union would be i., 787b
Imperious Caesar dead, 266a
Imperishable peace, 854b
quiet, 1065b
Impersonality of science, 675a
Impertinence, lesson on grammar i., 720a
Imperturbe, me i., 699b
Impetuous, be thou me i. one, 570a
such i. blood, 511a
Impiety of pious, 706a
Impious, course of i. stubbornness, 257b
men bear sway, 393b
Implacable Charybdis guards left, 234a
in hate, 368b
Implausible already said by philosopher, 327b
Implications, trace i. of things, 798b
Implore, I adore thee i. thee, 192b
Implores passing tribute of sigh, 441a
Import, honor meaning and i., 468a
Importance, art makes life and i., 800b
eternal i. like baseball, 986b
hence i. of poetry, 713b
no human thing of i., 95a
poem no i. except as poetry, 957a
Important, beginning most i. part, 94a
beyond this fiddle, 996a
discriminate between i. and negligible, 949a
if anyone think it important, 794a
people most i. element, 100b
principles inflexible, 641a
question is what you think, 713a
timing is most i. factor, 68a
Importunate chink, 454b
pawing and neighing, 860a
rashly i., 592b
Importune, I here i. death, 288b
too proud to i., 442a
Impose, fates i. that men abide, 216a
one style of art, 1028a
Imposition, reputation a false i., 273b
Impossibility, begotten upon i., 360a
likely i. preferable, 99a
Impossibility, physical and metaphysical, i., 575b
Impossible, can't believe i. things, 746a
carry out the i., 893a
certain because i., 143b
doing what is i. genius, 706b
ear and eye expected i., 883a
eliminate i. truth remains, 849b
in two words i., 967b
in war nothing i., 987b
looked on as i. until effected, 132b
loyalties, 713b
most i. of conclusions, 867a
not think what is hard is i., 142b
nothing i. in supernatural, 868a
nothing i. to willing heart, 183a
nothing unnatural that is not i., 481b
takes longer, 1103b
that not i. she, 354a
these i. women, 91b
to be cheated, 606b
to be silent, 454a
to live pleasurably without living wisely, 103a
to love and be wise, 125a
to please all the world, 359a
to reduce society to level, 657a
to write history i., 732a-b
with God nothing i., 45b
word i. not French, 504a
Im-possible, in two words i., 967b
Impostor employs force, 1092a
Impostors, sages all i., 455b
treat two i. same, 877a
Impotent, all-powerful to be i., 920a
lame and i. conclusion, 273b
Impotently great, 405a
Impoverished stock of harmless pleasure, 428b
Impoverishment in symbolism, 935b
Imprecision of feeling, 1005b
Impregnable, seas for fence i., 216a
Impress, themselves our minds i., 508b
Impressed, line in which force i., 379b
Impression as from seal of ring, 95b
be not swept off feet by i., 138b
Impressions, did not trust my own i., 89a
early i. hard to eradicate, 146a
falseness in i. of external, 698b
forever courting new i., 781b
of free mind, 885b
Impressive, poetry most i. mode, 713b
thunder i., 764a
Imprinted, remember what is i., 95b
Imprison gifts in such calling, 888a
Imprisoned in every fat man, 1053a
in viewless winds, 271b
Montezuma, 595b
Imprisonment, age ache penury and i., 271b
Improbable, absurd not the i., 676a
truth sometimes i., 562a
what remains however i., 849b
Impropriety, indulge in without i., 767b
soul of wit, 932a
Improve each shining hour, 396b
shining tail, 743a
Improved by death, 904b
for literary conversation, 310a
Improvement, diversion or i. of country, 394a
learned with view to i., 72a
makes straight roads, 487b
of underdeveloped areas, 982b
Improvements by generation, 459b
Improves, love i. a woman, 398a
Improving, middle age time of i., 351b
Improviste, le courage de l'i., 504b
Imprudently married barber, 442b
Impudence, Cockney i., 754a
Impulse, blot out pomp check i., 143a
faction united by common i., 480a
household of I. mourns, 1060a
lonely i. of delight, 881b
obey that i., 887b
one i. from vernal wood, 509a
to see it tried, 640b
to take life strivingly, 793b
Impulses, primitive i. of heart, 642b
Impulsive, our virtues are i., 614b
Impunity, no one provokes me with i., 151a
ravage with i. rose, 661b
Impure, although it passes among i., 96b
ditches i., 883b
Impurities, no room for i. in essay, 975a
Impute, sin I i. to ghost, 665a
In and out the Eagle, 1099b
birds without despair to get i., 190b
look out not i., 718a
those i. wish to get out, 608a
when age i. wit out, 246b
who's i. who's out, 280a
Inability to stay quiet, 726b
Inaccessible, desert i., 248b
tower of past, 694b
valley of reveries, 930b
Inaccuracy, not mind lying hate i., 757a
saves explanation, 904b
Inaction, disciplined i., 501b
moment not of action or i., 106a
saps vigors of mind, 174a
Inactivity, wise and masterly i., 501b
Inadequacy, intellect understand its i., 935a
Inadequate formulations, 1026b
their food is i., 982b
Inadvertently said some evil thing, 96b
Inane, intense i., 569a
Inanimate, mortality of i. things, 772a
Inanition, spirit die of i., 713b
Inarticulate, raid on i., 1005b
Inartistic, Thoreau i., 798a
Inattention, patient i., 731a
Inattentive, brave man i. to duty, 503a

Inaudible and noiseless foot, 270a
its name is The I., 74a
Inauspicious stars, 225b
Incalculable soul, 1030b
Incapable, noble and i. of deceit, 521b
Incarnadine, seas i., 283b
Incarnate by the Holy Ghost, 60a
Fourth of July i., 503a
part of i. cosmos, 986b
Well I told you so, 624a
Incarnation of land he loved, 934b
Incarnations of hopes and fears, 571b
Incense, gods themselves throw i., 280b
my morning i., 483a
soft i. hangs, 582b
stupefying i. smoke, 664b
Incense-breathing morn, 440a
Incensed, blows and buffets have i., 284b
most fragrant when i., 208a
Incentive, feel beautiful i. as pang, 799b
Incertainties now crown themselves, 293b
Incessant, what boots it with i. care, 338a
Incessantly, sinned i., 899b
stand on head, 743b
weeps i. for my sin, 489b
work i. to the last, 478a
world joked i., 769a
Inch, cannot grow by i., 884b
cubic i. of space miracle, 702b
every i. a king, 279b
every i. not fool is rogue, 369a
give an i. take an ell, 185b
I'll not budge an i., 219a
no painful i. to gain, 688b
paint an i. thick, 265b
queen it no i. further, 295b
rule of taste, 777a
tale cornered in i., 814b
Inchcape Rock, 532b
Inches, death by i., 290a
die by famine die by i., 386a
thirty i. from nose, 1060b
Incident, curious i. of dog in nighttime, 850a
Incidis in Scyllam cupiens, 234a
Incipit vita nova, 159a
Incisions, underneath fine i., 734a
Incitement, every idea an i., 788b
Incitements, safeguarding from i., 864b
Inciters of servile insurrection, 752a
Incivility and procrastination, 552b
Inclement, raw i. summers, 389b
Inclination cannot alter evidence, 462b
read as i. leads, 430b
thoughts according to i., 242b
to hear you, 395b
to injustice, 1024b
Incline thine ear O Lord, 32b
thine ears to my sayings, 4a
Inclined, as to embrace me she i., 341b
as twig bent tree's i., 406b
always to joy i., 488a
sins they are i. to, 352a
to learning much i., 680a
to snap like vixens, 990b
Inclines to think there is God, 688b
Include me out, 967b
Includes itself in power, 268a
Inclusion, life i. and confusion, 799b
Income, annual i. twenty pounds, 671b
business with i. at heels, 457a
he has i. she pattable, 1052a
just man will pay more i. tax, 94a
live beyond i., 756a
rent is sorrow i. tears, 321b
solvency not matter of i., 878a
twenty expenditure nineteen, 671b
Incommunicable, burden of i., 552a
Incomparable, Clemens sole i., 772a
oil Macassar, 560a
Incompatibility spice of life, 1052a
Incompatible things by same name, 639b
Incomplete and unfit for view, 754a
Incompleteness, God's greatness round i., 617b
Incomprehensibility of God, 591a
Incomprehensible, history i. without Christ, 722a
Incomprehension, mutual i., 1058b
Inconceivable idea of sun, 956b
Incongruous with intelligence, 705b
Inconsistencies in principle, 782b
of opinion justifiable, 548a-b
Inconsistency in American moralism, 1055b
Inconstancy, constant in Nature i., 357b
nothing constant but i., 388b
state of man i., 363b
Inconstant childish proud, 579a
mob is varied and i., 374a
moon, 224a
she will i. prove, 1085b
Inconvenience, go with show of i., 979a
Inconveniences, modern i., 760b
Incorrect, will most i. to heaven, 257b
Incorruptible, dead raised i., 53a
smiling sincere i., 1056a
Incorruption, corruptible put on i., 53a
raised in i., 53a
Increase, as if i. of appetite, 257b
from fairest creatures desire i., 291a
God gave i., 52a
his tribe i., 551b
in proportion with years, 1027b
of his government, 31a
without i. or diminution, 530b
Increased devotion to cause, 639a
force in nature not i., 709b
from whence comforts i., 486a
Jesus i. in wisdom, 46b
knowledge shall be i., 35a
means and leisure, 612b
Increases, absence i. great passions, 356a
bezzle i., 1063a
flesh i. but not wisdom, 80b
in geometrical ratio, 502a
Increases, necessity of being ready i., 637b
Increaseth, he that i. knowledge i. sorrow, 27b
Increasing belly, 241b
purpose runs, 647b
store with loss, 292b
youth waneth by i., 204b
Increment, unearned i., 619b
Increments, velocities of evanescent i., 399b
Incumbent, care of poor i. on society, 374a
Incurable, accept as i. the present, 998b
disease is i., 241b
hope, 1081b
life is an i. disease, 358a
old age is an i. disease, 607a
Ind, from east to western I., 249b
wealth of Ormus and I., 343a
Indebted, at once i. and discharged, 344b
to memory for his jests, 482a
Indecency, prejudicial as public i., 196b
Indecision, nothing habitual but i., 793a
Indefatigable pursuit of unattainable, 878a
Indefinite, science repulses i., 675a
Indefinitely desolate, 878b
Indelicate fool Americano, 1057a
Indemnify, literature effort to i., 607a
Indemnity for the past, 426a
Indenture, this oath and this i., 88a
Independence, as Japan kept i., 997b
be our boast, 508a
bulwark of our i., 636a
equal in marriage, 943b
forever, 547a
glittering generalities of Declaration of I., 591a-b
governments whose i. acknowledged, 492a
ideal of i., 915b
individual i. economic principle, 957b
lost genius of i., 636a
magnanimity trust, 682b
middle-class blasphemy, 837b
mutual guarantees of i., 842b
no conscious goal, 997b-998a
now and independence forever, 547a
of solitude, 606a
reluctant last resort, 997b-998a
resistance to herd, 915b
sentiment in Declaration of I., 637a
to this day, 997b
Independent and have inherent rights, 445b
free and i. states, 460b, 463b
scientist, 1033b
support renders i., 461a
Indescribable, beauty i., 867a
Indestructible Union indestructible states, 627a
Indeterminable, life-form i., 935b
Index, a dab at an i., 447a
marble i. of a mind, 510a
Indexes baby figure of giant mass, 268a
Indian, I'll be an I., 1065b

Indian land undefiled, 1077b
like the base I., 276b
lo the poor I., 408a
morn on the I. steep, 336b
not decked with I. stones, 215b
of falcon glance lion bearing, 566b
Sioux or Crow, 823b
summer of life, 777b
to wilderness to teach I., 868b
wilderness, 387a
Indians, all immigrants except I., 973b-974a
give country to I., 1042a
only good I. dead, 742a
ten little I., 1098a
thanks f'r bein' presarved fr'm I., 891a
Indians', called Guanahaní in I. tongue, 172a
India's coral strand, 549b
Indicates, determines or i. man's fate, 682a
Indictment against whole people, 453a
Indies, had come to the I., 172a
wealth of I., 432b
went to I. to conquer a people, 173b
Indifference, benign i. of universe, 1068b
extinction from i., 1045b
mask of i., 934b
moral i. of cultivated, 706b
morn and cold i., 396a
on part of government, 959a
softness of i., 747b
to quality, 915b
tragedy of love i., 932a
Indifferent, all matter i. to form, 329a
and cannot enjoy it, 429b-430a
children of earth, 261a
delayed till I am i., 429b
good bad i., 374a, 438a
stood aside been i., 1054b
to be i. essence of inhumanity, 836b
universe is i., 952b
Indifferently, look on both i., 253b
Indigested, irregular i. piece, 427b
Indignant, no one such liar as i. man, 805a
spirit fled i. to shades, 119b
Indignatio, ubi saeva i., 391a
Indignation at literary wrongs, 528b
provoking thy wrath and i., 61a
savage i., 391a, 884a
unsatisfied i., 708a
until the i. be overpast, 32a
will produce verses, 139a
Indirect, persecution i. way to plant religion, 329b
poet become more i., 1007b
Indirections, by i. find directions, 260b
Indiscretion, lover without i., 782b
Indiscriminate charity, 757a
readers, 855b
Indispensable, as loved we are i., 825a
charm i. to women, 857b
comforts not i., 682b
condition of freedom, 903a
make yourself i., 897b
no i. man, 970b
Indisposeth, living i. for dying, 331a
Individual, affirmation of i., 786a
argue point with i., 696a
balance of individual with representative, 529a
competition hard for i., 757a
connection of i. man, 1100a
development repetition of race, 833b
difficulties of i. of family, 533b
government relationship to i., 901a
history of i. is the i., 477a
idea due to i., 963a
independence economic principle, 957b
liberty of i., 619b
no i. could resent, 390a
no progress except in i., 707a
not i. but species, 424a
ontogenesis development of i., 752b
person sacrificed to i., 969b
priceless i. man, 895a
public strength i. security, 484b
universe directed to one i., 702b
way of seeing, 795a
who refuses to defend, 503a
Individualism, art most intense i., 840b
rugged i., 930b
Individuality, England paradise of i., 867b
Individuals, if i. have no virtues, 1092a
not act arbitrarily, 1013a
numerous free active, 713a
reproduction to new i., 475a
Indivisibility of peace, 941a
Indivisible, fleshed fair erected i., 1068a
freedom i. word, 1025a
grandeur i., 1015b
nation under God i., 832b
peace i., 941a
Indolence, phlegmatic emerged from i., 469b
wealth the parent of i., 94a
Indolent but agreeable doing nothing, 140b
readers become more i., 447a
vacuity of thought, 458b
Indomitable people of Vermont, 911b
soul, 661a
untamed as thee, 703a
Indomitably on his instincts, 605b
Indulge in luxury of skepticism, 805b
myself a little the more, 375b
never i. in poetics, 106b
Indulgence, beg your i. but why, 531b
of propensity to forego, 792a
Indus, from I. to Pole, 405b
Industan, six men of I., 680a
Industrial, dog serves no i. purpose, 845b
progress available, 982b
Industrialized communities, 962a
Industries, business crises wrecked i., 819b
Industrious ambitious liar, 761b
conversationalist, 1032a
honest and i. men's lives, 319a
only a few i. Scots, 205a
Industry, arms i., 1016b
Industry, avarice spur of i., 434b
captains of i., 578a
choke fountain of i., 548a
cultivated i. and frugality, 717b
free to regulate i., 472a
in art a necessity, 754a
life without i. guilt, 699a
love of bustle not i., 130a
not i. only but judgment, 452b
of no avail, 1032a
omnipresent in brooding i., 867a
proletariat product of i., 686b
to quote argues feeble i., 88b
without art brutality, 699a
Inebriate, cheer but not i., 399b, 458a
of air am I, 735a
Inebriated virtue, 776a
with verbosity, 613a
Ineffable, mystic sees i., 932a
Ineffective, materiel without morale i., 959b
Ineffectual angel, 717a
armed neutrality i., 842a
Inelegance, continual state of i., 533b
Ineptitude, ignorance ambition or i., 959a
Inequalities and unfairnesses, 763b
Inequality effect of brutalizing, 716b
of environment, 757a
religion of i., 716a
Inert, divine i., 696b
earth tideless and i., 813a
facts, 777b
Inescapable animal walks with me, 1069a
wide water i., 955a
Inestimable, thine i. love, 60b
Inevitability of gradualness, 857a
of wars, 954b
Inevitable, arguing with i., 694a
awaits alike i. hour, 440a
not grieve over i., 106a
war is i., 950b
Inexactitude, terminological i., 919b
Inexhaustible, Paris i., 1020a
Inexorability of law of nature, 687a
Inexorable boredom at core of life, 365a
his own i. self, 696a
irresistible benignant, 921b
law deaf i. inflexible, 462b
more fierce and i. far, 225b
Inexplicable dumbshows, 262b
mystery of sound, 1007a
poetry search for i., 957b
Inexpugnably in the necessary, 794b
Inexterminate, man's practically i., 929a
Inextinguishable passion of woman, 391b
Infallibility of bad-tempered woman, 949b
Infallible all-pervasiveness, 796a
sympton of liberty, 466a
Infallibly gained by flattery, 416a
Infâme, écrasez l'i., 417b
Infamous, crush the i. thing, 417b
delay, 399a
rich quiet and i., 596a
Infamy, date live in i., 973b
heaped on memory, 658b

Infancy, heaven about us in i., 513b
nations like men have i., 397b
not only around our i., 692a
perish in their i., 1086b
shined in my angel i., 362b
tetchy and wayward thy i., 217b
Infancy's unconscious spell, 697b
Infant, compared to an i., 74b
crying in night, 650b
firstling of the i. year, 327a
mewling and puking, 249a
of three, 1009b
Infanticide, rape death humiliation, 1081a
Infantryman's, look at i. eyes, 1080b
Infant's, in every i. cry of fear, 489b
newborn i. tear, 489b
Infants boys men and Ifs eternally, 697b
canker galls i. of spring, 258a
give me a dozen healthy i., 949a
nay who but i. question, 731b
where unbaptized i. are laid, 783a
Infect, false words i. the soul, 93b
to north star, 246a
Infected, all seems i. that i. spy, 403b
Infection and hand of war, 226b
Infelicity, her i. years too many, 315a
sense of constant i., 356b
Inferior grievances, 1091b
no one make you feel i., 981b
of man whose rights I trample, 749a
superior providence of i., 749a
Inferiority, acknowledgment of i., 546a
feeling of i., 1020b
infinite i., 696b
moral i. of man, 764a
rancor feeling of i., 977b
Senator seldom proclaims i., 776b
Inferiors, between superiors and i., 72a
revolt to be equal, 98b
Infernal constancy, 836a
newspapers the most i., 481b
serpent whose guile, 341b
Inferno, Dante of dread I., 665b
Infidel I have thee on the hip, 235a
worse than an i., 55a
Infidelity, neither loses through i., 858b
Infidels, Jews kiss and i. adore, 404a
sleep with Turks and i., 228a
Infinite, aim at the i., 789a
climbing after knowledge i., 212a
day excludes the night, 397a
deal of nothing, 231b
debt through eternity, 478a
echo of i., 787a
evil has i. forms, 363b
fellow of i. jest, 265b
fellows of i. tongue, 245a
genius i. capacity for taking pains, 770a
God a sea of i. substance, 152a
goodness has wide arms, 161a
he cannot bury under finite, 576a
Infinite heartsease, 244b
in faculty, 261a
inferiority, 696b
king of i. space, 261a
marvelous mercies i. love, 774a
meadows of heaven, 622a
nature's i. book of secrecy, 287a
nothing in relation to i., 363b
passion and the pain, 664a
possibilities are i., 861b
power wisdom goodness, 387a
riches in little room, 212b
shapeless white, 953b
silence of i. spaces, 363b
though i. can never meet, 360a
variety, 287b
virtue comest smiling, 288a
what cannot see over is i., 576a
what is that to I., 599a
while men believe in i., 683b
wrath and i. despair, 345a
Infinitesimals, countless i. of feeling, 530a
Infinities, numberless i. of souls, 307b
Infinitude, finite reveal i., 1065b
grasp as much out of i., 861b
of silence, 705b
Infinity, hold i. in palm of hand, 490a
Infirm, child i., 603b
minstrel i. and old, 518a
my body i. and exhausted, 174a
of purpose, 283b
poor i. weak old man, 278a
Infirmities, bear his friend's i., 256a
bear i. of weak, 51b
Infirmity, last i. of noble mind, 338b
of his age, 277a
of will, 606a
Inflamed with mutual animosity, 480a
with study of learning, 340a
Inflation is repudiation, 911a
weakens government, 1063b
Inflections, beauty of i., 955b
Inflexible, important principles i., 641a
law deaf inexorable i., 462b
we must be i., 921b
Influence, cock has great i. on own dunghill, 125b
commands all light all i., 313a
corrupt i., 453b
over lives of others, 698b
planetary i., 277a
rain i. and judge prize, 335a
salutary i. of example, 428b
some being or i., 701b
teacher's i. never stops, 777a
unwarranted i., 1016b
widest helpful i., 698b
win friends i. people, 1000a
Influenced by the polls, 983b
Influences, servile to all skyey i., 271a
sweet i. of Pleiades, 16a
wide world-embracing i., 576a
Infolded, tongues of flame i., 1007a
Inform, occasions i. against me, 264b
press home Christmas, 910a
their discretion, 473b
Information, benignant i. hobby, 905b
Information, can find i., 431b
judgment not better than i., 1020a
knowledge lost in i., 1004b
only ask for i., 671b
woman of little i., 533a
Informed, correctly i. as to past, 596b
people well enough i., 972a
Infrequent, sighs short and i., 1002b
worshipper of gods, 121a
Infringement of human freedom, 496b
Infuse, illustrious acts high raptures i., 332a
souls of animals i. into men, 234a
Infuses that liberal obedience, 453b
Infusing thoughts and passions, 529b
Ingenious portable plumbing, 1017b
Ingenuity, skill and i., 434a
surprise you with i., 987b
Ingiuria, chi fa i. non perdona, 130b
Inglorious arts of peace, 359b
mute i. Milton, 440b
Ingrateful man, 278a
Ingratiate deeply with mind, 391b
Ingratitude, denounce i. coldness, 549a
haste in paying is i., 355b
hate i. more than lying, 253a
man's i., 249b
thou marble-hearted fiend, 277b
Inhabit, build houses and i. them, 33b
country belongs to people who i. it, 637a
house and all that i. it, 463b
parched places, 34a
soul of grandam i. bird, 234a
Inhabitants, Californians a race not i., 864a
not only i. of field, 454b
Inhabits our frail blood, 253a
poem, 1061a
Inharmonious, sickness sin death i., 709a
Inhere as do the suns, 737a
Inherent as oak tree in acorn, 1013b
decay is i. in all things, 80b
rights, 445b
Inherit, all which it i. dissolve, 297b
flow'rets of Eden i., 543a
good to i. library, 819b
meek shall i. the earth, 18b, 40a
tonight it doth i., 712b
with pain purchased i. pain, 221a
Inheritance, divided an i. with him, 469b
enter upon your i., 920a
meek enter i., 907a
must I lose soul's i., 838b
not be destroyed, 1091a
questions of i., 776b
Inherited, tradition not i., 1007a
Inheritor, president is i., 1068a
Inherits honor or wealth, 527a
Inhuman as hawk's cry, 995a
of the veritable ocean, 956a

Inhumanity, indifferent is essence of i., 836b
man's i. to man, 492b
Inimies, livin' without i., 890b
Inimitable vegetative gracefulness, 985a
Iniquities, judge allow i., 789a
Iniquity, approved i., 899b
bond of i., 49b
draw i. with cords of vanity, 30b
gray i., 239b
him that doeth i., 3a
I was shapen in i., 19a
is pardoned, 32b
love soft words hate i., 863a
of oblivion, 331a
punish wicked for their i., 31b
reaped i., 35b
religious know more about i., 871b-872a
visiting the i. of the fathers, 9a
Initial of creation, 737a
Iniuria, volenti non fit i., 152a
Injunctions, parting i., 925a
Injure, to benefit and not i., 75b
Injured, forgiveness to i. does belong, 130b
lover's hell, 346a
minds i. by hunger and thirst, 100b
no one i. save by himself, 144b
party, 770a
those I have i., 1076b
whom they have i. they hate, 130b
Injures, never pardons those he i., 130b
Injuries, forgive me my i., 1076b
saints in your i., 273a
Injuring, at expense of i. their virtue, 72b
kill time without i. eternity, 682a
rarely escapes i. own hands, 75a
restrain men from i., 472a
Injurious, beauty though i., 349b
Injury, add insult to i., 129b, 435b
engraved in metal, 179a
fear of i., 832b
greatest service or greatest i., 93b
never forget i., 904a
never use treatment with view to i., 88a
recompense i. with justice, 72b
sooner than insult, 415a
such i. vex a saint, 219a
violence and i. to humanity, 100a
violence and i. to willow, 100a
where i. let me sow pardon, 157a
Injustice, bear with patience i., 361a
complain of i. of government, 503b
conscience with i. corrupted, 215a
easy to bear, 960b
extreme justice extreme i., 151b
extreme justice often i., 108b
extreme law is extreme i., 108b
fear of suffering i., 355a
inclination to i., 1024b
jealousy i., 400a
makes democracy necessary, 1024b
Injustice, mankind censure i., 94a
no i. to person who consents, 152a
nothing so felt as i., 672a-b
on part of government, 959a
one man's justice another's i., 607a
road to downfall, 631b
sometimes public service, 1091b
threat to justice, 1082b
Injye other people's sufferin', 891b
Ink, crave shelter of i., 842b
effusion of i., 444b
essential in painting, 153a
every drop of i. ran cold, 442a
gall enough in thy i., 253a
galley slave to i., 590b
hath not drunk i., 222a
never saw pen and i., 253a
seated livelong day before i. slab, 162a
Inkstand, Vesuvius' crater for i., 697a
Inky, not alone my i. cloak, 257b
Inlaid with patines of bright gold, 235b
Inland island, 776a
though i. far we be, 513b
tract of i. ground, 516b
Inlets, through creeks and i. making, 688b
Inn, book's an i., 942b
classics have charm in i., 608a
gain timely i., 284b
happiness produced by i., 432a
make my house your i., 996b
no room in the i., 46a
remember i. Miranda, 902a
take mine ease in mine i., 183a
up to old i. door, 961b
warmest welcome at an i., 432a
world not i. but hospital, 330a
Inner air i. light, 1048b
blindness, 1000b
man, 54a
mine with i. weather, 928a
resolve i. conflicts, 985a
temple's i. shrine, 512a
weather, 928a
what i. voice says, 497b
Innisfail, harp of I., 537b
Innisfree, go to I., 879b
Innocence and health, 449a
ceremony of i., 882a
changed i. for i., 295a
closing up his eyes, 211b
confession next thing to i., 127b
fearful i., 512a
has nothing to dread, 378b
her i. a child, 369b
ignorance not i., 667b
murderous i. of sea, 882a
never blossom into license, 378b
of love, 252a
of our neighbors, 683b
our peace our i., 512a
recovered i., 683b
silence often of pure i., 295a
what is our i., 996b
Innocent and beautiful, 883b
armed without i. within, 412a
as new-laid egg, 765b
calm quiet i. recreation, 326b
children's souls not i., 146b
condemn an i. person, 417a
coursed down his i. nose, 247b
he that maketh haste to be rich not i., 26b
Innocent, look like i. flower, 282a
man sent to legislature, 895a
merriment, 768b
minds i. and quiet, 358b
moon, 856b
no i. wit be suppressed, 469a
of the blood, 45a
officious i. sincere, 433b
skin of i. lamb parchment, 215a
sleep, 283b
than one i. suffer, 444b
who perished being i., 14b
women i. and pure, 296b
Innocently, live i. God here, 425a
Innocuous desuetude, 771a
Innovation, opponents of i. die out, 847a
scientific i. rarely converts opponents, 847a
Inns not residences, 996b
of molten blue, 735a
Innuendoes, beauty of i., 955b
Innumerable bees, 649b
caravan which moves, 574b
things creeping i., 21b
Inoffensive, smooth easy i. down to Hell, 104b
untitled aristocracy, 634b
Inquire, shoot first i. afterwards, 1026b
why things as they are, 801b
Inquirer, workshop of serious i., 779b
Inquiries, suspended religious i., 466a
Inquiring eye or tongue, 536b
Inquiry thought to aim at some good, 97b
undismayed unintimidated i., 912a
Inquisition, committee i., 951a
dogs, 654b
Inquisitive, acute i. dexterous, 453a
Insane love to speak of selves, 770b
most i. of passions, 837a
ordinarily he is i., 588b
root, 281a
Insanity often logic, 633b
Insatiate blood, 1066a
to pursue war with heaven, 343a
Inscape is what I aim at, 804a
Inscription, altar with i., 50a
Inscriptions, lapidary i., 431b
Inscrutable colossal and alone, 812a
dark i. workmanship, 510a
dumb i. grand, 715a
jest unseen i., 220b
Insect carries impress of Maker, 383a
I am that i. brother, 708a
man mere i., 780b
scraping on surface of life, 772a
vile i. that has risen up, 420b
Insects, creatures both i. and humans, 946b
get meaning for other i., 772a
loud and troublesome i., 454b
of the hour, 454b
to whom God gave lust, 708a
Insensate care of mortals, 113b
Insensibility, stark i., 429b
Insensible, honor i. then, 240b
to freedoms of Constitution, 967a
Inseparable, nonviolence and truth i., 897a

Inseparable, one and i., 547b, 895b
sex and beauty i., 986a
Inside, fur side i., 907a
not forgotten i. of church, 240a
smash to see what's i., 675b
Insidious encroachment by men of zeal, 833a
Insignificant, man i. and aware of it, 913b
Insincere, most i. line written, 1000a
Insinuating appearance, 71a
Insipid as queen on card, 654a
happiness i. to vulgar, 878a
tale without love i., 802b
Insisture course proportion, 267b
Insolence, above i. and triviality, 996a
flown with i. and wine, 342b
of office, 262a
strength without i., 554b
surfeit begets i., 77a
Insolent menaces of villains, 464b
Insomnia, amor vincit i., 1061b
Inspiration, cleanse by the i. of thy Holy Spirit, 60b
genius one percent i., 811b
hierophants of i., 573a
lost an i., 981b
madness without i., 1091a
no more i. than muffins, 836b
whatever poet writes with divine i., 88a
Inspire hopeless passion, 660a
two qualities i. affection, 98a
we do not i. conduct, 356b
who i. love most fortunate, 569a
Inspired, eyes upraised as i., 443b
Inspires, fair fame i., 410b
wine i. us and fires us, 301b
Inspiring bold John Barleycorn, 495b
Installment, gratitude repays first i., 131a
Instances, wise saws and modern i., 249a
Instancy, majestic i., 856b
Instant, for each ecstatic i., 734a
in season, 55b
made eternity, 664a
more i. than Feet, 856b
Instant's truce between virtue and vice, 683b
Instinct, erotic i. questionable, 936b
for self-preservation, 845b
men should be right by i., 82a
no longer guided by i., 905b
reason against it i. for it, 756b
running off upon i., 1081a
spirit and i. in harmony, 936b
telepathic i., 976b
truth by i. here, 667a
volcanic political i., 838a
war not an i., 978a
Instinctive, killing for food not i., 980b
pursuing i. course, 585b
Instinctively, rats i. have quit it, 296a
Instincts, a few strong i., 516a
decisions more of i. than will, 935b
heed no i. but our own, 359a
high i., 513b
plant himself on i., 605b
uncivilized Eastern i., 871b
Institooshuns, greatest i. of land, 750b
Institute and digest of anarchy, 454a
Instituted, governments i. among men, 470b
Institution, establishment closed i., 1071b
glorious i., 453b
lengthened shadow of one man, 606a
life's a pleasant i., 769a
Institutions cease being liberal, 805b-806a
conditions for free i., 959b
continuity of i. and Empire, 921a
create nation, 612b
greatest i. of land, 750b
hostility against i., 548a
liberal i. enemies of freedom, 806a
neither for nor against i., 701a
overthrow of i. by force, 864b
political i. superstructure, 903a
sought to destroy i., 701a
this country with its i., 637a
Instruct sorrows to be proud, 236a
Instructing, delighting and i. at same time, 124b
Instruction, I will better the i., 233b
satisfaction and i., 4b
text of civil i., 472b
Instructor, age not qualified as i., 682b
Instructors, practice best of i., 126a
Instructs, delights reader i. too, 377a
Instrument, fever is Nature's i., 364b
little i. appeared, 742a
made i. to know, 353a
mind like musical i., 705b
of slavery, 443a
of trade and commerce, 752a
of your peace, 157a
pliant i. of Executive, 531a
sweeter than sound of i., 330a
tune the i. here at the door, 308a
Instruments, find fit i. of ill, 404b
fit i. to make slaves, 426a
genius and mortal i., 254a
of darkness, 281a
of European greatness, 485a
played before the Lord on i., 12b
thousand twangling i., 297a
to plague us, 280b
we've notes we've i., 505b
Insubstantial pageant faded, 297b
Insufficient, ability alone is i., 379a
Insular Tahiti full of peace, 697a
Insult, add i. to injury, 129b, 435b
injury sooner than i., 415a
to God, 662b
Insulting, rushed to meet i. foe, 482b
Insults of Fortune, 424b
unavenged, 516a
Insure domestic tranquillity, 474a
peace of mind, 886a
Insured, they were heavily i., 765b
Insures us to git best o' noose, 693b
Insurrection, never did i. want such watercolors, 240b
servile i., 752a
suffers nature of an i., 254a
Intangible, world i. we touch, 857a
Integer vitae scelerisque purus, 121a
Integers, God made i., 720a
Integration, different i., 1038b
Integrity, clothed with i., 361a
destruction of natural i., 101b
in silence preserve i., 159a
territorial i., 842b
were we men of i., 1072b
Intellect, achievements of i. everlasting, 116a
adduces authority uses not i., 174a
conformity of object and i., 155a
effort of i. to see poor, 1082a
extraction of living i., 340a
fashion birth i., 721a
feather to tickle i., 536a
forced to choose, 884a
health and i. the two blessings, 102b
improperly exposed, 522b
invisible to man who has none, 564a
is to emotion as clothes, 862a
judgment of i. half truth, 935a
light between truth and i., 161a
march of i., 533a
marks of God in liberal i., 544a
mugwump educated beyond i., 772a
not i. but personality, 703a
not understand only by i., 935a
opinion from feelings not i., 705b
physical tinged with i., 614a
pure i. find pure pleasure, 801b
restless versatile i., 725b
sin of i. that triumphed, 613b
subtlety of i., 779b
taste connects i. with senses, 528a
thought labor of i., 599b
truth satisfaction of i., 643b
unaging i., 882b
understand its inadequacy, 935a
voice of i. soft, 834a
weakness of i., 768b
will and i. the same, 373b
Intellection, happiest i., 1079a
Intellects, argument and i. too, 448a
three classes of i., 177b
Intellectual, a tear an i. thing, 490a
All-in-all, 511a
before committees, 951a
being, 343b
chains, 1053b
chap, 767b
co-perception, 610a
curiosity, 941b
dandyism, 730b
desolation, 687a
enjoyment, 857b
hatred worst, 882b
Japanese propensity for i., 938a
life like bees, 867a
material progress depends on i., 628a

Intellectual, neutralize i. element, 867b
Northwest Passage to i. world, 438a
not separate i. from social, 937b
ought to refuse to testify, 951a
passion drives out sensuality, 174a
product judged from age produced in, 781a
pygmies, 1024b
responsibility, 1019b
rights and powers, 544b
superiority of man, 764a
take i. possession, 799b
throne, 712a
virile courageous, 895b
wants, 794b
world divided, 869b
Intellectuals at one pole, 1058b
deserve intended slavery, 951a
I'm one of the i., 1037b
Intelligence, controlling i. understands, 142b
even if superior i. tell us, 942b
gods do not give all men i., 65b
incongruous with i., 705b
learning does not teach i., 77b
making artificial objects, 849b
overwhelms i. of all gods, 67b
pawn your i., 1030b
quickness to apprehend, 861b
test of first-rate i., 1036b
vast enough to comprehend all forces, 479a
which goes with sex, 986a
Intelligent ignorance, 940b
may be called i. indeed, 72a
moral obligation to be i., 951a
perception of least i., 1012a
possesses keen i. mind, 92a
reporting, 1014a
so elegant so i., 1002b
we are not i., 768a
woman, 909b
Intelligently, think i., 743a
Intelligible, monarchy i. government, 726b
Intelligibly, speak i. to world, 879a
Intemperance, no tyrant like i., 616a
Intend, what evil I i. to do, 84b
Intended an ode, 782a,b
take hint when i., 930a
years damp my i. wing, 347b
Intending to build tower, 47a
Intense loneliness intense ignorance, 832a
moment isolated, 1006a
Intensely, soul listened i., 516b
Intensity, all I care about is i., 786a
full of passionate i., 882a
grandeur remains without i., 144a
moving into another i., 1006a
Intent, eye i. on wondrous plan, 495a
forget not yet tried i., 186b
his first avowed i., 366a
is all, 165a
love come with murderous i., 84b
night of dark i., 928a
not criminal unless i. criminal, 150a
on hospitable thoughts i., 346a
Intent, pious passion grave i., 849a
prick sides of my i., 282b
truth told with bad i., 490a
upon our interests in old age, 109b
Intention of communicating truth, 528b
stabs the center, 295a
Intentional, abstain from i. wrongdoing, 88a
Intentions, hell full of good i., 154b
hell paved with good i., 154b, 324b
honorable, 460a
Intents are savage-wild, 225b
discerner of thoughts and i., 55b
wicked or charitable, 259a
Inter, in hugger-mugger i. him, 265a
in peace children i. parents, 86b
Intercede with Neptune, 695b
Interchange, quiet i. of sentiments, 431b
Interchangeable shows, 1057a
Interchangeably, sighs i., 1086a
Intercourse between tyrants and slaves, 448b
lived in social i., 431a
open and friendly in private i., 89b
speed the soft i., 405b
with foreign nations, 456b
Interest, art makes life and i., 800b
by those who borrow trouble, 953b
duty and i., 461b
exceed in i. knock at door, 535a
impulse of passion or i., 480a
I du believe in i., 693a
people's frauds have i., 878a
public i., 1014a
self interest other people, 781b
unborrowed from the eye, 503a
Interest's on dangerous edge, 665a
Interested, not i. in defeat, 699a
we are not i., 699a
Interesting because unimportant, 1018b
Interesting but tough, 761a
Interesting, only obligation of novel to be i., 798a
want of the i., 716b
war talk i., 760b
Interests, carnal i., 353b
conflicting i. of society, 912a
exposed to conflicting i., 969b
great i. at stake, 98b
human figure i. me most, 898b
in hands of honest men, 472b
of community, 480a
various powerful i., 545b
Interfere by force with slaveholder, 684a
Interfered in behalf of rich, 594a
Interfused, something far more i., 509b
Interim like a phantasma, 254a
Interline aphorisms in reading, 469b
Interlude, strange i., 1009a
Interlunar, vacant i. cave, 349a
Intermeddle, stranger doth not i., 24b
Interminable night, 1006b
Intermingle jest with earnest, 209a
Intermission, laugh sans i., 248b
pleasure is i. of pain, 317b
Internal domestic empire, 1038b
environment, 675a
medium, 675a
International, bring order to i. affairs, 950b
life competitive, 1054b
nuclear control, 1074b
police power, 848a
spirit of science in i. affairs, 1050a
Internationally, bring suit in court i., 982a
Interpose, who in quarrels i., 401b
Interposed, mountains i., 457b
Interpret interpretations, 191b
Interpretation, aid to i. of future, 89a
doctrine or practice or i., 143a
interpreter not need i., 779b
this is the i. of the thing, 35a
Interpretations, interpret i., 191b
Interpreter, critic i. of artist, 798b
is the hardest of the two, 481b
nature not own i., 698a
not need interpretation, 779b
perfect i. of life, 991a
tear great i., 939b
Interpreters, for crowd they need i., 79a
men on shore i., 905a
Interpreting divine Principle, 709a
Interprets, poet i. poem, 885b
Interred, good oft i. with bones, 255b
life is shrunk dead and i., 306a
Interrupt with such silly question, 437b
Interrupted by dying, 332a
Interruption, noise impertinent i., 564a
Interstate commerce, 1021b
Interstellar spaces, 888a
vacant i. spaces, 1005b
Interstitially, judges legislate i., 788a
Intertissued robe of gold, 244b
Interval, enjoy i., 867b
lucid i., 369a
Intervals, full of lucid i., 196a
lucid i. and happy pauses, 207b
Interventionism, total i. no answer, 1049a
Interview with Satan, 851b
Intestines, prejudices trace to i., 806b
Intimacy, heart-revealing i., 882b
Intimate, my most i. enemies, 731b
of air, 1066a
quality of handmade things, 940a
quality of the Four, 976b
Intimates are predestined, 777a
eternity to man, 393b
Intimation, steel against i., 956b
Intimidate human race into order, 950b
threats of halter i., 475a
Intimidation, smoke screen of i., 1020b
Intolerable, burden of them is i., 61a
deal of sack, 239b

Intolerable, in worst state i., 466b
music falls, 885a
shirt of flame, 1007a
situation becomes unimportant, 908a
that beings doomed, 629a
was i. becomes unimportant, 908a
wrestle with words and meanings, 1005a
Intolerably just, 800b
Intolerance, fought against i., 983b
Intolerant, learned toleration from i., 976a
Intone dull commercial liturgies, 899a
Intoxicate the brain, 403a
Intoxicated, heart i. with bliss, 498a
Intractable, sullen untamed i., 1006a
Intrepid sailors, 702b
shorebirds, 1065b
Intricate as death, 308b
Intricated, poor i. soul, 308b
Intrigue, spotless through i., 661a
Intrinsic value, 415b
Introduce philosophy into homes, 111b
Introduced, cut anyone i. to, 746b
when I'm i. to one, 860b
Introspection, prone to i., 997a
Introversion of noosphere, 965a
tendency to i., 608b
Intrude, for bellies' sake i., 338b
Intrudes, society where none i., 557b
Intuition, intelligence which goes with sex is i., 986a
more subtle than premise, 787b
passionate i., 516b
reliance on i., 938a
Intuitions without method, 867a
Intuitive, beautiful always i., 528a
calculation transcended mathematics, 938a
Japanese propensity for i., 938a
our virtues are i., 614b
Inurned, weep a people i., 595b
Invade, better not i., 553a
chilling breath i., 714a
Invaded, France is i., 504a
Invading, ours is the i. army, 681a
Invalid, invaluable permanent i. Bunbury, 840a
Invalidated, friendships i. by marriage, 756a
Invasion, waiting for i. so are fishes, 922a
Invent, lies you can i., 490a
necessary to i. him, 418a
to remember or i., 928b
would children i. game, 985a
young men fitter to i., 209a
Invented an invaluable invalid, 840a
disappointed in monkey i. man, 764a
falsehood i., 966a
first i. sleep, 197a, 680a
first i. war, 212a
first i. work, 535b
fool i. kissing, 390b
history, 418b
time someone i. plot, 975b
Invention, brightest heaven of i., 243a
Invention, equal license in bold i., 124a
greatest i. of century, 861a
horrible i. the bourgeois, 709a
is unfruitful, 452b
man's greatest i., 1050a
necessity mother of i., 133b, 151a
of method of i., 861a
scaled i., 989a
stomach dispenser of i., 133b
war is an i., 978a
Inventions, sought out many i., 28a
Inventories, statistics and history i., 608a
Inventors, seldom or never i., 417b
Inventory of undiscovered embezzlement, 1062b
Invents, modern man i. museum, 1035a
Inversion, negative i., 1059b
Inverted, country an i. cone, 432b
winter ruler of i. year, 458b
Investigation of hidden causes, 192b
scientific i., 724b
Investment, goodness i. never fails, 683b
of genius pays dividends, 770b
Inveterate, long i. foes saluted, 369b
scars, 1005a
Invictus, third place Henley's I., 1000a
Invidious, birth's i. bar, 650b
Invigorated and reimpressed, 428b
Invincible, in me i. summer, 1068b
no animal more i. than woman, 91b
right idea i., 1012a
shaking her i. locks, 340b
soul's i. surmise, 867a
Inviolable constitutional rights, 864b
shade, 712a
Inviolate sea, 651b
Invisible, all things visible and i., 54b
aloft i. in night, 843a
at times i., 997a
beauty, 944a
bloody and i. hand, 284b
choir i., 689a
country i. by commercial art, 1063a
Fortune though blind not i., 209a
hands restore year, 992a
hoofs of i. horses, 860a
its name is The I., 74a
jest unseen inscrutable i., 220b
labor, 599b
no bird but i. thing, 514a
O world i., 857a
poor become i., 1082a
skuttle fish becomes i., 395a
soap, 592b
soul bright i. green, 681b
spirit of wine, 273b
web you wove, 1007a
why art silent and i., 488a
worm, 489a
wounds i., 250a
Invisibly, silently i., 488a
Invitation, more i. than command, 395b
Invite, all occasions i. his mercies, 308b
God and his angels, 308b
my soul, 700a
Invites, bell i. me, 283a
his wit i. you, 407b
my steps and points, 406a
Invocation, true poem an i., 1034b
Invoke genius of Constitution, 426b
Involuntary, it was i., 1072a
Involve us in wrong war, 1025b
Involved in mankind, 308b
we are not person i., 762a
Inward and spiritual grace, 61a
as men of i. light are wont, 353a
beauty in i. soul, 92b
draw i. quality after, 288a
eye, 514b
grass nibbling i., 1033b
greatness, 243b
horror, 393b
journey i., 1056b
never a war not i., 996b
on i. vision close eyes, 867a
outward and i. at one, 92b
self-disparagement, 516b
to read Nature looked i., 367a
turn i. and examine, 71b
upward and i. delight, 696a
vision, 867a
Inwardly in secret great, 694a
Inwardness of the situation, 795b
Iona, ruins of I., 428a
Ipse dixit, 151a
Ira, ça i., 1105b
Iram indeed is gone, 629a
Ireland, dance wyth me in I., 1083b
gives England generals, 731a
grand you look, 811b
great Gaels of I., 918a
holy lande of I., 1083b
ich am of I., 1083b
if ever ride in I., 918a
Irishmen never do well in I., 827a
mad I. hurt you, 1060a
snow all over I., 968a
was I on road to I., 1051a
Ireland's, romantic I. dead and gone, 881b
Ireson, old Floyd I., 626a
Iridescent dream, 748b
no bubble so i., 818b
Iris' woof, 336b
Irish, beer into I. Channel, 818a
blithe I. lad, 537b
grow on I. ground, 1090b
I am troubled I'm I., 996b
Lady howl in I., 239b
no language like I., 909a
poets learn trade, 885a
upon the I. shore, 494a
welcomin' I. immigrants, 864b
Irish-Americans, have done with I., 821b
Irishman, give I. lager for month, 760b
in Eden boss it, 685a
Irishmen never do well in Ireland, 827a
Irks care crop-full bird, 666a
Irksome, all great changes i., 463a
discourse of fools is i., 38b
Irlonde, dance wyth me in I., 1083b

Irlonde, holy lande of I., 1083b
ich am of I., 1083b
Iron, age of i., 416b
and blood, 677b
armies clad in i., 349a
cold i., 200a, 553b
conscience seared with hot i., 55a
curtain, 924b
door of north, 1057a
earth, 1055a
earth hard as i., 740a
entered into his soul, 61b
fist, 506a
God who made i. grow, 503b
golden opes the i. shuts, 338b
hammer i. when hot, 125b
hand in velvet glove, 186a
heart of i., 996b
ice and i. not welded, 825a
if gold ruste what shal i. do, 166b
in water float, 1087a
is iron till rust, 996b
legs of i., 35a
meals of beef i. steel, 244a
meddles with cold i., 200a
nerve, 651b
New England dark, 1039b
nor any tool of i., 458b
nor i. bars a cage, 358b
physician of I. Age, 711a
rod of i., 57b
rusts from disuse, 174a
scourge, 439b
shard, 875b
sharpeneth iron, 26b
slamming of i., 1064b
sleet of arrowy shower, 442a
stones are i., 10a
strike when i. hot, 125b
strong as i. bands, 621a
tears down Pluto's cheek, 336a
throat of i. chest of brass, 119a
till heated uncapable to be wrought, 351b
tongue of midnight, 231a
when i. hot strike, 125b
written with a pen of i., 34a
Iron-armed soldier, 600a
Iron-bound bucket, 553a
Ironic, Death's i. scraping, 955b
Ironies, silver-footed i., 866a
Irons, two i. in the fire, 316a
Ironware, firewood i. and trays, 947b
Iroquois, I'll be Indian I., 1065b
would have had strong states, 997b
Irradiated an Indian wilderness, 387a
Irradiating word, 740b
Irrational fears, 832b
laws of nature may be i., 966b
substitute rational for i., 995b
to rational being i. unendurable, 138a
Irrationally held truths, 725b
Irrecoverably dark total eclipse, 349a
Irregular and intimate quality, 940a
indigested piece, 427b
Irregulars, Baker Street i., 849b
Irrelevancies, past free of i., 910b
Irrelevancy, stern and simple i., 812a
Irrelevant, most i. thing in nature, 535b
Irreligion, free for i., 1022a
Irreparable ravages of time, 378b
Irreproachably tender, 1028a
Irresistible desire to be irresistibly desired, 930a
inexorable i. benignant, 921b
Irresistibly desired, 930a
Irresolute, resolved to be i., 920a
Irresponsible foetus, 1001b
Irritability, chronic i. Bostonitis, 777b
Irritable reaching after fact, 584b
Irritation, estimate value by i. they cause, 946b
Irrt, es i. der Mensch, 478b
Is, all that i. and shall be, 82a
as he i. so was he made, 801b
he i. or was or has to be, 418a
one i. or i. not, 95b
seems madam Nay it i., 257a
that that i. i., 253a
which was and i., 58a
Isaac, God of I. not philosophers, 364a
Iscariot-like crime, 996b
Ishmael, call me I., 695b
Island, arrived at i. of Bahamas, 172a
defend our i. whatever cost, 921a
entire of itself, 308b
floating bulwark of our i., 444b
heart no i. but continent, 208b
honor is like an i., 377b
inland i., 776a
misty i., 590a
no man is an i., 308b
no owls in whole i., 432b
of England, 244a
rough i. story, 651b
savages in unknown i., 611b
snug little i., 517b
solitude unsponsored, 955a
tight little i., 517b
watched famous i. descending, 920b
Islanded in stream of stars, 999b
place remote and i., 816b
Islands, adagios of i., 1043a
Greek i. over Harvard Square, 1042a
looked seaward among i., 816b
of the Blessed, 874a, 947a
realms and i. as plates, 289a
round many western i., 579b
what gray rocks what i., 1004a
whose heavens opened, 830a
Isle, a ship an i., 980a
all isles excelling, 371a
cause or men of Emerald I., 483b
cherry i., 320a
green i. in sea, 642a
hunt for a desert i., 1069a
in far-off seas, 661b
is full of noises, 297a
it frights the i., 273b
of beauty, 588a
sceptered i., 226b
that is called Patmos, 57a-b
Isled, wound with thee in thee i., 803b
Isles, fished by obstinate i., 988a
Isle all i. excelling, 371a
naked melancholy i., 419b
of Greece, 560b
sprinkled i., 665b
Isles, throned on her hundred i., 556b
touch Happy I., 646b
Islington, village less than I., 358a
Ism, alien i., 971b
Isness of man's nature, 1082b
Isn't, as it i. it ain't, 745b
Isolated joy of thinker, 786b
with no before and after, 1006a
Isolates, silence i., 937b
Isolation of sky at evening, 955a
robbed of i. that is life, 951b
worst counselor, 870a
Isolationism, don't care about word i., 1013b
may obstruct peace, 974a
total i. no answer, 1049a
Israel, arose a mother in I., 11a
blessed be Lord God of I., 46a
captive I., 687b
chariot of I., 13b
glory departed from I., 12a, 625b
glory of thy people I., 46a
he that keepeth I., 22a
Judah and I. dwelt safely, 13a
lost sheep of house of I., 42a
no king in I., 11b
scattered upon the hills, 13b
sweet psalmist of I., 12b
thy tabernacles O I., 10a
to your tents O I., 13a
Israfel, dwell where I. dwelt, 641b
Issue is in God's hands, 79a
judged in light of final i., 99a
know what i. at stake, 885b
settled i. before office expired, 983b
Issues, contrived corridors and i., 1001b
distract attention from i., 866b
fine i., 270a
heaven has joined great i., 515a
out of it are the i. of life, 23b
when i. are joined, 75a
Isthmus of a middle state, 408b
It can't happen here, 987a
is finished, 49b
it's just I., 876b
Italia who hast fatal gift, 557a
Italian, fine I. hand, 1057a
for converse with feminine sex, 435a
I speak I. to women, 163b
perhaps I., 766a
proletariat, 977b
race a race of sheep, 977b
tenderness of I. tongue, 435a
Italien, je parle i. aux femmes, 163b
Italy, beyond Alps lies I., 125a
fashions in proud I., 226b
graved inside of it I., 663b
Greece I. and England did adorn, 370b
made from designs by Michelangelo, 759a
paradise for horses, 312a
paradise of exiles, 569b
Itch, incurable i. for writing, 139b
of disputing, 301a
Itchez, Ah i. Ah scratchez, 1051b
Itching palm, 256a
producing constant i., 1081b
Item with skin wrapped around, 1030a

Items for imaginative genius of west, 703b
Iteration, damnable i., 238a
Ithaca, fill I. full of moths, 289b
Itself, is it true in and for i., 507b
love is most nearly i., 1006a
thou art the thing i., 278b
Itylus, half assuaged for I., 772b
Iucundior, quae set domestica sede i., 111a
Iudex damnatur ubi nocens absolvitur, 126a
Iudicaret, ne supra crepidam sutor i., 102a
Iura, sunt superis sua i., 129a
Ius est ars boni et aequi, 151a
summum saepe summa est malitia, 108b
Institia, fiat i. et ruant coeli, 330b
Ivan Ilych's life most simple, 732b
Petrofski Skevar, 1100b
Ives, going to St. I., 1093a
Ivory apes and peacocks, 13a, 947a
bit of i. on which I work, 533b
gate of i., 67a, 119a
laces i. and gold, 943b
neck is as a tower of i., 29b
tower, 615a, 937b
towers, 878a
Ivy, goats eat i., 1097a
holly and the i., 1099a
myrtle and i., 562b
not hang i. over wine, 127a
with i. never sere, 338a
Ivy-mantled tower, 440a, 962b

J

Jabal father of such as dwell in tents, 6a
Jabberwock, beware J., 745a
J'accuse, 786a
Jack and Jill, 1094a
banish plump J., 239b
be nimble, 1096b
before say J. Robinson, 670b
fly away J., 1098b
gorging J., 661a
house that J. built, 1098b
joke poor potsherd, 804a
little J. Horner, 1093a
one named J., 1098b
spanking J. so comely, 475b
Sprat eat no fat, 1092b
Jackass, cudgel his own j., 785b
Jackdaw, devil must be in j., 554a
Jackson, pick Andrew J. from pebbles, 696b
standing like stone wall, 719a
Stonewall J. wrapped in beard, 1041b
Jacksonian vulgarity, 758a
Jacky have new master, 1094a
Jacob called the place Peniel, 7b
gave Esau bread and pottage, 7a
God of J. not philosophers, 364a
served seven years, 7a
sold his birthright unto J., 7a
thy tents O J., 10a
was a plain man, 7a
was left alone, 7b
wrestled as angel with J., 325b
Jacob's ladder, 857a
Jacob's, talk of J. ladder, 610b
voice is J. voice, 7a
Jade, arrant j. on a journey, 448b
Chinese love j., 992b
kisses you quickly, 588b
let galled j. wince, 263b
Jael took a nail, 11a
Jail, all we know who lie in j., 841a
like living in j., 1067a
little stealin' gets you in j., 1009a
patron and the j., 427a
with chance of being drowned, 430a
Jailer inexorable as self, 614b
Jake, Yukon J., 1035b
Jam, calico j., 673b
tomorrow j. yesterday, 746a
Jamaicas of remembrance, 738b
James could almost hear the bronze Negroes, 1076b
First Second and Old Pretender, 1011b
James Morrison Morrison, 970a
let J. rejoice, 444b
Truthful J., 769b
work of Henry J., 1011b
James's elaborate hesitancies, 865b
ladies of St. J., 782a
Jamshyd gloried drank deep, 629b
Jane, from J. to Elizabeth, 533a
Lady J. tall and slim, 554a
Jangled, sweet bells j., 262b
Janitor's, in love with j. boy, 1069a
January, a fly this J. day, 738b
Japan, as J. kept her independence, 997b
create in J. civilized nation, 752a
forces of Empire of J., 973b
from Paris to J., 377a
gods born in J., 537a
what they say in J., 790b
Japanee, little Turk or J., 823b
Japanese, cultural nature of J., 938a
don't care to, 1043a
gargoyle-faced J., 978b
heart subject of J. poetry, 419a
life like J. picture, 789a
practiced virtues, 537a
reliance on intuition, 938a
Japheth, Noah begat J., 6b
Jar, feel amid city's j., 711a
in Tennessee, 955b
people in front get j., 942a
strings untouched will harshly j., 213a
wine j. when molding began, 124a
Jardin, il faut cultiver notre j., 417a
Jargon of the schools, 387a
Jars, two j. on floor of Zeus, 65a
Jasmine impossible to counterfeit, 814b
inimitable j., 814b
Jasper of jocundity, 176a
Jaundice, jealousy j. of the soul, 370b
Jaundiced eye, 403b
Javan, bound for J. or Gadire, 349b
Jaw, muscular strength to j., 743b
Jawbone of an ass, 11b
Jaws, gently smiling j., 743a
of darkness do devour it, 228b
Jaws of death, 193a, 652a
that bite, 745a
Jay, poor Jim J., 914b
Jaybird don't rob own nes', 814a
Jazz, ask what j. is, 1046b
Jazzmen, go to it O j., 948b
Je connais tout fors moi-même, 171b
Jealous, art j. mistress, 608a
confirmations, 274b
for they are jealous, 275b
gods who brook no worship, 890a
I am a j. God, 9a
in honor, 249a
law a j. mistress, 543b
not a j. woman, 1016b
not j. for the cause, 275b
one not easily j., 276b
possessions of happiness, 897b
scornful yet j. eyes, 410b
souls not answered, 275b
venom clamors of j. woman, 218b
Jealousies, surmises j. conjectures, 241a
Jealousy, beware my lord of j., 274a
born with love, 356a
ear of j. heareth all, 36b
Father of J., 488a
feeds upon suspicion, 355a
full of artless j., 265a
green-eyed j., 233b
has a human face, 489b
in j. more self-love, 356a
injured lover's hell, 346a
injustice, 400a
is cruel as the grave, 30a
is the rage of a man, 23b
jaundice of the soul, 370b
life of j., 274b
Jean, farewell to my J., 400b
Jeanie with light brown hair, 727b
Jeanne d'Arc and Bonaparte, 1016a
Jedge, of my merit you j., 693a
Jeers at fate, 962b
exiled on ground in j., 707a
Jefferson, celebrities such as J., 749b
Thomas J. still lives, 464a
when J. dined alone, 1074a
Yoknapatawpha County, 1039b
Jeffersonian simplicity, 758a
Jeffers's, too much like one of J., 995a
Jeffrey, no one minds J., 522b
Jehovah has triumphed, 543a
in name of great J., 468a
is my strength, 31a
Jove or Lord, 412b
Lawd God J., 1015a
tell them I am J. said, 444a
Jehu, the driving of J., 13b
Jelly, distilled almost to j., 258a
out vile j., 279a
Je-ne-sais-quoi young man, 767a
Jenny kissed me, 551b
Jeoffrey, consider my cat J., 444b
Jeopardy, went in j. of their lives, 12b
Jeremy, Mr. J. liked feet wet, 887b
Jericho, from Jerusalem to J., 46b
tarry at J. until beards be grown, 12b
Jerusalem, daughters of J., 29a,b

Jerusalem, from J. to Jericho, 46b
gain spent in conquest of J., 172b
I saw the new J., 58b
I will wipe J., 14a
if I forget thee, O J., 22b
meet in sweet J., 216b
my happy home, 1085b
speak comfortably to J., 32b
that killest prophets, 43b
the golden, 687b
thy sister calls, 491a
was J. builded here, 490b
wise men came to J., 39a
Jeshurun waxed fat, 10b
Jessamine, casement j. stirred, 652b
Jesse, David the son of J., 12b
rod out of the stem of J., 31a
Jesses my dear heartstrings, 274b
Jessica, sit J. look, 235b
Jest and youthful jollity, 334b
best to use myself in j., 305b
between j. and earnest, 195a
breaks no bones, 433b
fellow of infinite j., 265b
glory j. and riddle, 409a
good j. forever, 238b
I j. to Oberon, 229a
intermingle j. with earnest, 209a
life is a j., 402a
may yet be said, 918a
most bitter is scornful j., 426b
not bear serious examination, 483b
put his whole wit in a j., 316a
Strephon's kiss lost in j., 981b
unseen inscrutable, 220b
Jested quaffed and swore, 656a
Jester, fool and j., 242b
Jester's motley garb, 945b
saddest ones wear j. garb, 945b
Jesting, no j. with edge tools, 313b
what is truth said j. Pilate, 207b
Jest's prosperity lies in ear, 222b
Jests, he j. at scars, 223b
indebted to memory for j., 482a
Jesu, Lord J. blessed Pelican, 158b
my dearest one, 192b
Christ and seiynte Benedight, 167b
Jesuit, bland as a J., 815b
Jesus author and finisher, 56a
came to save sinners, 55a
cross of J., 750b
gentle J. meek and mild, 425b
increased in wisdom, 46b
keep your hearts through Christ J., 54b
king of Jews, 45a
lover of my soul, 425b
man who says he is J., 438b
most scientific man, 709a
stand up stand up for J., 686a
sure this J. will not do, 491a
took bread, 44b
was a Jew, 952a
was born in Bethlehem, 39a
went to them walking on the sea, 42b
wept, 49a
with J. we worship Father, 544a
Jesus Christ Don Quixote and I, 549a
Jesus her little child, 684b
I believe in J., 60a
kingdom and patience of J., 57a
redemption by our Lord J., 60b
shut up in asylum, 851b
son of man, 958a
testimony of J., 57b
the same yesterday today and forever, 56a
Jesus', good friend for J. sake, 299b
Jeunesse, au temps de ma j. folle, 171a
cueillez cueillez votre j., 188a
qu'as-tu fait de ta j., 808a
si j. savait, 188b
Jew, either for Englishman or J., 491a
hated like a J., 1083a
hath not a J. eyes, 233a
Jesus was a J., 952a
judges neither J. nor Gentile, 967a
much kindness in the J., 232b
neither Greek nor J., 54b
of Tarsus, 50b
that Shakespeare drew, 413a
wandering J., 1088a
yes I am a J., 611b
Jewel, caught my heavenly j., 203b
consistency paste j., 896b
immediate j. of souls, 274a
no j. like Rosalind, 249b
of gold in swine's snout, 24a
of the just, 363a
phosphorescent j. gives glow, 992b
precious j. carved curiously, 802b
precious j. in his head, 247b
rich j. in Ethiop's ear, 223a
Jeweled mass of millinery, 652a
unicorns, 1003b
Jewelry, like j. from a grave, 1067b
Jewels five-words-long, 648a
these are my j., 312a
unclasps warmed j., 582a
Jewish gaberdine, 232a
no J. blood in my veins, 1083a
Jews, among false J., 1088a
generally give value, 837b
Jesus king of J., 45a
King of the J., 39a
kiss and infidels adore, 404a
of Solomon's glory, 794a
Papists Protestants J. Turks in one ship, 329a
refuse till conversion of J., 359b
three paynims three J. three Christians, 174b
Jezebel, dogs shall eat J., 13b
painted her face, 13b
Jiggety-jig, home again j., 1097a
Jill, fly away J., 1098b
Jack and J., 1094a
other named J., 1098b
Jim detested it, 902a
keerless in talk was J., 778b
most ruined for servant, 761a
poor J. Jay, 914b
Jimmy, guzzling J., 661a
Jingle, little j. little chimes, 400b
Jingling of guinea, 647a
Jingly, Lady J. Jones, 673b
Jingo, by j. by gee, 1031a
by j. if we do, 727a
repent by j., 592a
Joan as my lady, 320a
Darby always the same to old wife J., 815a
greasy J. keel pot, 222b
Job, back of j. the dreamer, 966a
blessed the latter end of J., 16b
doth J. fear God for nought, 14a
give tools finish j., 922a
patience of J., 56b
poor as J., 241b
Jobbing jockies, 908b
Joblillies, Picninnies and the J., 442b
Jobs, right people in right j., 677b
Jockey, my joy my j., 1068b
of Norfolk not too bold, 200b
Jockies, jobbing j., 908b
Jocund, cocks and lions j. be, 306b
day stands tiptoe, 225a
rebecks sound, 335a
such a j. company, 514b
then be thou j., 284b
Jocundity, jasper of j., 176a
Joe, G.I. Joe, 1103b
Old Black J., 727b
Joe's, Sloppy J., 1060a
Jog on the footpath way, 295b
Johannes, absolute J. fac totum, 206a
Johannisberg, extra bottle of J., 481a
John and I are quit, 388a
Anderson my jo, 494b
awake my St. J., 407b
Baptist's head, 42b
Barleycorn got up again, 493b
Brown's body, 755a
Bull or Englishman's Fireside, 500a
buried Evangelist Saint J., 697a
Don J. of Austria, 918b
Donne Anne Donne Un-done, 307a
greatest of all is J. Bull, 562b
I J., 57a
I J. saw the holy city, 58b
inspiring bold J. Barleycorn, 495b
Matthew Mark Luke and J., 357a
my son J., 1096b
or Shaun, 968b
outglittering J. Keats, 601b
P. Robinson he, 693a
Peel with coat so gay, 578b
shut the door good J., 410a
some said J. print it, 365a
speak for yourself J., 623a
Stuart Mill, 934a
there St. J. mingles, 411b
who killed J. Keats, 562b
whose name was J., 48a
Johnny, Frankie and J., 1101b
I hardly knew ye, 1099b
little J. Green, 1094a
John's, bounded by St. J., 655a
Johnson knew, 430a
no arguing with J., 451b
Johnson's conversation was mustard, 468b
Join choir invisible, 689a
don't j. too many gangs, 928a
family, 928a
few gangs if any, 928a
hand in hand Americans, 460b

Join, now j. your hands and hearts, 216a
them that j. house to house, 30b
triumph of skies, 425b
two lives j. oft scar, 664a
United States, 928a
will you j. dance, 744b
Joined great issues, 515a
he has j. great majority, 133b
lawfully j. together, 61a
make third j. former two, 370b
my name j. to theirs, 128b
what God hath j., 43a
when issues are j., 75a
whom God hath j., 61b
Joint, every j. and motive, 269a
force and full result, 403a
heirs with Christ, 51a
knee a j. not an entertainment, 915a
remove the j., 746b
time is out of j., 260a
Joint-laborer, night j. with day, 256b
Joints, dividing j. and marrow, 55b
Joke, every j. long ago made, 769a
forgive Thy j. on me, 929a
gentle Dullness loves j., 413b
good j. not criticized, 918b
Jack j. poor potsherd, 804a
many a j. had he, 449b
subtleties of American j., 759a
'twixt earnest and j., 488a
Joked, world j. incessantly, 769a
Jokes, crack any of these old j., 91b
difference of taste in j., 690a
Fate's saddest j., 76b
little j. on Thee, 929a
standing j., 394a
ten j. a hundred enemies, 437b
veiled j., 866a
Jollity, jest and youthful j., 334b
tipsy dance and j., 336b
Jolly and easy in minds, 660a
good lesson, 875b
miller, 464a
red nose, 322a
so pleasant so j., 475b
swagman, 869a
three j. gentlemen, 914b
three j. huntsmen, 1097a
well right, 875b
what j. fun, 860b
Jonah was in the belly of the fish, 35b
Jonathan heard not his father's oath, 12a
loved him as his own soul, 12a
Jones, Casey J., 904b
Lady Jingly J., 673b
Joneses, keeping up with J., 1102a
Jonson and he did gather humors, 365a
Ben J. his best poetry, 302b
O rare Ben J., 302a
Jonson's learned sock, 335a
Jordan, fertilize J. plain, 945a
looked over J., 1101a
stood in midst of J., 10b
Joris and he, 662b
Joruri, writing j., 384a
Joseph, king which knew not J., 8a
stript J. of his coat, 7b
Joshua, like J. commanded sun, 423a
Jostle, Philistines may j., 766b
Jostling, no man lives without j., 575b
not done by j. in street, 490b
Jot, one j. of former love retain, 211b
one j. of heart or hope, 341a
or tittle, 40a
Jotting down trifling thoughts, 162a
Jour, le j. de gloire est arrivé, 499a
Journalism, responsible j., 1014a
Journalist, I was a fresh new j., 758b
whether j. puts truth first, 1014a
Journey, arrant jade on a j., 448b
begin j. on Sundays, 390b
dawn speeds a man on j., 68a
day's j. take whole day, 739b
death and sorrow on our j., 921b
end of j. too, 862b
going a j., 539a
he is in a j. or sleepeth, 13a
in middle of j. of life, 159a
long day's j. into night, 1009a
longest j. go, 571a
longest j. inwards, 1056b
methinks it is no j., 1086a
of a thousand miles, 74b
prepare for j., 1014a
soul of j. liberty, 539b
to promised land, 904b
universe in map, 196a
with my strange heroes, 632a
Journeyed across centuries, 923b
Journeyings, swift j., 1049a
Journeyman to grief, 226a
Journeymen, nature's j., 263a
Journey's, dine at j. end, 881b
here is my j. end, 276a
when j. over, 852b
Journeys end in lovers meeting, 251b
Journeywork of stars, 700b
Jove, awful J. Phidias brought, 602a
daughter of J., 439b
deity own brother of J., 695b
for his power to thunder, 289b
front of J. himself, 264a
in ancestral J. Troy's sons rejoice, 119b
Jehovah J. or Lord, 412b
laughs at lovers' perjuries, 223b
Rain-giver, 128a
we descend from J., 119b
where J. bestows, 326b
with J. I begin, 116b
Jove's, immortal J. dread clamors, 275a
of J. nectar sup, 303a
starry threshold of J. court, 336a
Jovial, autumn comes j. on, 419b
three j. huntsmen, 424a
Joy, all j. impossible, 1081a
all that j. can give, 406b
although our last, 276b
always to j. inclined, 488a
and function of poetry, 1071a
and love triumphing, 344b
apprehend some j., 230b
asks if this be j., 450a
at weeping, 245b
Joy be unconfined, 556a
be wi' you a', 502a
before a j. proposed, 294b
being my first j., 1066a
being used for purpose, 836b
bitter j., 1042b
brightened with j., 516b
bringer of that j., 230b
cease every j., 537b
childish j. lives in me, 963b
chortled in his j., 745a
cometh in the morning, 18a
courage love j., 401b
deep power of j., 509a
delights in joy, 291b
desperate the j., 551a
dream of j. all but in vain, 171a
earthborn j. renew, 801a
enter into j., 44a
even his griefs are a j., 66b
every child may j. to hear, 486b
every j. gain, 661b
father's j. mother's pride, 520b
feast of j. a dish of pain, 204b
for life and j. and objects, 702a
formed of j. and mirth, 490b
fruit of Spirit is j., 53b
full of peace and j., 697a
gem of all j., 176a
general j. of whole table, 285a
good tidings of great j., 46a
Greensleeves all my j., 1084b
grief j. misunderstood, 619a
have j. or power, 604b
he who binds to himself a j., 488b
honey of all earthly j., 357b
is a partnership, 898a
is the sweet voice, 527a
is wisdom, 880a
kisses j. as it flies, 488b
last pure stretch of j., 1066b
lean in j. upon father's knee, 487a
love and thought and j., 511b
Marcellus exiled feels, 409b
marriage has more j. than pain, 83b
masterpiece j. to artist, 754a-b
meet with j. in sweet Jerusalem, 216b
more of j. than sorrow, 697a
my j. my grief, 332b
my j. my jockey, 1068b
my life my j., 193b
no j. but calm, 645b
no j. but lacks salt, 927b
no j. in Mudville, 868a
none hath j. of death, 774b
nor love nor light, 715a
not because troubles are delectable j., 113a
not intermeddle with his j., 24b
now 'tis little j., 592a
O j. that in our embers, 513b
O what j. and glory must be, 154a
ocean and my j., 557b
of crimson j., 489a
of elevated thoughts, 509b
of life is variety, 428a
of love too short, 175a
oil of j. for mourning, 33b
pain short j. eternal, 498b
perfect j. therein I find, 192a
Phyllis is my only j., 378b
pleasance revel, 274a

Joy, poor capable of j., 878a
pray in j. and abundance, 976a
pure j. of knowledge, 1071b
reveal itself when transformed in us, 938b
riding's a j., 664a
rule it with stern j., 981a
scrip of j. immortal diet, 199a
secret j. of thinker, 786b
senses forever in j., 665a
shall reap in j., 22b
shipmate joy, 703a
silence perfectest herald of j., 246a
silly j. at silly things, 449a
snatch a fearful j., 439a
somebody to divide j. with, 763a
sons of God shouted for j., 16a
sorrow and j. are one, 1060b
source of humor not j., 762b
spontaneous j., 881a
stern j. warriors feel, 520a
strength through j., 1017b
surprised by j., 516a
sweeten present j., 590a
that your j. be full, 49a
the luminous cloud, 527a
the thrill the whirl, 695b
thing of beauty j. forever, 1580a
this alone life j. empire, 569a
this torment my j., 1066a
thou spark from heaven, 497a
to pass to world below, 118b
to the world, 397a
to their friends, 65b
walked in glory and j., 511b
was never sure, 775a
we end in j., 1066a
weep at j., 245b
where poverty and j., 157a
with j. and love triumphing, 344b
without canker or cark, 804b
work with j., 976a
writhed not at passing j., 580a
Joybells ring in heaven's street, 947a
Joyful all ye nations rise, 425b
births, 245a
in day of prosperity be j., 28a
let poet be, 686a
make a j. noise, 19b, 21a
shall my j. temples bind, 332b
Joyfully, singing most j., 711a
Joyfulness prolongeth his days, 38b
Joyous, good great and j., 569a
loaves when heart j., 4b
we too launch out, 702b
Joyously, flowers through grass j. sprang, 156a
Joyousness, lends j. to a wall, 790a
Joy's delicious springs, 555a
grape, 584a
soul lies in doing, 267b
the voice, 1031b
Joys abound as seasons fleet, 214b
and sorrows song aroused, 703b
as winged dreams, 1085a
be j. three parts pain, 666a
blest with some new j., 367b
dreaming o'er j. of night, 488a
fading j. we dote upon, 385a
fairest j. give unrest, 580b
fall not to rich alone, 123b
Joys, homely j., 440a
in another's loss of ease, 489a
kill your j. with love, 225b
let j. be as May, 322a
minds me o' departed j., 494a
mingle j. with occupation, 425a
must be used, 917b
nakedness all j. are due to thee, 307a
only solitary know j. of friendship, 940a
our youth our j. our all, 199b
perish in infancy, 1086b
present j. more to flesh and blood, 370b
raise j. and triumphs high, 425a
rob us of our j., 1086b
society's chief j., 457a
summer hath his j., 300a
taste whole j., 307b
tasted eternal j. of Heaven, 213a
tenderness its j. and fears, 514a
that came down showerlike, 527b
thy j. when shall I see, 1085b
to this are folly, 310a
vain deluding j., 335b
with age diminish, 667b
withered like grass, 600b
youth's season for j., 401b
Jubal father of such as handle harp, 6b
Jubilant, bright pomp ascended j., 347a
Jubilee, bring the j., 748a
sons to thy j. throng, 566a
Jubjub bird, 745a
Judah and Israel dwelt safely, 13a
say unto the cities of J., 32b
sin of J., 34a
Judas had given them the slip, 386b
so J. did to Christ, 228a
Judea, Bethlehem of J., 39a
Judee, didn't know everythin' in J., 693a
Judge above his last, 102a
allow iniquities, 789a
amongst fools a j., 136a
by sample we j. whole, 194a
children j. parents, 839a
condemned when criminal absolved, 126a
dead drunk j., 1068a
fitter to invent than j., 209a
forbear to j., 215a
I j. not thee, 197b
I'll be j. I'll be jury, 743b
impartial j., 454b
justice j. or vicar, 481a
man by foes, 843a
mind proper j. of man, 130b
my friend j. not me, 197b
never j. until other side heard, 86a
no king can corrupt, 298a
no one should j. own case, 126a
none blessed, 38a
not according to appearance, 48b
not j. by one act, 847a
not play before done, 321b
not that ye be not judged, 41a, 640b
of all things, 364a
of authors' names, 403b
of my merit you j., 693a
out of thy mouth will I j., 47a
Judge, people j. men by success, 355b
people seldom j. right, 485a
quick and the dead, 60a
rain influence and j. prize, 335a
right j. judges wrong, 82a
setting yourself up as j., 96a
should not be young, 94a
sober as j., 424a
sole j. of truth, 409a
the fatherless, 30a
upright j. learned j., 235a
whole piece by pattern, 798b
you as you are, 270b
Judged according to lies, 156b
in light of final issue, 99a
intellectual product j. by age, 781a
judge not that ye be not j., 41a, 640b
not to have lived, 786b
should be j. as a captain, 173b
Judge's robe, 270b
Judges, a fool with j., 136a
all ranged, 402a
as j. neither Jew nor Gentile, 967a
common j. of property, 427b
constitution what j. say, 864b
do and must legislate, 788a
hungry j. sentence sign, 404b
in every state bound thereby, 474b
naïf simple-minded, 787b
of facts not laws, 399b
right judge j. wrong, 82a
Judgest, thou j. another, 50b
Judging character motive impulse, 976b
for themselves, 481b
no way of j. future, 465a
people by appearances, 359b
Judgment, accurate in his j., 462b
and imagination, 528a
beauty bought by j. of eye, 221b
bounded by Day of J., 655a
bring every work into j., 29a
commonly we say j. falls, 317a
complains of his j., 355b
Daniel come to j., 234b
defend against your j., 371a
difficult, 88b, 477b
do not wait for last j., 1068b
enough for me, 810a
ever awake, 529a
execute j. against gods of Egypt, 8b
fled to brutish beasts, 255b
from old fountains new j., 832a
God and history remember j., 1020a
God's great J. Seat, 872b
good j. of Americans, 616b
green in j., 287b
he looked for j., 30b
He which is top of j., 270b
his ways are j., 10b
leaves of J. Book unfold, 726a
man's erring j., 402b
men of ill j. ignore good, 81a
my j. approves measure, 463a
no comparison no j., 455a
nor people's j. always true, 368b
not better than information, 1020a
not industry only but j., 452b
of intellect half truth, 935a
or intuition more subtle, 787b

Judgment, private j., 444a
reserve thy j., 258b
seek j., 30a
shallow spirit of j., 214a
time makes possible Day of J., 980b
vulgarize Day of J., 610b
we thought it J. Day, 784a
were we men of j., 1072b
young in limbs in j. old, 233a
Judgments, brawling j., 653a
men's j. parcel of their fortunes, 288a
of Lord righteous, 17b, 640b
selling j. of law, 908b
so in our very j., 350b
with j. as watches, 402b
Judicial, duty of j. department, 485b
essence of j. duty, 485b
function, 833a
power distinct from legislative, 463b
writing, 902b
Judiciary safeguard of liberty, 864b
Judicious, a little j. levity, 824b
swearin' keeps temper, 891b
wales portion with j. care, 492b
Jug he had gone far to fill, 900a
of wine loaf of bread, 629b
one old j. without handle, 673b
w'en it gits loose fum j., 814a
Juggler, threadbare j. fortuneteller, 218b
Juggling fiends no more believed, 287a
Jug-jug, cuckoo j. pu-we, 300b
Julia, in silks my J. goes, 321a
Julian, remembered poor J., 1045a
Julia's, where my J. lips smile, 320a
Juliet and her Romeo, 225b
is the sun, 223b
unless philosophy make a J., 225a
Julius Caesar thou art mighty yet, 256b
mightiest J. fell, 256b
July, English winter ending J., 562a
in her eyes, 1085a
June and J. flowers, 319b
March J. October May, 187a
second day of J. 1776, 463b
swarm of bees in J., 1087a
July's day short as December, 295a
Jumblies, lands where J. live, 673a
Jump, good wits j., 197a
I see him j. before me, 823b
not j. with common spirits, 233a
over the candlestick, 1096b
thought j. sea and land, 292a
we'd j. life to come, 282a
Jumped into bramble bush, 1098a
Jumping from chair she sat in, 551b
Jumps in after train started, 867b
over lazy dog, 1101a
June and July flowers, 319b
as cuckoo is in J., 240a
knee-deep in J., 819b
leafy month of J., 525b
newly sprung in J., 494a
June, rare as day in J., 692a
seek ice in J., 554b
sophistries of J., 734b
suns skies clouds of J., 741a
swarm of bees in J., 1087a
tell one's name livelong J., 735a
tenth day of J. 1940, 972b
thirty days hath J., 187a
this moment in J., 975a
when J. is past the fading rose, 326b
Jungle, law of the j., 932b
laws of the j., 874b
pack meets pack in j., 874b
power politics law of j., 1019a
triumph and the j., 975a
Juniper, leopards under j. tree, 1003b
Juno's unrelenting hate, 371a
Jupiter knows how to sugarcoat, 361b
laughs at perjuries of lovers, 128a
what you see and touch, 134b
Jupiter's statue by Phidias, 1102b
Juridical-political organization, 964b
Juries fill stomachs selling judgments, 908b
trial by j., 472a
Jurisprudence, gladsome light of j., 198a
Jury, I'll be judge I'll be j., 743b
passing on prisoner's life, 270b
Jurymen, that j. may dine, 404b
Just, a j. war, 422b, 467a
actions of the j., 327b
Add Hot Water, 1030b
and lasting peace, 640b, 982b
are the ways of God, 349a
be j. and fear not, 299a
be j. before you're generous, 481b
blessing upon head of j., 24a
blood of this j. person, 45a
cause it is j., 541a
company of j. and righteous, 85b
contemplates j. and unjust, 593b
friends and brave enemies, 472b
gentle plain j. resolute, 702a
gods are j., 280b
good man and j., 47b
how should man be j., 15a
if all men were j., 92a
if heart j. frank kindly, 361a
in J.-spring, 1030a
intolerably j., 800b
jewel of the j., 363a
made what is strong j., 363b
man will pay more income tax, 94a
memory of the j. is blessed, 24a
merely j. is severe, 416b
not a j. man upon earth, 28a
nothing to do with that j. man, 44b
path of the j. as shining light, 23b
place for j. man prison, 681a
play fair j. and patient, 724b
rain on j. and unjust, 40b
reflect that God is j., 471a
shall man be more j. than God, 14b
spirits of j. men, 56a
strong j. weak secure, 1074a
sweet remembrance of j., 327b
Just, thrice armed that hath quarrel j., 215a
unjust peace before j. war, 422b
upright man laughed to scorn, 15a
way is plain peaceful j., 638b
whatever is is j., 367b
whatsoever things are j., 54b
Juste, le j. milieu, 417b
Justice accommodation of interests, 912a
and humanity, 895b
art of good and fair, 151a
biased in point of j., 351a
blind deef and dumb, 890b
characteristic of democracy, 1045b
Chief J. rich quiet infamous, 596a
confidence in j. of people, 637a-b
doing j. loving mercy, 467b
done though world perish, 186a
enough to accuse, 448b
equal and exact j., 472a
equal j. for all, 89b
equal piece of j. Death, 329b
establish j., 474a
even-handed j., 282a
extreme j. extreme injustice, 151b
extreme j. often injustice, 108b
female has no sense of j., 564a
forever in passion, 661a
government of eternal j., 657b
great interest of man, 548a
humanity reason and j., 453a
in fair round belly, 249a
in j. none should see salvation, 234b
is the only worship, 749a
judge or vicar, 481a
lance of j. hurtless breaks, 279b
law of humanity j. equity, 454a
let j. be done, 330b
liberty and j. for all, 832b
liberty plucks j., 270a
love of j. simply fear, 355a
machine rolls of itself, 892b
made for sake of peace, 179b
makes democracy possible, 1024b
man's capacity for j., 1024b
mercy seasons j., 234b
moderation in j., 467b
no such thing as j., 844b
one man's j. another's injustice, 607a
passions without j., 867a
peace a disposition for j., 373a
peace and sobriety, 329a
peace more important than j., 179b
penetrates eternal j. as eye into sea, 162a
poetic j., 413b
price of j. publicity, 889b
rails upon thief, 279b
reason and j., 485a
recompense injury with j., 72b
revenge a wild j., 208a
strength without j., 363b
strong lance of j., 279b
subject to God and j., 155a
superhighway of j., 1082b
sword of j. has no scabbard, 482b
sword of j. lay down, 385b

Justice, temper j. with mercy, 348a
temporary but conscience eternal, 179b
the law my ducats, 233a
there take says J., 413a
though j. be thy plea, 234b
threat to j. everywhere, 1082b
thunders condemnation, 680a
Thwackum was for doing j., 424b
to none sell j., 157b
toward all nations, 461b
truth in action, 612a
uncompromising as j., 615b
waiting j. sleeps, 692a
was done, 783a
weep for me who has j., 174a
what stings is j., 960b
which is the j., 279b
without strength, 363b
Justifiable, inconsistencies often j., 548a-b
ways of God j. to men, 349a
Justification, work of art carry j., 843a
Justified, evil not j. for expediency, 847b
wisdom j. of her children, 42a
Justify, end must j. the means, 387b
God's ways to man, 853b
he will not j. you without you, 147a
thought to j. wrongdoings, 417b
ways of God to men, 341b
Justifying means by the end, 145a
virtue debases in j., 416b
Justly, do j. and love mercy, 35b
Just-spring, in J., 1030a
Jutty, no j. frieze buttress, 282a
J'y suis j'y reste, 627a

K

Kaiser auf der Vaterland, 811a
Kansas and Colorado have quarrel, 982a
what's matter with K., 896a
Karamazov way, 708b
Karamazovs, all we K. such insects, 708a
they have Hamlets we K., 708b
Kaspar's old K. work was done, 532a
Kate, kiss me K., 219a
some alas with K., 1060a
trust thee gentle K., 239a
Kathleen Mavourneen, 594b
Katie, no music in rest K., 698b
Keats, out-glittering K., 601b
who killed John K., 562b
Kedar, tents of K., 29a
Keel, drinks water her k. plows air, 205b
greasy Joan doth k. pot, 222b
keep mind steady on k., 695a
ship sink on even k., 130a
thrill of life along k., 622b
Keelson, main-truck higher than k. low, 696a
of creation is love, 700a
Keen and quivering ratio, 734b
blessed man who possesses k. mind, 92a
Keen discriminating sight, 506b
dull fighter and k. guest, 240b
frost daily more k., 1014b
love's k. arrows, 250a
polished razor k., 414a
with k. appetite he sits down, 232b
Keener sounds, 956a
with constant use, 550a
with his k. eye, 359b
Keen-scented, these the k., 987b
Keep abreast of truth, 692a
and pass and turn again, 604a
another thing hidden, 66a
at times frae being sour, 493a
bid them k. teeth clean, 289b
breath's a ware will not k., 852b
citizen from falling in error, 1021b
cold young orchard, 927b
coming back and coming back, 957a
company he is wont to k., 86a
cool, 608a, 1035a
corner in thing I love, 274b
down base in man, 653b
drowsy emperor awake, 883a
easier to get than k. Fortune, 125b
'em down on the farm, 999b
'em flying, 1037a
England k. my bones, 237a
except the Lord k. the city, 22b
eyes open before marriage, 422a
fear God and k. his commandments, 29a
friends with himself, 825a
golden mean, 121b
good tongue in head, 297a
good-bye and k. cold, 927b
government from error, 1022a
guard and k. them, 74b
he may k. that will and can, 854a
home fires burning, 917a
how to k. is there any, 803b
ideas won't k., 861b
in adversity k. an even mind, 121b
in any case k. cool, 1035a
in despite of light k. us together, 305b
it gets to k., 945a
keeper stands up to k. goal, 853a
keeping men off k. them on, 401b
let it k. one shape, 270b
Lord bless thee and k. thee, 9b
many to k., 690b
me as the apple of the eye, 17a
moving on, 717a
no bad company, 450a
one in paint and powder, 987a
our Christmas merry still, 519b
own appointed limits k., 726a
past upon throne, 693b
promises to k., 927b
push on k. moving, 501a
Sabbath going to church, 735b
shop and shop keep thee, 205a
six honest servingmen, 876a
state in wonted manner k., 302a
stiff upper lip, 722b
stop hole to k. wind away, 266a
strong if possible, 1035a
such consort as they k., 336a
sword within scabbard k., 372a
Keep talk from getting overwise, 928a
the Lord bless and k. thee, 9b
thee in all thy ways, 20b
thee in the way, 9a
thee only unto her, 61a
them within thee, 25b
thing seven years, 522a
this up forever, 963a
thou my feet, 597b
thy friend under own key, 269b
thy heart with all diligence, 23b
thy tongue from evil, 18b
time to k., 27b
up appearances, 670a
up your bright swords, 272b
who can, 513a
wolf from door, 176a
word of promise to our ear, 287a
wrong to k. guest back, 66b
you shall k. the key, 259a
your fancy free, 852b
your hearts and minds, 54b
your powder dry, 539a
yourself to yourself, 669a
Keeper, Abel was k. of sheep, 6a
brother's k., 6a
of warm lights, 82a
stands up to keep goal, 853a
the Lord is thy k., 22a
Keepers of the house shall tremble, 28b
Keepest, company thou k., 246b
ports of slumber open, 242b
Keepeth, he that k. Israel, 22a
he that k. thee will not slumber, 22a
Keeping, fools make such vain k., 315a
in thy gracious k., 727a
men off keep them on, 401b
time keeping rhythm, 1005a
time time time, 644a
up with Joneses, 1102a
up with yesterday, 946a
Keeps, bond which k. me pale, 284b
company he k., 86a
end from being hard, 928b
finds young k. young, 351a
his house in hand, 82a
keys of all creeds, 650a
money movin' around, 891b
on windy side of care, 246a
perseverance k. honor bright, 268b
self-made laws, 707b
thee from thy God, 597b
truly k. his first last day, 305b
warm her note, 327a
Keerless man in talk was Jim, 778b
Keg, fizz like wine in k., 946a
Kelly, slide K. slide, 1101a
Kelly's, Fanny K. divine plain face, 534b
Kelson, main-truck higher than k. low, 696a
of creation is love, 700a
Kemmerich's grave, 1040b
Ken, as far as angels k., 341b
nane sall k. where he is gane, 1088b
swims into his k., 579b
Kennedy and Burke and Shea, 810b

Kennel, truth's a dog must to k., 277b
Kennin', gang a k. wrang, 493b
Kennst du das Land, 477a
Kentuck, hurrah for old K., 552a
smile lit eyes of K., 769b
Kentucky boys alligator-horses, 553a
moonlight softest in K., 804b
old K. home, 727b
Kept breath to cool his pottage, 68a
by transgressing k. law, 340b
easier k. than recovered, 467a
falling oars k. time, 360b
I have not k. my square, 287b
I k. my word he said, 914b
the faith, 55b
watch Matthew and Waldo, 1001b
when no proportion k., 228a
Kernel, if it contain k., 737b
Kernels, corn full of k., 855b
Kettle, faces as blackness of a k., 35b
how agree the k. and pot, 38a
of fish, 767b
Polly put k. on, 1097b
pot calls k. black, 197a
Kettledrums, copper k., 918b
Kew, his Highness' dog at K., 412b
in lilac time, 961b
Key, door to which no k., 630a
golden k., 336a
I have heard k., 1003a
in a bondman's k., 232a
out of k. with his time, 988a
think of k. each in prison, 1003a
this is the k. to it all, 696a
to keep back beauty, 803b
under thy own life's k., 269b
used k. always bright, 422a
with this k. Shakespeare, 517a, 668a
you shall keep the k., 259a
Keys, fingers on these k., 955b
of all the creeds, 650a
of hell and death, 57b
of kingdom of heaven, 43a
over the noisy k., 725b
the k. to, 969a
two massy k. he bore, 338b
Keystone, night's black arch the k., 495b
Kibe, galls his k., 265b
Kick against pricks, 49b, 78b
ass thinks he may k., 476b
out but not let down, 1053b
them in the pants, 977b
wheel's k., 946b
why k. me downstairs, 491b
you downstairs, 743b
Kicked and torn and beaten out, 573b
in head by mule, 886a
until they can feel, 352b
waxed fat and k., 10b
Kicks dust, 682b
Kid, leopard shall lie down with the k., 31a
Kiddo, take it from me k., 1030b
Kidney, man of my k., 267a
Kids in big field of rye, 1078a
Kilimanjaro highest mountain, 1045a
Kill admiral from time to time, 417a
Kill, almost k. man as k. book, 340a
and bliss me, 1085a
basilisk is sure to k., 402a
be my brother or I k. you, 469a
beast something you could k., 1068a
bloom before its time, 516b
bullet that will k. me, 504a
cankers in musk rose buds, 229b
care k. a cat, 247a
cure disease k. patient, 209a
do not k. or cause to k., 80b
flea though he k. none, 308b
hates thing he would not k., 234a
him in the shell, 254a
in artificial manner, 577a
joys with love, 225b
kill kill kill kill, 280a
learn him or k. him, 760b
let's k. all the lawyers, 215a
lust of office not k., 690b
nor yet canst thou k. me, 308a
not k. but needst not keep alive, 689a
princes privileged to k., 460a
sooner k. man than hawk, 994b
strike at king k. him, 610a
things they do not love, 234a
thou shalt not k., 9a
thy physician, 277a
time injuring eternity, 682a
time to k., 27b
to know to k. to create, 707b
to wear fox have to k. it, 997a
truths which can k. nation, 967b
urge to k., 1083b
us for their sport, 279a
when you have to k., 925a
wife with kindness, 219b
willingly as k. a fly, 219a
world has to k. people, 1044a
you if you quote it, 887a
Killed, before he k. dragon, 919a
books not k. by fire, 973b
by overwork, 872a
calf in high style, 365a
care k. a cat, 247a
effort nearly k. her, 902a
fought dogs k. cats, 662b
hawked at and k., 284a
hunting hyena, 924a
if poet could be k., 775b
I'm k. sire, 662a
little cherry tree, 499a
many times in politics, 919b
more k. by suppers, 324b
only once in war, 919b
propitiatory bird, 1057a
Roaring Bill who k. him, 902b
scotched snake not k. it, 284b
some sleeping k., 227b
soul k. by wine, 747b
than frightened to death, 611a
the rat, 1098b
two thirds of people k., 950b
who k. Cock Robin, 1093b
who k. John Keats, 562b
you first time off base, 1044a
Killer kings on Etruscan cup, 1075b
Killeth, letter k., 53a
wrath k. the foolish man, 14b
Killing as canker to rose, 338a
breathed k. chills, 824a
eternity essence of tragedy, 870a
Killing for food not natural, 980b
frost, 298b
more ways of k. cat, 691a
time essence of comedy, 870a
why use k. at all, 72a
Kills, air that k., 853a
destroys book k. reason, 340a
doctor k. more, 382a
gout k. more rich than poor, 364b
not night that k., 869b
shadow k. the growth, 304a
six or seven dozen Scots, 239a
the very good, 1044a
thing he loves, 840b
world k. the good, 1044a
Kilmeny been she knew not where, 508a
Kilmer tongue not far from cheek, 1000a
Kilroy was here, 1040a, 1103b
Kiltartan, my country K. Cross, 881b
Kiltartan's poor, 881b
Kimono, woman in k., 1054b
Kin, little more than k., 257a
makes whole world k., 269a
one's own k. and kith, 1052a
Kind, adieu k. friends, 1100a
adieu k. friends, 1100a
and foolish comrade, 854b
and northern face, 1043b
art of being k., 826a
as kings upon coronation, 370a
be k. to my remains, 371a
be to her virtues k., 387a
blundering k. of melody, 369a
charity is k., 52b
cruel only to be k., 264b
enjoy her while she's k., 369b
Fortune more k. than her custom, 234b
had it been early had been k., 429b
heart benevolent and k., 493b
hearts more than coronets, 645a 700b
his k. that lived years ago,
human k. not bear much reality, 1004b
I am a k. of burr, 272a
kindness not therefore k., 406a
lady sweet and k., 1086a
less than k., 257a
love is k., 52b
man and died in want, 1075b
more nearly k. and gentle, 1038b
no best in k. but degree, 623a
not seek for k. relief, 487b
old sun will know, 1028b
plenty of the k., 644b
so constant and so k., 580b
thief said last k. word, 667a
through fire for k. heart, 267a
time is a k. friend, 982a
to be honest to be k., 825a
too k. to be k. enough, 402a
two almost divide the k., 406b
were all thy children k., 243b
yet he was k., 449b
Kinder, a little k. than necessary, 857b
let me be a little k., 963b
Kindle, cannot k. when will, 711a
hearts that k., 720a
passion of former days, 922a
soft desire, 371b
Kindled, anger of Lord k., 458a

Kindled at taper of conwiviality, 669b
earth, 563a
light here k., 319a
wise man that k. flame, 952b
Kindles, fires true genius k., 410b
in clothes a wantonness, 320a
love kindled by virtue k. another, 161b
Kindleth, how great a little fire k., 56b
Kindlier hand, 651a
Kindliness of sheets, 993b
Kindling her undazzled eyes, 340b
Kindly, be k. affectioned, 51a
earth slumber, 647b
frosty but k., 248a
fruits of the earth, 60b
had we never loved sae k., 494a
if heart just frank k., 361a
Light, 597b
Nature's k. law, 409a
stopped for me, 736b
to his fellow men, 63a
word goodly act, 949a
words do not enter so deeply, 100b
Kindness, a God of great k., 14a
acts of k. and of love, 509a
begets kindness, 81a
Christ took k., 667a
cup o' k. yet, 495a
glad k., 882b
have you had k. shown, 782a
in women not looks, 219b
kill wife with k., 219b
learned k. from unkind, 976a
lose natural k., 882b
milk of human k., 281b
much k. in the Jew, 232b
no act of k. ever wasted, 75b
not free from ridicule, 638b-639a
not therefore kind, 406a
of wooed and wooer, 1028b
recompense k. with k., 72b
reputation for k. enters deeply, 100b
save in the way of k., 508b
sincerity earnestness and k., 73a
to fellow creatures, 531a
tongue is the law of k., 27a
what wisdom greater than k., 436a
Kindnesses, great persons great k., 196b
one kindness among k., 469a
thought of k. done, 115a
Kindred, brothers sons k. slain, 410b
friends k. days, 603a
like k. drops been mingled, 457b
to God who made him, 637b
true to k. points, 517a
welcome k. glooms, 419b
Kindreds, all nations and k., 58a
Kinds, absolute natures or k., 95a
birds are k. of knowledge, 96a
material objects of two k., 113a
Kine, learn from k. ruminating, 805a
Pharaoh's lean k. loved, 239b
seven thin k., 7b
King, a' for our rightfu' k., 494a
a new k. over Egypt, 8a
all looking for a k., 723b
asked the queen, 969b
Ballyhoo's Court, 998b
King balm from an anointed king, 227a
be you clown or k., 821b
beloved of a k., 1088a
best k. of good fellows, 166b
born to be k., 849b
but thou the k. did banish, 226a
by your own fireside, 193b
Cambyses' vein, 239a
can do no wrong, 444b
cat may look on k., 185a
catch conscience of k., 261b
Charles's head, 671b
chief defect of Henry K., 902a
Christ the world all aleak, 1031a
come back as k., 994a
cometh unto thee lowly, 36a
contrary to k. built paper mill, 215b
Cophetua loved beggarmaid, 223b
cotton is k., 598b
David and K. Solomon, 859b
divinity doth hedge a k., 265a
earth receive her K., 397a
every inch a k., 279b
farced title 'fore k., 244b
farewell k., 227b
first k. fortunate soldier, 417a
follow the k., 653a
glorious to be pirate k., 766b
glory to newborn K., 425b
God bless the k., 414b
God save the k., 12a, 401a
God save the k. say amen, 228a
gold-crowned k., 982a
good K. Wenceslas, 687b
governs like a k., 436b
great God our K., 627b
greater than k. himself, 426a
grew vain, 371b
half the zeal I served my k., 299a
heart and stomach of a k., 189a
heaven's all gracious k., 657b
here lies a k. that ruled, 326b
here lies the k., 382a
honor the k., 56b
I am the Roman k., 362a
I was a k. in Babylon, 816a
if chance will have me k., 281b
in carriage may ride, 631a
in exile, 986a
in Prussia forward, 815a
in sleep a k., 293a
is the k. dead, 217b
Jesus K. of Jews, 45a
kings did k. to death, 1070a
Lear, 470a
let there be one k., 62b
little profits idle k., 646a
long live k., 457b
made for quietness' sake, 317b
mine eyes have seen the K., 30b
mockery k. of snow, 228a
Moloch sceptered k., 343a
more royalist than k., 1105b
mortal temples of k., 227b
my God and K., 323b
niece of K. Gorboduc, 253a
no k. in Israel, 11b
not every year a k. born, 109b
of a k. of England too, 189a
of all kings, 1084a
of Babylon stood at the parting, 35a
of France went up hill, 1092b
King of glory shall come in, 18a
of infinite space, 261a
of kings, 58b, 425b, 568b
of pain, 774b
of shreds and patches, 264a
of Spain's daughter, 1095b
of terrors, 15a
of the Jews, 39a
of the sea, 954a
offends no law is k. indeed, 205b
old and foolish k., 27b
old k. to sparrow, 914b
old mad blind despised k., 570a
only is so by being so, 191a
over children of pride, 16b
Ozymandias k. of kings, 568b
pageantry of k., 1091b
Pandion he is dead, 309a
pirate k., 766b
reigns but not govern, 192b
remain k. in underwear, 863a
rightwise k. of England, 175a
ruthless k., 441b
seemed to me like k., 986a
shall reign in righteousness, 32a
sigh sword of Angel K., 490a
sing Long live k., 457b
singer accompany the k., 498b
sits in Dunfermline, 1087a
so excellent a k., 257b
Son of Heaven's eternal K., 334a
state without k., 591a
still I am k. of those, 228a
stomach of a k., 189a
strike at k. kill him, 610a
such as K. Harry, 211a
the K. went on, 745a
think not k. did banish thee, 226a
this hath not offended k., 179a
to be k. not within prospect, 281a
to execute orders not to be k., 454b
tomorrow shall die, 38a
true beggar true k., 455a
was in countinghouse, 1094b
wash balm from an anointed k., 227a
whatsoever k. reign, 1090b
who is this K. of glory, 18a
who Pretender or who K., 415a
wholesome even for k., 738a
whom the k. delighteth to honor, 14a
will not leave country, 1047b
winter k., 1043b
without woman I love, 1034a
world is a k., 506b
worm that eat of a k., 264b
year's pleasant k., 300a
King Lear, impressed by reading K., 470a-b
Kingdom, advantage on k. of shore, 292b
and patience of Jesus Christ, 57a
by the sea, 644a
death's other k., 1003a
enter into k. of heaven, 41b
fit for k. of God, 46b
God hath numbered thy k., 35a
good mind possesses k., 131b
is divided, 35a
keys of k. of heaven, 43a
large k. for little grave, 227b

Kingdom, little k. I possess, 742a
man like little k., 254a
mind content both crown and k. is, 206a
my k. for a horse, 218a
my mind to me a k. is, 192a
no society bring k. of God, 965a
not enter into k. of heaven, 43a
of daylight's dauphin, 803a
of heaven is at hand, 39b
of heaven like a net, 75a
of heaven like mustard seed, 42b
of perpetual night, 217a
of such is k. of God, 45b
of the shore, 292b
palaces in K. come, 947a
remember me when in thy k., 47b
rich man enter into k., 43b
root of the k., 99b
snug little k. up stairs, 660b
teach order to peopled k., 243a
theirs is the k. of heaven, 39b, 40a
thine is the k., 40b
thy k. come, 40b
to find man to benefit k., 99b
Kingdoms, all the k. of world, 46b
are but cares, 171a
are clay, 287a
destroyed by bandits, 379a
did shake k., 31b
goodly states and k., 579b
kissed away k., 288a
of this world, 58a
sifted three k., 372b
Kingfisher, blue k. dives, 1075a
in Black Mud k., 1075a
Kingfishers, as k. catch fire, 803b
Kingly commons, 696b
crown to gain, 549a
his state is k., 341a
King's, all the k. horses, 1095b
daughter is all glorious within, 19a
daughter o' Noroway, 1087b
English, 267a
first minister, 924a
grim k. dog, 83b
marched by k. name, 1022b
might greater than human, 87a
name a tower of strength, 217b
not the k. crown nor sword, 270b
our only lord, 211a
rides hobbyhorse along k. highway, 437b
subject's duty is k., 244b
Kings, all be happy as k., 823b
all k. and their favorites, 305b
and counselors of the earth, 14b
and princes have philosophy, 94a
angels in forms of k., 472a
barrel-house k., 952b
by God appointed, 1090a
cabbages and k., 746a
calm contending k., 220b
captains and k. depart, 875b
change state with k., 292a
crept out to feel sun, 617b
crown that seldom k. enjoy, 215b
customs curtsy to great k., 245b
death beats at palaces of k., 120b
death lays icy hand on k., 327b
Kings, deaths of k., 765a
descended of so many k., 289a
did king to death, 1070a
divine right of k., 636a
dread and fear of k., 234b
flower of k. and knights, 175b
glory to King of k., 425b
good of subjects end of k., 385b
grammar control k., 361b
have died of gout, 364b
have sat down, 38a
he shall stand before k., 25b
heartsease must k. neglect, 244b
it makes gods, 217b
kind as k. upon coronation day, 370a
king of all k., 1084a
King of k., 58b, 425b
know k. of England, 766b
laws or k. cause or cure, 428a
like stars, 570b
mad world mad k., 236a
may be blessed, 495b
may love treason but traitor hate, 112a
meaner creatures k., 217b
mercy enthroned in hearts of k., 234b
Nature's little k., 301a
nine worthy and best k., 174b
not k. and lords but nations, 545a
plucker down of k., 215b
on Etruscan cup, 1075b
Ozymandias king of k., 568b
politeness of k., 485b
pride of k., 407b, 760b
princes but breath of k., 492b
prophets and k., 46b
right divine of k., 413b
rivers of k., 1041b
royal throne of k., 226b
ruin k., 368a
sad stories of death of k., 227b
saddest among k. of earth, 899b
saddest of all k., 893a
setter up of k., 215b
showers on her k. barbaric pearl, 343a
slave to fate chance k., 308a
spirit of Zeus-fostered k., 62b
sport of k., 397a
sword of justice lay down, 385b
tax heavier than k., 422b
teeming womb of royal k., 226b
they are no k., 385b
tired of k., 603a
triumphing over k. and aces, 1019a
tyrants from policy, 454a
until philosophers are k., 94a
vain the ambition of k., 315a
walk with k., 877a
what have k. that privates have not, 244b
would not play at, 458b
Kinquering Congs their titles take, 807b
Kinship with the stars, 730a
Kinsmen, as k. met a night, 736a
Kipling, Rudyards cease from K., 856a
Kipling's, other is K. If, 1000a
Kirk, below the k., 524b
is this the k., 525b
Kiss, ae fond k., 494a
afresh, 320b
after k. comes throttle, 1059b
again with tears, 648a
Kiss and cling, 821b
and tell, 391b
cleanliest shift is to k., 250a
come k. me, 1085a
come let us k. and part, 211a
coward does it with k., 841a
fades out from k. to k., 880b
give me a k., 320a
in Colin's eyes, 981b
Jews k. infidels adore, 404a
keep k. in refrigerator, 1038b
last lamenting k., 306b
leave a k. but in the cup, 303a
long and fervent k., 588b
long as my exile, 290a
make me immortal with a k., 213a
me and be quiet, 414a
me Hardy, 492b
me Kate, 219a
me sweet and twenty, 251b
not k. your f.ing flag, 1031a
of blankets, 993b
of death, 916b
one k. for all the world, 497a
place to make well, 546a
rough male k. of blankets, 993b
sigh too much k. too long, 723b
so k. on, 320a
some that shadows k., 233a
Strephon's k. lost in jest, 981b
this month is a k., 329a
through a veil, 599b
till the cow comes home, 316a
what is a k., 319b
with one long k. my soul, 213b
you take is better, 269a
Kissed by man who didn't wax moustache, 872a
came to Jesus and k. him, 44b
curtsied when you have and k., 296a
first k. beside thorn, 801a
here hung lips I have k., 265b
in forty years, 1018b
Jenny k. me, 551b
lovely grass, 993a
maiden all forlorn, 1098b
O sad k. mouth, 773b
pacified Psyche k. her, 643b
righteousness and peace have k. each other, 20a
stones k. by English dead, 1028b
them and put them there, 820b
toyed and k., 401b
we have k. away kingdoms, 288a
wist before I k., 1089a
Kisses, between k. and wine, 890a
bring again bring again, 271b
from female mouth, 559b
give me a thousand k., 114b
I understand thy k., 239b
joy as it flies, 488b
many thousand k., 288b
more than k. letters mingle souls, 307a
of enemy deceitful, 26b
played cards for k., 203a
quickly is gone, 588b
remembered k. after death, 648b
stolen k. completer, 551b
you have forgotten my k., 775b
Kissing don't last cookery do, 730a
fool invented k., 390b
god k. carrion, 260b

Kissing had to stop, 665a
hand may feel good, 1027a
her down, 1057a
no more k. after, 821b
Kist, wist before I k., 1089a
Kit, your old k. bag, 958a
Kitchen, get out of k., 983a
long and ghastly k., 675a
scrub k. pavement, 880b
set around the k. fire, 819a
Kitchens, wildcats in your k., 273a
Kite cut from the string, 985b
Kites, chronicle the wars of k., 350a
Kith, one's own kin and k., 1052a
Kits cats sacks wives, 1093a
Kitten, rather be k. and cry mew, 239b
Kittens, deserve all these k., 946a
soshubble ez baskit er k., 814a
Kitty Fisher found it, 1097a
Hawk, 1036a
Klopstock, praise K., 455a
questioned, 770a
Knapsack, marshal's baton in k., 505a
Knave, arrant k., 260a
cat's a cat Rolet a k., 377a
himself a k., 400a
how absolute the k. is, 265b
men crown the k., 791a
more k. than fool, 195b, 212b
of Hearts, 1094b
playing the k., 375a
rascally yea-forsooth k., 241b
surname epithet for k., 176b
Knaves all three, 1097a
arrant k. all, 262a
called them untaught k., 238b
little better than false k., 246b
thieves and teachers, 277a
Kneaded, a k. clod, 271b
Knee, banjo on my k., 727b
bowed patient k., 556b
her head on her k., 276a
joint not entertainment, 915a
lean in joy upon father's k., 487a
pregnant hinges of the k., 263a
Knee-deep in June, 819b
Kneel down and ask forgiveness, 280a
mother state to thee I k., 781b
not to k. seemed boast, 898b
Kneeling, Faith k. by his bed of death, 211b
Kneels, not one k. to another, 700b
Knees, brought me down to k., 1066a
down on your k., 250a
fell upon k. and blessed God, 318b-319a
first fell on own k., 686a
live on k., 943a, 973a
man-at-arms now serve on k., 204b
of the gods, 65a
on parent k. newborn child, 476a
shins ankles calves k., 902a
they that enter must go on k., 315a
to Thee all k. bent, 743a
work done upon his k., 877b
young climber-up of k., 501b
Knell, by fairy hands k. rung, 443a
Knell, curfew tolls k., 439b
of Union, 473b
overpowering k., 561b
strikes like rising k., 556a
that summons, 283a
Knelt down with angry prayers, 906a
Knew, Achilles whom we k., 646b
anguish of marrow, 1002a
anybody else I k. as well, 682a
carry all he k., 450a
changed from him they k., 925b
God and I k. once, 770a
he nothing k., 349a
head which all men k., 651b
I k. all her ways, 854b
I k. him Horatio, 265b
I k. him when, 905b
if youth but k. and old age could, 188b
Johnny I hardly k. ye, 1099b
life the old Sabines k., 117b
man who k. more spoke less, 137a
my son was mortal, 92b
never k. so young a body, 234a
no more he was poor, 738b
not Astrophil, 314b
not Joseph, 8a
not 'twas her own, 571b
phoenix in my youth, 881b
roses of world fade, 889b
stars flowers birds, 909a
taught me all I k., 876a
they were pilgrims, 318b
things that were and would be, 62b
thy face or name, 305b
we should both forget, 775a
worst too young, 874a
you k. Astrophil, 314b
Knife, cut off tails with k., 1092b
hardest k. ill-used, 293a
how cut without k., 1094a
I the wound and k., 707a
other men are the carving k., 889a
pinned with bowie k., 769b
put a k. to thy throat, 25b
smiler with k., 167b
war even to k., 555a
watering pot pruning k., 656b
when they take k., 734a
wind's like whetted k., 946b
without a blade, 470a
Knight, ail thee k. at arms, 581a
courteoust k. ever bare shield, 175b
dark Care enthroned behind K., 121b
gentle k. pricking on plain, 200a
lean and foolish k., 918b
like young Lochinvar, 519b
never matched of earthly k., 175b
of ghosts and shadows, 1086a
of holy spirit, 588b
of the Woeful Figure, 194b
parfit gentil k., 166a
plumed k., 749a
prince can make belted k., 496a
to be their wooer, 1088b
Knighthood, of k. and of freedom flower, 169b
Knightly years were gone, 816a
Knight's bones are dust, 527a
Knights, armorers accomplishing k., 244a
Knights, death of most noblest k., 175b
flower of kings and k. destroyed, 175b
ladies dead and lovely k., 293b
let others sing of k., 210b
Knit, come k. hands, 336b
Knits a bolder one, 735b
up raveled sleave of care, 283b
Knitters in the sun, 252a
Knitting, brings her k., 588b
loose train of thy hair, 337b
Knives, hands made before k., 390b
men with k. in brain, 608b
mishaps like k., 694b
Knock and it shall be opened, 41a
as you please nobody home, 407b
heart k. at my ribs, 281b
I k. unbidden once, 748b
sounds exceed k. at door, 535a
stand at the door and k., 57b
to wail or k. the breast, 350a
where k. is open wide, 444a
you but k. breathe shine, 308a
Knockdown argument, 370b, 746b
Knocker, tie up the k., 410a
Knocking around with men, 477a
come k. at my door, 729b
on moonlit door, 914b
the k. when I'm dead, 949a
Knocks, apostolic blows and k., 352a
life k. no one can wait, 947b
open locks whoever k., 285a
you down with butt end, 451b
Knolled, bells k. to church, 248b
Knolling departing friend, 241a
Knot, crowned k. of fire, 1007a
dark red love k., 961b
Gordian k. unloose, 243a
seeking k. in a bulrush, 105b
subtle k. which makes us man, 306b
Knot's tied in public way, 1041a
Knots, pokers into true-love k., 527a
Knotted and combined locks part, 259b
Know a subject ourselves, 431b
all her seamen k., 515b
all ye k. on earth, 583b
arrive at what not k., 1005b
as I am known, 52b
as much as possible, 800a
be still and k. that I am God, 19a
believed what we least k., 190a
best that is in one, 805b
best things not learned, 439a
better be ignorant than half k., 127a
better k. nothing than half-know, 685b
better k. nothing than what ain't so, 685b
both act and k., 359b
brave what we k., 1014b
by their fruits k. them, 41b
cannot k. how much learn, 899a
charms slaves never k., 456b
dancer from dance, 883b
determined to k. beans, 683b
different idea of things we k., 910a
disciplines of wars, 244a
disposition of women, 109a

Know, do not k. much about gods, 1006a
do you k. me my lord, 260b
doesn't k. what he likes, 1033a
don't k. where go better, 926b
dost k. who made thee, 486b
enough who k. how to learn, 777a
every wise man's son k., 251b
everything forgive everything, 502b
everything down in Judee, 693a
for whom bell tolls, 308b
four things wiser to k., 1029a
gallanter I k., 734b
go we k. not where, 271a
God with thee k. it not, 512a
good listener gets to k. something, 941a
greater than we k., 517a
handful o' things I k., 778b
have the gift to k. it, 248b
hawk from handsaw, 261a
heartily k., 603a
how first he met her, 660b
how in your darkness k., 906b
how man reacts, 987b
how should I true love k., 265a
how tender 'tis to love babe, 282b
how to speak falsehoods, 67a
how well k. what mean to do, 663b
I am but summer, 1023b
I am happier than I k., 347a
I k. a bank, 229b
I k. myself a man, 301a
I k. not seems, 257a
I k. not the man, 44b
I k. that is poetry, 739b
I k. thy pride, 12a
I k. tomorrow, 3a
I k. what I like, 910b
I k. you all, 238a
I shall meet fate, 881b
I sing the sweets I k., 483a
if to do as easy as to k., 231b
if you haven't guessed, 876a
if you mean to k. yourself, 469b
if you want to k. yourself, 497b
ignorance toboggans into k., 1032a
I'm farther from heaven, 592a
in Boston ask how much k., 763b
in mathematics never k. what about, 912b
in part prophesy in part, 52b
in truth we k. nothing, 88a
it no more, 21a
kind old sun will k., 1028b
labor as we k., 966b
learn what I wanted to k., 483b
less understand more, 975a
let him not k. it, 274b
let not left hand k., 40b
liberty to k., 340b
light falls and fills, 1065a
living k. no bounds, 327b
love him and let him k., 809a
lucky to die and I k. it, 700a
make me to k. mine end, 18b
man not k. of God, 1054a
men k. so little of men, 894b
much say little, 436a
my methods Watson, 850a
my soul hath power to k., 301a
neither shall his place k. him, 14b
Know, never k. how high we are, 737b
never k. what is enough, 487b
never k. when succeeded best, 870a
never prophesy unless k., 693b
never see nor k. nor miss me, 968b
never think you already k., 818b
no such liberty, 358b
not draw out more than already k., 806b
not enough to k., 98a
not k. better k. more, 904b
not k. I am a woman, 249b
not k. we are dead, 93a
not k. what it was about, 1044a
not subtle ways, 604a
not utter what dost not k., 239a
not what they do, 47b
not what they mean, 648b
not what we may be, 265a
not where His islands, 626b
not whether laws be right, 841a
not why I am sad, 588a
nothing except my ignorance, 87b
old men k. when old man dies, 1052a
one thing I k. is land, 970b
only broken images, 1002a
only k. we loved in vain, 554b
only that he nothing knew, 349a
others that we k. not of, 262a
parting all we k. of heaven, 739a
place for first time, 1007a
pleasure none but madmen k., 369a
pools I used to k., 853b
power to k. all things, 301a
reason from what we k., 407b
rest who does not k., 128a
said I didn't k., 760b
say not you k. another, 469b
say what I k., 483b
saying all we did not k., 991a
she thinks o' me, 873b
something of own country, 438a
strive to grasp what they do not k., 101b
study great deal to k. little, 414b
subject of knowledge is to k., 96a
tell me what you k., 604b
that age to age succeeds, 644b
that I may k. how frail I am, 18b
that man might k. end, 256b
that my redeemer liveth, 15b
that the Lord is God, 21a
that we shall k. one day, 731b
that you do not know, 75a
the like no more, 630a
the right timing, 68b
they k. and do not k., 1004b
this I k. full well, 386b
this truth at least k., 899b
thought so now I k. it, 402a
thyself, 68a, 408b
till then what love I bore thee, 510b
to k. is nothing, 802a
to k. to kill to create, 707b
too much convinced of too little, 1007b
Know trick worth two of that, 238b
we are eternal, 374b
we k. the good, 84b
we k. what we are, 265a
we musicians k., 666a
well I am not great, 653b
what can we k., 301a
what cares he he cannot k., 719a
what do I k., 190a
what false heart doth k., 283a
what God and man is, 654b
what I like, 910b
what I read in papers, 954a
what is past I k., 36b
what is to come I k. not, 36b
what it is to be child, 857a
what lays afore us, 670b
what no other man can k., 843b
what should it k. of death, 508b
what should they k. of England, 874a
what 'tis to pity, 248b
what we need to k., 1012b
what wood a cudgel's of, 352b
what you don't k. make book, 523b
whatever there is to k., 731b
where'er I go, 513a
who only England k., 874a
who speaks does not k., 74b
whose prayers make whole, 872b
whose woods I think I k., 927b
world unknowable we k., 857a
world without going outdoors, 74b
worst and provide for it, 465a
wot lays afore us, 670b
ye not there is a prince fallen, 12b
ye the land, 558a
you k. we French, 662a
you solitary griefs, 893a
young k. everything, 483b
Knowest, speak less than thou k., 277b
thou k. my downsitting, 23a
thou k. thy estimate, 293a
thou k. 'tis common, 257a
thou the land, 477a
Knoweth, he k. not who shall gather them, 19a
no man k. of his sepulcher, 10b
sun k. his going down, 21b
Knowing, better friends not be k., 1023b
God give joy of k., 958b
God is grateful and k., 149a
gossip most k. of persons, 130a
I loved my books, 296a
not k. what they do, 246b
of devil's party without k. it, 487b
secret of happiness freedom, 90a
too much of neighbors, 777b
when to have done, 578a
without author's k. it, 865b
Knowledge, absolute idea of k., 95a
access to k., 1055b
acquired under compulsion, 94b
after such k., 1001b
all k. and wonder is pleasure, 206b
all k. my province, 206a
and timber seasoned, 634a

Knowledge, apply thine heart unto my k., 25b
birds are kinds of k., 96a
book of k. fair, 344b
born in possession of k., 71b
born to follow k., 160b
brings us nearer ignorance, 1004b
but no power, 87a
by suffering, 617b
captivating as new k., 564b
carrier of news and k., 752a
causes to be without k., 73b
climbing after k. infinite, 212a
comes wisdom lingers, 647b
conformity of object and intellect, 155a
dawn of k. false dawn, 1039a
death is k., 498b
desire more love and k., 247a
desire of k. caused man to fall, 208b
desire of k. increases, 437b
diffused k. immortalizes, 501b
diffusion of k. advantageous, 616b
discard k., 101b
do deed without God's k., 79a
dreadful k. of truth, 81b
earth full of k. of Lord, 31a
enormous makes god of me, 584b
essential k., 676a
exact k. of the past, 89a
excellent things in counsels and k., 25b
extraordinary collection of k., 1074a
faith and k. in medicine, 565a
fence against world is k., 373a
follow k. like star, 646b
gradualness in accumulation of k., 818b
grow from more to more, 649b
he that hath k. spareth his words, 25a
he that increaseth k., 27b
help me with k., 668b
her ample page, 440b
if a little k. dangerous, 725a
in traveling carry k. 432b
increaseth strength, 26a
is bought in market, 688a
is of two kinds, 431b
is power, 206b
is proud, 459a
is sufficient to attain, 72b
is the one only good, 87b
life not k. but action, 725a
light of k. in eyes, 785b
lost in information, 1004b
manners must adorn k., 415b
may give weight, 415b
meager and unsatisfactory, 723a
men by nature desire k., 97b
more than force, 206b
multiplieth words without k., 16a
must come through action, 82b
never learned of schools, 626a
night unto night showeth k., 17b
no k. beyond experience, 372b
no work nor device nor k., 28b
not infused from without, 100b
not k. but personality, 703a
objects and k. curious, 702a
of God more than burnt offerings, 35b
Knowledge of Greek thought, 728b
of human nature, 533b, 776b
of nothing, 668b
of our buried life, 712a
of their duty, 90a
of world not in closet, 415a
opinion is k. in making, 340a
out-topping k., 710b
poetry finer spirit of k., 511a
profess not the k., 37b
puffeth up, 52a
pure joy of k., 1071b
quest for k. Occidental, 818b
responsible human k., 1052b
rich storehouse, 206b
science achieve perfect k., 710a
scientific k. from textbooks, 1026b
shall any teach God k., 15b
shall be increased, 35a
shine with k., 919a
should be his guide, 94a
spirit of k. and fear of the Lord, 31a
subject of k. is to know, 96a
subjective and objective in k., 528b
sun in firmament, 546b
sweetly uttered k., 203b
they have too much k., 74b
this is k., 71a
to the young man k. and discretion, 23a
too high price for k., 400b
too much k. for skeptic, 408b
tree of diabolical k., 480b
tree of k. of good and evil, 5b
under difficulties, 540b
virtue harder than k., 373a
wise man has no extensive k., 75b
wise man utter vain k., 15a
Knowledgeable of evils, 78a
Knowledges, general k. idiots possess, 490b
Known a better day, 518a
all we have k. and cared for, 921a
among leaves never k., 582b
and do not want it, 430a
because of all things k., 881b
best k. and said in world, 716a
best k. and thought, 713b
cause hidden result well k., 128b
from k. to unknown, 675b
God of fathers k. of old, 875a
have ye not k., 32b
in all the land, 645b
know as I am k., 52b
lady k. as Lou, 933a
letters should not be k., 296b
lightning's hour, 1055a
much to be done little k., 428b
searched me and k. me, 23a
too late, 223b
unto whom all desires k., 60b
what do to be forever k., 357b
Know-Nothing, I am not K., 635a
Knows, all this the world well k., 294b
babs k. what and babs k. why, 945b
but world end tonight, 664a
each exercise art he k., 91a
expert k. more about less, 862b
God's mouth k. not falsehood, 78b
Knows, greatness k. itself, 240b
happy who k. rural gods, 117a-b
how to confess, 422a
it k. not what it is, 883a
man says what he k., 436a
no beast but k. some pity, 216b
no one k. masterpiece, 988b
no one k. till he tries, 127a
not also to unknow, 707b
not how other half lives, 325a
not how to k., 707b
not what to do, 1092a
now God alone k., 770a
reason k. nothing of, 363b
sage k. without going about, 74b
secret sits in middle and k., 929a
sleep that k. not breaking, 520a
tale every schoolboy k., 439a
tell wife all he k., 333b
the less one k., 74b
the universe not himself, 359b
toad beneath harrow k., 871b
what none other k., 884b
what one k. of little moment, 777a
what's what, 669a
who k. does not speak, 74b
who k. himself is enlightened, 74a
who k. others is wise, 74a
wise father that k. child, 232b
wots' wot, 669a
ye not heavenly powers, 621a
you not heavenly powers, 477a
Knuckle-end of England, 522b
Ko-ax, brekekekex k. k., 92a
Kodak, It Isn't A K., 1030b
Kosciusko, freedom shrieked as K. fell, 537b
Kosmos, untented K. my abode, 824a
Walt Whitman a K., 700a
with dread abysses, 796a
Kraft durch Freude, 1017b
Krivchians, the Chuds Slavs and K., 170a
Kronos, son of K., 62b
Kubla Khan, in Xanadu did K., 523b
Kunti, son of K. goes, 106b
Kurtz, Mistah K. he dead, 844a
Kye's, the k. come hame, 479b
Kyloe, little K. cow, 1094b
Kyrie eleison, 59a

L

Label men for God, 856b
Labels, men are l. that give name to event, 732a
Labor, a youth of l., 449a
all ye that l., 42a
and capital get together, 895a
and intense study, 339b
and sorrow, 789b
and to wait, 620b
and wounds vain, 688b
as another's serf, 66a
as we know, 966b
at eternal task, 722a

Labor, aversion to l., 383a
bad book as much l., 1032a
basic hero l., 895a
because they excel, 540a
bread from mouth of l., 472a
brow of l., 858b
capital fruit of l., 637b
capital solicits aid of l., 546b
changes l. from burden to honor, 954b
Chinese cheap l., 769b
daily hurled, 979a
discontinued l. dangerous, 599b
disgraces no man, 717b
employers of wage l., 686b
exact day l. light denied, 341a
genius intuitive talent for l., 424a
good week's l., 314a
grant me this l., 116b
has natural and market price, 530b
honest l. bears a lovely face, 301b
in all l. there is profit, 24b
in vain, 22b
independent and proud, 546b
independent of l. of hands, 681b
learning without thought is l. lost, 71a
little effect much l., 534a
live by fruit of l., 636a
look after souls in l., 95b
man organized by l., 895a
many must l. for one, 558b
marvels of man's l., 1064a
masterpiece not created without l., 897b
men disgrace l., 717b
mountains will be in l., 124a
my l. for my travail, 267b
no sin to l. in vocation, 238a
not ask for reward, 180b
not to be rich, 25b
nothing but l. for pains, 193b
nothing without capital, 931a
obtain tradition by l., 1007a
of an age, 334a
of France poured earnings, 721a
of love, 54b
only relaxation another kind of l., 802a
organization of l., 950a
prior to capital, 637b
private property fruit of l., 941b
process by which A acquires for B, 792a
product of his l., 639b
property stimulus to l., 941b
say picture shows l., 754a
selling l. power, 686b
six days shalt thou l., 9a, 678a
sounding l. house vast, 715b
superior to capital, 637b
take nothing of his l., 28a
that has reference to want, 507b
those who l. in earth, 471a
thou and I waste, 186b
thought l. of intellect, 599b
time for l. and thought, 773a
to his l. until evening, 21b
unemployed l. means want, 1010a
union elemental response, 915a
useless if object useless, 687a
visible and invisible l., 599b
we delight in physics pain, 283b
Labor, weary of l., 989b
what profit of all his l., 27a
who have not to l., 628a
yet is their strength l. and sorrow, 20b
Laborare, orare est l., 151a
Laboratory, every l. closed ten years, 966a-b
Labored not for myself only, 38b
nothings, 403a
Laborer, I am a true l., 249b
right of l. to savings, 757a
sett'st weary l. free, 538a
son of robust l., 964b
worthy of hire, 46b
Laborer's task o'er, 727a
Laborers, class of modern wage l., 686b
enable l. to subsist, 530b
farmers mechanics and l., 503a
harvest plenteous but l. few, 42a
together with God, 52a
Laboring children can look out, 940b
fine thing needs much l., 881a
seas, 906a
sleep of a l. man, 28a
surges of world, 856b
to produce bons mots, 361a
Laborious, consciousness l. achievement, 935b
live l. days, 338b
Labor's, sore l. bath, 283b
Labors at this conference, 982b
garner fruits of l., 868b
no l. tire, 427a
notice you take of my l., 429b
patient under dangerous l., 752a
rest from their l., 58b
Labourage et pâturage deux mamelles, 206a
Labyrinth, wandering in dark l., 211b
Labyrinthical, perplexed l. soul, 308b
Labyrinthine ways, 856b
Lace, brace l. latch catch, 803b
Greek is like l., 433a
Lacedemonians not wont to ask how many, 87b
Lacerare, cor l. nequit, 391a
Lacerate, cannot l. his breast, 884a
Laces and ivory and gold, 943b
just reveal surge, 734b
Lacessit, nemo me impune l., 151a
Lack, eternal l. of pence, 647b
gall, 261b
good counselors l. no clients, 270a
he that giveth unto the poor shall not l., 26b
if any l. wisdom, 56a
in abundance l., 88b
of discrimination, 995a
of many a thing sought, 292a
of money root of evil, 837a
of woman's nursing, 627b
plentiful l. of wit, 260b
shalt not l. any thing, 10a
some virtues he might l., 866a
they l. a sacred poet, 122b
they l. I have, 192a
Lacked, being l. and lost, 246b
if I l. anything, 324a
Lackey, card l. to those above, 1019a
Lackeys, little laws l. make, 849a
Lacking, contains all nothing l., 701a
little is never l., 114a
lovers l. matter, 250a
neither honor nor lyre, 121a
Lackluster eye, 248a
Lacks, what it l. in length, 928b
Laconic and Olympian, 899b
or sententious type, 902b
Lacrimae, hinc illae l., 108a
rerum, 118a
Lactiferous maids, 110b
Lad, all sport stale l., 691a
blithe Irish l., 537b
born to be king, 849b
come to you my l., 494b
lightfoot l., 853b
of mettle a good boy, 239a
pass me the can l., 853b
up l. when journey's over, 852b
well for sailor l., 648a
when all world young l., 691a
when I was a l., 766a
Lads, dust was l. and girls, 736b
golden l. and girls, 291a
that die in glory, 853a
that drive me mad, 918a
though l. far away, 917a
thought no more behind, 295a
Ladder, behold a l., 7a
build l. by which rise, 690a
charity's golden l., 155b
down l. rung by rung, 873b
Jacob's l., 610b, 857a
made death his l., 201a
make a l. of our vices, 147a
of human thought, 851a
of vices frame l., 623a
set up on the earth, 7a
talk of Jacob's l., 610b
to all high designs, 267b
unto l. turns his back, 254a
young ambition's l., 254a
Laddie, your Highland l. gone, 500a
Laden with icy roses, 1014b
with rue heart l., 853b
Ladies a little more virginity, 999a
Cambridge l., 1030b
dust is gentlemen and l., 736b
good fortune to be l., 760a
good night sweet l., 265a
Grecian Urn worth old l., 1040a
if l. be but young and fair, 248b
in praise of l. dead, 293b
intellectual, 560a
lion among l., 230a
lords and l. of Byzantium, 883a
novel on tables of l., 596a
of St. James's, 782a
over-offended l., 395b
when they write letters, 551b
whose bright eyes, 335a
wild witches noble l., 881b
Ladies', for l. love unfit, 372a
pearls in beauteous l. eyes, 221a
rhyme into l. favors, 245a
Ladies, cooks' own l., 662b
Ladling butter from adjacent tubs, 1101a
Lady Bountiful, 397b
by yonder blessed moon I swear, 224a
clean as a l., 990a
colonel's l. an' Judy O'grady, 875a

Lady, dance little l., 1043a
Disdain, 245b
doth protest too much, 263b
enjoyed the l., 488a
faint heart never won fair l., 196a, 768a
fairer l. never seen, 1087b
feigning l. by Bazille, 1078b
fine l. on horse, 1095a
fool called her l. fair, 875a
for secrecy no l. closer, 239a
from other door l., 753b
from Philadelphia, 704a
garmented in light, 570a
he saw a l. bright, 1088b
hear l. sing in Welsh, 239b
here comes the l., 224b
here lies beautiful l., 914a
here lies l. of beauty, 1009b
I asked a lithe l., 488a
if you were April's l., 774b
in the case, 401b
Jane was tall and slim, 554a
Jingly Jones, 673b
Joan as my L., 320a
lent him to a l., 1097b
liner she's a l., 874b
longing for that lovely l., 110a
make l. of my own, 510b
many many l. friends, 859b
met l. in meads, 581a
Moon where roving, 634b
most beautiful l., 914a
my fair l., 1093a
my l. sleeps, 621b
my l. sweet arise, 290b
no l. ever gentleman, 950a
not raise hand against American l., 892a
O l. we receive what we give, 527a
of certain age, 561b
of Christ's College, 365a
of light, 772b
of my delight, 812a
of Shalott, 645b, 646a
old l. from Dubuque, 1024b
Old L. of Threadneedle Street, 491a
old l. quoted by Forster, 1061a
or the tiger, 753b
Our L. of Babylon, 1075b
Our L. of Pain, 773b
rather hear L. howl in Irish, 239b
rob l. by marriage, 424b
Rockabye L., 820b
Seymour's Fat L., 1078a
sighed for love of l., 769a
sweet and kind, 1086a
talking to hens of Dorking, 673b
that's known as Lou, 933a
the brach may stand, 277b
three white leopards, 1003b
through whose fragile lips, 1031a
treat whore like l., 941a
weep no more my l., 727b
with lamp, 623b
you are the cruelest she, 251b
young l. named Bright, 917b
Ladybug, fly away home, 1093a
Ladylike, birch most l. of trees, 692a
Lady's, brain him with l. fan, 239a
for all l. hire, 1097b
Lady's, he capers nimbly in l. chamber, 216b
imagination rapid, 533a
in my l. chamber, 1094b
in the case, 401b
love learned in l. eyes, 222a
Lady-smocks all silver-white, 222b
Lafayette we are here, 856a
Lag, comfortable time l., 888b
Lag-end of my life, 240b
Lager, give Irishman l., 760b
Laggard in love, 519b
Lags, fiction l. after truth, 452b
superfluous l. veteran, 427a
Laid aside business, 325b
bait l. to make taker mad, 294b
him on the green, 1088b
in a manger, 46a
in sad cypress l., 252a
me down with a will, 823b
my heart open to indifference, 1068b
on with a trowel, 247a
sun is l. to sleep, 302a
to make taker mad, 294b
when I am l. in earth, 383b
where wast thou when I l. foundations, 16a
Lain for a century dead, 652b
should I have l. still, 14b
Lair, deep his midnight l. made, 520a
rouse lion from his l., 521b
slugs leave their l., 527b
Laïs now old, 1086a
Laisse un peu de soi-même, 835a
Laissez faire l. passer, 416b
Laith were gude Scots lairds, 1087b
Laity, paintings the Bible of l., 155a
Lake, dream life as l. dreams sky, 870a
goddess of the silver l., 337b
in l. an arm, 175a
Lebarge, 933a
Pilot of Galilean l., 338b
river l. glimmering pool, 720b
sedge withered from l., 581a
to Rydal L. that lead, 510b
Lakes, great l. of North America, 596a
light shakes across l., 648b
Lalah member of ancient profession, 872a
Lama, Eli Eli l. sabachthani, 45a
High L. asked him, 1047b
Lamb at home lion in chase, 508a
blood of the l., 58a
by Emerson out of Charles L., 960b
false as fox to l., 268b
go to bed with l., 202b
God will provide himself a l., 7a
he who made L. make thee, 489b
little L. who made thee, 486b
Mary had a little l., 563b
of God, 48a, 59a
pipe song about a L., 486b
quiet as a l., 236b
save one little ewe l., 12b
sedulous ape to L., 824a
shall be without blemish, 8a
skin of innocent l. parchment, 215a
Lamb, tempers wind to shorn l., 188b, 438b
to the slaughter, 33a
was the holy L. of God, 490b
when lion fawns upon l., 216b
will never cease to follow, 216b
wolf shall dwell with the l., 31a
Lambs could not forgive, 670b
gather the l. with his arm, 32b
little hills like l., 22a
poor little l. lost way, 873b
we were as twinned l., 295a
wolves and l. have no concord, 64b
Lame and impotent conclusion, 273b
feet to the l., 15b
little l. balloonman, 1030a
live with l. man learn to limp, 137a
man leap as an hart, 32a
wrinkled and slanting-eyed, 63b
Lament, come to dark and l., 928b
for Madame Blaize, 447a
frogs drone their l., 117a
have I not reason to l., 508b
mistakes of good man, 1091b
universal Nature did l., 338a
wild l., 1054a
Lamentable, most l. comedy, 228b
that skin of lamb parchment, 215a
Lamentation and praise, 1060b
empire's l., 651b
Lamentations, sighs l. and wailings, 159b
Lamenting, last l. kiss, 306b
Laments in pathetic spondees, 831a
Lamp, Aladdin's l., 562a, 694a
beside the golden door, 817a
fluttered round l., 747a
history with flickering l., 922a
I have but one l., 465a
lady with l., 623b
of experience, 465a
slaves of the l., 742b
smell of the l., 101b, 902b
swallowed lighted l., 940b
unlit l. ungirt loin, 665a
unto my feet, 22a
when l. is shattered, 572b
word burned like a l., 39a
writing smelling of lamp, 902b
Lamplight o'er him streaming, 643a
Lamps, bright l. shone o'er, 555b
expire, 890a
going out over Europe, 863b
golden l. in green light, 360a
heaven's great l. dive, 300a
like hidden l., 457a
lovely l. windows of soul, 193a
not lit in our lifetime, 863b
old l. for new, 1089b
poets light but l., 737a
virgins took l., 44a
Lance, lay his l. in rest, 782a
never had oar or l., 91a
strong l. of justice, 279b
threw his shining l., 749a
Lancelot mused a space, 646a
sang Sir L., 645b
there thou liest, 175b
through L. war wrought, 175b
Land, America my new-found l., 307a
and the pleasant l., 719b

Land, anybody is as their l. is, 933b
appeared at two leagues, 172a
as near by sea as by l., 192a
before ever l. was, 775b
blatant l., 652a
bomb fell it burst it shook l., 967b
bourn bound of l., 296b
bowels of the l., 217b
bringeth thee into a good l., 10a
can't fly away, 679a
chance to reach the l., 430a
chosen emblem of her l., 578b
city l. raises taxes, 733b
cleaner greener l., 873b
darkness of the l., 651a
death's gray l., 992a
Dixie L., 678a
dry and thirsty l., 19b
England's the one l., 993b
ethic for tomorrow, 1077b
every l. in rejoicing, 3b
fat of the l., 7b
fenced in piece of l., 435b
flowing with milk and honey, 8a
free l. in beloved home, 704b
go to l. of poetry, 478a
God and native l., 565b
gone into silent l., 739b
good and bad of every l., 679a
great rock in a weary l., 32a
green and pleasant l., 490b
hail Columbia happy l., 508a
he became a l., 1060a
heaven-rescued l., 600a
heroism upon l. and sea, 699b
his hands formed the dry l., 21a
holy l. of Irlonde, 1083b
holy l. of Walsinghame, 198b
hour later I saw l., 1051a
huge l. will lie revealed, 131a
I will pass through the l., 8b
if by l. one lantern, 464b
ill discoverers think there is no l., 207a
ill fares the l., 449a
incarnation of l. he loved, 934b
Indian l. undefiled, 1077b
is bright, 689a
it cometh from a terrible l., 31b
it is promised l., 587a
just the same as on l., 679b
known in all l., 645b
known in any l. or age, 702a
law of the l., 157b
leans against the l., 447b
left to iniquity, 3a
lie like l. of dreams, 714b
light shines over l. and sea, 923b
lilacs out of dead l., 1002a
long black l., 663a
long l. be bright, 627b
Lord's song in strange l., 22b
loss of native l., 84a
madden round the l., 410a
marching to promised l., 750b
more than common l., 697b
my native l. good night, 555a
my new-found l., 307a
my own my native l., 518b
never was on sea or l., 514b
no more l. say fish, 993b
no prince of Castile gained l., 173b
Land, no slave upon our l., 625b
o' the leal, 502a,b
o'er all the pleasant l., 573b
of broken heads, 918a
of broken hearts, 918a
of brown heath, 519a
of Calvin and oatcakes, 522b
of cotton, 678a
of counterpane, 823a
of darkness and shadow, 15a
of dead, 1041a, 1060a
of dreams, 714b
of drowsyhead, 420a
of faery, 880a
of Goshen, 7b
of heart's desire, 880a
of hope and glory, 862a
of If, 1048a
of Just Add Water, 1030b
of Lincoln and Pinkham, 1030b
of living, 1041a
of lost content, 853a
of mountain and flood, 519a
of my dreams, 1012b
of nowadays, 900b
of our birth we pledge, 877a
of Pilgrims' pride, 627b
of pilgrims' and so forth, 1031a
of poetry, 478a
of pure delight, 397a
of scholars, 447b
of slaves ne'er mine, 561a
of the Arrow Ide, 1030b
of the Cluett Shirt, 1030b
of the free, 541a, 1015b
of the Gods, 537a
of the living, 15b
of wheat and barley, 10a
on l. as on the sea, 1100a
one if by l., 624a
one thing I know is l., 970b
or cherry isle, 320a
our l. before we her people, 928b
our l. great but no order in it, 170a
ours before we the land's, 928b
owes nothing to l., 436a
Pacific leans on the l., 994b
piece of l. with a garden, 120a
poet's l., 478a
post o'er l. and ocean, 341a
prepared the dry l., 59b
Promised L. beyond wilderness, 851a
rats and water rats, 232a
reap the harvest of your l., 9b
rock in weary l., 32a
rent with civil feuds, 547b
salt l. and not inhabited, 34a
scatter plenty o'er smiling l., 440b
search l. of living men, 519a
seeking l. of Greeks, 477b
seems a moving l., 347a
sees across weary l., 918b
sent to spy out the l., 9b
sing by l. and sea, 874a
six feet of l., 732b
sky and sea and l., 855a
somewhere in favored l., 868a
spirits of l. and grain, 100b
stone rests on the l., 364b
stranger in a strange l., 8a
stubble l. at harvest home, 238a
supreme law of the l., 474b
sweet l. of liberty, 627b
that gave you birth, 865a
that never has been, 1051a
Land thieves and water thieves, 232a
this was charter of l., 420a
thought jump sea and l., 292a
to French empire of l., 500a
too deep into new l., 521b
turning back without sighting l., 790a
twilight l. no-mans' l., 764b
unwillingly I left your l., 119a
various as your l., 1041b
verdant l., 697a
violet of native l., 650a
voice of the turtle is heard in our l., 29b
westward look l. bright, 689a
where all men stones, 704b
where Bong tree grows, 673a
where cypress and myrtle, 558a
where lemon trees bloom, 477a
where lies the l., 515b
where my fathers died, 627b
wherein thou shalt eat bread, 10a
which the Lord giveth thee, 9a
woman a foreign l., 721b
wrong rules the l., 692a
Landing, fight on l. grounds, 921a
on coast of France, 1016b
Landless gull, 696a
Landlord, nor l. raise rent, 1105a
Landlord's wine, 942b
Landmark on boundary of fields, 4b
remove not the ancient l., 25b
Landmarks set up in Bill of Rights, 1037b
Landor, with L. and with Donne, 881b
Land's, land ours before we the l., 928b
sea l. edge also, 1006a
Lands and horses part of self, 793b
beyond the sea, 510b
broader l. better days, 921b
covet no people's l., 1025a
envy of less happier l., 226b
faery l. forlorn, 583a
lord of himself not l., 300b
men in all l.., 974b
rulers in all l., 826b
sun in lonely l., 651a
take us l. away, 738a
taking captive all l., 3b
voyager at last, 727a
where Jumblies live, 673a
your Highnesses won these vast l., 173b
Landscape grandest, 804b
now fades glimmering l., 440a
Landscapes drawn in monotones, 990b
led into Way, 147b
of the moon, 908b
Landsmen, we l. build upon, 898b
Lane, boy who lives down l., 1093a
in an English l., 663b
lives in Drury L., 1097a
long l. knows no turnings, 662b
straight down crooked l., 592a
to land of dead, 1060a
Lang, auld l. syne, 494b, 495a
Language, American turn of l., 898a
best part of human l., 529b
betrayers of l., 988b

Language charged with meaning, 989a
clearness propriety of l., 716b
confound the l. of all earth, 6b
conveyed in best chosen l., 533b
dictionary best book in l., 916a
dissociate l. from science, 474b
everything in l. perish, 595a
force l. into meaning, 1007b
gradually varies, 550a
heightened and unlike itself, 804a
high thoughts must have high l., 92a
I love the l., 559b
in her eye, 269a
learned his great l., 662b
learning me your l., 296a
manners laws customs, 511a
mobilized English l., 919b
music universal l., 620a
mutability of l., 550a
my l. is plain, 769b
mysterious l. about life, 565a
no l. but a cry, 650b
no l. like Irish, 909a
O great l. we love, 1014b
of Dante common l., 1008a
of English poet, 1008a
of the heart, 411b
of the living, 1006b
of truth l. of creation, 909b
oh that lips had l., 459b
perverters of l., 988b
poetical l., 804a
reduce l. to seven words, 976a
sarcasm l. of devil, 576a-b
silent l. of peak, 1011a
soothing l., 471b
speaks a various l., 574a
that would make hair curl, 768b
things used as l. are attractive, 608a
traveleth before he hath l., 208b
under tropic our l. spoke, 332a
universe in l. of mathematics, 211b
use any l. you choose, 767b
use in measured l., 649b
vital development in l., 1007b
we praise thee for perspicuity of l., 154a
Languages, Americans not learn l., 895b
great feast of l., 222b
of all l. the tear master, 939a
skilled in works of both l., 122a
Langueur monotone, 807b
Languid patience of thy face, 523b
spleen, 766b
strings scarcely move, 486b
Languish brokenhearted, 764b
Languished, smiles and l. air, 486a
Languishes, cat l. loudly, 815b
Languor not in your heart, 715b
wound heart with l., 807b
Languors, lilies and l. of virtue, 773b
Lank, bronzed l. man, 953a
long and l. and brown, 525a
poor lean l. face, 635b
Lantern, if by land one l., 464b
Lanterns, eyes like agate l., 1043b
in North Church, 464b
Lanthorn is the moon, 230b
Lap, chestnuts in her l., 281a
dropped in her l., 629b
in thy green l., 441b
me in soft Lydian airs, 335a
of earth, 441a
of legends, 581b
sat Beauty in my l., 830a
see it l. the miles, 736a
sun in l. of Thetis, 353a
Lapel, plucked lint from l., 864a
Lapidary inscriptions, 431b
style, 607a
Lapidem, stilicidi casus l. cavat, 113a
Lapland, lovely as a L. night, 515a
Lapped in lead, 309a
in universal law, 647b
Lapping of water, 1065b
water l. bow, 1004a
Lapse of murmuring streams, 347a
Lapwings, clamorous l., 405a
Larceny, sparkle with l., 941a
Lard their lean books, 310a
Lards lean earth, 238b
Large a charter as wind, 248b
and smooth and round, 532a
as life twice as natural, 746b
as store, 323a
cold bottle, 820b
discourse, 264b
divine comfortable words, 653a
I am l. as God, 364b
I am l. contain multitudes, 700b
kingdom for little grave, 227b
limbo l. and broad, 344b
resolute breed of men, 704a
small house and l. garden, 357b
style agrees not with purse, 214b
utterance of gods, 584a
was his bounty, 441a
wealth larger heart, 368b
youth l. lusty loving, 701a
Large-brained woman and large-hearted man, 617a
Larger bill for darker ill, 686a
children of l. growth, 415b
heart kindlier hand, 651a
large wealth l. heart, 368b
Largest and most comprehensive soul, 367a
movements of l. bodies, 479a
those of l. size, 746a
Lark, as sings the l., 618b
at heaven's gate sings, 290b
busy l. messager of day, 167a
clouds silence then l., 810a
fresh as a l., 515b
hark hark the l., 290b
herald of the morn, 225a
no l. more blithe than he, 464a
now leaves his watery nest, 332a
rise with l., 202b
that soars singing, 162a
Lark's on the wing, 661b
Larks, four l. and wren, 672b
have l. when sky falleth, 183a
mounting l. notes prepare, 405a
Larkspur listens, 652b
Lars Porsena of Clusium, 596a
Lasciva est nobis pagina vita proba, 134b
Lascivious pleasing of a lute, 216b
Lash, blood drawn with l., 640b
magic creature, 738a
Lash the rascals naked, 276a
Lashed, headstrong liberty l. with woe, 218a
vice but spared name, 390a
Lashes beggar on foot, 885a
Lass, drink to the l., 481b
erst attempting l., 1086a
every l. a queen, 691a
I love a l., 476a
lover and his l., 250b
on Richmond Hill, 482b
penniless l., 502a
unparalleled, 289a
Lasse, tout l., 1105b
Lasses a' lilting, 446b
sweetest hours among l. O, 493b
Lassie, I love a l., 903a
Lassitude, yield now to l., 945a
Last, a l. a loved a long, 969a
act crowns play, 322a
after l. returns first, 667a
and best of God's works, 347b
arms take your l. embrace, 225b
best hope of earth, 638b
came and l. did go, 338b
cobbler stick to your l., 102a
comes at the l., 227b
commonly best, 310a
communion in the haze, 734b
daintiest l. to make end sweet, 226a
death comes at l., 519a
dike of prevarication, 454a
don't be frightened it won't l., 869a
enchantments of Middle Age, 713b
every day passed as if our l., 126b
eyes look your l., 225b
fight till l. gasp, 214a
first and the l., 58b
first l. everlasting day, 305b
first shall be l., 43b
for more than one century, 114a
framed her l. best work, 495a
full measure of devotion, 639a
gasp, 39a, 214a
gasp of love's latest breath, 211b
God's l. Put out the light, 928a
great Englishman low, 651b
him first him l., 346a
hurrah, 1077b
joy our l. not least, 276b
laughs best who laughs l., 388a
leaf upon tree, 634b
let every man consider l. day, 81b
love thyself l., 299a
my l. end be like his, 10a
nice guys finish l., 1059a
night ah yesternight, 889b
no l. or first, 661b
not judge above his l., 102a
not least in love, 255a
of all the Romans, 256b
of life for which first made, 666a
of red-hot mamas, 984a
on his l. legs, 314a
out night in Russia, 270b
pay for it first or l., 678b
peace at the l., 598a
poetic voice dumb, 711a
poor l. I lay upon thy lips, 288b

Last pure stretch of joy, 1066b
rose of summer, 542a
said l. word, 850b
scene of all, 249a
sex to the l., 372a
shall be first, 43b
small showers l. long, 226b
syllable of recorded time, 286b
taste of sweets, 226b
think every day your l., 123a
this is the l. of earth, 503a
though l. not least, 201a
till you write your letter, 304b
time I saw Paris, 1020a
to lay old aside, 403a
trump, 53a
try fortunes to l. man, 242b
was like the first, 1023b
what is it will l., 645b
will not l. the night, 1023a
word, 850b
words of Marmion, 519b
world's l. night, 308a
Lasting, just and l. peace, 640b, 982b
monument more l. than bronze, 122b
more l. peace, 983b
sense of filial duty, 470a
tell if poem l., 929b
Lasts, diamond l. forever, 1027a
nothing l. save eternal change, 318b
Latch, crosspatch draw l., 1094a
no l. for golden gate, 814a
Latched, when present l. postern, 784b
Latchet of whose shoes, 45a
Late and early pray, 300b
and soon, 515a
better l. than never, 125a
born too l., 899b
coffee and oranges, 955a
discovered earth, 990b
everything comes too l., 770b
falls early or too l., 313a
finds too l. men betray, 448b
getting up l., 564a
good die early bad l., 385b
know evil from l. observation, 94a
known too l., 223b
life's supreme temptation l., 947b
long choosing and beginning l., 347b
love that comes too l., 270a
Miniver born too l., 899b
minute too l., 267a
not too l. to seek world, 646b
nothing is too l., 624b
riseth l. trot all day, 422a
she is l., 652b
so l. into the night, 559b
sorrow never comes too l., 439b
toiled so hard and l., 883a
too l. I loved you, 147a
too l. in century too old, 657a
too l. to say anything not said, 381b
too little too l., 1018a
Lated, spurs l. traveler apace, 284b
Latent, hard l. value, 799b
Later times more aged than earlier, 206b
to all to each sooner l., 702a
Latest, earliest l. care, 434a
hear the l. Pole, 1001a
Latimer, see L. and Ridley in might of faith, 180a
Latin, all their botany L., 603a
come in L. or in Greek, 332b
giving boys more L., 715b
he Greek and L. speaks, 352a
imagery of Greek and L., 435a
learn L. as honor, 920a
mouse prevails in L., 444b
small L. and less Greek, 303b
soft bastard L., 559b
speak no word but L., 167a
was no more difficile, 352a
word for three farthings, 221b
Latitude, longitude and l. for seine, 760a
send them l. and longitude, 968a
Latter and former rain, 35b
blessed the l. end of Job, 16b
carry off the l., 552b
early and l. rain, 56b
end of a fray, 240b
shall stand at the l. day, 15b
Laud and magnify thy Name, 61a
more l. than gilt o'erdusted, 269a
Laudable things, 339b
Laudator temporis acti, 124a
Laugh and be well, 418b
and grow fat, 247a
and shake, 413b
and world laughs, 825b
anything awful makes me l., 534b
at a play to l. or cry, 389b
at any but fools or foes, 412a
at any mortal thing, 561a
at gilded butterflies, 280a
at them in our turn, 533b
at your friends, 412a
audience never fail to l., 91b
before we are happy, 381b
broke into pieces, 858a
dry eyes l. at fall, 664a
explode huge l. at feet, 866a
fools l. at men of sense, 381b
for fear of having to cry, 460a
for hope hath place, 686a
had he the l., 731a
he could sing well and l. well, 104b
if you tickle us do we not l., 233b
in bed l. in bed cry, 351a
live l. nor be dismayed, 899b
lowest type l. heartily, 74a
made a cat l., 587a
make her l. at that, 266a
men that l. and weep, 775a
my bitter l., 632b
myself to death, 297a
never granted before fortieth day, 132a
not thing to l. to scorn, 250b
nothing more silly than silly l., 114b
sans intermission, 248b
seas l. when rocks near, 315a
siege to scorn, 286b
that spoke vacant mind, 449a
they l. that win, 275b
thy girlish laughter, 849a
time to l., 27b
to l. proper to man, 180b
to scorn power of man, 285b
too badly hurt to l., 638a
unextinguishable l. in heaven, 331a
Laugh, watch and l., 752b
we must l. and sing, 884a
when you want a good l., 123a
where we must, 407b
who but must l., 411a
yet all these seem to l., 306a
you may l. the more, 412a
yourselves into stitches, 253a
Laughed at original sin, 901b
consumedly, 398a
day on which not l., 469a
first baby first l., 858a
His word to scorn, 457a
in the sun, 993a
like irresponsible foetus, 1001b
little dog l., 1094a
loud loud l. he, 1087b
no man who l. bad, 576a
upright man l. to scorn, 15a
warn't often that we l., 761a
with counterfeited glee, 449b
Laughing Allegra, 623b
at yourselves, 632a
bee on stalk, 1082a
fellow rover, 947a
flesh of girls, 1079b
he l. said to me, 486b*
heard on the hill, 487b
in your sleeve, 480b
leave them l., 944a
quaffing unthinking time, 372a
sets a wise man to l., 66b
shallow dreaming pool, 691a
somewhere men are l., 868a
split sides with l., 195a
sports and plays, 486a
sweetly speaking and softly l., 69b
up her sleeve, 360b
Water, 623a
Laughingstock, make myself l., 196a
Laughs at archer, 707a
at broken hammers, 948b
best who laughs last, 388a
earth l. with harvest, 610b
fair l. morn, 441b
Jove l. at lovers' perjuries, 223b
Jupiter l. at perjuries of lovers, 128a
laugh and world l., 825b
Laughter, a little time for l., 821b
and ability and sighing, 737a
arose among gods, 62b
better last smile than first l., 388a
edges of l. and anguish, 975a
excessive l., 38a
feast is made for l., 28b
for a month, 238b
gift of l. and sense world mad, 938b
heart is sorrowful even in l., 24b
hidden l., 1005a
holding both his sides, 334b
I'll use you for my l., 256a
ill-bred as audible l., 449b
laugh thy girlish l., 849a
love and l., 748a
myriad l. of ocean waves, 78a
no one died of l., 910b
no time for mirth and l., 886b
O Christ the l., 947a
of children in foliage, 1005a
of Gargantua the l., 1043b
of her heart, 1020a
of the fool, 28a
out of dead bellies, 988a

Laughter, parody of l., 1068a
present l., 251b
running l., 856b
sudden glory maketh l., 318a
take hand part with l., 774b
tinkled among teacups, 1001b
tired of tears and l., 775a
under running l., 856b
weeping and the l., 890a
when her lovely l. shows, 300a
wine women mirth l., 560b
with pain fraught, 570b
Launch, joyous we l. out, 702b
Launched, face that l. a thousand ships, 213a
Laundry, idea in first-class l., 898a
nothing but l., 1070a
Laura, grave where L. lay, 199a
if L. Petrarch's wife, 560b
Laurea, concedat l. laudi, 111b
Laurel and myrtle and rose, 477a
burned is Apollo's l. bough, 213b
crown yield to praise, 111b
crowned with l., 1024a
green for a season, 774a
greener from brows, 651b
no l. crown for outrunning burro, 135b
of approved iniquity, 899b
outlives not May, 774a
wreaths entwine, 769b
Laureled ox, 776a
Laurels all are cut, 719a
northern l. not change, 460a
worth all your l., 562b
yet once more O ye l., 338a
Lavender in the windows, 326a
Lavender's blue dilly dilly lavender's green, 1097b
Laver son linge sale, 504a
Lavish, liar always l. of oaths, 331b
no calamity greater than l. desires, 74b
Law admit of no rival, 543b
agin wearin' o' Green, 1090b
all things by l. divine, 570a
all's love yet all's l., 665a
and order pay, 787b-788a
and the prophets, 41a
applications of l., 864b
army of unalterable l., 730b, 1001b
ass idiot, 669b
bloody book of l., 272b
born under one l. to another bound, 202a
by transgressing kept l., 340b
can only bring freedom, 479a
common l. not omnipresence, 788a
common l. nothing but reason, 198a
common l. of England, 1017a
Congress shall make no l., 474b
craving to go to l., 770a
curses in Book of L., 373a
defense is in l. and order, 951a
delight is in l. of the Lord, 16b
despair l. chance hath slain, 307b
do as adversaries in l., 219a
dusty purlieus of l., 650b
embodies nation's development, 786b
embody the l., 767a
ends tyranny begins, 372b
Law, equal before l., 748b
evolution not cause but l., 779b
extreme l. is extreme injustice, 108b
eye of the l., 748b
faith nor love nor l., 569a
first is l. the last prerogative, 370a
first l. for historian, 110b
for man law for thing, 602b
for rulers and people, 678a
fugitive from l. of averages, 1080b
future lays l. of today, 804b
great cases make bad l., 787a
gave l. air of science, 547b
good l. is good order, 98b
great l. of culture, 575a
greatest not exempted from l., 202a-b
has honored us, 548b
hath not been dead, 270b
having not the l., 50b
head and hoof of l., 874b
higher l., 651b, 1013a
hint of universal l., 787a
hocus-pocus science, 414b
I my Lords embody l., 767a
ignorance of the l., 317a
in calmness made, 515a
in his l. doth he meditate, 16b
in l. and love same, 680a
in l. as in magic mirror, 786b
in l. what plea so tainted, 233b
in majestic equality, 802a
is a ass a idiot, 669b
is good, 55a
is order, 98b
jealous mistress, 543b
judgments of English l., 908b
justice the l. my ducats, 233a
lapped in universal l., 647b
last result of wisdom, 429a
lesser breeds without l., 875b
life of l. is experience, 786b
locks up man and woman, 791a
love is fulfilling of l., 51b
love l. to itself, 148a
mastered l. in thoughts, 605b
mob l., 635a
moral l. within me, 445a
murder by the l., 398b
mysterious l. true source, 346a
natural l. not exist, 550b
Nature's kindly l., 409a
nature's l. man made to mourn, 492b
necessity has no l., 147a, 328a
necessity knows no l. except prevail, 126b
never strong without people, 778a
nice sharp quillets of l., 214a
no man above or below l., 847b
no such thing as natural l., 550b
not come to destroy l., 40a
not concerned with trifles, 150b
not l. bade me fight, 881b
not l. so much as right, 681a
not make scarecrow of l., 270a
not one jot pass from l., 40a
nothing l. that is not reason, 198a
obedience to l. demanded, 847b-848a
of accumulation free, 757b
of competition, 757a
Law of God law of good, 709a
of humanity, 454a
of nature and nations, 454a
of our Creator, 454a
of the jungle, 932b
of the land, 157b
of the Medes and Persians, 35a
of the Yukon, 932b
old father antic the l., 237b
old l. sad but not bitter, 941b
one God l. element, 651a
one l. and one truth, 142b
one l. for all, 454a
one with l. majority, 911a
orderly change of l., 787b
ordinance of reason for common good, 158b
others will plead at l., 119a
ought to weed it out, 208a
our reason is our l., 347b
people's good the highest l., 111b
people's safety the highest l., 151b
perfection of reason, 198a
poetry not matured by l., 585a
possession eleven points in l., 392b
power politics l. of jungle, 1019a
precedents constitute l., 1091a
preserve steady course, 462b
principles of l., 864b
professor of Harvard L. School, 967b
protection by l., 503a
public opinion in advance of l., 892b
reason the life of the l., 198a
remoter aspects of l., 787a
rich men rule the l., 448a
rule nations under l., 119a
say what l. is, 485b
seat of l. in God, 202a
seven hours to l., 198b
so general a study, 453a
sociability l. of nature, 796a
stable but not stand still, 903b
stands mute in midst of arms, 110b
supreme l. of the land, 474b
sword of war or of l., 473a
tested by higher l., 1013a
this is l. I maintain, 1090b
this is primeval l., 80a
to windward of l., 456a
tongue is the l. of kindness, 27a
took to the l., 743b
translating into living l., 991a
true embodiment, 767a
true l. of human nature, 716a
universal l., 445b
unto themselves, 50b
voice of l. harmony, 202a
what I mean by the l., 787a
what others do from fear of l., 97a
where no l. no transgression, 50b
which governs all l., 454a
who to himself is l., 205b
windy side of the l., 246a
write in books of l., 1063b
Law-abiding, lawgivers and l., 1049a
Lawd, gangway for de L., 1015a
Lawful, all things l. for me, 52a
ambitions, 844a
everything is l., 708b

Lawful, guns aren't l., 1029a
is it not l., 43b
without some l. recreation, 195b
Lawfully, if a man use it l., 55a
Lawgiver, stern L., 514b
Lawgivers and law-abiding, 1049a
Lawlands, ye Highlands and L., 1088b
Lawless attack upon liberty, 444a
linsey-woolsey brother, 352b
winged unconfined, 488a
Lawlessness, rush of our l., 708b
world l., 971b
Lawn, dew was on l., 974b
rivulets through l., 649a
white as driven snow, 295b
Lawns, like satyrs grazing on the l., 212b
Law's delay, 262a
in l. grave study six, 198b
to take care o' raskills, 689b
Laws, abhor makers and their l. approve, 370b
abounds with l. teems with crimes, 1090b
acting around us, 628a
after desuetude, 771a
and arms foundations of states, 177a
and constitution of country, 1091b
and learning die, 686b
and regulations like spider's web, 321a
are like cobwebs, 388b
are like spiders' webs, 68b
bad l. bring about worse, 436a
bad or obnoxious l., 717a
base l. of servitude, 367a
best l. teach to trample bad l., 659a
breathing household l., 512a
conflict courts decide, 485b
Constitution and l. of U.S., 474a
devise l. for blood, 231b
doing what l. permit, 414b
end tyranny begins, 426a
for themselves not me, 854a
forms all produced by l., 628a
found state and give it l., 177b
France mother of l., 187b
give little Senate l., 411a
good l. lead to better, 436a
government free where l. rule, 380b
government of l. not men, 463b
grind the poor, 448a
holier l., 691a
human mind put in nature, 966b
judges of facts not l., 399b
know not whether l. right, 841a
language manners l. customs, 511a
little l. lackeys make, 849a
love knoweth no l., 183a
nation territory people l., 638a
nature and nature's l. hid, 412b
necessary to preserve order, 958a
not assume physical l. exist, 846b
not care who make l., 384b
not good l. where not armed, 177a
obedient to their l. we lie, 70b
obey l. respect flag, 895b
Laws of distribution, 757b
of God l. of man, 854a
of nature and nature's God, 470b
of the jungle, 874b
or kings cause or cure, 428a
ought not to remain unaltered, 98a
people make bad l. then suffer, 778a
physical l. all discovered, 827a
power of making l., 485a
right from which l. derive 1091b
rules of game l. of nature, 724b
self-made l., 707b
submit thoughts and actions to l., 191a
sweeps a room as for thy l., 324a
the more l. are made prominent, 74b
three l. of righteousness, 78a
to execute l. royal office, 454b
true friendship's l., 405b
two l. discrete, 602b
unequal l. to savage race, 646a
useless l. weaken necessary l., 414b
which ran like drinking songs, 90b
Lawsuit machine you go into, 792a
mania, 770a
Lawsuits, win l. and are happy, 90b
Lawyer, deceive not thy l., 324a
draw up the papers l., 808b
has peasant inside, 870a
nor for every quarrel to l., 324b
not what l. tells me, 453a
peasant has l. inside, 870a
prairie l. master of all, 953a
skull of a l., 265b
train anyone to be l., 949a
without history a mechanic, 520b
Lawyers, charge prepared l. met, 402a
let's kill all the l., 215a
no l. among them, 178b
Lay aside long-cherished love, 115a
cleric before and l. behind, 352b
Doric l., 339a
down in her loveliness, 524a
down life for friends, 49a
dying in Algiers, 627b
down reins of power, 640a
earthly fancies down, 651b
enough to l. up, 400b
field to field, 30b
heart out for my board, 1075b
her in the earth, 266a
heroic l. tuneless, 560b
him low lay him low, 719a
his weary bones among ye, 299a
hold on eternal life, 55b
it on thick, 756a
like folds of bright girdle, 714b
like warrior taking rest, 566b
me down in peace, 17a
me down to bleed, 1087b
me down to sleep, 1089b
me on anvil O God, 948b
nature's l. idiot, 307a
no wagers, 450a
not flattering unction, 264a
Lay not up treasures, 40b
on Macduff, 287a
Pelion on Ossa, 66a
proud usurpers low, 496a
simple heartfelt l., 622a
sleeping head my love, 1060a
them down in their dens, 21b
till next day there she l., 499b
unpremeditated l., 518a
up treasures in heaven, 40b
upon thy lips, 288b
waste our powers, 515b
Layer upon layer city, 1035a
Layer-up, ill l. of beauty, 245a
Layeth beams of his chambers, 21a
Lays, constructing tribal l., 874a
eggs for gentlemen, 1096b
Laziness, evasion not l., 1039a
impatience and l., 980b
no l. no procrastination, 719a
Lazy dog, 1101a
fokes' stummucks, 814a
geese like snow cloud, 1009b
leaden-stepping Hours, 339a
look for something to do, 439a
nonprogressive people, 1019b
Scheldt or wandering Po, 447b
Lea, slowly o'er the l., 440a
standing on pleasant l., 515b
sun has left the l., 521b
wind was on l., 974b
Lead apes in hell, 219a
bullets made of l., 1097b
but not master them, 73b
but to grave, 440a
easy to l., 540b
from death to immortality, 62a
heart of l., 413b
in traces l. 'em, 693a
kindly Light, 597b
lapped in l., 309a
little child shall l. them, 31a
me from darkness to light, 62a
me from unreal to real, 62a
me to rock higher than I, 19b
me Zeus and Fate, 103b
my steps aright, 574b
road rail pig l., 947b
sea of l. sky of slate, 878b
sky like l., 1060b
take l. in all things, 63b
tears scald like molten l., 280a
thee to thy grave, 515a
there shall thy hand l. me, 23a
these graces to grave, 251b
those that are with young, 32b
to more than common land, 697b
us not into temptation, 40b
wild-goose chase, 194b
ye who l. take heed, 899a
Leaden army conquers world, 871a
death, 405a
feet, 771b
if I use l. ones, 901b
scepter, 399a
Leaden-eyed despairs, 582b
Leaden-stepping, lazy l. Hours, 339a
Leader and commander to people, 33a
because of not daring to be ahead, 75a
educator wielder of power, 1068a
leaves conviction in others, 1013a

Leader, philosophy you l. of life, 111b
test of l., 1013a
that people may require l., 95a
to be l. turn one's back, 850a
who understood terror, 1077a
Leader's indomitable soul, 661a
Leaders, ambition of military l., 959a
ambitiously contending, 480a
blind l. of the blind, 43a
lie down till l. have spoken, 874b
Leadership, new generation of l., 1072a
Leadest thou that heifer, 583b
Leadeth me beside still waters, 17b
me in paths of righteousness, 17b
Leads, astronomy l. from this world, 94b
clanging rookery, 647a
heaven that l. men to hell, 294b
highroad l. to England, 430b
on to fortune, 256a
spirit of man who l., 987a
who l. a good life, 476a
you to believe a lie, 491a
Leaf, abiding l., 1066b
are you the l. blossom, 883b
cut a cabbage l., 442b
fade as a l., 33b
falling of a l., 697b
falls with l. in October, 312b
flower falling or l., 1011a
flower say it or l., 944a
his l. shall not wither, 16b
I were like the l., 774b
in her mouth was an olive l., 6b
last l. upon tree, 634b
let fall no burning l., 1023a
lift me as wave l. cloud, 569b
lives on a l., 1064b
my days in yellow l., 563a
never tear linnet from l., 882b
November's l., 519a
of grass no less than stars, 700b
olive l. pacific sign, 348a
one red l., 524a
round elm tree bole in tiny l., 663a
sere yellow l., 286a
shall be green, 34b
sorrow and scarlet l., 698a
stone l. unfound door, 1049b
transmute to flower and l., 765a
turn over a new l., 196a
Leaf-fringed legend, 583a
Leafy month of June, 525b
roll up l. Olympus, 117a
streams where cherries, 1079b
League, half a l. onward, 651b
in l. with future, 729b
in l. with the stones, 14b
of Nations, 940b
Leagues beyond those leagues, 731b
land appeared at two l., 172a
scarce l. apart descried, 688b
ten l. beyond world's end, 1086a
thousand l. a thousand years, 423a
world large when weary l., 806b
Leaks, gas l. twenty parts, 864a
Leal, land o' the l., 502a,b
Lean above me broken-hearted, 981b
Lean and foolish knight, 918b
and hungry look, 253b
and low ability, 253a
and sallow abstinence, 337b
and slippered pantaloon, 249a
as compass needle, 1077a
body and visage, 333a-b
dull privations and l. emptiness, 306a
four l. hounds, 1030a
grew l. assailed seasons, 899b
horse l. as is a rake, 166b
hungry savage, 633b
in joy upon father's knee, 487a
lard their l. books, 310a
lards the l. earth, 238b
makes you l., 1037a
mournful l. Despair, 486a
on garden urn, 1001b
over too far backward, 1033b
people who l., 825b
Pharaoh's l. kine loved, 239b
poor l. lank face, 635b
rent and beggared, 233a
strong l. upon death, 995a
take fat with l., 672a
unwashed artificer, 237a
white-flaming bush l., 1014b
wife eat no l., 1092b
Lean-faced, Pinch a hungry l. villain, 218b
Leaning across bosom of west, 801a
against the sun, 735a
on reedy shore, 1086a
stuffed men l. together, 1003a
Leanness, style agrees not with l. of purse, 214b
Leans against the land, 447b
elephant l. or stands, 323a
her cheek upon her hand, 223b
Longing l. and beckons, 694b
Pacific l. on the land, 994b
upon his hoe and gazes, 826b
Leant, on lover's arm l., 647b
Lean-witted, lunatic l. fool, 227a
Leap, excepting l. year, 187a
I'll l. up to my God, 213b
in order to stations l., 370a
in the dark, 318a
into thy saddle once more, 695b
lame man l. as an hart, 32a
look before you l., 353a
look ere ye l., 182a
nevermore to l. again, 915a
of whale up Niagara, 422b
to pluck bright honor, 238b
to tentative conclusion, 1071a
Leaped, in Endymion I l., 585a
into dangerous world I l., 489b
out to wed with thought, 650a
Leaping, brooks too broad for l., 853b
frog l. in, 380b
signs of l. houses, 237b
Leaps, cataract l. in glory, 648b
my heart l. up, 511b
nature not proceed by l., 425a
ship clear she l., 703a
Lear, Hamlet rambles L. rages, 884b
pleasant to know Mr. L., 672b
there Hamlet there L., 884b
till I am Timon and L., 885a
Learn and propagate best, 713b
as thread plays out, 1057a
at no other, 455a
by doing, 97b
by going, 1065a
Learn compare collect facts, 818b
fools l. in no other, 422a
from having died, 929b
from our enemies, 129a
from those who teach, 82a
from those who never will return, 899a
gladly he l. and gladly teche, 166b
had to grow old to l., 483b
heart is slow to l., 1023b
him or kill him, 760b
in suffering teach in song, 569b
Irish poets l. trade, 885a
know enough know how to l., 777a
live and l., 388a
man l. nothing without being taught, 132a
neither shall they l. war, 30a
never had time to l., 1044a
nor account pang, 666a
not yet so old but she may l., 234a
of nautilus to sail, 409b
of the green world, 989a
read mark l., 61a
sooner than a song, 412a
task first to l. what is, 801b
they l. to be idle, 55a
to bear beams of love, 487a
to do well, 30a
to hold your own, 837a
to labor and wait, 620b
to read slow, 364a
to teach is to l. twice, 483b
way they eat drink l. and everything, 933b
what life had to teach, 683a
wise l. from enemies, 91a
with view to approbation, 72b
Learned about women from 'er, 875a
all l. all drunk, 458b
although men say he has not l., 71a
and conned by rote, 256a
angling never fully l., 325b
are seldom pretty, 961a
fair and l. and good as she, 319b
fool more foolish, 362a
forgotten everything l., 1104b
grew within this l. man, 213b
his great language, 662b
in courtesy have her l., 882b
Jonson's l. sock, 335a
judge should have l. to know evil, 94a
know best things not l., 439a
libraries of the l., 444b
loads of l. lumber, 404a
love first l. in lady's eyes, 222a
love trade thou hast l., 142a
make the l. smile, 403a
more l. from Dante, 1008a
much l. dust, 458a
nothing forgotten nothing, 484a
on earth practice in heaven, 663b
root of Homer, 301b
thoughts of many men, 65a
to look on nature, 509b
to melt at others' woe, 439b
upright judge l. judge, 235a
what habits lead you, 1081b
when Sorrow walked, 958b
who does not need you, 1081b
with view to improvement, 72a

Learned without sense, 456a
writer shows he is l., 851b
you are no one, 1081b
Learning, a' the l. I desire, 493a
abandon l. and no sorrow, 74a
Alcuin my name l. I loved, 152b
angel's wit and singular l., 179a
but an adjunct to ourself, 222a
cast into mire, 454a
discourse according to l., 242b
does not teach intelligence, 77b
enough l. to misquote, 554b
evidence of wasted time, 845b
grammar nonsense and l., 450b
great end of l., 100b
grow old l. many things, 68b
hath gained most, 333b
if I should not be l. now, 104a
inflamed with study of l., 340a
labored for them that seek l., 38b
laws and l. die, 686b
light liberty l., 613a
little l. dangerous, 402b
love he bore to l., 449b
love of l., 624b
love of slaughter, 988a
man of little l. grows old, 80b
much l. make mad, 50b
no man wiser for his l., 317a
on scraps of l. dote, 398b
pause from l. to be wise, 427a
polite l., 386b
red plague rid you for l. me your language, 296a
royal road to l., 103b
secretary of Nature and all l., 326b
steeped in antique l., 720b
thought without l., 71a
to l. much inclined, 680a
wear l. like watch, 415b
weight of l., 651a
whence is thy l., 401a
who so neglects l. in youth, 86a
wiser without books, 459a
without thought, 71a
Learning's altar vanish, 686a
triumph o'er her foes, 426b
Lease of my true love, 293b
summer's l. too short, 291b
Leash, slow on the l., 987b
Leash-men, pallid the l., 987b
Least deserved such a fate, 90b
faithful in l., 47a
I am l. of apostles, 52b
joy last not l., 276b
last not l. in love, 255a
love l. that let men know, 220b
most enjoy contented l., 292a
myself not l. but honored, 646b
not l. in honor or applause, 201a
nothing so l. as truth, 1031b
of the evils, 97b
of these my brethren, 44a
of two evils, 64a
promise most given when l. said, 205a
said soonest mended, 195a
though last not l., 201a
unjust in l., 47a
woman who occasions l. talk, 90a
Leather, bones and l., 906a
clothed all in l., 1098a
rest all l. or prunella, 409b
Spanish or neat's l., 352b
Leather, trod upon neat's l., 253a
Leathern, flits by on l. wing, 443b
hand, 1056b
silken or l. purse, 397a
war with reremice for l. wings, 229b
Leave all else to the gods, 121a
all meaner things, 407b
at point of bayonets, 479b
behind bit of ourselves, 835a
bottle on chimleypiece, 67c
by next town drain, 807b
do not need l. your room, 980b
entreat me not to l. thee, 11b
exempt from plunder, 869a
friends and go, 853b
give themselves when you l., 985a
her to heaven, 260a
him to his pain, 477a
I must l. all that, 328b
it unadvertised, 787b
king not l. country, 1047b
kiss but in the cup, 303a
light of hope behind, 537b
little lives in air, 405a
living name behind, 315a
long anchorage we l., 703a
low-vaulted past, 633b
man shall l. father and mother, 5b
me a little, 647a
me O Love, 203b
me to repose, 442a
monument behind, 883a
not a rack behind, 297b
not a stain, 38b
not l. unless father does, 1047b
not l. you comfortless, 49a
off agony l. off style, 812b
off wishing to deserve thanks, 115a
peace I l. with you, 49a
religion to family, 717b
sack and live cleanly, 241a
something to after times, 339b
the rest to heaven, 331b
thee in the storm, 277b
them alone they'll come home 1095b
them for the poor and stranger, 9b
them honeyless, 256a
them in midst of his days, 34b
them laughing, 944a
them while looking good, 1027a
to l. to die a little, 835a
took l. but was loth to depart, 387b
us old nobility, 686b
we Thy servant sleeping, 727a
why did you l. Owen, 676b
why didst thou l., 571b
wilt thou l. me thus, 186b
world no copy, 251b
your friends and go, 853b
Leaven, a little l., 52a
pain for l., 773a
Leaveneth the whole lump, 52a
Leaves, air wash l. cover me, 773b
air wild with l., 990a
among l. never known, 582b
birds l. snows, 1057a
cover them with l., 1084a
cover with l. and flowers, 315a
crisped and sere, 643b
dead driven like ghosts, 569b
drifts of withered l., 715a
easy as l. grow on tree, 879a
Leaves fall early, 988a
famous harmony of l., 880a
generation of men like l., 63a
glad green l. like wings, 784b
happier than those he l., 722a
harmony of l., 880a
have drifted from me, 969a
have time to fall, 574a
heart-shaped l. of green, 931b
lisp of l., 772b
mankind fleet of life like l., 91b
me fifty more, 852b
must walk over the l., 193b
naturally as l. to tree, 585a
no l. no birds, 592a
noiseless noise among l., 579a
oak l. horses' heels, 1004a
of any author, 329b
of Judgment Book unfold, 726a
of life keep falling, 629a
piled against doors, 110a
poplars showed white of l., 764b
private conscience for guide, 370a
sewed fig l. together, 5b
shady l. of destiny, 354a
shatter your l., 338a
soul free a little, 665a
stop to rake l. away, 925b
stuck out tongues, 1064b
swayed my l. and flowers, 881a
sweetest l. folded, 562a
teaches l. to curtsy, 1078b
tender l. of hopes, 298b
thick as autumnal l., 342a
though l. are many the root is one, 881a
turning in the wind, 954b
unless l. perish, 1057b
untroubled about us, 1080a
vine l. in hair, 729b
what if my l. falling, 569b
where l. the rose, 629b
wings of seraph, 1050a
words are like l., 403a
world to darkness, 440a
yellow l. or none or few, 292b
Leaving all that here win us, 784a
country for country's sake, 398a
love behind, 737a
me never alone, 784a
nothing became him like l., 281b
outgrown shell, 634a
to direct themselves, 1026b
to take command of troops, 504a
Leavings, devil's l., 413a
Lebanon, cedars of L., 21b, 945a
grow like a cedar in L., 21a
Lebarge, Lake L., 933a
Lecher, gilded fly does l., 279b
Lecherous goats, 308a
Lecteur, hypocrite l., 706b
Lecture, if you wish to hold a l., 88b
Lectures, behold I do not give l., 700b
in nightdress, 592b
or a little charity, 700b
plant read us l. of ethics, 383a
Led, Bruce has aften l., 496a
dumb and silent be l., 461a
neither saint nor sophist l., 711b
regiment from behind, 769a
to believe a lie, 491a

Leda, as L. mother of Helen, 781a
Ledge, rocky l. woods untamed, 860a
Ledlow, farmer L. late at plow, 783b
Lee, between windward and l., 776a
I and my Annabel L., 644a
shore of age, 816b
Leek, by this l., 245a
Leeks, wel loved he garleek oynons l., 167a
Leer, assent with civil l., 411a
Lees, drink life to l., 646a
mere l. is left, 284a
stirs up l. of things, 696b
wines on the l., 31b
Leeward, soft shower to l., 697b
Leewardings, such lovely l., 697b
unfettered l., 1043a
Left booming surge of Aegean, 92b
cannon to l. of them, 652a
country for country's good, 398a
fair Scotland's strand, 494a
for handful of silver l. us, 662b
from the right and l., 531b
his garment in her hand, 7b
implacable Charybdis guards l., 234a
in her l. hand riches and honor, 23a
let not l. hand know, 40b
lies on her l. side, 1022b
look not l. or right, 853b
ne'er l. man in mire, 290a
one taken the other l., 44a
the warm precincts, 441a
the web left the loom, 645b
thou hast l. thy first love, 57b
vivid air signed with honor, 1067b
we only are l., 715b
Leg, can honor set to l., 240b
caper and shake l., 946a
decreasing l. increasing belly, 241b
justice has wooden l., 890b
never breaks l., 867b
one old timber l., 909a
took him by left l., 1094b
Legacies, books l. genius leaves, 394b
to strange police, 925a
Legacy alleviates sorrow, 197b
charm in a good l., 197b
Legal justice art of good and fair, 151a
super l. aid bureau, 967a
unanimity on l. questions, 864b
Legalizer, time great l., 960a
Legend, leaf-fringed l., 583a
of green chapels, 1070b
Legend's, qui procul hinc l. writ, 865a
Legends, asleep in lap of l., 581b
rather believe fables in l., 208b
Leges, silent enim l. inter arma, 110b
Legible, thoughts l. in eye, 314b
Legion, my name is L., 45a
of lost ones, 873b
soldier of the L., 627b
that never was 'listed, 874a
Legiones redde, 124b
Legions, give me back my l., 124b
Legislate, judges do and must l., 788a
Legislation, conquests through l., 589b
Legislative, correction through l. action, 833a
every l. body in U.S., 912a
judicial distinct from l., 463b
nominated by executive, 465b
Legislature, beauty not at call of l., 607a
innocent man to l., 895a
not act arbitrarily, 1013a
public opinion stronger than l., 733b
Legitimate, let the end be l., 485b
object of government, 473a
Legs, cannonball took off l., 591b
'ear 'erse's legs, 654b
giving way under me, 731b
his l. bestrid the ocean, 288b
if go high use own l., 805a
of iron, 35a
on his last l., 314a
one pair of English l., 244a
slimy things crawl with l., 525a
that bird never on l., 671a
vast trunkless l., 568a
walk under his huge l., 253b
with which you run, 1099b
Leibniz, monads of L., 987a
Leicester, farewell L. Square, 934a
Leisure, be doon at l. parfitly, 168b
beguiled l. of crew, 765b
busy l., 442b
conversation wants l., 932a
gentleman of l., 845b
means and l. civilizers, 612b
no l. who useth it not, 325a
repeat at l., 949b
repent at l., 391b
retired L., 335b
to grow wise, 712b
with dignity, 110b
wooed in haste wed at l., 219a
Leisurely, full l. we glide, 743a
say Miserere very l., 329a
Leman, such a l., 1088b
Lemon, be with you in squeezing of l., 450b
trees bloom, 477a
twelve miles from a l., 523a
Lemonade, black eyes and l., 542b
weak like your soul, 497a
Lemons, oranges and l., 1093b
Lend a hand, 718a
a kind of easiness, 264b
eye a terrible aspect, 243b
eyes the glowworm l. thee, 320b
heaven such grace did l. her, 221a
less than thou owest, 277b
me leave to come, 201b
me stone strength, 994b
me your ears, 255a
men who borrow men who l., 534b
us thine aid, 549a
you wings of future, 994b
Lender, borrower is servant to the l., 25b
neither borrower nor l., 258b
Lendeth, because it l. light, 201a
unto the Lord, 25a
Lendings, off you l., 278b
Lends hand to honest boldness, 102b
he that l. gives, 325a
something to love he l., 646a
soul l. tongue vows, 259a
Lends, three things I never l., 611a
Length, concept of l., 966a
drags its slow l. along, 403a
Folly's at full l., 400a
in l. of days understanding, 15a
of days and night, 773a
of days in her right hand, 23a
of shambling limb, 680b
operations by which l. determined, 966a
what it lacks in l., 928b
words of learned l., 450a
Lengthened sage advices, 495b
shadow of man, 606a
Lengthening, drags l. chain, 447b
Lengthens not a day, 302a
Lenity, what makes robbers bold but l., 215b
Lenore, lost L., 643a
Lens, each age a l., 737a
Lent him to a lady, 1097b
with l. money evil done, 698b
Lente currite noctis equi, 213b
Lentiles, gave Esau pottage of l., 7a
Leo, ill policy in L. the Tenth, 462a
Leoline, Sir L. the baron rich, 524a
Leonidas, always a L. to die, 723a
and Washington, 561b
Leopard change his spots, 34a
cloud that looked like l., 91a
frozen carcass of l., 1045a
seeking at that altitude, 1045a
shall lie down with the kid, 31a
Leopards, three white l., 1003b
Leprosy, skin white as l., 525a
Lesbia, let us live and love my L., 114b
my sweetest L., 300a
with her sparrow, 1023b
Lesbia's sparrow all alone, 945b
Less, by hoping more have but l., 220a
can't take l. said Hatter, 744a
fears l. than imaginings, 281b
greater prey upon l., 418b
he spoke more he heard, 810a
how much l. man, 15b
if clod washed away Europe l., 308b
in this than meets eye, 999a
is more, 664b
more and more about l., 862b
more matter with l. art, 260b
never do l. than duty, 620a
nicely calculated l. or more, 517a
no man shall have, 847b
not that I loved Caesar l., 255a
of two evils, 64a
rather than be l. cared not to be, 343a
small Latin and l. Greek, 303b
than kind, 257a
than the dust, 871a
the l. one knows, 74b
the little l. what worlds away, 663b
they have the more noise, 413a
weep to make l. depth of grief, 215b
Lessened, one pain l. by another's, 223a
Lessening, little things go l., 666b
Lesser breeds without law, 875b
god made world, 654a

Lesser than my name, 227b
  woman l. man, 647b
Lesson, draw from others the l., 108b
  each reads his own l., 698a
  first l. to be learned, 725a
  grandest l. On sail on, 790a
  harder l. how to die, 189b
  heart give l. to head, 459a
  jolly good l., 875b
  last l. learned thoroughly, 725a
  on grammar impertinence, 720a
  seems to carry, 459b
Lessons of paternalism unlearned, 771a
  of two such l. forget, 561a
  three l. I would write, 497a
Let all her ways be unconfined, 387b
  America be America, 1051a
  another man praise thee, 26a
  at another l. in the foe, 349b
  dead bury dead, 41b
  dearly l. or l. alone, 321b
  each man exercise art he knows, 91a
  everything that hath breath praise, 23a
  face of God shine through, 1023a
  freedom ring, 627b
  her not walk in the sun, 260b
  him look to his bond, 233a
  him never come back, 662b
  him now speak, 61a
  him pass for a man, 231b
  it be forgotten, 982a
  it be let it pass, 416b
  it begin here, 455a
  joys be as May, 322a
  me die death of righteous, 10a
  me have no lying, 295b
  me not to marriage of true minds, 294a
  me play the fool, 231a
  me tell the world, 240b
  my people go, 8a
  never curtain drawn, 928a
  never l. up for single moment, 983a
  never l. you down, 1053b
  no bird call, 1023a
  no dog bark, 231b
  no man's heart fail, 12a
  no such man be trusted, 235b
  not heart be troubled, 49a
  not poor Nelly starve, 366b
  not the sun go down, 54a
  sleeping dogs lie, 672a
  slip dogs of war, 255a
  thame say, 202a
  the toast pass, 481b
  the words of my mouth, 17b
  them eat cake, 436b
  them have their day, 881b
  them say, 202a
  this cup pass, 44b
  thy words be few, 28a
  us all to meditation, 215a
  us alone, 645b
  us be backed with God and seas, 216a
  us be happy as we can, 433a
  us begin, 1073a
  us go into the house of the Lord, 22b
  us go singing as far as we go, 116b
  us go then, 1000b
Let us have peace, 717a
  us have tongs and bones, 230a
  us live and love, 114b, 300a
  us move forward, 974a
  us now praise famous men, 38b
  us reason together, 30a
  us take it as it comes, 769a
  us then be up, 620b
  what will be said or done, 471b
  who will be clever, 691a, 962b
  will not l. thee go, 7b
  your light shine, 40a
  your mind alone, 1033a
Lethe, cup that brings sleep of L., 120b
  go not to L., 584a
  river of oblivion, 344a
  rots in ease on L. wharf, 259b
  time L., 937a
Lethean, drunken of things L., 774a
Lethe-wards had sunk, 582a
Let's carve him as a dish, 254b
  choose executors, 227b
  contend no more love, 663a
  kill all the lawyers, 215a
  look at the record, 916b
  see now what is one, 962b
  talk of graves, 227b
Lets, make ghost of him that l. me, 259b
Letter and spirit of constitution, 485b
  by card by l. by press, 896b
  killeth, 53a
  last till you write your l., 304b
  not l. but spirit, 53a
  of yours never grows old, 765a
  one writes l. taking particular trouble, 153a
  pleasant to get l., 765a
  read in the bitter l., 272b
  scarlet l. passport, 614a
  to the world, 735b
Lettered, locked l. collar, 493a
Lettering, stripped of l. and gilding, 421a-b
Letters Cadmus gave, 561a
  fool in four l., 360b
  in your l. speak of me, 276b
  like writin' anonymous l., 892a
  mingle souls, 307a
  no arts no l. no society, 318a
  republic of l., 424b
  should not be known, 296b
  when ladies write l., 551b
Letting hundred flowers blossom, 1027b
  I dare not, 282b
Level, boys and girls l. with men, 288b
  dead l. of mass, 696b
  in her husband's heart, 252a
  levelers wish to l. down not up, 430b
  no stream meanders l., 625a
  with their fount, 625a
Leveled rule of streaming light, 337a
  together by Tao, 101a
Levelers, books true l., 544b
  wish to level down, 430b
Leveling, cannot bear l. up, 430b
  rancorous mind, 884a
  wind, 883a
Levels all ranks, 601a
Lever, mind l. of all things, 546b
Leviathan, draw out l. with a hook, 16b
Leviathan hugest of creatures, 346b
  that crooked serpent, 32a
  whom thou hast made to play, 21b
Levity, a little judicious l., 824b
  say it with utmost l., 836a
Levy, foreign l., 284b
Levying war, 474a
Lewd fellows, 50a
  rude by day l. by night, 860b
  the sinful and l., 1035b
Lewdness, though l. court it, 259b
Lex, de minimis non curat l., 150b
  salus populi suprema l., 111b, 151b
Lexicographer writer of dictionaries, 427b
Lexicography, not so lost in l., 427b
Lexicon of youth, 601b
Lexington and Bunker Hill, 547a
  so soft this morning, 969a
Lhude sing cuccu, 1083a
  sing Goddamm, 987b
Liable, all men are l. to error, 372b
Liar always lavish of oaths, 331b
  and the father of it, 48b
  best l., 756a
  doubt truth to be l., 260b
  either l. or madman, 436a
  makes amount go long way, 756a
  no one such l. as indignant man, 805a
  of first magnitude, 391b
  picturesque l., 761b
  should have good memory, 136a
  show me a l., 325a
  they answered Little l., 902b
Liars, all men are l., 22a
  drunkards l. adulterers, 277a
  ought to have good memories, 331b
  some women not l., 932b
  when they speak truth, 97a
Libelous statements about dog, 973b
Liber, vade salutatem pro me l., 165b
Liberal arts study humanizes, 129a
  Democratic Party remain l., 972a
  education, 386b
  I am a L., 715b
  infuses that l. obedience, 453b
  institutions cease being l., 805b-806a
  little L., 767b
  luxury of l. government, 677b
  party believed in people, 973a
  philosophy, 1013a
  starry-eyed l., 1010b
  tempered by experience, 715b
  to love her is l. education, 395b
Liberalism, English L. nor Toryism, 713b
  principles of l., 1013a
Liberality in gifts well timed, 381b
Liberated, I have l. my soul, 154a
  the hell out of place, 1104a
Liberates, neither shoots nor l., 684a
Liberation of energies of men, 1073b

Liberation of Europe, 1016b
Liberator, shepherd as l., 639b
Liberavi animam meam, 154a
Liberis, pro patria pro l., 116a
Libertas, ubi l. ibi patria, 446b
Libertate, sub l. quietem, 362a
Liberties, dramatist wants l., 800a
liberty above all l., 340b
not made but grow, 819b
not too strong for l., 640a
people never give up l., 453b
preserve l. Americans already had, 997b
Libertine, chartered l., 243a
puffed and reckless l., 258b
Libertines, self-love makes more l., 436a
Liberty a beloved discipline, 1067b
abstract l. not found, 453a
Americans love l., 426a
and glory of his country, 546b
and justice for all, 832b
and tyranny, 639b
and Union, 547b
arduous struggle for l., 464b
as end and means, 832b
basis of democratic state is l., 98b
bulwark of continuing l., 972a
bulwark of our l., 636a
bulwarks of l., 446a
by accident got its l., 177b
captivity is consciousness so's l., 735b
condition on which given l., 479b
contending for l., 460b-461a
corruption symptom of l., 466a
courage secret of l., 832b
cradle of l., 548b
crust of bread and l., 411b
definition of l., 971a
definition of word l., 639b
degradation of idea of l., 1068b
divinest l., 526a
doing what laws permit, 414b
doing what one desires, 619b
enjoy delight with l., 201a
enjoy such l., 359a
enjoyment of life and l., 446a
equality fraternity, 1105b
extremism in l., 467b
freedom enfranchisement, 255a
friendship love and l., 527b
from despotism to l. in feath-erbed, 471b
give me l. or death, 465b
God who gave life gave l., 470b
greatest dangers to l., 833a
Hall, 450b
harder to preserve than obtain, 546a
he served human l., 884a
he that commands sea is at l., 209b
headstrong l., 218a
heritage of all men, 636a
highest political end, 750a
history of l. history of safe-guards, 967a
hoard up our true l., 190a
I must have l. withal, 248b
if l. found in democracy, 98b
in moderate governments, 485a
in mouth of Webster, 604b
in proportion to restraint, 548b
inspire our souls, 393a
interfering with l., 619a
Liberty, judiciary safeguard of l., 864b
know no such l., 358b
lawless attack upon l., 444a
life l. pursuit of happiness, 470b, 973a
light l. learning, 613a
loosened spirit brings, 738b
love of l. God planted, 636a
love of l. love of others, 540a
mocks my loss of l., 486a
most power least l., 366b
mountain nymph sweet l., 334b
must be rationed, 903b
must begin at home, 1026a
my heart's at l., 359a
my soul at l., 735b
nation conceived in l., 639a
neither in despotism or democ-racy, 485a
neither l. nor safety, 422b
no pretense of loving l., 635a
not alone to this country, 637a
of a poet, 332a
of conscience, 329a
of individual, 619b
of press, 616b, 1091a
of thought life of soul, 418a
only to those who love it, 548a
peace l. and safety, 472b
people so dead to l., 426a
personality sacrosanct meaning of l., 934b
placid repose under l., 362a
plucks justice by nose, 270a
possessions take away l., 867b
precious, 903b
price of l., 479b
property no stamps, 1090a
putrid corpse of l., 977b
quick with seed of l., 695a
sacred fire of l., 461b
secret of happiness, 832b
secure blessings of l., 474a
seeking l. which is so dear, 160b
sleep the captive's l., 210b
so loving-jealous of his l., 224b
soul of journey is l., 539b
spirit of l., 452b
survival of l., 1072b
sweet land of l., 627b
taken with nature, 778a
this country to preserve l., 473b
this is L. Hall, 450b
to be subserved, 702b
to know, 340b
to pray, 741a
to think feel do, 539b
Tree, 466b
tree of l. refreshed, 471b
tree of l. watered by blood, 484a
V-notes something l. more, 666b
we all declare for l., 639b
what crimes in thy name, 483b
what l. loosened spirit, 738b
where l. there is my country, 446b
wrote at l. when of devils, 487b
Liberty's in every blow, 496a
Libraries, have well-furnished l., 309b
I bless God in l., 444b
science and l. of Europe, 473b
Library, better to collect l., 819b
circulating l. in a town, 480b
Library, furnished me from mine own l., 296a
good to inherit l., 819b
public l. affords conviction, 427b
public l. to beef thrust, 891b
turn over half a l., 431b
was dukedom large enough, 296a
whereon I look, 321a
Libre, l'homme est né l., 435b
Libr'y, public l. to beef thrust, 891b
Lice tethered, 1064b
License, equal l. in bold inven-tion, 124a
innocence never into l., 378b
love not freedom but l., 341a
poetic l., 111a
Licensing and prohibiting, 340b
Licentiae, poetarum l. liberiora, 111a
Licentious, newspapers the most l., 481b
soldiery, 453b
Lichas, Hercules and L. play at dice, 232b
Lick absurd pomp, 263a
ill cook that cannot l. fingers, 225b
it into form, 133a
the dust, 20a
valleys up, 736a
Licked, admit I'm l., 1015a
he l. my wounds, 990b
platter clean, 1092b
soup from ladles, 662b
Licker, corn l. stop victim's watch, 940b
talks mighty loud, 814a
Licking luscious piece of fruit, 1043a
Licks, bear l. them into proper shape, 133a
hand raised to shed blood, 408a
pride that l. the dust, 411b
Lid, cat that sits on hot stove l., 762b
earth's l., 988b
penthouse l., 281a
why not raise l., 505b
Lids, drops blue-fringed l., 526a
eternal l. apart, 581a
Lie, a l. in world beyond, 190b
a thought more nigh, 319a
abroad for commonwealth, 301a
all the dead l. down, 736a
all who l. beneath, 877a
and rest awhile, 975b
asked lady to l. her down, 488a
asks no questions isn't told l., 450b
at proud foot of conqueror, 237b
athwart noses as they l. asleep, 223a
awake in dark weep for sins, 700b
becomes habitual, 471a
before us like land of dreams, 714b
big l., 1012a
by emperor's side, 275b
cannot tell a l., 462a, 499a
can't pray a l., 761b
charitable l., 1054a
children and fools cannot l., 184b

Lie circumstantial, 251a
contrive one noble l., 94a
countenance cannot l., 314b
credit his own l., 296a
dead and damned, 662a
deep buried, 77a
differences between cat and l., 762a
dig grave let me l., 823b
direct, 251a
dost thou l. so low, 255a
down because 'twas night, 305b
down for eon or two, 872b
down in bed of sorrow, 351b
down in green pastures, 17b
down like tired child, 568b
down till leaders spoken, 874b
fain wald l. down, 1089a
families l. together, 1080b
Father I cannot tell l., 462a
faults l. gently on him, 299a
for a moment is truth, 708b
give the world the l., 199a
half a truth blackest, 654b
handle which fits all, 634a
heaven with splendors l., 692a
here let her l., 372b
here obedient to their laws we l., 70b
home to a l., 988a
how l. through centuries, 664b
how still we see thee l., 755a
I can't tell a l., 499a
I l. down alone, 854b
I shall l. in the dust, 64b
I their map l. flat, 308a
if I l. spit in my face, 239a
in cold obstruction, 271a
in cowslip's bell I l., 297b
in Mellstock churchyard now, 783b
in your throat, 241b
leads you to believe a l., 491a
light lie light, 822a
lightly gentle earth, 316b
like bill on nature's reality, 576b
me down to bleed, 1087b
men who will not l., 690b
national l., 763b
nicer to l. in bed, 903a
no worse l. than truth misunderstood, 795a
not a man that he should l., 10a
not know what it is to l., 596b
nothing can need a l., 322b
on knees of the gods, 65a
on Mother's bed, 1076a
permits himself to tell l. 471a
rather l. in woolen, 245b
reclined, 645b
sergeant's widow told l., 632a
shall rot, 722a
sleep will never l., 224b
sleeping dogs l., 672a
still and slumber, 396b
still ye thief, 239b
stone tell where I l., 402a
summer's l., 1032a
sweet compulsion in music l., 334b
sweets compacted l., 323a
talking of fall of man, 684a
tangled in her hair, 358b
think that histories l., 714a
thought uttered is l., 611a
truth in masquerade, 561b

Lie, underneath this stone doth l., 303a
unless statistics l., 1031a
upon the daisies, 766b
what is a l., 561b
where'er she l., 354a
which is all a lie, 654b
who loves to l. with me, 248a
with a purpose worst, 890b
with my fathers, 7b
yonder all before us l., 360a
young shall l. down together, 31a

Lied, good memory needed after one has l., 331b
never flunked never l., 778b
said Right as Pippin but l., 902a
those who l. for hire, 988b

Lief not be as be in awe, 253b

Liege of loiterers, 221b
we are men my l., 284a

Lies at last as always, 1079b
believe her though she l., 294b
below correct in cypress, 1029a
cruelest l. in silence, 822b
dalliance in wardrobe l., 243b
death l. on my tongue, 241a
exposed he l., 371b
fool l. here, 872b
friend or foe spread l., 731b
full fathom five thy father l., 296b
great Prince in prison l., 306b
half truth blackest of l., 654b
heaven l. about us, 513b
here food for worms, 421b
here l. a king that ruled, 326b
here l. beautiful lady, 914a
here l. Matthew Prior, 387b
here l. my wife, 372b
here l. one who meant well, 825a
here l. our good Edmund, 451a
here l. truly honest man, 354b
him down the lubber fiend, 335a
historical books with no l., 801b
Hope l. to mortals, 854b
how long a time l. in one word, 226a
in his bed walks with me, 236b
in the rude manger l., 334a
judged according to l., 156b
long time l. in one word, 226a
Matilda told l., 902a
music on spirit l., 645b
my captain l., 702a
nothing to feed on but l., 351b
now l. he there, 255b
old men's l., 988a
on chaliced flowers that l., 290b
on her left side, 1022b
poets tell many l., 68b
religion of slaves, 894b
speaking l. in hypocrisy, 55a
steep my speech in l., 79a
subject of all verse, 319b
tells l. without attending, 471a
test l. in action, 79a
that made great equals, 1075b
that way madness l., 278b
to hide it, 322b
to tell l. not honorable, 83a
truth to cover l., 391b
uneasy l. head that wears crown, 242a
where he longed to be, 823b

Lies with dogs riseth with fleas, 324b
you can invent, 490a

Life a battle and sojourning, 141b
a bubble, 210a
a fury slinging flame, 650a
a man's real l., 844a
a play of passion, 199a
academic l., 309b
account of her l. to clod, 245b
actuality of thought is l., 97b
add what we can to l., 817b
admits not of delays, 432a
adore my l. with Bird, 1066b
affirmation of l., 939a
after l. is death, 775a
ain't all beer and skittles, 669a
all a man hath will he give for l., 14a
all his l. in the wrong, 382b
all human l. in monkeys and cats, 798a
all I care about is l., 786a
all inclusion and confusion, 799b
all l. is an experiment, 788b
all l. is a dream, 328b
all l. moving to one measure, 945a
along parabola l. flies, 1083b
American l. solvent, 867b
among bumblebees, 1062a-b
and Death and Forever, 691a
and its few years, 835b
and liberty, 446a
and power scattered, 546b
and what's a l., 322a
anything for a quiet l., 314a, 669a
appreciation of good l., 1026a
art long l. short, 477b
art makes l., 800b
art of drawing conclusions, 756a
as l. to living, 740b
as much as my l. was worth, 438a
as to bed's-feet l. shrunk, 306a
as to breathe were l., 646b
as to future l. man judge, 628b
at the door of l., 774a
Aton beginning of l., 3b
banished from high l., 695b
bankrupt of l., 368a
be not afraid of l., 794a
bear a charmed l., 287a
beautiful or reverse, 850b
becomes rootless plant, 351a
before us lies in daily l., 347a
beg delinquents for l., 1077a
begins perpetually, 888b
believe is not a dream, 679b
best portion of man's l., 509a
birth l. and death, 381b
birthday of my l., 739b
bitterness of l., 747a
blameless l., 652b
blot out of book of l., 57b
blow through l., 1051b
boat of l. be light, 855a
book of l. begins, 840a
book of l. opened, 58b
books substitute for l., 822b
boredom at core of l., 365a
bread called staff of l., 386a
bread of l., 48b
bread of l. in mouth, 381b
breath of l., 5b
brief l. our portion, 687b

Life, brisking about the l., 444b
British l. and institutions, 921a
broad margin to my l., 683a
broken l. up for bread, 774a
buried l., 712a
burrs and thorns of l., 580a
but a span, 1089a
C major of this l., 666a
calamity of so long l., 262a
can't be wrong whose l. right, 409b
care of l. and happiness, 472b
careless of single l., 650b
care's an enemy to l., 251a
cast a cold eye on l., 885b
chain of l., 1077b
change we think we see in l., 926a
changing scenes of l., 384a
charmed l., 287a
chaos breeds l., 777a
Chinese philosophy of l., 1019b
Chinese poetry contemplates l., 863a
clock stops time come to l., 1039a
closed l. begins, 703a
closed twice before close, 739a
cold eye on l. on death, 885b
comes before literature, 755a
comes to end in prosperity, 78b
compel philosophy to inquire about l., 111b
conduct three-fourths of l., 716a
consciousness of what we can do, 978a
contraction of l., 935b
contraries the l. of one another, 330a
cool sequestered vale of l., 440b
count l. of battle good, 865a
courage of l., 1072a
crowded hour of l., 455b
crowded to the full, 522a
crown of l., 56a, 57b
crown of l. as it closes, 773b
culprit l., 734a
custom guide of human l., 434b
daily beauty in his l., 276a
dancing is l. itself, 851a
dear as light and l., 495a
death after l. does please, 200a
death and l. not alternatives, 995a
death and l. one, 901b
death gift to l., 1056b
death makes l. live, 667b
death nor l. nor angels, 51a
death of each day's l., 283b
death part of l., 937a
death side of l. away from us, 938b
defeat my l., 276a
demd horrid grind, 669b
desert where no l. found, 591b
devote his l. in serving his prince, 71a
difficulty in l. is choice, 827a
digressions l. of reading, 437b
dim ecstasy holds her l., 953b
dim origins of l., 1061a
disease of modern l., 712a
does thy l. destroy, 489a
dost thou love l., 422a
doth l. in tendance spend, 201a
doubt he was worthy of l., 1081a
dream in night, 878b
Life, dream l. as lake dreams sky, 870a
dream of l., 572a
dreamed l. was beauty, 680a
dregs of l., 367b
drink l. to lees, 646a
each carries own l. form, 935b
earnest art gay, 498a
ease one l. the aching, 737a
echo undermine hold on l., 951b
education of imaginative l., 800b
education will determine future l., 94a
efflorescence of civilized l., 706a
elevate l. by endeavor, 683a
elysian, 622b
empty dream, 402a, 620b
end in itself, 787a
end of l. cancels bands, 240a
end of l. is to be, 822b
enjoyment of l. and liberty, 446a
enlarge my l., 427a
enough for my l., 37b
entrusts l. to one hole, 105b
envy and wrath shorten l., 38b
epigram a criticism of l., 949a
escape from l., 1056b
essential facts of l., 683a
eternal l. gift of God, 51a
eternal l. in knowledge of God, 60a
everlasting l., 48a
exempt from public haunt, 247b
experience of this sweet l., 162a
fabric of l., 1061b
fading fast away, 815a
fall upon thorns of l., 569b
falter l. away, 712a
fancied l. in others' breath, 409b
fashion literature of l., 772a
fear among fears, 878b
fear love fear l., 913a
fear of Acheron which troubles l., 113b
feels l. in every limb, 508b
feels like real fight, 794a
felt-l. in producing art, 799a
fever of l. over, 598a
fie upon this quiet l., 239a
for l. and joy and for objects, 702a
for l. six hundred pounds, 411b
for l. to come, 295b
for the living, 750a
for why my l. at end, 1087b
force uncomprehended was his l., 732a
fought for l., 1067b
friend is medicine of l., 37b
frittered away by detail, 683a
from death to l. recover, 211b
front essential facts of l., 683a
fruits of l. and beauty, 488b
fury slinging flame, 650a
gale of l. high, 853a
game that must be played, 899b
garment we alter, 1040b
gave thee l. bid thee feed, 486b
general mist of error, 315a
give to eat of the tree of l., 57b
giveth his l. for sheep, 48b
God gave l. gave liberty, 470b
God of L. Creator, 962a
goes not backward, 975b
Life goes on forever, 1023a
golden tree of l. is green, 478b
good death does honor to whole l., 163a
good society good l., 913a
grants nothing without work, 120a
great business of l., 779b
great end of l. is action, 725a
great interpreter of l., 779b
greater price than l., 1048a
greatest thing in family l., 930a
Greek thought and l., 728b
grow sweet as caress, 858b
growth evidence of l., 597b
grunt and sweat under weary l., 262a
hair stir as l. were in it, 286b
half a l. asunder, 744b
half spent before we know, 325a
half-pay for l., 561b
happy all his l., 325b
harder toward summit, 806a
harmonious and humane l., 716b
has no meaning except responsibility, 1024b
has passed roughly, 459b
have light of l., 48b
have you found l. distasteful, 667b
he giveth l., 50a
he lives on in your l., 943a
he that findeth l., 42a
he that loveth her loveth l., 37b
he who knows l., 383a
here find l. in death, 530a
high l., 448a, 695b
high l. mistaken path, 564a
his l. a breath of God, 679a
his l. was gentle, 256b
his l. was in the right, 358b
hollow existence burden, 759a
home l. not natural, 837a
honor dearer than l., 195a
hope for happiness beyond l., 467b
horizon of human l., 607b
horrors of half-known l., 697a
hot for certainties in l., 730b
house to be let for l., 321b
how good man's l., 665a
human l. a large mansion, 585a
human l. priceless, 1048a
husks of l., 1061b
hymns to glory of l., 998b
I am the bread of l., 48b
I believe in l. everlasting, 60a
I burned my l., 1038a
if country require my l., 463a
if death not tragedy l. is, 847b
if it be l. to pitch, 884a
if l. bitter pardon, 776a
if my l. unworthy, 658b
if not l. what have you had, 799a
if you haven't had l., 799a
imagination master of l., 844a
ills scholar's l. assail, 427a
immortal death has taken mortal l., 113b
in human l. much endured, 428a
in internal environment, 675a
in l. courtesy, 885b
in l. did harbor give, 303a

Life, in l. many things draw us aside, 138a
in London all l. can afford, 432a
in middle of journey of l., 159a
in old dame yet, 946a
in our l. nature live, 527a
in the midst of l. death, 61b
in United States, 1062b
in whom standeth eternal l., 60a
Indian summer of l., 777b
inseparable like l. and consciousness, 986a
interest in death interest in l., 937b
international l. competitive, 1054b
into each l. rain fall, 621b
is a copycat, 1000a
is a dream, 190b
is a jest, 402a
is a wave, 705b
is action and passion, 786b
is an incurable disease, 358a
is but a day, 579b
is but a span, 1089a
is creation, 675a
is deeds creativeness, 895a
is eternal love immortal, 785a
is fading fast away, 815a
is good, 994b
is l. so dear, 465a
is never the same again, 723b
is not a dream, 679b
is not l. more than meat, 41a
is only error, 498b
is opening readings secret, 951b
is over life was gay, 823b
is painting picture, 787b
is real life is earnest, 620b
is short art long, 88b
is short live it up, 1032b
is supremely easy for men, 65b
is thorny, 524a
is what we make it, 794a
isn't all beer and skittles, 718a
it takes l. to love l., 898a
it would be l., 736b
journey of l., 159a
joy of l. is variety, 428a
jump the l. to come, 282a
jury passing on l., 270b
keep pure both l. and art, 88a
keep way of the tree of l., 6a
knocks at the door, 947b
lag-end of my l., 240b
large as l. twice as natural, 746b
last hour of my l., 420b
last of l. best, 666a
lasted the rest of my l., 743b
lay down l. for friends, 49a
lay hold on eternal l., 55b
leaves of l. falling, 629a
let thy l. be sincere, 37b
liberty pursuit of happiness, 470b, 973a
light l. pleasure pain, 748a
light love l., 475a
light of l., 48b
light of whole l. dies, 826b
like a froward child, 366b
like a dome of many-colored glass, 572a
like Japanese picture, 789a
like living l. over, 423b
like runners hand on torch of l., 113b
Life like stroll on beach, 681a
literature a phase of l., 996a
little l. rounded with sleep, 297b
little needed to make happy l., 142b
live all days of your l., 390b
live l. beneath making sun, 801a
live l. he has imagined, 683b
live l. not childish task, 1018a
live out thy l. as light, 775b
live thou thy l., 801a
lived forwards, 676a
lived half l. in Paris, 933b
lively form of death, 204a
Lolita light of l., 1046a
London this moment, 975a
long disease my l., 410b
long for another l., 907b
long l. better than figs, 287a
long littleness of l., 991b
lose l. shall find it, 43a
lost in the living, 1004b
love an episode in man's l., 502b
love anterior to l., 737a
love l. poor as it is, 684a
love of l. increased, 468b
love only business in l., 551a
love the history of woman's l., 502b
love to woman is l. or death, 825b
loved l. no sorrow to die, 943b
loveth her loveth l., 37b
luxuries of l., 634a
made end of l. with light, 114a
making ends meet in l., 966b
man lives l. of epoch, 937a
mankind fleet of l. like leaves, 91b
man's l. cheap as beast's, 277b
many-colored l. he drew, 426b
marble and mud, 614b
married to single l., 354a
material of l., 978b
may perfect be, 304a
meant to be lived, 981b
measured l. with coffee spoons, 1000b
medicine for l. which has fled, 70a
memory without pain, 81b
messed up l. for nothing, 1008b
mine honor is my l., 226a
miserable mortals flame with l., 64b
money as means to l., 977a
money preserves l., 379a
more abundant l., 971a
more lost than l., 134a
more sweet than painted pomp, 247b
more than he slew in his l., 11b
most loathed worldly l., 271b
my l. has gone, 1081b
my l. is preserved, 7b
my l. like music hall, 878b
my l. my fate, 652b
my l. my joy, 193b
my lines and l. are free, 323a
my poems naughty my l. pure, 134b
my way of l. is fallen, 286a
mystery deep as death, 740b
mystery of l., 565a, 1008a
near bone sweetest, 684a
needs spirit lack l., 668a
Life, never know what l. means till you die, 667b
never to have drawn breath of l., 883b
never turn back on l., 981b
new era in l. from book, 683a
New L. Movement, 995b
new l. when sin no more, 676b
nightmare L.-in-Death was she, 525a
no bonds attached him to l., 162b
no l. by others' death, 237a
no l. lives forever, 775a
no l. moves in empty passage-ways, 81a
no life but death, 204a
no man loseth other l., 141b
no man loves l. like old, 83a
no no no l., 280b
no rock bottom to l., 1071b
no wealth but l., 698b
nobody write l. of man, 431a
nor love thy l. nor hate, 348a
not doing a sum, 787b
not get what can from l., 817b
not keep advantages of l., 910b
not long l. by fire, 860a
not take his own l., 93b
nothing in his l., 281b
nothing much to lose, 854b
novel attempt to represent l., 798a
now I live now l. is done, 205a
now is immortal l., 814b
O death in l., 648b
O for l. of sensations, 584b
o' the building, 284a
object of l. something valuable, 507b
observation of human l., 689b
occupations few tranquil l., 142a
ocean of l., 624a
odds l., 387a
o'er ills o' l. victorious, 495b
of humanity may end, 952b
of jealousy, 274b
of law not logic, 786b
of man heroic poem, 575b
of man solitary, 318a
of mortal breath, 622b
of peoples and humanity, 732a
of poor man in mean cottage, 38b
of Riley, 1100b
of significant soil, 1006b
of simplicity independence and magnanimity, 682b
of soul, 418a
old age crown of l., 112a
on ocean wave, 676a
on this unavailing star, 878a
one damned thing after another, 938a
one draught of l., 739a
one entrance into l., 37a
one in l. and death are we, 767a
one l. for each to give, 877b
one l. to lose for country, 484b
only end of l., 822b
only wish to live l., 815b
ornament l. in fleeting way, 498b
out of ashes l. again, 810a
out of it are the issues of l., 23b
outlive his l. half a year, 263a

Life over there behind shelf, 736b
paint minute of l., 780b
painting should possess movement of l., 148a
part with l. cheerfully, 142b
people say l. the thing, 878a
perfect interpreter of l., 991a
perfected by death, 617b
perfected l. to utmost, 698b
perfection of l. or work, 884a
philosophy you leader of l., 111b
poem part of sense of l., 957a
poet gives l. to fictions, 957a
poetry a criticism of l., 949a
price l. exacts for peace, 1042b
progress from want to want, 432a
protracted is protracted woe, 427a
public l. crown of career, 934b
public l. situation of power, 452a
pulse of l. stood still, 399a
pulse of modern l. economic, 957b
pure in l. free from sin, 121a
purpose of human l., 861b
question whether you have enough l., 787a
rarely find a happy l., 120a
rationalism renounces l., 978a
reason the l. of the law, 198a
refreshment of inner l., 728b
religion reaction on l., 794b
religious feeling toward l., 898b
relinquish l. for good of country, 504b
rest of his dull l., 316a
resurrection and the l., 48b
resurrection unto eternal l., 61b
reverence for l., 939a
revolutionized daily l., 995b
rich for others, 1040b
right to dignified l., 964b
rights to a better l., 821a
Roman's l. Roman's arms, 596a
roses into earthly l., 497b
rounded with a sleep, 297b
routine the poetry of l., 818a
rover's l., 695b
rule of l. from tonight, 857b
runs on road strange, 694b
sated with banquet of l., 113b
satisfaction in l. depends on will, 189b
save l. shall lose it, 43a
saw l. steadily saw it whole, 710b
science claims whole l., 819a
science of l. like hall, 675a
scraping on surface of l., 772a
seas of l. like wine, 378a
secret l. of belly and bone, 1069b
secret of success in l., 813b
sedentary l. sin, 806b
see into l. of things, 509a
seek not l. of immortals, 79b
self-evolving circle, 612a
sense of what l. means, 795a
set before you l. and death, 10b
set gray l., 646a
set l. at pin's fee, 259b
set my l. on any chance, 284b
set my l. upon cast, 218a
sex pattern of l. process, 850b
shadow of death, 331a, 773a
Life, shall one retrace his l., 890b
shape of l., 978b
short a fleeting vapor, 814b
short l. in saddle, 860a
short quiet hours few, 698b
shut sister from l., 962a
similar to that here below, 907b
simple l., 1019b
sin to prefer l. to honor, 139b
slits the thin-spun l., 338b
smooth road of l., 438b
so short craft so long, 164a
so was it when l. began, 511b
soul the captain of l., 116a
sound which tells of l., 534a
space of l. between, 580a
spare all I have take l., 398a
spirit giveth l., 53a
staff of l. bread, 386a
staff of my l., 195a
stands brunt of l., 84b
start l. with good books, 850a
state have possibility of l., 94b
story of my l., 272b
stream of subjective l., 793a
strenuous l., 847a
struck on death, 618b
struggle not warfare, 770b
struggling for l. in the water, 429b
subtle demonisms of l., 696b
succession of preludes, 566a
sunset of l. gives lore, 538a
superior powers direct l., 829a
surging immensity of l., 632a
sweet courtesies of l., 438b
take honor and my l. is done, 226a
take l. easy, 879b
take l. strivingly, 793b
taken us round obstacle, 908a
taking l. by throat, 930a
tale of human l., 455b
tedious as twice-told tale, 236b
that breathes with breath, 644b
that dares send challenge, 354a
that they might have l., 48b
that which men call death, 86a
the Lord is the strength of my l., 18a
the old Sabines knew, 117b
the way the truth and the l., 49a
theater house of l., 933a
theater of man's l., 207a
therefore choose l., 10b
think l. too long, 383a
thin-spun l., 338b
thirsty for l., 994b
this alone l. joy empire, 569a
this l. enough, 1021a
this what l. taught, 1014a
thou art galling load, 493b
thought the slave of l., 240b
threatened with suffocation, 1035a
thrill of l. along keel, 622b
through creatures, 406a
through l. looked on God, 943b
tides and l. of man, 829a
till storm of l. past, 425b
time of l. is short, 240b
time of your l., 1066b
time stuff l. made of, 422a
time's fool, 240b
tired of London tired of l., 432a
to be taken for l., 672b
Life, to beautify l. give it object, 828a
to neighbor's creed lent, 602a
to sovereign power, 645a
tomorrow's l. is too late, 134b
too short to bore selves, 805b
too short to waste, 602b
too strong for you, 898a
took a man's l. with him, 575b
totality of functions, 517b
tough proposition, 941a
treads on l., 617b
treasured up to l. beyond l., 340a
tree of l. in garden, 5b
Tree of L. middle tree, 345a
tree of l. itself, 899a
trials of l. nearly done, 779a
trifles make sum of l., 672a
trod through l. before, 518a
truth about l., 1056b
twenty years in woman's l., 94a
two things aim at in l., 878a
unbought grace of l., 454a
understand l. at forty, 869b
understood backwards, 676a
unexamined l. not worth living, 93a
ungraspable phantom of l., 696a
use first part of l., 381b
useless l. is early death, 477b
uttered part of man's l., 575b
vagrant gypsy l., 946b
vale of l., 440b
vale of rural l., 441a
value of l. not in length, 189b
variety's spice of l., 458a
veil those who live call l., 568b
very effective therapist, 985a
vicarious l., 845b
vicissitudes of l., 834b
voyage of their l., 256a
warmed hands before fire of l., 536b
was full of misfortunes, 812b
wasted hours of l., 797b
watch or vision, 773a
water of l., 1038b
way that leadeth to l., 41b
we live and see, 740b
weary pilgrimage, 322a
weathered storms of l., 855b
web of our l., 269b
weight and pain of l., 83a
welcome O l., 968b
well used happy death, 174b
well-written l. rare, 575a
we've been long together, 470a
what am I L., 947b
what gives l. value, 1056a
what is l. a madness, 328a
what is l. if full of care, 905a
what is l. without love, 498a
what is our l., 199a
what is the prime of l., 94a
what is your l., 56b
what l. is there without Aphrodite, 68b
what makes l. so sweet, 739a
what signifies l. o' man, 493b
what you think of this l., 253b
what's a l., 322a
wheels of weary l., 367b
when I consider l., 367b, 835b
when l. is burdensome, 87a
when love and l. fair, 841a
where is l. lost in living, 1004b

Life, while l. there's hope, 108b, 111a, 401b
while you do not know l., 72a
who enjoys not l., 330a
who have not lived holy l., 80b
who leads a good l., 476a
why should a dog have l., 280b
wine of l. is drawn, 284a
winged l. destroy, 488b
with l. all other passions fly, 532b
without him live no l., 347b
without industry guilt, 699a
woke found l. duty, 680a
wonder of earth and l., 1021a
words have longer l. than deeds, 79b
worth living, 867a
write l. with exactness, 431a
wrung l. dry for your lips, 774a
you take my l., 235a
young l. is before us, 151a
young prodigal of l., 540a
your death bought, 958b
Lifeblood, book l. of master spirit, 340a
curiosity l. of civilization, 941b
heresy l. of religions, 896a
of our enterprise, 240a
seemed to sip, 525a
Life-form, each carries own l., 935b
indeterminable, 935b
Life-in-Death, nightmare L. was she, 525a
Lifelike portrait drew, 430a
Lifeline, throw out the l., 826a
Life-melody, missing part of l., 699a
Lifepreservers there are none, 1031a
Life's a pleasant institution, 769a
a pudding full of plums, 769a
a tough proposition, 941a
brief span forbids us, 120b
business terrible choice, 667b
but a walking shadow, 286b
common way, 512b
dim windows of soul, 491a
dull round, 432a
enchanted cup, 555b
evening, 809a
fighting line, 920a
fitful fever, 284b
gymnasium, 703a
headlong train, 714a
here at l. end, 884b
I know my l. a pain, 301a
in the loom, 789b
love o' l. young day, 589a
not a paragraph, 1031a
nourisher in l. feast, 283b
old death new, 668b
our l. star, 513b
outcast from l. feast, 968a
page, 555b
pay glad l. arrears, 666b
perhaps the only riddle, 769a
poor play is o'er, 409b
prose, 742a
spirit that on l. rough sea, 205b
supreme temptation late, 947b
surges rudest roll, 497b
travel on l. common way, 512b
troubled bubble, 914b
uncertain voyage, 290b
under thy own l. key, 269b
unresting sea, 634a
washed in l. river, 487a
Lifesaver, vague generality l., 886b
Lifetime burning in every moment, 1006a
friendship last a l., 762a
lamps not lit in our l., 863b
last reasonable man a l., 765a
live out l. of God, 696a
not l. of one man only, 1006a
nothing completed in l., 1024b
of happiness, 836b
once in a l., 990a
patriotism l. dedication, 1048a-b
Liffeying waters of, 968b
Lift and loosen old foundations, 948b
her with care, 592b
him alive over gullies, 1081a
king to l. them high, 723b
lamp beside golden door, 817a
me as wave leaf cloud, 569b
my soul to heaven, 298a
not painted veil, 568b
one if one totters, 740a
people from dust, 603b
people who l., 825b
thou up the light of thy countenance, 17a
unto thee l. hands, 557a
up mine eyes, 22a
up your heads O ye gates, 18a
waters l. their bosoms, 268a
your pack, 853b
Lifted, hath not l. his soul unto vanity, 18a
nevermore, 643a
sliding from l. oar, 1065a
Lifting, help by l. his heart, 1039b
rises by l. others, 749a
Light a glory a fair cloud, 527a
a little warmth a little l., 751b
a little while is l., 49a
afraid of l. all of us, 729b
against after-sunset l., 878b
all was l., 412b
and life pleasure pain, 748a
and will aspire, 220a
angel of l., 684a
angels progeny of l., 346b
appareled in celestial l., 513a
armor of l., 51b
a-roving by l. of moon, 559b
at night faith in l., 896a
be not darkened, 28b
be the earth, 38b
because it lendeth l., 201a
better to l. one candle, 981b
black as if bereaved of l., 486b
breaks where no sun shines, 1070a
bringeth to l. the shadow of death, 15a
broke upon brain, 559a
burning and shining l., 48b
by her own radiant l., 337a
candle and put it under bushel, 40a
of understanding, 36b
candle to the sun, 362a
carrying you into fields of l., 83b
certain slant of l., 735a
children of l., 47a, 713b
children of l. and day, 55a
cold l. and hot shade, 490b
comes from thine eyes, 1086b
Light, commands all l. all influence, 313a
common as l. is love, 569a
consider how l. is spent, 341a
convenient l. switch, 1049a
danced by l. of moon, 673a
darkness and l. alike to thee, 23a
dawn's early l., 540b
dear as l. and life, 495a
dies before thy word, 414a
dim religious l., 336a
doth seize my brain, 486b
doth trample on my days, 362b
echo and l. unto eternity, 571a
endeavor l. our country, 1073a
enough for wot I've to do, 669b
everlasting l., 755a
every hour of l. dark, 702b
exact day labor l. denied, 341a
excelleth darkness, 27b
excess of l., 441b
fade from eyes, 909a
fade into l. of common day, 513b
fails on winter's afternoon, 1007a
faintly muddy l., 992b
falls and fills, 1065a
fantastic round, 336b
fantastic toe, 334b
fierce l. beats on throne, 653a
filled by prevailing l., 191a
flash of l. cut across sky, 1069b
focused by mirrors, 797b
former l. restore, 276a
forward the L. Brigade, 652a
freedom's holy l., 627b
from grave to l., 377a
gains make heavy purses, 205a
garmented in l., 570a
gates of l., 346b
gave him l. in his ways, 773a
gives a lovely l., 1023a
gives l. in darkness, 214b
gladsome l. of jurisprudence 198a
gleams an instant, 309b
God is l., 57a
God's eldest daughter, 333b
God's first creature l., 344b
gold and silver l., 880b
golden lamps in green l., 360a
gone into world of l., 362b
gospel l. first dawned, 439b
great men l. up time, 674b
green l., 1017b
guide by l. of reason, 833a
hail holy l., 344b
half l. half shade, 646a
half-believers, 712a
have l. of life, 48b
he is angel of l., 684a
heaven to day denies, 558b
heaven's l. forever shines, 572a
here kindled, 319a
Hesperus entreats thy l., 302a
hide your golden l., 621b
hop l. ladies, 814a
I am l. of the world, 48b
if l. in thee be darkness, 40b-41a
if once we lose this l., 302b
if vital l. inhere, 737a
in despite of l. keep us together, 305b
in the dust lies dead, 572b
in present l. flames, 923a
in ragged luck, 815b

Light, in this waning of l., 1065b
in which freedom lives, 1048b
infant crying for l., 650b
is all, 1065a
is lion comes to drink, 956a
is shadow of God, 331a
it giveth l. unto all, 40a
itself not so fleet, 771b
judged in l. of final issue, 99a
lady of l., 772b
lead kindly L., 597b
lead me from darkness to l., 62a
leading from l. to l., 624a
let there be l., 5a
let your l. shine, 40a
liberty learning, 613a
lie l. lie l., 822a
life and l. be thine, 661a
lift up the l. of thy countenance, 17a
like gleaming taper's l., 447a
listened, 1065b
little drops of l., 332b
little trim little, 768b
live and love in God's l., 178a
live out thy life as l., 775b
lived l. in spring, 711b
Lolita l. of life, 1046a
long l. shakes, 648b
love life, 475a
made end of life with l., 114a
made l. of it, 43b
man l. for man, 1040b
many hands make l. work, 185a
mass times speed of l. squared, 950a
men of inward l., 353a
mocks at it and sets it l., 226a
more by number than your l., 300b
more l., 479a
my burden is l., 42a
neither heat nor l., 315a
neither joy nor love nor l., 715a
night shadow of l., 773a
no darkness into l. without emotion, 936b
no l. but darkness visible, 341b
noose of l., 629a
not to wise the l., 827b
of bright world dies, 826a
of fuller day, 691a
of Light, 60a
of light beguile, 221a
of setting suns, 509b
of step and heart, 914a
of the body, 40b
of the world, 40a
of things, 509a
of whole life dies, 826b
on dark theme trace verses of l., 113a
once set is our little l., 300a
one small candle l. a thousand, 319a
out of hell leads to l., 343b
path of America, 900b
peace like shaft of l., 664a
people have seen a great l., 31a
perturbation of l., 1057a
place void of all l., 159b
pleasing dreams slumbers l., 519b
poets l. lamps, 737a
prime work of God, 344b
progeny of l., 346b
pure and endless l., 362b
Light, purple l. of love, 441b
put out the l., 276a, 848b, 928a
radiant l. rests on men, 79b
rage against dying of l., 1070b
raised jug up to l., 900a
rather l. candles than curse darkness, 981b
relume, 276a
remember while l. lives, 775a
river of crystal l., 820b
roving by l. of moon, 559b
rule of streaming l., 337a
sadder l. than moon, 626b
seeking light, 221a
servants of l., 742b
shaft of l. in darkness, 1074b
she loves, 652b
she treads on it so l., 220a
shines over land and sea, 923b
shineth in darkness, 47b
shower of l. poesy, 580a
shuddering in gloaming l., 764b
shut sister from l., 962a
so l. a foot, 224b
speed far faster than l., 917b
spring of l., 586b
stand in your own l., 185a
strikes sultan's turret with l., 629a
strong shadow where much l., 477a
suffusion from that l., 527a
sun gives l. soon as he rises, 423a
sunny l. sullen gloom, 593a
suns to l. me rise, 408a
sweetness and l., 388b, 716a
teach l. to counterfeit a gloom, 335b
that cometh from her wisdom, 37a
that led astray 493a
that lies in woman's eyes, 542b
that loses night that wins, 773a
that never was, 514b
that shineth more and more, 23b
the Lord is my l., 18a
the true l., 48a
thickens and crow makes wing, 284b
things holy profane grave and l., 318a
those that rebel against the l., 15b
threshold of waking l., 1081b
through the word named day, 152a
thy l. is come, 33b
thy l. relume, 276a
time's glory bring truth to l., 220b
to guide, 514b
to lighten Gentiles, 46a
to them in darkness, 46a
too much l. often blinds, 462a
tracings of eternal l., 497a
travel l., 1061b
trifles l. as air, 274b
tripped l. fantastic, 862b
truth not sought for comes to l., 102b
truth will come to l., 169a
two ways of spreading l., 865b
unbarred the gates of l., 346b
unconscious not only dark but l., 936a
Light unto my path, 22a
unveiled her peerless l., 345b
upon them hath the l. shined, 31a
us down in honor or dishonor, 638b
Vesper now raising his l., 115a
void of l., 342a
waited for the l., 900a
walk while ye have l., 49a
was l. from heaven, 493a
water l. air, 748b
way which opens into l., 624a
we fear in the l., 113b
we sought shimmering, 714b
what l. through yonder window, 223b
when daylight comes comes l., 688b
when else wert blind, 497b
when my l. low, 650a
when our brief l. has set, 114b
when the l. falls, 1056b
which lighteth every man, 48a
why rise because 'tis l., 305b
wife make heavy husband, 235b
winning make prize l., 296b
withdrawn which once he wore, 625b
world rolls into l., 625a
Lighted fools way to dusty death, 286b
Lighten our darkness, 60b
Lightened, thundered and l., 90b
weight of world l., 509a
Lightens, cease to be ere it l., 224a
Lighter than cork danced on waves, 829b
town is l. than vanity, 365b
Lightest, movements of l. atom, 479a
sovereign is the l., 100b
word harrow soul, 259b
Lightfoot, many a l. lad, 853b
Lighthearted, afoot and l., 701a
Lighthouse, below the l. top, 524b
took sitivation at l., 669a
Lighting a little hour or two, 629b
Lightly draws its breath, 508b
earth rest l. on you, 151b
entered into unadvisedly or l., 61a
hid deepest understood, 1078b
lie l. gentle earth, 316b
rest, 83b
slender nose tip-tilted, 653a
some have it l., 996b
soul of my youth taken flight, 985b
think not l. of evil, 80a
tread l. she is near, 838b
we esteem too l., 466b
Lightning, bottled l., 669b
countenance like l., 45a
does the work, 764a
done like l., 302a
earthquakes with thunder l., 760a
fateful l., 690b
flashed the living l., 404b
he thence had riven, 563a
in collied night, 228b
in thunder l. or in rain, 280b
makes awful l., 618b
mirth like flash of l., 394b
outstare the l., 288a
pilot, 760b

Lightning reached fiery rod, 790a
Satan as l. fall, 46b
scratch head with l., 760a
strikes mountaintop, 121b
Superman the l., 805a
too like the l., 224a
vain to look for defense against l., 127a
Lightning's hour, 1055a
Lightnings, veiling l. of song 572a
Light-o'-love lady known as Lou, 933a
Lights around the shore, 731b
burn low in barbershop, 1025b
candle to sun, 312a
electric l. not science, 815a
Father of l., 56a
fled garlands dead, 542b
godfathers of heaven's l., 221a
guttering low, 853b
keeper of warm l., 82a
mansion where we can turn off l., 993a
moon l. up the earth, 69b
northern l. seen sights, 933a
of the world, 456b
ridicule one of principal l., 483a
see how it is without l., 993a
that do mislead the morn, 271b
truth may bear all l., 416a
turn up l., 864b
your l. burning, 47a
Light-winged dryad, 582a
Like a small gray coffeepot, 990a
a winter my absence, 293a
ape how l. to us, 107a
but oh how different, 515a
find l. again, 519a
God pairs l. with l., 66b
how do you l. your blueeyed boy, 1030b
I don't l. you Sabidius, 135a
I know what I l., 910b
look upon his l. again, 258a
me from heels to head, 823b
more ye see better l. it, 891a
never met man I didn't l., 954a
not fair terms, 232b
nothing anyone obliged to l., 799a
of each thing, 221a
one that stands on promontory, 216a
people like priest, 35a
poor cat i' the adage, 282b
same things is friendship, 115b
those who admire us, 356a
to an hermit poor, 198b
to see it lap miles, 736a
upon earth there is not his l., 16b
very l. a whale, 263b
very very l. me, 823b
want it most l. it least, 415b
what he loves never l. too much, 302b
will to like, 183a
Liked book the better, 450b
it not and died, 301a
several women, 297a
way it walks, 860b
Likely impossibility preferable, 99a
man in preference to rich, 78a
not bloody l., 837b
we are all l. to go astray, 82a
Likeness, gods in l. of men, 50a
Likeness, grow into l. of bad men, 96a
in l. not lion, 990b
let us make man after our l., 5a
of filly foal, 229a
very l. of roasted crab, 29a
Likenesses, representation should give l., 148a
Likes, doesn't know what he l., 1033a
nobody l. man who brings bad news, 82a
Likewise, go and do l., 46b
Liking, all love all l. all delight, 320b
grounds other than l., 690a
happy l. what they do, 438b
I have a l. old, 740b
saves me trouble of l., 533b
Lilac and brown hair, 1003b
bush tall-growing, 931b
heart-leaves of l., 931b
in me, 931b
lost l., 1004a
time, 961b
Lilacs last in dooryard bloomed, 702a
out of dead land, 1002a
Lilies and languors of virtue, 773b
Beauty lives though l. die, 980a
beauty of the l., 690b
breaking golden l., 619a
crowned with l., 1024a
feed among the l., 29b
handfuls of l. to scatter, 119a
of the field, 41a
peacocks and l., 698b
roses and white l. grow, 300a
silent war of l., 220a
that fester, 293a
three l. in her hand, 731a
twisted braids of l., 337b
wheat set about with l., 29b
Lilting house, 1070b
I've heard them l., 446b
Lily, how sweet the l. grows, 549a
maid of Astolat, 653a
of the valleys, 29a
on l. o'erlace sea, 665b
paint the l., 236b
poppy or a l., 767a
scarlet l. flamed, 860a
thick with l. and rose, 753a
trembles to a l., 782a
water l. bloom, 645b
whispers, 652b
Lily-livered boy, 286a
Lima, curious traveler from L., 442a
Limb, feels life in every l., 508b
length of shambling l., 680b
mingle with dissolved limb, 899a
neither heat affection l., 271a
of Satan, 760b
sound wind and l., 196b
stretches out conquering l., 989b
tail's a l., 1032a
tear body l. from l., 656a
Limbecks foul as hell, 294a
Limber, disciplined and l., 1056a
wing aslant and l., 933b
Limbo large and broad, 344b
Limbs, fair l. of the tree, 775b
gentle l. undress, 524a
his l. cold in death, 119b
I the l. and wheel, 707a
Limbs, lopped l., 1064b
melter of l., 67b
of a dismembered poet, 120a
recreant l., 236a
ruddy l. flaming hair, 488b
these l. her provinces, 306b
thy decent l. composed, 406a
young in l. judgment old, 233a
Lime of love, 319b
sat beneath a l. tree, 505a
tree bower my prison, 523b
Limestone quarried near spot, 885a
Limit, fixes solemn l. of Heaven, 84b
horizon l. of sight, 785a
no l. to what novelist attempt, 798b
of becoming mirth, 221b
quiet l. of world, 652b
to realization of tomorrow, 974a
use me to the l., 847b
what l. to grief for one so dear, 121a
Limitation, civil l. daunts utterance, 731a
of armaments, 969b
Limitations, in l. the master, 479a
no man climb beyond l., 779b
Limitless fire and brimstone, 759b
fury, 1016a
swelling and l. billows, 526b
Limits, hell hath no l., 213a
no l. but sky, 194a
of own field l. of world, 563b
own appointed l. keep, 726a
stony l. cannot hold love, 223b
Limns on water writes in dust, 210a
Limousine, one perfect l., 1029a
Limp and damp as tendrils, 1065a
into scalding grave, 909a
live with lame man learn to l., 137a
Limped, hare l. trembling, 581b
Limping with duty, 101a
Limpopo, greasy L. River, 876a
Limps after in base imitation, 226b
Lincoln, beloved of Abraham L., 898b
in L. something homely, 621b
land of L. and Pinkham, 1030b
man to become attached to, 703a
of our literature, 772a
shoveled into tombs, 948b
Lincoln's, murdered L. bier, 680b
name close to Washington's, 733a
Lindens, under the l., 588b
Line, cadence of a rugged l., 369b
cancel half a l., 630b
creep in one dull l., 403a
custom in all l. of order, 267b
draw l. where God has not, 789b
eats dirt in the l., 1025b
embroil about fancied l., 377b
far-flung battle l., 875a
fathom l. could never touch, 238b
fight it out on this l., 717a
horizontal l. straight, 575a
in the very first l., 451
in which force impressed, 379b
is gone out through all the earth, 17b
life's fighting l., 920a

Line, lives along the l., 103a
Marlowe's mighty l., 303b
most insincere l. written, 1000a
not a day without a l., 102a
of horizon's growing thin, 1066a
second l. sublime third bombast, 144a
Shakespeare never blotted l., 304a
stepped across l., 587a
thin red l. of 'eroes, 705a
thin red-l. streak, 704b
uniform motion in right l., 379b
upon line, 32a
will l. stretch out, 285b
write a living l., 303b
Linea, nulla dies sine l., 102a
Lineage, proud old l., 980a
Lineaments, molded changing l., 781a
of Gospel books, 314b
of gratified desire, 488b
Lined himself with hope, 241b
Linen, not l. wearing out, 592b
old l. wash whitest, 314b
wash dirty l. at home, 504a
Liner she's a lady, 874b
Lines are fallen unto me, 17a
as l. so loves oblique, 360a
deathless l. ahem, 962b
desert of a thousand l., 412a
drawing no unnecessary l., 900b
let lord once own happy l., 403b
many l. in dial's center, 243a
my l. and life are free, 323a
paint shadows in imaginary l., 210b
rain in slanting l., 740a
silken l. silver hooks, 306a
supply l. guarded by navy, 1026a
these hedgerows little l., 509a
town crier spoke my l., 262b
silver l. on the night, 336b
wholly consisted of l. like these, 740b
zones and meridian l., 746b
Linge, laver son l. sale, 504a
Linger, do not live but l., 310b
many a fall l. near, 500b
on flathouse roof, 1069a
out a purposed overthrow, 293a
unhappy l. a space, 994b
Lingered under benign sky, 685b
Lingering bays, 426b
dewdrop, 517b
hoping l. flying, 404a
I alone sit l. here, 362b
longing l. look behind, 441a
winter l. chills May, 447b
Lingers, borrowing only l. it out, 241b
find where last rose l., 121b
no falsehood l. to old age, 83a
one who l. behind, 63b
soul that l. sighing, 853b
wisdom l., 647b
Lingo, unless you know l., 592a
Lining, silver l., 917a
silver l. on the night, 336b
Link, I feel the l. of nature, 348a
silver l. silken tie, 518b
Linked analogies, 697a
sweetness long drawn out, 335a
to radiant angel l., 259b
with one virtue, 558b
Links, golf l. lie so near mill, 940b
Linnet, flutter like the l., 1083b
never tear l. from leaf, 882b
Linnet's, evening full of l. wings, 879b
Linnets, pipe but as l., 650a
Linsey-woolsey brother, 352b
Linsey-woolsey brothers, 413b
Lint, invisible strand of l., 864a
Lintel low to keep out pride, 827b
of the year, 1057b
Lion among ladies, 230a
and cock, 945a
and fatling together, 31a
and lizard keep, 629b
and unicorn, 1092b
as l. woos his brides, 445a
at the door, 1092a
be l. to frighten wolves, 177b
beard l. in his den, 519b
devil as roaring l., 57a
every l. cometh forth, 3b
first beast like a l., 57b
first l. thought last a bore, 530b
from his toenail a l., 150b
he has heart of a l., 149b
honey in the carcass of the l., 11b
hungry l. grievous roar, 530b
in the way, 26a
in thy house, 37b
Indian of l. bearing, 566b
is in the streets, 26a
lamb at home l. in chase, 508a
light is the l. that comes to drink, 956a
living dog better than dead l., 28b
mated by the l., 269b
more horrible than l., 1067a
not l. but pard, 990b
not more fearful wildfowl than l., 230a
not so fierce as they paint him, 324b
now the old l. is dead, 476b
on old stone gates, 645a
only l. and cock, 945a
prince imitate fox and l., 177b
prince must be l., 136b
righteous are bold as a l., 26b
rouse l. from his lair, 521b
rouse l. than start hare, 238b
shall eat straw, 31a
thou shalt tread upon the l., 20b
vapor like bear or l., 288b
well roared L., 230b
when l. fawns upon lamb, 216b
wine, 599a
wrath of l. wisdom of God, 487b
young l. and the dragon, 20b
Lion's, hardy as Nemean l. nerve, 259b
patch l. skin with fox's, 136b
saw l. shadow ere himself, 235a
there the l. ruddy eyes, 487a
thou wear l. hide, 236a
Lions, bears and l. growl, 396a
cast Daniel into the den of l., 35a
cocks and l. jocund be, 306b
if l. had hands, 70b
my darling from the l., 18b
no compacts between l. and men, 64b
Lions, plucks dead l. by beard, 236a
stronger than l., 12b
young l. roar after prey, 21b
Lip, between cup and l., 311b
contempt and anger of l., 252b
coral l. admires, 327a
hair on upper l., 1011b
language in her l., 269a
not l. or eye beauty call, 403a
of hand of foot of l., 293b
reproof on her l., 589a
stiff upper l., 722b
vermeil-tinctured l., 337b
Lips, apply polished l. to ear, 536a
are dumb, 645b
betwixt her l. and mine, 889b
causing l. of those asleep to speak, 29b
closed l. hurt no one, 137a
coral more red than l., 294b
crimson in l. and cheeks, 225b
eternity was in our l., 287a
fitted in thy l., 25b
flattereth with his l., 25b
forbid to speak, 587b
had I a hundred l., 119a
her l. suck forth my soul, 213b
here hung those l., 265b
his swords are, 205a
keep from slips, 812b
keep thy l. from speaking guile, 18b
kiss my soul through my l., 213b
lay upon thy l., 288b
love at the l., 927b
man of unclean l., 30b
names of God upon l., 436a
of a strange woman drop as honeycomb, 23b
of bereaved lover, 643b
of dying men, 712b
of inebriated virtue, 776a
oh that l. had language, 459b
once sanctified by hers, 631a
open thou my l., 19a
people of unclean l., 30b
persuasion hung upon l., 437b
poverty to the very l., 275b
profound and fragile l., 1031a
put l. to it when dispoged, 670b
red l. not so red, 1028b
rosy l. and cheeks, 294a
say God be pitiful, 617b
slughorn to my l. I set, 278b
smile on l. tear in eye, 519b
sweet voice sweet l., 581a
take O take those l. away, 271b
talk of the l. tendeth to penury, 24b
that are for others, 648b
that touch, 1010b
that touch liquor, 886a
thick eyes triangular, 978b
touch l. part with tears, 774b
touch sacred fire, 906b
truth from his l., 449b
two pairs of l., 1086a
until moss reached l., 736a
weary l. I close, 442a
were red looks free, 525a
when I ope my l., 231b
where my Julia's l. smile, 320a
whispering with white l., 556a
with l. he travaileth, 773a
wrung life dry for your l., 774a

Lips, you shall live on our l., 1014b
Lipstick, too much l., 1052a
Liquefaction of her clothes, 321a
Liquefies drop by drop, 1057a
Liquid, bedewed with l. odors, 120b
dew of youth, 258b
fire, 501a
history, 846a
inventing l. wine, 85a
lapse of murmuring streams, 347a
notes close eye of day, 339b
siftings fall, 1002a
Liquidation of British Empire, 924a
Liquor, bumper of good l., 481a
claret the l. for boys, 433a
corn l. stop victim's watch, 940b
drank l. straight, 1060a
good l., 450b
is quicker, 1051b
lips that touch l., 886a
livelier l. than Muse, 853b
never brewed, 734b
talks mighty loud, 814a
Liquor's out why clink cannikin 662b
Liquors, hot and rebellious l., 247b
Lisp and wear strange suits, 250a
of leaves, 772b
Lisped, I l. in numbers, 410b
somewhat he l., 166a
to me low delicious word, 701b
Lisping of human soul, 599b
Lissom clerical printless toe, 993b
List, I've got a little l., 768a
then the l. is done, 736a
thinning l. of single men, 1036b
'Listed, legion never was 'l., 874a
Listen all day to such stuff, 743b
and save, 337b
as I am listening now, 570b
awhile ye nations, 579b
darkling I l., 582b
didn't l. to him, 974b
do not l. simply wait, 980b
for dear honor's sake, 337b
fur'z you look or l., 693a
go and l. as thou goest, 161a
gods to him particularly l., 62b
good music people don't l., 840a
heath slowly awake and l., 783a
my children, 623b
not l. to reason, 656b
remain sitting and l., 980b
there's a hell of good universe, 1032a
to it and do not hear, 74a
to it growling, 1067b
to little bird's voice, 91a
to the mockingbird, 728a
where thou art sitting, 337b
wind is rising, 990a
wish him to l., 791b
Listened and looked sideways up, 525a
light l., 1065b
soul l. intensely, 516b
Listener, good l. gets to know something, 941a
speak to unwilling l., 145b
Listening, and to my l. ear, 516b
disease of not l., 241b
mood seemed to stand, 520a
Listening, nightly to l. earth, 393a
planets in stations l., 347a
to himself appears, 404a
Listens, he l. well who takes notes, 160b
larkspur l., 652b
like three years' child, 524b
Listeth, wind bloweth where it l., 48a
Lit upon gentle sensitive mind, 882a
Litany, Lovers' L., 871b
Literalists of the imagination, 996a
Literary, among our l. scenes, 981a
attempt unfortunate, 434b
craftsmanship, 997a
fellow travelers, 957b
German dives into sentence, 761b
ideals animate my breast, 797b
improved for l. conversation, 310a
indignation at l. wrongs, 528b
intellectuals at one pole, 1058b
men a priesthood, 575b
nature and civilization l. field, 797b
parole of l. men, 433b
performance, 703b
weather l. speciality, 761b
Literature a phase of life, 996a
all else is l., 808a
belong to sacred l., 1035a
best half trade half art, 859b
Bible l. not dogma, 867b
books not American l., 656a
classicist in l., 1008a
clear and cold, 987a
Clemens was Lincoln of l., 772a
complete statement l., 975a
create new l., 1019a
current l. of day, 756b
defect of modern l., 712b
effort to indemnify, 607a
enfant terrible of l., 756b
for l. call back world of shadows, 993a
gives no man sinecure, 988b
good l. must do good, 855a
great l. allegorical, 918a
impurities of l., 975a
in l. read oldest, 601b
investment of genius, 770b
is something dead, 986b
keep up with current l., 886a
language charged with meaning, 989a
life before l., 755a
little or great l., 816b
modern American l. from one book, 1044b
my mistress, 858b
my utopia, 958b
never pursue l. as trade, 528b
news that stays news, 989b
noble sentiments in bad l., 897b
not abstract science, 866b
out of life, 772a
patronize polite l., 462a
reduced to essence, 909b
remarks are not l., 933b
sanity in ancient l., 712b
substitute for religion, 1007b
to produce a little l., 798a
true-blue professor of l., 986b
with l. as with law, 641b
without charm no l., 879a
Literature written in American way, 898a
Literatures, effort of l. critical 713a
knowledge of different l., 828a
Lithe, I asked a l. lady, 488a
Litigious terms fat contentions, 340a
Litter, cities hideous by l., 1063a
Littérature, beaux sentiments de la l., 897b
Little, a l. I can read, 287a
a l. more than kin, 257a
advantages every day, 423b
ah l. they think, 541b
all minds are l., 780b
better is l. with the fear of the Lord, 24b
better than one of wicked, 238a
black sheep, 873b
body with mighty heart, 243b
Bo-peep, 1095b
boy blue, 1093b
Boy Blue kissed them, 820b
boys made of, 1096b
breezes shiver, 645b
brother of rich, 835b
but l. at a time, 390a
candle throws beams, 235b
care we, 660b
cares that fretted, 1101a
cargo boats, 874b
child shall lead them, 31a
creature formed of joy, 490b
creatures everywhere, 974b
dear l. Buttercup, 765b
deeds of kindness, 719b
do great right l. wrong, 234b
dogs and all, 279a
drops of water, 719b
earn a l. spend a l. less, 825a
every l. makes a mickle, 196a
fall by l. and l., 38a
fire quickly trodden out, 216a
fly, 489a
foxes that spoil the vines, 29b
friend of all the world, 875b
gain l. patch of ground, 264b
girl don't cry, 819a
girls made of, 1096b
go l. book, 165b, 962b
goodness in l. finger, 390b
graves of l. magazines, 981a
great empire and l. minds, 453b
great love goes here with l. gift, 104a
great ones eat up l. ones, 290b
group of willful men, 842a
happy if say how much, 246a
have and seek no more, 192a
having been a l. chastised, 36b
heads so l. no room for wit, 333b
here a l. and there a l., 32a
here a l. child I stand, 321a
hills like lambs, 22a
hoard l. hearts great, 653a
horse think it queer, 927b
how l. gained, 650b
how l. one knows oneself, 1016a
how l. room we take in death, 327b
how l. we think of other, 764b
hunted hares, 906a
I ask my wants are few, 634a
I know owe to ignorance, 985a
if thou have but a l., 36b
Indian Sioux or Crow, 823b
infinite riches in l. room, 212b

Little is never lacking, 114a
Jack Horner, 1093a
Johnny Green, 1094a
Lamb who made thee, 486b
lame balloonman, 1030a
learning dangerous thing, 402b
life rounded with a sleep, 297b
like l. mice stole in and out, 350b
list, 768a
little grave, 227b
live long yet get l., 189b
love me l. love me long, 320a, 1084b
lovely l. flower is free, 517b
lovely moony night, 490a
man had a little gun, 1097b
man like l. kingdom, 254a
man of l. learning grows old, 80b
man wants but l., 399a, 448a
man what now, 1026b
Miss Muffet, 1096b
monstrous l. voice, 229a
more than kin, 257a
more than l. is too much, 240a
much drinking l. thinking, 389a
Namby Pamby's l. rhymes, 400b
nameless acts, 509a
Nature's l. kings, 301a
neat l. sweet l. craft, 768b
needed to make happy life, 142b
nothing l. to him that feels it, 430a
nourishment I get, 990b
nut tree, 1095b
O thou of l. faith, 42b
O ye of l. faith, 41b
oh the l. more, 663b
old lady from Dubuque, 1024b
old New York, 864a
once set is our l. light, 300a
one l. room an everywhere, 304b
one l. word, 226a
one shall become a thousand, 33b
one-horse town, 759a
philosophy inclineth to atheism, 208b
pig went to market, 1093b
plans have no magic, 810b
Polly Flinders, 1095b
pot and soon hot, 219a
practice l. proceed to greater, 138a
profits that idle king, 646a
put even l. on l., 67b
shall I grace my cause, 272b
shrunk to this l. measure, 255a
snug l. island, 517b
so l. done so much to do, 650b, 828b
sorrows sit and weep, 488a
sting, 990b
strokes fell great oaks, 422a
sweeten this l. hand, 286a
things affect little minds, 612a
things go lessening, 666b
think too l., 368b
this l. world, 226b
those who have too l., 971b
though l. I'll work, 1087a
though l. she is fierce, 230a
tight l. island, 517b
tin gods on wheels, 871b
tiny boy, 253a
tiny wit, 278a
Little to earn, 690b
to have l. is to possess, 74a
to leave is to die a l., 835a
Tom Tucker, 1094a
Tommy Tittlemouse, 1097b
too l. too late, 1018a
touch of Harry, 244b
town of Bethlehem, 755a
toy dog covered with dust, 820b
understand how l. we need, 857b
wanton boys that swim on bladders, 298b
we see in nature, 515b
whatever great seemed l., 595b
whatever l. seemed great, 595a-b
when l. fears grow great, 263a
while is the light, 49a
who are a l. wise, 305a
with a l. pin, 227b
work a l. play, 751b
world made cunningly, 307b
world of childhood, 936a
wretched creature, 420b
yield when taken l. by l., 136b
Littleness, long l. of life, 991b
proof of own l, 577a
Littlenesses, disdaining l., 95b
peering l., 653a
Littlepage, Captain L. overset mind, 816b
Little's, Mrs. L. second son, 1046b
Liturgies, commercial l., 899a
Live a barren sister all your life 228b
a little too wise never l. long 217b
after so many deaths I l., 323b
age youth not l. together, 1084a
alive while thy book l., 303b
all days of your life, 390b
all that l. must die, 257a
all you can, 799a
alone in bee-loud glade, 879b
and die all I have to do, 411a
and die in Aristotle's works, 213a
and die in Dixie, 678b
and die wi' Charlie, 507b
and help live logic, 1077b
and learn, 388a
and let live, 498a
and lie reclined, 645b
and love in God's light, 178a
as if eternal, 93a
as if God beheld you, 130a
as men not ostriches, 974a
as we can, 102a
as you will wish when dying, 438b
at home at ease, 328b
at level of great men, 829a
begins to l. that day, 738a
better l. rich, 432b
better to l. alone, 80b
better to l. one day of energy 80a
bid me to l., 319b
Bohemia country not l. in, 863b
by medicine live horribly, 425a
by squeezing from stone, 990b
by yes and no, 794b
can these bones l., 35a
can't l. with them or without, 91b
ceases to l. unreflectively, 939a
content with small means, 655b
converse and l. with ease, 410b
Live, date l. in infamy, 973b
dead l. the living die, 370a
deeds by which we l., 205b
deliberately, 683a
desire to l. again, 806a
desire to l. beyond income, 756a
do not l. but linger, 310b
dying we l., 668a
easy l. quiet die, 521a
eat to l. not l. to eat, 361a, 421b
evil manners l. in brass, 299a
exalt will to l., 939a
flesh must l., 668a
for more than one century, 114a
for others not myself, 837b
for what l. but make sport, 533b
for which we bear to l., 409b
Gilpin long l. he, 457b
glad l. and gladly die, 823b
gray dawn, 1081b
hair shining and free, 993b
hope without object not l., 527b
how to l. well on nothing, 660a
how we l. far from how we ought, 177a
human heart by which we l., 514a
I cannot l. with you, 736b
I still l., 548b
I to die and you to l., 93a
I would not l. alway, 15a
if I l. I will fight, 1016a
if I should l. to be, 634b
if l. start to try, 1059b
if man die shall he l. again, 15a
if one l. hundred years idle, 80a
ill report while you l., 261b
in any case wilt l. again, 806a
in fact or in thought, 1080a
in fragments no longer, 951b
in furnished souls, 1030b
in hearts we leave behind, 538a
in him we l., 50a
in house by side of road, 846a
in mankind more than name, 952b
in old chaos of sun, 955a
in our life nature l., 527a
in peace adieu, 413a
in restricted circle, 792b
in small circle as we will, 478a
in this faith I will l. and die, 171a
in world as spectator, 394a
in world good or bad, 681a
innocently God here, 425a
it all again, 884a
it all once more, 883b
laugh nor be dismayed, 899b
leave sack l. cleanly, 241a
let me l. my own, 411a
let me l. unseen unknown, 402a
let us l. and love, 114b, 300a
life he has imagined, 683b
life not childish task, 1018a
life short l. it up, 1032b
like stoic bird, 990a
like velvet mole, 990a
long l. our noble king, 401a
love that help you to l., 775b
love wisdom l. accordingly, 682b
loves to l. in the sun, 248a
mad to l. mad to be saved, 1080b

Live, make war to l. in peace, 98a
man desires to l. long, 389a
man forgets to l., 381b
martyrdom to l., 330b
marvel how fishes l. in sea, 290b
merrily shall I l. now, 297b
Mirth with thee I mean to l., 335a
moderately, 743a
more virtue than doth l., 303a
name shall l. behind me, 266b
no evil deed l. on, 791a
no longer l. with honor, 860a
no man shall see me and l., 9b
no one so old he cannot l., 176b
no picture made to l. with, 988b
nobly to l., 81a
not how long l. but how, 679a
not in myself, 556b
not know how to l., 840a
not l. by bread only, 10a
not l. if England finished, 932b
not l. unto oneself, 102b
not l. with living, 240b
not l. without cooks, 741b
not three good men unhanged, 239a
now I l. now life is done, 205a
on hay, 1103b
on knees, 943a, 973a
on our lips, 1014b
one bare hour to l., 213b
only by risking we l., 794a
or die, 546b
out lifetime of God, 696a
out my years, 1105a
out thy life as light, 775b
past years again, 367b
peaceably, 51a
people who had to l., 762a
pleasurably without living wisely, 103a
plenty to l. on happily, 983a
power to l. and act, 517a
prophets do they l. forever, 36a
proudly, 860a
pure speak true, 653a
rage to l., 406b
rationally for time assigned, 142b
right way to l., 800b
says Death, 119b
see so much nor l. so long, 280b
shall not l. in vain, 737a
she tried to l. without him, 301a
so l. that sinking in last sleep, 476a
so l. that when summons comes, 574a
so long as ye both shall l., 61a
so we'll l. pray sing, 280a
so wise young never l. long, 217b
soil good to l. on, 694a
something that doth l., 513b
sure to l. well, 476a
swim or sink l. or die, 462b-463a
take means whereby I l., 235a
taught us how to l., 400b
teach me to l., 377b
teach men to l., 189b
teaching nations how to l., 339b
ten times ten, 599b
that nation might l., 639a
Live that they may eat, 87b
that you desire to l. again, 806a
their wonted fires, 441a
they pine I l., 192a
thou hast no more to l., 776a
thou thy life, 801a
though dead shall he l., 48b
through time or die suicide, 635a
till tomorrow, 459a
to be in awe, 253b
to be show and gaze, 287a
to fight another day, 103a
to itself it l. and die, 293a
to know how to l., 190a
to l. is Christ, 54a
to l. is like to love, 756b
to l. is to function, 789a
to please must please to live, 427a
today, 134b
together in peace, 1104a
too beautiful to l., 669b
too much in circle, 612a
true as I l., 314a
truth l. with right and wrong, 1031a
turn and l. with animals, 700b
unable to l. in society, 98a
unto the Lord, 51b
up to principles, 1048b
upon daily rations, 671a
upon vapor of dungeon, 274b
we how we can, 216b
we l. as we dream alone, 843b
we l. but world passed, 771b
we l. here they l. there, 1067a
we must attempt to l., 909b
we only l. only suspire, 1007a
we shall l. in his sight, 35b
what thou livest l. well, 348a
while I l. have free country, 463a
while ye may, 345b
who can l. without hope, 949a
who dies if England l., 877b
who longs in solitude to l., 477a
wisdom to love to l., 871a
with ease, 410b
with her and live with thee, 334b
with me and be my love, 212a, 306a
with the gods, 142b
with thee and be thy love, 198b
with you love to l., 122a
within no power to l. long, 130a
within reach to l. nobly, 130a
within sense they quicken, 572b
without conscience, 741b
without duties obscene, 610a
without me God cannot l., 364b
without playing knave, 375a
without poetry music art, 741b
without Thee I cannot l., 567a
world not to l. but die in, 330b
would you l. forever, 435a
you might as well l., 1029a
you will know how to l., 478b
Live-and-help-live logic, 1077b
Lived, back above element they l. in, 289a
courage with which men l., 1072a
criticism by those who have not l., 949a
discover I had not l., 683a
Lived, everything l. in me, 724a
for all times, 498a
had we l. tale to tell, 896a
I had l. a blessed time, 284a
I have l. long enough, 286a
I have l. my day, 122a
I have l. today, 369b
I have not l. in vain, 934
I l. in everything, 724a
I l. on air, 927b
in cellar damp, 694a
in little house, 1097b
in mild magnificent eye, 662b
in Paris as young man, 1045b
in practice of every virtue, 90b
in pretty how town, 1031b
in tide of times, 255a
judged not to have l., 786b
life l. forwards, 676a
life meant to be l., 981b
light in spring, 711b
long on alms-basket of words, 222b
loved cursed floundered, 800a
men l. like fishes, 290b
moment l. in paradise, 497b
my father l. his soul, 1031b
never to have l. is best, 883b
of days l. better part, 482a
on River Dee, 464a
she l. unknown, 510b
through this horror, 981b
time not sacred until l., 770b
together in crooked house, 1096b
under a hill, 1097a
under my woodside, 328a
who have not l. holy life, 80b
Livelier liquor than Muse, 853b
plaything gives you delight, 409a
Livelihood, anxiety about l., 932a
partner in my l., 88a
Lively, cock with l. din, 334b
from l. to severe, 410a
life l. form of death, 204a
sense of filial duty, 470a
understandable spirit, 1065a
Liverpool, in L. Street lie fenlands, 951b
Livers, criticism of life by l., 949a
humble l. in content, 298a
Livery, cunning l. of hell, 271a
in his l. walked crowns, 289a
in sober l. clad, 345b
of burnished sun, 232b
Lives and dies in single blessedness, 228b
and souls dreaming, 697a
at ease that freely lives, 163a
bad and dreary l., 858b
beauty l. though lilies die, 980a
body's beauty l., 955b
but marches to grave, 620b
cat has only nine l., 762a
competency l. longer, 231b
cuckold l. in bliss, 274a
evil men do l. after them, 255a
for cap and bells l. pay, 692a
for meanest mortal, 789b
fructify in l. of others, 106a
gave l. that nation live, 639a
God l. not without me, 364b
goodness l. though they are gone, 85b
government involved in l., 901a
he l. he wakes, 572a
he l. in bliss, 496b

Lives, he l. in others who knew him, 943a
here or passes night, 980a
history in all men's l., 242a
honest and industrious men's l., 319a
how bad and dreary l. are, 858b
how the other half l., 325a
human creatures' l., 592b
in eternity's sunrise, 488b
in fame died in virtue's cause, 218b
in haste hurries to feel, 573a
in others who knew him, 943a
in our alley, 400b
in purer l. service find, 626b
influence over l. of others, 698b
it's men's l. ye're buying, 520b
leave little l. in air, 405a
less conscious actions mold l., 755b
like drunken sailor, 216a
look into l. as into mirror, 109b
loss of l. cannot be valued, 319a
lovely and pleasant in their l., 12a-b
make barren our l., 773b
make our l. sublime, 620b
merry merry l., 859b
more lives than one, 841a
most l. who thinks most, 679a
music of men's l., 228a
nine l. like a cat, 185a
noblest l. and dies, 707b
noon and evening of l., 720b
not alone in brain, 222a
not how man dies but l., 341a
not long who battles immortals, 63a
not mounting and unfolding, 935b
of great men, 620b
of quiet desperation, 682a
on a leaf, 1064b
on hope die fasting, 422a
on in your life, 943a
one l. but once, 477a
our l. grow together, 774b
our l. in acts exemplary, 205b
our l. our fortunes, 471a
our pilot still, 216b
part as ships, 624a
poison their l., 925b
preaches well that l. well, 196b
press l. by disclosures, 1099b
public supreme judge of l., 550b
sacrifice l. to preserve virtue, 72b
sacrificed l. and fortunes, 895b
Santa Claus l. forever, 780b
slander l. upon succession, 218a
spend rest of l. in future, 940b
spending l. like serfs, 683b
spoil l. of better people, 825a
talk not of other men's l., 38a
there still, 1097a
Thomas Jefferson still l., 464a
throbbing between two l., 1002b
traced l. of good men, 517a
two l. join oft scar, 664a
two lives who relives past, 135a-b
went in jeopardy of their l., 12b
while he l. be glad, 774b
who l. everywhere l. nowhere, 135a
Lives, who l. unto himself, 322a
who well l. long l., 193b
whose range is small, 755a
woman true and fair, 304b
ye led were mine, 871b
Livest, be useful where thou l., 322b
Liveth and believeth in me, 49a
I am he that l., 57b
know that my redeemer l., 15b
name l. forevermore, 39a
none l. to himself, 51b
not in fierce desire, 518b
Livia's daughter-sons, 968b
Livid loneliness of fear, 1042b
Livin', heap o' l., 963b
not worth l. without inimies 890b
Living a rover, 587b
all the l. and the dead, 968a
and partly living, 1004b
as life to l., 740b
at this hour, 512b
better l. for more and more, 983b
blamed the l. man, 715a
bouquets while I'm l., 949a
brave men l. and dead, 639a
burden of long l., 774b
burn at heart of l., 1040a
catch the manners l., 407b
courage to keep on l., 942b
dead govern l., 589b
dead live the l. die, 370a
dead man, 218b
dead not interested in l., 1041a
desire of every l. thing, 23a
dog better than dead lion, 28b
earn l. by sweat, 682b
earned precarious l., 1102b
earth belongs to l., 473a
every l. thing of all flesh, 6b
feel daggers keep on l., 942b
fever called l., 644a
first consideration earning l., 378b
freely and nobly, 913a
from hand to mouth, 193a
glowed with l. sapphires, 345b
God, 35a, 43a, 444b
God l. working still, 675b
God of l., 47b
habit of l., 331a
half dead a l. death, 349a
heap o' l., 963b
help for l. hope for dead, 749a
Homer begged his bread, 301b
house a machine for l. in, 995b
house appointed for all l., 15b
how good mere l., 665a
I advise you to go on l., 418a
I make war on the l., 186a
in a garret, 442b
in agreement with nature, 103b
in conditions approaching misery, 982b
in living seasons, 1005a
in underground den, 94b
in Yorkshire, 523a
incarnate cosmos, 986b
it is for us the l., 639a
know no bounds, 327b
know they shall die, 28b
Lady Disdain are you yet l., 245b
land of l., 1041a
land of the l., 15b
language of the l., 1006b
law, 991a
Living, leave a l. name behind, 315a
leave l. to servants, 780a
life for the l., 750a
life lost in the l., 1004b
life worth l., 794a, 867a
lightning from her eyes, 404b
like l. in jail, 1067a
Lord of l. and dead, 802b
lyre, 440b
man blind and drinks, 883b
mother of all l., 6a, 1034b
motion like l. thing, 510a
need charity more, 750a
no l. near her, 246a
no l. with thee or without thee, 394a
no l. with you or without, 135b
no speech for when l., 1006b
noble l. and noble dead, 510a
not live with l., 240b
not reverence of dead but envy of l., 318a
not worth l. without enemies, 890b
O l. Aton, 3b
object in l. to unite, 928b
one thinks to get a l., 436b
pattern of dead and l., 1006a
pity for l. envy for dead, 762b
plain l. high thinking, 512a
pleasure the beginning and end of l., 103a
precarious l., 1102b
recollection liké l. over, 423b
rest from loving be l., 1055a
riotous l., 47a
round ocean and l. air, 509b
scarce able to bury dead, 319a
search land of l. men, 519a
seek l. among dead, 47b
servant of l. God, 444b
shake l. out of Fate, 742a
shall forfeit renown, 519a
Son of the l. God, 43a
sons of the l. God, 35a
souls departed shadows of l., 331a
sweet is costlier, 737b
take notice if he were l., 539b
theologian born by l., 180a
this l. hand, 581b
this life worth l., 794a
throne, 441b
to one's self, 539b
too much love of l., 775a
translating into l. law, 991a
up to it difficult, 660a
we fret, 668a
when l. might exceed dead, 330b
whether l. is dying, 92a
which are yet alive, 27b
who l. had no note, 1086a
who l. had no roof, 301b
with us even in silence, 477b
world you haunt, 1081b
write a l. line, 303b
yet we have gone on l., 1004b
Living-dead man, 218b
Livings, set to earn l., 852a
Livingstone, Dr. L. I presume, 791a
Lizard, lion and l. keep, 629b
time slips away like l., 937b
Lizzie Borden took ax, 1101a
Lo footprint is our own, 967a
I am with you always, 45a
virtue is at hand, 71b

Load, ass will carry l., 197a
cruelty to l. falling man, 298b
every rift of subject, 586a
life thou art galling l., 493b
not that l. difficult, 505b
of immortality, 585a
save them by barrel l., 856b
would sink a navy, 298b
Loaded, with pickled pork l. she, 66ob
Loads of learned lumber in head, 404a
with superfluous burden l. day, 340b
Loaf and invite soul, 700a
better half a l., 184b
Charlotte held brown l., 660b
of bread and thou, 629b
to every bird, 736b
Loafing around the Throne, 778b
Loan oft loses friend, 258b
Loaning, on ilka green l., 446b
Loath, long and l. at going, 1009a
to lay out money on rope, 310b
what maidens l., 583a
Loathe, I l. the country, 392a
sweet tunes, 774a
taste of sweetness, 240a
that I did love, 187a
Loathed Melancholy, 334b
most l. worldly life, 271b
Loathes, all outward l., 305a
Loathing, deepest l. brings, 230a
lost love and l., 1054a
Loathsome canker in sweetest bud, 292a
Loaves, five l. and two fishes, 42b
when heart joyous, 4b
Lobotomized, flabby bold l., 1076a
Lobster, like l. boiled the morn, 353a
voice of the L., 744b
Lobster-nights, luxurious l., 405b
Lobsterpot, shattered l., 1006a
Lobsters, thrain l. to fly, 891a
Local cult Christianity, 783b
defense important, 1000b
habitation and name, 230b
seemed to be l. dust cloud, 1069b
Locale Celtic season spring, 968b
Loch, banks o' Lomond, 1099a
Lochaber, farewell to L., 400b
Lochinvar, young L., 519a
Lochow, far cry to L., 512a
Lock, cryin' at l., 657a
meant to pick l., 1104b
something picked l. slid bolts, 940a
sure l. me up, 1009a
Locked lettered collar, 493a
my heart, 1089a
naked though l. up in steel, 215a
razor, 1076a
'tis in my memory l., 259a
up from mortal eye, 354a
Locket, Lucy L. lost pocket, 1097a
Locks are like the snaw, 494b
his immortal l. fell forward, 62b
knotted and combined l., 259b
open l. whoever knocks, 285a
played with hoary l., 558a
pluck drowned honor by l., 238b
shake thy gory l. at me, 285a
Locks, shaking her invincible l., 340b
time to silver turned, 204b
were like the raven, 494b
which are left are gray, 531b
yellow as gold, 525a
Locksmith, zealous l. died, 1104b
Locust of soul unshelled, 1080a
tossed up and down as the l., 21b
Locusts and wild honey, 39b
food as luscious as l., 273a
Lodestone, like needle to l., 695b
Lodge, house to l. friend, 411b
in garden of cucumbers, 30a, 784b
in some vast wilderness, 457b
not l. thee by Chaucer, 303b
porter of father's l., 736a
thorns that in bosom l., 260a
where thou lodgest I will l., 11b
Lodged, love l. in woman's breast, 300b
with me useless, 341a
Lodges, where care l. sleep never lie, 224b
Lodgest, where thou l. I will lodge, 11b
Lodging, grant us safe l., 598a
hard was their l., 385b
my l. is on cold ground, 401a
Phoebus' l., 225a
place of wayfaring men, 34a
Lo'ed, better l. ye canna be, 502a
Loftier race than known, 785b
raise somewhat l. strain, 116b
Loftiest peaks most wrapped, 556a
Loftiness of thought surpassed, 370b
turn lowness into l., 857a
Lofty and sour, 299b
build the l. rhyme, 338a
scene be acted o'er, 255a
sky immeasurably l., 732a
Log hut with simple bench, 741a
its memories has got, 808b
Mark Hopkins at end of l., 741a
on l. expiring frog, 669a
roll my l. I roll yours, 131a
tough wedge for tough l., 127a
Logan's, enter L. cabin hungry, 445b
Logic and rhetoric able to contend, 209b
book of female l., 661a
doctrinaire l., 1021b
is logic, 634a
of heart absurd, 460b
of mind overtaxed, 633b
page of history worth volume of l., 788b
temper l. with wisdom, 1021b
that's l., 745b
Logical, built in such l. way, 634a
consequences scarecrows of fools, 725a
Logos is common to all, 77b
Logs, Tom bears l. into the hall, 222b
Loin, ungirt l., 665a
Loins, fire of my l., 1046a
gird up thy l. like a man, 16a
he girded up his l., 13b
let your l. be girded, 47a
shudder in l., 883b
with your l. girded, 8b
Loiterers, liege of all l., 221b
Loitering, alone and palely l. 581a
Lolita light of my life, 1046a
Lollipop Sea, 820b
Loman never made money, 1071a
Lomonosov was our first university, 434b
London ale is right ale, 947b
Bridge broken down, 1093a
Bridge falling down, 862b
brisk's the L. air, 947b
broken arch of L. Bridge, 595b
clearinghouse of world, 765b
finest thing in L. bobby, 905b
flower of cities all, 176a
fog thirty parts, 864a
great cesspool, 849b
hell city much like L., 570a
in ruins rather than enslaved, 921b
is a man's town, 827b
isn't far from L., 961b
knowledge of L. extensive, 669a
Lord Mayor of L., 1085b
loved life L., 975a
one road leads to L., 947a
particular a fog, 672a
sea at best in L., 916b
sights rare, 947b
tired of L. tired of life, 432a
to L. to look at queen, 1096a
Town's fine town, 947b
vast mass of L., 921b
vilest alleys of L., 849b
whale-fat of postwar L., 1075b
London's, nursed amid L. noise, 534b
Lone, a way a l. a last, 969a
Glenartney's hazel shade, 520a
lorn creetur, 671a
not in l. splendor, 581a
poor l. woman, 242a
sheiling, 590a
sky-pointing tree, 714b
walking by wild l., 876a
worker makes first advance, 963a
Loneliness, die of l., 885b
intense l. and ignorance, 832a
of fear, 1042b
of yesterday, 1038a
overcome l., 1056b
promise of decade of l., 1036b
Lonely and poor of old, 994a
and swift like planet, 843a
consoler of l., 752a
dark and l. hiding place, 526a
flowering in l. word, 654b
God winding l. horn, 880a
heart l. hunter, 832a
how l. we shall be, 953b
hunts on l. hill, 832a
I'm l. I'll make world, 906b
impulse of delight, 881b
more l. among men, 683b
rapture on l. shore, 557b
sea and sky, 946b
simple l. cry, 1057b
sleep among l. hills, 516a
so l. am I, 153a
so l. 'twas that God, 526a
sun in l. lands, 651a
the l. thing, 516b
wandered l. as a cloud, 514a
Lonesome, be good be l., 762b
like one that on l. road, 525b
October, 643b
place against sky, 827a

Lonesome road, 525b
Lonesomeness, starlight lit l., 782b
Long, a loved a l. the, 969a
anchorage we leave, 703a
and ghastly kitchen, 675a
and lank and brown, 525a
and loath at going, 1009a
and steep is the way, 67b
and terrible way, 1066b
apprenticehood, 226a
art l. life short, 477b
as l. as ever you can, 421a
battle rages loud and l., 537b
be day never so l., 185b
black land, 663a
boots hard boots, 948b
brown path before me, 701a
calamity of so l. life, 262a
cool winding saxophones, 948b
dark autumn evenings, 663b
day's journey into night, 1009a
day's task is done, 288b
deliberate derangement, 830b
divorce of steel, 298a
enough and just so long, 1031b
for a mornin's mornin', 830b
for another life, 907b
for imperishable quiet, 1065b
from l. to l. in solemn sort, 527a
Gilpin l. live he, 457b
gray beard glittering eye, 524b
groveled here l. enough, 702b
hair glory to woman, 52a
happy as heart was l., 1070b
his arm is very l., 87a
home I l. to be, 827b
how l. a time in one word, 226a
how l. Catiline, 110b
how l. wilt thou forget me, 17a
I have lived l. enough, 286a
I loved you once l. ago, 69b
I speak not loud or l., 201b
it shan't be l., 416a
kiss l. as my exile, 290a
know evil from l. observation, 94a
lane knows no turnings, 662b
life how l. or short, 348a
life is short art l., 88b
light shakes, 648b
limp subterranean weeds, 1064b
littleness of life, 991b
live our noble king, 401a
long ago, 588a
long thoughts, 623b
long trail a-winding, 1012b
long wintry nights, 674a
Lord how l., 30b
love me little love me l., 320a, 1084b
make no l. meals, 450a
may land be bright, 627b
mechanic pacings, 646a
melancholy l. withdrawing roar, 714b
merry as day is l., 245b
never make l. visits, 996a
nor that little l., 399a, 448a
not how l. but how, 679a
not l. life by fire, 860a
not l. the weeping and the laughter, 890a
pull strong pull, 671b
road l. and dusty to grave, 822b
see so much nor live so l., 280b
seven l. year, 278b
short and l. of it, 267a
Long, short meaning of l. speech, 498a
small showers last l., 226b
still should l. for more, 503a
stubbornly l. or suddenly splendor, 994b
suits, 1019a
that thy days may be l., 9a
think life too l., 383a
thought the travel l., 314b
three l. mountains, 1023a
time between drinks, 824b
to talk with lover's ghost, 306b
trick's over, 947a
trochee trips from l. to short, 527a
way l. wind cold, 518a
way to Tipperary, 934a
where tarry so l., 676a
within no power to live l., 130a
words bother me, 970a
Long-drawn aisle, 440a
Longed, lies where l. to be, 823b
to embrace mother's ghost, 66a
to see him hanged, 901b
truly l. for death, 645a
Longer, impossible takes l., 1103b
no l. stay with you, 1100a
smile dwells l., 914a
some days l., 925a
song had been l., 1094a
stretch him out l., 280b
words have l. life than deeds, 79b
Longest fifty-nine minutes, 910a
journey go, 571a
journey inwards, 1056b
nights are l. there, 270b
river in world, 760a
way round shortest home, 321b
Longest-lived and shortest-lived die same, 141b
Longeth, my flesh l. for thee, 19b
Longfellow's, shown L. grave, 996a
Long-haired, not these l. men I fear, 112b
Longing after immortality, 393b
cast l. eye on offices, 471b
feeling of sadness and l., 621b
for stewed prunes, 270b
for that lovely lady, 110a
leans and beckons, 694b
lingering look behind, 441a
more l. wavering, 252a
wept with bitter l., 1057b
Longings, I have immortal l. in me, 289a
of insatiate blood, 1066a
Longitude and latitude for seine, 760a
in l. though scanty, 496a
send them latitude and l., 968a
with no platitude, 1061b
Long-leggety beasties, 1098b
Longmans', it's still in L. shop, 510b
Longs, who l. for death, 321a
who l. in solitude to live, 477a
Longshoreman's union, 892a
Long-stemmed gigantic flowers, 985a
Long-strayed eyes, 305b
Longsuffering and very pitiful, 37a
fruit of Spirit is l., 53b
love is l., 170b
Loo, oh Miss L., 814a
Look about us and die, 407b
Look, afraid to l. upon God, 8a
after souls in labor, 95b
all world here to l. on me, 229b
and pass on, 159b
angel of backward l., 626b
around choose ground, 563b
as they run l. behind, 439a
ashamed to l. next morning, 326a
astronomy compels soul to l. upwards, 94b
at all the fire-folk, 803a
at record, 916b
at the stars, 803a
at thee with many eyes, 826a
at them long and long, 700b
at things in bloom, 852b
at was to love, 647a
away Dixie Land, 678a
backward l. behind assurance, 1006b
before time to l. round, 478a
before you leap, 353a
behind the Ranges, 876a
clean starved for a l., 292b
direct him where to l. for it, 307b
do it with bitter l., 840b
don't l. back, 1048a
down on hate, 556b
ere ye leap, 182a
every l. a dart, 1089b
eyes l. your last, 225b
eyes that would not l. on me, 481a
fear in the face, 981b
for me in nurseries, 856b
for me under boot soles, 701a
for truth but not find it, 437a
forty centuries l. down, 504a
forward not back, 718a
forward to posterity, 454a
forward to with hope, 926a
give me a l., 302b
goose l., 286a
have a l. at yourselves, 858b
her quick l., 1065a
her wanton spirits l. out, 269a
homeward Angel, 339a
how floor of heaven, 235b
how others do it, 497b
how ring encompasseth thy finger, 216b
I had fixed my l. on his, 160b
I'll not l. for wine, 303a
immortal l., 666b
in almanac find out moonshine, 230a
in that tone of voice, 810b
in thy heart and write, 203b
into happiness through another's eyes, 250b
into lives as into mirror, 109b
into oneself, 865a
into seeds of time, 281a
into your heart, 497b
last on things lovely, 914b
lean and hungry l., 253b
learned to l. on nature, 509b
let him l. to his bond, 233a
library whereon I l., 321a
like innocent flower, 282a
lingering l. behind, 441a
look up at skies, 803a
love the l. of landscapes, 990b
make man l. sad, 231a
men met with erected l., 369b
morn in russet mantle clad, 257a

Look, my God l. not so fierce, 213b
ne'er l. back, 275a
not down but up, 666a
not left or right, 853b
not thou upon the wine, 26a
of eagles, 913b
of love alarms, 488b
of soft deceit, 488b
on both indifferently, 253b
on my works ye mighty, 568b
on you when last hour comes, 128a
only a l. and voice, 624a
or listen, 693a
out how use proud words, 948b
out not in, 718a
position to l. close, 927b
reader l., 303b
round habitable world, 371a
same l. she turned when he rose, 542a
see monument l. around, 374b
sexes l. alike, 999a
soul l. body touch, 884b
take a backward l., 734b
things fairer when we l. back, 694b
through a millstone, 203a
thy last on things lovely, 914b
to essence of a thing, 142b
to it, 637b
to your looms again, 789b
up at the skies, 803a
up not down, 718a
upon a little child, 425b
upon his like again, 258a
upon world as parish, 420b
upward l. of caution, 929a
we l. before and after, 570b
westward l. land bright, 689a
who comes here, 236b
with favor on bold beginning, 117a
with thine ears, 279b
ye there, 424a
Looked again found it was, 747a
and sighed again, 371b
as she did love, 581a
before thou leaped, 182a
come when l. for, 676b
down to Camelot, 645b
God l. around and said, 906b
into eye of day, 883b
Lot's wife l. back, 7a
love to eyes which spake, 555b
no sooner l. but loved, 250b
on Beauty bare, 1023b
on better days, 248b
out of eye of saint, 884a
over his shoulder, 1060a
sideways up, 525a
through life l. on God, 943b
to government for bread. 455a
unutterable things, 419b
with such a wistful eye, 840b
with wild surmise, 579b
Looker-on, patient l., 321b
Lookers-on, only God and angels l., 207a
Looketh, Lord l. on the heart, 12a
on the outward appearance, 12a
well to ways of her household, 27a
Lookin' eastward to sea, 873b
Looking, all l. for a king, 723b
as like as peas, 181b
at self through others, 894b
Looking, conscience warns somebody l., 961a
eastward to sea, 873b
even if gods should be l., 65b
for gold and silver, 686a
for honest man, 96b
for something to do, 439a
fresh as paint, 687b
hand to plow and l. back, 46b
leave them while l. good, 1027a
on happy fields, 648b
one way rowing another, 365b
over harbor and city, 948a
seaman l. for something else, 997b
see without l. through windows, 74b
well can't move her, 350a
Looking-glass, no use to blame l., 632a
Looking-glasses, women l. reflecting man, 975b
Looks as well as on steamship, 1027a
assurance given by l., 314b
commercing with the skies, 335b
dispatchful l., 346a
everybody's l. of death, 375b
gigantically down, 642a
gods do not give all men good l., 65b
in the clouds, 254a
kindness not beauteous l., 219b
love l. not with eyes, 228b
modest l. cottage adorn, 450b
more elder than thy l., 234b
never l. nor 'eeds, 874b
not deep-searched with saucy l., 221a
old man l. before and after, 62b-63a
on alike, 295b
on tempests, 294a
patron l. with unconcern, 429b
poet l. at world as man at woman, 957b
puts on his pretty l., 236b
quite through deeds of men, 253b
she l. with threatening eye, 236b
she needs good l., 984a
sidelong l. of love, 449a
stolen l. nice, 551b
through Nature up, 410a
toward school with heavy l., 224a
up friend clear your l., 509a
war of l. between them, 220a
were free, 525a
whole world in face, 621b
Loom, broider world upon l., 878b
I cannot ply the l., 69b
left the web left the l., 645b
life's in the l., 789b
Looms, look to l. again, 789b
Loon, thou cream-faced l., 286a
Loop to hang doubt on, 275a
Looped and windowed raggedness, 278b
Loophole, from her cabined l. peep, 336b
no l. in case drafted, 954a
Loopholes of retreat, 458b
Loose, all hell broke l., 346a
as the wind, 323a
feel his title hang l., 286a
Loose, hell's broken l., 206a
imagination, 884b
past free of l. ends, 901b
the bands of Orion, 16a
type of things, 512b
w'en it gits l. fum jug, 814a
Loosed, arrows l. several ways, 243a
blood-dimmed tide l., 882a
fateful lightning, 690b
silver cord be l., 29a
Loosen, old faiths l. and fall, 774a
old foundations, 948b
Loosened spirit brings, 738b
Loosens fragrant bodice, 582a
Lopped limbs, 1064b
tree may grow again, 80b
Loquacious, light griefs l., 131b
Loquacity, poetry checks l., 609a
Lord, abideth in presence of l., 4b
all ye works of the L., 39a
am an attendant l., 1001a
among wits, 430a
and Father of mankind, 626b
angel of L. came down, 384a
angel of L. came upon them, 46a
anger of L. kindled, 458a
answered Job out of the whirlwind, 16a
be thankit, 495b
be with you, 59a
believing Christians from sky, 172b
better is little with the fear of the L., 24b
bless thee and keep thee, 9b
bless ye the L., 39a
blessed be L. God, 46a
blessed the latter end of Job, 16b
blot out his name, 373a
bringeth thee into good land, 10a
Cain went out from presence of the L., 6a
Christ the L. risen today, 425a
Christ's heart, 604a
climb tree L. to see, 1089a
coming of the L., 690b
custom l. of mankind, 593b
Dark Maid and her Lord, 83b
day of the L., 54b
day which the L. hath made, 22a
dead which die in the L., 58b
died by the hand of the L., 8b
directeth his steps, 24b
disciples of the L., 49b
do if He knew facts, 891a
fear of the L. is beginning of wisdom, 21b
fear of the L. is wisdom, 15b
feast to the L., 8b
fetch mo'ners up higher, 814a
for the erring thought, 771b
for the L. is good, 21a
forbade me to put off my hat, 364a
forgive O L. my jokes, 929a
from winter plague L. deliver us, 300b
gangway for L., 1015a
gave and hath taken away, 14a
glory of the L. is risen, 33b
go and the L. be with thee, 12a
God Almighty, 58a
God caused a deep sleep, 5b
God formed man, 5a

Lord God is subtle, 951a
God made them all, 684b
God of Hosts, 875b
God planted a garden, 5b
God send high wave, 909a
God walking in garden, 5b
God we paid in full, 875a
good L. deliver us, 60b, 1098b
good L. had only ten, 786a
Gracious L. bomb Germans, 1059a
great and dreadful day of the L., 36a
handkerchief of L., 700a
hath chosen thee, 10a
hath taken away, 14a
have mercy on us, 59a, 300b
hear me out, 1066b
hear word of the L., 34b
help 'em how I pities all, 517b
holy is the L. of hosts, 30b
how discourse is of death, 375b
how long, 30b
how world given to lying, 241a
I believe, 45b
I heard the voice of the L., 30b
I replied My L., 323b
I were l. in May, 774b
I will sing unto the L., 8b
if you had horse, 986a
in glance of the L., 559a
in the morning hear, 396b
is a man of war, 8b
is come, 397a
is good, 21a
is in his holy temple, 36a
is in this place, 7a
is it I, 44b
is my helper, 56a
is my light, 18a
is my rock, 12b
is my shepherd, 17b
is my strength and shield, 18a
is my strength and song, 8b
is nigh unto them that call, 23a
is risen, 59b
is the strength of my life, 18a
is thy keeper, 22a
is thy shade, 22a
is with thee, 45b
it but a day, 813a
Jehovah Jove or L., 421b
kingdoms of our L., 58a
king's our only l., 211a
know ye that the L. he is God, 21a
land which the L. giveth thee, 9a
lendeth unto the L., 25a
lift up his countenance, 9b
looketh on the heart, 12a
love the L. with all thine heart, 10a
made all to prosper, 7b
make a joyful noise unto the L., 21a
make his face shine upon thee, 9b
make me an instrument, 157a
make my enemies ridiculous, 417b
Mayor of London, 1085b
mercy on Thy people L., 875b
methought what pain to drown, 217a
my help cometh from the L., 22a
my soul doth magnify L., 45b
name of the L. in vain, 9a
Lord neat and trimly dressed, 238a
not everyone that saith L., 41b
not tempt the L. your God, 10a
O L. if there is a L., 722a
O L. my God I have trusted, 192b
of all yet prey to all, 409a
of far-flung battle line, 875a
of folded arms, 221b
of heaven and earth, 50a
of himself, 300b, 558b
of hosts he is the King of glory, 18a
of living and dead, 802b
of lords, 58b
of the ocean, 84b
of yourself, 371b
once own happy lines, 403b
patient unto coming of L., 56b
praise L. pass ammunition, 1062a
pray L. soul to keep, 1089b
precious in the sight of the L., 22a
prepare way of L., 32b, 39b
preserve thee, 22a
preserve thy going and coming, 22a
raise me up I trust, 199b
reason L. makes so many, 639b
reigneth, 21a
replied O L. Thou art, 444a
rib which L. God had taken, 5b
Savior which is Christ the L., 46a
searcheth all hearts, 14a
secret things belong unto the L., 10b
seeth not as man, 12a
servant in love l. in marriage, 169a
servant not above l., 42a
serve the L. with gladness, 21a
set a mark upon Cain, 6a
short life in saddle L., 860a
showed me so I did see, 364a
sitting upon a throne, 30b
sole l. taking captive, 3b
Spirit of the L. shall rest upon him, 31a
support us all day long, 598a
swear to L., 1050b
sword of the L. and of Gideon, 11a
taste and see that the L. is good, 18b
through this hour, 1103a
thy God is with thee, 10b
wait upon the L., 32b
was not in the wind the earthquake the fire, 13b
watch between me and thee, 7a-b
we are as L. made us, 891b
went before them, 8b
what fools these mortals be, 230a
what would they say, 881b
where dear L. crucified, 684b
whom the L. loveth he chasteneth, 56a
whose hope the L. is, 34a
will wipe away tears, 31b
with me abide, 567a
woman that feareth the L., 27a
word of the L. endureth, 56b
worship the L. in beauty of holiness, 18a
Lordly, butter in a l. dish, 11a
cedar green with boughs, 827a
name is, 643a
Lord's Anointed, 1090b
anointed temple, 284a
earth is the L., 18a, 52a
it is the L. passover, 8b
name is to be praised, 22a
sing the L. song, 22b
who is on the L. side, 9a
Lords and ladies of Byzantium, 883a
and owners of their faces, 293a
but breath of kings, 492b
gude Scots l., 1087b
Lord of l., 58b
masters l. and rulers, 826b
neither l. nor shogun, 740a
not kings and l., 545a
o' the creation, 493a
of hell, 650b
of humankind pass by, 447b
of it all, 1022b
of ladies intellectual, 560a
princes and l., 449a
Scots l. at his feet, 1087b
seemed l. of all, 345a
who lay ye low, 570a
wit among l., 430a
women who love their l., 445a
Lordships', dance attendance on l. pleasures, 299b
Lore, admire virtue follow not her l., 348b
Christ's l. and his apostles twelve, 166b
gives me mystical l., 538a
Heaven rejects the l., 517a
volume of forgotten l., 642b
Lorena, years creep slowly L., 724a
Lorn, lone l. creetur, 671a
Lorries, monotonously l. sway, 1040b
Lose and neglect creeping hours, 248b
comfort or money too, 932a
convictions to win or l., 912a
freedom if value something more, 932a
gain world l. soul, 43a
good we oft might win, 270a
has no wits to l., 455a
having nothing nothing l., 216a
he that findeth life shall l. it, 42a
he who doesn't l. wits, 455a
his child's-heart, 100a
I would not l. you, 233b
if once we l. this light, 302b
it in moment you detect, 406a
it that buy it with care, 231a
itself in sky, 665b
knife ill-used l. edge, 293a
lest we l. Edens, 663b
life nothing much to l., 854b
myself in a mystery, 329b
myself in other minds, 535b
name of action, 262a
natural kindness, 882b
never l. touch of the one, 861a
nobly save meanly l., 638b
nor l. common touch, 877a
nothing to l. but chains, 687a
one life to l. for country, 484b
our ventures, 256a
play to win toil to l., 900a
some day l. them all, 674a
some l. their way, 734a

Lose soul's inheritance, 838b
substance by grasping at shadow, 76a
sweets grown common l. delight, 293b
thee myself, 348a
their original nature, 101a
this intellectual being, 343b
thy love lose all, 405b
time to l., 27b
tomorrow ground won today, 712a
what gives life value, 1056a
what he never had, 326a
whatever gained he will l., 72b
whatever you l. no account, 125b
who possesses learn to l., 498b
whosoever l. life shall find it, 43a
win or l. it all, 353b
Loser, peace forced upon l., 841b
Losers, both should l. be, 323b
tell me if lovers are l., 948b
world l. and forsakers, 807a
Loseth, he that l. life shall find it, 42a
Loses beauty in light of day, 993a
both itself and friend, 258b
light that l., 773a
past and dead for future, 86a
what one l. one l., 799a
who l. and who wins, 280a
wise man never l. anything, 190a
Losing, fight when sure of l., 689a
profit by l. our prayers, 287b
Loss and possession one, 901b
better to incur l., 105b
black as our l., 998b
grief aggravates l., 1085a
increasing store with l., 292b
joys in another's l. of ease, 498a
mocks my l. of liberty, 486a
of all I sing, 1081b
of appetite for mediocrities, 795b
of Eden, 341b
of lives cannot be valued, 319a
of native land, 84a
profit and l., 1003a
so overwhelming, 640a
thy so sore l., 857a
unknown no loss, 125a
we note time but from l., 399a
Losses, all l. are restored, 292a
tosses up our l., 1006a
wrought by nature, 475a
Lost, all good to me is l., 345a
all is not l., 342a
all l. save honor, 180b
all was l., 347b
almost l. that built it, 331a
and by wind grieved ghost, 1049b
and waiting for you go, 876b
angel of ruined paradise, 571a
are you l. daddy, 985b
art of getting on together, 966b
awhile, 597b
become a l. name, 1069a
behind the Ranges, 876b
better to have loved and l., 650a
books by which printers have l., 333b
Bo-peep has l. sheep, 1095b
but ane twa behin', 496a
Lost causes, 713b, 1008a
defaced deflowered, 348a
every dream thought l., 722b
every other friend, 640a
for him I am not l., 106b
for want of nail shoe l., 324b, 422a
found sheep which was l., 47a
France not l. war, 1016a
friends I have l. a day, 135b
generation, 933a
he is not l. for Me., 106b
heart stiffens, 1004a
her honest name, 1103a
holding anchor l., 216b
I have l. my reputation, 273b
in convent's gloom, 405b
in temple l. outright, 630b
in the sweets, 402a
in wandering mazes l., 344a
it with hollaing and singing, 241b
I've l. a day, 399a
just l. when I was saved, 734b
lacked and l., 246b
lambs who l. way, 873b
land of l. content, 853a
legion of l. ones, 873b
Lenore, 643a
life l. in the living, 1004b
love and loathing, 1054a
loved and l., 650a
memory of loved and l., 640a
men have l. their reason, 255b
missed it l. it forever, 666b
more l. than life, 134a
more than a friend, 981b
Mule Flat, 1041b
never l. as much but twice, 734a
no friend, 407a
no hate l. between us, 314a
no love l., 196b, 302a
not l. but gone before, 130a
not profited so much as l., 682b
not that you won or l., 961b
nothing except battle l., 506a
nothing l. but money, 1062b
old nonchalance of hand, 882a
old simplicity of times, 1090b
on roundabouts, 911a
or won game, 597a
pain like l. fire, 1066a
people on whom nothing l., 798b
praising what is l., 270a
principles of free constitution l., 465b
race, 1049b
ransomed broken l., 1057b
reputation, 273b
sea smell, 1004a
seek for the l. mind, 100b
sheep of house of Israel, 42a
so fallen so l., 625b
sooner l. and worn, 252a
Strephon's kiss l. in jest, 981b
sun is l. and the earth, 307b
swallowed up and l., 343b
time never found, 422a
to fame, 117a
to love and truth, 873b
to sight to memory dear, 590a
violent souls, 1003a
virtue l. seldom recovered, 373a
war in time utterly l., 701b
was l. and is found, 47a
we are l. the captain shouted, 679b
Lost, what is left when honor l., 125b
what though field be l., 342a
when battle's l. and won, 281a
when faith is l., 625b
when I had l. one shaft, 231b
without a sigh, 797b
without deserving, 273b
woman that deliberates l., 393b
woman won or woman l., 883a
wreath has l. rose, 520b
year only l. to me, 323b
yesterday, 586b
Lot, blameless vestal's l., 405b
dwelled in the cities, 7a
is fallen unto me, 17a
no l. is altogether happy, 121b
no man content with l., 120a
of me and all so luscious, 700b
policeman's l., 766b
strange was his l., 812b
this l. is bitterest, 79b
Lothario, gay L., 396a
Lot's, remember L. wife, 47a
Lots, cast l. upon my vesture, 17b
Lou, lady known as L., 933a
Loud alarum bells, 644a
as the hemlocks, 955a
battle rages l. and long, 537b
curses not l. but deep, 862a
dry wind, 510a
had tongue yet never l., 273b
heard the l. bassoon, 524b
helpless naked piping l., 489b
huzzas, 409b
I speak not l. or long, 201b
laugh spoke vacant mind, 449a
licker talks mighty l., 814a
play skillfully with a l. noise, 18b
roared dreadful thunder, 499b
shout out l. and strong, 952a
sing cuckoo, 1083a
sing Goddamm, 987b
so l. each tongue, 456a
troublesome insects, 454b
trumpet's l. clangor, 370a
turned in l. fire, 955a
uplifted angel trumpets, 339b
winds when they call, 512a
Louder, a little l. but as empty, 409a
cock louder in own farmyard, 678b
he talked of honor, 595a
sing l. around, 486b
Loud-hissing, bubbling and l. urn, 458a
Louis, dear L. of awful cheek, 823b
Loungers of Empire drained, 849b
Lousy, poor and very l., 423a
unethical and l., 1053b
Lovable, Elaine the l., 653a
to be loved be l., 128b
Love, a feeling and a l., 509a
a kind of warfare, 128b
absence cure of l., 195a
absence opens l., 679a
acts of kindness and of l., 509a
after l. book collecting best, 981b
ah l. let us be true, 714b
alas how l. can trifle, 221a
all for l. a little for bottle, 475b
all for l. nothing for reward, 200a

Love, all in green my l. went riding, 1030a
all l. all liking all delight, 320b
all l. impossible, 1081a
all love of other sights controls, 304b
all l. sweet, 569a
all she loves is l., 560b
all trust a few, 269b
all we know of l., 739a
all we know in l. bitter, 1010b
all we know of l., 739a
all's l. yet all's law, 665a
almost too much l., 927b
aloha means I l. you, 1030a
alone capable of uniting beings, 965a
alone give woman full stature, 935a
alters not, 294a
am like to l. three more, 305b
Americans because they love liberty, 426a
anchor of l. is death, 807a
and a cough, 324a
and all his pleasures toys, 300a
and all its smart, 601a
and be loved by me, 644a
and be wise, 125a
and desire and hate, 890a
and fame to nothingness, 581a
and fear hardly together, 177a
and good company, 398a
and have not l., 52a-b
and I had wit to win, 827a
and laughter, 748a
and man's unconquerable mind, 512b
and scandal, 424b
and shame, 796b
and space for delight, 773a
and still to l., 459a
and thanks, 466b
and thought and joy, 511b
and toil in years to be, 877a
and war same thing, 196b
and you must l. him, 511a
anger of lovers renews l., 108a
anterior to life, 737a
appear in hominized form, 965a
art accomplice of l., 846b
as angels may, 618a
as long as you can l., 656a
as we soon might l. them, 81a
ashamed of having been in l., 355a
at first sight, 871b
at the lips, 927b
babe that milks me, 282b
bade me welcome, 324a
ballad in print, 295b
base men being in l., 273b
be but sworn my l., 223b
beareth all things, 52b
beautiful time of young l., 498a
begets love, 1066a
believeth all things, 52b
better is thy l. than wine, 29b
between predilection and l., 783a
beyond the world, 381a
bid me take l. easy, 879a
bout with l., 70a
boy's l., 279a
breastplate of faith and l., 55a
bridge is l., 1041a
brief as woman's l., 263a
bright particular star, 269b
brings bewitching grace, 84b
Love, brook weather that l. not wind, 222a
brotherly l., 51a, 56a
built on beauty, 307a
business that we l., 288a
but her love forever, 494a
but I do l. thee, 274a
but you alone, 1084a
by heaven I do l., 222a
by l. are driven away, 486a
calls to war, 205a
care of discipline is l., 37a
careless l., 1076b
carrier of l. and sympathy, 752a
cement glue and lime of l., 319b
change old l. for new, 204b
chatter l. and hate, 715b
cherish and obey, 61b
children's gratitude woman's l., 884a
clearness of eternal l., 1079b
close hand out of l., 805a
come unto my l., 201b
comes in at eye, 881a
comforteth like sunshine, 220a
common as light is l., 569a
conquer l. that run away, 327a
conquers all things, 117a
contend no more l., 663a
converted from thing it was, 292a
could you and I conspire, 631a
country support Constitution, 895b
courage l. joy, 401b
course of true l., 228b
covereth all sins, 24a
crime to l. too well, 406a
crown is l. and friendship, 580b
curiosity freckles doubt, 1029a
dare l. that and say so too, 305a
dark red l. knot, 961b
dark secret l., 489a
deep as first l., 648b
desire more l. and knowledge, 247a
die for l., 269b
die to what we l., 835a
died before god of l. was born, 306b
dinner of herbs where l. is, 24b
distills desire, 84b
do justly and l. mercy, 35b
do not l. the Sabbath, 1034b
do not trifle with l., 657a
doesn't l. a wall, 926a
dooms of l., 1031b
draw as l. with thread, 312a
drew them with bands of l., 35b
dropped like a flower, 114b
dull sublunary lovers' l., 306a
earth's place for l., 926b
ecstasy of l., 260b
end of l. or season, 926a
endureth all things, 52b
envieth not, 52b
episode in man's life, 502b
eyes silent tongues of l., 194a
faith nor l. nor law, 569a
faithful in l., 519a
fall in l. with Athens, 90a
fall out with those we l., 648a
falling out renewing is of l., 108a
false maids in l., 268b
Love false or true, 879b
fear l. fear life, 913a
few l. to hear sins they l., 290b
fickleness of women I l., 836a
figure the same for l., 929b
final face of l., 1080a
final form of l. forgiveness, 1024b
find out way, 1086b
first is deep l., 75a
first learned in lady's eyes, 222a
fitter l. for me, 305a
flies out window, 1087a
fly away from l., 900a
fond l. charmed me, 1085b
food of l., 251a
for l. lead apes in hell, 219a
for l. sweet l., 702a
for ladies' l. unfit, 372a
for Love's sake, 1066b
for sake of being loved, 566a
for what they are, 926b
forbearance l. charity, 465b
force, 897a
forever wilt thou l., 583a
forget l. to friends and brethren, 36a
forgive us, 581b
forspent with l. and shame, 796b
found thing to l., 918a
foundation is l., 1082b
fragments driven by l., 965a
freedom in my l., 358b
freely serve because we freely l., 346b
friendliness hardiness l., 174b-175a
friends of today not of l., 3a
friendship charity, 269a
friendship l. and liberty, 527b
from eyelids dripped l., 67b
fruit of Spirit is l., 53b
fruits of l. gone, 563a
full of showers, 210b
fullness even of l., 63b
game beyond prize, 865a
gather rose of l., 200a
gift of fairy tale, 745a
gilds the scene, 481a
gin l. be bonnie, 1088b
give a little l. to child, 698b
give all to l., 603a
give l. not thoughts, 975b
give me more l. or more disdain, 327a
go l. without the help, 490b
go my l., 664b
God gives us l., 646a
God is l., 57a
God l. I dare say, 756b
gods l. the obscure, 62a
goes toward love, 224a
golden time of first l., 498a
good man's l., 250a
great l. goes here, 104a
great l. grows there, 263a
great language we l., 1014b
greater l. hath no man, 49a
greater l. the more false, 1059b
greatest is l., 52b
grow from grass I l., 701a
grown old in l., 490b
grows bitter with treason, 774a
gushed from my heart, 525b
had been ill to win, 1089a
hail wedded l., 346a
half in l. with death, 582b
hardly worth thinking of, 880b

Love, harmony is pure l., 211a
hate one and l. other, 41a
hate traitors treason l., 370b
hath so long possessed me, 159a
hatred as well as l., 436b
he bore to learning, 449b
he was all for l., 475b
he will then l. me, 487a
he's my l. forevermore, 1098a
hearts in l. use own tongues, 245b
heaven is l., 518b
her till I die, 1086a
herself not there, 1056b
hid in heart of l., 880a
Highlands forever I l., 494b
him and let him know, 809a
him because my child, 861a
him most for enemies, 728a
him who in l. of nature, 574a
his banner over me was l., 29a
history of woman's life, 502b
hold your tongue and let me l., 305a
hope faith and l., 497a
hope nor l. nor friend, 824a
hopeth all things, 52b
hot and cold fareth l., 175b
how do I l. thee, 618b
how left the ancient l., 486b
how should I true l. know, 265a
how they could l., 1101b
how vast a memory has L., 402b
human l. seen at its height, 951b
humanity i l. you, 1030b
hunt l. down together, 774b
I am sick of l., 29a
I and my true l., 1099a
I both l. and do not l., 70a
I hate and I l., 115a
I l. a lass, 476a
I l. a lassie, 903a
I l. broad margin to life, 683a
I l. everything old, 450b
I loathe that I did l., 187a
I seemed to lose, 618b
I taught thee to l., 307a
I told my l., 488a
idea of two sexes, 1033a
if ever thou shalt l., 252a
if I l. you what business of yours, 477b
if l. were what rose is, 774b
if music food of l., 251a
if no l. is what feel I so, 164b
if she l. me this believe, 318b
if she will not l., 350a
if thou must l. me, 618a
if world and l. were young, 198b
if You wish for our l., 989b
I'm in l. with janitor's boy, 1069a
in a golden bowl, 486b
in a hut, 581b
in idleness, 229b
in it was l. and desire, 64a
in l. illusion reaches zenith, 806a
in l. things different, 806a
in l. two solitudes touch, 938b
in l. with American names, 1041b
in l. with loving, 146b
in law and l. same, 680a
in my bosom like a bee, 204b
in others they l. l., 356b
Love, in our will to l. or not, 346b
in spite of darkness, 305b
in summer's wonderland, 961b
in the frost, 1070a
inestimable l., 60b
infinite l., 774a
innocence of l., 252a
irresistible desire, 930a
is a boy, 353a
is a mood to man, 825b
is a sickness full of woes, 211a
is agreement, 211a
is all there is, 739a
is blind, 168b, 233a
is dead, 203b
is enough, 753a
is flowerlike, 527b
is fulfilling of law, 51b
is heaven, 518b
is intercourse between tyrants and slaves, 448b
is kind, 52b
is left alone, 646a
is like measles, 685a, 855b
is most beautiful among gods, 67b
is most nearly itself, 1006a
is not all, 1024a
is not love which alters, 294a
is only meaning, 1041a
is strong as death, 30a
is the whole, 1031b
is then our duty, 401b
it and who shall dare, 686a
it would conceal, 527b
itself have rest, 559b
itself slumber on, 572b
jealousy born with l., 356a
joy and l. triumphing, 344b
joy nor l. nor light, 715a
joy of l. too short, 175a
jumps from admiration to l., 533a
keep corner in thing I l., 274b
kelson of creation l., 700a
kill things they do not l., 234a
kill your joys with l., 225b
kindled by virtue, 161b
kindness shall win my l., 219b
King without woman I l., 1034a
know the l. betwixt us, 358a
knoweth no laws, 183a
known l. how bitter, 774a
knows nothing of order, 145a
labor of l., 54b
laggard in l., 519b
last not least in l., 255a
law to itself, 148a
lay aside long-cherished l., 115a
learn to bear beams of l., 487a
lease of my true l., 293b
least that let men know, 220b
leave me O L., 203b
leaving l. behind, 737a
lest thy l. prove variable, 224a
let l. who never loved, 150a
let me l. river and woodland, 117a
let thy l. be younger, 252a
let us be true, 714b
let us live and l., 114b, 300a
let us surrender to l., 117a
let warm l. in, 583b
life eternal l. immortal, 785a
light dies when l. done, 826b
light l. life, 475a
like a dizziness, 508a
like death levels, 601a
Love, like everybody not in l., 907b
like measles, 685a, 855b
like ours never die, 871b
liken l. to summer and winter, 175b
little l. come to me, 944b
little words of l., 719b
live and l. in God's light, 178a
live with me and be my l., 212a, 306a
live with thee and be thy l., 198b
lodged in woman's breast, 300b
long l. doth so, 224b
long life better than figs, 287a
look at enemies with l., 375a
look at was to l., 647a
look of l. alarms, 488b
looked as she did l., 581a
looks not with eyes, 228b
lose power to l., 675b
lose thy l. lose all, 405b
lost l. and loathing, 1054a
lost to l. and truth, 873b
lover, 606b
lovers who l. do not write, 802a
lovers' quarrels renewal of l., 108a
loving all that l. me, 634b
lyric l. half angel, 667a
makes l. at all seasons, 1102a
makes world go round, 744b, 768a, 1105b
makes young, 351a
man in l. endures more, 806a
mankind except American, 432b
man's l. apart from life, 560a
many waters cannot quench l., 30a
marriage from which l. gone, 1054b
marriage without l., 421b
martyrs honor slain, 708b
May never month of l., 210b
may perfectly l. thee, 60b
me in December, 796a
me little love me long, 320a, 1084b
me not for grace, 1086a
me sure to die, 543a
medicines to make me l. him, 238b
men died but not for l., 250a
men hope and l., 477a
Mercy Pity Peace and L., 487a
met you not with my true l., 198b
mie l. ys dedde, 482a
mighty pain to l., 357b
ministers of l., 526b
mischievous devil, 756b
mistress to the man I l., 405b
moderately, 224b
money rage and l., 1057a
money the sinew of l., 104b
moody food of l., 288a
more cruel than lust, 773b
more l. less we flatter, 361a
more libertines than l., 436a
more than l., 644a
more true than l. to me, 1085a
most important business, 551a
music food of l., 251a, 288a
music thing I l. most, 375b
must have wings, 900a
my home of l., 293b
my hope my hap my l., 193b
my hope my l., 332b

Love, my l. and I did meet, 879a
my l. he purloined away, 780a
my l. is come to me, 739b
my l. is dead, 482a
my l. like red red rose, 494a
my l. like the melody, 494a
my l. of a birth as rare, 360a
my whole course of l., 272b
mysterious by this l., 305a
needs spirit and spirit love, 935a
ne'er ebb to humble l., 275a
neighbor as thyself, 9b
neighbor well, 789b
neighbor yet pull not down hedge, 324a
never any that could escape l., 147b
never change when l. has found home, 127b
never doubt I l., 260b
never doubt l., 657a
never faileth, 52b
never l. stranger, 1021a
never l. unless you can, 300a
never see what you l., 909a
never seek to tell thy l., 488a
never seeketh own, 170b
never sick old dead, 198b
never taint my l., 276a
never told her l., 252a
no concern with art, 754b
no disguise conceal l., 355a
no go my honey l., 1062a
no l. but vanity, 551b
no l. lost, 196b, 302a
no l. no property, 1057b
no more dear l., 649a
no season knows, 305a
noght old as whan newe, 168b
none but l. find me out, 198b
none knew thee but to l., 565b
nor l. thy life nor hate, 348a
nor says nor thinks, 757b
not a gaping pig, 234a
not Death but L., 618a
not enough religion to make us l., 389a
not for l., 250a
not found thing to l., 939b
not freedom but license, 341a
not love not, 627b
not l. thee dear so much, 358b
not man the less, 557b
not my l. to see, 201a
not puffed up, 52b
not say all it means, 900a
not to be loved but to l., 157b
not to be purchased, 145a
not to eat not for l., 604b
not to l. when we l., 194b
not wise who buffet against l., 82b
nothing I l. as much as fight, 970b
nothing in l., 286a
nothing we l. overmuch, 882a
now abideth l., 52b
now l. is over, 878b
now warm in l., 405b
now who never loved before, 398a
now with l. now in colde grave, 167b
O human l., 641a
O l. they die, 648b
O ye that l. mankind, 466b
o' life's young day, 589a
Love obedience troops of friends, 286a
of a brute, 642b
of beauty, 71a
of British people, 453a
of fame vanity, 867a
of flattery, 395b
of glory the most ardent, 395b
of God, 53b
of God in Christ, 51a
of home love of country, 670a
of justice simply fear, 355a
of learning, 624b
of liberty, 636a
of life increased with years, 468b
of love, 644b
of money as possession, 977a
of money the root of evil, 55b
of old for old, 855b
of pleasure, 406b
of praise, 398b
of slaughter, 988a
of spiders, 1046b
of sway, 406b
of the turtle, 558a
of the virtuous, 71a
of virtue, 436a
of young for young, 855b
off with old l., 753b, 754a
offender detest offense, 372a
office and affairs of l., 245b
on with new l., 753b, 754a
one another, 49a, 51b
one jot of former l. retain, 211b
one maiden only, 653b
only l. sprung from only hate, 223b
only survival, 1041a
open rebuke better than secret l., 26b
our hopeless l., 998b
our l. hath no decay, 305b
our occupations, 671a
our principle, 589b
out of l. cheat others, 908a
out of l. with your nativity, 250a
oyster may be crossed in l., 481b
pain to l. in vain, 358a
pains of l. sweeter far, 367a
pangs of disprized l., 262a
pardon to extent we l., 356a
passing the l. of women, 12b
paths to woman's l., 313a
perfect l. casteth out fear, 57a
perfect l. casts out prudery, 757b
perhaps right to dissemble l., 491a
pest of l., 580b
physicians by their l. grown cosmographers, 308a
pitched his mansion, 884a
pity melts mind to l., 313a
pity swells tide of l., 313a
pity's akin to l., 313a
planet of l. on high, 652b
Platonic l., 195a
pleasure and l. are pinions, 477b
pleasure drives l. away, 883b
pleasure of l. in loving, 355b
poet should have lost l., 1042b
poets' food l. and fame, 569b
possess heart fall in l., 907b
possible to l. such a man, 416a
Love, pray that l. may never come, 84b
prophet of soul, 602a
prosperity's very bond of l., 295b
prove so hard master, 800b
purlieu of god of l., 306b
purple light of L., 441b
pussy my l., 673a
putting l. away, 737b
quaint figure men l., 953a
quantity of l., 266a
quarrels in concord end, 349b
quench my l. I wonder, 767b
quick-eyed l., 324a
radiant with splendor, 157a
rather than l. than money than fame, 684a
regain l. once possessed, 349b
regent of l. rhymes, 221b
renewed by absence, 428a
repine reason chafe, 604a
resembleth April day, 220b
respect or natural l., 844a
rhymes so rare to l., 804a
right true end of l., 307a
rock know l. better, 1010b
rose yet leave it on stem, 741b
rose of our l., 1080a
ruined l. when built anew, 294a
rules the court, 518b
rules the gods, 82b
sadder not to be able to l., 870a
sang of l. not of fame, 726a
satisfied, 1003b
saved by l., 1024b
seals of l., 271b
see how Christians l. one another, 143b
seeketh not self to please, 488b
seeketh self to please, 489a
seem worthy of your l., 511a
seems shame to their l. pure, 1028b
seized this man for fair form, 160a
separate us from l. of Christ, 51a
servant in l. lord in marriage, 169a
sets l. task like that, 551b
shackles of old l., 653b
shadow of power, 936b
shall know no quarrels, 121a
she whom I l. hard to catch, 730b
shoot false L., 1085a
sick with l., 1022b
sidelong looks of l., 449a
sighed for l. of lady, 769a
silence in l. betrays woe, 199a
sin who tell us l. die, 532b
sit down says L., 324a
sleep on my l., 321a
smile of l., 490a
so dear I l. him, 347b
so long as we l. we serve, 825a
so many I l. were not yet born, 1052a
so sweet l. seemed, 801a
someone to l. and l. you, 855a
something tells me but not l., 233b
something to l. he lends, 646a
sorrow of l. dureth overlong, 175a
sought is good, 252b
speak low if you speak l., 245b

Love, speak very wisely about l., 1052b
spirit all compact of fire, 219b
spirit of l., 55b
spirit of l. how quick and fresh, 251a
sports of l., 302b
state of perceptual anesthesia, 960a
stony limits cannot hold l., 223b
such I believe my l., 178a
suffereth long, 52b
swears she is made of truth, 294b
sweet are words of l., 757b
sweet as l., 483b
sweet for a day, 774a
sweet is true l., 653b
sweet love, 702a
sweet lovers l. spring, 250b
sweetest l. I do not go, 305a
take l. away no art, 846b
take l. together to sky, 790b
takes life to l. life, 898a
tale without l., 802b
teach monarch to be wise, 439b
that can be reckoned, 287a
that comes too late, 270a
that endures for breath, 773a
that l. is all is all we know of l., 739a
that moves sun and other stars, 162a
that my l. were in my arms, 1084a
that never seen twice, 589b
that never told can be, 488a
that should help to live, 775b
that so desires, 730b
that winged seraphs coveted, 644a
that word is l., 83a
the brotherhood, 56b
the good pursue the worst, 129a
the human form divine, 487a
the look of landscapes, 990b
the Lord with all thine heart, 10a
the only priest, 749a
the wild swan, 995a
thee better after death, 618b
thee Doctor Fell, 386b
thee to the depth, 618b
them that love me, 23b
there are those who l. it, 546b
they do not l. that do not show, 220b
they happy are and l., 332b
they l. a train, 265a
thing to l., 918a
things we l. for what are, 926b
this bud of l., 224a
those I guard I do not l., 881b
those who always loved l. more, 398a
those who l. want wisdom, 568b
those who love you, 417b
those who wrong him, 142b
thou wast all to me l., 642a
though pressed with ill, 459a
thought l. never change, 801a
through l. come together into one, 83b
through our l. is my lord slain, 175b
throw away l. on conceited, 689b
thy first l., 57b
Love, thy honesty and l., 273b
thy l. to me was wonderful, 12b
thy neighbor, 9b
thy sweet l. remembered, 292a
thyself last, 299a
till beauty truth l. one, 801b
till I prince of l. beheld, 486a
time to l., 27b
time weakens l., 381b
to be wise and l. 268b
to be worst of company, 388b
to begin journey on Sundays, 390b
to believe in l., 857a
to faults always blind, 488a
to hatred turned, 392a
to have known l. how bitter, 774a
to l. and to cherish, 61b
to l. her a liberal education, 395b
to live is like to l., 756b
to lose myself, 535b
to lose myself in a mystery, 329b
to matrimony in a moment, 533a
to say how much l. is little l., 163a
to see her was to l. her, 494a
to woman life or death, 825b
too much l. of living, 775a
touch of l. and pride, 844a
trade thou hast learned, 142a
tragedy of l. indifference, 932a
treason but hate traitor, 112a
true l. a durable fire, 198b
true l. is like ghosts, 355a
true l. kept under, 767b
true l. sits him down, 1100a
trust thou thy l., 699a
truth is truth l. is l., 944b
truth pardon error, 416b
try thinking of l., 1061b
tunes shepherd's reed, 518b
turns to thoughts of l., 647a
unconditional l., 1082b
unconquerable waster, 82a
unfamiliar Name, 1007a
unknown woman I l., 807b
unrelenting foe to l., 420a
unreturned has rainbow, 857b
unsatisfied, 1003b
unsought is better, 252b
up groweth with youre age, 165b
use him as though l. him, 1036a
vaunteth not, 52b
vegetable l. grow, 359b
vegetable l. not suit me, 767a
very ecstasy of l., 260b
very few to l., 510b
Virtue she alone is free, 337b
waft her l. to Carthage, 235a
we have seen thee O l., 773a
weathered storms of life, 855b
well of l., 586b
went my l. riding, 1030a
what a plague is l., 1085b
what I l. near at hand, 1065b
what is l. 'tis not hereafter, 251b
what is life without l., 498a
what l. I bore to thee, 510b
when I l. thee not, 274a
when I was in l. with you, 852b
when l. and life fair, 841a
when l. begins to sicken, 256a
Love, when l. is done, 826b
when l. is in excess, 84a
when l. pules and whines, 606a
when L. speaks, 222a
when l. was loveliest, 758a
when my l. swears, 294b
when silence speaks for l., 757b
when we love not, 194b
where I and my l. wont to gae, 1088b
where is l. beauty truth, 569b
where l. and need one, 928b
where l. is great, 263a
where l. of man l. of art, 88b
where l. rules no will to power, 936b
where power predominates l. lacking, 936b
where we l. is home, 633b
which graybeards call divine, 216b
white rose breathes of l., 806b
whom do we l., 1066a
whom the gods l., 102a
why am I crying after l., 982a
why is all l. speak, 738a
why L. needs be blind, 228b
wife Belle Aurore, 667b
will creep in service, 184a
will find out way, 1086b
wisdom live accordingly, 682b
wisdom to l. to live, 817a
with all thy faults I l. thee, 456a
with delight discourses, 159a
with streaming hair, 1038a
with you l. to live, 122a
without dissimulation, 51a
without his wings, 554a
without marriage, 421b
without power destroyed, 1024b
without the woman I l., 1034a
woman more barbarous in l., 805a
women l. lovers, 356b
word l. in mouth of courtesan, 604b
words of l. then spoken, 542b
work is l. made visible, 976a
world in l. with night, 225a
worms eaten but not for l., 250a
wroth with one we l., 524a
wrought new alchemy, 306a
ye do me wrong, 1084b
years grow cold to l., 117b
yes I'm in l., 439a
yields to business, 129a
you as New Englanders l. pie, 945b
you do not l. me at all, 774b
you for speed of observation, 931b
you in December, 796a
you l. me so much, 985b
you l. the daylight, 84a
you ten years before the Flood, 359b
your enemies, 40b
your eyes that can see, 995a
your life poor as it is, 684a
youth gave l. and roses, 543a
Zeus's bed of l., 85a
Loved, a l. a long, 969a
alas I l. you best, 383a
alas that all we l. of him, 571b
Alcuin my name learning I l., 152b

Loved and cursed and floundered, 800a
and lost, 640a, 650a
and thought himself beloved, 882b
as I. we are indispensable, 825a
at first sight, 212b
at home revered abroad, 492b
betray heart that I. her, 509b
better I. ye canna be, 502a
better to be I. than feared, 177a
better to have I. lost, 650a
burning Sappho I., 560b
conviction we are I., 599a
country as no other man, 718a
did till we I., 304a
each other and were ignorant, 884b
flowers that fade, 801a
God so I. world, 48a
happy human face, 551a
him because he was he, 190a
him for himself alone, 481a
him like a brother, 495b
him so followed him, 662b
him that I. rose, 856a
him too much not to hate him, 378a
how I. how honored once, 406a
I have I. beauty, 586a
I have I. thee Ocean, 557b
I I. Ophelia, 266a
I I. that she did pity, 273a
I not honor more, 358b
I saw and I., 466a
if ever man I. by wife, 351b
if I had a friend that I. her, 273a
incarnation of land he I., 934b
Jonathan I. him as his own soul, 12a
King Cophetua I. beggarmaid, 223b
know we I. in vain, 554b
knowing I I. my books, 296a
life London this moment, 975a
life no sorrow to die, 943b
long since and lost, 597b
love and be I. by me, 644a
love now who never I., 398a
mansionry, 282a
me ever so little, 774b
memory of I. and lost, 640a
money with affliction, 892b
needs only to be seen, 370a
never I. tree or flower, 543a
never time place I. one, 668b
never to have I., 650a
no man ever I., 294a
no sooner looked but I., 250b
not I. world nor world me, 556b
not that I I. Caesar less, 255a
not wisely but too well, 276b
one blotted from page, 555b
out upon it I have I., 350b
pale hands I I., 871a
passing well, 261a
Pharaoh's lean kine I., 239b
produces motion through being I., 97b
Rome more, 255a
sad not to be I., 870a
safer to be feared than I., 177a
scenes his fathers I., 1053a
scholar travels I. hillside, 714b
see souls we I., 652b
she I. me for dangers, 273a
she I. much, 46b
sighed to many I. one, 555a
Loved, so many I I. were not yet dead, 1052a
so much cost me so much, 328b
Solomon I. strange women, 13a
some we I. loveliest, 630a
sorrows of changing face, 879b
the man and honor memory, 304a
them in other days, 914b
these I have I., 993b
those who always I. love more, 398a
thou hast not I., 248a
to be I. be lovable, 128b
to have I. to have thought, 711b
too late I I. you, 147a
too much hope of thee I. boy, 302b
twice or thrice had I I. thee, 305b
use him as though you I. him, 326b
we never I. sae kindly, 494a
when all was young, 691a
wish I I. human race, 860b
with more than love, 644a
woman once I. hateful, 910b
you once long ago, 69b
you so I drew tides of men, 1008b
you Wednesday, 618a
your moments of glad grace, 879b
Love-darting eyes, 337b
Love-gift of fairy tale, 745a
Love-in-idleness, 229b
Lovelier flower on earth, 510b
no I. hills than thine, 914b
things mercy shown, 558a
Loveliest and best, 630a
despairing songs I., 657a
of lovely things, 574b
of trees, 852b
village of the plain, 449a
when love was I., 758a
woman born, 882b
Loveliness exists, 1082a
I never knew, 586b
its I. increases, 580a
lay down in her I., 524a
let thy I. fade, 542a
needs not ornament, 419b
portion of the I., 572a
this Adonis in I., 551a
to believe in I., 857a
web of I., 917b
within, 305a
your I. and my death, 586a
Lovely, a single I. action, 695a
all I. things have ending, 1010b
amiable I. death, 236b
and pleasant in their lives, 12a-b
and soothing death, 702a
apparition sent, 514a
April of her prime, 291b
as I. so be various, 1034a
as Lapland night, 515a
as woman so be I., 1034a
being scarcely formed, 562a
billboard I. as a tree, 1051b
corpse, 670b
devours all I. things, 1023b
diminutives, 1065a
everything that's I. is, 880b
faded but still I. woman, 1037a
flowers are I., 527b
gentleman-like man, 229a
Lovely, gives a I. light, 1023a
go I. rose, 332b, 962b
grow I. growing old, 943b
he is altogether I., 29b
honest labor bears a I. face, 301b
in her bones, 1065b
is the rose, 513a
ladies dead and I. knights, 293b
leewardings, 697b
little flower is free, 517b
little I. moony night, 490a
look last on things I., 914b
loveliness he made more I., 572a
Mary Morison, 495b
memory of I. thing, 982a
monster, 1057a
more I. and more temperate, 291b
more I. than Pandora, 346a
Nature swears I. dears, 493b
nothing but truth is I., 377b
order a I. thing, 917b
poem I. as a tree, 992a
Richard sweet I. rose, 238b
so I. fair, 275b
some once I. head, 629b
Thaïs sits beside thee, 371b
two I. berries on one stem, 230a
virtue how I., 346a
whatsoever things are I., 54b
when her I. laughter shows, 300a
wise and the I., 1024a
with me is to be I. still, 459a
woman stoops to folly, 448b, 1002b
woods I. dark and deep, 927b
Lover all as frantic, 230b
and his lass, 250b
and sensualist, 815b
angel appear to I., 398a
beauty familiar to I., 393b
bereaved I., 643b
cannot having been I., 878b
dividing I. and I., 773a
easier to be I. than husband, 590b
every I. a warrior, 128b
fond I., 350a
give repentance to her I., 448b
gold-hatted lover, 1036b
happy as a I., 515a
high-bouncing I., 1036b
I am I., 939b
in husband lost, 434a
it was a I. and his lass, 250b
Jesus I. of my soul, 425b
love I., 606b
lunatic the I. the poet, 230b
magnetic peripatetic I., 767a
no I. and no adventurer, 843a
of all plagues I. bears, 387a
of concord, 60a
of men the sea, 774a
rooted stays, 604b
scratch I. find foe, 1029a
searching for new I., 1053a
sighed as I. obeyed as son, 466a
sighing like furnace, 249a
true I. therefore had good end, 175b
truest I. that ever loved, 175b
without indiscretion no I., 782b
woman loves her I., 560b
woman wailing for demon I., 523b
Wotton a most dear I., 326a
you I. of trees, 663b

Lover's, act l. or Roman's part, 406a
death as l. pinch, 289a
injured l. hell, 346a
on l. arm leant, 647b
quarrel with world, 929a
run into it as to l. bed, 288b
shall win l. hire, 488b
slide into l. head, 510b
some old l. ghost, 306b
Lovers always talking about themselves, 356a
among all her l. none to comfort, 34b
cannot see follies, 233a
find their peace, 980a
fled away into storm, 582a
Frankie and Johnny l., 1101b
free l. free spenders, 895b
if any get more than l., 948b
journeys end in l. meeting, 251b
lacking matter, 250a
lying two and two, 852b
make two l. happy, 407b
never tired of each other, 356a
not of two l. but two loves, 307a
of beauty without extravagance, 89b
of virtue, 326b
of wisdom without unmanliness, 89b
old l. soundest, 314b
other l. estranged or dead, 884b
perjuries of l., 128a
Romans countrymen and l., 255a
star-crossed l., 223a
such as I all true l., 252a
such end true l. have, 486a
swear more performance, 268b
sweet l. love the spring, 250b
tell me if l. are losers, 948b
thy l. were all untrue, 372a
to bed, 231a
true l. run into strange capers, 248a
who love do not write, 802a
woes of hopeless l., 370a
women love l., 356b
Lovers', at l. perjuries Jove laughs, 223b
dull sublunary l. love, 306a
Litany, 871b
quarrels renewal of love, 108a
seasons run, 305a
silver-sweet sound l. tongues, 224a
sonnets turned psalms, 204b
Love's architecture is his own, 354b
but frailty of mind, 392a
evening star l. harbinger, 348a
except for l. sake only, 618a
fires glow longest, 804b
keen arrow, 250a
my l. richer than tongue, 276b
mysteries in souls grow, 306b
not Time's fool, 294a
passives, 354b
pleasure drives love, 883b
purple with l. wound, 229b
stricken why, 738a
such ever l. way, 666a
true l. the gift, 518b
withstand l. shock, 945a
young dream, 542a
Loves, all l. except trade give, 668a
all she l. is love, 560b
an inner air, 1048b
as lines so l. oblique, 360a
but their oldest clothes, 305a
caldron of dissolute l., 146b
change everything except l., 418a
cheerly she l. me dearly, 580b
color l. and skin, 305a
cruel mother of sweet l., 122b
demirep that l., 665a
doubt being who l., 657a
faint in light she l., 652b
fat woman nobody l., 991b
fierce wars and faithful l., 200a
he that l. a rosy cheek, 327a
he that l. sorrow, 302a
heart of woman he l., 907b
him better for faults, 448b
his fellow men, 551b
I have reigned with your l., 189a
if our l. remain, 663b
kills thing he l., 840b
man l. what he is good at, 380a
Mary l. the lamb, 563b
me best that calls me Tom, 301b
me let him follow me, 162b
mourn ye Graces and L., 114a
muse l. the race of bards, 66a
no man l. life like old, 83a
no one who l. unhappy, 857b
not his wronger, 274a
of two l. the nests, 307a
on to the close, 542a
seat of pleasures and l., 371a
sound l. to revel, 641b
suspects yet soundly l., 274a
time turns l. to corpses, 773b
to hear himself talk, 224b
to live in the sun, 248a
to sit and hear me sing, 486a
two l. I have, 294b
unknown woman who l. me, 807b
what he l. never like too much, 302b
who l. a garden, 458a, 590b
who l. to lie with me, 248a
world as his body, 73b
Lovesick heart dies, 1022b
twenty l. maidens, 766b
winds were l., 287b
Lovesickness, poem begins as l., 929b
Lovesome, garden l. thing, 734a
wee thing, 495a
Lovest, paint thing thou l., 833b
what thou l. well, 989a
Loveth cheerful giver, 53b
dear God who l. us, 526a
he that l. her l. life, 37b
he that l. not knoweth not God, 57a
him whom my soul l., 29b
prayeth best who l. best, 526a
well both man bird beast, 526a
whom the Lord l. he chasteneth, 56a
Loving, children begin l. parents, 839a
distance between human beings, 938b
for l. and for saying so, 305a
friend worth l., 809a
give a l. heart to thee, 319b
Loving, in love with l., 146b
Lady Moon whom are you l., 634b
mercy, 467b
never call it l., 618a
night made for l., 559b
pardon for too much l. you, 274b
pleasure of love is in l., 355b
rapid merciless, 1076a
rest from l., 1055a
shutting away of l. hearts, 1024a
so l. to my mother, 257b
surely dwells l. Father, 497a
take heed of l. me, 306b
that old armchair, 686a
youth large lusty l., 701a
Loving-jealous of his liberty, 224b
Lovingkindness, how excellent is thy l., 18b
thanks for thy l., 60a
Low, abatement and l. price, 251a
ambition and pride of kings, 407b
ambition and thirst of praise, 456b
Brer Fox he lay l., 814a
cast one's eyes so l., 279a
death makes equal high and l., 182a
delicious word death, 701b
descending sun, 1090a
dost thou lie so l., 255a
exalted them of l. degree, 45b
few of us fall l., 857b
foreheads villainous l., 297b
gods' custom to bring l. greatness, 87a
high and l. rich and poor, 503b
I'll tak' the l. road, 1099a
last great Englishman l., 651b
lay him l., 719a
lean and l. ability, 253a
low breathe and blow, 648a
man adding one to one, 664b
no high no l., 408b
not that I deem them l., 733b
speak l., 245b
sweet and l., 648a
swing l. sweet chariot, 1101a
swinging l. with sullen roar, 335b
ten l. words, 403a
too l. for envy, 357b
too l. they build, 399b
voice was gentle and l., 280b
what is l. raise and support, 341b
when my light l., 650a
yellow half-moon large l., 663a
Low-backed car, 589a
Lowells talk to Cabots, 858a
Lower, a little l. than angels, 17a
brutalizing l. class, 716b
down can fall no l., 352b
middle classes, 767a
night beginning to l., 623b
orders set good example, 840a
part of mankind, 385b
prevent l. from getting more, 98a
see front o' battle l., 496a
take you a buttonhole l., 222b
while there is a l. class, 831b
Lowered, sash l. when night, 928a
Lowest and most dejected thing, 279a
type hear Tao, 74a

Lowest, vice-prisidincy l. office, 892a
Lowing herd wind slowly, 440a
Lowland, between l. and highland, 776a
Lowlands low, 1089a
ye Highlands and L., 1088b
Lowliness, man of l. and affability, 179a
young ambition's ladder, 254a
Lowly air of Seven Dials, 767b
and riding upon an ass, 36a
better l. deed done, 813a
better to be l. born, 298a
cattle shed, 684b
God made high or l., 684b
meek and l. in heart, 42a
singer dries one tear, 887a
Lowness, turn l. into loftiness, 857a
Low-vaulted past, 633b
Loyal and neutral in a moment, 284a
discharging l. service, 363a
nature noble mind, 653b
to a trust, 835a
to club rather than planet, 1046a
Loyalties, impossible l., 713b
Loyalty, confidence zeal l., 959b
map of l. in thy face, 215a
no harm meant, 1090a
to petrified opinion, 764b
Lps the keys to, 969a
Lubber fiend, 335a
Lubricates, dinner l. business, 475b
Lucan, servare modum says L., 716a
Lucasta, then my L. might I crave, 359a
Lucent, softly l. as moon, 694b
Lucid, full of l. intervals, 196a
interval, 369a
intervals and happy pauses, 207b
moments, 588b
Lucidity of thought, 716b
sad l. of soul, 711a
Lucifer, he falls like L., 298b
Prince L. uprose, 730b
proud seat of L., 348a
son of the morning, 31b
spirits that fell with L., 213a
Luck, as good l. would have it, 267a
counted and cursed his l., 854a
fattenin' hogs ain't in l., 814a
for good l. cast old shoe, 183b
good l. gayest, 588b
good l. giddy maid, 588b
good l. in odd numbers, 267a-b
had l. met monster, 1057a
ill l. seldom alone, 194b
important in winning elections, 983b
in odd numbers, 267b, 589a
infatuated with efficient, 608b
I've got the L. with me, 769b
light in ragged l., 815b
Madame Bad L., 588b
nae l. about the house, 464a
not holding best cards, 778b
run to meet ill l., 610b
shallow men believe in l., 608b
struck streak of bad l., 769b
was always with me, 983b
watching l. his light-o'-love, 933a
Luck, women try l. men risk it, 839b
Luckiest knows when to go home, 779a
Lucknow, silver domes of L., 626a
Lucky, book l. or unlucky, 781b
just as l. to die, 700a
not call man happy but l., 69a
sixpence in shoe, 1102b
to be born, 700a
to die and I know it, 700a
to have lived in Paris, 1045b
Lucre, filthy l., 55a
Lucrece swears he did her wrong, 220b
Lucretia blushed and put book aside, 135b
Lucy, if L. should be dead, 510b
Locket lost her pocket, 1097a
when L. ceased to be, 510b
Lugged, melancholy as l. bear, 237b
Lui, parce que c'était l., 190a
Lui-même, tel qu'en L. l'éternité le change, 797a
Luke beloved physician, 54b
Matthew Mark L. and John, 357a
Lukewarm, because thou art l., 57b
Lull distant folds, 440a
Lullaby, dreamy l., 768a
Lulled by slamming of iron, 1064b
in these flowers, 229b
into half-sleep, 1065b
Lumber, dead become l. of world, 382b
loads of learned l., 404a
Lumbering, creak of l. cart, 880b
Luminous, beating l. wings in vain, 717a
fair l. cloud, 527a
shade, 1032a
Lump in throat, 929b
leaveneth the whole l., 52a
of same l. make one vessel, 51a
strange l. of stone, 992b
whole thing, 759a
Lunar, held in l. synthesis, 1001b
Lunatic asylum in Jerusalem, 851b
fringe, 848b
lean-witted fool, 227a
optimism in l. asylum, 851a
padded l. asylums, 975a
the lover the poet, 230b
Lunatics, crowd treat great as l., 131a
Lunch, breakfast dinner l. tea, 902a
Luncheon, Michelangelo for l., 759a
Lungs, if l. receive our air, 457b
my l. began to crow, 248b
Lure fantasy to utmost, 915a
it back to cancel, 630b
more strong, 811b
this tassel-gentle back, 224a
Lurid tricks with memory, 843a
Lurk I in gossip's bowl, 229a
Lurks, foretold that danger l. within, 216a
politician l. under every stone, 91b
thought l. in delight, 812a
Luscious, food as l. as locusts, 273a
lot of me and all so l., 700b
Luscious woodbine, 229b
Lust a species of madness, 374a
and rage, 885a
avarice l. and rum, 860b
for blood and plunder, 922b
for power, 971b
gold and the l., 1035b
guile and l. of gain, 420a
in action, 294a
in youth l., 73a
into ashes all my l., 360a
is perjured murderous, 294a
looketh to l. after her, 40a
love more cruel than l., 773b
melted him in own grease, 168a
narrowing l. of gold, 651a
not after her beauty, 23b
of goat bounty of God, 487b
of office, 690b
power of fright and l., 1034b
sensual l. tempest, 708a
so l. will sate itself, 259b
to rage to l. to write to, 306b
Luster, accomplishments give l., 415b
ne'er could any l. see, 481a
shine with such a l., 459a
shone with preeminent l., 140a
strange l. surrounds king, 191a
Lustily, swans sing more l., 93b
Lusts, fleshly l., 56b
to fulfill l., 51b
Lusty horn, 250b
month of May, 175a
my age l. winter, 248a
sails filled with l. wind, 205b
stealth of nature, 277a
yet I am strong and l., 247b
youth large l. loving, 701a
Lute, heartstrings l., 641b
lascivious pleasing of a l., 216b
musical as bright Apollo's l., 222a
musical as is Apollo's l., 337a
my l. awake, 186b
Orpheus with his l., 298a
rift within l., 653a
Lutes, dance to l., 841a
Luve, my l. is like the melody, 494a
my l. is like a red red rose, 494a
Lux, fiat l., 5a
Luxe calme et volupté, 707a
Luxuries, give us l. of life, 634a
hindrances, 682b
two l. in my walks, 586a
unnecessary l. of life, 894a
Luxurious lobster-nights, 405b
society as l. as can be, 432b
soft l. flow, 597b
Luxury and torment of novelist, 798a
blesses his stars and thinks it l., 393a
elegance rather than l., 655b
in self-dispraise, 516b
it was l. to be, 523b
morality private costly l., 777a
more deadly than war, 139b
of liberal government, 677b
of one's own opinion, 677b
of skepticism, 805b
Persian l. I hate, 121a
was doing good, 386a
wealth the parent of l., 94a
who serves good lord lives in l., 155a

Lycidas, for L. sorrow not dead, 339a
sunk low but mounted high, 339a
Lydian measures, 371b
notes of Andrew Carnegie, 831a
soft L. airs, 335a
Lyeth between bride and bridegroom, 988b-989a
Lying, African moon l. on back, 985a
awake with headache, 767b
days of my youth, 881a
let me have no l., 295b
lovers l. two and two, 852b
mighty heart l. still, 512a
not mind l. hate inaccuracy, 757a
now on his side now on back, 64b
sea careless lying fellow, 953b
smallest amount of l., 756a
till noon, 428b
vainness drunkenness, 253a
when asserts contrary is l., 908a
world given to l., 241a
Lynn, set out from L., 592a
Lyonnesse, set out for L., 782b
Lyre, a god has given l. and song, 63b
bloomin' l., 874a
idle to play l. for ass, 145a
lacking neither honor nor l., 121a
living l., 440b
make me thy l., 569b
minstrel's l., 906b
so long divine, 560b
tuning l. and handling harp, 77b
within the sky, 641b
Lyres, sound of l. and flutes, 781a
Lyric love half angel, 667a
minions, 588a
name me among l. bards, 120b
Lyrical grave or satirical, 898a

M

M, drew everything begins with M, 744a
Mab, Queen M. hath been with you, 223a
Mabel, ain't it awful M., 964a
Macaroni, called it m., 1090a
MacArthur, victory M. had in mind, 984a
Macassar, incomparable oil M., 560a
Macaulay, apostle of Philistines M., 714a
book in breeches, 523a
sure of everything, 541a
Macbeth does murder sleep, 283b
none shall harm M., 285b
shall never vanquished be, 285b
shall sleep no more, 283b
Macdonald, wherever M. sits, 605b
Macduff, lay on M., 287a
Mace, sword the m. the crown, 244b
Macedonia, come into M., 50a
MacGregor, my name is M., 521a
wherever M. sits, 605b
MacGregor's, Mr. M. garden, 887b
Machiavel, every country hath its M., 176b
Machiavel, much beholden to M., 207a
Nick M. had ne'er trick, 353a
Machina, deus ex m., 102b
Machinations hollowness treachery, 277a
Machine, air pump or electrical m., 462a
bathing m., 768a
beauty of great m., 993b
for living in, 995b
for turning wine into urine, 984b
god from the m., 102b
justice is a m., 892b
military m., 922b
no unnecessary parts, 900b
not man you're a m., 836b
pulse of the m., 514a
slavery of the m., 840b
time m., 888a
you're not man you're m., 836b
Machine-à-habiter, 995b
Machines for making m., 917b
human beings into m., 687a
slaves not masters, 851a
Machinery of night, 1081b
Mackerel, stinks like rotten m., 531b
Mackerel-crowded seas, 882b
Macrocosm, microcosm and m. atoned, 724a
Macte nova virtute puer, 119b
Mad, all poets are m., 310b
am m. and am not m., 70a
as Bedlam, 671b
as March hare, 176a
bad and dangerous, 552b
birds m. with glee, 758a
cold m. father, 968b
dogs and Englishmen, 1043a
don't call a man m., 438b
everyone m. on one point, 872a
face that drove me m., 797b
father and mither gae m., 494b
fitter sane than m., 666b
go m. or unstable, 86b
he first makes m., 86a
heroically m., 369a
Hieronymo's m. againe, 204a
I am not m., 50b
idolatry, 268a
if they behold a cat, 234a
in pursuit, 294b
Ireland hurt you, 1060a
lads that drive me m., 918a
laid to make taker m., 294b
makes men m., 276a
man certainly stark m., 190a
March days, 947a
March hare, 176a
men God made m., 918a
more deadly than m. dog's tooth, 218b
much learning make m., 50b
naked summer night, 700a
nobly wild not m., 320b
north-northwest, 261a
O fool I shall go m., 278a
old m. blind despised king, 570a
pleasure in being m., 369a
practice drives me m., 1084b
prose run m., 410b
provided man not m., 436a
pursuit, 583a
sad and m. and bad, 666a
sad m. brother's name, 776a
saint run m., 412b
Mad, sense that world m., 938b
that he is m. 'tis true, 260b
that trusts in wolf, 279a
to live m. to be saved, 1080b
undevout astronomer is m., 399b
we are m. nationally, 130b
we have all been m., 872a
went m. and bit the man, 448b
world, 671b
world mad kings, 236a
Madam Bad Luck, 588b
call me m., 970a
is there nothing else, 736a
poetry the supreme fiction m., 955a
Madden, made mannikin to m. it, 643b
rave recite and m., 410a
to crime, 558a
Maddens, all that most m., 656b
"Trees" m. me, 1000a
Madder music stronger wine, 890a
Maddest merriest day, 645a
Madding, far from m. crowd's strife, 440b
Made a rural pen, 486b
and loveth all, 526a
annihilating all that's m., 360a
as he is so was he m., 801b
begotten not m., 60a
better self-m. than not m., 633b
by whom all things m., 60a
confusion m. masterpiece, 284a
critics all ready m., 554b
day which the Lord hath m., 22a
did he who m. Lamb, 489b
dost know who m. thee, 486b
fearfully and wonderfully m., 23a
for each other, 522b
friends born not m., 776b
God m. and eaten, 664b
God m. him let him pass for man, 231b
him a little lower than angels, 17a
his pendent bed, 282a
in wisdom hast thou m. all, 21b
incarnate and was m. man, 60a
it is he that hath m. us, 21a
little Lamb who m. thee, 486b
Lord God m. them all, 684b
man was m. to mourn, 492b
marriages m. in heaven, 203a
men and not made them well, 263a
mouths in a glass, 278a
my song a coat, 881b
myself a motley, 294a
of sterner stuff, 255b
poet's m. as well as born, 303b
sea is his and he m. it, 21a
stuff as dreams are m. on, 297b
swears she is m. of truth, 294b
the best of this, 496b
this parting well m., 256b
to sell and quickly, 988b
us with large discourse, 264b
what man has m. of man, 508b
when or you or I are m., 320b
without fear, 16b
world I never m., 854a
world of m. is not world of born, 1031b
Madeleine upon barroom floor, 797b

Madeline's fair breast, 582a
Mademoiselle from Armenteers, 1018b
from St. Nazaire, 1018b
Madest, creature that thou m., 854b
Mad-eyed from stating obvious, 1079b
Madison, Miss McFlimsey of M. Square, 724a
Madly, stars shot m. from spheres, 229a
twirled fingers m., 673b
Madman, either liar or m., 436a
if he like m. lived, 197b
that is the m., 230b
Madmen, which none but m. know, 369a
worst of m. saint run mad, 412b
Madness, a little m. in spring, 738a
anger a short m., 123a
avarice a piece of m., 374a
despondency and m., 512a, 1075b
destroyed by m., 1081b
devil's m. war, 933a
first step towards m., 176b
from breakfast to m., 1082a
go you may call it m., 500b
great wits to m. allied, 368a
harmonious m. flow, 570b
in brain, 524a
life is a m., 328a
midsummer m., 253a
moon-struck m., 348a
much m. divinest sense, 735b
much of m., 642b
no genius without touch of m., 130b
of many for gain of few, 389a, 405a
of poetry, 1091a
of the Caesars, 679b
risen from hell, 773a
sense starkest m., 735b
species of m., 374a
strike with no m., 1034b
sudden m. came upon Orpheus, 117b
that fine m., 211b
that way m. lies, 278b
though this be m., 260b
time is your m., 1056b
'tis m. to defer, 399a
to let private enterprise set habits, 1027a
to live like wretch, 310b
what m. has caught you, 116b
Madonnas, Rafael of dear M., 665b
Madrigal, woeful stuff this m., 403b
Madrigals, melodious birds sing m., 212b
Mads, music m. me, 228b
second m. him, 251b
Maecenas, how comes it M., 120a
Maenad of Massachusetts, 776a
Magazines, graves of little m., 981a
Maggie, aged and gray M., 779a
Maggots, breed m. in dead dog, 260b
Maggoty minus, 1031b
Magic, argosies of m. sails, 647a
casements, 583a
Magic, lash m. creature, 738a
little plans no m., 810b
no rhymes no m., 894a
numbers, 392a
O m. sleep, 580b
of a face, 327a
of a name, 537b
painting form of m., 964b
preservation in books, 577b
sweet m. brings together, 497a
talking to itself, 1082a
tents, 801a
to stir men's blood, 810b
with a m. like thee, 559a
Magical power imagination, 529a
Magician, Bergson you are m., 849b
rope-dancer physician m., 139a
Magister artis ingenique largitor venter, 133b
Magisterial or imperative type, 902b
Magistracy is great trust, 454b
Magistrate, by m. equally useful, 465b
grown gray in office, 593b
no name of m., 296b
Magistrates, governed by grave m., 591a
Magna est veritas, 722a
est veritas et praevalet, 36b
Magna Carta will have no sovereign, 198b
Magnanimity and trust, 682b
curb your m., 586a
in politics, 453b
in victory m., 925a
marks of God in m., 544a
Magnet, by no endeavor can m., 767a
Magnetic nourishing night, 700a
peripatetic lover, 767a
Magnificence of Hispanic, 435a
pristine m., 587a
Magnificent and awful cause, 458a
blond beast, 805b
but not war, 655b
from work returned m., 347a
mild and m. eye, 662b
most m. movement of all, 462b
Magnificently stern array, 556a
unprepared, 991b
Magnify him, 39a
laud and m. thy Name, 61a
my soul doth m. Lord, 45b
thy holy Name, 60b
Magnitude, liar of first m., 391b
star of smallest m., 344a-b
Magnus ab integro saeculorum nascitur ordo, 116b
inter opes inops, 122a
Magus with leathern hand, 1056b
Mahogany tree, 660b
Mahomet to Moses, 600b
Maid, Abyssinian m., 542a
as with m. so with mistress, 31b
be good sweet m., 691a
beggar m. be queen, 648a
chariest m. prodigal, 258a
Dark M. and her Lord, 83b
fair m. dwellin', 1088a
good luck giddy m., 588b
lily m. of Astolat, 653a
maiden passion for m., 653b
many a youth and many a m., 335a
my pretty m., 1095a
Maid, neither m. widow nor wife, 272a
not dead but sleepeth, 42a
nut-brown m., 1084a
of Athens, 555a
slain by fair cruel m., 252a
sphere-descended m., 443b
was in garden, 1094b
way of man with m., 26b, 874a
wedded m. virgin mother, 334a
whom none to praise, 510b
widow or wife, 176a
yonder a m. and wight, 784b
youth in Babylon loved m., 945b
Maiden and mistress of months, 772b
famous to all time, 122a
fleshed thy m. sword, 241a
I sing of a m., 1084a
kissed m. all forlorn, 1098b
love one m. only, 653b
meditation fancy-free, 229a
most perfect, 772b
neater sweeter m., 873b
never bold, 272b
now the M. returns, 116b
of bashful fifteen, 481b
passion for maid, 653b
phoenix ashes new-create, 299b
presence, 259a
rare and radiant m., 643a
rose-lipped m., 853b
simple m. in flower, 645a
tell me pretty m., 846a
with no other thought, 644a
Maiden-fair poetic soul, 824a
Maiden's, what be m. fate, 518a
who be m. mate, 518a
Maidens, all her m. watching, 649a
as many m. be, 586b
call it love-in-idleness, 229b
fair m. commonly fortunate, 203a
have not little m. gone, 945b
like moths, 555a
loth, 583a
twenty love-sick m., 766b
withering on stalk, 515b
young fair m. quiet eyes, 824b
Maid's, sea m. music, 229a
Maids are May when maids, 250b
dance in a ring, 300b
false m. in love, 268b
in modesty say No, 220b
pretty m. in row, 1093b
seven m. with seven mops, 745b
that weave with bones, 252a
three little m., 768a
Maidservant, covet thy neighbor's m., 9a
Mail from Tunis probably, 738b
on time with southbound m., 904b
rusty m., 268b
Maimed, dusty cobweb-covered m., 755b
he that wants anger hath m. mind, 333b
poor and m., 47a
Main, arose from out azure m., 420a
beams bemocked sultry m., 525b
chance, 202b, 353a
flooding in the m., 688b
part of the m., 308b
stand to the m. chance, 202b

Main, toil and be mixed with m., 796b
watery m., 292b
Maine, as M. so goes nation, 1101a
remember the M., 1101b
Mainsails of stone, 911a
Mainstay, workers m. of civilization, 821a
Maintain, fuel to m. his fires, 327a
his argument, 244a
it before whole world, 361b
no ill opinions, 450a
poet's dignity and ease, 411a
the sublime, 988a
Maintained, boisterously m. as gained, 236b
Maintaining constitutional shield, 991a
independence to this day, 997b
Main-truck higher than kelson low, 696a
Mair, cantie wi' m., 494a
Maître, qui que tu sois voici ton m., 418a
tel m. tel valet, 188a
Maize, rose with m. to die, 1043b
Majestic free, 512b
instancy, 856b
law in m. equality, 802a
motion, 557a
silence, 458b
theme, 786b
though in ruin, 343b
Majestical, happy high m., 569b
laid in bed m., 244b
roof, 261a
Majesties, purple mountain m., 849a
Majesty, against thy Divine M., 61a
attribute to awe and m., 234b
clad in naked m., 345a
dignity m. sublimity, 462b
moon rising in clouded m., 345b
next in m. surpassed, 370b
of gods is revealed, 65b
of heaven, 420b
of this world, 1060b
rayless m., 399a
ride on in m., 566a
rise in m. to meet thine, 691b
sight so touching in m., 512a
tender m., 735b
this earth of m., 226b
Major, model of m. general, 766b
poets read from own works, 1046a
Majorities, decision by m. expedient, 631b
not act arbitrarily, 1013a
not entirely wrong, 706a
Majority as distinguished from minority, 973a
authority not m., 600b
big enough m. in any town, 761b
deprive minority of right, 637a
divine m., 735a
fools big enough m., 761b
have clear-cut criteria, 1028a
he has joined great m., 133b
long since Death had m., 330b
man with God always in m., 186b
minority yield to m., 934b
never replace man, 1011b
Majority, not leave right to m., 681a
of one, 681a
one man with courage a m., 503b
one on God's side m., 659a
one with law m., 911a
questions not decided by m. 677a
respect minority, 934b
stirred by motives, 894a
'tis m. prevail, 735b
tyranny of m., 750a
when were good and brave in m., 684a
wisdom of m., 973a
Majors, make m. but not scholars, 311a
Make a joyful noise, 19b, 21a
angels weep, 271a
be and m. new nations, 299b
Britain country for heroes, 866a
conscience m. cowards, 262a
content with his fortunes, 278a
fault worse by excuse, 237a
fears m. us traitors, 285b
felicity we m. or find, 428a
ghost of him that lets me, 259b
haste better foot before, 237a
he himself his quietus m., 262a
her laugh at that, 266a
I could not well m. out, 532a
I shall m. reckless choice, 926b 1102b
it do or do without, 1102b
it over your way, 930a
lady of my own, 510b
life what we m. it, 794a
me a child again, 742b
me a fixed figure, 275b
me a willow cabin, 251b
me immortal with a kiss, 213a
me sick discussing duty, 700b
me that to thee, 405b
me to know mine end, 18b
men m. the city, 90b
mighty ocean, 719b
money by any means, 123a
most of what we yet may spend, 630a
my bed in hell, 23a
my bed soon, 1089a
my house your inn, 996b
my seated heart knock, 281b
my small elves coats, 229b
no truce with Adam-zad, 875a
not m. cannot mar, 711a
not m. scarecrow of law, 270a
of your prayers one sacrifice, 298a
only God can m. tree, 992a
our lives sublime, 620b
right to m. government, 461b
shalt not m. any graven image, 9a
so much of fragmentary blue, 927a
soul is form and doth body m., 201b
straight a highway for our God, 32b
sudden sally, 652a
the Lord m. his face shine upon thee, 9b
the most of it, 464b
thee an ark, 6b
thee mightier yet, 862a
thick my blood, 281b
things work my way, 983b
Make, unless philosophy m. a Juliet, 225a
up my sum, 266a
us do what we can, 608b
us heirs of all eternity, 221a
war to live in peace, 98a
waves m. towards pebbled shore, 292b
wind to shake world, 1055a
world safe for democracy, 842a
world safe for diversity, 1074a
worse appear the better, 91a
yourself do thing you have to, 725a
yourselves another face, 262b
Make-believe, Eve seen through m., 906a
Makeless, maiden that is m., 1084a
Maker, flower carries impress of M., 383a
more pure than his m., 14b
of Heaven and earth, 60a
reproacheth his M., 24b
tool m., 948a
Maker's rage, 956a
Makers, abhor m. and their laws approve, 370b
Makes, another which m., 95a
figure a poem m., 929b
heaven drowsy with harmony, 222a
heretic that m. the fire, 295a
me or fordoes me quite, 276a
me poor indeed, 274a
men mad, 276a
night hideous, 259a
one little room an everywhere, 304b
or mars us, 276a
swanlike end, 233b
sweet music with stones, 220b
them and arts and work, 933b
thinking m. it so, 261a
tongue of him that m. it, 222b
whole world kin, 269a
you thin, 1037a
Makest, thou m. darkness, 21b
what m. thou, 33a
Maketh clouds his chariot, 21a
he m. me to lie down, 17b
the deep to boil, 16b
Making green one red, 283b
it blossom with pleasure, 664a
machines for m. machines, 917b
many books, 29a, 962b
news better than taking it, 919b
night hideous, 259a
through creeks and inlets m., 688b
Mal, honi soit qui m. y pense, 163a
Maladies, soul with all its m., 781a
Maladministration, secured against m., 446a
Malady, greatest m. is poverty, 379a
he smiles it is a m., 114b
medicine worse than m., 125b
of cultivated classes, 706b
of not marking, 241b
to whose causation, 593b
Malaria ten parts, 864a
Malcontents, liege of m., 221b
Mars of m., 267a
Male and female created he, 5a
especially m. of species, 986a

Male healthy wealthy and dead, 1033b
kiss of blankets, 993b
more deadly than m., 877a
no hundred percent m., 1011a
Malefactors of great wealth, 848a
Malherbe, at last comes M., 377a
what M. writes will endure, 204a
Malheur, de son âge tout le m., 418a
Malheureux, où nous étions si m., 1105b
Malice basest of all instincts, 764a
domestic, 284b
from envy hatred and m., 60b
much m. little wit, 370b
never was his aim, 390a
no m. or ill-will, 502b
no rampart against m., 360b
no suspicion of m. in his writing, 111a
nor set down aught in m., 276b
only man possesses m., 764a
pride envy m., 536b
ridicule without m., 638b
toward none, 640b
treasonous m., 284a
truth with m. in it, 696b
Malices, tiptoe m., 866a
Malicious ferocity, 952b
he is not, 951a
wisdom entereth not in m. mind, 181a
Malignant and turbaned Turk, 276b
so m. so devastating, 1021b
Maligner of reputation, 749a
Malignity, motiveless m., 528a
Malitia, ius summum saepe summa est m., 108b
Mallecho, miching m., 263a
Malorum, radix m. est cupiditas, 55b
Malt, ate the m., 1098b
does more than Milton can, 853b
Mamas, last of red-hot m., 984a
Mammon, cannot serve God and m., 41a
is like fire, 577b
the least erected spirit, 342b
wins his way, 555a
Mammon's mesh, 860b
Man, a certain m. went down, 46b
a little worse than a m., 232a
a long time coming, 948b
a m. like me, 489a
a m. zealous for nothing, 433a
a social animal, 374a
abandoned on earth, 1058b
according as m. is must you humor him, 109b
accustomed to everything, 707b
actions show m. we find, 406a
Adam the goodliest m., 345a
after his own heart, 12a
aged m. paltry thing, 882b
ah for m. to arise, 652a
ah when to heart of m., 925b
all pleasant in m., 451a
all that a m. hath will he give, 14a
all that makes m., 654a
all that may become a m., 282b
alone beneath heaven, 518b
alone no chance, 1045a
always tell Harvard m., 1102a
Man, am I not m. and brother, 450a
ambitious m. have no satisfaction, 309a
and bird and beast, 526a
and brother, 456a
and his fate, 950a
and what he loves have but day, 941b
and wife for year and day, 521b
and woman in garden, 840a
animal which devours own, 471a
apparel oft proclaims m., 258b
appoints God disappoints, 170b
arms and the m. I sing, 117b, 371a
around m. bend other faces, 536b
art mediatress between nature and m., 529b
as a m. wipeth a dish, 14a
as happy a m. as any, 375a
as m. looks at woman, 957b
as nature made him, 436b
as old as he's feeling, 728a
as old as his arteries, 364b
assurance of a m., 264a
at thirty m. suspects himself fool, 399a
at wheel taught to feel, 792a
average m., 971a
baker's m., 1092b
battlefield heart of m., 708a
be a friend of m., 846a
bear that walks like m., 875a
bear with all the faults of m., 300a
beautiful thing raises m., 178a
became a living soul, 5b
become ignorant m. again, 956b
behold the m., 49b
believe in equality of m., 467b
Benedick the married m., 245b
best m. like water, 73b
best m. worst-natured muse, 382a
better kind of m., 795b
better m. than I Gunga Din, 873a
better spared better m., 241a
beware m. of one book, 158b
big butter-and-egg m., 980a
bites dog, 808b
blamed the living m., 715a
blessed m. that spares these stones, 299b
blessings on thee little m., 626a
blood of a British m., 279a
bold bad m., 200a, 298a
bold m. first eat oyster, 390b
born work born with him, 691b
boyhood changing into m., 883b
brave m. inattentive to duty, 503a
brave m. struggling, 404b
brave m. with a sword, 841a
breathes there the m., 518b
broad too broad, 708a
bronzed lank m., 953a
Brutus is an honorable m., 255b
but be a m., 711b
butterfly dreaming I am a m., 101a
by m. came death, 53a
by m. came resurrection, 53a
by m. cursed alway, 619b
by m. shall his blood be shed, 6b
Man by nature political animal, 98a
Caius is a m., 732b
call Himself a m., 1031a
call no m. foe, 1021a
came to making of m., 773a
can a m. take fire in his bosom, 23b
can die but once, 242b
can raise thirst, 873b
cannot choose but pay, 721b
cannot emerge from himself, 908a
capable of becoming m., 1014b
caverns measureless to m., 523b
cease ye from m., 30a
celebration of m., 1071a
cells and gibbets for m., 686a
center of circle, 748b
century of common m., 1010a
certainly stark mad, 190a
child conceived, 14b
child father of m., 511b
childhood shows the m., 348b
Christian faithful m., 217a
city is teacher of the m., 70b
civilized m. not live without cooks, 741b
clothed with rags, 365b
come forth thou fearful m., 225a
comes with his torment, 498b
common enemies of m., 1073a
common m. has triumphed, 805b
common m. protection against war, 979b
concern for m. himself, 950a
condition of m. a condition of war, 317b
conference maketh a ready m., 209b
connection of individual m., 1100a
control the wind, 711b
could ease a heart, 1029a
count on no one but himself, 1058b
country turns out, 608b
coupling of m. and woman, 1005a
courage befitting m., 818a
crime of being young m., 425b
crooked m., 1096b
cruelty to load falling m., 298b
daring young m. on trapeze, 780a
dark as world of m., 998b
dark cloud m., 805a
Darwinian m., 768a
decides he is not God, 787b
delights not me, 261a
desire for desire of m., 530a
desire of knowledge caused m. to fall, 208b
diapason closing in m., 370a
did not make cannot mar, 711a
dieth and wasteth away, 15a
difference between dog and m., 762b
dignity of m. respected, 982b
diseased animal, 869b
dispute it like a m., 285b
divine as myself dead, 702a
does what he must, 1072a
doth not live by bread only, 10a

Man, doubts began with fall of m., 901b
dream past wit of m., 230a
drest in brief authority, 270b
drink takes m., 790b
drove out the m., 6a
dull ear of drowsy m., 236b
dull m. always sure, 960b
each m. act of God, 679a
each m. kills thing he loves, 840b
each m. resembles other men, 957a
ear of m. hath not seen, 230a
eats when not hungry, 1102a
end of that m. is peace, 18b
enough for tear in eye, 831a
errs while struggle lasts, 478b
Esau was a m. of the field, 7a
escape from rope and gun, 401b
even such a m. so faint, 241a
every cry of every m., 489b
every m. a piece of the continent, 308b
every m. architect of his fortune, 116a
every m. at his best state, 18b
every m. for himself, 185b
every m. has his fault, 290a
every m. hath a good and bad angel, 310b
every m. his greatest enemy, 330a
every m. is wanted, 607b
every m. own architect, 667b
every m. to do duty, 492a
every m. under his vine, 13a
every m. was God or Devil, 368b
expatiate o'er scene of m., 407b
eye of m. hath not heard, 230a
faced with spiritual, 834b
fallen god, 565b
false m., 384b
false m. does easy, 284a
false to any m., 259a
fashion wears out more than m., 246b
favor with God and m., 46b
favorite of mother, 834b
first m. among these than second in Rome, 112a
first m. takes drink, 790b
first-class fightin' m., 873a
fit night for m. or beast, 951b
foolish fond old m., 280a
foolish passionate m., 884b
foot-in-the-grave young m., 767a
for all seasons, 179a
for m. marvel to be alive, 986a
for the field, 649a
for the sword, 649a
forgotten as a dead m. out of mind, 18a
forgotten m., 785a, 970b
formed by struggle, 978a
formed for society, 444b
formed m. of dust, 5a
free as Nature made m., 367a
fresh from natur's mold, 670b
fribble and less than m. of reason, 957a
Friday, 385b
frontiers where m. fronts fact, 681b
fury of patient m., 368b
gently scan brother m., 493b
get a new m., 297a
Man, get away from m., 809b
gird up thy loins like a m., 16a
give every m. thy ear, 258b
giveth up the ghost, 15a
go west young m., 678b
God above or m. below, 407b
God and m. decree, 854a
God became m. devil woman, 598b
god in ruins, 605a
God is not a m., 10a
God's ways to m., 853b
goes riding by, 823a
goeth forth unto his work, 21b
goeth to his long home, 29a
good for a m. that he bear the yoke, 34b
good great m. inherits, 527a
good m. and just, 47b
good m. does not argue, 75a
good m. wafted to all quarters, 80a
good name in m. and woman, 274a
great m. great ganglion, 787a
great nose great m., 895b
greater m. greater courtesy, 653b
greatest fool is m., 377a
greatest m. ever seen, 451b
grew within this learned m., 213b
grows beyond his work, 1052b
guess what m. going to do, 1017b
half part of blessed m., 236a
hand of a mighty m., 22b
hand will be against every m., 7a
happiness of common m., 949b
happy citizen free, 599b
happy m. be his dole, 182b
happy m. happy dole, 182b
happy m. works ancestral acres, 120b
happy old m., 116a
happy the m. and he alone, 369b
hardly a m. now alive, 623b
harrowing clods, 784a
has two primal passions, 817a
has will woman way, 633b
hath penance done, 525b
having put hand to plow, 46b
he was a m., 905a
he was a m. take him for all in all, 258a
he was her m., 1101b
heard wise m. say, 852b
heart of m. place devils dwell in, 330a
hearty old m., 531b
height of m. equal to tips of hands, 132b
her ways with a m., 1065b
her wit was more than m., 369b
high abstracted m. alone, 697a
his greatest enemy, 330a
his own executioner, 330a
honest exceeding poor m., 232b
honest m. appeals to understanding, 1092a
honest m. close-buttoned, 459a
honest m. noblest work of God, 409b, 492b
honest m. sent to lie abroad, 301a
horizontal m., 1059b
Man, horse noblest conquest of m., 423b
how dieth the wise m., 27b
how marvelous is m., 894b
how poor a thing is m., 211a
how proud word M. rings, 894b
howl for flesh of m., 1083b
hungry m. not free, 1048b
hungry sinner, 562a
I am cease to be, 652a
I am first a m., 414b
I appeal to any white m., 445b
I have been a m., 478a
I know myself a m., 301a
I loved the m. and honor memory, 304a
I must feel it as a m., 285b
I never writ nor no m. loved, 294a
I the m. in the moon, 230b
if a m. die shall he live, 15a
if a m. has talent, 1049b
if not wedding day is fixed on, 424b
if such a m. there be, 411a
if superior m. dwelt among Barbarians, 72a
I'll make me a m., 906b
in armor slave, 667b
in arms wish to be, 515a
in bush God meet, 602a
in every m. two postulations, 707a
in gray flannel suit, 1078a
in love endures more, 806a
in mind of m. a motion, 509b
in our town, 1098a
in soul of m. one Tahiti, 697a
in unsearchable darkness, 801b
in whose hand cup is found, 7b
in wilderness, 1093a
in wit a m., 369b
incarnate and was made m., 60a
indispensable m., 970b
inflicts pain for sport, 764a
influenced by polls, 983b
ingrateful m., 278a
inner m., 54a
insignificant and aware of it, 913b
intellect of m. choose, 884a
intellectual superiority of m., 764a
intimates eternity to m., 393b
invented m. because disappointed in monkey, 764a
is a prisoner, 93a
is a reasoning animal, 130a
is a thinking reed, 363b
is alone, 1058b
is as Heaven made him, 196a
is born for uprightness, 71b
is born free, 435b
is born unto trouble, 14b
is created free, 497b
is God blunder of m., 805b
is his own star, 313a
is m. blunder of God, 805b
is m. no more than this, 278b
is man and master, 653a
is not so good Christian, 824b
is not so great a coward, 824b
is one soul many tongues, 143b
is origin of his action, 98a
is something to be surpassed, 805a
is the hunter, 649a
je-ne-sais-quoi young m., 767a
judge m. by foes, 843a

Man kills thing he loves, 840b
kind m. and died in want, 1075b
know myself a m., 301a
know to defy opinion, 502b
know what God and m. is, 654b
lame m. leap as an hart, 32a
large-hearted m., 617a
last strands of m., 803b
laugh to scorn power of m., 285b
law for m., 602b
laws of God laws of m., 854a
least considerable m., 1091b
leave his father and mother, 5b
lengthened shadow of one m., 606a
less no m. have, 847b
let end try the m., 242a
let him pass for a m., 231b
let m. outlive his wealth, 235a
let no such m. be trusted, 235b
let us make m. in our image, 5a
life of m. solitary, 318a
light for m., 1040b
lightning out of cloud m., 805a
like photograph, 837a
little difference between m. and m., 794b
little m. had little gun, 1097b
little m. what now, 1026b
lived with birds and beasts, 101a
lives life of epoch, 937a
living m. is blind, 883b
living-dead m., 218b
look no way but down, 366a
looketh on the outward appearance, 12a
looking for honest m., 96b
looks small at wedding, 1041a
Lord is a m. of war, 8b
Lord seeth not as m. seeth, 12a
lose what he never had, 326a
lot of m. but once to die, 321b
love is a mood to m., 825b
love not m. the less, 557b
lovely gentleman-like m., 229a
low m. seeks little thing, 664a
made her such a m., 273a
made m. can change, 1018b
made of ordinary things, 498a
made the town, 457b
made to mourn, 492b
majority never replace m., 1011b
manners maketh m., 163b
man's inhumanity to m., 492b
man's monument a m., 790b
man's word God in m., 653a
marks earth with ruin, 557b
marry best m. on earth, 895a
marry this m. and woman, 390a
marvelous vain subject, 189b
mass of thawing clay, 683b
master of fate, 653a, 1014b
master of himself a happy m., 122a
may fish with worm, 264b
meaning in saying he is a good m., 232a
measure of all things, 87a
mere m., 642b
middle-aged m. build woodshed, 682a
mildest-mannered m., 560b
military m., 244a
mind of m. capable of anything, 843b
mind proper judge of m., 130b
Man, mind's the standard of m., 396a
misfortunes of m. occasioned by m., 132b
mistake young m. for god, 960a
mollusk cheap edition of m., 609a
monastic m. artist, 956b
moral inferiority of m., 764a
moral sensible well-bred m., 457a
more no m. entitled to, 847b
more right than neighbor, 681a
more sinned against, 278a
mortal m. who hath more joy, 697a
most detestable creature, 764a
muffin m., 1097a
must have faults, 133b
my fellow m. my brother, 706b
my m. Friday, 385b
naked m. in book of moons, 1085b
native metal of m., 693b
nature formed one such m., 559a
nature removes great m., 607b
necessarily a m., 414b
ne'er left m. in mire, 290a
neither angel nor beast, 363b
never bad m. good service, 453b
never is blessed, 408a
never met m. I didn't like, 954a
never saw m. who looked, 840b
new m. raised up in him, 61b
nice m., 389a
no benefit in gifts of bad m., 84a
no great m. born too soon, 894a
no indispensable m., 970b
no m. above or below law, 847b
no m. born an angler, 325b
no m. born unto himself, 322a
no m. content with lot, 120a
no m. deserved less at country's hands, 718a
no m. do for your sake, 774a
no m. is an island, 308b
no m. see me more, 298a
no m. should marry, 612b
no m. takes wealth with him, 77a
no m. taketh goods with him, 3a
no m. useless who has friend, 825a
no m. worth having true, 388a
no reasonable m. expected, 1017a
no sin for m. to labor in vocation, 238a
no such thing as honest m., 400a
noble animal, 331a
noblest work of m., 749a
nobody call me fussy m., 969b
none more wonderful than m., 82a
not a just m. upon earth, 28a
not a m. but cloud, 1028a
not cause of work, 909b
not creature of circumstances, 611b
not good that m. be alone, 5b
not lifetime of one m. only, 1006a
not m. you're a machine, 836b
not material decisive, 1027b
not old but mellow, 869a
Man not passion's slave, 263a
not sum of what he has, 1058b
not what kind of paper but m., 682a
nothing come out of artist not in m., 961a
nothing feebler than a m., 66b
nothing more fun than a m., 1029a
nothing more wretched than a m., 64a
nothing to do with just m., 44b
nothing wears clothes but m., 323a
O nature O soul of m., 697a
O that m. might know end, 256b
of action, 1016a
of action forced to thought, 893a
of an unbounded stomach, 299a
of cheerful yesterdays, 516b
of comfort no m. speak, 227a
of dust, 5a
of evil repute, 3a
of genius had to pay, 910b
of honor regrets discreditable act, 961a
of little learning grows old, 80b
of many resources, 65a
of many wiles, 405a
of morals tell me why, 357b
of my kidney, 267a
of my peculiar weakness, 960b
of nasty ideas, 389a
of sorrows, 33a, 697a
of sovereign parts, 221b
of strife and contention, 34a
of talent sees two or three, 989b
of unclean lips, 30b
of understanding, 37b
of understanding is of excellent spirit, 25a
of virtue, 71b
of words not deeds, 1092a
old age in universal m., 206b
old m. broken, 299a
old m. eloquent, 340b
old m. had so much blood, 286a
old m. in dry month, 1001b
Old M. River, 921b
old m. to whom old men hearkened, 124b
old m. twice a child, 261a
old m. who will not laugh, 867b
old m. with beard, 672b
old m. with something of young, 111b-112a
old m. wouldn't say prayers, 1094b
once to every m. and nation, 691b
one m. among a thousand, 28a
one m. crossing bridge, 955a
one m. loved pilgrim soul, 879b
one m. one vote, 1104b
one m. plays many parts, 249a
one m. with courage a majority 503b
one m. with dream conquer, 807a
one more wrong to m., 662b
one still strong m., 652a
one-book m., 523a
only animal that blushes, 763a
only great m. write history, 840b
only m. harrowing clods, 784a

Man, only m. is vile, 549b
only m. who does not know, 1041b
only one that knows nothing, 132a
organized by labor, 895a
out of me God and m., 775b
out of one m. a race, 346b
outrage a brave m. dead, 81a
outrage when m. destroys nature, 941b
owes not any m., 621b
paint m. as well as features, 754b
parliament of m., 647b
particularly pure young m., 767a
partly is, 666a
patriot m. and American, 821b
people arose as one m., 11b
perceives it die away, 513b
picked out of ten thousand, 260b
pig edible to m., 791b-792a
pious m. can't stay in peace, 499a
pious m. not less a m., 360b
place and means for every m. 270a
plain blunt m., 255b
Plato's m., 96b
play is tragedy M., 642b
play the m. Master Ridley, 180a
pliable animal, 707b
poetry of ordinary m., 818a
poor despised old m., 278a
poor m. being down, 38a
poor m. get out iv Purgatory, 891a
poor m. had nothing, 12b
poor m. is Christ's stamp, 322b
poor m. poor mankind, 1039a
poor m. that has loved, 882b
poorest m. in his cottage, 426b
powers superior to m., 829a
prayer of righteous m., 56b
preached as dying m., 357a
prentice han' tried on m., 493b
press not falling m., 298b
priceless qualities of m., 895a
primitive m. tactile m., 978b
prisoned spirit of m., 940a
proper m. as see in summer's day, 229a
proper study of mankind is m., 408b
proposes God disposes, 170a
prosperity comes to bad m., 77a
prudent m. looketh well to his going, 24b
prudent m. putteth himself aside, 4b
pullin' de grapevine, 828b
Raggedy M. works for Pa, 819b
rather be worm than son of m., 995a
reading maketh a full m., 209b
reads nothing but detective stories, 999b
ready money makes the m., 397a
ready to believe what is told, 133b
reasonable m. mythical, 1017a
rebuke a wise m., 24a
recovered of the bite, 448b
reduced no m. to atomic elements, 967b
Man, register of God not record of m., 331a
rejoice O young m. in youth, 28b
rejoiceth as a strong m., 17b
republic of m., 1049a
rich in things he can let alone, 683a
rich m. beginning to fall, 38a
rich m. enter into kingdom, 43b
rich m. enther Hiven, 891a
rich m. has motor car, 962b
richest pleasures cheapest, 682a
richest with widest influence, 698b
righted up falling m., 684a
righteous m. regardeth the life of his beast, 24a
righteous m. to make fall, 200a
rights of m., 454a, 750a
rope between animal and Superman, 805a
round fat oily m. of God, 420a
round m. in square hole, 763b
rousing like strong m., 340b
ruined m., 1008a
ruins of the noblest m., 255a
rule will show the m., 68b
sabbath made for m. 45a
said to universe, 905a
sat on rock and sought, 797a
savage in m. never eradicated, 682a
says what he knows, 436a
seeks for what is remote, 100a
seems the only growth, 447b
sent from God, 48a
serve time to every trade, 554b
seven women shall take hold of one m., 30b
severe he was, 449b
shall m. be more pure than maker, 14b
shall mortal m. be more just, 14b
she knows her m., 312a
sight make old m. young, 646a
significance of m., 913b
silliest woman manage m., 872a
singularly deep young m., 766b
slothful m. saith, 26a
small m. may not be entrusted, 72b
smiling destructive m., 384b
smiteth a m. so that he die, 9a
so can any m., 239b
so frail a thing m., 1089b
so in way in house, 656b
so is it now I am a m., 511b
so much one m. can do, 359b
so near God to m., 603b
so unto m. woman, 623a
so various, 368b
social friendly honest m., 493a
something less than m., 1020b
something to be surpassed, 805a
son of m. Jesus Christ, 958a
son of m. that thou visitest him, 17a
sooner kill m. than hawk, 994b
soul of m. larger, 586b
spares neither m. nor his works, 466a
speech open m. to m., 376b
sprang to his feet, 662a
stage where every m. play part, 231a
stagger like a drunken m., 21b
Man, state of m. like kingdom, 254a
still sits on his bottom, 191b
stole the fruit, 322b
strong m. clinging to babe, 769b
strong m. digests experiences, 805b
strong m. in wrath, 617b
strongest m. stands alone, 729b
style is the m., 423b
subtle knot which makes us m., 306b
successful animal, 846b
such a disagreeable m., 768a
such master such m., 188a
superfluous m., 687b
superior m. acts before he speaks, 71a
superior m. is modest, 72b
superior m. like Heaven, 740a
surest plan to make m., 693b
sweet slumbers of virtuous m., 394a
tailless m., 797a
takes drink drink takes m., 790b
teach you more of m., 509a
tempt not desperate m., 225b
that died for men, 778b
that hangs on favors, 298b
that hath his quiver full, 22b
that hath no music, 235b
that hath tongue no man, 220b
that is a worm, 15b
that is born of a woman, 15a
that lays hand upon woman, 508a
that makes character, 398b
that mocks and sets it light, 226a
that trusteth in man, 34a
that trusteth in the Lord, 34a
that was in evening made, 332b
that's marred, 269b
there did meet another m., 429b
there is a m. child conceived, 14b
there was a little m., 543a
thin m. in every fat m., 1053a
think mortal thoughts, 84a
thinking or working is alone, 683b
this dust once the m., 702a
this is Plato's m., 96b
this is the state of m., 298b
this m. met rancor, 899b
this m. shall be myself, 456b
this m. this mongrel beast, 990b
this was a m., 256b
third beast had a face as a m., 57b
thou art the m., 12b
thought young m. brings forth, 95b
thousandth m., 877a
time whereof memory of m., 444b
Time you old gypsy m., 906a
title from better m. I stole, 823b
to a wise m. ports, 226a
to all country dear, 449b
to be a great m., 707b
to be m. with thy might, 775b
to command, 649a
to every m. a damsel or two, 11a

Man, to every m. according to his work, 19b
to every m. upon earth, 596a
to hold against world, 826b
to laugh proper to m., 180b
to match mountains, 826b
to men m. is mind, 791b
to the young m. knowledge and discretion, 23a
to thyself be true, 729a
tool-using animal, 576a
totality of what he might have, 1058b
tree of m. never quiet, 853a
truly honest m., 354b
trust m. on his oath or bond, 290a
try fortunes to last m., 242b
Tubal Cain m. of might, 677a
turns to face snow, 1066a
tyranny over mind of m., 472a
unaccommodated m., 278b
unfinished m. and his pain, 883b
upright m., 3a
use every m. after desert, 261b
valor-ruined m., 696b
various m., 495a
vertical m., 1059b
very unclubable m., 431a
victory shifts from m. to m., 63b
vile m. that mourns, 408b
wants but little, 399a, 448a
wars caused by m., 1018b
was it God was it m., 775b
was made to mourn, 492b
was there m. dismayed, 652a
way of m. with maid, 26b, 874a
ways of God to m., 407b
weak m. better enemy than friend, 685a
wealth even to a wicked m., 77a
well-bred m. knows how to confess, 422a
well-favored m., 246b
went mad and bit the m., 448b
went to bar as very young m., 767b
what a chimera is m., 364a
what a piece of work is m., 261a
what is m. in nature, 363b
what is m. that thou art mindful, 17a
what is m. to live lifetime of God, 696a
what is m. what is he not, 79b
what is significance of m., 913b
what m. dare I dare, 285a
what m. has made of m., 508b
what m. may do to himself, 952b
what m. not know of God, 1054a
what manner of m., 45a
what may m. within hide, 271b
what mean m. seeks, 72b
what signifies life o' m., 493b
when honor dies m. dead, 625b
when I get to be m., 900b
when just m. dies, 1060b
when m. marries again, 839b
when m. of rank an author, 433b
when m. takes first drink, 863b
when old m. dies, 1052a
when right m. rings them, 824b
Man, where love of m. love of art, 88b
who brings bad news, 82a
who broke bank, 821a
who convinces the world, 813b
who craves more is poor, 129b
who destroys township, 980b
who goes alone start today, 682b
who had become what he could, 1056a
who had been promised, 1022b
who has city obedient, 94b
who has come through, 985b
who has found himself out, 858a
who has mind and knows it, 838a
who invented sleep, 680a
who is anybody criticized, 835a
who is seen and heard, 869b
who lives for self, 789b
who never fought pilfers, 91a
who never got ahead, 1050b
who owes nothing to land, 436a
who runs may fight again, 102b
who said one word for woman, 832a
who said This is mine, 435b
who sits facing you, 69b
who sold hyena skin, 924a
who touches this touches m., 703a
who turnips cries, 429a
who used to notice such things, 784b
who was what he was, 1056a
who wasn't there, 938a
who wert once despot, 569a
whole duty of m., 29a
whom Fortune scratched, 270a
whom king delighteth to honor, 14a
who's master who's m., 391a
whose blood is snow-broth, 270a
whose blood warm within, 231a
wicked m. Hitler, 921b
will go down into pit, 813a
will no m. say amen, 228a
will not merely endure, 1039b
will yet win, 948b
wills us slaves, 468b
wind sweep m. away, 711b
wind tapped like tired m., 735b
wine a peephole on a m., 69a
wise in his own conceit, 26a
wise m. has no extensive knowledge, 75b
wise m. is strong, 26a
wise m. knows himself fool, 250b
wise m. never loses anything, 190a
wise m. not leave right to chance, 681a
wise m. speaks, 304a
wise m. that kindled flame, 952b
wisest m. does not fancy he is, 377a
with God always in majority, 186b
with God strive, 557a
with great thing to pursue, 664b
with seven wives, 1093a
with the head, 649a
without a flaw, 120a
without a tear, 538b
Man without imagination, 978b
without money rather than money without man, 78a
woes of m. with spondulix, 831a
wolf to man, 996b, 1010a
woman lesser m., 647b
woman more barbarous than m., 805a
women looking-glasses reflecting m., 975b
wonder and glory of universe, 628a
wonder grandeur woe, 697a
work for m. to mend, 372a
work from sun to sun, 1090a
works of present m., 526b
worst cliques one m., 837b
worst use a m. could be put to, 301a
worth makes the m., 409b
wrath killeth the foolish m., 14b
wrathful m. stirreth up strife, 24b
writing maketh exact m., 209b
yes I am fatal m., 660a
you drop from chamber, 682a
you shall find me grave m., 225a
you'll be a m. my son, 877a
young m. in whom something of old, 111b
young m. married is marred, 269b
young m. there is America, 452b
young m. who has not wept, 867b
you're not a m., 836b
Manacles, mind-forged m., 489b
Manage this matter to a T, 181a
Management, guiding genius of m., 931a
labor and capital need m., 931a
nothing without community, 931b-932a
Man-at-arms now serve on knees, 204b
Mandalay, road to M., 873b
Mandamus binds all alike, 481a
Mandragora, give me to drink m., 287a
not poppy nor m., 274b
Mandrake, get with child a m. root, 304b
Mane, laid hand upon thy m., 558a
my bright m. forever, 487a
ocean's m., 558a
Maned with whistling wind, 917b
Manes, whirlwind home in m., 632b
Mangent, qu'ils m. de la brioche, 436b
Manger, cold and not cleanly m., 354b
dog in the m., 76a
for his bed, 684b
in the rude m. lies, 334a
laid in a m., 46a
not live as dogs in m., 974a
One born in a m., 363a
Mangled by the bronze spear, 64b
naked poor m. peace, 245a
Manhattan, of mighty M. son, 700a
Manhood a struggle, 612a
and decrepit age, 322a

Manhood, bone of m., 452b
conspiracy against m., 606a
do what m. bids thee, 707b
firm against crowd, 649b
full and fair, 801a
grain of m., 349a
honesty m. nor fellowship, 238a
is cast down, 985b
no sounder British m., 575b
some civic m., 649b
Manhood's pondering repose of If, 697b
Mania for maintaining all is well, 417a
lawsuit m., 770a
of owning things, 700b
Maniac scattering dust, 650a
Manic statement, 1076a
Manifest destiny, 676a, 685a
nothing shall not be m., 46b
plainness, 74a
work be made m., 52a
Manifestation of unfriendly disposition, 492a
Manifesto, this m. more than theory, 788b
Manifold, how m. are thy works, 4a, 21b
our m. sins, 61a
sins and wickedness, 59b
stories not to thy credit, 740b
Manila, admiral down in M. Bay, 791a
Mankind, all m. done in books, 577b
asses that pull, 562b
at war with rights of m., 471b
by perverse depravity, 383b
by thee less bored, 862a
calamities shared by m., 385b
careless of m., 645b
censure injustice, 94a
crucify m., 858b
cynic from study of m., 791b
deserve better of m., 389b
distraction to m., 313a
divided m. into parties, 480a
doings of m. subject of my book, 139a
dwell on heights of m., 498b
entitled to respect of m., 548a
faith in future of m., 1082b
Father of m., 626b
fleet of life like leaves, 91b
fly from not hate m., 556b
hate m., 290b
heart in unison with m., 815b
hindrances to elevation of m., 682b
if you'd m. degrade, 490b
in charity to all m., 502b
in conscious virtue bold, 404b
in mass duplicates, 697a
inspired made cathedral, 822a
involved in m., 308b
is dream of a shadow, 79b
knows men brothers, 497a
let m. agree, 372a
live in m. more than name, 952b
love a lover, 606b
love m. except American, 432b
make science blessing to m., 950a
minus one of one opinion, 619a
mother of m., 341b
O ye that love m., 466b
of all m. I love but you, 1084a
one disillusion was m., 976b
Mankind, optimistic future of m., 834a
our countrymen m., 615b
plagues with which m. cursed, 385b
poetry mother tongue of m., 455b
poor man poor m., 1039a
possesses two blessings, 85a
prepare asylum for m., 466b
proper study of m. is man, 408b
put end to war, 1073b
school of m., 455a
serve country and m., 751b
shut gates of mercy on m., 440b
spectator of m., 394a
surpasses or subdues m., 556b
survey m., 427a
things ride m., 602b
true nationality m., 888b
two men of all m., 899b
victory for m., 1074b
war put end to m., 1073b
what was meant for m., 451a
wisest brightest meanest of m., 409b
worth destroying, 561b
Mankind's concern is charity, 409b
epitome, 368b
motto, 359a
Manlier, nobler and m. one, 561a
Manliness, beauty of true m., 740a
immaculate m. in ourselves, 696b
native western m., 703a
silent m. of grief, 450b
Manly, avowed erect and m. foe, 506b
his big m. voice, 249a
love is m., 170b
nurse of m. sentiment, 454a
simple modest m. true, 694a
Manna, give us this day m., 161a
his tongue dropped m., 343b
it is m., 9a
Manner, after m. of men, 51a
after this m. pray ye, 40b
all well all m. of thing well, 1007a
ease in Casey's m., 868a
is all in all, 456b
no m. of doubt, 769a
of giving worth more, 331b
pleasant shy m. of mouse, 1046b
state in wonted m. keep, 302a
subordinates m. to matter, 529a
to the m. born, 259a
vulgar m., 91a
vulgar of m. overfed, 860b
what m. of man is this, 45a
Mannerly, behave m. at table, 823a
Manners, amiability of m., 716b
are not idle, 653b
as nation no m., 836b
bewrayed by his m., 200b
catch the m. living, 407b
character habits and m., 721a
climates councils, 646a
contact with m. is education, 127b
corrupt good m., 53a
evil m. live in brass, 299a
fine m. need support, 608b
happy ways of doing, 608b
language m. laws customs, 511a
maketh man, 163b
Manners must adorn knowledge, 415b
not men but m., 424a
of m. gentle, 369b
of undertaker, 896b
old m. books wines, 450b
our nation limps after, 226b
savage men uncouth m., 452b
saw m. in face, 429a
Mannikin, made m. to madden it, 643b
Mannish cowards, 247b
Manor, as if a m. washed away, 308b
Man-o'-war's 'er 'usband, 874b
Man's, a m. worth something, 665a
any m. death diminishes me, 308b
any m. fair daughter, 953b
bad m. refuge, 74b
bedevilment and God's, 854a
best portion of m. life, 509a
blind m. ditch, 884a
brave m. folly life's wisdom, 894b
brown m. burden, 875b
capacity for justice, 1024b
capacity to despise self, 867b
cheer poor m. heart, 519b
cloud like m. hand, 13b
Dead M. Chest, 822b
dearer than to himself, 303a
deceiver never mine, 854b
desire is for woman, 530a
desiring this m. art, 292a
difference from brutes, 794a
distinctive mark, 666a
every m. Cleopatra, 367b
every old m. eye, 224b
every true m. apparel, 272a
every wise m. son know, 251b
first disobedience, 341b
fortune in own hand, 209a
good m. feast, 248b
good m. fortune, 277b
good m. love, 250a
good m. sin, 438a
good m. treasure, 74b
gowd for a' that, 496a
great m. memory, 263a
greatest invention, 1050a
hand not able to taste, 230b
happiness result of m. effort, 958a
honest m. aboon his might, 496a
honest m. noblest work, 409b, 492b
image and his cry, 880a
imagination of m. heart, 6b
imperial race ensnare, 404b
in theater of m. life, 207a
inclination to injustice, 1024b
ingratitude, 249b
inhumanity to man, 492b
life allegory, 585b
life cheap as beast's, 277b
London a m. town, 827b
looking for m. footprint, 910a
love an episode in m. life, 502b
love of m. life apart, 560a
no m. enemy, 1059b
not taken, 1057b
no m. pie is freed, 297b
old m. darling, 185b
old m. frenzy, 885a
old m. gold, 903a
one m. will all men's misery, 202b

Man's, one wise m. verdict, 665a
own resinous heart, 883b
perdition to be safe, 604a
place in music, 956b
practically inexterminate, 929a
print of m. foot, 385b
proud m. contumely, 262a
reach exceed grasp, 664b
rising to a m. work, 142b
share the good m. smile, 449b
sorrow not mine but m., 854b
stain my m. cheeks, 278a
strength m. charm, 858a
take each m. censure, 258b
thirty years in m. life, 94a
tilling soil of m. vanity, 930b
truest monument a man, 790b
truly sorry m. dominion, 492b
unconquerable mind, 512b
virtue his monument, 3a
watch o'er m. mortality, 514a
way to m. heart, 658a
white m. burden, 875b
whoso sheddeth m. blood, 6b
word God in man, 653a
work portrait of himself, 756a
young m. fancy, 647a
young m. heart's complaint, 700b
young m. warling, 185b
Manservant, covet thy neighbor's m., 9a
Mansion, back to its m. call, 440b
from m. in the sun, 578b
human life a m., 585a
Jove's Court my m., 336a
love has pitched his m., 884a
refuse heavenly m., 884a
where we can turn off lights, 993a
Mansionry, approve by his loved m., 282a
Mansions, his m. deathless, 65a
in the skies, 397a
in Father's house many m., 49a
Manslaughter, check m. but what of war, 130b
Mantelpiece, commanding of the M., 765b
Mantle, green m. of standing pool, 278b
like a standing pond, 231a
morn in russet m. clad, 257a
of wind and chill and rain, 170b
silver m. threw, 345b
twitched his m. blue, 339a
Mantled in mist, 1060a
Manunkind, busy monster m., 1031b
Manure, natural m., 417b
Manus haec inimica tyrannis, 362a
Manuscript, youth's sweet-scented m., 631a
Many a one for him maks mane, 1088b
and mighty are they, 874b
are called, 43b
as the sand by the sea, 13a
beast with m. heads, 289b
beguile m. beguiled by one, 275b
can brook the weather, 222a
conceive the m. without one, 95a
daughters have done virtuously, 27a
exploited by few, 1027a
Many fail one succeeds, 647b
hands make light work, 185a
in hands not of few but m., 89b
in literature the m. force judgment, 601b
inventions, 28a
must labor for one, 558b
mutable rank-scented m., 289b
not how m. enemy are but where, 87b
not m. but much, 151a
play of the m., 861a
reason Lord makes so m., 639b
receive advice few profit, 125b
rushing of m. waters, 31b
safe from the m., 694a
savings of m., 831b
shall run to and fro, 35a
so m. I loved were not yet dead, 1052a
so much owed by so m., 921b
sold the m. on the few, 1031b
strokes fell the oak, 202b
that are first, 43b
the few and the m., 484b
the few despoilers of the m., 507b
to keep, 690b
we are m., 45a
what are they among m., 48b
wisdom of m., 1098b
Many-colored glass, 572a
life he drew, 426b
Many-fountained Ida, 645a
Many-headed monster of pit, 412b
multitude, 123a, 289b
people a m. beast, 123a
Many-splendored thing, 857a
Many-wintered crow, 647a
Mao, examples from Alexander to M., 997b
Map, I their m., 308a
journey universe in m., 196a
of honor in thy face, 215a
Maple puts corals on in May, 694a
Maples, scarlet of m. shake me, 860a
Maps to other world, 304b
Mar, not make cannot m., 711a
striving to better we m., 277b
your fortunes, 276b
Marathon, Athenians crushed at M. the Medes, 70b
looks on the sea, 560b
patriotism gain force on M., 428a
to Waterloo, 766b
Marble, draw living faces from m., 119a
dwelt in m. halls, 586b
enduring as m. to retain, 197b
forget thyself to m., 335b
hills full of m., 755a
idol m. and heart stone, 890a
index of a mind, 510a
leaped to life a god, 566a
left Rome a city of m., 124b
life m. and mud, 614b
nor gilded monuments, 292a
on m. pavement dust grows, 110a
poets that lasting m. seek, 332b
Priapus made of m., 116b
say more than many a braver m., 354b
sleep in dull cold m., 299a
Sunium's m. steep, 561a
sweep through m. halls, 620b
Marble to retain, 559b
wastes statue grows, 178a
well-governed cities, 1060a
write evil in m., 178b
yielding m., 332b
Marblehead, women of M., 626a
Marble-hearted fiend, 277b
Marcellus, joy M. exiled feels, 409b
March, alluvial m. of days, 1043b
ashbuds in front of M., 646a
beware ides of M., 253a
daily to m. and find, 966b
day's m. nearer home, 518a
drought of M. perced to roote, 166a
Hare went on, 744a
her m. o'er mountain waves, 537b
Ides of M., 112b, 253a
in ranks of honor, 922a
is outside door, 1040b
July October May, 187a
mad M. days, 947a
mad M. hare, 176a
men who m. away, 784a
of human mind slow, 453a
of intellect, 533a
of this retreating world, 1028b
take winds of M. with beauty, 295b
the people m., 949a
three Frenchmen, 244a
three hours' m. to dinner, 539b
to Salvation m., 1034b
trees that would m., 953a
truth is on m., 786a
two months back in M., 928b
up heights of fame, 999b
with sovereign tread, 958a
worse than sun in M., 240a
Marche, le Congrès ne m. pas, 464a
Marched breast forward, 668b
by a king's name, 1022b
in Mulligan Guard, 809a
on without impediment, 217b
rank on rank, 730b
Marches, army m. on stomach, 505a
funeral m. to grave, 620b
rose-crowned in van, 958a
Marching along, 662a
as to war, 750b
boys are m., 704b
His truth m. on, 690b
million m. feet, 1069b
single in file, 603b
soul m. on, 755a
through Boston, 1076b
through Georgia, 748a
to promised land, 750b
truth m. on, 690b
Marchings, mighty earthly m., 696b
Marchons marchons, 499a
Mare, shoe the m., 1098a
Mares eat oats, 1097a
Margalo, my name is M., 1046b
Margaret are you grieving, 803b
fye na said may M., 1088b
you mourn for, 803b
Marge of Lake Lebarge, 933a
Margent, Meander's m. green, 337a
of the world, 856b
Margery Daw, 1094a
some went up with M., 1060a
Margin, a certain free m., 703b

Margin, broad m. to my life, 683a
life not end at m., 789a
meadow of m., 481a
Margins, outmost m., 994b
Maria, what will M. Aleksevna say, 579a
Mariana, dejected M., 271b
in moated grange, 271b
Marian's nose looks red, 223a
Marie, sweet M., 832a
Marigolds, ardent m., 575a
Marijuana, curlicues of m., 1076a
Marine, another m. reporting sir, 1103b
Mariner, ancient m., 524b
fear thee ancient m., 525a
hath his will, 524b
if Ancient M. called Old Sailor, 756b
monody not wake m., 1043b
unloose thy hawsers O m., 105a
Mariners of England, 537b
Marines, on land as on the s., 1100a
tell that to the m., 521b
that will do for the m., 521b
Maritime, rebellions of m. provinces, 998a
Mark archer little meant, 250b
as arrows fly to one m., 243a
coming and look brighter, 560a
could man outlook that m., 363a
death loves shining m., 399b
ever-fixed m., 294a
fault of wit to go beyond m., 356b
go m. him well, 518b
God save the m., 238b
God speed the m., 602b
how my fame rings, 791b
how plain tale put you down, 239a
I press toward the m., 54a
man's distinctive m., 666a
Matthew M. Luke and John, 357a
no drowning m. upon him, 296a
of the beast, 58b
on red breast still, 626b
philosophy push beyond m., 650b
read m. learn, 61a
see see their m., 323b
set a m. upon Cain, 6a
some m. of virtue, 233b
the perfect man, 18b
where his carnage, 558a
without m. without bound, 554a
you his absolute shall, 289b
Mark Antony, woman lost M. world, 383b
Mark Twain, book by M., 1044b
Marked him for her own, 441a
him for his own, 325b
Him in flowering, 654a
I where bolt of Cupid fell, 229b
our hour is m., 504b
Market, do you know considering m., 927a
existence m. price, 739a
fortune like the m., 209a
knowledge bought in m., 688a
little pig to m., 1093b
of his time, 264b
press at m. maketh deere ware, 168a
Market price they said, 739a
stock m. a mirror, 1062b
to m. to buy fat pig, 1097a
truth accepted in m., 788a
Marketplace, bird of night upon m., 254a
idols of the m., 207a
to m. and people, 854a
Marking, malady of not m., 241b
Marks, fairer m., 321b
I carry with me, 366a
not won or lost, 961b
of suffering, 1036b
our English dead, 875a
Marl, clod of wayward m., 245b
over the burning m., 342a
Marlborough Street, hardly passionate M., 1076a
Marley was dead, 670b
Marlowe's mighty line, 303b
Marmion, last words of M., 519b
Marquis duke and a' that, 496a
Marred foundations we forgot, young man m., 269b
Marreth what he makes, 411a
Marriage a necessary evil, 102b
a noose, 196b
accident counts in m., 776b
all thy days as m. day, 322a
an evil most men welcome, 102b
and death and division, 773b
and hanging go by destiny, 182b
as with cages, 190b
community of two slaves, 792a
damnably serious business, 1027a
desperate thing, 317a
dirge in m., 257a
field of battle, 822a
friendships invalidated by m., 756a
from which love gone, 1054b
good m. a communion, 179b
good m. each guardian, 938b
has many pains, 428a
has more joy than pain, 83b
hasty m. seldom proveth well, 216a
hearse, 489b
in m. independence equal, 943b
in m. wish to get out, 608a
is popular, 837a
keep eyes open before m., 422a
love without m., 421b
makes one flesh, 391b
merry as m. bell, 556a
not bed of roses, 822a
O curse of m., 274b
of true minds, 294a
resembles shears, 523a
rob lady of fortune by m., 424b
school of sincere pretenses, 870a
seldom develop without crises, 935b
servant in love lord in m., 169a
stylish m., 885b
tables, 258a
what Adam and Eve think of m., 996a
what torment not a m. bed, 308b
without love, 421b
Marriages made in heaven, 203a
martini one of happiest m., 1038b
Married and that's his plague, 311a
Benedick the m. man, 245b
happiness in m. estate, 333b
how m. without wife, 1094a
how to be happy though m., 866a
I would be m., 354a
imprudently m. barber, 442b
in haste, 391b
man tattered and torn, 1098b
mocks m. men, 222b
monagony m. to one person, 1017a
most immoderately m., 1065b
most m. man I ever saw, 751a
never m. that's his hell, 311a
no taste when you m. me, 481b
not live till I were m., 246a
O let us be m., 673a
on Wednesday, 1096a
reader I m. him, 679b
strange as if married a great while, 392a
sum m. people owe, 477b
till anes we m. be, 1088b
to green in flowers, 580b
to immortal verse, 335a
to single life, 354a
unpleasing to a m. ear, 222b
we will be m. o' Sunday, 219a
well-bred as if not m., 392a
young man m. is marred, 269b
Marries, day one m. her, 70a
doesn't signify whom one m., 500b
times changed with who m., 822a
when man m. again, 839b
when woman m. again, 839b
Marrons, tirer les m. du feu, 360b
Marrow, anguish of m., 1002a
dividing joints and m., 55b
fear deep as m., 1081a
Puritan m. of my bones, 990a
suck substantific m., 180b
to bestow upon God, 1066b
Yankees have the m., 553a
Marrowbone, stole a m., 1094a
thinks in a m., 884b
Marrowbones, better down on m., 880b
Marry, advice to persons about to m., 810a
almost any man, 658b
ancient people, 333b
Ann, 836b
as easy to m. rich woman, 660a
best man on earth, 895a
better to m. than burn, 52a
boss's daughter, 1009b
every woman should m., 612b
he'll come back and m. me, 1098a
in haste repeat at leisure, 949b
maiden will you m. me, 767a
man and woman together, 390a
may m. whom she likes, 659b
my body to that dust, 321a
people people m., 859b
prepared to m. again, 767b
proper time to m., 459b
they'd never m., 863b
this is miching mallecho, 263a
your son when you will, 324a
Marrying blowing nearly dying, 1075b

Mars, an eye like M., 264a
makes us or m. us, 276a
of malcontents, 267a
this seat of M., 226b
Marsh, frogs in the m. mud, 117a
hen secretly builds, 796b
midst of unpeopled m., 595b
space 'twixt m. and skies, 796b
Marshall Plan one of greatest contributions, 983a
Marshal's, French soldier carries m. baton, 505a
truncheon, 270b
Marshes how candid and simple, 796b
of Glynn, 796b
Mart, too close in church and m., 617b
Martha, son of M., 827b
was cumbered with serving, 46b
Martial, airs m. brisk or grave, 458b
airs of England, 548a
cloak around him, 566b
sounds, 342b
swashing and m. outside, 247b
Martin Barton and Fish, 972b
Elginbrodde, 1105a
if dirt was trumps, 535b
you Doctor M., 1082a
Martini, into a dry m., 999a
one of happiest marriages on earth, 1038b
something about m., 1052a
Martin's, expect Saint M. summer, 214a
Martlet, temple-haunting m., 282a
Martyr, die a m. go to heaven, 165a
saint and m. rule from tomb, 1004b
thou fallest a blessed m., 299a
Martyrdom, all have not gift of m., 370a
Negro willing to risk m., 1083a
not at all fond of m., 418a
to live, 330b
torches of m., 473a
Martyrdoms have crowned church, 143b
Martyr's, groan of m. woe, 490a
no happiness perfect as m., 863b
Martyrs, blood of m. seed of Church, 143b
create faith, 869b
faith not create m., 869b
love m. honor slain, 708b
noble army of m., 60a
noisy set m. call world, 880b-881a
Marvel how fishes live in sea, 290b
is to be alive, 986a
more and more, 901b
Marveling sweetly on her ills, 1009b
Marvelous, Chatterton m. boy, 511b
how m. is man, 894b
in all nature something m., 97b
man m. vain subject, 189b
mercies infinite love, 774a
unknown taken for m., 140a
what does not first appear m., 132b
what is this m. book, 436a
what m. creatures we are, 925b
Marvels of man's labor, 1064a
Marx explains unsocialized pairs, 1022a
methods of M., 889a
Marxian socialism portent to historians, 976b
Marxism, aims and ideals of M., 1035b
Mary at thy window be, 495b
born of the Virgin M., 60a
call cattle home, 690b
had a little lamb, 563b
hath chosen good part, 46b
incarnate of the Virgin M., 60a
my M., 459a
my sweet Highland M., 495a
no God and M. His Mother, 1075b
quite contrary, 1093b
Saint Anne mother of M., 781a
was that Mother mild, 684b
young child with M., 39b
Mary-buds, winking M. begin, 290b
Maryland, hills of M., 626a
my Maryland, 781b
Mary's, my M. asleep, 495a
Masai House of God, 1045a
Masculine, sea m., 953b-954a
soul a worker, 867a
Mask and antique pageantry, 335a
like Castlereagh, 570a
no m. like truth, 391b
of indifference, 934b
Masks outrageous and austere, 990b
Mason, mere working m., 520b
Masons building roofs of gold, 243a
Masquerade, truth in m., 561b
Masquerades as cream, 766a
Mass and majesty of world, 1060b
baby figure of giant m., 268a
blessed mutter of M., 664b
chaos a rough unordered m., 128b
dead level of m., 696b
I am the m., 948a
jeweled m. of millinery, 652a
man m. of thawing clay, 683b
mankind in m. duplicates, 697a
novelty stains ancient m., 795a
of London itself, 921b
of men lead lives of desperation, 682a
of the people, 484b
Paris well worth a M., 202a
particle of general m., 936b
rough unordered m., 128b
shapeless m. and rules, 808a
spirit which goes through m., 936b
the greatest blasphemy, 179b
times speed of light squared, 950a
world terrible in m., 783a
Massa's in cold ground, 727b
Massachusetts, here's to M., 858a
House of Representatives of M. Bay, 464b
rampant Maenad of M., 776a
there she is, 547a
Massacre, sudden as m. more deadly, 759a
Masses, back m. against classes, 631b
bow ye m., 767a
Masses, cannot write for m., 588b
contradiction between feudalism and m., 1027b
huddled m., 817a
little virtue in action of m., 681a
long suits, 1019a
Massive, heard her m. sandal, 1024a
retaliatory power, 1000b
Massy, solid m. hard particles, 379b
two m. keys he bore, 338b
Mast, bends gallant m., 551a
like drunken sailor on m., 216a
nailed colors to the m., 519a
of some great ammiral, 342a
what though m. blown overboard, 216b
Master, accuse not a servant unto his m., 26b
artist who bids come to heel, 1000a
behold m., 418a
blessing of St. Peter's M., 326b
calls no man m., 544b
card m. to those below, 1019a
disciple not above m., 42a
everyone can m. grief, 246b
executioner, 75a
fire what a m., 577b
great M. said I see, 623a
has a new m., 297a
hewing wood for m. carpenter, 75a
I am m. of fantasy, 830a
in limitations the m., 479a
into woods M. went, 796b
Jacky have new m., 1094a
lent his hand, 602a
lifeblood of m. spirit, 340a
love prove so hard m., 800b
loyal service to his m., 363a
mistress two slaves, 792a
myth of cold war, 1056a
need more to be m., 797b
no more subtle m., 653b
nor master's man, 753a
not be slave not be m., 635b
O worthy M., 622b
of All Good Workmen, 872b
of earth and sea, 878b
of himself, 315b
of himself a happy man, 122a
of his fate, 653a, 1014b
of my fate, 816a
of sea master of every country, 209b
of us all, 953a
one for my m., 1093a
passion, 764a
recognize Actaeon your m., 128b
Shallow I owe thousand pound, 242b
shuttles prepared by M., 789b
speaker the tear, 939b
spirits of this age, 255a
strife is source and m., 77b
stroke nature's part, 604a
strong enough to be m., 435b
such beauty as you m., 293b
such m. such man, 188a
temptation for man to m., 667a
these forces met m., 971b
thou art my m. and author, 159b
to lead but not m. them, 73b

Master, unwitting where M. dwells, 947b
which is to be m., 746b
who's m. who's man, 391a
word work, 817b
ye know not when m. cometh, 45b
Masters', crumbs from m. table, 43a
Mastered any law in thoughts, 605b
date and signature, 765a
Mastering, Thou m. me God, 802b
Masterly, wise and m. inactivity, 501b
Masterpiece appear as flower, 754a
confusion made m., 284a
great m. designed, 495a
joy to artist, 754a-b
nature's m. writing well, 382b
no one knows m., 988b
not created without labor, 897b
of nature, 606b
place of m. in mind, 609a
Masterpieces, adventures among m., 802a
not give best at beginning, 907b
Master's, dog starved at m. gate, 490a
great m. stamp, 713a
in m. steps trod, 687b
lost fiddle stick, 1092a
neither master nor m. man, 753a
Masters, artist has m. in eye, 615a
done away with, 805b
ego serves three harsh m., 834a
lords and rulers, 826b
machines slaves not m., 851a
nails fastened by m., 29a
no man can serve two m., 41a
of their fates, 253b
of things they write, 317a
old m. never wrong, 1059b
sleep that m. all, 81a
spread yourselves, 229a
we cannot all be m., 272a
worthy valets, 460a
Masterwork, history of m. not failures, 989a
Mastery, achieve of m. of, 803a
I had m., 1028b
mastodon with m., 1068a
of desires, 805b
of subject, 937a
propensity for m., 845b
strive here for m., 344a
Mast-high, ice m., 524b
Mastiff, toothless m. bitch, 524a
Mastiffs of unmatchable courage, 244a
Mastodon with mastery, 1068a
Masts, sailyards tremble m. crack, 205b
Match for the devil, 1042a
forces of selfishness met m., 971b
strength with restraint, 1074b
Matched buttons pattern sold, 770b
passions m. with mine, 647b
us with His hour, 994a
with aged wife, 646a
Matches made in heaven, 182b
Matchless deed's achieved, 444b
Matchwood immortal diamond, 804a
Mate, choose not alone proper m., 459b
great artificer made m., 824b
in England I've m., 673b
of Nancy brig, 765b
old bold m. of Morgan, 749b
prison m. dockyard fellow, 749b
took unto herself a m., 512b
who be maiden's m., 518a
Mated by the lion, 269b
few poets so m., 857a
Mater artium necessitas, 151a
saeva Cupidinum, 122b
Material and obvious things, 376b
computation, 922b
depends on intellectual, 628a
disbranch from her m. sap, 279a
enjoyment, 1019b
environment, 1019b
man not m. is decisive, 1027b
moral spiritual force, 863a
objects of two kinds, 113a
of life, 978b
progress and prosperity, 848a
raw m. of opinion, 841b
spiritual stronger than m., 609b
sublime, 529b
surface of things, 709a
welfare of citizens, 848a
wrought in common crude m., 772a
Materialistic civilization, 1019b
Materializing upper class, 716b
Materially ambitious, 997a
Materials indifferent but not use, 138b
youth gets together m., 682a
Materiel without morale, 959b
Mates and all intrepid sailors, 702b
moves and m. and slays, 630b
Mathematical pictures accord with fact, 942b
Mathematician, Architect of Universe m., 942b
capable of reasoning, 94b
maker of patterns, 942a
reached highest rung, 851a
union of m. with poet, 796a
Mathematicians, people who are merely m., 539a
Mathematics, angling like m., 325b
axioms of book of m., 786b
commence in disappointment, 861a
draws necessary conclusions, 829b
eludes our grasp, 861a
in m. never know what talking about, 912b
in region of necessity, 913a
intuitive calculation transcended m., 938a
mathematicians' shortcomings not fault of m., 539a
poets witty m. subtile, 209b
possesses beauty, 913a
pure m. original creation, 861a
queen of sciences, 539a
that my sons study m., 463a
universe in language of m., 211b
Mather, Cottons m., 1040b
Matilda and house burned, 902b
told dreadful lies, 902a
waltzing M., 869a
Matin, glowworm shows m. near, 260a
Matre pulchra filia pulchrior, 121a
Matrimony, critical period in m., 1017a
in m. begin with aversion, 480b
jumps from love to m., 533a
Matrix, freedom of expression m., 903a
mind detached from material m., 965b
Matron's glance reprove, 449a
mutine in m. bones, 264a
Matter, atom in m. duplicate in mind, 697a
Berkeley said no m., 561b
carry on m. for own sake, 676b
daily to be shown m., 680b
for a May morning, 253a
for virtuous deeds, 205b
goes to root of m., 794b
great m. or small, 37b
hear the conclusion of the whole m., 29a
here and now cease to m., 1006a
I am full of m., 16a
in his m. and ideas, 713a
indifferent to form, 329a
lovers lacking m., 250a
make a Star Chamber m., 266b
meaning doesn't m., 766b
mince the m., 193b, 273b
more m. with less art, 260b
nervous m., 777a
no m. from the heart, 269b
no m. what he said, 561b
no m. where it's going, 1023b
order m. better in France, 438a
poetry does not m., 1005a
root of the m. found in me, 15b
solid hard particles, 379b
state of m. at given moment, 723a-b
subordinates manner to m., 529a
theory of m., 838a
totally different m., 632a
unalterable as quantity of m., 709b
unreal and temporal, 709a
waking no such m., 293a
what is m. never mind, 810a
what m. if ditches impure, 883b
what's the m. with Kansas, 896a
whether you hate self, 995a
wings shall tell the m., 28b
won't m. whether saved, 1015b
Matters, read strange m., 282a
to do well is what m., 328b
touch no state m., 450a
what m. what anybody thinks, 608a
Matthew and Waldo guardians, 1001b
man named M., 41b
Mark Luke and John, 357a
Mattress, air m. in nylon tent, 1063a
Mature, American public more m., 1064a
poets steal, 1007b
Maturing sun, 584a
Maturity of custom, 901a
Maud, come into garden M., 652a
Maudlin poetess, 410a
Maunder, let public m. and mumble, 576b
Mausolos' tomb, 1102b

Mauve and cerise automobile, 1063a
Maw-crammed beast, 666a
Mawkishness and thousand bitters, 580a
Maxim, act only on that m., 445b
general m. useless, 595a
of British people, 919b
old m. in the schools, 389a
with Foxey, 670a
Maxima debetur puero reverentia, 140a
Maxims, little hoard of m., 647a
Maximum temptation maximum opportunity, 837a
May, all the months were M., 813b
April showers M. flowers, 188a
as you do in M., 796a
ate oysters in M., 893a
come what come m., 281b
come what m., 129b, 558a
corals on in M., 694a
darling buds of M., 291b
flowery meads in M., 318b
flush as M., 264a
fresh as month of M., 166a
full of spirit as month of M., 240a
gather ye rosebuds while ye m., 320b
he smells April and M., 267a
I were lord in M., 774b
in M. when sea winds, 602b
joys as month of M., 322a
lap of M., 447b
laurel outlives not M., 774a
like snow in M., 323b
love I gave in M., 796a
lusty month of M., 175a
maids M. when maids, 250b
March July October M., 187a
matter for M. morning, 253a
merry month of M., 309a
month flaps leaves like wings, 784b
month was month of M., 758a
never month of love, 210b
nightingale when M. is past, 327a
of April M. of June, 319b
one month on in M., 928a
queen o' the M., 645a
swarm of bees in M., 1087a
there's an end of M., 853b
welcome faire fresshe M., 167a
when lusty heart blossom, 175a
when month of M. is comen, 165b
will have no slogardie anyght, 167a
will not when he m., 182b
with thy floures and grene, 167a
Mayday, more bright than M. morn, 482b
Mayflower, forefathers not on M., 954a
including those on M., 974a
Maying, oh that we two were m., 690b
Mayor, Lord M. of London, 1085b
Maypoles hockcarts wassails, 319b
May's newfangled mirth, 221a
Mays, under blanching m., 854b
Maze, mighty m., 407b
of schools, 402b
Mazes, in wandering m. lost, 344a
mc², E equals mc², 950a
McFlimsey, Miss M. of Madison Square, 724a
McGee, cremated Sam M., 933a
McGregor, my name is M., 521a
wherever M. sits, 605b
McGregor's, Mr. M. garden, 887b
McGrew, Dangerous Dan M., 933a
Me, does Africa know song of m., 985a
imperturbe, 699b
some little talk of m., 630a
this is the real m., 792b
well it's m., 942a
who am as a nerve, 569b
who sees M. in all, 106b
woe is m., 30b
wretched let me curr, 110b
ye have not always, 44a
you get no more of m., 211a
Mea culpa, 59a
Mead, by stream and o'er m., 486b
groweth seed bloweth m., 1083a
of all flowers in the m., 165b
Meadow flower bloom unfold, 517b
grove and stream, 513a
mother of months in m., 772b
of margin, 481a
ragged m. of my soul, 1031a
rivulets overflow, 784b
sheep's in m., 1093b
Meadow's, dropped like flower on m. edge, 114b
Meadows brown and sere, 574b
bypath m. where you linger, 822a-b
infinite m. of heaven, 622a
of Ease, 909a
paint the m. with delight, 222b
trim with daisies pied, 334b
up from the m., 626a
Meadowsweet, vales of m., 1046b
Meads, flowery m. in May, 318b
met lady in m., 581a
Meager knowledge, 723a
shriveled m. hopping, 454b
Meal, barrel of m. wasted not, 13a
full m. more than blessing, 535a
handful of m. in a barrel, 13a
in firkin, 605b
morning incense evening m., 483a
without wine, 484b
Meal-drift molded ever, 803a
Meals, make no long m., 450a
Michelangelo between m., 759a
of beef iron steel, 244a
saying grace at m., 535a
unquiet m. make ill digestions, 218b
Mealy boys, 669b
Mean actions ascribed to fear, 804b
as cat's meat, 932a
between nothing and everything, 363b
few say all they m., 777b
golden m., 121b
humble hungry m., 1050b
I m. what I say, 744a
if conduct m. and paltry, 99a
if they m. to have war, 455a
keep golden m., 121b
know not what they m., 648b
man full of distress, 71b
Mean, means what I choose it to m., 746b
not careful what they m., 218b
nothing common did or m., 359b
observances of decorum, 522a
or wish to mean, 1080a
poem should not m. but be, 1022a
proper m., 417b
stupid public, 539b
suspicion companion of m. souls, 466b
we speak not what we m., 271a
what I say, 744a
what m. man seeks, 72b
what may this m., 259a
woman of m. understanding, 533a
Meander level with fount, 625a
through meadow of margin, 481a
Meander's margent green, 337a
Meaner, ambition of m. sort, 214a
ask no m. pelf, 680b
beauties of the night, 300b
creatures makes kings, 217b
leave all m. things, 407b
patronizing has m. side, 689a
Meanest flower that blows, 514a
floweret of vale, 441a
honor peereth in m. habit, 219b
mortal known, 789b
of his creatures, 665b
wisest brightest m., 409b
Meaning, blunders round m., 410b
deeper m. of Narcissus, 696a
doesn't matter, 766b
eternal truths have fresh m., 972b
force language into m., 1007b
free from all m., 369a
fresh m. for new situation, 972b
give each moment m., 937b
gives new m., 999a
honor m. and import, 468a
it's what you please, 740b
language charged with m., 989a
love is only m., 1041a
no m. except responsibility, 1024b
of life matches marvels, 1064a
poem never lose m., 930a
short m. of long speech. 498a
spirit give life highest m., 935a
that unfolded by surprise, 930a
to faint m. make pretense, 369a
to life on this star, 878a
tread upon brink of m., 428b
what would we know m. of, 605b
what you please, 740b
word of great m., 468a
year had lost m., 1053b
Meanings, hell full of good m., 324b
words and m., 1005a
Meanly admires mean things, 660a
child all m. wrapped, 334a
how m. they live, 376a
nobly save m. lose, 638b
Meanness in argument of conservatism, 607a
poverty the parent of m., 94a
Means, all m. appropriate, 485b
and content, 249b

Means and leisure civilizers, 612b
appliances and m. to boot, 242a
bad m. and bad men, 467a
by all the m. you can, 421a
by any m. get wealth, 412a
by fair m. if you can, 123a
changes by peaceful m., 865a
content with small m., 655b
dumb sense of what life m., 795a
end must justify the m., 387b
fair m. or foul, 971b
find m. of evil, 342a
First Amendment m. what it says, 991b
for every man alive, 270a
game that never m. anything, 1037b
give enemies m. of our destruction, 76b
God placed in our power, 465a
heaven finds m. to kill joys, 225b
if all m. permitted to fight evil, 1011a
it m. mischief, 263a
justifying m. by the end, 145a
liberty as end and m., 832b
live within m., 751a
love not say all it m., 900a
love of money as m., 977a
make money by any m., 123a
mercy of his m., 1070b
not but blunders round meaning, 410b
of destruction hitherto unknown, 982b
of production, 686b
requisite to ends, 485a
take m. whereby I live, 235a
thanks for m. of grace. 60b
that wins easiest victory, 1011b
to achieve great ends, 1016a
to do ill deeds, 237a
to make us one, 306b
war political relations by other m., 544b
what beauty m., 867a
what deep heart m., 1057b
what I choose it to mean, 746b
Meant, more m. than meets ear, 336a
well tried a little, 825a
Measles and if so how many, 751a
love is like m., 685a, 855b
Measure every wandering planet's course, 212a
fervor with m., 796a
keep our m., 716a-b
last full m. of devotion, 639a
life moving to one m., 945a
man is m. of all things, 87a
mind's height, 661b
my judgment approves m., 463a
narrow m. spans, 854b
observe due m., 68a
of my days, 18b
of torment measure of youth, 873b
shrunk to this little m., 255a
takes right m. of self, 564b
teach his feet a m., 774b
there is m. in all things, 120a
three with new song's m., 807b
turns everything to m., 1056b
what you are speaking about, 723a
with what m. ye mete, 41a
Measured by my soul, 396a
Measured, choice word m. phrase, 512a
it shall be m. to you, 41a
language, 649b
motion, 510a
out my life with coffee spoons, 1000b
Measureless, caverns m. to man, 523b
rhythms m. and wild, 84b
shut up in m. content, 283a
Measures, in short m. life perfect be, 304a
Lydian m., 371b
not men, 415a, 449a
not men but m., 452a
to impose one style, 1028a
Measuring earth and heaven, 95b
Meat, as egg is full of m., 224b
born a roaster of m., 484b
buys opinions like m., 756b
cannot eat but little m., 188b
crazy salad with m., 882b
dined upon cold m., 375b
drink and cloth to us, 181b
flowers in garden m. in hall, 165b
God sends m. Devil sends cooks, 183a
hungered and ye gave m., 44a
hungry and he gave him m., 445b
in due season, 21b
is not life more than m., 41a
made worms' m. of me, 225a
mean as cat's m., 932a
mock m. it feeds on, 274a
my m. eats me, 1065a
no stomach for such m., 782b
not m. but appetite, 350b
not m. nor drink, 1024a
on our m. and on us all, 321a
one appointed to buy m., 317b
one man's poison another's m., 114a
out of the eater came m., 11b
outdid the m., 320b
provideth her m. in the summer, 23b
seek their m. from God, 21b
sendeth mouth sendeth m., 183a
sit down and taste my m., 324a
sleep is m. to hungry, 197a
snewed of m. and drynke, 166b
some hae m. canna eat, 495b
strong m. to them of full age, 55b
this dish of m. too good, 326b
upon what m. Caesar feed, 253b
was locusts and wild honey, 39b
we are fish and m., 889a
we hae m. we can eat, 495b
went without the m., 900a
within requisite, 737b
Meatpacker, talent of m., 896b
Meats, funeral baked m., 258a
of all m. soonest cloy, 357b
Mecca, turn thy face towards M., 148b
Mechanic, lawyer without history a m., 520b
long m. pacings, 646a
made poetry m. art, 456b
mere m. operation, 353b
sad m. exercise, 649b
Mechanical equivalent of heat, 795b
slavery future of world, 840b
Mechanician, visible sage m., 686a
Mechanics, bicycle m. from Dayton, 1036a
farmers m. and laborers, 503a
of culture, 894b
reduced to atomic m., 752b
reduction of nature to m., 723b
Mechanism, battles by m., 577a
Mechanisms, vital m. have object, 675a
Mechanized armies, 923a
automation, 568a
Med, bloweth m., 1083a
Medal, bright hard m., 799b
Med'cinable gum, 276b
Meddle, inclination to m., 539b
not with him that flattereth, 25b
wise men m. in commonwealth, 178b
Meddles with cold iron, 200a
Meddling, every fool will be m., 25a
Mede, of all the floures in the m., 165b
Medea gathered enchanted herbs, 235a
Medes, crushed the gold-bearing M., 70b
law of the M. and Persians, 35a
Mediator, painting m. between world and us, 964b
president mostly a m., 1068a
Mediatory, reconciling m. power, 528a
Mediatress, art m. between nature and man, 529b
Medici, Miniver loved M., 899b
Medicinable gum, 276b
some griefs are m., 290b
Medicine bundles, 1077b
desire to take m. distinguishes man from animals, 817a
doeth good like m., 25a
faith and knowledge in m., 565a
for case like mine, 703b
for life which has fled, 70a
for mental disorders, 1034b
for misery, 85a
has to examine disease, 136b-137a
in m. common sense master, 565a
in m. sins of commission mortal, 434a
labors to destroy own existence, 778a
live by m. live horribly, 425a
more harmful than disease, 1020b
my lawful wife, 858b
no m. but hope, 271a
of life, 37b
paid seven percent, 522a
taught by gods, 537a
thee to sweet sleep, 274b
truth in m. difficult, 564b
worse than malady, 125b
Medicine Hat, war bonnet of M., 1041b
Medicines to make me love him, 238b
to make women speak, 802a
Medicos marveling sweetly, 1009b
Medieval hand, 767a
Medio tutissimus ibis, 128b
Mediocre, if you are m. and grovel, 460a
minds, 356a

Mediocre passions, 356a
tomb of m. talent, 878a
Mediocrities, loss of appetite for m., 795b
single genius hundred m., 770a
Mediocrity, gratified with m., 501b
has no greater consolation, 478a
history of masterwork not m., 989a
knows nothing higher, 850a
solitude safeguard of m., 608a
Meditate, in his law doth he m., 16b
on blood, 244a
on interstellar spaces, 888a
thankless Muse, 338a
Meditating upon whatsoever state, 106b
Meditation and water wedded, 695b
let us all to m., 215a
maiden m. fancy-free, 229a
of my heart, 17b
where m. neither anxiety nor doubt, 157a
Meditative spleen. 516b
Mediterraneans see clearly, 977b
Medium, internal m., 675a
Medusa's, beauty that M. head, 1022a
Meed of some melodious tear, 338a
Meek and gentle with these butchers, 255a
blessed are the m., 40a
borne his faculties so m., 282b
enter inheritance, 907a
gentle Jesus m. and mild, 425b
holy and m. she cries, 488a
I am m. and lowly, 42a
mysteries revealed unto m., 37a
ornament of m. spirit, 57a
safer m. than fierce, 666b
shall inherit the earth, 18b
soft m. patient humble, 301b
terrible m., 907a
Meek-eyed parents, 1058a
Meekness, fruit of Spirit is m., 53b
wrath by his m., 487a
Meet, beauteous flower when next we m., 224a
descend to m., 606b
experiment to me is everyone I m., 737b
extremes m., 469a
firm I can m., 506b
goeth on to m. the armed men, 16b
him with one tooth, 909a
if we do m. again, 256a
in her aspect and eyes, 558b
in one spirit m. mingle, 570a
it and not see its head, 74a
many ways m. in one town, 243a
me by moonlight, 587b
methinks they are not m., 187a
morning dew, 714a
Mr. Eliot, 1004a
never twain m., 872b
on bridge of time, 707b
political greatness and wisdom m., 94a
shadow rising to m. you, 1002b
spirit with spirit m., 654b
thee in that hollow vale, 321b
though infinite never m., 360a
Meet, two smiles m., 490a
we shall m. but miss him, 676b
we three m. again, 280b
when men and mountains m., 490b
where brook and river m., 621b
with champagne and chicken, 414a
with joy in sweet Jerusalem, 216b
your visage here, 1043b
Meeter to carry off latter, 552b
Meeting, journeys end in lovers m., 251b
soul may pierce, 335a
Meets in oppugnancy, 267b-268a
less than m. the eye, 999a
more meant than m. ear, 336a
Meg and Molly dear, 749b
Mehitabel, dance m. dance, 946a
Meilleur, le m. des mondes possibles, 417a
Meinself und Gott, 811a
Melancholia of everything completed, 805b
Melancholy as battle won, 506a
as gib cat, 237b
bait, 231b
charm in m., 500b
chord in m., 592a
chronic m. of civilized, 783a
days are come, 574b
divinest M., 335b
dull-eyed m., 290b
green and yellow m., 252b
House of Usher, 642a
loathed M., 334b
long withdrawing roar, 714b
madness, 1091a
marked him for her own, 441a
men eat no beans, 310b
men most witty, 311a
mirth has chord in m., 310a
moping m., 348a
most m. of reflections, 726b
most musical most m., 335b
music is good to the m., 374a
naked m. isles, 419b
naught so sweet as m., 310a
never give way to m., 523a
no m. if plenty to do, 685a
O sweetest m., 313b
ocean's gray m. waste, 574a
of mine own, 250a
pale M. sate retired, 443b
purge m., 295b
rare recipe for m., 534b
rhyme and be m., 222a
shade of m. boughs, 248b
slow, 447b
such charm in m., 500b
suck m. out of song, 248a
veiled M., 584a
villainous m., 277a
what charm soothe m., 448b
what is most m., 643b
who dismissed avarice, 469b
Melchizedek Ucalegon, 899b
Meliorist, not optimist but m., 852a
Mellow, fruit too m. for me, 414a
he who goes to bed m., 312b
humors grave or m., 394a
like good wine, 869a
rawness of opinion, 855a
Mellowed, fruit that m. long, 367b
to tender light, 558b
Mellowing, delivered upon m. of occasion, 222a
year, 338a
Mellstock, lie in M. churchyard now, 783b
Melodies echoes of that voice, 527a
heard m. sweet, 583a
Melodious birds sing madrigals, 212b
bursts that fill, 645b
meed of some m. tear, 338a
plot, 582a
Melody, blundering kind of m., 369a
could you view the m., 358b
deprived of pitch, 999a
falling in m. back, 526b
grace is m., 747b
life m., 699a
mortal m., 641b
my luve is like the m., 494a
singing and making m., 54a
small foweles maken m., 166a
Melrose, view fair M., 518a
Melt at others' woe, 439b
butter not m. in mouth, 183b
in her own fire, 264a
into his heart, 509b
let Rome in Tiber m., 287a
this iron earth, 1055a
too solid flesh would m., 257b
with ruth, 339a
Melted, brown hills m. into spring, 685b
fortune m. to water, 379a
into air, 297b
like snow, 559a
Melter of limbs, 67b
Melting airs, 458b
mood, 276b
poem ride on own m., 929b-930a
pot, 870b
sweet music's m. fall, 442a
Melts, grief m. away, 323b
like kisses, 559b
pity m. mind to love, 313a
then m. forever, 495b
Member of the rabble, 1032b
Members in arms and idleness, 465b
of human community, 974a
one of another, 54a
that one of thy m. should perish, 40a
Même, plus ça change plus la m., 627a
Mememormee, bussoftlhee m., 969a
Memento, some common m. better, 979a
Memnonium was in all its glory, 543b
Mémoire, il faut bonne m. après qu'on a menti, 136a
Memoirs, not read Barère's M., 596b
we will write our m., 504b
Memorable, days m. in history, 923a
sentences, 740b
Memorandum, make a m. of it, 745a
Memorial, passover shall be for a m., 8b
some have no m., 39a
to soul's eternity, 731b

Memories encrusted with sublime thoughts, 943a
liars ought to have good m., 331b
more m. than if thousand years old, 707a
mother of m., 707a
night of m. and sighs, 536a
of eld, 642a
Memory, adduces authority uses m., 174a
archives of m., 902b
be green, 257a
cherish his m., 751a
chords of m., 637b
comes like a banshee, 830b
complains of his m., 355b
dear son of m., 334a
emancipated from time, 529a
fills m. with natural objects, 478a
fond m. brings light, 542b
footfalls echo in m., 1004b
Franklin's quiet m., 563a
from false to false, 268b
good m. needed after one has lied, 331b
good m. to keep promises, 804b
green, 257a, 541b
grows fainter relaxes bonds, 908a
hands of m. weave, 778a
he shall have a noble m., 290a
history vitalizes m., 110b
honor his m., 304a
how sweet their m. still, 456b
how vast a m. has Love, 402b
illiterate him from your m., 480b
in book of my m. a rubric, 159a
indebted to m. for jests, 482a
keep m. green, 541b
liar should have good m., 136a
life a m. without pain, 81b
mixing m. and desire, 1002a
mousetraps moon m. muchness, 744a
my name and m, I leave, 209b
nation's m. and veneration, 947b
no force abolish m., 973b
no m. of having starred, 928b
not make philosopher, 598a
not necessary for love, 1041a
note you in book of m., 214a
of a lovely thing, 982a
of all he stole, 413b
of benefits fades, 81a
of Boatswain a dog, 554b
of loved and lost, 640a
of Paris inexhaustible, 1020a
of the just is blessed, 24a
of them is forgotten, 28b
only shield to m., 922a
outlive his life, 263a
painted perfect day, 862b
pluck from m. rooted sorrow, 286a
plucking fruit of m., 844b
poor m. that only works backwards, 746a
pray bring me to men's m., 160a
profitable cherishing m., 751a
proper m. for politician, 779b
put red star in corner, 1047b
shall be ours, 625a
sinner of his m., 296a
some women stay in m., 876b
Memory, table of my m., 260a
tablet a gift of m., 95b
takes to caverns, 587b
their very m. is fair, 362b
thou fond deceiver, 447a
thoughts to m. dear, 520b
throng into my m., 336b
'tis in my m. locked, 259a
to m. dear thou remain, 590a
vanity tricks m., 843a
ventricle of m., 222a
vibrates in m., 572b
viol of her m., 955b
warder of the brain, 283a
while m. holds a seat, 260a
wit at expense of m., 391a
Mem'ry, cherish his m., 751a
Men, a few honest m., 327b
about me that are fat, 253b
above reach of ordinary m., 512a
adversity test of strong m., 130b
all are m. condemned, 439b
all honorable m., 255b
all m. are liars, 22a
all m. be free, 640b
all m. born distraught, 1080a
all m. born free, 341a
all m. created equal, 470b, 639a
all m. liable to error, 372b
all m. make faults, 292a
all m. Noah's sons, 1078b
all m. strive, 664a
all m. would be tyrants, 385b
all sorts and conditions of m., 60a
all the king's m., 1095b
all the stones are m., 704b
and boys thick as hasty pudding, 1090a
and women merely players, 248b
animals infuse into trunks of m., 234a
April when they woo, 250b
are men, 273b
are my teachers, 408b
are quick to flare up, 65b
are we and must grieve, 512b
are where they are, 683b
arm and burgonet of m., 287b
as in a theater eyes of m., 228a
aspiring to be angels m. rebel, 408a
at point of death, 225b
at whiles sober, 854a
attend m. and not women, 95b
bad cause bad means bad m., 467a
be read as books too much, 406a
be you the m. you've been, 852a
beacons of wise m., 725a
below and saints above, 518b
best m. molded of faults, 272a
best of m., 287b
best of m. that e'er wore earth, 301b
better m. his victims, 471a
black m. are pearls, 221a
bodies of unburied m., 315a
body of well-instructed m., 628a
books like m., 388b
born under happier stars, 528b
boys and girls level with m., 288b
brave m. and worthy patriots, 340a
Men, brave m. brave from the first, 331b
brave m. lived before Agamemnon, 122b
brave m. living and dead, 639a
busy haunts of m., 574a
busy hum of m., 335a
by nature desire knowledge, 97b
by nature equally free, 445b
call up your m., 522a
cannot learn m. from books, 611a
capable of wickedness, 844a
captain of m. of death, 366a
capture of m. by women, 659b
cause or m. of Emerald Isle, 483b
cheerful ways of m., 344b
children of m. full of wiles, 91a
circumstances rule m., 87a
cities of m. and manners, 646a
condemn m. because few, 684a
Constitution for all m., 678a
creatures that once were m., 894b
creep not walk, 626a
crowd of common m., 327b
cunning m. pass for wise, 209a
darling of m. and gods, 112b
day is for honest m., 85a
dead m. rise up never, 775a
Death that feeds on m., 294b
decay, 449a
deceivers ever, 246a
decent easy m., 466a
desire the good, 98a
destiny with m. for pieces plays, 630b
determine gods dispose, 311b
die like m., 20a, 627b
die to make m. free, 690b
died as m. before their bodies died, 1060b
died to make m. holy, 690b
differ as heaven and earth, 653a
difference of forty thousand m., 506a
different from ordinary m., 740a
dine with some m., 934a
disbelief in great m., 577a
disease of old m. avarice, 314a
disgrace labor, 717b
done with roofs and m., 860a
doors for m. to take their exits, 315a
duration of great sentiments makes great m., 805a
dying m., 712b
dying m. enforce attention, 226b
eat hogs, 955b
education is making m., 741a
eight or nine elderly m., 870b
either war obsolete or m., 1034a
England is purgatory of m., 201b
envy of brilliant m., 910a
equal right of m. and women, 1104a
errors of wise m., 351a
evil m. do lives after them, 255a
evils draw m. together, 98b
fair women and brave m., 555b
fear of little m., 729a
feared witches, 832b
fell out knew not why, 351b

Men, fifteen m. on Dead Man's Chest, 822b
find me m. who care, 741a
finds too late m. betray, 448b
first subjects afterward, 680b
fishers of m., 39b
flourish only for a moment, 67a
foolery wise m. have, 247a
fools laugh at m. of sense, 381b
foot of unfamiliar m., 714a
forty thousand m., 1092b
fought by mothers of m., 790a
free m. free speech, 1099b
gear of foreign dead m., 1006a
get and give, 477a
get there first with most m., 709b
give place to better m., 328a
go armed to seek, 1022a
God give us m., 690b
God justifiable to m., 349a
God made mad, 918a
God these old m., 83b
gods fashioned by m., 867b
gods in likeness of m., 50a
goeth on to meet the armed m., 16b
good m. and true, 246b
good m. eat that they may live, 87b
good m. to do nothing, 454b
good will to m., 657b
good will toward m., 46a
Gotham's three wise m., 553a
government of laws not m., 463b
government of m. and newspapers, 658b
great city greatest m., 701a
great m. are not always wise, 16a
great m. contending with adversity, 311a
great m. light up time, 674b
great m. like torches, 674b
great m. make mistakes, 815b
great m. not scholars. 634a
group of willful m., 842a
grow into likeness of bad m., 96a
hanged that horses may not be stolen, 376b
hangin' m. and women, 1091a
happy breed of m., 226b
have died from time to time, 250a
have found thing to love, 918a
have lost their reason, 255b
have their price, 397b
heard old old m. say, 881a
heart of oak our m., 439a
heaven that leads m. to hell, 294b
His ways with m., 654a
history biography of great m., 577a
hit only what they aim at, 682b
hollow m., 1003a
homely m. charmed women, 864a
honest m. revolutionize, 681a
honest m. shaped conduct, 902b
honest m. with understanding, 472b
honor all m., 56b
hope and love, 477a
if all m. were just, 92a
if God punish m. according to what they deserve, 149a
Men, if m. are destroyed, 80b
if m. knew how women pass time, 863b
if m. like that wise bird, 810a
if m. unselfish as women, 813b
in catalogue ye go for m., 284a
in m. we various passions find, 406b
infants boys m. Ifs, 697b
keeping m. off keep them on, 401b
knocking around with m., 477a
know so little of m., 894b
label m. for God, 856b
labels that give name to event, 732a
land where m. are stones, 704b
laws not m., 463b
lead lives of desperation, 682a
let us die like m., 627b
let us praise famous m., 38b
let your light shine before m., 40a
light upon hearts of m., 497a
like m. undergo fatigue, 467a
like satyrs grazing, 212b
little group of willful m., 842a
live as m. not ostriches, 974a
live at level of great m., 829a
lived like fishes, 290b
lives of great m. remind us, 620b
lodging place of wayfaring m., 34a
looks quite through deeds of m., 253b
lost sight of horizons, 894a
love to speak of selves, 770b
made brutes m. m. divine, 721b
made m. and not made them well, 263a
made spectacle to m., 52a
make the city, 90b
makes m. mad, 276a
man that died for m., 778b
many deaths in m., 917b
masters of their fates, 253b
may come men may go, 652a
may read strange matters, 282a
measures not m., 415a, 449a
melancholy m. eat beans, 310b
melancholy m. most witty, 311a
men's m., 690a
merriest when from home, 243b
merry m. all, 1087b
met with erected look, 369b
mice and m., 492b
mighty m. of valor, 10b
mighty m. which were of old, 6b
mocks married m., 222b
more lonely among m., 683b
more m. killed by overwork, 872a
more nearly m. and women, 1038b
most m. eddy about, 715b
must be decided, 100a
must be taught, 403b
must endure their going, 280a
must work women weep, 690b
my m. like satyrs grazing, 212b
naturally in two parties, 473b
need of world of m., 663a
never be beloved by m., 590a
no compacts between lions and m., 64b
no country for old m., 882b
Men, no stander above m. and women, 700b
no two m. cannot be distinguished, 132b
no worse than best of m., 287b
nor blame the writings but the m., 403b
not fit that m. be compared with gods, 115a
not m. but laws, 463b
not m. but manners, 424a
not m. but measures, 452a
not m. you took them for, 246b
not similar are gods and m., 63a
not three good m. unhanged, 239a
nothing great without great m., 1016a
O miserable minds of m., 113b
O what m. dare do, 246b
of Athens, 50a
of courtly nurture, 721a
of culture true apostles, 716a
of despised race, 752a
of England wherefore plow, 570a
of few words best, 244a
of good will, 46a, 59a, 1015a
of ill judgment ignore good, 81a
of less value than gold, 178b
of like passions, 50a
of other minds, 447b
of philosophic temperament, 861a
of place and consequence, 899a
of polite learning, 386b
of renown, 6b
of stones, 280b
of the South, 943a
of weak nerves, 1038b
old m. are children, 91a
old m. from chimney corner, 203b
old m. garrulous by nature, 112a
old m. have rosy faces, 824b
old m. know when old man dies, 1052a
old m. know young m. fools, 205a
old m. ought to be explorers, 1006a
old m. should be explorers, 1065b
old m. shall dream dreams, 35b
older m. declare war, 931a
on shore interpreters, 905a
only great m. obscene, 850b
ought to mind business, 750a
our democratic public m., 837b
Oxford m. who went abroad to die, 969a
parole of literary m., 433b
persuade eyes of m. without orator, 220a
place where m. can pray, 919a
port liquor for m., 433a
practical m. absorbed in facts, 861a
practical m. usually slaves, 977a
praise famous m., 38b
preached as to dying m., 357a
princerples or m., 693a
private m. enjoy, 244b
prize the thing ungained, 267b
proper m. as ever trod, 253a
proud m. in old age, 82b

Men put enemy in their mouths, 274a
quit you like m., 53a
quit yourselves like m., 12a
rational spiritual beings, 1045b
ready booted and spurred, 362a
reason never failed m., 896b
reject prophets, 708b
rich m. rule the law, 448a
rise on steppingstones, 649b
rivalship of wisest m., 395b
roll of common m., 239b
room for honest m., 467a
sailors but m., 232a
saints aid if m. call, 524a
sandwich m. shuffling, 975a
savage m. uncouth manners, 452b
schemes of mice and m., 492b
school for making first-class m., 703a
search land of living m., 519a
see m. as trees walking, 45b
seldom make passes, 1029a
send m. who do work, 876b
sensible conscientious m., 430b
sensible m. never tell, 613a
sent not corn for rich m. only, 289b
shire for M. who Understand, 993b
should be what they seem, 274a
shut doors against setting sun, 290a
sing by land an' sea, 874a
single m. in barracks, 873a
sit and hear each other groan, 582b
six m. of Industan, 680a
slain a thousand m. with jaw-bone, 11b
slave to fate chance desperate m., 308a
sleek-headed m., 253b
small m. afraid of writings, 460b
small things make base m. proud, 215a
so many m. so many opinions, 109a
some m. love not a pig, 234a
some to pleasure take, 406b
sons of m. and angels say, 425a
speak with tongues of m., 52a
speech given to wise m., 376b
spirit of m. who follow, 987a
spirits of just m., 56a
strange that m. fear, 254b
strength of twenty m., 225b
strong m. shall bow themselves, 28b
studied m. from topsy-turvy close, 730a
such as sleep o' nights, 253b
such m. are dangerous, 253b
suffer the armed m., 1042a
swindled by other m., 1062b
take best they can get, 432b
talk of crabbed old m., 114b
talking of fall of man, 684a
text of m. and women, 850a
that are ruined, 454b
that hazard all, 233a
that laugh and weep, 775a
that sow and reap, 775a
that strove with gods, 646b
that were boys when I was a boy, 902a
there before us, 681b
Men, there He makes m., 548b
think all m. mortal but themselves, 399a
thoughts of m. decay, 201a
thoughts of m. widened, 647b
thousand m. that fishes gnaw, 217a
tide in affairs of m., 256a
tides of m., 1008b
to be leader of m., 850a
to m. a man is a mind, 791b
to match mountains, 826b
tongues of m. and of angels, 52a
touched by heaven's virtue, 378b
traced lives of good m., 517a
traveled among unknown m., 510b
truest of m. Man of Sorrows, 697a
trust ears less than eyes, 86b
truth on lips of dying m., 712b
truths not for all m., 417b
turn one's back on m., 850a
twelve honest m., 399b
twenty m. crossing bridge, 955a
two m. of all mankind, 899b
two m. went up to pray, 354a
two strong m. face to face, 872b
upon the hearts of m., 497a
uselessness of m. above sixty, 817b
vexes public m., 647b
waken and stand, 4a
war between m. and women, 1033a
wars planned by old m., 962a
wars won by m., 987a
waster of rich m., 82a
watch the m. at play, 940b
ways of God to m., 341b
we are m. my liege, 284a
we are the stuffed m., 1003a
we petty m., 253b
we will die free m., 475a
were deceivers ever, 246a
we've got the m., 727a
what is it m. in women require, 488b
what m. call treasure, 694a
what m. or gods these, 583a
what mothers made them, 608a
what you and other m. think, 253b
whatever you stuff m. with they bear, 684b
whatsoever ye would m. do, 41a
when bad m. combine, 452a
when force subdues men, 99b
when good m. die, 85b
when m. and mountains meet, 490b
when m. drink they are rich, 90b
when old m. gather, 900b
where dead m. lost bones, 1002b
where race of m. go by, 846a
which ordinary m. fit for, 277a
who are not historians, 952a
who borrow men who lend, 534b
who can't be bought, 948b
who do the work, 876b
who drown, 430a
who have a sense of honor, 64a
who know much say little, 436a
who march away, 784a
Men who possess opinions, 690b
who say It can't be done, 887a
whom lust of office not kill, 690b
whom men condemn as ill, 789b
whose heads do grow beneath their shoulders, 272b
whose visages do cream, 231a
why don't m. propose, 587b
why men behave like apes, 994b
willful m., 842a
willingly believe what they wish, 112a
wise m. from the east, 39a
wise m. in great struggle, 464b
wise m. meddle in commonwealth, 178b
wise m. of Gotham, 1094a
wise m. profit more from fools, 107a
wise m. shun mistakes of fools, 107a
wisest m. have erred, 349a
wish m. everywhere free, 638a
with firebrand in hand, 172a
with knives in brains, 608b
with mothers and wives, 592b
with muckrake, 848a
with passion for anonymity, 971b
with sisters dear, 592b
with Splendid Hearts, 993b
women and clergymen, 523a
women and Herveys, 414a
women and professors, 939a
women better or worse than m., 382a
women foolish to match m., 689b
women try luck m. risk it, 839b
women wiser than m., 975a
won by m. with courage, 90a
wonder m. trust selves with m., 290a
words are women deeds m., 325a
worth a thousand m., 520a
would be angels, 408a
write what m. do not what they ought, 207a
ye are brothers ye are m., 538a
ye m. of Athens, 50a
ye shall die like m., 20a
years perished to make us m., 771b
you are m. of stones, 280b
young m. all over world, 920a
young m. fitter to invent, 209a
young m. need stiffening, 835a
young m. regard elders as senile, 776b
young m. shall see visions, 35b
young m. think it is, 854b
young m. think old m. fools, 205a
youngsters read m. understand, 195b
Menace, atomic energy a m., 950b
Menaces, insolent m. of villains, 464b
Mencken Nathan and God, 966a
Mend anger and m. not, 412a
fences, 722b
it or be rid on it, 284b
knock breathe seek to m., 308a
never made for man to m., 372a
nor yet too vain to m., 404a
the heart, 404b
your speech a little, 276b

Mendacities, better m., 988a
Mended, all is m., 231a
least said soonest m., 195a
my wounds were m., 990b
old houses m., 392b
Mendicant, rich man behaves like m., 1063a
Mene Tekel Upharsin, 35a
Men's, all m. good, 646a
athwart m. noses as asleep, 223a
business and bosoms, 207b
evil manners live in brass, 299a
eyes in April, 966b
faiths wafer-cakes, 243b
fortune and m. eyes, 291b
have grown from sudden fears, 559a
history in all m. lives, 242a
it's m. lives, 520b
judgments parcel of their fortunes, 288a
men, 690a
music of m. lives, 228a
old m. dream, 368b
old m. heads are bare, 1017a
old m. lies, 988a
one man's will all m. misery, 202b
poor m. cottages palaces, 231b
sweat of other m. faces, 640b
talk not of other m. lives, 38a
times that try m. souls, 466b
wives young m. mistresses, 208a
young m. vision, 368b
Mens sana in corpore sano, 139b
Mensch, es irrt der M., 478b
Menschen, alle M. werden Brüder, 497a
Mental excellence a splendid possession, 115b
exertion, 778a
fight, 490b
medicine for m. disorders, 1034b
obesity m. state, 1053a
specialists in m. disease, 977a
suffering in Hanover Square, 756a
Mentality, origin of modern m., 1047a
Mention, making m. of thee always, 55b
oh no we never m. her, 587b
Mentioned, better damned than not m., 468b
Mentioning, keeps m. woman he knew, 153b
Mephistopheles, judges need something of M., 787b
Mer, la m. toujours recommence, 909b
Mercator's north poles and equators, 746b
Mercenary, followed m. calling, 854a
slavish m., 461a
Merces, ipsa quidem virtus sibimet pulcherrima m., 325b
Merchandise, not an house of m., 48a
Merchant, mighty M. sneered, 736a
overpolite to customers, 545a
train anyone to be m. chief, 949a
Merchantman, monarchy is a m., 491b
Merchants are princes, 31b
have no country, 473a
Merci, la belle dame sans m., 581a
Mercies, all occasions invite his m., 308b
marvelous m., 774a
tender m. of the wicked are cruel, 24a
Merciful, a God gracious and m., 14a
and mighty, 549b
as constant, 1034b
be m. to broken reed, 207a
blessed are the m., 40a
give be m., 62a
God be m. to this drinker, 155b
He the most m., 149a
powers, 283a
to me a fool, 790b
to me a sinner, 47a
Merciless, loving rapid m., 1076a
nature a m. stepmother, 132a
Mercury, station like herald M., 264a
words of M. are harsh, 223a
Mercy and truth are met together, 20a
beauty m. have on me, 738b
betwixt stirrup and ground, 197b
do justly and love m., 35b
doing justice loving m., 467b
full of compassion and m., 37a
God all m. is God unjust, 399a
goodness and m. shall follow me, 18a
ha'e m. o' my soul Lord God, 1105a
half so good a grace as m., 270b
hand folks to God's m., 689b
has a human heart, 487a
have m. on us, 59a
have m. upon me, 19a
his m. endureth for ever, 14a
his m. is everlasting, 21a
how can he m. have, 200b
I asked and found, 197b
I desired m., 35b
I to others show, 412b
is above sceptered sway, 234b
leaving m. to heaven, 424b
Lord have m. on us, 59a, 300b
nobility's true badge, 218b
not m. unto others show, 200b
nothing emboldens sin as m., 290b
of a rude stream, 298b
of his means, 1070b
on my poor people, 191b
on such as we, 873b
on Thy people Lord, 875b
peace on earth m. mild, 425b
Pity Peace and Love, 487a
quality of m. not strained, 234b
render the deeds of m., 234b
seasons justice, 234b
see evil drowned in m., 858b
show no m. ourselves, 689b
shown to every failing, 558a
shut gates of m., 440b
so great is his m., 21a
temper justice with m., 348a
tender m. of God, 46a
that m. show to me, 412b
they shall obtain m., 40a
to forgive, 370a
to myself I cried, 510b
we do pray for m., 234b
wound with m. round, 803b
Mere, honor a m. scutcheon, 240b
Meredith prose Browning, 838b
Merely, he is m. flesh and blood, 1002a
Merged like the bird, 1065b
Meridian, in England under any m., 330a
of my glory, 298a
zones and m. lines, 746b
Merit, by m. raised to that bad eminence, 343a
handsomely allowed, 433b
makes his cook his m., 361a
makes his way, 297b
of my m. you jedge, 693a
of perpetuity, 331a
oft got without m., 273b
patient m. takes, 262a
purchased by m. of wearer, 233a
such I cannot say too much, 314b
that which he obtains, 527a
to particularize is m., 490b
truth only m. to history, 750a
unassisted m., 426b
wins the soul, 404b
Merits, careless m., 449b
goodness result of one's own m., 154b
obtain that which he m., 527a
seek his m. to disclose, 441a
Mermaid on dolphin's back, 229a
Tavern, 583b
what things done at the M., 316a
Mermaids, barmaids diviner than m., 1051b
heard the m. singing, 1001a
singing, 304b
singing each to each, 1001a
Merrier man never spent talk withal, 221b
the more the m., 185b
Merriest, Christmas told m. tale, 519b
maddest m. day, 645a
when they are from home, 243b
Merrily did we drop, 524b
die all die m., 240a
fly after summer m., 297b
hent the stile-a, 295b
let him drink m., 302a
shall I live now, 297b
Merriment, flashes of m., 265b
innocent m., 768b
Merry, all their wars m., 918a
as cricket, 184a
as day is long, 245b
as marriage bell, 556a
at forty year, 660b
Christmases happy New Years, 672b
crews laid to rest, 947a
eat drink be m., 28b, 46b
England was m. England, 519b
God rest you m. gentlemen, 1099a
good to be m. and wise, 182a, 753b
guid to be m. and wise, 496b
he that is of a m. heart, 24b
heart doeth good, 25a
heart goes all the day, 295b
heart maketh cheerful countenance, 24b
I am not m., 273b
if to be old and m. be sin, 239b
keep our Christmas m. still, 519b

Merry, led m. m. lives, 859b
may'st hear the m. din, 524b
men all, 1087b
men at point of death m., 225b
merry lives, 859b
merry merry roundelay, 204b
monarch scandalous and poor, 382a
month of May, 309a
never m. when I hear sweet music, 235b
obstinate pliant m. morose, 135b
old soul, 1092b
playing of m. organ, 1099b
rather have fool make me m., 250a
small cheer makes m. feast, 218a
three m. boys are we, 313a
'tis m. in hall, 188a
turn his m. note, 248a
tu-who a m. note, 222b
very m. dancing drinking, 372a
wanderer of the night, 229a
wine maketh m., 28b
wives may be m., 267a
yarn from fellow rover, 947a
Merryman, Doctor M., 390b
moping mum, 769a
Mesh, Mammon's m., 860b
Meshach, Shadrach M. and Abednego, 35a
Meshes, though its m. are wide, 75a
Mess, Benjamin's m., 7b
cleanin' up whole m. of them, 1015a
let other people clean up m., 1036b
of imprecision of feeling, 1005b
Message for the age, 878a
many a m. from skies, 495a
nature's m. into song, 998a
of big round hand, 1057b
to Garcia, 835a
Messed up life for nothing, 1008b
Messenger, busy lark m. of day, 167a
I will send my m., 36a
of sympathy and love, 752a
Messengers, bade m. ride forth, 596a
Messing about in boats, 852a
Met, angels m. it half the way, 370b
day and way we m., 775a
dearest foe in heaven, 258a
guests are m., 524b
hail fellow well m., 391a
I m. a Californian, 926b
lovely monster, 1057a
man who wasn't there, 938a
me in evil hour, 493a
men m. with erected look, 369b
mercy and truth are m. together, 20a
never m. man I didn't like, 954a
never m. or never parted, 494a
night first we m., 587b
no sooner m. but looked, 250b
part of all I have m., 646b
rancor with cryptic mirth, 899b
true when you m. her, 304b
we have m. enemy, 553a
you not with my true love, 198b
Metal, as m. keeps fragrance, 930a
Metal, base m. of humanity, 817b
clang of m., 878b
no use of m., 296b
of man tested, 693b
sonorous m. blowing, 342b
there on shining m., 1060a
Metals, keys of m. twain, 338b
Metaphor fertile power, 978b
mistaking m. for proof, 909b
motive for m., 956b
Metaphysical impossibility, 575b
power, 1058b
tobacco, 1085b
Mete and dole laws, 646a
with what measure ye m., 41a
Meteor flag of England, 537b
misled by fancy's m. ray, 493a
of ocean air, 633a
streamed like a m., 342b
streaming to the wind, 342b
Meteors not needed less than mountains, 994b
Meter balladmongers, 239b
bards of m. free, 962b
prose opposed to m., 527b
Meter-making, not meters but m., 607a
Meters, not m. but meter-making, 607a
Methinks they are not meet, 187a
Method for choosing presidential nominee, 983b
for studying unconscious, 834a
in man's wickedness, 316b
intuitions without m., 867a
invention of m. of invention, 861a
madness yet m. in 't, 260b
of drawing up indictment, 453a
of making a fortune, 442a
of scientific investigation, 724b
premature renunciation of m., 980b
take m. and try it, 970b
which rejects revenge, 1082b
Methods, democratic m., 972a
know my m. Watson, 850a
Methought I heard one calling Child, 323b
I saw the grave, 199a
Methuselah, days of M., 6b
Meticulous, politic cautious and m., 1001a
Métier, mon m. et mon art c'est vivre, 190a
Mettle enough to kill care, 247a
grasp it like a man of m., 400a
lad of m. a good boy, 239a
Metuant, oderint dum m., 109b
Meurs, je m. de soif en cousté la fontaine, 170b
Meurt, la Garde m. mais ne se rend pas, 508a
Mew, cat m. and dog have day, 266a
kitten and cry m., 239b
Me-wards, to m. your affection's strong, 320a
Mewing her mighty youth, 340b
Mewling and puking, 249a
Mexico, a Virgil at M., 442a
poor M. so far from God so close to U.S., 734a
Mezzotint, an etching a m., 666b
Micawber's favorite expression, 671a
Mice and men, 492b
and rats and such small deer, 278b
Mice, cat in gloves catches no m., 422a
chased him continually, 532a
desert building about to fall, 133a
fishermen appear like m., 279b
like little m. stole in and out, 350b
schemes of m. and men, 492b
three blind m., 1092b
turn m. into horses, 857a
with wings, 1064a
Michael and his angels fought, 58a
Michelangelo, Italy from designs by M., 759a
not want M. for dinner, 759a
talking of M., 1000b
Miching mallecho, 263a
Mickle, every little makes a m., 196a
Microcosm and macrocosm atoned, 724a
of public school, 611a
Microscope begins where telescope ends, 599b
of thought, 599b
Microscopes of the press, 870b
Midday, kindling eyes at m. beam, 340b
sweat, 321b
with wing aslant, 933b
Middle age is when, 1052a
age time of improving, 351b
aspirin of m. classes, 1050b
beware the m. mind, 990b
class best political community, 98b
class in America the nation, 716b
dead vast and m. of night, 258a
enchantments of M. Age, 713b
in the m. be sparing, 67b
isthmus of a m. state, 408b
no m. commercial, 1064a
of the night, 745b
safest in the m., 128b
son of M. Border, 859a
station fewest disasters, 385b
vulgarizing m. class, 716b
wheel in the m. of a wheel, 34b
whole has beginning m. and end, 99a
wives companions for m. age, 208a
Middle-aged adversity, 1042a
build woodshed, 682a
prosperity, 1042a
Middle-class blasphemy, 837b
morality, 837b
Middlesex, acre in M., 595b
village and farm, 624a
Midnight, bridge at m., 621b
cease upon the m., 582b
Cerberus and blackest M., 334b
clear, 657b
come again, 1066a
deep m. lair made, 520a
dreary, 642b
gravity out of bed at m., 239a
hags, 285a
heard chimes at m., 242a
hour's sleep before m., 325a
into m. galloped, 663a
iron tongue of m., 231a
is noon of thought, 470a
it is m. and time passes, 69b
moan upon m. hours, 583b
mournful m. hours, 621a

Midnight, ninth-month m., 701b
oil, 321b, 401a
once upon m. dreary, 642b
owl songs or m. blast, 562a
ride of Paul Revere, 623b
shout and revelry, 336b
strikes and hastens, 854b
through m. streets, 489b
time cease and m. never come, 213b
year's m., 306a
Midnight's all a glimmer, 879b
Midshipmite, bos'un tight and m., 765b
Midst, him first last m., 346a
I am in the m. of them, 43a
in m. of eternity, 814b
in m. of life we are in death, 61b
in the m. of things, 124a
into the m. of the sea upon dry ground, 8b
stood in m. of Jordan, 10b
Midsummer, gorgeous as sun at m., 240a
madness, 253a
Midwife, she is the fairies' m., 223a
Midwifery, my m. like theirs, 95b
Midwinter, bleak m., 740a
Mien, monster of frightful m., 409a
truth has such face and m., 370a
Mieux, le m. est l'ennemi du bien, 417b
tant pis and tant m., 438b
tout est pour le m., 417a
Might, clamor of waters and m., 772b
dear m. of him that walked, 339a
do it with thy m., 28b
exceeds man's m., 268b
half slumbering, 580a
honest man's aboon his m., 496a
is right, 156b
it m. have been, 626a
king's m. greater than human, 87a
Latimer and Ridley in m. of faith, 180a
love the Lord with all thy m., 10a
not by m. nor by power, 36a
of gods slow but sure, 85a
of the Gentile, 559a
protect us by thy m., 627b
right makes m., 636b
sadness of her m., 584a
shining with all m., 745b
spend her blood and m., 842a
spirit of counsel and m., 31a
to be man with thy m., 775b
Tubal Cain man of m., 677a
Might-have-been, name is M., 731b
Might-have-beens, poor m., 816a
Mightier, cometh one m. than I, 45a
make thee m. yet, 862a
pen m. than sword, 601b
speech m. than fighting, 3a
than the noise of many waters, 21a
than they in arms, 346b
Mightiest, Christmas broached m. ale, 519b
in the mightiest, 234b
Julius fell, 256b
Mightily, lay m. in whirl of dust, 64a
pleasing myself m. 375b
strive m. eat as friends, 219a
Mighty above all things, 36b
all proud and m. have, 419a
all that m. heart, 512a
book m. theme, 697a
Caesar thou art m. yet, 256b
continent hitherto unknown, 173b
dead, 419b
each a m. voice, 516a
eagle mewing her m. youth, 340b
earthly marchings, 696b
fates, 899a
fleet of Wren, 911a
fortress is our God, 179b
God who made thee m., 862a
gold, 303a
great and m. resolutions, 352b
hand of a m. man, 22b
he that is slow to anger is better than the m., 24b
hear the m. crack, 393a
heart is lying still, 512a
how are the m. fallen, 12b
in the Scriptures, 50a
lak' a rose, 845b
let m. babe alone, 354b
little body m. heart, 243b
look on my works ye m., 568b
make m. ocean, 719b
many and m. are they, 874b
Marlowe's m. line, 303b
maze not without plan, 407b
men of valor, 10b
men which were of old, 6b
Merchant sneered, 736a
merciful and m., 549b
minds of old, 532b
name shall be called the m. God, 31a
O m. Caesar, 255a
pain to love, 357b
poets in misery dead, 512a
put down the m., 45b
roast beef, 392a
scourge of war, 640b
so m. a Redeemer, 59a
some have called thee m., 308a
sound of m. wind, 49b
splendor of the M. One, 106b
states characterless, 268b
things from small beginnings grow, 367a
true free Russian speech, 688a
victories of m. generals, 701a
weak and m. Russia, 710a
weak things to confound m., 51b
world of eye and ear, 509b
Migration of the soul, 93a
Migratory, unperplexed like m. birds, 938b
Mild and magnificent eye, 662b
gentle Jesus meek and m., 425b
grateful evening m., 345b
Mary was mother m., 684b
of affections m., 369b
peace on earth mercy m., 425b
tormenting m. image, 696a
Milder fate than tyranny, 78b
term to governments, 471a
Mildest-mannered man, 560b
Mildew, beware Mother M., 1065a
Mildewed day in August, 1075a
silo, 940b
Mildness, ethereal m. come, 419b
Mile, crooked m., 1096b
every m. two in winter, 325a
of warm sea-scented beach, 663a
walked m. with Sorrow, 958b
Mile-a, your sad tires in a m., 295b
Miles around wonder grew, 852b
away in preciousness, 792b
I have many m. to fare, 927b
of fertile ground, 523b
on foot to fare, 927b
river uses up m., 760a
sed m. sed pro patria, 865a
see it lap the m., 736a
Sheridan twenty m. away, 718b
three thousand m. and died, 693b
to go before I sleep, 927b
twelve m. from a lemon, 523a
villain and he many m. asunder, 225a
Milestones, counting m. count on, 632b
into headstones change, 694b
road to hell without m., 1042a
Milieu, le juste m., 417b
un m. entre rien et tout, 363b
Militaristic stairway, 1082b
Military, ambition of m. leaders, 959a
civilian control of m., 984a
establishment, 1016b
forces are one team, 1025b
immense m. establishment, 1016b
machine, 922b
man, 244a
mind, 888a
morale in m. unit, 959a
no adequate m. defense, 982b
only one m. organization, 1026a
period of m. government, 889a
power and economic output, 1063a
safe if m. way of life, 995b
unrestrained m. power, 997b
war too serious for m., 786a
Military-industrial complex, 1016b
Militia, place dependence upon m., 461a
Milk, adversity's sweet m. philosophy, 225a
and honey blessed, 687b
buys opinions like m., 756b
comes frozen home in pail, 222b
cow of world, 1078b
find trout in m., 682a
for Hottentots, 1010a
in pan, 605b
land flowing with m. and honey, 8a
my ewes and weep, 295b
of human kindness, 281b
of Paradise, 524a
quart of m. a day, 1010a
skim m. masquerades as cream, 766a
sweet m. of concord, 285b
take m. cheaper than keep cow, 756b-757a
take my m. for gall, 282a
tyrant-hating m., 692a

Milk, went out to m., 1099a
white curd of ass's m., 411a
Milked cow with crumpled horn, 1098b
goat instead of cow, 1099a
Milking, going a-m. sir she said, 1095a
lilting at ewe m., 446b
time of m., 1005a
Milks, love babe that m. me, 282b
Milk-white, before m. now purple, 229b
hens of Dorking, 673b
Milky, all the m. sky, 880a
baldric of skies, 578b
over Sado the m. way, 380b
solar walk or m. way, 408a
twinkle on m. way, 514b
Mill, at the m. with slaves, 349a
cannot grind with water that's past, 324a
charge in earnest were it m., 782a
does m. make water run, 891a
God's m. grinds slow, 325a
golf links so near m., 940b
grind souls in same m., 807a
John Stuart M., 934a
much water goeth by m., 185a
of the conventional, 798a
of the mind, 885a
of truism, 605b
willowy brook that turns m., 500b
Milldams o' Binnorie, 1088b
Millennium, war usher in m., 1012a
Miller, honest m. hath golden thumb, 167a
knoweth not of water, 185a
sees not all the water, 185a
there was a jolly m., 464a
Milliard-headed throng, 407a
Milliner, perfumed like a m., 238a
Millinery, jeweled mass of m., 652a
Million dollars timorous, 1017b
golden birds, 830a
high man aiming at m., 664b
make that thousand up a m., 320a
marching feet, 1069b
play pleased not the m., 261a
second m., 435b
Millionaire, right of m. to millions, 757a
ruined m., 1005b
trustee of poor, 757b
Millions, embrace now all you m., 497a
fate of unborn m., 461a
for defense, 501b
if m. born m. must die, 995a
of bubbles like us, 630b
of debt, 453b
of mixed shades and shadows, 697a
of spiritual creatures, 345b
of tongues record, 556a
one murder made villain m. a hero, 460a
ready saddled and bridled, 362a
right of millionaire to m., 757a
run into the m., 1104a
tear-wrung m., 920b
there's m. in it, 759a
who are poor, 1082a
who dost thy m. boast, 358a
Millions, yearly multiplying m., 676a
yet to be, 565b
yet unborn, 444a
Millionth, encounter for m. time, 968b
Mills are to turn, 796b
dark Satanic m., 490b
of God grind slowly, 329a
Millstone hanged about neck, 47a
hard as a piece of nether m., 16b
look through a m., 203a
Milquetoast, Caspar M., 989b
Milton aggravated dissociation, 1007b
attracts into unity of ideal, 529b
faith hold which M. held, 512b
function as M., 960b
had imaginative mind, 528b
knew too much for poetry, 862a
malt does more than M., 853b
mute inglorious M., 440b
reason M. wrote in fetters, 487b
test of M. to function as M., 960b
thou shouldst be living, 512b
was for us, 662b
Miltonic, balanced and M. style, 804a
Milton's prince of poets, 561a
wormwood words, 339b
Miltons, no mute inglorious M., 960b
Miltown, tamed by M., 1076a
Mimic motion made cry, 956a
Mimosa touch, 1057a
Mimsy were borogoves, 745a
Mince, future a m. pie, 1046a
not to m. the matter, 193b
this matter, 273b
Mincing poetry, 239b
walking and m. as they go, 30b
Mind, a certain unsoundness of m., 594b
absence of m. we have borne, 535b
accurate m. overtaxed, 633b
acts of mind itself, 529b
allus on yer m., 963b
and soul according, 649b
as a dead man out of m., 18a
as m. pitched ear pleased, 458b
aspire to higher things, 203b
atom in matter duplicate in m., 697a
aware of own rectitude, 118a
balloon of the m., 882a
beauty exists in m., 434b
beauty momentary in m., 955b
become aware of itself, 608b
beholding beauty with eye of m., 93a
benevolence is man's m., 100b
best work the human m., 495a
beware the middle m., 990b
blessed man who possesses keen m., 92a
bliss which centers in m., 448a
block of wax, 95b
body filled and vacant m., 244b
bonds only in m., 908a
breaks chains from every m., 488a
bring sad thoughts to m., 508b
by observation satisfy m., 680a
capable of anything, 843b
celestial wisdom calms m., 427b
Mind, chance favors m. prepared, 718b
changeful m. of mortals, 80a
characteristics of vigorous m., 427b
chaste breast quiet m., 358b
clap padlock on her m., 387b
clear your m. of cant, 433b
clothed and in right m., 45b
cobweb bridge from m., 865b-866a
companion none like unto m., 187a
complicated state of m., 766b
concentrates his m. wonderfully, 432a
conscious m. trained like parrot, 936a
content, 206a
corrupt public m., 1048b
couldn't copy my m., 874a
courage gaiety quiet m., 825a
creations of m. be blessing, 950a
cut from nature loses life, 544b
dagger of the m., 283a
daylight in the m., 394b-395a
detached from material matrix, 965b
disdaining littlenesses, 95b
distressed in m. body or estate, 60a
dupe of the heart, 355b
education forms common m., 406b
employ m. to rule, 115b
error chokes windows of m., 301a
essay a loose sally of m., 427b
evangels of the m., 966b
exercises his m. with suffering, 100b
extract laws from nature, 966b
eye see for hand not m., 681b
face so pleased my m., 1086a
face the mirror of the m., 145b
false volume of single m., 791b
fanatic can't change m., 925a
farewell the tranquil m., 275a
feed this m. of ours, 508b
fiery particle, 561b
fire of the m., 998b
first from m. banish understanding, 86a
fool uttereth all his m., 26b
frailty of the m., 392a
free m. guards rights, 544b
free play of m., 713b
freedom of m., 337b, 1015b
frugal m., 457b
gentle m. by gentle deeds, 200b
gentle sensitive m., 882a
gentleness of spirit serenity of m., 326a
geometrical m., 385a
golden m. stoops not, 233a
good in which m. at rest, 161b
good m. possesses kingdom, 131b
grateful m. by owing owes not, 344b
great fortitude of m., 429b
greatest powers of m., 533b
grief develops m., 908a
growth of m. widening consciousness, 935b
had such burdens on m., 883a
happy alchemy of m., 418b
has mountains cliffs, 804a
has thousand eyes, 826b

Mind, he that wants anger hath maimed m., 333b
heart argues not m., 712b
her m. to be attached like garden, 798a
his eyes are in his m., 228b
his own business, 195a
history of human m., 935b
household in oneness of m., 65b
hunger for well-stored m., 815b
I am not in perfect m., 280a
idle m. knows not what it wants, 107a
if no hatred in m., 882b
impatient, 257b
impressions of free m., 885b
in adversity keep an even m., 121b
in another Zeus puts a good m., 63b
in its purest play, 1079a
in m. of man a motion, 509b
in my m. of mankind, 1084a
in the m. ever burning, 198b
inaction saps vigors of m., 174a
Indian whose untutored m., 408a
ingratiate deeply with m., 391b
is an aviary, 96a
is its own place, 342a
is like bat, 1079a
is peace for m. possible, 156a
is stayed on thee, 31b
it's all in the m., 1049b
keep m. steady on keel, 695a
known m. of the Lord, 51a
labyrinthine ways of m., 856b
last infirmity of noble m., 338b
laugh that spoke vacant m., 449a
let dauntless m. still ride, 216a
let your m. alone, 1033a
lets go thousand things, 765a
leveling rancorous m., 884a
lever of all things. 546b
like musical instrument, 705b
live on little with contented m., 114a
lives on the heart, 355b
look clean through the m., 203a
love looks with the m., 228b
loyal nature noble m., 653b
makes body rich, 219b
man who has m. and knows it, 838a
man's unconquerable m., 512b
marble index of a m., 510a
march of human m. slow, 453a
military m., 888a
mill of the m., 885a
mingles with whole frame, 119a
minister to m. diseased, 286a
mirror in every m., 428b
mode of working of human m., 724b
morale state of m., 959b
music and the step, 1090a
music strained through m., 1056b
my m. forbids to crave, 192a
my m. is troubled, 269a
my m. to me a kingdom, 192a
narrowed his m., 451a
nature of m. mortal, 113b
nature with equal m., 711b
never brought to m., 494b
never m. did m. his grace, 314b
next winter into m., 1056b
noble m. here o'erthrown, 262b
Mind, nobler in m. to suffer, 261b
noblest frailty of m., 380a
nor mouth had no nor m. expressed, 803b
not acquainted with his m., 134b
not body enough to cover m., 522b
not enough to have good m., 327b
not rival save with m., 1032b
not set m. for or against, 71b
not to be changed, 342a
not yet of Percy's m., 239a
of own beauty m. diseased, 557a
of superior man like heaven, 740a
old in body but never m., 112a
one just suited to our m., 538a
only man has nasty m., 764a
open m. free discussion, 912b
openness of m., 716b
opinionated m., 882b
oppressions of body and m., 473a
or body to prefer, 408b
out of sight out of m., 170b, 688b
overset m. with reading, 816b
painter's m. with viewer, 591b
passion a fever in m., 381a
passion wholly of m., 1038a
peace is a state of m., 373a
peace of m. we must find, 104a
persecutes the m., 370a
persuaded in his m., 51b
philosophic m., 514a
pity arrests the m., 968a
plumb Oriental m., 871b
poem act of mind, 529b
poetry fine-spun from m. at peace, 129a
power lies in m. and body, 115b
presence of m., 109a, 693b
presence of m. in danger, 373b
proper judge of man, 130b
prudent m. can see room, 82b
pulse in eternal m., 994a
quiet m. richer than crown, 206a
raise and erect the m., 207a
reader had you in m., 508b
reading an oppression of m., 381a
reading to m. as exercise to body, 395b
reason ignis fatuus of m., 382b
reclothe us in our rightful m., 626b
reeled the m., 1050b
regained from nature what it put in, 966b-967a
rest to m. cheerer of spirits, 326a
rhythm beating in m., 1043a
rocket the m., 1079b
searcher know by mortal m., 742b
seek for the lost m., 100b
serene for contemplation, 393b
sickness way to peace of m., 985b
sound m. in sound body, 139b, 373a
sound of body and m., 121a
spirit of a sound m., 55b
steal fire from m., 555b
Mind, stops and steps of m., 1003b
stress on not changing m., 931b
sublimity the echo of a noble m., 144a
submitting things to desires of m., 207a
Sumner's m. contained itself, 777a
suspicion haunts guilty m., 216b
sweet to let m. unbend, 122b
swift m. beholds, 1023b
tact a kind of m. reading, 816b
that can hear music, 995a
the music and the step, 1090a
the music breathing, 358b
time out of m., 194a
to m. shameful to heart beauty, 708a
to me a kingdom is, 192a
to me an empire, 192a
to men man is m., 791b
to mind, 518b
torpid in old age, 432b
tranquil m. a m. well ordered, 141b
troubled captain's m., 792a
troubled m. be stranger, 322a
troubled sea of m., 580b
tumors of a troubled m., 349a
tyranny over m. of man, 472a
universal frame without m., 208b
untutored m., 408a
vacant is mind distressed, 457a
villain's m., 232b
was still unpledged, 84b
water never formed to m., 956a
weakness of human m., 373b
wet m. and say something clever, 91a
what I am taught, 546a
what is m. no matter, 810a
what m. put into nature, 967a
what pleased to call m., 597a
where is love but in m., 569b
wisdom entereth not in malicious m., 181a
words are physicians of m. diseased, 78a
your m. and you, 987b
your m. tossing on ocean, 231a
Minded what they were about, 437a
Mind-forged manacles I hear, 489b
Mindful of unhonored dead, 441a
what is man that thou art m., 17a
Mindless action, 1056a
of its just honors, 517a
Mind-reading, tact a kind of m., 816b
Mind's adventures among masterpieces, 802a
avid substance, 1038a
dispassionate notations, 593a
find the m. construction, 281b
frontiers in m. eye, 1071b
in my m. eye Horatio, 258a
measure m. height, 661b
my m. not right, 1076b
the standard of man, 396a
Minds, admiration only of weak m., 348b
affect hearts and m., 1021a
all m. are little, 780b
all to have aspiring m., 212a

Minds are finite, 861b
are not ever craving, 483a
balm of hurt m., 283b
becks m. to fellowship, 580b
bore so much as own m., 694b
can heavenly m. yield, 117b
comfortable m., 1030b
free to speak our m., 1025a
great empire and little m., 453b
greatest m. capable of greatest vices, 327b
grow in spots, 795a
hobgoblin of little m., 606a
home in m. of men, 90a
injured by hunger and thirst, 100b
innocent and quiet, 358b
intercourse with superior m., 544b
keep m. alive forever, 1047a
keep your hearts and m., 54b
let our m. be bold, 833a
lose self in other m., 535b
made better by presence, 689a
marriage of true m., 294a
me o' departed joys, 494a
mediocre m., 356a
men of other m., 447b
mighty m. of old, 532b
naturally affirmative, 770b
not aware of m., 1041a
O miserable m. of men, 113b
of different generations, 987a
of few fastidious people, 878a
of gods not changed, 65a
of my generation, 1081b
of strongest m. hears least, 516a
peace must be in m., 1104a
record of best m., 573a
refuge of weak m., 415b
religion of feeble m., 454b
small m. never handle great themes, 145b
so many men so many m., 109a
stay our m. be staid, 929a
steadiest m. to waver, 82a
strong m. great hearts, 690b
that have nothing, 517b
themselves our m. impress, 508b
to different m., 604b
wars begin in m., 1104a
weak m. recriminate, 528b
young men's m. are changeable, 62b
Mine, every beast of the forest is m., 19a
eyes have seen glory, 690b
factory dockyard, 923b
fatal words m. and thine, 194a
lives ye led were m., 871b
mother o' m., 872b
she shall be m., 510b
was ever grief like m., 322b
what is yours is m., 105a
Mine, what's m. is yours, 272a
why shouldst thou have m., 350b
will defend what's m., 198a
with my heart in it, 297a
Minerals, poisonous m. and that tree, 307b
Mingle blood with blood of children, 594a
in one spirit meet m., 570a
joys with occupation, 425a
letters m. souls, 307a
you that m. may, 314b
Mingled, like kindred drops been m., 457b
Mingled, respect m. with surprise, 520a
yarn good and ill, 269b
Mingles, mind m. with whole frame, 119a
with friendly bowl, 411b
with her cares sweet bitterness, 115a
Miniature thunder where he fled, 927b
Minikin won't set fire to Thames, 442b
Minimum guarantee of First Amendment, 991b
Mining, titles of m. claims, 1041b
Minion, morning's m., 803a
Minions of the moon, 237b
songs lyric m., 588a
Minister droned monotonously, 759b
king's first m., 924a
patient must m. to himself, 286b
thou flaming m., 276a
to mind diseased, 286a
touch me and no m. so sore, 411b
Ministering angel shall my sister be, 266a
angel thou, 519b
Minister's, poor m. experience, 614a
Ministers fall on good side, 553b
maketh m. flame of fire, 55b
not act arbitrarily, 1013a
of grace defend us, 259a
of love, 526b
spoke of God as if a monopoly, 683b
you murdering m., 282a
Ministers', my actions are my m., 366b
Ministry, by the m. of the prophets, 35b
frost performs secret m., 526a
Miniver Cheevy, 899b
Minked and Persian-lambed, 866b
Minnehaha Laughing Water, 623a
Minnesotan, young M. did heroic thing, 1051a
Minnow, whale swims m.-small, 991a
Minnows, swarms of m. show heads, 579a
Triton of the m., 289b
Minnow-small, whale swims m., 991a
Minor, embalm m. poet, 1035a
pants for twenty-one, 412a
Minorities are qualified individuals, 978a
government controlled by m., 863a
Minority always right, 729b
as distinguished from majority, 973a
elite m., 978a
judgment of small m., 973a
majority deprive m., 637a
majority respect m., 934b
most vilified m. in history, 967a
yield to majority, 934b
Minstrel boy to war has gone, 542a
ethereal m., 517a
galleons of fire, 1043a
heart of m. is breaking, 541b
infirm and old, 518a
Minstrel, no m. raptures swell, 518b
wandering m. I, 768a
Minstrel's, power of m. lyre, 906b
Mint of joy, 551b
tithe of m., 43b
were each wish m. of gold, 503a
Minting of gold-crowned king, 982a
Minus, maggots m., 1031b
Minute, cage the m., 1062a
crowd whole thing in m., 814b
Cynthia of this m., 406b
do good in m. particulars, 491a
of life passing, 780b
one m. with him, 981a
save fleeting m., 818b
speak more in m., 224b
sucker born every m., 655b
too late, 267a
Minutely organized particulars, 491a
set ingenious machine, 984b
Minute's success pays failure, 668b
who buys a m. mirth, 220a
Minutes, a few m. for poetry, 728b
fifteen m. of hell, 808b
five m. with that man, 451b
hasten to their end, 292b
hours and m. dollars and cents, 422b
my thoughts are m., 228b
round earth in forty m., 229b
sixty diamond m., 586b
unless m. capons, 237b
what damned m. tells he, 274a
Miracle, cubic inch of space m., 702b
every hour a m., 702b
man always prays for m., 688a
musical m., 898a
mystery and authority, 708a
no greater m. than myself, 191b
no testimony establish m., 434b
of rare device, 524a
r'ar back pass m., 1015a
Miracles, age of m., 577a
are past, 269b
laughed at, 891b
many signal m. on voyage, 173a
propitious accidents, 867b
Miraculous, falsehood more m. than fact, 434b
Miranda, remember inn M., 902a
Mire, learning cast into m., 454a
ne'er left man in m., 290a
rode him through m., 1097b
Mirror, best m. an old friend, 324b
cracked from side to side, 646a
face the m. of the mind, 145b
hold m. up to nature, 262b
in every mind, 428b
in law as magic m., 786b
look into lives as into m., 109b
of all courtesy, 168a, 298a
speech a m. of soul, 127b
stock market a m., 1062b
that reflects candle, 865b
thou glorious m., 557b
Mirrored on her sea, 906a
Mirroring, windborne m. soul, 711b
Mirrors, light focused by m., 797b
of shadows futurity casts, 573a
on empty space, 797b
should reflect, 1018b

Mirth admit me of thy crew, 334b
and fun fast and furious, 496a
as does not make ashamed, 326a
bards of passion and m., 583b
cryptic m., 899b
formed of joy and m., 490b
fun and m., 496a
has chord in melancholy, 310a
he is all m., 246a
home of m. made desolate, 613b
I'll use you for my m., 256a
in funeral, 257a
like flash of lightning, 394b
limit of becoming m., 221b
man of marvelous m. and pastimes, 179a
May's newfangled m., 221a
music of division, 199b
no time for m. and laughter, 886b
present m., 251b
required of us m., 22b
resort of m., 335b
sad old earth borrow m., 826a
songs of sadness and m., 622b
string attuned to m., 592a
sunburnt m., 582a
that has no bitter springs, 877a
that no repenting draws, 340b
tragical m., 230b
vexed with m. ear of night, 555a
who buys a minute's m., 220a
wine women m. laughter, 560b
wit and m. and spleen, 394a
with thee I mean to live, 335a
Misanthropos, I am M., 290b
Misanthropy and voluptuousness, 595a
Misapplied, virtue turns vice being m., 224b
Misbehaved once at funeral, 534b
Misbeliever, you call me m., 232a
Miscalled, simple truth m. simplicity, 292b
Mischance, ride in triumph over m., 216a
Mischief, draw new m. on, 273a
in every deed of m., 466a
it means m., 263a
little neglect great m., 422a
no return to place which has done m., 129b
O Diamond thou little knowest m., 380a
Satan finds m., 396b
that is past and gone, 273a
virtuous do, 660b
when to m. mortals bend, 404b
Mischiefs, dreadful m. from wine, 383a
Mischievous, gossip is m., 68a
hatched would grow m., 254a
love a m. devil, 756b
Misdeeds, murder and m., 204a
Misdoings, heartily sorry for m., 61a
Miser, rich honesty like m., 250b
Miserable, comfort of m. partners in woes, 127a
comforters are ye all, 15a
difficult to make m., 637b
have no other medicine, 271a
I have passed m. night, 217a
made neighbors m., 802a
me m., 345a
mercy on us m. offenders, 59b
minds of men, 113b
mortals like leaves, 64b
Miserable, nothing m. but what is thought so, 148a
render last part m., 381b
sharers of the event, 444a
sinners, 61a
to be weak is m., 342a
train, 515a
who longs for death is m., 321a
Miserere, 19a
nobis, 59a
say M. leisurely, 329a
Miseries, ambitions climb on m., 844a
bound in shallows and m., 256a
death umpire of men's m., 214a
delivered from perils and m., 319a
equal sharing of m., 925a
extenuate m. of past, 998b
packet of assorted m., 877b
to get idea of m., 689b
Miser's, heaps of m. treasure, 337a
Misers of time as we advance, 540a
Misery acquaints with strange bedfellows, 297a
companions in m., 127a
departure is taken for m., 36b
distant m., 466a
gave to m. all he had, 441a
half our m. from foibles, 475b
half the world living in m., 982b
in m. mindful of happy time, 160a
loves company, 127b
medicine for m., 85a
mighty poets in m. dead, 512a
no friend in m., 309a
one man's will all men's m., 202b
radiant m., 477a
result m., 671b
sleep ease in m., 210b
so full of m., 644b
still delights to trace, 459b
vow eternal m. together, 383b
Misfortune, bad neighbor is m., 67b
lose one parent m., 840a
made throne her seat, 396a
never delight in another's m., 126a
of our best friends, 356b
remembrance of former m., 195a
shows friends, 99a
to have been happy is most unhappy m., 148a
war national m., 597a
Misfortune's, sour m. book, 225b
Misfortunes, bear another's m. perfectly, 413a
by speaking relieve m., 331b
crimes and m., 417b
delight in m. of others, 451b
endure m. of others, 355a
follies and m. of mankind, 465b
hardest never come, 604b
his life full of m., 812b
not unacquainted with m., 66b
of man occasioned by man, 132b
Misgiving, room for m., 82b
Misgivings, not view process with m., 921b
Misgovernment, augur m., 453a
Misguide, blind judgment and m. mind, 402b
Mishaps like knives, 694b
Mislead, lights that m. morn, 271b
Misleading, analogy least m. thing, 756b
generalizations, 1026b
Misled by fancy's meteor ray, 493a
simplicity no longer m., 1091b
Mislike me not for complexion, 232b
not my speeches you m., 214b
Misnomer, sonnets died in m., 944a
Misprint, poet not survive m., 838b
Misquote, enough learning to m., 554b
Misrepresentation, no colonization without m., 957b
Miss, do they m. me at home, 720b
many-splendored thing, 857a
march of retreating world, 1028b
McFlimsey of Madison Square, 724a
mine he cannot m., 203b
Nature cannot m., 372a
pain that pain to m., 357b
see nor know nor m. me, 968b
thank Thee for things I m., 720a
whatever Miss T eats, 914b
Missed it lost it forever, 666b
mr u will not be m., 1031b
never would be m., 768a
stars might not have m., 929a
woman much m., 784a
wonder what you've m., 1059b
Misses an unit, 664b
Heaven's net m. nothing, 75a
man who m. opportunity, 484a
Missing part of life melody, 699a
so much and so much, 991b
Mission, glorious m. of unions, 821a
Missionary, I would eat a m., 617a
not visited our planet, 695b
stew, 1004a
to persuade thousands, 609b
Mississippi is muddy water, 846a
keeps rolling, 921b
of falsehood called history, 713b
ran into M. and drowned, 1041b
your M. in dry time, 942b
Missouri, 'cross wide M., 1101a
I am from M., 830b
Misspending time a self-homicide, 376b
Mist and a weeping rain, 723b
and cloud turn to rain, 624b
as m. resembles rain, 621b
came both m. and snow, 524b
cold and heavy m., 592a
dispelled when woman appears, 401b
engarlanded, 714b
from breath of wind, 926a
gray m. on sea's face, 946b
here a m. there a m., 734a
in my face, 666b
life a m. of error, 315a
mantled in m., 1060a
of tears, 856b

Mist, saffron m., 1010b
Scotch m.. 695a
shouted in m. month ago, 926b
swollen with rank m., 338b
wrecked in m. of opium, 717a
Mistake, ask if some m., 927b
blue and gold m., 734b
in translation, 388a
is has been shall be no m., 506a
never overlooks m., 724b
not to close eyes, 865a
of enclosing envelope, 985b
pardon Thy M., 1059a
pray make no m., 768b
woman God's second m., 806a
young man for Greek god, 960a
Mistaken, I pronounce m., 356a
intuitive calculation, 938a
overzealous piety, 454a
think that ye may be m., 328a, 912a
think that we may be m., 912a
zeal, 1091b
Mistakes, all great men make m., 815b
experience name for m., 839b
if you make m. I will protect, 1026b
made by writers from ignorance, 107b
man of genius no m., 968b
no balsam for m., 791a
of good man, 1091b
paid in casualties, 1016b
Mistaking paradox for discovery, 909b
Mister Death, 1030b
Mistress, art a jealous m., 608a
as with maid so with her m., 31b
character of m. from dress of maids, 145b
court a m. she denies you, 303a
in my own, 875a
law a jealous m., 543b
literature my m., 858b
moderately fair, 357b
more fond than m., 405b
my m. the open road, 824a
O m. mine, 251b
of herself, 407a
of mistresses, 707a
of months and stars, 772b
or a friend, 571a
pensive m., 1066a
riches good handmaid worst m., 207b
simplicity deceitful m., 777b
such m. such Nan, 188a
teeming m. barren bride, 406b
to the man I love, 405b
Mistress' eyebrow, 249a
my m. eyes nothing like the sun, 294b
order to perform, 413b
Mistresses, embrace principles or m., 447a
hardly any m., 904a
mistress of m., 707a
wives young men's m., 208a
Mists, errors wanderings m. and tempests, 113a
foul and ugly m., 238a
mothlike in m., 979a
season of m., 583b
the Apennine, 734b
Mistrust, more ignominious to m., 355b
Mistrust subordinate who never finds fault, 813b
Misty moisty morning, 1098a
mountaintops, 225a
out of m. dream, 890a
sheiling of m. island, 590a
Misunderstand, no fate willfully m.. 926b
Misunderstanding, culture a m. if not French, 806a-b
Misunderstood, to be great to be m., 606a
to be m. penalty for greatness, 835a
truth m., 795a
Misuse, oft happeth to m. wit, 169b
Misused, sweet poison of m. wine, 336b
Mites, widow threw in two m., 45b
Mither, father and m. gae mad, 494b
leave to m. dear, 1087b
Mithridates, half M., 596a
he died old, 853b
Mitte sectari rosa, 121b
Mittens, of skin made m., 907a
Mixed, elements so m. in him, 256b
in wrong that's all, 1009a
Mixing memory and desire, 1002a
Mixture give you Nashville drizzle, 864a
good things come in m., 536a
Mizpah, 7a
Moab is my washpot, 19b
Moan, delicious m., 583b
English mother made m., 693b
frosty wind made m., 740a
made sweet m., 581a
of doves in elms, 649b
paid with m., 856a
Moananoaning, moyles of it m., 969a
Moaning, harbor bar m., 690b
how they are m., 446b
no m. of the bar, 655a
Moans round with many voices, 646b
Moat defensive to a house, 226b
Moated grange, 271b
Mob, amphibious ill-born m., 385a
asylum among m., 695b
at times m. swayed, 929a
government by m., 848b
honor depends on opinion of m., 374a
I am the m., 948a
is varied and inconstant, 374a
not ask better only different, 179a
of gentlemen, 412a
of unnecessary duplicates, 697a
redress of m. law, 635a
supreme governors the m., 442a
Mobile, donna è m., 118b
Mobility and damn the cost, 1057b
Mobilized English language, 919b
when armies are m., 75a
Mobs, best university gauntlet of m., 609a
Moby Dick, evil assailable in M., 696b
great diplomat M., 958b
Moccasins waiting on silent shelf, 1082b
Mock, after I have spoken m. on, 15b
air with idle state, 441b
at the great, 883a
fools make a m. at sin, 24a
meat it feeds on, 274a
mockers after that, 883a
on Voltaire Rousseau, 489b
spirits of wise m. us, 242a
their own presage, 293b
their useful toil, 440a
time with fairest show, 283a
Turtle, 744b
your own grinning, 265b
Mocked, as if he m. himself, 253b
God is not m., 54a
my sense is m., 301a
Mocker, wine is a m., 25a
Mockers, mock m. after that, 883a
Mockery king of snow, 228a
monumental m., 268b
of monumental stone, 572a
traffic in m., 883a
unreal m. hence, 285a
world a m., 867b
Mocketh, whoso m. the poor, 24b
Mockingbird, listen to the m., 728a
Mockingbird's, out of m. throat, 701b
Mocks, man that m. and sets it light, 226a
married men, 222b
my loss of liberty, 486a
Mode, decalogue of m., 849a
it began à la m., 782a
Model, Americans may become m., 446b
British government best m., 484b
of man from natur's mold, 670b
of modern major general, 766b
republican m. of government, 461b
small m. of barren earth, 227b
to thy inward greatness, 243b
Modelable, nature's structure is m., 1034a
Models, ancient m. perpetuated, 148a
nature has all kinds of m., 1034a
turn pages of Greek m., 124b
Moderate, give m. alarm, 615b
liberty is in m. governments, 485a
while one with m. haste, 258a
Moderately, a thing m. good, 467b
live m., 743a
love m., 224b
mistress m. fair, 357b
rescue wife, 615b
Moderation, astonished at my own m., 445b
counsels of m., 911b
even in excess, 611a
flourishes, 911b
gone no court save, 911b
in all things, 108a
in justice no virtue, 467b
in principle a vice, 467b
in temper a virtue, 467b
not think or write with m., 615b
silken string, 309b
spirit of m., 911b
stoutness in m., 767a
urge me not to m., 615b

Moderator of passions, 326a
reasonable m. Death, 329b
Modern, all history m., 957b
American literature from one book, 1044b
born empty into m. age, 378b
characteristics of m. spirit, 863a
disease of m. life, 712a
inconveniences, 760b
life economic, 957b
man invents museum, 1035a
old or m. bard, 336b
one must be absolutely m., 830b
origin of m. world, 1047a
something for m. stage, 988a
spite all m. notions, 874a
wise saws and m. instances, 249a
Moderns, speak of m. without contempt, 415b
Modes, for m. of faith, 409b
Modest and commonly chaste, 564b
coy submission m. pride, 345a
doubt, 268a
front of this small floor, 354b
in speech, 72b
keep m. as giver, 805a
looks cottage adorn, 450b
man with reason, 925a
no more m. than immodest, 700b
quip m., 251a
simple m. manly true, 694a
stillness and humility, 243b
the m. near to virtue, 72a
wee m. crimson-tipped, 493a
woman dressed in finery, 450b
Modesty a species of nobility, 373b
ancient sculpture true m., 552b
and unselfishness, 987a
maids in m. say No., 220b
mine is blushing m., 128a
overstep not m. of nature, 262b
secondly m., 818b
speaks without m., 72a
Modification, bad plan admits no m., 126a
Modify, time to m. shape, 763b
Modifying colors of imagination, 529a
Modo liceat vivere est spes, 108b
Modum, servare m. finemque tenere, 716a
Modus, est m. in rebus, 120a
Moi, l'état c'est m., 378a
Moiling street, 898b
Moist, cold and hot m. and dry, 369b
eye dry hand, 241b
hot cold m. and dry, 344a
no more than m. hand, 955b
star upon whose influence, 257a
unpleasant body, 669b
Moisty morning, 1098a
Molar to molecular motions, 788a
Mold, emperors and cobblers in same m., 190a
fresh from natur's m., 670b
made him and then broke m., 178a
of form, 262b
rose above m., 593a
splashing wintry m., 880b
Molded, best men m. of faults, 272a
changing lineaments, 781a
heart m. as she pleases, 197b
Molded, scarcely formed or m., 562a
two berries m. on one stem, 230a
Moldering, a-m. in grave, 755a
Molders hemp and steel, 521a
Molding mighty fates, 899a
wine jar when m. began, 124a
Molds, crack nature's m., 278a
musket m. in his hands, 820b
Mole, live like velvet m., 990a
wilt thou go ask the m., 486b
Molecular motions, 788a
Molecule, propensity to unite even in m., 965a
Molecules, by mathematics m. counted, 861a
simple and indivisible m., 474b
Molehills from mountains made, 1031a
Moles, cast his idols to m., 30a
Molle atque facetum, 120a
Mollify it with tears, 920b
Mollusk cheap edition of man, 609a
Molly Stark a widow, 451b
Moloch sceptered king, 343a
Molten bowels, 917b
inns of m. blue, 735a
tears scald like m. lead, 280a
Mome raths outgrabe, 745a
Moment, courage of final m., 1072a
culture m. of clarity, 977b
dissolved in a m., 994b
endurance for m. more, 809b
endures m. or day, 883b
eternity was in that m., 391b
face some awful m., 515a
first m. of atomic age, 1069b
force m. to its crisis, 1001a
great pith and m., 262a
hide thyself for a little m., 32a
hold every m. sacred, 937b
I cut his throat, 1081a
in a m. of time, 46b
intense m. isolated, 1006a
knew m. to say nothing, 839a
lifetime burning in m., 1006a
lived in paradise, 497b
loyal and neutral in m., 284a
men flourish only for a m., 67a
never let up for single m., 983a
not of action or inaction, 106a
nothing startles beyond m., 584b
of difficulty and danger, 1091b
of greatness flicker, 1001a
of strength of romance, 843a
once let ripe m. go, 488b
only a m., 843a
only m. here and m. there, 930a
perfection but m., 291b
precise m. to say nothing, 839a
psychological m., 839a
this m. in June, 975a
this which you deem of no m., 96a
time of death every m., 106a
to decide, 691b
trap m. before ripe, 488b
work of a m., 194a
worst m. in history of France, 1016a
Momentary, beauty m. in mind, 955b
Moment's monument, 731b
sent to be m. ornament, 514a
Moments, art gives quality to m., 781b
best and happiest m., 573a
hardly dared pass, 1047b
lucid m., 588b
no two m. the same, 705b
of glad grace, 879b
of high exultation, 997a
when everything goes well, 869a
Momentum, psychological m., 839a
Monads of Leibniz, 987a
Monagony being married to one person, 1017a
Monan's, moon on M. rill, 520a
Monarch, becomes throned m. better than crown, 234b
hears, 371a
love teach m. to be wise, 439b
merry m. scandalous and poor, 382a
morsel for a m., 287b
of all I survey, 457b
of mountains, 559b
of the vine, 288a
richest m. in world, 497b
Monarchs, fate summons m. obey, 369a
perplexes m., 342b
Monarchy intelligible government, 726b
is a merchantman, 491b
universal m. of wit, 326b
why m. strong government, 726b
Monastic aisles, 602a
man artist, 956b
Monday, betwixt Saturday and M., 401a
born on a M., 1096a
going to do on M., 962a
morning press reports, 1058a
snatched on M. night, 237b
Monday's child fair of face, 1096a
Monde, l'amour fait tourner le m., 1105b
Mondes, le meilleur des m. possibles, 417a
Mo'ners, Lord fetch m. up higher, 814a
Money, a little wanton m., 178b
alone preserves life, 379a
answereth all things, 28b
ask of m. spent, 928b
beautiful in laws, 607b
bet my m. on bobtail nag, 727b
blessing m. cannot buy, 326b
board m. in ginger jar, 753b
bringing m. be welcome, 1089b
business may bring m., 533b
business other people's m., 723a
by you all the while, 812b
counting out m., 1094b
disease called lack of m., 181a
doänt marry for m., 654b
fool and his m., 1085a
friendship last lifetime if not asked for m., 762a
go where m. is, 654b
government consists in taking m., 417b
hain't the m. but the principle, 895a
having more credit than m., 477a
hired m. didn't they, 911a
honey and plenty of m., 673a
how painful to keep m., 376a
how pleasant to have m., 688b

Money is trash, 302a
keeps m. movin' around, 891b
lack of m. root of evil, 837a
lay out m. on a rope, 310b
like sixth sense, 932a
love of m. as possession, 977a
love of m. root of evil, 55b
love of m. taken hold, 616a
made m. because loved it, 892b
make m. by any means, 123a
making m. slow process, 379a
man without m. rather than m. without man, 78a
means and content, 249b
money money, 1051a
more m. for books than chewing gum, 835b
much m. as 'twill bring, 352b
must have m. to use senses, 932a
no way to make m., 379a
not appreciate m. till spent, 864a
not mind m. not like swank, 919b
not pay for anything, 916a
not think m. holy, 1051a
nothing lost but m., 1062b
nothing so demoralizing as m., 82a
old wife old dog ready m., 421b
pays m. takes choice, 810a
plentiful, 1062b
pretty to see what m. will do, 376a
prose of life, 607b
put m. in thy purse, 273a
put m. in trust, 633b
rage and love, 1057a
rather than love m. fame, 684a
ready m. Aladdin's lamp, 562a
ready m. makes the man, 397a
reputation more valuable than m., 125a
retreated back into m., 1036b
rich possessed by m., 310b
right to possess m., 657a
seed of money, 435b
sets world in motion, 126b
silk suit cost much m., 375a
sinew of love, 104b
sinews of affairs, 104b
sinews of war, 104b
store m. in stomachs of needy, 146a
they have more m., 1045a
thinking like paper m., 851a
thy m. perish with thee, 49b
time is m., 422b, 598b
times hard m. scarce, 609a
to even get beat with, 954a
touch, 848b
use m. as one pleases, 657a
values m. or comfort more, 932a
voice is full of m., 1036b
war begun without m., 181a
waste of public m., 779b
way the m. goes, 1099b
we've got the m. too, 727a
what is worth but m., 127a
Willy Loman never made m., 1071a
with lent m. evil done, 698b
without m. George, 1089b
won't surrender to flirt, 892b
words are m. of fools, 317b
works for m. coins soul, 833b
world his who has m., 608a
Money, wrote except for m., 432a
Moneybag, aristocracy of m., 577a
Moneychanger, morals of m., 896b
Moneychangers fled from temple, 971a
tables of the m., 43b
Money-lust before senses, 988b
Money-mad, raving rotting m., 860b
Moneymaker, not a mere m., 94a
Mongrel best for every day, 837b
I like a bit of a m., 837b
puppy whelp hound, 448b
son and heir of m. bitch, 277b
this m. beast, 990b
Mongrels, Europe continent of m., 871a
Monism thinks all-form only form, 795a
Monitor expressed, 516b
Monk bring to light my toil, 593b
cowl does not make m., 150a
if m. you'll be Pope, 964b
only connect beast and m., 951b
Spanish m. distraught, 624b
Monkey, as soon descend from m., 628b
disappointed in m., 764a
heroic little m., 628b
never look long on m., 628a
only a m. shaved, 768a
sittin' on pile of straw, 1099a
tricksome little m., 505a
wine, 599a
Monkey-like fox-like squirrel-like, 978b
Monkeys, cats and m. m. and cats, 798a
New and Old World m., 628a
refrain from speech, 852a
wilderness of m., 233b
Monody not wake mariner, 1043b
Monolith, Communist bloc not m., 1056a
Monomakh, crown of M., 593b
Monopoly, no single nation have m., 982b
of God, 683b
Monotones, drawn in pearly m., 990b
Monotonous languor, 807b
nothing so m. as sea, 693b
Monotonously falls the rain, 1040b
Monotony, bleats articulate m., 516a
stark m. of stone, 878b
Monroe Doctrine force United States, 848a
will go far, 847b
Monsieur, farewell M. Traveler, 250a
Monster begot upon itself, 275b
faultless m., 350b
green-eyed m., 274a
I had created, 589a
I have lived in the m., 828b
lovely m., 1057a
made m. me, 1057a
manunkind, 1031b
many-headed m. of pit, 412b
more hideous than sea m., 277b
no greater m. than myself, 191b
of wickedness, 922b
one a m. one a saint, 811b
queer m. the artist, 800a
vice m. of frightful mien, 409a
what a m. is man, 364a
with an ache, 1068a
Monster with uncounted heads, 241a
Monstrosity more prodigious than Hydra, 123a
Monstrous anger of guns, 1028b
big river, 761b
bottom of m. world, 339a
demonstration, 800b
every fault seeming m., 250a
little voice, 229a
O m., 239b
product of wrongs, 921b
two evils m. either, 1009a
Mont Blanc monarch of mountains, 559b
Montague, fair M. I am too fond, 223b
Montaigne endorsed by translating, 189b
in his tower, 1054a
sedulous ape to M., 824a
Monte Carlo, broke bank at M., 821a
Montes, parturient m. nascetur mus, 124a
Montesquieu, celebrities such as M., 749b
Montezuma, halls of M., 1100a
who imprisoned M., 595b
Montgomery to Oslo, 1082b
Month, April cruelest m., 1002a
contained no r, 892b
difference sometimes a m., 828a
follow m. with woe, 571b
full of spirit as m. of May, 240a
laughter for a m., 238b
leafy m. of June, 525b
May m. flaps leaves like wings, 784b
May never m. of love, 210b
merry m. of May, 309a
no trumpets for new m., 937a
old man in dry m., 1001b
one m. on in May, 928a
stand to in a m., 224b
this is the m., 333b
this m. is a kiss, 329a
was month of May, 758a
Monthly changes in circled orb, 224a
Months add themselves make years, 654a
all the m. were May, 813b
maiden and mistress of m., 772b
makes seasons by m., 3b
mother of m., 772b
nor hours days m., 305a
three m. of cold weather, 717b
travelers of eternity, 380a
two m. after marching, 1076b
two m. back in March, 928b
Montreal, O God O M., 755b
Monument, all Hellas m. of Euripides, 90b
early but enduring m., 571b
leave some m. behind, 883a
like fishbone, 1077a
man's m. a man, 790b
man's virtue m., 3a
moment's m., 731b
more lasting than bronze, 122b
Patience on m., 252b
sight of such m., 502b
to see m. look around, 374b
vote m. but refuse help, 890b
without a tomb, 303b
Monumental mockery, 268b
smooth as m. alabaster, 276a

Monuments carved from snow, 998a
economic m., 1063b
mountains earth's m., 615a
not marble nor gilded m., 292a
of safety, 472a
of unaging intellect, 882b
of wit survive monuments of power, 206a
Monumentum, si m. requiris circumspice, 374b
Mony a one for him, 1088b
Monyment, vote m. but refuse help, 890b
Mood apart, 929a
blessed m., 509a
given heart change of m., 927a
in any shape any m., 559a
listening m. seemed to stand, 520a
love is a m. to man, 825b
melting m., 276b
no m. maintained through hours, 937b
puts me in working m., 604a
strain of higher m., 338b
sweet m. when pleasant thoughts, 508b
Moody food of love, 288a
Moon, African m. lying on back, 985a
and I, 768b
and I keep this up forever, 963a
and stars keep pace, 992a
appointeth the m. for seasons, 21b
a-roving by light of m., 559b
be not darkened, 28b
be still as bright, 559b
behold the wandering m., 335b
beneath waning m. was haunted, 523b
brilliant m. milky sky, 880a
by yonder blessed m. I swear, 224a
circumambulatory aphrodisiac, 1061b
close by the m., 344b
cold fruitless m., 228b
come from the dying m., 648b
cow jumped over m., 1094a
danced by light of m., 673a
daughter of M. Nokomis, 623a
do not sigh for m., 751a
ebb and flow by the m., 280b
eclipses of m. and other experiments, 173b
error of the m., 276a
everyone is a m. has dark side, 763a
fair as the m., 29b
fair along Wabash, 905b
follow changes of the m., 274b
full m. throw shadow, 985a
ghostly galleon, 961b
hang them on horns of the m., 289b
harvest m., 386a
has set, 69b
hath her eclipse endured, 293b
horned m. with one star, 525a
hush with setting m., 652b
I the man in the m., 230b
if m. shine full or no, 353a
in first of the m., 1065b
in silver bag, 884b
inconstant m., 224a
innocent m., 856b
Moon is down, 283a
kneaded by the m., 783a
Lady M. where are you roving, 634b
landscapes of m., 908b
lanthorn is the m., 230b
lies fair upon the Straits, 714b
like a flower, 487a
lucent as rounded m., 694b
made of green cheese, 185b
make guilty the m., 277a
minions of the m., 237b
moping owl to m. complain, 440a
mountains of m., 644a
mousetraps m. memory muchness, 744a
moving m. went up sky, 525b
new m. with auld in arm, 1087b
no m. outlives night, 1081b
no Moravians in m., 695b
nor the m. by night, 22a
nothing ' remarkable beneath visiting m., 288b
of my delight, 630b
on casement wintry m., 582a
on Monan's rill, 520a
on whom pale m. gleams, 807a
one revolving m., 368b
or sun or what you please, 219b
pluck honor from pale-faced m., 238b
poet not been in m., 760b
ragged m., 1066a
rake m. from sea, 553a
rather be dog and bay m., 256a
revisitest glimpses of m., 259a
rising in clouded majesty, 345b
roving by light of m., 559b
sadder light than m., 626b
said wind to m., 723b
seventeen times high as m., 1095b
shines bright, 235a
shining to quiet m., 526a
ship woman and full m., 1102a
shone on Mrs. Porter, 1002b
sickle m., 980a
sigh for m., 751a
silent as the m., 349a
silver apples of m., 880a
slowly silently now the m., 914a
stain both m. and sun, 292a
stand still in the valley, 11a
star planets fallen on me, 982a
stars about the lovely m., 69b
sun and m. in flat sea sunk, 337a
sun and m. should doubt, 490a
swear not by the m., 224a
sweet regent of sky, 464a
takes up wondrous tale, 393a
talk by poet, 760b
this night of no m., 152b
tree etched by m., 384a
unmask her beauty to m., 258a
whenever m. and stars set, 823a
white m. beams, 1012b
whom are you loving, 634b
wide awake the m. and I, 768b
will wax wane, 624b
with how sad steps O M., 203b
would have disappeared, 851a
youth build bridge to m., 682a
Moon-calf, 297a
Moonlecht, braw brecht m. necht, 903a
Moonless night in small town, 1071a
Moonlight, come to thee by m., 961b
ghost along m. shade, 405b
how sweet the m. sleeps, 235a
human m., 1081a
is divine, 1069a
meet me by m., 587b
no more from m., 955b
one by one in m., 1010b
ribbon of m., 961b
softest in Kentucky, 804b
unto sunlight, 647b
visit it by pale m., 518a
white waves in m., 905a
Moonlit door, 914b
Moon's red silver, 1081a
Moons, book of m. defend ye, 1085b
not hers lie mirrored, 906a
of Saturn, 697a
reason has m., 906a
Moonshine an' snow, 693a
find out m., 230a
glory of war m., 705a
Moon-struck madness, 348a
Moony, little lovely m. night, 490a
Moor bark with two anchors, 125a
never saw a m., 737b
over the purple m., 961b
your daughter and the M., 272b
Moore, before I go Tom M., 559b
Moored, in Downs fleet m., 401a
Moors, mountains m. fens, 909a
Moos, my foos won't m., 968b
Moose, bull m., 847b
sticking head in m., 967b
Moping melancholy, 348a
merryman m. mum, 769a
owl to moon complain, 440a
Mops, seven m., 745b
Mopsy Cottontail Peter, 887b
Moral and material welfare, 848a
and political systems, 958a
attitude in which most alive, 792b
author provided with m., 614b
authority, 706b
bad m. character, 423a
conception of life, 850b
confronted with m. issue, 1074a
conquests, 589b
courage physical timidity, 783a
depravity within classes, 991a
difference in m. life, 795a
equivalent of war, 795b
everything's got a m., 744a
flabbiness, 792b
force, 863a
gloom of world, 613b
habits make way into lives, 136b
indifference of cultivated, 706b
inferiority of man, 764a
intellectual wants, 794b
law within me, 445a
man and man of honor, 961a
natural and m. forces, 710a
natural philosophy deep m. grave, 209b
no one m. till all m., 706a
not showing m. virtues, 980b
obligation to be intelligent, 951a
of m. evil and of good, 509a
of that is, 744b
or immoral book, 839a

Moral order needs authority, 964a
perception of beauty m. test, 681b
personality, 703a
persons attempting to find m., 760b
point a m. or adorn tale, 427a
positive m. sense, 776b
real progress is m. progress, 707a
restraint, 1074b
satire ever m. ever new, 377a
sense of work of art, 799a
sensible well-bred man, 457a
sentiments in novel, 855b
shut in rose, 647b
soil for aesthetic growth, 918a
spark out of stone not m., 770b
things m. or things evangelical, 365b
truth basis of m. authority, 706b
what is beautiful is m., 709b
what you feel good after, 1044b
when uncomfortable, 836b
will ends by settling m., 776b
Morale, formula for m. patriotism, 959a
materiel without m., 959b
state of mind, 959b
wins victory, 959b
Moralism, American m., 1055b
Moralist, statesman cannot afford to be m., 985a
Moralities, never mind m., 763a
Morality, basis of human m., 1072b
commercial m., 1063a
courage of making choice, 911a
enliven m. with wit, 394a
foes of popular m., 706b
for morality's sake, 567a
I who dispensed with m., 830b
knows nothing of geography, 705b
middle-class m., 837b
not doctrine of how we make ourselves happy, 445a
of common man, 805b
of his actions, 436a
periodical fits of m., 595a
plot in framework of m., 855b
private costly luxury, 777a
republican m., 549a
sexless orgies of m., 776a
temper wit with m., 394a
true m. takes no heed of m., 363a
unawares M. expires, 414a
understand politics and m., 779b
veracity heart of m., 725a
wears m. as garment, 976a
work of m. shaped by geometry, 385a
Moralize my song, 200a
Moralized his song, 200a
Morals, code of modern m., 571a
conventional m., 913a
faith and m. hold, 512b
heedless self-interest bad m., 971b
if m. make you dreary, 825a
man of m. tell me why, 357b
man of rigid m., 379a
obedience to command, 851a
of moneychanger, 896b
time legalizer of m., 960a
Moravians, no M. in moon, 695b
Morbidity, somewhat disgusting m., 977a
Mordecai rent his clothes, 14a
More and m. about less and less, 862b
and more and more, 745b
bear to be no m., 518a
cannot do m. than duty, 620a
cantie wi' m., 494a
Cawdor shall sleep no m., 283b
celebrities such as M., 749b
come through alive, 64a
easy to take m. than nothing, 744a
giving m. to that which had too much, 247b
grow from m. to m., 649b
how much m. is half than whole, 67b
is man of angel's wit, 179a
know what is m. than enough, 487b
less he spoke m. he heard, 810a
less is m., 664b
little m. how much, 663b
little m. than kin, 257a
loved Rome m., 255a
Macbeth shall sleep no m., 283b
matter with less art, 260b
meant than meets ear, 336a
nicely calculated less or m., 517a
no m. dear love, 649a
no m. of that, 276b
no man entitled to, 847b
Oliver asked for m., 669a
once m. and no m. after, 774b
say m. than this rich praise, 293a
she yaf awey the more she hadde, 164a
sleep no m., 283b
than just easy word, 1030a
the m. the merrier, 185b
the m. he uses for others, 75b
there isn't any m., 949b
to be desired than gold, 17b
to say when I am dead, 900a
you see m. in you, 1054a
Moremens, onetwo m. more, 969a
Morgan, old bold mate of M., 749b
the Buccaneer, 749b
Mori, in taberna m., 154b
pro patria m., 121b
Morison, lovely Mary M., 495b
Morituri, ave Caesar m. te salutamus, 141a
Morn and cold indifference, 396a
and liquid dew of youth, 258b
approach of even or m., 344b
as yet 'tis early m., 647a
cock trumpet to m., 257a
day's at m., 661b
dewy m. to dewy night, 753a
each m. a thousand roses, 629b
evening follows m., 1052a
fair laughs m., 441b
from m. to night my friend, 739b
from m. to noon he fell, 343a
healthy breath of m., 584a
in russet mantle clad, 257a
incense-breathing m., 440a
lark herald of the m., 225a
lights that mislead m., 271b
like a lobster the m., 353a
lived the space of a m., 204a
Morn, more bright than May-day m., 482b
not waking till she sings, 203a
on the Indian steep, 336b
opening eyelids of the m., 338a
peeping in at m., 592a
rays of m. on shields, 694a
red m. betokened wrack, 220a
rose the morrow m., 526a
rouse the slumbering m., 334b
September m., 626a
sweet is breath of m., 345b
this the happy m., 333b
tresses like the m., 337b
ushers in the m., 424a
waked by circling hours, 346b
Morne plaine, 599a
Mornin', hangin' Danny Deever in m., 873a
mornin's m., 830b
nice to get up in m., 903a
top o' the m., 812a
Mornin's mornin', 830b
Morning after, 886b
air awash with angels, 1079a
all whom m. sends to roam, 854a
almost at odds with m., 285a
always m. somewhere, 610b
as fed horses in the m., 33b
as m. shows the day, 348b
as the sun the m. dew, 372b
bid me good m., 470a
birds mad with glee, 758a
birdsong at m., 824b
breeze of m. moves, 652b
charm to stay m. star, 526b
civilization at m. star, 607b
come in the m., 676b
day perpetual m., 683a
day's disasters in m. face, 449b
Dewey was the m., 791a
dissolutely spent Tuesday m., 237b
early in the m. our song, 549b
evening and m. were first day, 5a
evening noon night, 662a
fades like m. dew, 1088b
fair came forth, 349a
farewell M. Star, 110a
feel like m. star, 755a
forehead of the m. sky, 339a
full many a glorious m., 292a
give him the m. star, 57b
glad confident m., 662b
glorious m. for America, 444a
glut sorrow on m. rose, 584a
hangin' Danny Deever in m., 873a
hear right way in the m., 71b
in bowl of night, 629a
in m. we remember them, 896b
in the m. it flourisheth, 20a
in the m. of the times, 206b
in the m. like grass, 20a
into the m., into the m., 940a
joy cometh in the m., 18a
looketh forth as the m., 29b
made black by m. storms, 534a
magnificent fierce m., 940a
matter for May m., 253a
meet m. dew, 714a
misty moisty m., 1098a
mornin's m., 830b
motion of m., 1065b
my m. incense, 483a
never m. wore to evening, 650a
nice to get up in m., 903a

Morning of the world, 661b
our share of m., 734a
penitence next m., 670a
praise at m. blame at night, 403b
quintessence of life, 564a
shadow at m. striding, 1002a
shining m. face, 249a
singing each m., 1031b
so soft this m., 969a
some m. unaware, 663a
somewhere with m., 948a
son of the m., 31b
sons of the m., 549a
sorrow makes night m., 217a
sow thy seed in the m., 28b
stars sang together, 16a
they that watch for m., 22b
think in the m., 487b
this m. came home cloak, 375a
top o' the m., 812a
two o'clock in m. courage, 504b
uncertain hour before m., 1006b
veils of m., 879b
wings of the m., 23a
woe to them that rise early in m., 30b
womb of m. dew, 200a
would God it were m., 10b
Morning's at seven, 661b
easy m. ride, 738b
minion, 803a
mornin', 830b
Mornings, forgotten m., 1070b
savor of m. great delight, 171b
strangely silent, 1061b
Morocco, far as from M., 1085b
Moron, happy m., 1103b
Morose, obstinate pliant merry m., 135b
view of present, 596b
Morrison Morrison, 970a
Morrow, a little fun and good m., 751b
cease to ask what m. will bring, 121a
desire of night for the m., 572b
good m. to our waking souls, 304b
good night till it be m., 224b
man's yesterday ne'er like m., 568a
misty m. a myrie someris day, 164b
night urge the m., 571b
put not trust in the m., 121a
rainy m., 293a
rash who reckons on m., 82b
rose the m. morn, 526a
take no thought for m., 41a
wished the m., 642b
Mors, nil igitur m. est ad nos, 113b
ultima ratio, 151a
Morsel for a monarch, 287b
I found you as a m., 288a
under tongue sweet m., 386a
Morsels, tough m. to swallow, 805b
Mort, que la m. me trouve plantant mes choux, 189b
Mortal and may err, 327b
arm and nerve feel, 521a
behind m. bone, 735b
cloud of m. destiny, 711b
coil, 262a
dreams no m. dared, 643a
every tatter in m. dress, 882b
Mortal frame, 526b
genius and m. instruments, 254a
grief itself be m., 571b
grows on m. soil, 338b
I sing with m. voice, 346b
immortal death has taken m. life, 113b
immortal youth to m. maids, 536b
knew my son was m., 92b
laugh at m. thing, 561a
locked up from m. eye, 354a
man who hath more joy, 697a
meanest m. known, 789b
melody, 641b
moon eclipse endured, 293b
nature did tremble, 513b
nature of mind m., 113b
no m. could vie with Zeus, 65a
not m. what you desire, 128b
O you m. engines, 275a
or immortal here I die, 696a
purest treasure m. times afford, 226a
put on immortality, 53a
quit this m. frame, 404a
raised a m. to the skies, 371b
shall m. man be more just, 14b
shuffled off this m. coil, 262a
sins of commission m., 434a
spirit of m. be proud, 564b
splendor, 994b
stakes, 928b
struck a deep m. blow, 78b
sufferest m. griefs, 244b
temples of king, 227b
tend on m. thoughts, 281b
therefore Caius is m., 732b
things doth sway, 200b
think all men m. but themselves, 399a
think m. thoughts, 84a
this his m. part, 765a
tree whose m. taste, 341b
what m. heard good of George the Third, 934a
wide and m. pang, 1057b
wound is m. and is mine, 1032a
Mortalem vitam mors cum immortalis, 113b
Mortality, nothing serious in m., 284a
of inanimate things, 772a
pilgrims of m., 999b
to frail m. trust, 210a
touches the heart, 118a
watch o'er man's m., 514a
weighs on me like sleep, 579b
Mortality's strong hand, 237a
too weak to bear them, 385a
Mortals are blaming the gods, 65a
changeful mind of m., 80a
happiest of m., 417a
Hope lies to m., 854b
make earth bitter, 577a
miserable m. like leaves, 64b
more rugged m., 886a
no ascent too steep for m., 120b
not in m. to command success, 393a
some feelings to m. given, 520a
what all m. may correct, 390a
what fools these m. be, 129b, 230a
when to mischief m. bend, 404b
Mortar, his chest as a m., 697a
Mortgage beats 'em all, 808b
Mortgage, every radish had a m., 993a
Mortification, live in continual m., 420b
Mortify a wit, 412b
Mortifying reflections, 628a
Mortis, timor m. conturbat me, 176a
Mosaic religion a father religion, 834b
Moscow, to M. to M., 858b
Moses, greeted M. from Pisgah, 587a
hid his face, 8a
Mahomet to M., 600b
ridin' on bumblebee, 1041b
smote rock twice, 547b
was there forty days, 9b
Moslem mosque and pagan shrine, 626a
Mosquitoes, lets big m. through, 321a
Moss, rolling stone gathers no m., 126a
until m. reached lips, 736a
you are, 987b
Moss-covered bucket, 553a
Mosses, addled m. dank, 989a
greenest m. cling, 625b
Mossy cavern, 583b
violet by m. stone, 510b
Most enjoy contented least, 292a
fails where m. it promises, 269b
make the m. of it, 464b
may err grossly as few, 368b
thing they m. do show, 293a
who is it that says m., 293a
Mostest, git thar fustest with m., 709b
Mote in thy brother's eye, 41a
Motes that people sunbeams, 335b
thick as m. in sonne-beem, 168a
Moth and rust doth corrupt, 40b
blundering by, 1066a
both m. and flame, 1066a
desire of m. for star, 572b
Mother accursed the night she bore me, 84a
and lover the sea, 774a
arose a m. in Israel, 11a
as m. so her daughter, 34b
blessed m. of us all, 474a
bring child back to its m., 69b
call me early m., 645a
calls me Willie, 821a
came and caught her, 1095b
Charybdis your m., 234a
child to m. sheep to fold, 854a
Church, 143b
cruel m. of sweet loves, 122b
despise not thy m., 26a
died today, 1068b
diligence m. of good fortune, 197a
earth no more a m., 132a
English m. made moan, 693b
experience m. of sciences, 194b
fairer daughter of fair m., 121a
father and m. gae mad, 494b
foolish son the heaviness of his m., 24a
France m. of arts, 187b
from one m. both draw breath, 79b
gave m. forty whacks, 1101a
give me the sun, 729b
Goose, 844b
happy with such a m., 649b

Mother, his m. was patient being dead, 721b
holy M. Earth, 78b
honor thy father and thy m., 9a
Ida hearken, 645a
if writer rob m., 1040a
ignorance m. of devotion, 312a
in sin did my m. conceive me, 19a
laid her Baby, 684b
leave to m. dear, 1087b
make my bed soon, 1089a
man favorite of m., 834b
man shall leave father and m., 5b
Mary was that M. mild, 684b
may I go out to swim, 1103a
memory m. of Muses, 95b
my m., 546a
my m. bore me, 486b
my m. groaned, 489b
myself commanded by boy's m., 77b
Named is m. of all things, 73a
nature by her m. wit, 200b
nature called m., 589a
necessity m. of invention, 133b, 151a
no God and Mary His M., 1075b
not God for father if not Church for m., 144a
o' mine, 872b
of Aeneas and his race, 112b
of all living, 6a, 1034b
of arts and eloquence, 348b
of five sons who died, 640a
of mankind, 341b
of memories, 707a
of months, 772b
of quartz, 1065a
of the free, 862a
old m. Hubbard, 1096a
one whom his m. comforteth, 33b
Pembroke's m., 319b
poetry m. tongue of mankind, 455b
Russia, 710a
so loving to my m., 257b
somebody's m., 813a
stand by country as m., 717b-718a
startled but admiring, 925b
sweet m. I cannot ply, 69b
took great care of m., 970a
Ubu ugly today, 915a
walked with his m., 1070b
wedded maid virgin m., 334a
when my m. died, 487a
who'd give her booby for another, 401a
wit, 200b
worm thou art my m., 15a
Mother Goose, I don't believe in M., 844b
Mother-in-law, a-winkin' at m., 1099a
go not empty unto thy m., 11b
savage contemplates m., 829a
Mother's, botanize upon m. grave, 511a
cannot bear a m. tears, 119b
daughter in m. house, 875a
embrace my dead m. ghost, 66a
great M. train divine, 714b
hang us every m. son, 229a
lie on M. bed, 1076a
naked out of my m. womb, 14a
Mother's pride father's joy, 520b
sons anchors of m. life, 83a
thou art thy m. glass, 291b
Mothers a bloody brood, 1035a
fought by m. of men, 790a
good m. and fathers, 1053b
injunctions of m. and wives, 925a
men what m. made, 608a
men with m. and wives, 592b
talking to you m. and fathers, 972b
Mothers' wombs the tiring houses, 199b
Motherless, poor m. Eve, 906a
Mothlike in mists, 979a
Moths among heath and harebells, 685b
fill Ithaca full of m., 289b
like m. caught by glare, 555a
Motion and a spirit, 509b
between acting and first m., 254a
between m. and act, 1003a
change of m. proportional, 379b
devoid of sense and m., 343b
endeavor in continual m., 243a
final cause produces m., 97b
gesture without m., 1003a
heat as mode of m., 705a
heavens rejoice in m., 307a
her m. blushed at herself, 272b
in one sphere, 240b
meandering with mazy m., 524a
measured m., 510a
military machine in m., 892b
mimic m. made cry, 956a
money sets world in m., 126b
no m. has she now, 511a
of hidden fire, 518a
of morning, 1065b
of the rising day, 1066b
poetry of m., 852a
scoured with perpetual m., 241b
some men forward m. love, 362b
this sensible warm m., 271a
uniform m. in right line, 379b
what does awesome m. mean, 632b
with majestic m., 557a
with what m. moved clouds, 510a
Motions, molar to molecular m., 788a
skittish in all m., 252a
soul has many m., 1066a
stings and m. of sense, 270a
to thy m. lovers' seasons run, 305a
Motive, every joint and m., 960a
find m. in narrative, 760b
for metaphor, 956b
fruit of action not be m., 106a
hunting, 528a
noble m. far-reaching purpose, 930b
path m. guide, 148a
proportional to m. force, 379b
religion only m. force, 837b
Motiveless malignity, 528a
Motives, anatomizing of m., 608b
idealistic m., 862a
of more fancy, 270a
other than ignoble, 894a
period great if high m., 862a
strongest of economic m., 845b
Motley fool, 248a
Motley, jester's m. garb, 945b
made myself m. to the view, 294a
Motley's the only wear, 248b
Motor cars and omnibuses, 975a
Motors, sound of horns and m., 1002b
Mots de la tribu, 1006b
Motto, let this be m., 680a
national m. Root hog, 1047a
of sundial near Venice, 539b
that is mankind's m., 359a
this be our m., 541a
Mottoes, pretty m. inside crackers, 765b
Moulmein, by the old M. pagoda, 873b
Moulting season crisis in lives, 682b
Moults, wing of friendship never m., 669b
Mount all eager and quick, 1078a
mount my soul, 228b
pure and disposed to m. to stars, 161b
rejected Sermon on M., 1025b
to paradise, 603a
to summit round by round, 690a
up to the heaven, 21b
up with wings as eagles, 33a
whilst you m. up on high, 228a
Mount Abora, singing of M., 524a
Mountain, as long as shadows touch m. slopes, 118a
and the deep gloomy wood, 509a
don't care if I see m., 534a
down the m. walls, 885a
flee as a bird to your m., 17a
forked m. or blue promontory, 288b
freedom from m. height, 578b
get thee up into the high m., 32b
huge gap appeared in m., 76a
Kilimanjaro highest m., 1045a
land of m. and flood, 519a
like dew on m., 520a
my holy m., 31a
nymph sweet liberty, 334b
purple m. majesties, 849a
Red Hoss M., 820a
robes m. in azure hue, 537a
room enough on m., 729a
see one m. and see all, 311a
shall be made low, 32b
sheep are sweeter, 552b
up the airy m., 729a
upon m. height, 516b
woods or steepy m. yields, 212a
Mountaineering, fishing m. antiquities, 818a
Mountain's, sun over m. rim, 663a
Mountains, across m. across prairies, 923b
Alpine m. cold, 341a
among ancient m., 589b
at distance airy, 537a
beautiful upon the m., 33a
before the m. were brought forth, 20a
creep abased below m., 826b
deer walk upon m., 955a
Delectable M., 366a
differ in their m., 927a
divide us, 590a
earth's monuments, 615a

Mountains, England's m. green, 490b
faith that could remove m., 52b
Greenland's icy m., 549b
high m. a feeling, 556b
hills look down on m., 828a
in primeval sleep, 720b
interposed, 457b
labor mouse brought forth, 124a
look on Marathon, 560b
man to match m., 826b
meteors not needed less than m., 994b
mind has m., 804a
molehills from m. made, 1031a
monarch of m., 559b
moors and fens, 909a
New Hampshire m. curl, 927a
of the moon, 644a
on m. is freedom, 498b
one is of the sea one of m., 516a
over m. over waves, 1086b
people live in sierras and m., 173b
skipped like rams, 22a
split m. with thunderbolt, 117a
though the m. be carried into the sea, 19a
three long m., 1023a
tower proudest in Kentucky, 804b
truth these m. bound, 190b
Vermont m. stretch straight, 927a
when men and m. meet, 490b
yonder m. stand upon base, 498b
young hart upon m. of spices, 30a
Mountainside, following plow along m., 511b
from every m., 627b
Mountaintop, lightning strikes m., 121b
Mountaintops, stands tiptoe on misty m., 225a
that freeze, 298a
who ascends to m., 556a
Mountebank, mere anatomy a m., 218b
Mounted, beggars m. run horse to death, 215b
better m. than I gives cast, 874a
to his cabin, 904b
Troilus m. Troyan walls, 235a
Mounteth, courage m. with occasion, 236a
Mounting at break of day, 515b
in hot haste, 556a
larks notes prepare, 405a
lives not m. and unfolding, 935b
souls m. to God, 731a
Mounts, in war m. warrior's steed, 518b
Mourir, partir c'est m. un peu, 563b, 835a
Mourn, blessed are they that m., 40a
can children of bridechamber m., 41b
countless thousands m., 492b
man was made to m., 492b
Margaret you m. for, 803b
mischief past and gone, 273a
mourned and yet shall m., 702a
music bad to those who m., 374a
Mourn, no longer m. for me, 292b
small gnats m., 584a
the dead, 1078b
time to m., 27b
unalterable days, 603b
upon thy bed, 774b
with ever-returning spring, 702a
ye Graces and Loves, 114a
Mourned and yet shall mourn, 702a
at birth not death, 414b
by strangers m., 406a
Mourners go about the streets, 29a
haul up flag you m., 1069b
Lord fetch m. up higher, 814a
most musical of m., 571a
Mournful, I with m. tread, 702a
lean Despair, 486a
midnight hours, 621a
numbers, 620b
Psyche, 584a
sound, 727b
Mourning becomes Electra, 1009a
go my way in m., 188a
grief at not wanting to call back, 937b
house of m., 28a
let m. shows be spread, 203b
music in m., 38a
oil of joy for m., 33b
with my m. very handsome, 376a
Mourns, household of Impulse m., 1060a
Nature m. her worshipper, 518b
vile man that m., 408b
Mourra, on m. seul, 363b
Mouse, baby looked like m., 1046b
cat watch m., 391a
caught crooked m., 1096b
consider the little m., 105b
frightened m. under chair, 1096a
in a trappe if deed or bledde, 166a
leave room for m., 904b
like gnawing of m., 1023a
mountains brought forth m., 124a
not a m. stirring, 256b
not even a m., 541a
pleasant shy manner of m., 1046b
prevails in Latin, 444b
ran up clock, 1093a
studying to be rat, 941a
that hath one hole, 105b
tiny m. came forth, 76a
town m. country m., 76a
Mousetrap, baiting m. with cheese, 904b
make better m., 605a
Mousetraps moon memory muchness, 744a
Mousing, by m. owl hawked at, 284a
Moustache, man who didn't wax m., 872a
Moustaches on last Czar, 1076a
Mouth and belly injured by hunger, 100b
bread from m. of labor, 472a
bread of life in m., 381b
brown hair over m. blown, 1003b
Mouth, butter not melt in m., 183b
close m. catches no flies, 195a
false witness by their own m., 39a
filled with dust, 308b-309a
filled with gravel, 25b
find m. a rein, 774b
fool's m. is his destruction, 25a
from m. flow gentle words, 67a
ginger hot i' the m., 252a
God's m. knows not falsehood, 78b
heart in my m., 133b
her m. is smoother than oil, 23b
his heart's his m., 289b
his m. is most sweet, 29b
in cannon's m., 249a
in her m. was an olive leaf, 6b
it as many players do, 262b
kisses from female m., 559b
let the words of my m., 17b
living from hand to m., 193a
made m. to water, 352b
make m. say right thing, 761b
most beautiful m. in world, 416a
mouths sentence as curs m. bone, 456a
my m. shall show forth thy praise, 19a
nay an thou'lt m., 266a
never look gift horse in m., 146a
nor m. had no nor mind expressed, 803b
not that which goeth into m., 43a
not thine own m., 26a
O sad kissed m., 773b
of hell, 652a
of his holy prophets, 46a
of no other country, 1022b
of one just dead, 944b
of Plenty's horn, 882b
one's m. is what one becomes, 893a
ope his m. out flew trope, 352a
opened the m. of the ass, 10a
out of the m. of babes, 17a
out of thine own m., 47a
proceedeth out of the m. of the Lord, 10a
purple-stained m., 582b
reasons made m. water, 352b
sendeth m. sendeth meat, 183a
silver spoon in m., 197b
smiling at the good m., 988b
so prim, 1004b
speaketh out of abundance, 42b
spew thee out of my m., 57b
straight from horse's m., 958b
that which cometh out of m., 43a
tongue cleave to the roof of my m., 23a
tree whose m. is pressed, 992a
verb in his m., 761b
violence covereth the m. of the wicked, 24a
wear not my dagger in my m., 291a
what one becomes, 893a
which dog hath deeper m., 214a
wickedness sweet in his m., 15b
wine comes in at m., 881a

Mouth, words of his m. were smoother than butter, 19b
words of my m. be acceptable, 17b
Mouth-filling, good m. oath, 240a
Mouth-honor breath, 286a
Mouths, blind m., 338b
enemy in their m., 274a
have m. but speak not, 22a
made m. in a glass, 278a
sentence as curs bone, 456a
with hollow phrase, 899a
Moutons, revenons à nos m., 1105b
Movable feast, 1045b
feasts, 59a
impenetrable m. particles, 379b
Move, aim of oratory to m., 111a
all things work and m., 675b
but if the other do, 306a
but it does m., 212a
doubt that sun doth m., 260b
fantastic century m., 482a
gentle wind does m., 488a
great affair is to m., 822a
I by backward steps m., 362b
I shall m. Hell, 119b
I will m. the earth, 105a
if it m. at all, 512a
in cloud of ignorance, 1041a
languid strings scarcely m., 486b
only in command, 286a
pretty pleasures might me m., 198b
social conscience of nation, 1083a
stars m. still time runs, 213b
stones known to m., 285a
stones of Rome to mutiny, 256a
times change and m. continually, 200b
toward rich society, 1064a
we live and m., 50a
what can I do but m., 1080a
when looking well can't m. her, 350a
with leaden feet, 771b
Moved beyond endurance, 976b
I shall not be m., 19b
like a vast shadow m., 362b
more ways than one, 1065b
mystery of being m. by words, 1071a
not m. with concord, 235b
not suffer thy foot to be m., 22a
through dooms of love, 1031b
to smile at anything, 253b
virtue never will be m., 259b
woman m. like fountain troubled, 219b
Movement, most magnificent m., 462b
New Life M., 995b
new m. stampede, 870b
no apathy into m. without emotion, 936a
symbol of power of m., 986a
Movements of the largest bodies, 479a
tongue exceeds in number of m., 174b
Mover, Zeus prime m., 78b
Movers and shakers, 807a
Moves a goddess, 405a
and mates and slays, 630b
cursed be he that m. my bones, 299b
Moves, glory of Him who m. everything, 161b
God m. in mysterious way, 456b
laboring surges of world, 856b
love that m. sun and other stars, 162a
no life m. in empty passage-ways, 81a
she stirs she starts she m., 622b
sits looking then m. on, 948a
to see sad sights m. more, 220b
where I move, 1069a
whole creation m., 651a
Movest, great sphere thou m. in, 288b
Moveth all together, 512a
Movin' up and down again, 876b
Moving accidents by flood and field, 272b
always m. as restless spheres, 212a
dead still talk, 1082a
finger writes, 630b
forward to greater freedom, 971a
his slow and m. finger, 275b
in m. how express, 261a
into another intensity, 1006a
keep m. on, 717a
never stopping, 701b
nightly pitch m. tent, 518a
others themselves as stone, 293a
push on keep m., 501a
tide as m. seems asleep, 655a
up and down again, 876b
waters at priestlike task, 581a
Mown, like rain upon m. grass, 19b-20a
we multiply whenever m. down, 143b
Moyles and moyles of it, 969a
Mozart, some cry up M., 535b
tried to play M., 1017a
Much, and this is m., 556a
bitter and is not m., 1010b
by m. too m., 240a
drinking little thinking, 389a
enough or too m., 488a
faithful in m., 47a
given much required, 47a, 1072b
have I seen and known, 646a
have I traveled, 579b
I do not ask you m., 237b
in few words, 38b
is force of heaven-bred poesy, 221a
know too m. convinced of too little, 1007b
lady doth protest too m., 263b
learning doth make thee mad, 50b
little happy if we say how m., 246a
little more how m. it is, 663b
missing so m. and so m., 991b
more to that which had too m., 247b
no man wanted m., 607b
not do too m. work, 698b
not many but m., 151a
nothing too m., 68b
of a muchness, 388a, 690a, 744a
of a which of a wind, 1032a
of madness, 642b
once that seemed too m., 927b
see so m. nor live so long, 280b
so little time to do so m., 973b
Much, so m. depends upon, 979a
so m. for him, 257a
so m. owed by so many, 921b
so m. to do, 650b, 828b
sought I could not find, 950a
talk too m., 368b
those who have too m., 971b
too m. of good thing, 194a
unjust in m., 47a
what he loves never like too m., 302b
wrested from sure defeat, 1008b
Muchness, much of a m., 388a, 690a, 744a
Muck, all of a m. of sweat, 448a
when stop raking m., 848a
Muckle, twice as m. 's a' that, 496a
Muckrake in his hand, 366a
men with m., 848a
Mud, alive and wagging tail in m., 101b
flies from wings, 1075a
frogs in the marsh m., 117a
garlic and sapphires in m., 1005a
in Black M. kingfisher, 1075a
in m. eel is, 1097a
life marble and m., 614b
like elephant stuck in m., 80b
painters today mix colors with m., 153a
rests on belly in m., 1002a
silk stocking filled with m., 505a
silver fountains have m., 292a
Muddied oafs at goals, 875b
Muddle through, 658a
Muddled, he's a m. fool, 196a
state sharpest of realities, 799b
Muddlement, constant force for m., 799b
Muddy ill-seeming thick, 219b
vesture of decay, 235b
Mudjokivis, killed the M., 907a
Mud-luscious, world is m., 1030a
Mudville, no joy in M., 868a
Muffet, little Miss M., 1096b
Muffin man, 1097a
Muffins, no more inspiration than m., 836b
Muffled and dumb, 603b
oars, 531b
Muffler, Fortune painted blind with m., 209a
Mug's, poetry m. game, 1008a
Mugwump educated beyond intellect, 772a
Mule, democratic party like m., 454a
kicked in head by m., 886a
reason with a m., 828b
Mules, facts contrary 'z m., 391b
Mulleary, Shake M. and Go-ethe, 831a
Mulligan, marched in M. Guard, 809a
Multa, non m. sed multum, 151a
Multeity in unity, 528a
Multifold, dying m., 737b
Multiple, register m. perception in art, 989b
Multiplication is vexation, 1084b
Multiplied, deviation from truth is m., 97b
entities not m. beyond necessity, 162b
visions, 35b
Multiplieth fruit, 4b

Multiplieth words without knowledge, 16a
Multiply, be fruitful and m., 5a
sentinels, 599b
thanks to art see world m., 908b
two hearts that m., 1086a
we m. whenever mown down, 143b
Multitude a Hydra, 123a
always in the wrong, 374b
as the sand by the sea in m., 13a
barbarous m., 233a
beast of many heads, 123a
charity creates m. of sins, 840b
charity shall cover m. of sins, 57a
discordant wavering m., 241a
efforts of busy m., 720b
many-headed m., 123a, 289b
of counselors, 24a
of days, 427a
of friends, 302a
of rulers, 62b
of sins, 57a
of words, 143a
rude m. call afternoon, 222b
swinish m., 454a
that choose by show, 233a
wear another face to m., 614a
Multitudes, against revolted m., 346b
I contain m., 700b
Multitudes in the valley of decision, 35b
pestilence-stricken m., 569b
vast m. of Russia, 922b
Multitudinous seas incarnadine, 283b
Multiversity, university become m., 1068a
Mum, cry m., 197a
merryman moping m., 769a
Mumble, let public maunder and m., 576b
omitting sibilants and dentals, 718a
Mumbo Jumbo God of the Congo, 953a
Mumbo jumbos, soot-smeared m., 576a
Mummer's, woman m. part, 933a
Mummers, grave m., 413b
Mummy, yesterday embryo tomorrow a m., 142a
Mum's the word, 197a, 914b
Munch your good dry oats, 230a
Munched and munched and munched, 281a
Mundi, Stupor M., 1075a
Munich, wave M. all thy banners, 538a
Munition, bomb fell on no m. plants, 967b
Munny, doänt marry for m., 654b
goä wheer m. is, 654b
Muove, e pur si m., 212a
Murder and misdeeds, 204a
brother's m., 263b
cannot be hid, 169a
check m. but what of war, 130b
contrived husband's m., 66a
from battle and m., 60b
herein friendship cowardice m., 175a
how easily m. discovered, 169a
indulges himself in m., 552a
Macbeth does m. sleep, 283b
Murder, met M. on the way, 570a
one m. made a villain, 460a
one to destroy is m., 398b
or want of sense, 747a
rage hatred and m., 1081a
sacrilegious m., 284a
shrieks out, 169a
speak with miraculous organ, 169a
tell business from m., 891a
thousands, 398b
time to m. and create, 1000b
war I call it m., 692b
will out, 169a
woman or child in sleep, 980b
Murdered, all m., 227b
Glamis hath m. sleep, 283b
Lincoln's bier, 680b
Murderer, an honorable m., 276b
carcasses bleed at sight of m., 169a
common m. uncommon cook, 904a
tender m., 665a
Murdering, you m. ministers, 282a
Murderous innocence of sea, 882a
love come with m. intent, 84b
perjured m. bloody, 294a
water buffaloes even m., 997a
Mured up in wall of wisdom, 1054a
Murmur, ever-importunate m., 800a
shallow m. but deep are dumb, 199a
Murmuring, asleep by thy m. stream, 495a
lapse of m. streams, 347a
of innumerable bees, 649b
pines and hemlocks, 622a
surge cannot be heard, 279b
victim without m., 747b
waters m., 336a
Murmurings, crowd and buzz and m., 357b
from within heard m., 516b
Murmurless and shined, 1043b
Murmurous haunt of flies, 582b
Murmurs as ocean murmurs, 536a
hear mutual m. sweep, 561a
in hollow m. died, 443b
of murmuring sea, 802b
voice in hollow m., 501a
Murray, slain Earl of M., 1088b
Murther, tell business from m., 891a
Mus prevails in Latin, 444b
Muscles of brawny arms, 621a
so great number of m. as tongue, 174b
Muscular Christianity, 613a
strength it gave to jaw, 743b
Muse, American M., 1041b
be thou the tenth M., 292a
conqueror creates a m., 332a
Fool said my m. to me, 203b
has taught them songs, 66a
I was your vassal, 829b
in crowd all day, 618a
livelier liquor than M., 853b
meditate the thankless M., 338a
O for a m. of fire, 242b
o' me the M. and her song, 104a
on dromedary trots, 527a
on nature with poet's eye, 537b
plans credit and the M., 603a
silence m. His praise, 420a
Muse, tell me M., 65a, 405a
tenth M. governs press, 678b
Tragic M. trod stage, 404b
worst-natured m., 382a
Mused, many a m. rhyme, 582b
Muses, all charm of all M., 654b
exaltation in chanting of M., 84a
memory mother of M., 95b
of Helicon, 67a
recorded by M. live for ay, 201a
sacrifice to the M., 69a
sage daughters of M., 79b
strength though of M. born, 580a
Muses', I the M. priest sing, 121b
touching all the M. charm, 113a
Museum, modern man invents m. 1035a
touring culture like m., 1057a
Mush, Pennsylvanians call thee m., 483a
Mushroom, supramundane m., 1008b
Music above all, 808a
and eerie faint carouse, 1022a
and sweet poetry agree, 309a
and the step, 1090a
and women I give way to, 375b
arose with voluptuous swell, 555b
art aspires to condition of m., 781a
bad m. people don't talk, 840a
bells m. nighest heaven, 535a
body swayed to m., 883b
breathing from her face, 358b
caught in that sensual m., 882b
ceasing of exquisite m., 622a
continuous and stationary m., 502b
crept by me upon waters, 296a
daughters of m. brought low, 29a
deathless m., 898b
die in m., 93b
don't know anything about m., 910b
down unlistening street, 836a
fading in m., 233b
fingers on keys make m., 955b
fled is that m., 583a
food of love, 251a, 288a
from the spheres, 252b
frozen m., 478a
give children right to study m., 463a
god of m. out of doors, 830b
good to the melancholy, 374a
grace and m. of her face, 358b
hampering with ceremonies and m., 101a
has charms to soothe, 391b
heard so deeply, 1006b
heard with you more than m., 1010b
highest of fine arts, 706a
his voice in all her m., 572a
how sour sweet m. is, 228a
I care to hear, 802b
I heard with you, 1010b
I shall be made thy m., 308a
if m. be the food of love, 251a
in heart I bore, 513a
in its roar, 557b
in mourning, 38a
in space, 478a
intolerable m. falls, 885a
let m. creep in our ears, 235b

Music, like a huge m., 995a
like harmony in m., 510a
like m. on the waters, 559a
live without m., 741b
madder m., 890a
mads me, 228b
make m. mute, 653a
make merry by means of m., 101a
make one m. as before, 649b
makes sweet m. with stones, 220b
making of m. in rest, 698b-699a
man that has taste of m., 394b
man that hath no m., 235b
man's place in m., 956b
mind that can hear m., 995a
ministers to human welfare, 706a
mirth the m. of division, 199b
moody food, 288a
must investigate discord, 137a
my life like m. hall, 878b
my rampart, 1024a
never merry when hear sweet m., 235b
night filled with m., 622a
no m. in a rest Katie, 698b
no m. in nightingale, 220b
not for doctrine but m., 403a
not listen to good m., 840a
of dancing waves, 998a
of flute, 1003b
of flutes of Greece, 775b
of men's lives, 228a
of poem as well as words, 909a
of the spheres, 252b, 330a
of the Union, 591a
oft hath such a charm, 272a
on spirit make m. too, 955b
one chord of m., 726a
painting m. poetry, 706a
pasteboard goddess of m. halls, 934b
poetry painting and m., 491a
raise and quell, 370a
reasonable good ear in m., 230a
sap is the m., 1050a
say it with m., 912b
setting sun and m. at close, 226b
shall untune the sky, 370a
silence sank like m., 525b
softest m. to attending ears, 224a
soul of m. shed, 541b
sphere-descended maid, 443b
step to the m. he hears, 683b
still sad m. of humanity, 509b
strained through mind, 1056b
Susanna's m., 955b
sweet compulsion in m. lie, 334b
that deepest reach, 604b
that gentlier lies, 645b
thing I love most, 375b
thrush m. went, 928b
time to hear bird m., 1042b
to hear sea-maid's m., 229a
universal language, 620a
untune the sky, 370a
vibrations of deathless m., 898b
when soft voices die, 572b
wherever she goes, 1095a
wherever there is harmony, 330a
why hearest thou m. sadly, 291b
with silver sound, 1084b
Music yearning like a god, 581b
you are m. while m. lasts, 1006b
Musical as bright Apollo's lute, 222a
as is Apollo's lute, 337a
mind like m. instrument, 705b
miracle, 898a
most m. most melancholy, 335b
most m. of mourners, 571a
Shakespeare and the m. glasses, 448a
shuttle, 701b
so m. a discord, 230a
Musically, so m. wells, 644a
Musicians tedious on other subjects, 879a
we m. know, 666a
Music-makers, we are the m., 807a
Music's, chamber m. not for you, 505b
melting fall, 442a
power obey, 370a
Musing there an hour alone, 560b
while I was m. the fire burned, 18b
Musique, de la m. avant toute chose, 808a
Musk, cankers in m. rose buds, 229b
sweet m. roses and eglantine, 229b
swirls of m., 819a
Musket molds in his hands, 820b
Muslin, stretched with m., 1036a
Mussolini, even M. against war, 1019b-1020a
Must, die we m., 216b
if we can we m., 853b
shoot if you m., 626b
thou m., 603b
to greenwood go, 1084a
Mustard, beef without m., 802b
heaven like to m. seed, 42b
Johnson's conversation was m., 468b
Muster many a score, 503a
Mutabile, varium et m. femina, 118b
Mutability, chance death and m., 569a
in large republics, 549a
naught endure but m., 568a
of language, 550a
Mutable cloud, 605b
rank-scented many, 289b
Mute, by and by music m., 653a
farewell, 704a
hangs as m., 541b
if m. is she not pure, 699a
inglorious Milton, 440b
law stands m. in midst of arms, 110b
Nature mourns worshiper, 518b
soon m. however tuneful, 536b
unchanged to hoarse or m., 346b
Mutilators of collections, 534b
Mutine in matron's bones, 264a
Mutinous and quarrelsome, 423b
Shannon waves, 968a
Mutiny, move stones of Rome to m., 256a
Mutter, blessed m. of Mass, 664b
unmentionable thoughts, 698a
Muttered in hell, 501a
Mutual aid law of animal life, 796a
Mutual and partaken bliss, 337b
bunched in m. glee, 1043b
confidence, 912b
envy of the living, 318a
guarantees of independence, 842b
incomprehension, 1058b
inflamed with m. animosity, 480a
meet m. heart, 420a
prevention of m. crime, 98b
My-doxy, orthodoxy m., 577a
Myriad laughter of ocean waves, 78a
there died a m., 988b
Myriad-minded Shakespeare, 529b
Myriads of rivulets hurrying, 649a
Myrrh, gold and frankincense and m., 39b
Myrtle and ivy of two-and-twenty, 562b
land where cypress and m., 558a
laurel and m. and rose, 477a
Myrtles brown, 338a
once more ye m., 338a
which a grove of m. made, 309a
Myself, all by m., 170b
am hell, 345a
awe of such thing as m., 253b
coming down shift for m., 179a
commanded by boy's mother, 77b
feel it so like m., 1068b
first glass for m., 394b
garden city and m., 1058b
hell within m., 330a
his only son m., 445a
I am m. and what is around me, 977b
I celebrate m., 700a
I contradict m., 700b
I live not in m., 556b
I m. am hell, 1076b
I owe my fame to m., 332a
I pray for no man but m., 290a
it is m. I remake, 885b
know all except m., 171b
must I remake, 885a
no greater monster than m., 191b
not disappoint m., 680b
not least honored of all, 646b
not talk so much about m., 682a
quite m. again, 853a
that favorite subject m., 468b
this man shall be m., 436b
unwitting where Master dwells, 947b
when I give I give m., 700b
when young, 630a
with yesterday's years, 630a
Mysteries are revealed unto the meek, 37a
lie beyond thy dust, 363a
love's m. in souls grow, 306b
mystery of m., 521a
power in m. of thought, 84a
talk of m., 680b
wingy m. in divinity, 329b
Mysterious, beauty m. and terrible, 708a
by this love, 305a
God moves in m. way, 456b
independent variable, 725a
law true source, 346a
O m. priest, 583a
past of sea, 1061a

Mysterious source of art and science, 950a
thing in soul, 698a
union with native sea, 516b
Mystery, a voice a m., 514a
beauty is a m., 986a
burthen of the m., 509a
creeds new names for m., 789b
I had m., 1028b
I show you a m., 53a
in m. soul abides, 711a
inexplicable m. of sound, 1007a
inside enigma, 920b
let others probe m., 1066b
life m. deep as death, 740b
lose myself in a m., 329b
miracle m. authority, 708a
no antiquity no m., 614b
now comes the m., 674b
now tongue the m. telling, 158a
of beauty, 878b
of having been moved by words, 1071a
of life, 565a, 1008a
of mysteries, 521a
of space, 1054a
of the atom, 1025b
of things, 280a
pluck out heart of my m., 263b
riddle wrapped in m., 920b
sea wrapped in m., 843b
sense of m., 843a
sweet m. about sea, 697a
ultimate m. works sadly, 794a
whole m. of beauty, 878b
you must not touch, 306b
Mystic chords of memory, 637b
fabric sprung, 458b
sees ineffable, 932a
starry-eyed liberal or m., 1010b
too full of God, 879a
walk your m. way, 766b
wonderful, 653a
Mystical, gives me m. lore, 538a
Myth, American m., 1047a
master m. of cold war, 1056a
outworn m., 965b
Mythical, reasonable man m., 1017a
Mythologies, embroideries out of old m., 881b
Myths, policies based on m., 1055b

N

Naebody, I care for n., 464a
Nag, bobtail n., 727b
forced gait of shuffling n., 239b
Naiad airs brought me home, 641b
guardian N. of strand, 520a
torn n. from flood, 641b
Naïf, judges n. simple-minded, 787b
Nail, care to coffin adds n., 468b
Dick the shepherd blows his n., 222b
fasten him as a n., 31b
for want of n. shoe lost, 324b, 422a
hit n. on head, 186a
Jael took a n., 11a
parted from others as n. from flesh, 155a
smote the n. into his temples, 11a
Nail, taller by breadth of n., 389a
touches tender spot, 808b
Nailed colors to the mast, 519a
for our advantage, 237b
Nail-holes, nothing but n., 1057b
Nails, blind as n. upon Cross, 998b
come near your beauty with n., 214b
dared clean his n., 593b
fastened by masters, 29a
hard as n., 669a
sellin' tinpinny n., 891a
with broad flat n., 96b
with n. he'll dig them up again, 315a
Naître, la peine de n., 460a
Naive domestic Burgundy, 1033a
Naked, all are n., 996b
and he clothed him, 445b
and ye clothed me, 44a
as a worm was she, 164a
born n. and falls a-whining, 132a
came I out, 14a
cast n. upon n. earth, 132a
clad in n. majesty, 345a
clothe my n. villainy, 217a
enterprise in walking n., 881b
every day he clad, 448b
he who wears morality better n., 976a
helpless n. piping loud, 489b
ignorance, 653a
in death on unknown shore, 118b
in n. beauty more adorned, 345b
lash the rascals n., 276a
man in book of moons, 1085b
melancholy isles, 419b
newborn child, 476a
outcries call me from n. bed, 204a
pity like n. newborn babe, 282b
poor mangled peace, 245a
poor n. wretches, 278b
print of n. foot, 385b
pure as n. heavens, 512b
runner lost in spears, 878b
shall he return, 28a
shall I return thither, 14a
shingles of the world, 714b
soul of Tomlinson, 874a
soul pale stiff and n., 141a
starving hysterical n., 1081b
summer night, 700a
they were both n., 5b
though locked in steel, 215a
to go n. best disguise, 391b
to mine enemies, 299a
to naked goes, 884b
truth is I have no shirt, 222b
truths, 584b
wallow n. in December snow, 226a
woods, 574b
Nakedness all joys are due to thee, 307a
dogs shame n. of old man, 64b
not in utter n., 513b
of woman work of God, 487b
toil hunger n., 587a
Namby Pamby's little rhymes, 400b
Name, acclaim your glorious n., 1031a
age without a n., 455b
Name, Ah Sin was his n., 769b
at which world grew pale, 427a
become a lost n., 1069a
behind hands that wove, 1007a
bless his n., 21a
blessed be the n. of the Lord, 14a
blessed be thy n. Vogue, 1035a
blot out his n., 57b
blushes at the n., 720a
breathe not his n., 541b
builds his n., 401b
call his n. Immanuel, 31a
call it by better n., 543a
called his wife's n. Eve, 6a
cannon his n., 731a
cometh in the n. of the Lord, 22a
crimes committed in thy n., 483b
deed without a n., 285b
each heart recalled a n., 726a
established n. an estate, 641b
express my n. my virginity, 189a
faith under another n., 1054b
filches my good n., 274a
foolish whistling of a n., 358a
forever sad forever dear, 405b
forget my own n., 195a
frailty thy n. is woman, 257b
game in which my n. was, 985a
gathered in thy N., 60b
gathered together in my n., 43a
give n. to every fixed star, 221a
glory and nothing of n., 559a
good n. better than precious ointment, 28a
good n. better than riches, 125a
good n. in man and woman, 274a
good n. is rather to be chosen, 25b
good n. like precious ointment, 208a
grand old n. of gentleman, 651a
great in story, 562
greatness of n. in father, 304a
hallowed be thy n., 40b
her n. is never heard, 587b
his n. shall endure forever, 20a
holla your n. to hills, 251b
honor and greatness of his n., 299b
hopes no more change n., 514b
how excellent is thy n., 17a
I have forgotten your n., 775b
if there be n. more free, 405b
illustrious and revered, 134b
incompatible things same n., 639b
is Might-have-been, 731b
is on your waters, 566b
is Truthful James, 769b
is The Human Heart, 933a
its n. is The Invisible, Inaudible, Subtle, 74a
king's n. a tower of strength, 217b
knew thy face or n., 305b
lashed vice spared n., 390a
leave a living n., 315a
led all the rest, 551b
left a n. behind them, 39a
lesser than my n., 227b
liveth forevermore, 39a
local habitation and n., 230b
Lord blot out his n., 373a
Lord's n. is to be praised, 22a

Name, lose the n. of action, 262a
lost her honest n., 1103a
love unfamiliar N., 1007a
magic of a n., 537b
marched by king's n., 1022b
more than to live in n., 952b
murder takes specious n., 398b
my n. and memory I leave, 209b
my n. is Legion, 45a
my n. is MacGregor, 521a
my n. joined to theirs, 128b
my 'oss my wife my n., 611a
nature but n. for effect, 459a
no n. of magistrate, 296b
no profit but the n., 264b
not the eternal n., 73a
object take away pleasure of poem, 797a
of friendless n. the friend, 433b
of God upon lips, 436a
of late deceased, 872b
of one was Obstinate, 365b
of scorn, 654a
of the beast, 58b
of the Lord thy God in vain, 9a
of the star is Wormwood, 58a
of the wicked shall rot, 24a
of those who fought for life, 1067b
of which echo faint, 536b
proud his n., 519a
refuse thy n., 223b
remember your n. perfectly, 807b
right to sign my n., 868a
rose by any n. as sweet, 223b
rouse at n. of Crispian, 245a
Sacco's n. live, 1010a
sad bad brother's n., 776a
see n. in print, 554b
set down my n. sir, 365b
shadow of glorious n., 134a
shall be called Wonderful, 31a
shall live behind me, 266b
single nature's double n., 267b
so long shall your n. endure, 118a
something I cannot n., 945b
somewhere a rare n., 91b
sun bear no n., 956b
synonym for devil, 176b
teach but to n. tools, 352a
tell one's n. livelong June, 735a
terrible man with terrible n., 532a
that can be named, 73a
that will not perish, 532b
though late redeem thy n., 419a
thy n. shall be Abraham, 7a
to all ages cursed, 368a
warms some poor n., 739a
weak witness of thy n., 334a
what a wounded n., 266b
what n. Achilles assumed, 331a
what the dickens his n. is, 267a
what thy lordly n. is, 643a
what's in a n., 223b
whispering still her n., 906a
whistling of n., 410a
woman's n. in print twice, 984b
writ in water, 586a
writing is a n. for conversation, 437b
you know by sight well, 532a
Named, a-tiptoe when day n., 245a
Named birds without gun, 603a
constitution n. a democracy, 89b
is mother of all things, 73a
thee but to praise, 565b
you n. him not I, 378a
Nameless abyss, 722a
battle overseas, 899a
deed, 501a
the N. is the origin, 73a
unremembered acts, 509a
Name's, for his n. sake, 17b
hated for my n. sake, 42a
Names, American n., 1041b
bears greatest n., 349b
call things by right n., 500b
called him soft n., 582b
calleth them all by their n., 23a
calling n. making faces, 887b
commodity of good n., 238a
covered up our n., 736a
different n. after they are produced, 73a
down their chiseled n., 784b
great n. as these, 1100a
incompatible n., 639b
judge of authors' n., 403b
never allow n. mentioned, 533b
new-made honor forget men's n., 236a
not born to die, 565b
of those who fought for life, 1067b
old homes old n., 896a
people had two n., 870a
sharp n. never fat, 1041b
their botany Latin n., 603a
tongues that syllable men's n., 336b
two most sacred n., 358b
unpopular n. impossible loyalties, 713b
What and Why and When, 876a
whom love of God blessed, 551b
Nan, such mistress such N., 188a
Nancy, mate of N. brig, 765b
Nane sall ken where he is gane, 1088b
Nankin, old books old N. blue, 207b
Nantucket, sandhills of N., 697b
Nantucketer, at nightfall the N., 696a
Nap, sun had taken n., 353a
Napkin, wait for n. soup cold, 770b
Napoleon, ashes of N. Bonaparte, 506a
celebrities such as N., 749b
forgot Blücher, 815b
mighty somnambulist, 599a
sole obstacle to peace, 504b
without selfishness, 747b
Napping, nodded nearly n., 642b
Narcissus, deeper meaning of N., 696a
Narcotics alcohol and Christianity, 805b
numbing pain, 650a
two great European n., 805b
Narrative as whole untrue, 721a
motive in this n., 760b
Narrator imbue self with the time, 721a
Narrow, across n. beach we flit, 758b
bestride the n. world, 253b
Narrow compass, 332b
convent's n. room, 515a
creep into n. bed, 715a
dogmatisms, 799a
every bed is n., 1023b
honor in strait so n., 268b
in n. cell forever laid, 440a
into its n. shed, 882a
is the way, 41b
measure spans, 854b
track to highest good, 114a
two n. words Hic jacet, 199b
Narrowed his mind, 451a
Narrower, I'd have man n., 708a
Narrowing lust of gold, 651a
Narrow-mindedness, superior man will not manifest n., 99b
Narrow-necked bottles, 413a
Narrow-souled people, 413a
Nascitur, poeta n. non fit, 109b
Nashville drizzle, 864a
Nassau, can Bourbon or N. claim higher, 387b
Nastiest thing in nicest way, 994a
Nastily, live meanly and n., 376a
Nasty brutish and short, 318a
man of n. ideas, 389a
not n. dirty hole, 1025a
only man has n. mind, 764a
something n. in woodshed, 1050b
Natal, Rome n. neath my consulship, 111b
Natchez, belle of old N., 1051b
Nathan, Mencken N. and God, 966a
Nation, America only idealistic n., 842b
as Maine so goes n., 1101a
at crisis of history, 910b
authority n. cannot control, 750a
better one suffer than n. grieve, 368b
blessed above all, 795b
blood of n. never shed, 383a-b
conceived in liberty, 639a
darlings of our n., 272b
fate of n. in own power, 597a
fate of n. riding, 624a
favors from n. to n., 461b
from single crime know n., 118a
Germany a n. a race, 590a
God hath sifted a n., 372b
greatness of British n., 395a
grown-up n., 1055a
hardly yet a n., 989b
has government it deserves, 482b
haughty n. proud in arms, 336a
ignorant and free, 473a
in Japan civilized n., 752a
institutions create n., 612b
is territory people laws, 638a
keeps n. great, 849a
light shone to whole n., 319a
look beyond n. and race, 1077a
make all ballads of n., 384b
middle class in America the n., 716b
most important element in n., 100b
never abandon fate, 750a
no n. greater than another, 1020a
no n. ruined by trade, 423a
no single n. have monopoly, 982b

Nation, not flag only but n., 674b
of amateurs, 812b
of brutes, 844a
of freemen, 635a
of philosophers, 727a
of shopkeepers, 436b, 445a
of sovereign states, 895b
of starry-eyed idealists, 913b
once to every man and n., 691b
one n. evermore, 633a
one n. under God, 832b
one-third of a n., 971b
perpetually to be conquered, 452b
preserves us a n., 600a
prosperity of n., 848a
publish it to all the n., 388a
puissant n., 340b
rehabilitation of our n., 995b
responsible for state, 750a
righteousness exalteth a n., 24b
rise against nation, 43b
serve my n. ruin another, 414b
shall not lift up sword, 30a
shopkeeping n., 436b
similarly dedicated, 1020b
small one become a strong n., 33b
so conceived so dedicated, 639a
social prosperity when n. great, 599b
spirit part of my n., 986b
stand up for n., 1015b
supports Wall Street, 891b
tardy apish n., 226b
territory not make n., 725a
that that n. might live, 639a
this n. under God, 639a
too great for revenge, 741a
trick of our English n., 241b
truths which can kill n., 967b
values anything more than freedom, 932a
we are here by will of n., 479b
what it can do for n., 1073a
which keepeth the truth, 31b
will survive, 896b
National and imperial boundaries the same, 1038b
colossal n. lie, 763b
compass of n. authority, 485b
consciousness, 841b
debt national blessing, 484b, 547a
don't call out N. Guard, 982a
great poetry from n. spirit, 703b
honor is national property, 491b
injustice n. downfall, 631b
lie, 763b
motto Root hog, 1047a
rock of n. resources, 547b
stain washed clean, 1016a
there is n. flag, 659b
Nationalism, orthodox in n., 1021b
Nationalities, squabbling n., 848b
Nationality, true n. mankind, 888b
Nation's, bind up n. wounds, 640b
economy unimpaired, 930b
freight handler, 948a
law embodies n. development, 786b
memory and veneration, 947b
Nation's, read history in n. eyes, 440b
spirit die of inanition, 713b
ultimate judicial tribunal, 967a
Nations abandon use of force, 974b
advanced n. navigate most, 608b
all n. and kindreds, 58a
all n. gathered, 44a
all n. have left is work, 941b
all n. one blood, 50a
are as a drop of a bucket, 32b
are destroyed or flourish, 491a
association of n., 842b
astonishment among all n., 10b
be and make new n., 299b
Becky Sharp's remark application to n., 725a
belong to other n., 766a
breathes of n. saved, 561b
cheap defense of n., 454a
day of small n. past, 765b
dwelling in safety, 974b
eclipsed gaiety of n., 428b
equal right of n., 1104a
Europe prison of n., 954b
father of many n., 7a
fierce contending n., 394a
foreign n. and the next age, 209b
free n. and free men, 1073b
general association of n., 842b
get better of other n., 1050a
go and teach all n., 45a
great when ideal higher, 713a
happiest n. have no history, 689b
health of n. more important, 985a
intercourse with foreign n., 456b
joyful all ye n. rise, 425b
justice toward all n., 461b
kept alive by program, 977b
large and small, 1104a
law of nature and n., 454a
League of N., 940b
like men have infancy, 397b
listen ye n. and be dumb, 579b
make enemies of n., 457b
Niobe of n., 557a
not kings but n., 545a
other n. step aside, 632b
ourselves and all n., 640b
peace-loving n., 971b-972a
prison of n., 954b
privileged and people two n., 612a
rights of small n., 842a
rule n. under law, 119a
safeguards acceptable to all n., 982b
sea that unitest n., 703a
sensibility in young n., 747b
service fairer than other n., 170a
shall rush like many waters, 31b
sovereign n. with power, 950b
stand aside from troika, 708b
sword united n. drew, 556a
teaching n. how to live, 339b
tempted to violate agreements, 972a
touches heart of n., 612b
twilight sheds on half the n., 342b
Nations united, 556a
wars and alarums unto n., 200b
which threaten aggression, 974b
world doth two n. bear, 360a
younger n. outdistance older, 747b
Nations' airy navies, 647a
Native, breathe his n. air, 402a
fast by their n. shore, 459a
foot on my n. heath, 521a
goodwill complacency, 867b
his own n. shore, 641b
hue of resolution, 262a
I am a n. in this world, 956a
land good night, 555a
loss of n. land, 84a
metal of man tested, 693b
my own my n. land, 518b
nobility more than is n., 273b
one n. charm, 450a
personality endows man, 703a
strong n. states, 997b
think as n. thinks, 956a
though I am n. here, 259a
true n. of America, 423a
union with n. sea, 516b
violet of n. land, 650a
western manliness, 703a
with n. honor clad, 345a
wood-notes wild, 335a
Nativity, in n. chance or death, 267b
out of love with your n., 250a
Natura il fece e poi ruppe la stampa, 178a
non facit saltus, 425a
si n. negat facit indignatio versum, 139a
Natural, act against n. equity, 446a
ancient and n. strength, 444b
and moral forces, 710a
and varied abundance, 1025a
aristocracy among men, 473a
balance of n. elements, 828b
bodily form from n. thing, 883a
chapters to n. end, 816b
children kind and n., 243b
desire to appear n., 356b
destroy n. resources, 848a
destruction of n. integrity, 101b
essential rights, 470b
extinguishes n. candle, 381a
fact symbol of spiritual, 605a
fear increased with tales, 208a
find out n. bent, 94b
he wants the n. touch, 285b
home life not n., 837a
I do it more n., 251b
in n. science nothing petty, 689b
killing for food not n., 980b
large as life twice as n., 746b
law is old nonsense, 550b
lose n. kindness, 882b
man has two passions, 817a
manure, 471b
no such thing as n. law, 550b
none died n. death, 926b
phenomena subject to causation, 752b
philosophy deep moral grave, 209b
piety, 511b
price of labor, 530b

Natural propensities, 454b
revolution n., 658b
science involves three things, 474b
science knowledge of causes, 567a
sciences never reach aim, 723a
selection, 627b
simple affecting, 451a
skilled poet through n. gift, 79a
something more than n., 261a
study n. history, 463a
thousand n. shocks, 261b
thus n. thus brief is grief, 1011a
to indulge in illusions, 464b
to please, 368a
treating psychology like n. science, 796a
treatise of n. education, 436a
uninstructed in n. history, 724a
wants the n. touch, 285b
wealth and beauty, 1073b
what is n. is need, 550b
Naturalist, Goldsmith poet n., 432a
Naturalists, so n. observe a flea, 390a
Naturalized, flag of man n. yesterday, 821b
Naturam, contra n., 989a
Naturamque sequi, 716a
Nature a grave, 589a
a kind parent, 132a
a merciless stepmother, 132a
abhors a vacuum, 373a
abhors imperfect work, 797a
abhors the old, 607a
above man's aims his n., 742a
accuse not N., 347a
acquisitions by n., 475a
adherence to truth of n., 529a
against process of n., 169a
against the use of n., 281b
all n. seems at work, 527b
all N. wears one grin, 424a
all the powers of n., 606b
allow not n. more, 277b
alter human n., 859a
always does contrive, 767b
always hinting at us, 930a
an experiencing n., 726b
and books belong to eyes, 607b
and civilization literary field, 797b
and Nature's God, 397b
and Nature's laws hid, 412b
art imitates n., 133b
art imitation of n., 130a
art mediatress between n. and man, 529b
at ease in n., 699b
at home with n., 1019b
be your teacher, 509a
beats in tune, 602b
beings which compose n., 479a
better angels of our n., 637b
beyond n. of normal man, 378b
binding N. fast in fate, 412b
body N. God soul, 408b
book of N., 193b
but name for effect, 459a
by her mother wit, 200b
by n. all alike, 311a
by n. men nearly alike, 72b
by n. wise, 315b
by a rule in n. teach, 243a
by viewing N., 367a
called mother, 589a
Nature cannot miss, 372a
careless-handed gives, 849a
change stamp of n., 264b
child of n., 514b
compunctious visitings of n., 281b
conquer n., 1019b
constant in N. inconstancy, 357b
could no further go, 370b
cultural n. of Japanese, 938a
custom almost second n., 221a
cut from n. loses life, 544b
dear Child of N., 514b
death a secret of N., 141b
death one of things N. wills, 143a
death ugly fact n. hides, 740b
description of n., 984a
diseased n. breaks forth, 239b
disguise fair n., 243b
does nothing uselessly, 98a
drive out N. with a pitchfork, 123b
enough till human n. came, 738a
equals stupidity of man, 979b
excelling n., 276a
falls into revolt, 242b
fear thy n., 281b
finest spectacles in n., 422b
finest woman in n., 395b
fits all her children, 692b
follow n., 716b
fools of n., 259a
force in n. not increased, 709b
forces by which n. animated, 479a
forces in n., 723a
fortress built by N. for herself, 226b
foster-nurse of n., 279a
frame of N. break, 393a
framed in prodigality of n., 217a
free as N. first made man, 367a
friend masterpiece of n., 606b
fruit thy seasons bring O Nature, 142a
full of designs, 795a
full of good n. as egg of meat, 224b
gave fields art built cities, 209b
generous n. take own way, 452b
good n. agreeable in conversation. 394b
had gone tranquilly on, 905a
happiness depends as N. shows, 456b
happiness of retired n., 394a
happy n. to explore, 409a
has all kinds of models, 1034a
has coordinate system, 1034a
hath framed strange fellows, 231a
he is great who is from n., 607b
he of calm and happy n., 93b
heaven and n. sing, 397a
her custom holds, 265b
her masterpiece designed, 495a
highest type of human n., 706b
hold mirror up to n., 262b
human n. changes, 840b
human n. in its horror, 1067a
human n. made arrogant by consideration, 90a
human n. not change, 640a
I fear thy n., 281b
I feel the link of n., 348a
Nature I loved, 536b
if n. conquers, 498b
imagination one of forces of n., 957b
is but art unknown, 408b
is the art of God, 329b
is there any cause in n., 279a
in love of n. holds, 574a
in n. no rewards, 749a
in our life n. live, 527a
in state of war by n., 390a
in terms of cylinder sphere cone, 780a
in you stands on verge, 277b
inexorability of law of n., 687a
kindly bent to ease us, 356b
knowledge of human n., 533b, 776b
law of n. and nations, 454a
laws which mind put into n., 966b
laws of n. and nature's God, 470b
learned to look on n., 509b
liberty taken with n., 778a
like us sometimes caught, 737b
limited n. infinite desires, 565b
link of n., 348a
little we see in n., 515b
living in agreement with n., 103b
living n. not art, 597b
looks through n. up, 410a
losses wrought by n., 475a
loyal n. noble mind, 653b
lusty stealth of n., 277a
made a pause, 399a
made him then broke mold, 178a
made one with n., 572a
made thee to temper man, 383b
makes fool she means it, 685a
man as n. made him, 436b
man by n. political animal, 98a
man endow n. with soul, 834b
means God of N. placed in our power, 465a
men by n. desire knowledge, 97b
men by n. equally free, 445b
might stand up and say, 256b
modesty of n., 262b
more than n. needs, 277b
mortal n. did tremble, 513b
mourns her worshipper, 518b
muse on n. with poet's eye, 537b
must obey necessity, 256a
mutable cloud, 605b
my n. is subdued, 294a
my Treatise of Human N., 434b
neutral, 1048b
never deceives us, 436a
never did betray, 509b
never makes blunders, 685a
never wears mean appearance, 605a
no arrogant wonders of n., 632a
no such thing in n., 350b
noble and incapable of deceit, 521b
noble n. poetically gifted, 713a
not from philosophers but n., 312b
not man less but n. more, 557b
not proceed by leaps, 425a
nothing at prompting of n. but weep, 132b
O n. O soul of man, 697a

Nature, observer of human n., 668b
of desire not to be satisfied, 98a
of mind mortal, 113b
of the thing, 1081b
often hidden, 209a
once out of n., 883a
one and continuous, 681b
one touch of n., 269a
outrage when man destroys n., 941b
owes me another existence, 478a
paints best part, 604a
passing through n. to eternity, 257a
passion could not shake, 275b
pattern of excelling n., 276a
peevish N., 387b
people not lose original n., 101a
permit N. to take her way, 191b
pictures science draws of n., 942b
poets by n. we love, 609a
pretty foot gift of n., 478a
principles of human n., 550a
progress part of n., 705b
qu'est-ce que l'homme dans la n., 363b
recover hair bald by n., 218a
red in tooth and claw, 650b
reduction of n. to mechanics, 723b
remains, 703b
renews annual round untired, 941b
rest in N. not God, 323b
reverence human n., 544a
rich with spoils of n., 329b
rules of game laws of n., 724b
said lovelier flower, 510b
sanction of human n., 1045b
science of n., 376b
secret aims of n., 801a
secretary of N., 326b
seems dead, 283a
sighing through her works, 347b
simple n. to his hope given, 408a
simple news n. told, 735b
sloping to southern side, 694a
so priketh n. in hir corages, 166a
sociability law of n., 796a
some made coxcombs n. meant fools, 402b
something marvelous in all n., 97b
soul and n., 867a
speaks in symbols, 626a
such stupidity not in N., 430b
suffers n. of insurrection, 254a
sullenness against N., 340a
superior powers direct n., 829a
supplier of alphabet, 698a
swears lovely dears, 493b
teaches beasts to know friends, 289b
teaches more than preaches, 770b
tendency of man's n. to good, 100b
that framed us, 212a
things rank and gross in n., 257b
think of our life in n., 680b
thou and n. so gently part, 289a
Nature, thoughts n. gives way to, 283a
thrust into n. like wedge, 681b
'tis their n. too, 396a
to advantage dressed, 403a
to be commanded must be obeyed, 207a
to him who in love of n., 574a
to write and read comes by n., 246b
too noble for world, 289b
tragedy reveals n., 1062b
unassuming commonplace of n., 512b
universal n. did lament, 338a
universal n. say, 425b
usura sin against n., 988b
vicar of almyghty lorde, 164a
voice of n. cries, 441a, 495a
we fools of n., 259a
what fools call n., 667a
what is man in n., 363b
what mind put into n., 967a
when n. makes fool she means it, 685a
when n. removes great man, 607b
with equal mind, 711b
without voice or sound, 444a
words like n. half reveal, 649b
world of n. and God, 1077b
write in spite of n., 352b
yet do I fear thy n., 281b
yet remembers, 513b
you've conquered human n., 669b
Nature-faker, 848a
Nature's above art, 279b
basic structuring, 1034a
beauty is N. coin, 337b
busy old democracy, 899a
chief masterpiece, 382b
crack n. molds, 278a
darling, 441b
debt to n. quickly paid, 321b
eye n. walks, 407b
fever is n. instrument, 364b
fresh from n. mold, 670b
fulfills great n. plan, 493a
God, 410a
great n. second course, 283b
handmaid Art, 367a
infinite book of secrecy, 287a
journeymen, 263a
kindly law, 409a
law man made to mourn, 492b
laws hid, 412b
laws of nature and n. God, 470b
lay idiot, 307a
learned breast, 193b
like bill on n. reality, 576b
list to n. teachings, 574a
little kings, 301a
master stroke n., 604a
masterpiece writing well, 382b
message into song, 998a
models are beautiful, 1034a
nature and n. God, 397b, 470b
Nature and N. laws hid, 412b
own nobleman, 658a
own sweet cunning hand, 251b
patient sleepless Eremite, 581a
pleasing themes, 420a
single n. double name, 267b
social union, 492b
soft nurse, 242a
spark o' N. fire, 493a
Nature's sternest painter, 555a
still is N. priest, 513b
structuring, 1034a
system a real beauty, 1034a
tired n. sweet restorer, 398b
up to N. God, 410a
works to me expunged, 344b
Natures, absolute n. or kinds, 95a
by quiet n. understood, 882b
how call n. forth, 1080a
ignominy of our n., 330a
nobility in their n., 273b
such n. double-darken, 694a
train noble n. not to desire more, 98a
Naught at the end, 872a
but care on ev'ry han', 493b
but vast sorrow there, 914b
by spreading disperse to n., 214a
carry on dread n., 920b
doth Job fear God for n., 14a
enters there, 251a
is everything, 543b
it is n. saith the buyer, 25a
it will come to n., 49b
let it be for n., 618a
shall make us rue, 237b
so sweet as melancholy, 310a
venture nought have, 184b
Naughtiness of thine heart, 12a
Naught's to dread, 853b
Naughty, good deed in n. world, 235b
my poems n. but life pure, 134b
night to swim in, 278b
Nausea, that's n., 1058b
Nauseate, I n. walking, 392a
Nauseous, fee doctor for n. draught, 372a
sham goodfellowship, 837b
Nautilus, learn of n. to sail, 409b
Naval, study n. architecture, 463a
without n. force nothing, 461a
Navarre, helmet of N., 594b
Navee, ruler of Queen's N., 766a
Navies, airy n., 647a
are stranded, 520b
Navigate, advanced nations n. most, 608b
Navigation commerce agriculture, 463a
freedom of n., 842b
truce to n., 766b
Navigators, winds on side of ablest n., 466a
Navy but rotten timber, 453b
came the n. of Tharshish, 13a
gives you army and n., 453b
load would sink a n., 298b
not reliance against tyranny, 636a
of Charles II, 597a
of England, 444b
Royal N. watchword, 920b
ruler of Queen's N., 766a
supply lines guarded by n., 1026a
thoroughly efficient n., 847b
Nay I have done, 211a
say nay for shame, 186b
when he would shall have n., 182b
Nazaire, mademoiselle from St. N., 1018b
Nazarene, he shall be called a N., 39b

Nazareth, good thing out of N., 48a
Jesus of N. scientific, 709a
Nazarite, he shall be called a N., 232a
your prophet the N., 232a
Nazi gangsters, 92b
tyranny, 923a, 974b
venom even in thoughts, 1058b
Ne quid nimis, 108a, 151a
Neaera's, tangles of N. hair, 338a
Near, better a neighbor that is n., 26b
duty lies in what is n., 100a
far and n. unite, 466b
I would be n., 1066b
none but God is n., 518a
peace to him that is n., 33b
she is n., 652b
slight not what's n., 84a
so n. is God to man, 603b
so n. yet so far, 651a
to heaven by sea, 192a
what I love n. at hand, 1065b
who are n. are made happy, 72a
Nearer comes the sun, 986a
my God to thee, 615b
not want constellations n., 701a
than hands and feet, 654b
to church further from God, 183a
Nearest and dearest enemy, 240a
catch the n. way, 281b
friends can go, 926a
to gods, 87b
Nearness of rats, 1046b
Neat little craft, 768b
lord n. and trimly dressed, 238a
not gaudy, 534b
rivulet of text, 481a
still to be n., 302b
Neater sweeter maiden, 873b
Neatly, bury for nothing and n., 670b
spreads his claws, 743a
Neatness a duty not sin, 421a
no text condemns n., 420b-421a
plain in thy n., 120b
Neat's, Spanish or n. leather, 352b
trod upon n. leather, 253a
Nebuchadnezzar did eat grass, 35a
we are like N., 605a
Necessaries, dispense with n., 634a
Necessarily, I am n. a man, 414b
Necessary, a little kinder than n., 857b
and fundamental principle, 444b
catalogue of things n., 376b
conclusions, 829b
death a n. end, 254b
established inexpugnably in the n., 794b
for triumph of evil, 454b
government a n. evil, 466b
harmless n. cat, 234a
if dhrink evil not n., 892b
if God were not n. Being, 366b
is sex n., 1033a
make yourself n., 608b
marriage a n. evil, 102b
most n. of assumptions, 867a
never say more than n., 480b
no n. evils in government, 503b
rebellion n., 471b
the superfluous is n., 416b, 788b
Necessary to burn out false shames, 986a
to dissolve political bands, 470b
to invent him, 418a
useless laws weaken n. laws, 414b
war only art n., 177a
Necessitatem in virtutem commutare, 135b
Necessities, art of n. strange, 278a
feigned n. imaginary n., 328a
soil of people's n., 862b
Necessity, absolute n. in mathematics, 913a
argument of tyrants, 496b
brings him not pleasure, 160b
calamitous n. of going on, 467b
creed of slaves, 496b
entities not multiplied beyond n., 162b
everything comes by strife and n., 77b
give n. praise of virtue, 135b
has no law, 147a
hath no law, 328a
industry a n. not a virtue, 754a
is war biological n., 980b
knows no law except prevail, 126b
make n. a virtue, 135b
mother of invention, 133b, 151a
nature must obey n., 256a
never good bargain, 421b
no virtue like n., 226a
not even gods fight n., 68b
of being ready, 637b
of the times, 444a
plea for infringement of liberty, 496b
plurality not asserted without n.; 162b
progress not accident but n., 705b
strives against stress of n., 85b
teach thy n. to reason, 226a
the tyrant's plea, 345a-b
thy n. greater than mine, 204a
to be what one is, 1048a
to glorious gain, 515a
to which world conform, 913a
villains by n., 277a
Necessity's sharp pinch, 277b
Necht, braw brecht moonlecht n., 903a
Neck, clothed his n. with thunder, 16b
fell upon Benjamin's n., 7b
is as a tower of ivory, 29b
millstone about n., 47a
some chicken some n., 923b
swan's n. and dark hair, 890a
take eloquence wring n., 808a
thrice thrown arms about her n., 118b
would that Roman people had single n., 131b
yield not n. to fortune's yoke, 216a
Neckcurls limp and damp, 1065a
Necks, four arms two n., 1086a
heads erect instead of bowing n., 146a
walk with stretched forth n., 30b
Nectar in a sieve, 527b
of Jove's n. sup, 303a
Nectared, feast of n. sweets, 337a
Need, all men have n. of gods, 65a
all we n. of hell, 739a
all ye n. to know, 583b
and struggle inspire us, 794a
consume according to n., 687a
deserted at utmost n., 371b
distribution according to n., 687b
England hath n. of thee, 512b
everywhere we have n. of Zeus, 104a
France has more n. of me, 504a
friend in n. friend indeed, 105b
friend indeed help in n., 309a
help thee in thy n., 309a
hour of n., 715b
how little we n., 857b
how many things no n. of, 87b
I had most n. of blessing, 283b
in thy n. go by thy side, 1084a
na start awa sae hasty, 492b
no n. for tongue, 1064b
no n. of valor, 92a
nothing can n. a lie, 322b
of world of men, 663a
pray in distress and n., 976a
satisfies no normal n., 1037a
thy n. greater than mine, 204a
what is natural is n., 550b
where love and n. one, 928b
Needed, all n. by each, 602a
six feet all he n., 732b
traitor no longer n., 328b
Needful, one thing is n., 46b
Needle, for the n. she, 649a
go through eye of n., 43b
in bottle of hay, 196a
in haystack, 196a
lean as compass n., 1077a
like n. to lodestone, 695b
plying n. and thread, 592b
true as n. to pole, 353b
Needles, into waves pine n., 380b
Needless Alexandrine ends song, 403a
show, 736a
to blame things past, 71a
to speak about things done, 71a
Needs, country n. and demands, 970b
gives 'er all she n., 874b
go whom devil drive, 185a
more than nature n., 277b
root in human n., 791a
to each according to n., 687a
we must n. die, 12b
Needy hollow-eyed sharp-looking wretch, 218b
I am poor and n., 21b
not for n. but for greedy, 973b
play hypocrites and deny n., 149a
store money in stomachs of n., 146a
strength to the n., 31b
Negate, to define is to n., 967a
Negation, capitalist production begets n., 687a
my art n. of society, 786a
Negative capability, 584b
inversion, 1059b
Neglect creeping hours, 248b
easier to mend n. than quicken love, 145a
God and his angels, 308b
heartsease must kings n., 244b
little n. great mischief, 422a

Neglect monuments of unaging intellect, 882b
perpetual n. of things, 822b
sweet n. more taketh me, 302b
wise and salutary n., 452b
Neglected, not simply n. not seen, 1082a
objects of travels n. if under our eye, 141a
Neglectful of financial panics, 1062b
Neglects, whoso n. learning in youth, 86a
Negligence, let friendship die by n., 433b
Negligences, noble n., 387b
Negligent, celerity admired by n., 288a
woe to those n. at prayer, 149a
youth ignorant middle age, 351b
Negligible, discriminate between important and n., 949a
Negotiate, every eye n. for itself, 246a
never fear to n., 1073a
never n. out of fear, 1073a
Negotiation, Anglo-American n., 1011b
Negro blood sure powerful, 1051a
boy with curlicues, 1076a
dehumanizing the N., 635b
hate N. see hatred in N., 828a
past of rope, 1081a
schoolchildren, 1077a
those who hate N. see hatred in N., 828a
through n. streets, 1081b
two-ness an American a N., 894b
willing to risk martyrdom, 1083a
Negroes, abhors oppression of N., 635a
all equal except N., 635a
hear bronze N. breathe, 1076b
of the Fifty-fourth, 795b
Neiges, où sont les n. d'antan, 171a
Neigh like Boanerges, 736a
Neighbor, bad n. is misfortune, 67b
better a n. that is near, 26b
dagger into back of n., 972b
eye n. as enemy, 912a
false witness against thy n., 9a
good n. policy, 971a
hate your n., 595a
he promised to defend, 596a
helped every one his n., 33a
hungering n. and me, 692b
let n. carve for you, 390a
love n. well, 789b
love n. yet pull not down hedge, 324a
love thy n. as thyself, 9b
more right than n., 681a
not look to see what n. does, 142a
please his evil n., 499a
without reproach, 747b
wrangle with n., 190a
Neighboring communities overlook one another, 75a
cynosure of n. eyes, 335a
Neighbor's, life to n. creed lent, 602a
neighed after his n. wife, 33b
not covet thy n. house, 9a
Neighbor's, not covet n. wife, 9a
your concern when n. wall on fire, 123b
Neighbors, at peace with n., 983a
borrowing everything of n., 376a
call n. in, 1094a
first to attack their n., 360b
good fences good n., 926a
innocence of our n., 683b
knowing too much of n., 777b
live as good n., 1104a
made n. miserable, 802a
make central empires good n., 976b
make sport for n., 533b
showed n. peace, 677a
who practices virtue will have n., 71b
will the n. say, 784b
Neighed after his neighbor's wife, 33b
Neighing canyons, 1043b
far in haunted air, 1010b
farewell the n. steed, 275a
importunate pawing and n., 860a
in likeness of filly foal, 229a
Neighs, high and boastful n., 244a
Neither, do two things at once do n., 125a
Nelly, let not poor N. starve, 366b
Nemean, hardy as N. lion's nerve, 259b
Nemesis, carry n. within us, 1056a
Nemo me impune lacessit, 151a
repente fuit turpissimus, 139a
Neon glow of age of comfort, 999b
Neptune, envious siege of watery N., 227a
flatter N. for trident, 289b
floods which N. obey, 1086b
intercede with N., 695b
sink ship on even keel, 130a
Neptune's empire stands, 257a
ocean wash this blood, 283b
Neque semper arcum, 121b
Nerve, all air and n., 1076a
hardy as Nemean lion's n., 259b
iron n., 651b
mortal arm and n. feel, 521a
o'er which do creep, 569b
stretch every n., 420a
Nerves, fish n., 1065a
ganglion in n. of society, 787a
men of weak n., 1038b
my firm n. never tremble, 285a
strengthens n., 454b
Nervous, different n. organization, 1038b
renewal of relations n. matter, 777a
tough but n., 997a
Nessus, shirt of N. upon me, 288a
shirts, 576b
Nest, builds phoenix' n., 354b
feathered his n. well, 314a
foul bird that filleth own n., 176a
good to keep n. egg, 196a
help robin to n. again, 737a
jaybird don't rob own n., 814a
no birds in last year's n., 197b
of singing birds, 429b
on greatness of God, 796b
Nest, phoenix builds spicy n., 327a
slime of a wet n., 1065a
watery n., 332a
Nests, birds in little n. agree, 396b
birds of air have n., 41b
built n. in beard, 672b
of two loves the n., 307a
Net, all fish that cometh to n., 184b
fain fling the n., 730b
heaven's n. is vast, 75a
kingdom of heaven like a n., 75a
of gold, 1062a
to hold the wind, 315b
Nether, hard as n. millstone, 16b
Nets, heart is snares and n., 28a
not fall into same n. twice, 145b
tangled in amorous n., 348b
to catch the wind, 315b
Netsuke, face like n., 978b
Nettle, out of this n. danger, 239a
tender-handed stroke n., 400a
the world's a n., 400a
Nettlerash, one-armed man with n., 864a
Neues, im westen nichts n., 1040b
Neurasthenic, water buffaloes n., 997a
Neutral in fact as well as name, 841a
loyal and n. in a moment, 284a
nature is n., 1048b
studiously n., 841b
to one n. thing both sexes fit, 305a
Neutrality, armed n., 842a
cold n., 454b
just for a word n., 832b
Neutralize intellectual element, 867b
white not n. black, 667a
Never, better late than n., 125a
blows so red, 629b
came back to me, 673b
come back to me, 648a
despair, 120b
do what can put off, 719a
excuse, 231a
forever, 622a
give all the heart, 880b
go to sea, 766a
in field of human conflict, 921b
less idle than wholly idle, 111b
love a stranger, 1021a
love unless you can, 300a
seek to tell thy love, 488a
man spake like this, 48b
never never never never, 280b
now or n., 438a
saw wild thing sorry, 986a
shake thy gory locks, 285a
so little time to do so much, 973b
story of more woe, 225b
thinks of me, 1100a
this will n. do, 516a
to be disquieted, 321a
to have lived is best, 883b
to hope again, 298b
twain meet, 872b
what n. no n., 766a
whispered she, 614a
Never-ending flight of future days, 343b

Never-failing vice of fools, 402b
Nevermore, quoth Raven n., 643a
  weep now or n., 642a
New, adversity blessing of N. Testament, 208a
  all the glad N. Year, 645a
  always something n. out of Africa, 133a
  and untried, 636b
  Aurora, 1085a
  be and make n. nations, 299b
  birth of freedom, 639a
  blood of the n. testament, 44b
  bounding at emotion n., 714a
  brave n. world, 297b
  broom sweepeth clean, 184b
  brooms sweep well, 158b
  build a n. world, 982b
  called N. World into existence, 507a
  change old love for n., 204b
  commandment I give, 49a
  cost little less than n., 392b
  deal for American people, 970b
  direction of Time, 985b
  draw n. mischief on, 273a
  era in life from reading, 683a
  exhausted worlds imagined n., 426b
  familiar things made n., 428b
  first by whom n. is tried, 403a
  force too revolutionary, 982b
  fresh woods and pastures n., 339a
  friend fit to make old, 816b
  Frontier, 1072a
  friend is as new wine, 37b
  generation descends from heaven, 116b
  generation of Americans, 1072b
  generation of leadership, 1072a
  happy N. Years, 672b
  has a n. master get a n. man, 297a
  hazard of n. fortunes, 236a
  heaven and new earth, 58b
  heavens and a new earth, 33b
  help from N. World to Old, 924b
  heraldry hands not hearts, 275a
  Homer n. and fresh, 916a
  how strange it seems and n., 664a
  Jerusalem, 58b
  Life Movement, 995b
  life when sin no more, 676b
  life's old death n., 668b
  love noght oold as whan n., 168b
  man raised up in him, 61b
  nation conceived in liberty, 639a
  no n. acquaintance, 434a
  no n. thing under the sun, 27a
  not criticize N. Testament, 863a
  nothing more perilous than n. order, 176b-177a
  nothing quite n. is perfect, 111a
  occasions teach new duties, 692a
  off with old on with n., 753b
  off with Old Woman before N., 836a
  old lamps for n., 1089b
  old offenses of affections n., 294a
New, old woes n. wail, 292a
  on with n. love, 754a
  opinions always suspected, 372b
  order in Europe, 954b
  pain of n. idea, 726b
  philosophy calls all in doubt, 307b
  piping songs forever n., 583a
  plants still awkward, 1065a
  reproduction to n. individuals, 475a
  ring in the n., 651a
  road n. as roads are, 816b
  satire ever moral ever n., 377a
  sea discoverers to n. worlds, 304b
  silks need not be n., 943b
  so various so beautiful so n., 715a
  something n., 1102b
  stand upon threshold of the n., 333a
  terms between Old and N. World, 485a
  thing came they could not see, 944b
  things are made familiar, 428b
  things succeed, 320b
  time to begin a n., 372a
  time was when toy dog n., 820b
  time while it is n., 1088b
  to keep good acts refresh with n., 207b
  tomorrow a n. day, 196b
  too deep into n. land, 521b
  turn over a n. leaf, 196a
  wail my dear times' waste, 292a
  way to pay old debts, 316a
  ways to dishonor Sabbath, 761b
  what is n. not valuable what valuable not n., 540a, 548b
  wine in old bottles, 42a
  word n. with our country, 760a
  World favorable to declamation, 844a
  world to be won, 1072a
  world which is the old, 647b
  Year's Day in morning, 1097a
  years ruin and rend, 774a
  yielding place to n., 654a
New England a finished place, 1038a
  because I am N., 931b
  Brahmin caste of N., 634b
  courage of N., 591a
  growth of N., 720a
  iron N. dark, 1039b
  lilac all over N., 931b
  peculiarity of N. hermit, 809b
  rum, 868b
  underemphasis of N., 1000a
  weather compels admiration, 759b
  wild N. shore, 573b
New Englanders, as N. love pie, 945b
New England's air, 692a
New France, expansion of N., 720b
New Hampshire, anything I say about N., 927a
  mountains curl in coil, 927a
  up in mountains of N., 548b
New Hampshiremen, two N., 1042a
New Mexico, in N. he awoke young, 940a
New York, a Xenophon at N., 442a
  Dutch city of N., 864b
  governor of N. not acrobat, 916b
  in N. ask how much worth, 763b
  little old N., 864a
  past lost in N., 863a
  present in N. powerful, 863a
  rather hear about N., 1047a
  sidewalks of N., 862b
  thy name's Delirium, 860b
New Yorker not edited for old lady, 1024b
New Zealand, traveler from N., 595b
Newborn, glory to n. King, 425b
  infant's tear, 489b
  on parent knees n. child, 476a
  pity like naked n. babe, 282b
Newcastle, carrying coals to N., 120a
New-caught sullen peoples, 875b
Newcomer, blithe n., 514a
New-create another heir, 299b
Newest, oldest sins n. ways, 242b
Newfangled, May's n. mirth, 221a
  theories, 612b
Newfangledness, men love n., 169a
New-fledged, tempt its n. offspring, 449b
New-found, America my n. land, 307a
Newgate, condemned cells of N., 756a
New-laid, innocent as n. egg, 765b
New-lighted on heaven-kissing hill, 264a
Newly, bee had stung it n., 350b
New-made clouds, 1070b
  honor doth forget, 236a
New-married couple, 535a
New-mown hay, 905b
New-reaped, chin n., 238a
New-risen, sits as n. from dream, 219b
News, all n. fit to print, 846b
  better making n. than taking it, 919b
  bitter n. to hear, 719b
  bringer of unwelcome n., 241a
  carrier of n., 752a
  evil n. fly faster than good, 137a
  evil n. rides post, 350a
  friend to get n. to you, 763a
  git very best o' n., 693b
  good n. baits, 350a
  good n. from a far country, 26a
  hear talk of court n., 280a
  if man bites dog that's n., 808b
  ill n. travels fast, 137a
  like squirrels ran, 735b
  literature n. that stays n., 989b
  man who brings bad n., 82a
  much older than their ale, 450a
  never good to bring bad n., 288a
  no middle commercial on n., 1064a
  no n. or incomplete data, 1020a
  of battle, 674a
  of the boat, 605b

News, office of newspaper gathering n., 811a
print n. and raise hell, 1099b
report n. fairly, 1020b
simple n. nature told, 735b
suspense in n. is torture, 350a
that's goin' round, 1090b
this n. is old enough, 271b
what n. on Rialto, 232a
worthy of acceptation, 386b
New-spangled ore, 339a
Newspaper death, 777a
ghosts between lines of n., 729b
measure of n., 1020b
never look into n., 481b
office of n. gathering news, 811a
today's n. old and tired, 916a
writer failed in calling, 677b
Newspaperman double personality, 777a
to n. human being is item, 1030a
Newspaper's duty to print news, 1099b
Newspapers, America home of n., 715b
ceaselessly querulous, 960a
excite curiosity, 535b
government of men and n., 658b
government without n., 471a
reads thirty million n., 891b
the most villainous, 481b
without government, 471a
Newt, eye of n. toe of frog, 285a
Newton, a N. at Peru, 442a
God said Let N. be, 412b
with his prism, 510a
Newton's, apples on N. head, 930a
peculiar gift, 977a
Newts and blindworms do no wrong, 229b
Ngaje ngai, 1045a
Ngong, eagles of N. look out, 985a
Niagara, leap of whale up N., 422b
never looked on N., 596b
Nibble again fish nerves, 1065a
Nibbles in a low voice, 469b
Nibbling, grass n. inward, 1033b
never ceases n., 469b
Nice customs curtsy to great kings, 245b
girl won't give an inch, 135a
guys finish last, 1059a
hazard of doubtful hour, 240a
little missionary stew, 1004a
makes n. of no vile hold, 236b
man a man of nasty ideas, 389a
new clothes, 1095b
O what could be more n., 1065b
sugar spice everything n., 1096b
to get up in mornin', 903a
to people on way up, 941a
too n. for a statesman, 451a
Nicean barks of yore, 641b
Nicely calculated less or more, 517a
Nicer to lie in bed, 903a
Nicest child I ever knew, 902b
nastiest thing in n. way, 994a
very n. people, 1017b
Nicholas, St. N. soon be there, 541a
Nicht, gude n. and joy, 502a
Nichts, im westen n. heues, 1040b
Nicias least deserved such fate, 90b
Nicissry, if dhrink evil not n., 892b
Nick, gave name to our Old N., 353b
Nickel, good five-cent n., 829a
Nickname for Providence, 469a
Niece of King Gorboduc, 253a
sister's husband's n., 747a
Niggard earth, 439b
gret fool bothe riche and n., 164a
thou'll cut thy finger n., 104a
Nigger saying he would steal his children, 761a
Nigger's, write that n. owner, 761b
Niggers, gone where good n. go, 727b
Nigh, Athens n. to Euboea, 92b
County Guy hour is n., 521b
Lord is n. unto them that call, 23a
so n. is grandeur, 603b
Nighing his hour, 854a
Night, a little warmth and good n., 751b
accursed the n. she bore me, 84a
acquainted with the n., 928a
admits no ray, 369a
afraid for the terror by n., 20b
after n. I do crowd, 486a
all n. from stalls, 860a
all n. long in dark and wet, 823a
all n. jessamine stirred, 652b
all n. roses heard, 652b
alone in the n., 982a
and day sweet things, 601a
and silence who is here, 229b
and sleep in the night, 773a
as a watch in the n., 20a
as darker grows the n., 447b
as I in hoary winter n., 210b
ask of thee beloved N., 572b
at n. faith in light, 896a
azure robe of n., 578b
bare-bosomed n., 700a
be by Silvia in the n., 220b
bed by n. chest of drawers by day, 450a
before Christmas, 541a
beginning to lower, 623b
bend low dusky n., 758a
beneath suffocating n., 853a
bird of dawning singeth all n., 257a
bird of n. did sit, 254a
black bat n., 652a
black hours spent this n., 804a
blasts cold, 918b
blessed candles of n., 235b
bored with one spend n. with other, 858
borrower of the n., 284a
bowl of n., 629a
braw brecht moonlecht n., 903a
breath of n. wind, 714b
breathes all n. for me, 854b
bridegroom all n. through, 852b
broadcast doings of n., 699b
Night, busily all the n., 693b
busy till n., 375b
but daylight sick, 235b
by n. atheist half believes a God, 399a
by n. in a pillar of fire, 8b
by n. on my bed I sought him, 29b
by night my life gone, 1081b
calm region where no n., 321a
cap by n. stocking all day, 447a
Chaos and old N., 342b
cheek of n., 223a
city of n. perchance death, 753b
clash by n., 715a
climbing, 1022b
closed eyes in endless n., 441b
collied n., 228b
come seeling n., 284b
cometh, 48b
councilor ought not sleep whole n., 62b
crown is of n., 775b
Cynthia regent of n., 464a
dark-blue hunter, 893b
day and n. shall not cease, 6b
day brought back my n., 341b
dead vast and middle of n., 258a
dear N. world's defeat, 362a
Death and N. wash world, 702a
deep of n. crept, 256a
defend us from dangers of n., 60b
dependency of day and n., 955a
desire of n. for the morrow, 572b
desolation and dim n., 642a
dewy morn to dewy n., 753a
did we lie down because 'twas n., 305b
drawing nigh, 750b
dreaming o'er joys of n., 488a
drooped in sky in n., 702a
drowsy ear of n., 555a
dusky n. bend low, 758a
dusky n. rides down sky, 424a
elephant ate all n., 821a
empty-vaulted n., 337a
endless n., 321a, 441b, 490b
eternity only a single n., 93a
evening mild silent n., 345b
ever sence n. last spring, 778b
ever-during n., 300a
everlasting n., 114b
feet of day and of n., 772b
filled with music, 622a
firebell in the n., 473a
fit n. for man or beast, 951b
flies in n. in howling storm, 489a
flowing with birds, 1066a
follow as n. the day, 259a
for thieves, 85a
forests of the n., 489a
fresh dews of n., 338a
gaudy n., 288a
gentle into that good n., 1070b
get through bad n., 805a
go bump in the n., 1098b
good-bye n. good-bye, 843b
grew white in single n., 559a
hangs on cheek of n., 223a
Harry in the n., 244b
has a thousand eyes, 826a
hath a thousand eyes, 203a

Night, hear this passing n., 583a
hoary winter n., 210b
horses of the n., 213b
hung aloft the n., 581a
I have passed miserable n., 217a
I saw Eternity the other n., 362b
ignorant armies clash by n., 715a
in her silence, 711b
in lonesome October, 643b
in n. imagining some fear, 230b
in the day in the n., 702a
in the forests of the n., 489a
in winter get up at n., 823a
infant crying in n., 650b
infinite day excludes n., 397a
interminable n., 1006b
into the n. go one and all, 816a
is dark, 597b, 1103b
is drawing nigh, 750b
is far spent, 51b
is growing gray, 784a
is thine, 890a
it will not last the n., 1023a
joint-laborer with day, 256b
joys of n., 488a
kingdom of perpetual n., 217a
last n. ah yesternight, 889b
last n. among fellow roughs, 656a
last out n. in Russia, 270b
late in n. fires are out, 823a
lies upon the deep, 117b
like firebell in the n., 473a
like fountain n. and day, 654a
little lovely moony n., 490a
lives here or passes n., 980a
long day's journey into n., 1009a
lovely as a Lapland n., 515a
lovers' tongues by n., 224a
machinery of n., 1081b
mad naked summer n., 700a
made for loving, 559b
made for you n. and day, 149a
magnetic nourishing n., 700a
makes no difference, 320a
making n. hideous, 259a
many a watchful n., 242b
meaner beauties of the n., 300b
meditate day and n., 16b
merry wanderer of the n., 229a
middle of the n., 745b
moonless n. in small town, 1071a
morning and noontide n., 217a
morning evening noon n., 662a
mother of day, 625b
motions of spirit dull as n., 235b
Nature's laws hid in n., 412b
naughty n. to swim in, 278b
night my ho head halls, 968b
no moon outlives n., 1081b
nodding n., 700a
not n. that kills, 869b
not only a n. an age, 928a
not snow nor rain nor heat nor n., 87a
not spend another such n., 217a
nothing but the n., 853b
now tell me elm, 968b
of cloudless climes, 558b
of dark intent, 928a
of doubt and sorrow, 750b
of large few stars, 700a
Night of memories and sighs, 536a
of south winds, 700a
of the soul, 1036b
of time surpasseth day, 331a
oft in the stilly n., 542b
on a starred n., 730b
on marge of Lake Lebarge, 933a
once more, 309b
one blue dew, 1067a
one calm summer n., 900a
one ever-during n., 300a
one everlasting n., 114b
out of n. that covers me, 816a
perpetual n., 217a, 302b
pilot 'tis fearful n., 588a
plunges lower than n., 979b
portals alternate n. and day, 629b
praise at morning blame at n., 403b
primeval cosmic n., 936a
proof through the n., 541a
read and drive n. away, 36b
returned home previous n., 917b
revel in summer n., 641b
revelry by n., 555b
round me too the n., 714a
run slowly horses of n., 213b
sable goddess, 399a
sang in woods at n., 934a
sash lowered when n., 928a
say to n. Pass slowly, 565b
sea half-held by n., 700a
shadow of light, 773a
shadow of n. comes on, 1022b
shadows of n., 625a
ships that pass in n., 624a
show dangerous brow by n., 254b
silver lining on the en., 336b
singeth all n. long, 257a
sinks back into n., 953b
sits and smiles on the n., 487a
sleep in the n., 487b, 773a
sleep neither n. nor day, 281a
sleep of one everlasting n., 114b
sleep one ever-during n., 300a
snatched on Monday n., 237b
soft stillness and the n., 235b
some born to endless n., 490b
soon comes the n., 597a
sorrow makes n. morning, 217a
specter n. and day, 489b
spirit of n., 572b
stars from field of n., 629a
stars of summer n., 621b
starshine at n., 824b
stilly n., 542b
such a n. as this, 235a
such n. in England, 595b
suffocating n., 853a
tell me elm n. n., 968b
tender and growing n., 700a
tender is the n., 582b
that first we met, 587b
that hides things from us, 162a
that makes or fordoes me, 276a
that n. that year, 803b
that wins, 773a
there shall be no n., 58b
thief in the n., 54b
this n. of no moon, 152b
those who dream at n., 642a
thou makest darkness and it is n., 21b
thy tempests fell all n., 323b
Night, tire the n. in thought, 321b
toiling upward in n., 623b
tore the azure robe of n., 578b
trailing garments of n., 620b
tranced summer n., 584b
troubled n. depart, 537b
turn by n. or day, 513a
unto night showeth knowledge, 17b
unwept in eternal n., 122b
urge the morrow, 571b
walks n. in silver shoon, 914a
wampum of the n., 734b
wanderer of the n., 229a
war's annals cloud into n., 784b
watch in the n., 20a
watch that ends n., 936b
watches of n., 624b
watchman tell us of n., 567a
we are not of the n., 55a
weepeth sore in the n., 34b
weeping may endure for a n., 18a
what hath n. to do with sleep, 336b
what is the n., 285a
what of the n., 31b
whatever flames upon n., 883b
when no man can work, 48b
when she deserts the n., 349a
whispered me through n., 701b
who art dark as n., 294b
windy n. rainy morrow, 293a
wings of n., 621b
witching time of n., 263b
with great gift of sleep, 816a
with n. we banish sorrow, 301b
with n. will go, 486a
with train of stars, 816a
womb of uncreated n., 343b
world in love with n., 225a
world's last n., 308a
year plunges into n., 979b
year turn on hinge that n., 1057a
yield day to n., 214a
Nightcap decked his brows, 447a
every wave had n., 822a
Nightdress, lectures in n., 592b
Nightfall, at n. the Nantucketer, 696a
Nightingale, brown bright n. amorous, 772b
Chinese n., 953a
hark ah the n., 712b
no music in n., 220b
replies, 505b
roar you as any n., 229a
sing like a n., 138a
sings round it, 543a
tawny-throated, 712b
that on yon bloomy spray, 339a
tongueless n., 582a
wakeful n., 345b
when May is past, 327a
Nightingales, only wanting to hear n., 171b-172a
silent when eggs hatched, 333b
thy N. awake, 719b
where n. singing, 1012b
Nightly on deep Galilee, 558b
owl that n. hoots, 229b
pitch moving tent, 518a
shore, 643a
sings the staring owl, 222b
to listening earth, 393a
Nightmare Life-in-Death, 525a

Night's black arch the keystane, 495b
candles are burnt out, 225a
o'er n. brim day, 661b
owl n. herald, 220a
piercing n. dull ear, 244a
Plutonian shore, 643a
rung n. yawning peal, 284b
starred face, 581a
sweet bird, 572a
trust not one n. ice, 324b
Nights all white an' still, 693a
and suppers of gods, 120a
are longest there, 270b
are very damp, 747a
are wholesome, 257a
care-ridden n., 477a
checkerboard of n. and days, 630b
chill thy dreaming n., 581b
days and n. to Addison, 428b
delights as short as n., 313b
dews of summer n., 464a
fasted forty days and n., 39b
fled Him down the n., 856b
forty days and forty n., 6b
in bottomless n. you sleep, 830a
long wintry n., 674a
luxurious lobster-n., 405b
men such as sleep o' n., 253b
Moses was there forty days and forty n., 9b
no more profit of shining n., 221a
of waking, 520a
revels long o' n., 254b
shorten tedious n., 300a
two n. to every day, 323a
waste n. in discontent, 201a
Nighttime, dog did nothing in n., 850a
in n. not forget, 775a
Nihil est ab omni parte beatum, 121b
nimis, 151a
nos haec novimus esse n., 135b
Nihilist man who does not bow, 688a
Nil desperandum, 120b
habet infelix paupertas, 139a
humani n. a me alienum puto, 108b
igitur mors est ad nos, 113b
posse creari de nilo, 113a
tam difficile est, 108b
terribile nisi ipse timor, 207b
Nile, allegory on banks of N., 480b
dogs drink running at the N., 129b
outvenoms worms of N., 291a
serpent of old N., 287b
waters of the N., 743a
Nimble airy servitors, 339b
in calling of selling, 986b
Jack be n., 1096b
thought can jump, 292a
with n. feet dance on air, 841a
words so n., 316a
Nimbly and sweetly, 282a
he capers n. in lady's chamber, 216b
Nimis, ne quid n., 108a, 151a
Nimrod the mighty hunter, 6b
Nine and sixty ways, 874a
bean rows have there, 879b
by N. Gods he swore, 596a
days old, 1095a
lives like a cat, 185a
Nine, stitch in time saves n., 133b
then there were n., 1098a
Nineties, home any town provided in N., 944a
not really gay, 943a
Ninety and nine went not astray, 43a
Ninety-eight, who fears to speak of N., 720a
Ninety-two, the glorious N., 464b
Nineveh, one with N. and Tyre, 875b
quinquireme of N., 947a
Ninny, compared to Handel's a n., 415a
Ninth part of a hair, 239b
Ninth-month midnight, 701b
Niobe, like N. all tears, 257b
of nations, 557a
Nipped, blood is n. and ways foul, 222b
my flower sae early, 495a
Nipping, winter with wrathful n. cold, 214b
Nipple, plucked n. from his gums, 282b
Nips his root then he falls, 298b
Nix, sticks n. hicks pix, 916b
No comment is splendid expression, 924b
continuing city, 56a
cross no crown, 322a
discharge in that war, 28a
don't take n. for answer, 920a
effects, 576b
everlasting n., 576a
evil deed live on, 791a
forces one to repeat n., 806b
go not to Lethe, 584a
hard gifts, 994b
I was out for stars, 929a
in him is n. darkness, 57a
let me taste the whole, 666b
lot is altogether happy, 121b
love lost, 196b
maids in modesty say n., 220b
mainly hears the n., 477b
man content with lot, 120a
man is an island, 308b
man see me more, 298a
mean yes say n., 618a
more trusting in women, 66a
new thing under the sun, 27a
nice girl won't say n., 135a
no no I dare not, 1084b
no no life, 280b
others said n., 365b
person who could not say n., 1067b
remembrance of former things, 27a
this morning sir I say, 618a
to everything bad, 794b
to think is say n., 893b
No one cares for me, 464a
conquers who doesn't fight, 176b
means all he says, 777b
should judge own case, 126a
so accursed by fate, 621b
Noah begat Shem Ham Japheth, 6b
God gave N. rainbow sign, 1101a
often said to wife, 919a
same to N. as to me, 697b
Noah's, all men N. sons, 1078b
into N. ark, 457a
Nobilitas sola est atque unica virtus, 139b
Nobility, betwixt wind and his n., 238b
broad acres patent of n., 733a
idleness an appendix to n., 310b
in their natures, 273b
leave us old n., 686b
of style, 551a
species of n., 373b
the only virtue, 139b
true n. exempt from fear, 215a
war alone brings n., 977b
Nobility's, mercy is n. true badge, 218b
Nobis pereunt et imputantur, 135a
Noble and incapable of deceit, 521b
and most sovereign reason, 226b
and puissant nation, 340b
army of Martyrs, 60a
be n., 691b
bright gleam of n. deeds, 79b
British sentence n. thing, 919b
contrive one n. lie, 94a
cookery a n. science, 310b
do n. things, 691a
dust of Alexander, 266a
efforts in last war, 426a
eminently n., 713a
false idol or n. true birth, 95b
freedom is a n. thing, 163a
happy human beings, 698b
he shall have a n. memory, 290a
hearts of the n. may be turned, 64a
in reason, 261a
is he no more, 81a
last infirmity of n. mind, 338b
living and noble dead, 510a
long live our n. king, 401a
man a n. animal, 331a
mind here o'erthrown, 262b
motive far-reaching purpose, 930b
nature passion not shake, 275b
nature poetically gifted, 713a
nature too n. for world, 289b
negligences teach, 387b
never alone accompanied with n. thoughts, 203a
not one altogether n., 888b
not rebellion which is n., 1068b
now cracks a n. heart, 266b
person attracts noble people, 477b
quiet us in death so n., 350a
race and brave, 566b
repressed their n. rage, 440b
savage, 367a
sentiments, 897b
shame, 691b
silence n. till end, 773a
silent part of n. work, 699a
society exists for n. actions, 98b
spirit raises itself in disaster, 136b
steed, 562b
to be good, 645a
to side with truth is n., 692a
train n. natures, 98a
type of good, 623b
work is alone n., 557b
work of n. note, 646b
Nobleman, interest equal to n., 1091b

Nobleman, nature's own n., 658a
underrated n., 769a
when n. writes book, 433b
Noblemen, worth sweat of n., 445b
Nobleness, no security in n. of another, 939b
that lies in others, 691b
walks our ways again, 994a
Nobler and manlier one, 561a
in mind to suffer, 261b
no n. figure on roll of honor, 934b
things brought America into being, 900b
two of far n. shape, 345a
yet in his own worth, 368b
Nobles and heralds by your leave, 387b
by earlier creation, 594b
Noblesse oblige, 501a
Noblest deed will die if unsung, 80a
feels n. acts best, 679a
frailty of mind, 380a
function of object, 870a
horse n. conquest of man, 423b
lives and noblest dies, 707b
of sailing vessels, 998a
prospect a Scotchman sees, 430b
Roman of them all, 256b
ruins of the n. man, 255a
Thames n. river, 395a
time's n. offspring, 400a
two n. of things, 388b
work of God, 409b, 492b
work of man, 749a
work she classes O, 493b
Nobly born must nobly meet fate, 85b
Cape St. Vincent, 663a
deeds die however n. done, 200b
excellence is n. to die, 70b
fought and bravely, 992a
perfect woman n. planned, 514a
possession prevents living n., 913a
save or meanly lose, 638b
spurn not n. born, 767b
to be n. born now crime, 315b
to die, 81a
to live, 81a
too difficult to think n., 436b
wild not mad, 320b
within reach to live n., 130a
work they so n. advanced, 639a
Nobody, are you n. too, 735a
asked you, 1095a
call me fussy man, 969b
cares for me, 464a
expected me to be President, 635b
fat white woman n. loves, 991b
gets old and crafty, 880a
house with n. in it, 756a
I care for n., 464a
I hate n., 390b
I'm n. who are you, 735a
knock as you please n. home, 407b
likes man who brings bad news, 82a
more space where n. than anybody, 933b
never made me, 659b
not even the rain, 1031a
Nobody, praises everybody praises n., 469a
shoots at Santa Claus, 916b
was ever meant, 928b
who does not rise early, 428b-429a
Nobody's enemy but own, 671b
everybody's business n. business, 326a
funeral, 1005b
here, 1076b
Noctes, O n. cenaeque deum, 120a
Noctis, lente currite n. equi, 213b
Nod, affects to n., 371a
Cain dwelt in land of N., 6a
ready with every n. to tumble, 216a
Wynken Blynken and N., 820b
Nodded nearly napping, 642b
Nodding o'er yellow plain, 419b
old and n. by fire, 879b
still n. night, 700a
violet grows, 229b
Nodding-places, rests and n. in writer, 394b
Nods a little that's all, 397b
and becks, 334b
even good old Homer n., 124b
nor is it Homer n., 402b
old horse stumbles and n., 784a
Nohow, 745b
Noir comme le diable, 483b
Noise, above n. and danger, 363a
bear forever n. of these, 926b
Beethoven's Fifth sublime n., 951b
body gets sop holds n., 665a
boys that fear no n., 450b
crowds beloved smoke, 534b
dangerous who make no n., 359b
dreadful n. of waters, 217a
folly n. and sin, 663b
govern most make least n., 317b
he who sleeps in n., 771b
impertinent interruption, 564a
in the beast's belly, 175a
inexplicable dumbshows and n., 262b
like of hidden brook, 525b
make a joyful n., 19b, 21a
makes no n. over good deed, 142b
more than another n., 926b
neglect God for n. of a fly, 308b
noiseless n. among leaves, 579a
nursed amid n., 534b
of folly, 335b
of many waters, 21a
of tongues and deeds, 644b
of winds and many rivers, 772b
picked sparingly without n. 703a
play skillfully with a loud n., 18b
those who make the n., 454b
what n. soever ye hear, 213b
Noised, fame n. throughout country, 11a
Noiseless current strong obscure, 716a
foot of time, 270a
noise among leaves, 579a
tenor of their way, 441a
Noises in a swound, 524b
isle is full of n., 297a
Noisome pestilence, 20b
unsightly n. things, 602a
Noisy bells be dumb, 853a
keys, 725b
thought idler by n. set, 880b
world hears least, 516a
Nokomis, wigwam of N. 623a
Noli me tangere, 49b
Noll, for shortness called N., 439a
Nom, needed a n. de guerre, 758b
No-man-fathomed, cliffs frightful n., 804a
No-man's land, 764b
No-man's-years, 1029b
Nominated, if n. not run, 705a
so n. in the bond, 234b
Nominative, her n. case, 476a
Nominee, choosing presidential n., 983b
Nommé, c'est toi qui l'a n., 378a
No-more, also called N., 731b
Non dulce non et decor, 988a
effugies meos iambos, 115b
omnia possumus omnes, 116b
omnis moriar, 122b
semper ea sunt quae videntur, 129b
sum qualis eram, 122b
Non-action, ruler takes n. as his way, 109b
Nonaggression, treaty of strict n., 1067b
Nonbeing, being comes from n., 74a
let there always be n., 73a
penetrates no space, 74b
Nonchalance, lost n. of hand, 882a
Nonconformist, be man be n., 606a
Nonconformity mark of disaffection, 912a
None but brave deserves fair, 371a
cometh from thence, 3a
dare call it treason, 210a
go just alike, 402b
I in twelve thousand n., 228a
I think there embrace, 360a
I'll n. of it, 240b
is safe, 996b
knew thee but to love thee, 565b
lives unto himself lives to n., 322a
liveth to himself, 51b
malice toward n., 640b
of these so lonely, 994a
of woman born, 285b
one world or n., 1015b
other but the house of God, 7a
power to hurt and will do n., 293a
sall ken where he is gane, 1088b
should see salvation, 234b
so poor to do him reverence, 255b
there was n. with me, 33b
this little pig had n., 1093b
trust n., 243b
who dares do more is n., 282b
yellow leaves or n. or few, 292b
Nonentity, disembodied emotion n., 794a
Nones, the N. the seventh, 187b
two days less for N. and Ides, 187b
Non-hatred, hatreds cease by n., 80a
Nonino, hey n., 250b

Nonpayment, out of doors for n., 1105a
Nonprogressive, lazy n. people, 1019b
Nonsense and beauty close connections, 951b
corner of n., 530a
era of wonderful n., 1032b
grammar n. and learning, 450b
through sense and n., 369a
Nonviolence and truth inseparable, 897a
first article of faith, 897a
is the answer, 1082b
Nonviolent action supplement change, 1083a
resistance paralyzed, 1083a
Nook, a privacy an obscure n., 661b
book and shady n., 786a
for heart tried too sore, 578b
Nooks, sequestered n., 624b
Noon, act in the n., 487b
and evening of lives, 720b
athwart the n., 526a
dark amid blaze of n., 349a
far from fiery n., 584a
from morn to n. he fell, 343a
from n. to dewy eve, 343a
lying till n., 428b
midnight is n. of thought, 470a
morning evening n. night, 662a
now you come at n., 1097b
purple glow, 879b
riding near her highest n., 335b
sun at n., 308b
under the palmtree at n., 1004a
weight of primary n., 956b
whirling hands at n., 1056b
Noonday, age clearer than n., 15a
bird of night at n., 254a
destruction that wasteth at n., 20b
Noontide, night morning and n. night, 217a
Noose, marriage a n., 196b
of light, 629a
very best o' n., 693b
Noosed, strapped n. nighing hour, 854a
Nooses give, 1029a
Noosphere, introversion of n., 965a
Nor'east to sou'west winds, 760a
Norm, constraining n. shaping, 845b
Normal, beyond nature of n. man, 378b
rate of growth, 756b
satisfies no n. need, 1037a
situation n. fouled up, 1103b
Norman blood, 645a
Norman's, reef of N. Woe, 621a
Noroway o'er the faem, 1087b
North, Ariosto of the N., 557a
awake O n. wind, 29b
Countree hard countree, 1035a
elevation of the n. star, 173b
fair weather cometh out of the n., 16a
farewell to the n., 494b
fifty n. forty west, 876a
Hotspur of the N., 239a
infect to n. star, 246a
iron door of n., 1057a
lanterns in N. Church, 464b
next gale from n., 465a
no N. no East no West, 538b
poles and equators, 746b
North, ship in N. Country, 1089a
spring trips n. again, 1009b
unripened beauties of n., 393b
wind doth blow, 1095b
without sharp n., 304b
North America, native warrior of N., 564a
North Carolina, said to governor of N.C., 824b
North Sea, throw beer into N., 818a
Northeast, establishment mostly from N., 1071b
heel of N. Trade, 874a
to sou'west winds, 760a
Northern charm southern efficiency, 1074b
constant as n. star, 254b
kind and n. face, 1043b
laurels not change, 460a
lights seen queer sights, 933a
ocean in vast whirls, 419b
states muddle through, 658a
thought slow durable, 664b
Northland, skoal to the N., 621a
soul, 1035b
North-northeast, wind always n., 900a
North-northwest, but mad n., 261a
Northwest, Chicago at n. gates, 898b
Passage to intellectual world, 438a
to n. died away, 663a
Norval, my name is N., 445a
Norwegian, pine hewn on N. hills, 342a
Norwegians or Filipinos, 1015b
Nor'wester's, strong n. blowing Bill, 517b
Nose, any n. ravage rose, 661b
as n. on man's face, 220b
as sharp as pen, 243b
assert n. on face his own, 457a
blackbird snipped off n., 1095a
Cleopatra's n., 363b
dipping my n. in Gascon wine, 660b
end of n. red as pink, 531b
entuned in hir n. ful semely, 166a
European n., 1080a
gave pouncet box his n., 238a
great n. great man, 895b
innocent n., 247b
jolly red n., 322a
liberty plucks justice by n., 270a
makes chimney of your n., 484a
Marian's n. looks red, 223a
mine has snub n., 491a
nor e'en admit camel's n., 566b
nose nose nose, 322a
often wipe bloody n., 401b
paying through n., 1102a
plain as n. in face, 181b
red n. makes me ashamed, 376a
ring at end of n., 673a
that's his precious n., 592b
thine has great hook n., 491a
thirty inches from n., 1060b
tip-tilted like petal, 653a
which direction to point n., 1061a
with spectacles on n., 249a
Nosegay of culled flowers, 191b
Noses, athwart n. as asleep, 223a
Noses, hold n. to grindstone, 183a
Nostrils, breathed into his n., 5a-b
whose breath is in his n., 30a
Not an Attic grace, 988a
as I will but thou, 44b
as the world giveth, 49a
for love, 250a
I not I, 985b
in vain, 924a
lost but gone before, 130a
my will but thine, 47b
that I loved Caesar less, 255a
thus not thus, 62a
to eat not for love, 604b
what we give but share, 692b
Notations, dispassionate n., 593a
Note and enjoy noting, 800a
bolder n. than this, 641b
deed of dreadful n., 284b
dreadful n. of preparation, 244a
eternal n. of sadness, 714b
fain would change n., 1085b
it in a book, 32a
living had no n., 1086a
one's own n. still folded exactly as sent, 153b
silent n. Cupid strikes, 330a
take a n. of that, 597a
take n. O world, 275a
that swells gale, 441a
to which love charmed, 1085b
tu-who a merry n., 222b
when found make n., 671a
work of noble n., 646b
world little n., 639a
wrapped in five-pound n., 673a
you in book of memory, 214a
Notebook, set in a n., 256a
Notes are few, 486b
as warbled to the string, 336a
by distance made sweet, 443b
chield's amang you takin' n., 495b
flute in dying n., 370a
he listens well who takes n., 160b
liquid n. close day, 339b
Lydian n. of Carnegie, 831a
of gladness, 537b
range of n., 705b
rough n. and dead bodies, 896a
thrill deepest n. of woe, 494a
through all compass of n., 370a
trills thick-warbled n., 348b
V n. are something, 666b
viola fiddles bass, 505a
we've n. we've instruments, 505b
with many a winding bout, 335a
write N. from Olympus, 976b
Nothing, a man zealous for n. 433a
a worm a mere n., 420b
a year, 660a
ain't heard n. yet, 992a
airy n., 230b
all for love n. for reward, 200a
all or n., 729a
and it was n. more, 509b
avert curtain's fall, 1018a
becomes him ill, 221b
before and nothing behind, 526b
begins and nothing ends, 856a
begot of n. but vain fantasy 223a

Nothing beside remains, 568b
better know useless things than n., 130b
book's a book though n. in 't, 554b
both new and valuable, 548b
bring peace but yourself, 606b
brought n. into world, 55a
burden of n. to do, 377b
but comment on one another, 191b
but detective stories, 999b
but hath been said, 310a
but nail-holes, 1057b
but plenty, 996a
but talk of his horse, 231b
but the night, 853b
but the truth, 195b
call our own but death, 227b
can be accomplished alone, 1024b
can be created from nothing, 113a
can be done hastily and prudently, 126b
can bring back hour, 514a
can help you, 1039b
can need a lie, 322b
can rescue me, 213b
can touch him further, 284b
certain but death and taxes, 423a
come out of artist not in man, 961a
comes amiss so money comes, 219a
comes out, 605b
comes without cause, 420b
common law n. but reason, 198a
constant but inconstancy, 388b
contains all n. lacking, 701a
created something of nothing, 333b
death is n. to us, 103a, 113b
death in itself is n., 367a
did n. in particular, 767b
do much harm, 1033a
do n. be a gentleman, 205a
done merely for beauty, 1104a
done while anything remained, 134a
dusty n., 268b
easier than self-deceit, 99a
easy in war, 1016b
easy to take more than n., 744a
either good or bad, 261a
else is, 305a
emboldens sin as mercy, 290b
endures but change, 77b
esteem everything esteem n., 361a
everything in relation to n., 363b
except battle lost, 506a
exists without some effect, 373a
expect something for n., 828a
extenuate, 276b
eyes n. like the sun, 294b
fair alone, 602a
fame created something of n., 333b
fear God n. else, 677b
fear n. you carry Caesar, 112b
for which no standard, 732a
from n. to naught, 872a
give your services for n., 88b
given nothing required, 424a
Nothing, glory and n. of a name, 559a
good men to do n., 454b
grated to dusty n.,268b
great without chimeras, 722a
great without enthusiasm, 607a
great without great men, 1016a
greater than one's self, 700b
had n. can't take more, 744a
half so sweet in life, 542a
happened to us at all, 761a
happens unless first dream, 948b
happens which he is not fitted to bear, 142b
has enough who uses n., 743a
has n. give n., 1056b
has to come it is now, 814b
has value, 951b
have value but object of utility, 687a
having n. n. can he lose, 216a
having n. possessing all, 53b
having n. to say, 690a
having n. yet hath all, 3
he wants n. you want, 718a
he who believes n., 471a
heaven says n., 378b
heaven's net misses n., 75a
hope it's n. trivial, 940b
human is alien, 108b
I am n., 52b
I ask n. want n., 156a
I can add to songs, 943b
I do n. upon myself, 308b
I had seen n. sacred, 1044a
I have everything yet n., 109a
I know these are n., 135b
I love as good fight, 970b
if not critical, 273a
in excess, 151a
in his life, 281b
in love only on command, 286a
in n. else so happy, 227a
in relation to infinite, 363b
in Stupidity Street, 906b
in the pot, 911b
in truth we know n., 88a
in world single, 570a
indolent but agreeable doing n., 140b
infinite deal of n., 231b
is had for nothing, 688b
is here for tears, 350a
is it n. to you, 34b
is secret, 46b
is too late, 624b
it profiteth me n., 52b
knew moment to say n., 839a
know n., 685b
know n. except my ignorance, 87b
know only that he n. knew, 349a
lasts save eternal change, 318b
law that is not reason, 198a
learned n. forgotten n., 484a
left remarkable, 288b
less will content me, 452b
life grants n. without work, 120a
like the sun, 294b
little to him that feels it, 430a
lost but money, 1062b
love shows by excusing n., 361a
mean between n. and everything, 363b
miserable but what is thought so, 148a
Nothing more beautiful than death, 700a
more fun than a man, 1029a
more perilous than new order 176b-177a
more silly than silly laugh, 114b
more than n., 744a
more wretched than a man, 64a
my mistress' eyes n. like the sun, 294b
new except what forgotten, 1090b
nothing at all, 1022a
of him that doth fade, 296b
of n. am I in want, 109a
people on whom n. lost, 798b
perfect and entire wanting n., 56a
plenty o' n., 996a
poor man had n., 12b
quite new is perfect, 111a
quite so least as truth, 1031b
real except humanity, 589b
real till experienced, 585b
refuse, 603a
reputed wise for saying n., 231b
sacred, 1044a
said that has not been said, 109a
say n. in dangerous times, 317b
seen n. yet, 195a
senseless n., 643b
serious in mortality, 284a
shall be impossible, 45b
she speaks yet says n., 223b
signifying n., 286b
situate under heaven's eye, 218a
so demoralizing as money, 82
so difficult but may be found, 108b
so dreadful some philosopher isn't saying, 110a
so good as beforehand, 689b
so ridiculous but philosopher said it, 111a
soul takes n. with her, 93b
stronger than habit, 128b
succeeds like success, 598b
sure in sea fight, 492a
take n. of his labor, 28a
telling n. in great harangue, 361a
terrible except fear itself, 207b
thank you for n., 194a
that is can pause, 624b
there is n. hid from the heat, 17b
they that starve with n., 231b
think n. done, 500b
'tis something n., 274a
to be feared as fear, 681b
to be thus is n., 284a
to confer, 517b
to do but work, 845a
to do with case, 768b
to do with just man, 44b
to have yet think enow, 309b
to it n. uncertain, 479a-b
to look backward to, 926a
to lose but chains, 687a
to offer but blood, 920b
to say say nothing, 545a
to wear, 724a
to write about, 140b
too much, 68b
trust that man in n., 438a
turn n. into everything, 857a
useless is or low, 622b

Nothing venture nothing win, 768a
want something for n., 838a
we can carry n. out, 55a
we do is wiped out, 793a
we love overmuch, 882a
wears clothes but Man, 323a
when from past n., 907a
will come of nothing, 276b
will help, 1033a
will remain, 852b
worth doing completed, 1024b
yields n. but discontent, 452a
you couldn't actually say, 989a
Nothingness, death a state of n., 93a
pass into n., 580a
quintessence even from n., 306a
to n. do sink, 581a
Nothingnesses of human beings, 95b
Nothing's so hard but search will find it out, 320b
Nothings, labored n., 403a
Nothing-withholding and free, 796b
Notice, man who used to n. such things, 784b
would they take n., 539b
you take of my labors, 429b
Notion, an' foolish n., 493a
of absolute beauty, 93a
of good life, 1061a
Notions, call old n. fudge, 694b
fair practices to fair n., 93a
spite all modern n., 874a
Notorious, rather be n. for calamities, 134b
Noun, God not a n., 1034a
Nouns, verbs and n. more agree, 770a
Nourish, praise doth n. agues, 240a
show contain and n. all world, 222a
Nourished, how begot how n., 233b
in womb of pia mater, 222a
to its rot, 1057b
Nourisher, chief n. in life's feast, 283b
Nourishes, spirit within n., 119a
Nourishing, magnetic n. night, 700a
Nourishment and excretions, 675a
Demeter gave n. of grain, 85a
little n. I get, 990b
which is called supper, 221b
Nous avons changé tout cela, 361a
Novel, anything that happens subject of n., 153b
attempt to represent life, 798a
best French n. in language, 1075b
essence of n. is moral, 855b
happens because storyteller moved to passion, 153b
instrument of education, 855b
only a n., 533b
only obligation of n. to be interesting, 798a
passion spent its n. force, 647a
supersede fashionable n., 596a
Novelist, no limit to what n. attempt, 798b
Novelties, world full of untold n., 724b
Novels, more entertaining than half the n., 932a
Novelty and freshness with familiar, 529a
interest of n., 529a
letter never loses n., 765a
stains ancient mass, 795a
what a n. is man, 364a
November, 592a
fifth of N., 1087a
now in N. nearer comes, 986a
thirty days hath N., 187a
what is late N. doing, 1005a
November's leaf, 519a
sky chill and drear, 519a
Novus ordo seclorum, 116b
Now, an everlasting n., 358a
eternal n., 358a
he is dead should I fast, 12b
here and n. cease to matter, 1006a
history is n. and England, 1007a
if n. 'tis not to come, 266b
is eternity, 814b
is immortal life, 814b
is the accepted time, 53b
is time for drinking, 121a
is the winter of our discontent, 216b
laborer's task o'er, 727a
little man what n., 1026b
now cried the Queen, 745a
or never, 438a
the day is over, 750b
there is merely silence, 199a
Nowadays, land of n., 900b
Nowhere but in anthologies, 989b
did abide, 525b
dressed up n. to go, 986b
Eclipse first the rest n., 442b
to go but out, 845a
who lives everywhere lives n., 135a
Now's the day, 496a
Nox est perpetua una dormienda, 114b
Nozzle, hold n. agin bank, 778b
Nuclear control, 1074b
Nuclear disaster engulf all, 1073b
hell of n. destruction, 1082b
Nude, keep one from going n., 845a
Nudgers, numb n., 1064b
Nuffin' in de pot, 911b
Nuisance, guest a n. after three days, 105b
it's a n. God said, 916a
not be n. to others, 619b
relating exploits a n., 373b
universal n., 373b
violetflavored n., 1030b
Null, splendidly n., 652a
Nullifies, amendment n. discrimination, 967a
Numb nudgers, 1064b
Number, god delights in odd n., 133a
greatest happiness of greatest n., 416b
he telleth the n. of the stars, 23a
if I called wrong n., 1033a
more by your n. than light, 300b
profitable things without n., 172b
teach us to n. our days, 20b
the clouds in wisdom, 16a
Number, wealth arithmetic cannot n., 316a
wealth n. and happiness, 453b
Numbered, God hath n. thy kingdom, 35a
hairs of head n., 42a
that which is wanting cannot be n., 27b
Numbering, time made me n. clock, 228b
Numberless are world's wonders, 82a
infinities of souls, 307b
shadows n., 582a
Numbers, a few honest men better than n., 327b
beautiful whole n., 1034a
came, 410b
divinity in odd n., 267b
express it in n., 72a3
good luck in odd n., 267a-b
greatest happiness for greatest n., 416b
I lisped in n., 410b
if opposed n. pluck hearts, 245a
in n. warmly pure, 443b
long n. rocket mind, 1079b
luck in odd n., 589a
magic n., 392a
makes small n. formidable, 460b
mournful n., 620b
odd n. most effectual, 133a
sanctified the crime, 460a
shout out your n., 952a
slight acquaintance with n., 502a
vast n. of disinherited, 857b
wise words taught in n., 201a
Numbing, narcotics n. pain, 650a
Numbness diffuses my senses, 120b
drowsy n. pains, 582a
Numerous free active individuals, 713a
more n. of windows, 736b
writers become more n., 447a
Numismate, pro tali n. tales merces, 171b
Nun, holy time quiet as n., 512a
Nunnery, get thee to a n., 262a
of thy chaste breast, 358b
Nuns fret not, 515a ?
Nurse, Athens n. of men, 83a
best n. Contemplation, 337a
habit is his n., 498a
if ye had a good n., 890b
into greatness, 95a
meet n. for poetic child, 519a
Nature's soft n., 242a
of arms, 447b
Peace dear of arts, 245a
of full-grown souls, 691b
of manly sentiment, 454a
old husky n., 703a
sucks the n. asleep, 289a
this n. this teeming womb, 226b
thrift n. of enterprise, 976b
time that aged n., 580b
Nursed dear gazelle, 543a
Nurseries of heaven, 856b
schools n. of vice, 424a
Nurse's, mewling in n. arms, 249a
Nurses, wives old men's n., 208a
Nursing, lack of woman's n., 627b
unconquerable hope, 712a
wrath to keep it warm, 495b
Nursling of the sky, 570b

Nurslings of immortality, 569a
Nurture, courtly n., 721a
Nurtured by Ramadans, 696b
secretly n. in cellar, 998a
Nurturing Venus, 112b
Nut, figure of a n., 737b
little n. tree, 1095b
Nut-brown maid, 1084a
spicy n. ale, 335a
Nutmeg, silver n., 1095b
Nutmegs ginger cinnamon cloves, 322a
Nutrition, inmost phenomena of n., 675a
to draw n., 409a
Nutritive truth, 79b
Nuts, 1042b
we's all poor n., 1009a
Nutshell, bounded in a n., 261a
Nuttin, plenty o' n., 996a
Nymph, haste thee N., 334b
in thy orisons, 262a
mountain n. sweet liberty, 334b
sweet Echo sweetest n., 336b
tell me n., 527b
Nympha pudica Deum vidit, 354a
Nymphs and satyrs, 885a
blush not he, 731a
sisterhood of N., 117b

O

O Altitudo, 329b
Altitudo in bloodstream, 1011a
blue O, 830a
cropped out with teeth, 1002a
fortunatam natam me consule Romam, 111b
my prophetic soul, 259b
O O O Shakespeherian Rag, 1002b
quanta qualia sunt illa sabbata, 154a
tempora O mores, 110b
terque quaterque beati, 117b
wooden O, 243a
yellow, 830a
Oafs, muddied o. at goals 875b
Oak and ash and thorn, 876b, 1088a
bend knotted o., 392a
English o. and holly, 769b
for angling rod a sturdy o., 332a
grass blade no easier than o., 692b
heart of o. our ships, 439a
hearts of o., 181b
hollow o. our palace, 551a
in o. none is, 1097a
inherent as o. in acorn, 1013b
lofty o. from small acorn, 507a
many an o. thereby, 464a
many strokes fell the o., 202b
owl lived in o., 810a
revolution growth natural as o., 658b-659a
shadow of British o., 454b
Oak-cleaving thunderbolts, 278a
Oaken, old o. bucket, 553a
Oakhurst, body of John O., 769b
Oakleaves, stone steel stone o., 1004a
Oaks branch-charmed, 584b
fell great o., 422a
from little acorns, 151a, 507a
Oar, broken o. and gear of dead, 1006a
forsake, 602b
never had o. or lance, 91a
no better companion than o., 721a
put in her o., 196a
sliding from lifted o., 1065a
spread the thin o., 409b
Oars, both o. with little skill, 743a
falling o. kept time, 360b
keep time, 541b
muffled o., 531b
were silver, 287b
Oasis in air of lost connections, 1076a
Oatcakes, Calvin o. and sulphur, 522b
Oaten, if aught of o. stop, 443b
Oath, blushed as he gave o., 438a
break o. he never made, 353a
Cophetua sware o., 648a
good mouth-filling o., 240a
he that imposes o., 353a
in lapidary inscriptions not upon o., 431b
punishment if one swears false o., 64b
swore full great o., 1088a
this o. and this indenture, 88a
trust man on o. or bond, 290a
whore's o., 279a
Oaths are but words, 353a
are straws, 243b
false as dicers' o., 264a
liar always lavish of o., 331b
strange o., 249a
Oats, definition of o. meant to vex, 427b
grain given to horses, 427b
mares eat o., 1097a
munch your good dry o., 230a
Obadias, young O., 1089a
Obdured, arm the o. breast, 344a
Obedience bane of genius, 568a
blind o., 851a
enforced o., 277a
fear keeps men in o., 312a
flies to best fitted, 695b
infuses that liberal o., 453b
love o. troops of friends, 286a
makes slaves of men, 568a
morals o. to command, 851a
rebellion o. to God, 1090b
to God, 1090b
to law demanded, 847b-848a
to which is fixed o., 243a
transforms o. into duty, 435b
Obedient, city o. to his will, 94b
compulsion to become o., 986b
to their laws we lie, 70b
to truth, 705b
to whomsoever in authority, 89b
Obelisk, strong upright like 843b
Obermann, sedulous ape to O., 824a
Oberon, I jest to O., 229a
my O. what visions, 230a
Obese, solitude grew o., 1081b
Obesity mental state, 1053a
Obey, Anna whom three realms o., 404b
drift wait and o., 877b
fate summons monarchs o., 369a
haunch and hump is O., 874b
I but o. urge of song, 929b
Obey in silence tyrannous word, 728b
music's power o., 370a
my duty to o. orders, 723a
nature must o. necessity, 256a
that impulse, 887b
thy heart, 603a
to love cherish and o., 61b
voice at eve, 604a
weight of time o., 280b
woman to o., 649a
young blood not o. old decree, 222a
Obeyed at prime, 604a
nature to be commanded must be o., 207a
sighed as lover o. as son, 466a
sun and moon o. him, 423a
Truth o. his call, 885a
what wind had taught, 998a
Obeys, bends him but o. him, 623a
has humor when she o., 407a
whoever o. the gods, 62b
Object all sublime, 768b
conformity of o. and intellect, 155a
consideration of public o., 89a
hope without o., 527b
in living to unite, 928b
in possession seldom retains charm, 140b
legitimate o. of governmeent, 473a
let our o. be our country, 546b
noblest function of o., 870a
obligation to o. possessed, 730b
of British government, 484b
of government happiness, 949b
of war is peace, 705a
only of war honorable, 467a
paramount o. save Union, 637b
perceived harmony of o., 528a
see o. as it is, 713a
something valuable as o., 507b
strange and high, 360a
suggests vast conditions, 689b
to beautify life give it o., 82a
truth attainable, 643b
when gold becomes her o., 242
Objection, no o. to stoutness, 767a
Objective and subjective united, 528b
church and state demand, 971a
correlative, 1007b
of poet to achieve poetry, 957a
Objectivity and again o., 989a
Objects, all o. of all thought, 509b
and knowledge curious, 702a
classified, 478a
extracted from many o., 250a
earnest about these o., 986b
in an airy height, 387
material o. of two kinds, 113a
Oblations, bring no more vain o., 30a
Obligation, haste in paying o., 355b
moral o. to be intelligent, 951a
not created sense of o., 905a
only o. of novel to be interesting, 798a
opportunity implies o., 932b
reciprocal in marriage, 943b
to John owed o., 388a
to object possessed, 730b
under least o. to like, 799a

Obligations, just o. of government, 771a
with us in darkness as light, 547b
Oblige, noblesse o., 501a
Obliged, so obliging he ne'er o., 411a
to be a citizen, 710a
wealthy relieved poor, 846b
whatever a body is o. to do, 759a
Obligeth, God o. no man to more than ability, 149a
Obliging, so o. he ne'er obliged, 411a
Oblique, as lines so loves o., 360a
Oblivion, alms for o., 268b
blind o. swallowed cities, 268b
blindly scattereth poppy, 331a
commend to cold o., 571a
diffuses senses with o., 120b
formless ruin of o., 269a
Lethe the river of o., 344a
my o. is a very Antony, 287a
not to be hired, 331a
of a day, 730a
razure of o., 272a
replacing in o., 739a
river of o., 722a
sacred to o., 309b
second childishness and o., 249a
six months' o., 777a
voyage of o., 986b
wall of o., 1040a
Oblivioni sacrum, 309b
Oblivious, sweet o. antidote, 286b
Oblomovism, 672b
Obnoxious, bad or o. laws, 717a
Obscene, element of the o., 850b
live without duties o., 610a
only great men truly o., 850b
sailing on o. wings, 526a
things holy profane clean o., 318a
words such as glory o., 1044a
Obscenes, lost o., 917b
Obscure, cloud o. science, 473b
destiny o., 440a
few o. writers in French, 846b
gods love the o., 62a
hermit poor in place o., 198b
little grave an o. grave, 227b
regions of philosophy, 434b
the palpable o., 343b
when brief I become o., 124a
Obscured, excess of glory o., 342b
Obscurely, body to be buried o., 209b
Obscures show of evil, 233b
Obscurity, no defense but o., 394b
origin involved in o., 549b
Obsequies, celebrates his o., 518b
come to these sorrowful o., 115b
solemnized their o., 330b
Obsequious and conciliating abroad, 550a
Obsequiousness begets friends, 108a
Obsequium amicos parit, 108a
Observance, more honored in breach than o., 259a
Observances of paltry decorum, 522a
Observation, bearings of this o., 671a
devotion to exact o., 949b
each by o. satisfy mind, 680a
know evil from long o., 94a
Observation, let o. observe, 427a
man's own o. best physic, 209a
of human life, 689b
passive science, 675a
speed of o., 931b
with extensive view, 427a
Observations of predecessors, 949a
return to soundness of o., 376b
thickets of erroneous o., 1026b
which ourselves we make, 406a
Observe, able to o. us with telescope, 707b
degree priority and place, 267b
due measure, 68a
our different religions, 1025a
phenomena we o., 942b
physician with diligence, 308a
pretty in amber to o., 410b
so naturalists o. a flea, 390a
the opportunity, 37b
Observed, all his faults o., 256a
of all observers, 262b
Observer, he is a great o., 253b
of human nature, 668b
Observer's, partial for o. sake, 406a
Observers, observed of all o., 262b
Observeth, he that o. the wind, 28b
Observing, quick-eyed Love o. me, 324a
wrongdoing and righteousness, 66b
Obsession, in sorrow's o., 192b
Obsolete, either war o. or men, 1034a
not o. language for poetry, 804a
Obstacle, life taken us round o., 908a
Napoleon sole o. to peace, 504b
to every o. oppose patience, 471b
Obstacles, combat o. to get repose, 777b
knows what o. there, 1079a
ride over o. win race, 671b
Obstinacy in bad cause, 329b, 437b
Obstinate condolement, 257b
fished by o. isles, 988a
name of one was O., 365b
pliant merry morose, 135b
virtue, 361a
Obstruction between us and beauty, 863a
lie in cold o., 271a
Obtain, any man o. that which merits, 527a
Revolution not to o. freedom, 997b
sickness to o. peace of mind, 985b
they shall o. mercy, 40a
Obtained, with great sum o. freedom, 50b
Obtaining, pursuing and o. happiness, 446a
Obtains, merit that which he o., 527a
Obvious, education in the o., 787b
gods hate the o., 62a
mad-eyed from o., 1079b
material and o. things, 376b
Occasion, bent on evil never want o., 126a
courage mounteth with o., 236a
delivered upon mellowing of o., 222a
Occasion, ill ne'er wants o., 324a
rise with o., 638b
rough torrent of o., 242b
to true o. true, 651b
Occasions, all o. invite his mercies, 308b
and causes why, 245a
await o., 656a
do inform against me, 264b
new o. teach new duties, 692a
not causes of disaster, 847a
woman who o. least talk, 90a
Occidental, quest for knowledge O., 818b
Occupation, absence of o. not rest, 457a
let us love o., 671a
mingle joys with o., 425a
no o. all men idle, 296b
pause in the day's o., 623b
pleasant o. for Chancellor, 767b
pride in his o., 760b
serious o., 507b
Occupation's, Othello's o. gone, 275a
Occupations few tranquil life, 142a
Occupied territories, 923a
Occupy, face to o. age with dream of, 666b
Occur as they occur, 956b
in best-regulated families, 671b
waiting for something to o., 930a
Occurred, ought never have o., 934a
Ocean, abandon the o., 538b
appalling o., 697a
biddest mighty o. deep, 726a
caves of o. bear, 440b
Cybele fresh from o., 557a
darkened o. booms, 955b
depths of the o., 501a
for his fame the o. sea, 309a
his legs bestrid the o., 288b
hungry o. gain, 292b
I have loved thee O., 557b
is ever sending gusts, 65b
isn't God upon o., 679b
laughter of o. waves, 78a
life on o. wave, 676a
loose chains of things, 131a
Lord of the O., 84b
make mighty o., 719b
meteor of o. air, 633a
mind is tossing on the o., 231a
more than o. water broken, 928a
Neptune's o. wash blood, 283b
Northern o. in vast whirls, 419b
nothing but sky and the o., 526b
of life, 624a
of truth undiscovered, 380a
old o. chosen by thee, 703a
painted o., 524b
pores of o. and shores, 570b
post o'er land and o., 341a
roll on thou deep and dark blue o., 557b
round o. and living, air, 509b
shell murmurs as o., 536a
sinks daystar in o. bed, 339a
song of o. seemed to sing, 516b
soul fall into the o., 213b
source of all, 64a
speed over great o. routes, 998a
title to the o., 188b

Ocean, tomorrow we sail the O. Sea, 121a
vast and furious o., 319a
vast o. on whose face, 557b
veritable o., 956a
where broad o. leans, 447b
wherein the whale, 991a
Ocean's, as near o. edge as can, 681a
gray melancholy waste, 574a
in o. bosom unespied, 360a
Oceans drowned, 1032a
fight on seas and o., 921a
same image in o., 696a
wilderness o., 720b
O'clock, it's now ten o., 657a
says wisely it is ten o., 248a
two o. in morning courage, 504b
October, falls with leaf in O., 312b
lonesome O., 643b
March July O. May, 187a
now for O. eves, 990a
something in O., 860a
October's bright blue weather, 741a
Octopus, adopt character of o., 77a
Octosyllabic verse, 558b
O'Day, grave of Mike O., 1105a
Odd, and this was o., 745b
as can be, 914b
divinity in o. numbers, 267b
good luck in o. numbers, 267a-b
he never leaves doorway, 692b
luck in o. numbers, 589a
numbers are most effectual, 133a
old ends stolen of holy writ, 217a
people's voice o., 412a
this was scarcely o., 746a
volumes, 535a
Odd-eyed, seld-shaven o., 534a
Oddness, my poetry on side of o., 804a
Odds, all Caesar's and what o., 354a
almost at o. with morning, 285a
facing fearful o., 596a
is gone, 288b
life, 387a
of man's bedevilment, 854a
what is the o., 669b
Ode, I intended an o., 782a,b
Oderint dum metuant, 109b
Odes, quoted o. and jewels, 648a
Odiet amo, 115a
profanum vulgus, 358a
Odious, comparisons are o., 171a
she and comparisons o., 307a
vermin, 389b
Odium of success, 826b
Odor, dry aromatic o., 940a
no o. so bad as goodness tainted, 682b
of honeysuckle, 864a
stealing and giving o., 251a
Odorous, amber scent of o. perfume, 349b
Odors, bedewed with liquid o., 120b
crushed sweeter still, 208a
of ointments more durable, 208a-b
virtue like precious o., 208a
Odors when violets sicken, 572b
Odysseus, soon as he had seen O., 66b
Odyssey, thunder of the O., 804b
Oedipus, I am Davos not O., 108a
O'ercast, sun's o. with blood, 236a
O'erdoing Termagant, 262b
O'erdusted, more laud than gilt o., 269a
O'erfraught heart, 285b
O'er-informed tenement of clay, 368a
O'erleaps, ambition which o. itself, 282b
O'erthrown, noble mind here o., 262b
O'ertrip, fearfully o. the dew, 235a
O'erwhelm, though all earth o. them, 258a
Off agin on agin, 897b
put o. thy shoes, 8a
with her head, 744a
with his head, 217b, 392b
with old love, 753b, 754a
off with Old Woman, 836a
with you where you want to go, 165b
you lendings, 278b
Offend, averse to flatter or o., 404a
if thy right hand o. thee, 40a
if truth o. my sweet, 944b
not o. you by speaking truth, 177b
those who o. punished, 678b
Offended, brother o. is harder to be won, 25a
Deity o., 493b
devils being o., 273a
him have I o., 255a
if we shadows have o., 231a
this hath not o. king, 179a
with his estate, 148a
Offender, hugged o. forgave offense, 372a
love o. detest offense, 372a
never pardons, 130b
Offenders, mercy on us miserable o., 59b
society o., 768a
Offending Adam, 243a
most o. soul alive, 245a
Offends me to the soul, 262b
no law is king indeed, 205b
Offense, conscience void of o., 50b
dire o. from amorous causes, 404a
giving and receiving o., 575b
hugged offender forgave o., 372a
love offender detest o., 372a
my o. is rank, 263b
pardon one o. encourage many, 127a
real o. was having mind, 798a
rock of o., 31a
scorn to take o., 403b
would appear o. in us, 254a
Offenses, enemies for small o., 310a
old o. of affections new, 294a
Offer, I o. even that, 737b
I o. hunger thirst battles, 620a
instantly close with o., 725a
itself to be unmasked, 980b
not o. to people but ask, 1072a
nothing to o. but blood, 920b
yourselves to sea, 796b
Offered, I o. Being for it, 736a
Offering, a lamb for a burnt o., 7a
too little asking too much, 507a
Offerings, knowledge of God more than burnt o., 35b
pale Hecate's o., 283a
Office and affairs of love, 245b
and custom, 267b
boy to attorney's firm, 766a
cast longing eye on o., 471b
Circumlocution O., 672a
due participation of o., 472b
have only o. no opinion, 498a
heaven about to confer great o., 100b
I shall return to the o., 395a
insolence of o., 262a
lust of o., 690b
never ask refuse resign o., 423b
public o. public trust, 659b, 771a
scribe skillful in o., 4b
serves it in o. of a wall, 226b
so act toward o. so toward wealth, 138b
so clear in his great o., 282b
spoils of o., 690b
to execute laws royal o., 454b
to o. and so to bed, 962b
unfit to hold an o., 105a
which false man does easy, 284a
Officeholder, president is o., 1068a
Officer and gentleman, 872b
at least one rank higher, 1033a
fear each bush an o., 216b
Officers, behind o. government people, 717b
her o. march with armies, 660a
make o. but not scholars, 311a
public o. servants, 771a
white o. cast lot, 752a
Offices acceptable as elsewhere, 471b
estates degrees and o., 233a
imperfect o. of prayer, 516a
people I cannot win with o., 364b
post o. and cabinet appointments, 635b
Official, no o. high or petty, 1021b
Officious fool worse than foe, 505b
innocent sincere, 433b
Officiously to keep alive, 689a
Offspring of heaven firstborn, 344b
of idle hour, 779a
tempt its new-fledged o., 449b
terrible from camps, 1058a
time's noblest o., 400a
true source of human o., 346a
we are also his o., 50a, 104a
we are your o., 103b
Oft in the stilly night, 542b
Often, hit o., 968a
strike o. as you can, 717a
O'Grady, colonel's lady an' Judy O., 875a
Oil, everything soothed by o., 132a
for its own wheels, 457a
her mouth is smoother than o., 23b
in diplomat's soul, 958b

Oil, incomparable o. Macassar, 560a
land of o. olive, 10a
little o. in a cruse, 13a
midnight o., 321b, 401a
military machine fed with o., 923a
no use of o., 296b
of commodity, 958b
of joy for mourning, 33b
pouring o. on the sea, 132a
thou anointest my head with o., 18a
vinegar sugar, 451a
wasted o. unprofitably burns, 457a
words were softer than o., 19b
Oiled and curled Assyrian Bull, 652a
Oilrinsed circles of ecstasy, 1043b
Oily, glib and o. art, 277a
round fat o. man of God, 420a
Ointment, at three hundred pence o. prize, 322b
better than precious o., 28a
box of precious o., 44a
good name like precious o., 208a
Ointments, odors of o. more durable, 208a-b
Okie means scum, 1052b
Oklahoma, Okie mean from O., 1052b
Ol' Man River, 921b
Olaf glad and big, 1031a
Old abusing of God's patience, 267a
accompany o. age, 286a
acquaintance be forgot, 494b
Adam, 61b
age a regret, 612a
Age and Experience, 382b
age coming bolt door, 149b
age crown of life, 112a
age ill layer up of beauty, 245a
age in universal man, 206b
age is an island, 747b
age is woman's hell, 359a
age lacking neither honor nor lyre, 121a
age may come after you, 701a
age play's last act, 112a
age serene and bright, 155a
age should burn, 1070b
age the harbor of all ills, 104b
age the only disease, 607a
age time of spending, 351b
all things grow o., 97a
all times o. are good, 563a
and bitter of tongue, 880a
and crafty and wise, 880a
and foolish king, 27b
and godly and grave, 880a
and gray full of sleep, 879b
and gray-headed error, 330b
and haughty nation, 336a
and old sad and old, 968b
and stricken in years, 11a
and tried, 636b
and true as sky, 932b
and young on last cruise, 822b
apple tree, 934a
armchair, 686a
as I am for love unfit, 372a
as o. as he's feeling, 728a
as the hills, 916a
as the Scriptures, 1074a
as we left grow o., 896b
Old as yonder elm, 968b
ask for the o. paths, 34a
at evening candlelit, 178b
authors to read, 207b
bald cheater Time, 302b
bawd is dead, 885a
beats off louring O. Age, 176b
beauty making beautiful o. rhyme, 293b
before we grow o. and die, 881a
bellows full of angry wind, 882b
bells of O. Bailey, 1093b
bitch gone in teeth, 988b
Black Joe, 727b
black ram tupping ewe, 272a
books manners times wines, 450b
books old Nankin blue, 207b
born o. and ugly, 670a
busy o. fool unruly Sun, 305a
cannot enjoy what remains, 540a
cast me not off in the time of o. age, 19b
century too o., 657a
Cervantes, 696b
change o. love for new, 204b
chaos of sun, 955a
chilly and grown o., 665a
chip of o. block, 543b
conservatism adherence to o., 636b
custom made life sweet, 247b
dance attention on o. age, 885a
dance in o. dame yet, 946a
darling I am growing o., 815a
despise not thy mother when she is o., 26a
disease of o. men avarice, 314a
dog Tray, 537b
dogs shame nakedness of o. man, 64b
education best provision for o. age, 97a
ends stolen of holy writ, 217a
England to adorn, 876b
England's winding sheet, 490a
ere I was o., 527b
every o. man's eye, 224b
experience do attain, 336a
face grows o., 770b
faiths loosen and fall, 774a
familiar faces, 534a
fashions please best, 219a
father antic the law, 237b
father old artificer, 968b
Father William, 531b, 743b
few know how to be o., 356b
foolish fond o. man, 280a
forget gods are o., 813b
former things grow o., 320b
forsake not o. friend, 37b
forsaken bough, 634b
fortify thy name against o. age, 211a
friends are best, 207b
friends times manners, 450b
friends to trust, 207b
gang, 815b
glorious song of o., 657b
Glory, 601b
glory of o. story is forever, 119b
Glory on broomstick, 864a
God of our fathers known of o., 875a
God these o. men, 83b
good o. age, 7a
gratitude soon grows o., 97a
green o. age, 367b
Old, grow lovely growing o., 943b
grow o. along with me, 666a
grow o. in body but never mind, 112a
grow o. learning many things, 68b
grow o. without visiting, 75a
grow virtuous in o. age, 413a
growing o. in drawing nothing, 458a
grown o. in love, 490b
grows o. like an ox, 80b
had to grow o. to learn, 483b
half as o. as Time, 500b, 675b
half-witted sheep, 516a
happy o. man, 116a
he will make us o., 982a
heard o. o. men say, 881a
hermit of Prague, 253a
homes old names old splendors, 896a
hot time in o. town, 868a
houses mended, 392b
how o. is Ann, 1102b
husky nurse, 703a
I grow o. I grow o., 1001a
I have been young and now am o., 18b
I love everything o., 450b
idols lost obscenes, 917b
if Ancient Mariner called O. Sailor, 756b
if to be o. and merry be sin, 239b
if youth but knew and o. age could, 188b
in a good o. age, 7a
in the glint o. gold, 918b
in o. age intent upon our interests, 109b
in o. age learn to be wise, 82b
in story, 648b
Kentucky home, 727b
kept thy truth so pure of o., 341a
King Cole, 1092b
kit bag, 958a
lads that will never be o., 853a
lady from Dubuque, 1024b
Lady of Threadneedle Street, 491a
Laïs now o., 1086a
lamps for new, 1089b
last to lay o. aside, 403a
life in o. dame yet, 946a
life's o. death new, 668b
like him that's growing o., 83a
like to give good advice, 355b
linen wash whitest, 314b
little o. New York, 864a
loosen o. foundations, 948b
love never sick o. dead, 198b
love noght o. as whan newe, 168b
love of o. for o., 855b
lovers soundest, 314b
mad blind despised king, 570a
make me conservative when o., 928b
man as o. as his arteries, 364b
man broken, 299a
man eloquent, 340b
man had so much blood, 286a
man in dry month, 1001b
man looks before and after, 62b-63a
man may be o. ugly, 910b

Old Man River, 921b
man to whom old men hearkened, 124b
man twice a child, 261a
man weds tyrant, 86a
man who will not laugh, 867b
man who wouldn't say prayers, 1094b
man with beard, 672b
man with something of young, 111b-112a
manners books wines, 450b
man's darling, 185b
man's frenzy, 885a
man's gold, 903a
Marley dead as doornail, 670b
men are children, 91a
men from chimney corner, 203b
men garrulous by nature, 112a
men have rosy faces, 824b
men know when o. man dies, 1052a
men know young men fools, 205a
men ought to be explorers, 1006a
men should be explorers, 1065b
men shall dream dreams, 35b
men's dream, 368b
men's lies, 988a
men's heads bare, 1017a
mighty men of o., 6b
Minstrel infirm and o., 518a
Mithridates he died o., 853b
moon in her arm, 1087b
mother Hubbard, 1096a
my body now o. tree, 380a
Nankin blue, 207b
nature abhors the o., 607a
new friend fit to make o., 816b
new way to pay o. debts, 316a
new wine in o. bottles, 42a
New World redress balance of O., 507a
new world which is o., 647b
no country for o. men, 882b
no falsehood lingers to o. age, 83a
no fool like o. fool, 184b
no man would be o., 389a
no one so o. he cannot live, 176b
no time like o. time, 633b
not criticize O. Testament, 863a
not O. Brown any longer, 684a
not o. but mellow, 869a
not one continued faithful until o. age, 96a
not so o. not so plain, 767b
not to be tuneless in o. age, 121a
not yet so o. but she may learn, 234a
nothing o. about country, 760a
now my o. bawd dead, 885a
now the o. lion is dead, 476b
oaken bucket, 553a
ocean chosen by thee, 703a
ocean's gray melancholy, 574a
off with o. love, 753b-754a
off with O. Woman, 836a
offenses of affections new, 294a
one is fat and grows o., 239a
one tale very o., 945b
or modern bard, 336b
order changeth, 654a
penny in o. man's hat, 1098b
pippins toothsomest, 314b
Old poetics in my alchemy, 830a
poets comfort to man, 816b
poor despised o. man, 278a
Pretender, 1011b
prosperity blessing of O. Testament, 208a
pry loose o. walls, 948b
questions why and whence, 889b
rather youthful than o., 812b
religious factions, 454b
ring out the o., 651a
rings out O. Year, 535a
rugged cross, 913b
save o. worth saving, 893a
say I'm growing o., 551b
saying wise and o., 200b
sea captains young and o., 702b
seem though I die o., 884b
sepulchral urns, 457a
shade of o. apple tree, 934a
ships sail like swans, 980a
shoes easiest for feet, 207b
sight make o. man young, 646a
sight yet somehow young, 697b
sign of o. age, 523b
so be it when I grow o., 511b
so young body with so o. head, 234a
soakers, 375a
soldiers never die, 959a, 1103a
soldiers surest, 314b
some day before I'm o., 876a
some o. lover's ghost, 306b
something o. something new, 1102b
stampede away from o., 870b
stones that cannot be deciphered, 1006a
studies a delight to the o., 110b
sublime in o. sense, 988a
surgeon to o. shoes, 253a
sweetheart of mine, 819a
tales of o. wife, 889b
talk of crabbed o. men, 114b
tedious o. fools, 260b
tell o. tales and laugh, 280a
terms between O. and New World, 485a
tested to extreme o. age, 710b
text is o. orator green, 220a
they shall not grow o., 896b
things worn out and o., 880b
think he is growing o., 550a
this news is o. enough, 271b
though I look o. I am strong, 247b
thousand wars of o., 651a
till stars o., 726a
time as he grows o., 78a
Time is still a-flying, 320b
Time makes these decay, 327a
time to be o., 604a
Time you o. gypsy man, 906a
times manners books wines, 450b
times not forgotten, 678a
'tis well o. age is out, 372a
today's newspaper o., 916a
too revolutionary for o. ideas, 982b
truth as o. as God, 737a
unhappy far-off things, 531a
universal truths, 1039b
unrepentant o. sinners, 1022a
veracity with o. age, 356b
very o. most selfish, 661a
vigor in man not yet o., 131b
Old Virginia, 725b
wars planned by o. men, 962a
weary and o. with service, 298b
weeping philosopher when o., 231b
what men of o. sought, 380b
when all world o. lad, 691a
when he is o. he will not depart, 25b
when he's o. cashiered, 272a
when o. age crept over, 859b
when o. men gather, 900b
when o. waxeth cauld, 1088b
when thou art o. and rich, 271a
when time is o., 268b
when you are o., 187b
wine to drink, 207b
wine wholesomest, 314b
wines, 450b
winter hangs on till o., 940a
with o. woes new wail, 292a
wives' fables, 55a
wives' tale, 889a
woman lived in shoe, 1095a
woman lived under hill, 1097a
woman tossed in blanket, 1095b
women should not be perfumed, 68a
wood burn brightest, 314b
wood to burn, 207b
words when short best, 925a
world not grow o. at all, 375b
World overrun with oppression, 466b
you never can be o., 293b
young and o. come forth to play, 335a
young blood not obey o. decree, 222a
young in limbs judgment o., 233a
young men think o. men fools, 205a
Older, dare more as I grow o., 190b
men declare war, 931a
news o. than ale, 450a
place than Eden, 918b
she is o. every minute, 792a
than the rocks, 781a
they hurt me I grow o., 988a
we grow o. world stranger, 1005b-1006a
Oldest hath borne most, 280b
loves but their o. clothes, 305a
sins newest ways, 242b
two o. professions, 999a
Old-fashioned guts, 1020b
house we dwell in, 738b
poetry choicely good, 326a
Old-time conceptions of sovereignty, 1039a
Old-timers, we are o., 1076a
'Ole, if you knows of better 'o., 993a
O'Leary, with O. in grave, 881b
Oligarchy government resting on property, 94b
Oliphant, Roland sound your o., 154b
Olive grove of Academe, 348b
in her mouth was an o. leaf, 6b
land of oil o., 10a
leaf pacific sign, 348a
vines and o. trees, 1060a
Oliver, a Roland for an O., 154b
Roland valorous O. wise, 154b
Twist asked for more, 669a
Olives of endless age, 293b

Olivia, cry out O., 251b
Olympian bards, 602b
in wrath the O. Periles, 90b
is a difficult foe, 62b
laconic and O., 899b
Olympic, victor in O. games or announcer, 78a
Olympus ever unchanging, 65b
made O. tremble, 62b, 66a
Notes from O., 976b
pile Ossa on O., 66a
roll up leafy O., 117a
shady O., 66a
Om, 62a
Omar, diver O. plucked from bed, 694b
Omega, I am Alpha and O., 58b
mind rest on God-O., 965b
Omen, may it not be an o., 149b
Omens, barbaric o., 995a
sits watching for o., 91b
'Omer smote bloomin' lyre, 874a
Ominous pulses, 860a
Omission, sins of o. venial, 434a
Omitted all voyage of their life, 256a
Omne ignotum pro magnifico, 140a
Omnes eodem cogimur, 121b
eodem patre nati, 311a
Omnia vincit amor, 117a
Omnibuses, carriages and o., 975a
Omnipotent but friendless to reign, 569a
defy the O. to arms, 341b
docile and o., 736a
Father with his thunder, 66a
Omnipresence, brooding o. in sky, 788a
Omnipresent, government o. teacher, 833a
process of sex, 850b
Omnis cellula a cellula, 710b
On, off agin o. agin, 897b
off with old o. with new, 753b, 754a
Stanley on, 519b
with the dance, 556a
with New Woman, 836a
ye brave, 538a
Once I was beautiful, 1082b
in a lifetime, 990a
man can die but o., 242b
more unto the breach, 243b
more upon waters, 555b
one lives but o., 477a
to every man and nation, 691b
to have died o. enough, 119b
upon a tree, 1064b
One a penny, 1095a
acquainted with night, 928a
all for o., 220a, 598b
all o. a hundred years hence, 608a
among a thousand, 16a
and inseparable, 547b
and one with shadowy third, 664a
and the same thing, 374a
basic element in Constitution, 984a
be strong be also o., 726a
bell strikes o., 399a
born in a manger, 363a
by one in moonlight, 1010b
by one two by two, 570a
clear call for me, 655a
conceive many without the o., 95a
One country one constitution, 548a
crowded hour, 455b
damned thing after another, 938a
dead deathless hour, 731b
each hath o. and is o., 304b
ear herde at tothir out, 165a
enemy is too much, 325a
eternity and I are o., 771b
fair daughter and no more, 261a
fall o. by o., 452a
far-off divine event, 651a
fire burns out another's, 223a
fish ball, 720b
flag one land one heart, 633a
food to o. poison to others, 114a
foot in sea one on shore, 246a
for all, 220a, 598b
for my master, 1093a
for o. sweet grape vine destroy, 220a
found truth in all but o., 228a
god greatest among gods, 70b
God law element, 651a
good knowledge, 87b
good turn deserves another, 133b
grand sweet song, 691a
hearts that beat as o., 619a
I am only o., 717b
if by land, 624a
if ever two were o., 351b
in life and death, 767a
is fat and grows old, 239a
is or is not, 95b
less than tenth part of o., 268b
life to lose, 484b
little o. shall become a thousand, 33b
live as two, 1004a
lost but o. twa behin', 496a
low man adding o. to o., 664b
majority of o., 681a
man among a thousand, 28a
man of o. book, 158b
man one vote, 1104b
man's meat another's poison, 114a
man's will all men's misery, 202b
minute with him, 981a
more unfortunate, 592b
my little o. pretty o., 648b
nation evermore, 633a
nation indivisible, 832b
nature o. and continuous, 681b
near o. too far, 664a
never lose touch of the o., 861a
night o. blue dew, 1067a
not o. for putting off proof, 928a
on God's side majority, 659a
only o. military organization, 1026a
our two souls which are o., 306a
pain lessened by another's, 223a
parted between twelve and o., 243b
path is o. and the same, 77b
pay for o. by o., 874a
people arose as o. man, 11b
perfect limousine, 1029a
perfect rose, 1029a
shock of recognition, 695b
small o. a strong nation, 33b
One, splendor of the Mighty O., 106b
spot where I made O., 631a
striking at root of evil, 682b
swallow not a summer, 97b
sweet sacrifice, 298a
sweetly solemn thought, 722b
that loved not wisely, 276b
the o. and the many, 95a
the other will contain, 736b
thinks of all the hands, 1001b
this o. thing I do, 54a
third of a nation, 971b
three centuries removed, 1053a
to succeed possible only o. way, 97b
touch of nature, 269a
twenty pay for o., 1104b
two and third in your bosom, 224b
two moremens more, 969a
two o. two, 745a
two three four, 854a
twothreefourfive pigeons, 1030a
we are o. flesh, 348a
who died for truth, 736a
with law a majority, 911a
word frees us, 83a
world or none, 1015b
world's life and mine o., 724a
One-and-twenty, when I was o., 852b
One-armed man pasting wallpaper, 864a
One-book man, 523a
One-horse town, 759a
One-hoss shay, 634a
Oneness, household in o. of mind, 65b
One's, nothing greater than o. self, 700b
Ones, great o. eat up little o., 290b
Oneself, be sufficient unto o., 190a
desire to think well of o., 1007b
entirely honest with o., 833b
hell is o., 1007a
idea of o. as cause, 373b
little one knows o., 1016a
look better into o., 865a
mistaking o. for oracle, 909b
not live unto o., 102b
to be saint for o. 707b
One-third of a nation, 971b
Onion atoms lurk in bowl, 523a
let first o. flourish, 824a
will do well for such shift, 219a
Onions, eat no o. nor garlic, 230b
wel loved he garleek o. lekes, 167a
Onlie begetter of insuing sonnets, 291b
Only love sprung from only hate, 223b
that it is your o. one, 98a
Onset, stand aside from enemy's o., 90a
with eternity, 734b
word of o. gave, 513a
Ontogenesis recapitulation of phylogenesis, 752b
Ontogeny recapitulates phylogeny, 752b
Onward Christian soldiers, 750b
goes pilgrim band, 750b
half a league o., 651b
sailors cry, 849b

Onward, steer right o., 341a
upward still and o., 692a
Ootah, Eskimo O. had explanation, 835b
Oozing out at palm of my hands, 481a
Oozy weeds about me twist, 698a
Opal, cloudy flaming o. ring, 878b
Ope his mouth out flew trope, 352a
their golden eyes, 290b
when I o. my lips, 231b
Open afresh starry folds, 579a
and friendly in private, 89b
covenants of peace, 842b
defiance of my orders, 984a
door, 779a
ear the o. vowels tire, 403a
eyes o. before marriage, 422a
face facts with both eyes o., 178a
free and o. encounter, 340b
hand easy shoe, 859b
locks whoever knocks, 285a
mind free discussion, 912b
my heart, 663b
my mistress the o. road, 824a
no right to o. door, 93a
one door closes another o., 176b
ports of slumber o., 242b
rebuke better than secret love, 26b
road, 701a, 824a
saw with o. eyes, 906b
sentence is for o. war, 343a
sesame, 1089b
sesame to every portal, 817b
society, 1055b, 1071b
speech o. man to man, 376b
take to o. road, 701a
thou my lips, 19a
Time and let him pass, 860a
unto whom all hearts are o., 60b
war, 343a
where knock is o. wide, 444a
wounds shrunk sometimes, 1036b
ye everlasting gates, 347a
ye the gates, 31b
Opened, door we never o., 1004b
knock and it shall be o., 41a
Lord o. mouth of the ass, 10a
my heart new o., 298b
your eyes shall be o., 5b
Openest, thou o. thine hand, 23a
Open-eyed Conspiracy, 297a
Opening eyelids of the morn, 338a
of a door, 739a
Open-minded impartial adjustment, 842b
Opens into a world, 490a
Opera, like old o. tune, 931b
Operation, mere mechanic o., 353b
our Constitution in o., 423a
which applies squeeze, 1021b
Operations by which length determined, 966a
Ophelia, I loved O., 266a
Ophir, distant O., 947a
Opiate, emptied dull o., 582a
fireside great o., 551b
religion o. of people, 870a
Opinion, backed o. with quotations, 387b
basis of government o., 471a
Opinion determined by feelings, 705b
difference of o., 329b, 762b
error of o. tolerated, 472a
establishment decides o., 1071b
general built in public o., 979b
government is organized o., 931b
governs world, 841b
gross and scope of my o., 256b
have only office no o., 498a
historians of o., 976b
hold o. with Pythagoras, 234a
honor depends on o. of mob, 374a
inconsistencies of o., 548a
individual given freedom of o., 969b
intelligence of public o., 751b
is knowledge in making, 340a
is of his own o. still, 353b
is truth filtered, 659a
live after world's o., 606a
luxury of own o., 677b
man know to defy o., 502b
no o. but their own, 842a
no very exalted o., 452b
of Pythagoras concerning wild-fowl, 234a
of strongest always best, 359a
only one of contrary o., 619a
orthodox in o., 1021b
petrified o., 764b
public o. in advance of law, 892b
public o. in reverence, 764a
public o. stronger than legislature, 733b
public o. variable, 725a
public o. weak tyrant, 682a
raw material of o., 841b
rawness of personal o., 855a
researchers into public o., 1060b
sacrifices it to your o., 452b
secondhand o., 809b
stifling o. is evil, 619b
that there are no gods, 96a
the more unpopular an o., 756b
think last o. right, 403b
this fool-gudgeon this o., 231b
unanimity of o., 864b
vagrant o. without support, 792a
we endeavor to stifle, 619b
whole climate of o., 1060a
woman's soon estranged o., 573a
Opinionated mind, 882b
Opinions and a will, 690b
are accursed, 882b
bought golden o., 282b
buys o. like meat, 756b
common o. uncommon abilities, 726b
decent respect to o., 470b
forever testing new o., 781b
have rate of growth, 756b
how long halt ye between two o., 13a
I have my own o., 688a
learning and infused o., 242b
maintain no ill o., 450a
much writing many o., 340a
never two o. alike, 190b
new o. always suspected, 372b
not survive without fight, 937a
proper o. for time, 1060b
share no man's o., 688a
so many men so many o., 109a
State takes no notice of o., 328a
Opinions, stiff in o., 368b
tell you what his o. is, 764a
time will change your o., 96a
turned from one's course by o., 105a
zeal for different o., 480a
Opium, Coleridge wrecked in o., 717a
let us give them o., 870a
Opium-smoking, no o. in elevator, 941a
Opponent, malign o. glorify himself, 613a
never corner o., 1035a
of children of light, 713b
weaned from error, 897a
Opponents blame for drought, 915b
of innovation die out, 847a
Opporchunity, home of o., 892a
Opportunities, new problems new o., 1072a
woman with fair o., 659b
Opportunity, age o. no less than youth, 624b
freedom not safety but o., 984b
healing also matter of o., 88b
home of o., 892a
implies obligation, 932b
is great bawd, 421b
man who forces o., 484a
maximum of o., 837a
misses o., 484a
neglected o. comes not back, 123b
observe the o., 37b
replace despair with o., 1064a
stop to think and miss o., 125b
to make dreams true, 1025a
transient, 477b
wealth o. for achievement, 89b
woman's time of o. short, 91b
Oppose, don't o. forces use them, 1034a
every system, 451b
not only tyranny but tyrant, 466b
Olympian difficult to o., 62b
Opposed, new opinions usually o., 372b
numbers pluck hearts, 245a
that o. may beware thee, 258b
two o. ideas at same time, 1036b
Opposeth, truth as o. no profit, 318a
Opposing, by o. end them, 261b
one superstition to another, 434b
Opposite, equal to god sitting o. you, 115a
may o. befall me, 88b
shadows on o. wall of cave, 94b
shore will be, 624a
Opposition, don't say in power what say in o., 893a
most excited when position uncertain, 937a
sweet, 689a
that has convictions, 586b
to idea, 937a
Oppress, doleful dumps mind o., 1084b
of toll, 738a
vex and o. each other, 480a
Oppressed and powerful Russia, 710a
by world o., 883a

Oppressed, foal of an o. race, 523b
heart and voice o., 687b
not submit to be o., 1091a
protection to the o., 89b
relieve the o., 30a
with two weak evils, 248b
Oppresses like the heft, 735a
this that o. soul, 747a
Oppression, abhors o. of Negroes, 635a
but behold o., 30b
force and o. made wrecks, 896b
free in prison's o., 192b
make o. bitter, 261b
Old World overrun with o., 466b
overcome o. without o., 1082b
reading an o. of mind, 381a
rumor of o. and deceit, 457b
struggles against o., 544a
Oppressions, else unfelt o. of earth, 569b
tyranny and o. vanish, 473a
Oppressive, old forms of government o., 706a
Oppressively, clouds o. low, 642a
Oppressor, alien o., 1015b
commit brutality openly, 1083a
Oppressor's wrong, 262a
Oppressors, southern o. tremble, 615b
Oppugnancy, mere o., 268a
Optics sharp it needs, 480a
wont to turn o. in, 353a
Optimism, complacency thoughtlessness and o., 867b
in lunatic asylum, 851a
is a mania, 417a
pessimism agreeable as o., 889b
Optimist, difference between o. and pessimist, 943a
never had much experience, 946a
not o. but meliorist, 852a
proclaims we live in best of all worlds, 949b
sees doughnut, 943b
Optimistic about future of mankind, 834a
Options, explore all o., 1056a
Opulence, private o., 1063b
Opus, finis coronat o., 150b
Oracle, I am Sir O., 231b
inspired o. pronounced, 349a
mistaking oneself for o., 909b
Oracles are dumb, 334a
Oracular, use of my o. tongue, 480b
Orange bright like lamps, 360a
flower perfumes the bower, 521b
gold o. glows, 477a
great place if you're an o., 1029b
squeeze o. throw away skin, 417a
Oranges and lemons, 1093b
coffee and o. in chair, 955a
stench of stale o., 988b
Orare est laborare, 151a
Orator good man skilled in speaking, 107b
no o. as Brutus is, 255b
persuade eyes of men without o., 220a
text is old o. too green, 220a
Orator, thy tongue thy shame's o., 218b
Orator's, poet's and o. help, 795a
Orators, Demosthenes first of o., 429b
dumb when beauty pleadeth, 220a
swords play o. for us, 212a
when out will spit, 250a
Oratory, aim of forensic o., 111a
amplification vice of o., 473b
Orb, foolery walk about o. like sun, 252b
like angel sings, 235b
monthly changes in circled o., 224a
quail and shake the o., 289a
Orbed, securely o., 990b
Orbi, urbi et o., 152a
Orbit and sum of Shakespeare, 603b
Orbs of royal blue, 791a
Orchard for a dome, 735b
in o. enough to eat, 400b
keep cold young o., 927b
sings on o. bough, 663a
Orchestral Strand, 905b
Ordain and establish Constitution, 474a
Ordained, hast thou o. strength, 17a
Ordains bee to be, 956b
mild Heaven a time o., 340b
Order, ancient o. swerves, 832a
and disorder, 419a
best words in best o., 530a
blessed rage for o., 956a
breeds habit, 777a
custom in all line of o., 267b
decently and in o., 52b
defense is in law and o., 951a
equilibrium from within, 978a
everything o. and beauty, 707a
first step to mastery, 937a
follow well in o., 701b
go for refuge to the O., 80b
God is an "in o. to," 870a
great disorder is o., 956a
half one o. half another, 352b
in o. to stations leap, 370a
in variety we see, 405a
is lovely thing, 917b
law is o., 98b
laws and o. made prominent, 74b
love knows nothing of o., 145a
matter better in France, 438a
more than usual o., 529a
music wherever there is o., 330a
new o. in Europe, 954b
nothing more perilous than new o., 176b-177a
of things satisfy, 605a
of your going, 285a
old o. changeth, 654a
our foundations, 589b
our land great but no o. in it, 170a
populations forth, 1057a
rarely overthrown, 1013b
reduce chaos to o., 1052b
reigns in Warsaw, 531a
security and peace, 964a
set thine house in o., 14a
severity not path to o., 780a
sitting well in o. smite, 656b
social o. and thirsty aspiration, 1067a
to peopled kingdom, 243a
Order, true o. of going, 93a
violent o. disorder, 956a
words of sea, 956a
Ordered their estate, 684b
Ordering, hints for better o. of universe, 157b
Orders, Almighty's o. to perform, 393a
duty to obey o., 723a
execute o., 454b
friar of o. gray, 219b, 1084b
in his hand, 904b
lower o. set example, 840a
open defiance of my o., 984a
Ordinance, bounds of o., 793a
Ordinances, profane no divine o., 450a
recognizing o. of heaven, 73a
reimpressed by external o., 428b
unwritten o., 89b
Ordinary actions ascribed to habit, 804b
all that is o. in life, 689b
different from o. men, 740a
ideal higher than o., 713a
man made of o. things, 498a
men are fit for, 277a
most o. most terrible, 732b
reach of o. men, 512a
saints faint to posterity, 910a
sinners vivid, 910a
Ordine, ancient o. retrogrado, 206b
Ordo, magnus ab integro saeculorum nascitur o., 116b
novus o. seclorum, 116b
Ore, load subject with o., 586a
new-spangled o., 339a
of body into purity, 986a
Oreilles, ventre affamé n'a point d'o., 359b
Oremus, bibi-mus vivi-mus o., 444b
Organ, frequent use of any o., 475a
let the pealing o. blow, 336a
playing of merry o., 1099b
seated one day at o., 725b
such as handle harp and o., 6b
Organic form is innate, 529b
part of human race, 986b
Organically incapable of tune, 535a
Organization and discipline of war, 177a
devotion to o., 915b
juridical-political o., 964b
only one military o., 1026a
Organized charity scrimped and iced, 807a
common peace, 841b
conspiracies, 1056a
minutely o. particulars, 491a
opinion, 931b
rivalries, 841b
Organizer a woman, 117b
Organizing flux of senses, 528a
Organs, barrel o., 975a
hath not a Jew o., 233b
Orgasm, dive-bomber's screaming o., 995a
Orgies, emotional o., 866b
sexless o. of morality, 776a
Orgulous, princes o., 560b
Orient, beauty's o. deep, 327a
corn was o., 377b
of o. pearl a double row, 300a
Oriental, never plumb O. mind, 871b

Oriental, quest for righteousness O., 818b
tea although O., 919a
Orientals find beauty in shadows, 992b
Oriflamme, be your o. today, 594b
Origin, families of doubtful o., 549b
man is o. of his action, 98a
marks of divine o., 544a
of modern world, 1047a
Original, did not lose o. nature, 101a
diminution of o. sin, 707b
great and o. writer, 516a
great O. proclaim, 393a
guide o. and end, 148a
laughed at o. sin, 901b
more o. than originals, 609b
most o. creation of spirit, 861a
not lost o. brightness, 342b
seat of Campbells, 521a
sin, 901b
sin of man, 391a
spare strange, 803a
though uttered hundred times, 633b
true o. native of America, 423a
Originality, good things fruits of o., 619b
Originals, more original than o., 609b
Originate, death not o. in God, 709a
Originated, no matter where thing o., 507b
Originator, next to o. first quoter, 609b
Origins, dim o. of life, 1061a
of ourselves and our o., 956a
Orion, loose the bands of O., 16a
plunges prone, 854b
Orisons, nymph in thy o., 262a
patter out hasty o., 1028b
Ormus and of Ind, 343a
Ornament, foreign aid of o., 419b
is but the guiled shore, 233b
greatest defense and o., 444b
life in fleeting way, 498b
of her sex, 670a
of house friends, 609a
of meek and quiet spirit, 57a
sent to be moment's o., 514a
studies an o. in prosperity, 110b
Ornate rhetoric of rule of Plato, 340a
so bedecked o. and gay, 349b
O'Rourke, me and Mamie O., 862b
Orphan, care for widow and o., 640b
defeat is an o., 1053a
girl to sew, 645a
teach o. boy, 645a
Orphans, listenest to sighs of o., 552a
Orpheus, bid soul of O. sing, 336a
sudden madness came upon O., 117b
with his lute, 298a
Orpheus' voice and poetry, 83b
Orthodox in politics or religion, 1021b
prove their doctrine o., 352a
Orthodoxy chokes dissent, 912a
my doxy, 419a, 577a
what I call o., 1008b
O'Shea, song of glory to O., 892b
Oscar, you will O. you will, 754b
Oslerize, to O., 818a
Oslo, from Montgomery to O., 1082b
'Oss, my 'o. my wife my name, 611a
Ossa, from O. hurled Pelion, 66a
pile O. on Olympus, 66a
pile O. on Pelion, 117a
Ostentatious, elegant but not o., 428a
Ostrich, America cannot be o., 841b
imagination wings of o., 595a
with head in sand, 841b
Ostriches, live as men not o., 974a
Othello's occupation's gone, 275a
Other America, 1082a
beside whom no o., 4a
gatherer of o. men's stuff, 191b
hear o. side, 147a
heard o. side, 86a
hell is o. people, 1058b
how o. half lives, 181a, 325a
made for each o., 522b
not as o. men are, 47a
one ends o. begins, 642b
she can do no o., 842a
talk not of o. men's lives, 38a
turn the o. cheek, 40b
voices other rooms, 1081a
Others abide our question, 710b
bring peace to o., 170b
cannot make o. as you wish, 170a
do not do to o., 72b
draw from o. lesson, 108b
food to one poison to o., 114a
forsaking all o., 61a
from o. take example, 109b
fructify in lives of o., 106a
grudge o. what themselves cannot enjoy, 76a
how shall I rule over o., 181a
influence over lives of o., 698b
live for o. not self, 837b
look a needless show, 736a
misfortunes of o., 451b
not been as o. were, 641b
not false to o., 209a
not mercy unto o. show, 200b
profit by folly of o., 133b
see ourselves as o. see us, 493a
strengthen us to bear, 711b
teach us how to dare, 711b
the more he uses for o., 75b
to encourage the o., 417a
want to understand o., 497b
what then are the o., 417a
work better with bronze, 119a
Others', authority from o. books, 221a
Otherwise, beguile by seeming o., 273b
gods thought o., 118b
I cannot do o., 179a
so and no o., 876a
some weatherwise some o., 421b
Otii, ignobilis o., 847a
Otium cum dignitate, 110b
Oublié, dieu a donc o., 378a
rien appris ni rien o., 484a
Ou-boum, 952a
Ought, enjoy things we o., 98a
every day to hear song, 477b
Ought, how we live far from how we o., 177a
not what we o. to say, 280b
Sophocles drew men as they o. to be, 81a
tell me I o. to do, 453a
to dance with rapture, 986a-b
vigor in what they o. to do., 100a
what we o. not we do, 711b
write not what they o. to do, 207a
Oughtness, incapable of reaching for o., 1082b
Ounce, give me an o. of civet, 279b
grow by inch or o., 884b
Ours, little in nature that is o., 515b
Oursels, see o. as others see us, 493a
Ourselves and immortality, 736b
and of our origins, 956a
author and finisher, 635a
devils to o., 269a
disappointment great as o., 679a
fault not in stars but in o., 253b
griefs we cause o., 81b
how much we think of o., 764b
in o. triumph and defeat, 624b
in seas and o. safety lies, 216a
it is he and not we o., 21a
leave behind bit of o., 835a
see o. as others see us, 493a
not talk about o. at all, 355b
we deceive o., 57a, 436a
we devour o., 996b
we in o. rejoice, 527a
with barbarians left out, 715b
Out at heels, 267a
Betsey and I are o., 808b
candles are all o., 283a
damned spot, 286a
include me o., 967b
look o. not in, 718a
nowhere to go but o., 845a
of all whooping, 249b
of date, 988a
of Egypt have I called my son, 39b
of God's blessing into sun, 185a
of key with his time, 988a
of sight out of mind, 170b, 688b
of suits with fortune, 247a
of the cradle, 701b
of the depths have I cried, 22b
of the eater came meat, 11b
of the mouth of babes, 17a
of the night, 816a
of the strong came sweetness, 11b
of these wet clothes, 999a
of thine own mouth, 47a
out brief candle, 286b
rancor will o., 214b
soul is all but o. of me, 1023a
those o. wish to get in, 190b, 608a
upon it I have loved, 350b
vile jelly, 279a
when age in wit o., 246b
where handclasp's stronger, 914a
who's in who's o., 280a
Out-babying Wordsworth, 601b

Outcast, beweep my o. state, 291b
flaunts o. state, 1054a
from life's feast, 968a
Outcome of the war in our hands, 64a
of words is in the council, 64a
Outcries call me from naked bed, 204a
Outdid the meat, 320b
Outdistance advanced countries, 903a-b
Outdo, fruits o. what flowers promised, 204a
Outdoor, in and o. schooling, 929b
Outdoors, man o. who cherishes thought, 681b
Outer darkness, 416, 748b
your head concerned with o., 928a
Outermost portal, 773b
Out-glittering Keats, 601b
Outgrabe, mome raths o., 745a
Outgrown shell, 634a
Out-herods Herod, 262b
Outjump any frog, 758b
Outlawed, corporations cannot be o., 198a
Outleaps, word o. world, 1065a
Outlet, Dead Sea has no o., 945a
Outline, dowager's a demd o., 669b
Outlines, countesses had no o., 669b
Outlive, desire o. performance, 242a
his life half a year, 263a
let man o. his wealth, 235a
this powerful rhyme, 292b
Outlived the doctor's pill, 401b
Outlives, he that o. this day, 245a
in fame the pious fool, 331a
Outlook, could man o. that mark, 363a
Outmost margins, 994b
Outnumber, busy thoughts o., 568a
Outnumbered, so o. we attack, 975b
Out-of-doors, god of music o., 830b
Out-paramoured the Turk, 278b
Outrage brave man dead, 81a
of the poor, 603a
when man destroys nature, 941b
Outrageous fortune, 261b
masks o. and austere, 990b
Outrageously virtuous, 395b
Outride, beggar will o. the Devil, 215b
Outrider, torchbearing o., 798b
Outruns, desire that o. delight, 773b
Outshone the wealth of Ormus, 343a
Outside, goodly o. falsehood hath, 232a
on o. grows furside, 907a
skin side o., 907a
swashing and martial o., 247b
Outskirts of hope, 1063b
Outsoared shadow of night, 572a
Outspeak and has its reasons, 1082a
Outstare the lightning, 288a
Outstretched, with his arms o., 269a
Out-topping knowledge, 710b
Outvenoms worms of Nile, 291a
Outward, Americans must look o., 785a
and inward man at one, 92b
and visible sign, 61a
angel on o. side, 271b
fearest thou o. foe, 1084a
hang banners on o. walls, 286b
imperfections o. bound, 1054a
looketh on the o. appearance, 12a
showing an o. pity, 228a
things o. draw inward quality, 288a
'tis my o. soul, 306b
virtue on o. parts, 233b
Outweighs all the fools', 665a
one hour years o., 409b
surging sea o., 604b
wisdom o. wealth, 82b
Outworn buried age, 292b
creed o., 515b
creeds o., 568b
myth, 965b
winter weeds o., 570b
Oval O cropped with teeth, 1002a
Oven, in o. for baby and me, 1092b
Over, after day is o., 1025b
head and heels, 114b
hill over dale, 952a
me bright April, 981b
over there, 944a
prologues are o., 956a
seven times o. and o., 704a
the river, 598a
Overboard, what though mast blown o., 216b
Overcame, I came saw and o., 242b
Over-canopied with luscious woodbine, 229b
Overcoat, Gogol's O., 708b
put on your o., 694b
Overcome, art where resistance o., 897b
be not o. of evil, 51b
but half his foe, 342b
difficulty to be o., 71b
evil with good, 51b
finitude is o., 867a
I have o. the world, 49a
nature sometimes o., 209a
oppression without oppression, 1082b
softest things o. hardest, 742a-b
terror at own finitude, 867a
we shall o., 1104b
Overcomes, who o. by force, 342b
Overcometh, to him that o., 57b
Overdressed and underbred, 860b
Overemphasis, free from o., 1062a
Overexpecting happiness in married estate, 333b
Overfed, horses and poets not o., 197b
overdressed underbred, 860b
Overflow, meadow rivulets o., 784b
of powerful feelings, 511b
Overflows, the fountain o., 487b
Overgrow, suffer them and they'll o. garden, 214b
Overhanging, brave o. firmament, 261a
Overlook, communities o. one another, 75a
knowing what to o., 793b
Overmastered with piece of dust, 245b
Over-offended ladies, 395b
Overpast, until the indignation be o., 32a
Overpowering knell, 561b
Overpraised season, 755b
Overrefines argument brings self to grief, 163a
Overruled, court o. earlier decisions, 833a
Overrun, country unjustly o., 681a
Overseas, nameless battle o., 899a
Overseer, no guide o. or ruler, 23b
Over-serious, reindeer seem o., 997a
Overset mind with reading, 816b
Overstep not modesty of nature, 262b
Overt, two witnesses to o. act, 474a
Overtake, I thy fate shall o., 321a
Overthrew the tables of money-changers, 43b
Overthrow, linger out a purposed o., 293a
of institutions by force, 864b
revolutionary right to o., 637a
whom thou thinkest thou o., 308a
ye cannot o. it, 49b
Overthrown by revolution, 1013b
Overuse, use and o. word new, 760a
Overweathered ribs, 232b
Overwhelm myself in poesy, 579b
Overwhelming alike wise and unwise, 819b
let it be o., 928a
loss so o., 640a
Overwhelms, greatness of name o. son, 304a
Overwise in doing thy business, 38a
keep talk from getting o., 928a
Overwork, killed by o., 872a
Overworked, neither idle nor o., 753a
Overzealous, mistaken o. piety, 454a
Ovid, Venus clerk O., 164a
Ovo, ab o., 124a
Owe, duty we o. Creator, 465b
fame only to myself, 332a
God a death, 242b
I o. a cock, 88a
if I can't pay I can o., 182a
it to posterity, 1091a
no man anything, 51b
no man hate, 249b
Shallow I o. thousand pound, 242b
sum married people o., 477b
to my ignorance, 985a
to this place I o. everything, 636b
Owed, so much o. by so many, 921b
throw away dearest thing he o., 281b
Owedst, sleep which thou o., 274b
Owen, why did you leave us O., 676b
Owes, by owing o. not, 344b
duty subject o. prince, 219b
me another existence, 478a
no homage unto sun, 330b

Owes not any man, 621b
nothing to land, 436a
your representative o. you, 452b
Owest, lend less than thou o., 277b
worm no silk, 278b
Owing, by o. owes not, 344b
Owl and pussycat, 673a
by mousing o. hawked at, 284a
clamorous o., 229b
Creek Bridge, 791b
for all his feathers, 581b
I'm an o. you're another, 679b
lived in an oak, 810a
nightly sings the staring o., 222b
night's herald, 220a
pussy said to o., 673a
sadder than o. songs, 562a
that shrieked, 283a
to moon complain, 440a
Owlet Atheism, 526a
whoops to wolf below, 525b
Owls, bringing o. to Athens, 91a
companion to o., 16a
couch when o. do cry, 297b
court for o., 32a
no o. in whole island, 432b
two o. and hen, 672b
Own a bit of ground, 733a
everyone to his o., 364b
if any provide not for his o., 55a
ill-favored thing but mine o., 250b
my o. my native land, 518b
my o. shall come to me, 770b
no superior, 702b
of thine o. have we given, 14a
poor thing but mine o., 250b
that I may call my o., 634a
the soft impeachment, 481a
thing that is your o., 98a
Owned, I was o. of thee, 737b
Owner, female shape complicator for o., 751b
of the sphere, 604a
ox knoweth his o., 30a
write that nigger's o., 761b
Owner's, blanch without o. crime, 517a
Owners, down went the o., 765b
lords and o. of their faces, 293a
Ownership, woman proclaim o., 864a
Owning, mania of o. things, 700b
Ox, as an o. goeth to the slaughter, 23b
covet thy neighbor's o., 9a
eateth grass as an o., 16b
eating grass like o., 605a
grows old like an o., 80b
knoweth his owner, 30a
laureled o., 776a
lion eat straw like the o., 31a
makes difference whose o. gored, 180a
of him that doeth iniquity, 3a
stalled o. and hatred therewith, 24b
stands on my tongue, 78b
tired o. treads with firmer step, 146a
Oxen of his own breeding, 120b
who drives fat o., 433b
years like great black o., 879b
Oxford, from O. up pathway strays, 714a
leave O. by town drain, 807b
Oxford, reminds me of O., 1047b
spires of O., 969a
Street stony-hearted, 552a
Oxlips and nodding violet grows, 229b
Oyster, bold man first eat o., 390b
may be crossed in love, 481b
not eat o. when no r, 892b
pearl in your foul o., 250b
solitary as o., 670b
'twas a fat o., 413a
world's mine o., 267a
Oyster-bank, shelving in o., 609a
Oysters, ate o. in May, 893a
come walk with us, 745b
ordered a dozen o., 892b
wait a bit the o. cried, 746a
Oz, wizard of O., 832a
Ozymandias king of kings, 568b

P

Pace, creeps in this petty p., 286b
from deep to deep varies p., 898b
keeps p. with sun, 683a
not keep p. with companions, 683b
of change, 1014b
requiescat in p., 151b
sun and moon keep p., 992a
thoughts with violent p., 275a
traveling all same p., 631a
unperturbed p., 856b
Paced into the hall, 524b
Pacem, desiderat p. praeparet bellum, 146b
in terris, 964a
Paces about room again alone, 1002b
three p. through room, 645b
time travels in divers p., 249b
Pacific, frontier from Atlantic to P., 920b
in his name to great P., 953a
leans on the land, 994b
olive leaf p. sign, 348a
stared at the P., 579b
Pacified Psyche and kissed her, 643b
Pacify touchy tribe of poets, 124a
Pacis, nunc patimur longae p. mala, 139b
Pack and label men for God, 856b
as huntsman his p., 451a
clouds away, 301b
lift p. leave friends, 853b
meets with pack in jungle, 874b
relations a tedious p., 840a
up your troubles, 958a
when it begins to rain, 277b
Package, bright little p., 963b
Packed with guile, 993b
Packet for Islands of Blessed, 874a
of assorted miseries, 877b
Packs and sets of great ones, 280a
Padded lunatic asylums, 975a
Paddington, in P. all Cornwall latent, 951b
Paddle, dip p. in lake, 602b
own canoe, 128a, 567b
Paddles, 'ear p. chunkin', 873b
Paddling palms and pinching fingers, 295a
Paddocks, cold as p., 321a
Paddy dear did ye hear, 1090b
Padlock, clap p. on her mind, 387b
Pagan, Christian p. spoiled, 870b
poor p. planet of ours, 695b
suckled in creed outworn, 515b
who defends religion, 905a
Page, beautiful quarto p., 481a
excels at title p., 447a
history's purchased p., 556b
knowledge her ample p., 440b
life's p., 555b
new p. in public expenditures, 545b
of prancing poetry, 738a
pictures for p. atone, 413b
refine her sterling p., 377a
shone not on poet's p., 122b
Pageant, insubstantial p. faded, 297b
Pageantry, mask and antique p., 335a
of a king, 1091b
Pages, cheap for hundred p., 1057b
turn p. of Greek models, 124b
Pagoda, old Moulmein p., 873b
Pagus, private p. or demesne, 1060b
Paid, attention must be p., 1071a
debt to Nature's quickly p., 321b
delusion to be p. before work, 197a
in his own coin, 194b
Lord God we p. in full, 875a
once p. him Danegeld, 876b
subjects with royal wage, 994a
tell you what I p., 739a
well p. that is satisfied, 235a
with moan, 856a
with sighs aplenty, 852b
Pail, milk comes frozen home in p., 222b
Pain a thing glad forgotten, 994b
after great p. formal feeling, 735b
and anguish wring brow, 519b
and boredom foes of happiness, 564a
and evil in life of worms, 724a
aromatic p., 408a
as readily blisses as p., 782b
beauty pierce like p., 937a
born in other's p., 856b
clings cruelly to us, 580b
cool one p., 737a
costs worlds of p., 947a
cure not worth the p., 125b
cures me of my p., 1089b
darkness and cold, 666b
dashed with p., 927b
death puts end to p., 653b
die of rose in aromatic p., 408a
doomed to company with p., 515a
doubt hesitation and p., 662b
draw thy breath in p., 266b
envy calumny hate p., 572a
equal ease unto my p., 327a
error writhes in p., 574b
eternal p., 712b
feast of joy a dish of p., 204b
for leaven, 773a
for sport, 764a

Pain, full of p. this intellectual being, 343b
gentleman never inflicts p., 598a
grief hurt p. woe, 1084a
grievous pleasure and p., 774a
has element of blank, 736b
heart rapture then p., 810a
history of wound beguiles p., 437b
humble heart in p., 887a
I know my life's a p., 301a
inflicts p. for sport, 764a
joys three parts p., 666a
king of p., 774b
labor we delight in physics p., laughter with p. fraught, 570b
leave him to his p., 477a
life a memory without p., 81b
light life pleasure p., 748a
man dies in p., 381b
marriage has more joy than p., 83b
mighty p. to love, 357b
narcotics numbing p., 650a
neither any more p., 58b
no consciousness without p., 935b
not akin to p., 621b
of a new idea, 726b
of finite hearts, 664a
oh the p. the bliss, 404a
one p. lessened by another's, 223a
Our Lady of P., 773b
painful pleasure to pleasing p., 200b
peace nor help for p., 715a
pleasure is intermission of p., 317b
pleasures banish p., 397a
poverty full of p., 593a
purchase p., 406b
sense of pity beauty p., 843a
short joy eternal, 498b
somebody's p. and wrong, 799b
sudden cry of p., 974b
sweet pleasure after p., 371b
tender for another's p., 439b
time cancels young p., 84a
'tis p. that p. to miss, 357b
to the bear, 596b
tongueless vigil and all the p., 772b
too soon we part with p., 624a
travaileth in p., 51a
turns with ceaseless p., 447b
understand p. in all meanings, 565a
unfinished man and his p., 883b
wanders through bones, 1066a
weight and p. of life, 83a
what p. it was to drown, 217a
when p. grows sharp, 468b
who is fortunate learn p., 498b
with frantic p., 486b
with no p. cease upon midnight, 582b
with p. purchased inherit p., 221a
words of p. tones of anger, 159b
world p., 500a
yearning like god in p., 581b
you purchase p., 406b
Paineth, what p. thee, 626a
Painful, consciousness p. achievement, 935b
good honest p. sermon, 375a
Painful, how glorious and p., 657a
how p. to keep money, 376a
inch to gain, 688b
pensive poets p. vigils, 413b
pleasure to pleasing pain, 200b
to excess, 995a
truth, 464b
warrior famoused for fight, 291b
Painfully sits down to produce, 986b
Pains, capacity for taking p., 770a
died in bitter p., 741b
marriage has many p., 428a
members partake of p., 195b
no gains without p., 1048a
nothing but labor for p., 193b
nothing without p., 193b
numbness p. sense, 582a
of all p. the greatest, 358a
of love be sweeter far, 367a
of others, 451b
she gave me for my p., 272b
stings you for your p., 400a
Paint an inch thick, 265b
does he p., 665b
fresh as p., 687b
he best can p. them, 405b
hire idiots to p., 490b
in public's face, 754a
keep one in p. and powder, 987a
lily, 236b
lion not so fierce as they p. him, 324b
man as well as features, 754b
me bold rocks, 1001b
meadows with delight, 222b
minute of life in reality, 780b
my picture truly like me, 328a
or sing or carve, 833b
putty brass and p., 876b
tried to p. Sistine Madonna, 1017a
vices and follies, 391b
what will be seen, 909b
Painted, angels are p. fair, 383b
child of dirt, 411a
Duchess p. on wall, 662a
earth's last picture p., 872b
fears a p. devil, 283b
Jezebel p. her face, 13b
little picture p. well, 802b
memory p. perfect day, 862b
not so young as p., 910a
pomp, 247b
ship upon painted ocean, 524b
to the eyes, 782a
veil called life, 568b
winged Cupid p. blind, 228b
Painter maker of patterns, 942a
Nature's sternest p., 555a
not paint what he sees, 909b
some great p. dips pencil, 568b
trainer soothsayer, 139a
true p. carries pencil, 743a
wound up as Picasso, 964b
Painter's brush consumes dreams, 883b
mind with that of viewer, 591b
Painters and poets have equal license, 124a
boldest p. cannot trace, 397a
superiority over greater p., 838b
tedious on other subject, 879a
today mix colors with mud, 153a
Painting, as in p. so in poetry, 124b
Painting bridge linking painter's mind, 591b
dramatic action, 964b
feast for eyes, 591b
give children right to study p., 463a
gives form to terrors, 964b
how can this be called p., 153a
is silent poetry, 70b
just for fun, 947b
man that has taste of p., 394b
mediator between world and us, 964b
music poetry, 706a
of all kinds figure p. most difficult, 146b
poetry is p. that speaks, 70b
poetry p. and music, 491a
should possess movement of life, 148a
six essentials in p., 153a
six principles of p., 148a
that lends joyousness, 790a
then comes landscape p., 146b
what good can p. do, 947b
Paintings Bible of the laity, 155a
farewell dear p., 328b
heard of your p., 262b
Paints, man who p. only surface, 754b
Pair, no burial this pretty p., 1084a
nor build nor sing, 527b
of ragged claws, 1001a
of sparkling eyes, 769a
of star-crossed lovers, 223a
of very strange beasts, 250b
one p. of English legs, 244a
then there's a p. of us, 735a
yet happy p., 345b
Paired butterflies yellow, 988a
Pairs, unsocialized p. in parks, 1022a
Paisley, cutty sark o' P. harn, 496a
Pajamas fresh from washer, 1076a
I in p. for heat, 986a
Palace and prison on each hand, 556b
Beautiful, 365b
built upon sand, 1023b
cypress in p. walk, 649a
golden mean avoids envy of p., 121b
hollow oak our p., 551a
more than a house, 530a
of Cyrus, 1102b
of Eternity, 336a
of the soul, 333a, 555b
Palaces, cottages princes' p., 231b
Death beats at p. of kings, 120b
gorgeous p., 297b
in Kingdom come, 947a
'mid pleasures and p., 567b
my body parks and p., 824a
not so arched as p., 315a
prosperity within thy p., 22b
Paladin, starry p., 661b
Paladins, knights and p. aged accents, 210b
Palate, against p., fine, 584a
Pale and specter-thin, 582b
Anguish keeps gate, 841a
behold a p. horse, 58a
bond which keeps me p., 284b
brambles p. with mist, 714b
cast of thought, 262a
cygnet to this p. swan, 237a
death on his p. horse, 348a

Pale Death with impartial tread, 120b
death's p. flag, 225b
Ebenezer, 902b
edged with poplar p., 334a
fear p. and hungry-looking men, 112b
Galilean, 774a
hands I loved, 871a
Hecate's offerings, 283a
his uneffectual fire, 260a
horse, 58a, 348a
in saffron mist, 1010b
leaves yellow black p., 569b
make p. my cheeks with care, 318b
Melancholy sate retired, 443b
name at which world grew p., 427a
neither p. nor bright, 1079a
over park over p., 229a
poetic pearl, 696b
Ramón, 956a
so thin so p. yet gold, 483b
soul consumed by fear, 1081b
student glued to desk, 721a
turn not p. beloved snail, 744b
unripened beauties, 393b
visit it by p. moonlight, 518a
why so p. and wan, 350a
with breath of cloister, 720b
Pale-faced, pluck honor from p. moon, 238b
Palely loitering, 581a
Paleness of symbolic expression, 741b
Paleozoic time, 848b
Paler than grass, 69b
Palestine, sunny P., 947a
Palfrey, his p. brown as is a berye, 166a
Pall, black p. of nothing, 1022a
in sceptered p. sweeping by, 335b
Pallas, pallid bust of P., 643a
Palladium of rights, 1091a
Pallid and emasculate scholarship, 721a
angels all p. and wan, 642b
bust of Pallas, 643a
the leash-men, 987b
Palls, everything p., 1105b
upon the sense, 393b
Palm, dominion over p. and pine, 875a
embalm poet with p., 1035a
hold infinity in p. of hand, 490a
itching p., 256a
like some tall p., 458b
oozing out at p. of hands, 481a
righteous flourish like the p. tree, 20b-21a
strife with the p., 711b
under p. tree at noon, 1004a
wind is in p. trees, 873b
Palmer's weed, 336b
Palms before my feet, 919a
fronded p. in air, 626b
more palmy than p., 697b
on the staircase, 1059a
other p. are won, 514a
paddling p. and pinching fingers, 295a
Palmy, high and p. state of Rome, 256b
more p. than palms, 697b
prosperity, 575a
Palmyra, editions of Balbec and P., 442b
Palpable Elysium, 989a
obscure, 343b
roll of world p., 782b
then thus the p., 989a
Palpitate, heart cease to p., 624b
Palsied, beg alms of p. eld, 271a
crippled p. slain, 932b
Palsy, brought p. to bed, 988b
shakes gray hairs, 582b
Palsy-stricken churchyard thing, 582a
Palter with us in double sense, 287a
Paltry, aged man p. thing, 882b
compensations of mankind, 642b
decorum, 522a
friendship of man, 642b
if conduct mean and p., 99a
Paly flames, 244a
Pampering or coddling army, 959a
Pan and old Sylvanus, 117b
beloved P., 92b
great god P., 619a
great god P. is dead, 137b
milk in p., 605b
out of frying p. into fire, 144a
Panacea, I swear by P., 88a
Panaceas, tobacco goes beyond all p., 311b
Panache, white p. rallying point, 202a
Panama with its poverty, 587a
Pancakes, as flat as p., 314a
Pandemonium city and proud seat, 348a
Panders, reason p. will, 264a
Pandion, King P. he is dead, 309a
Pandora, more lovely than P., 346a
Panegyric, practitioner in p., 481b
Panem et circenses, 139b
Pang, feel beautiful incentive as p., 799b
finds p. as great, 271a
ghastly p., 525a
learn nor account p., 666a
of partings gone, 856a
preceding death, 447a
wide and mortal p., 1057b
Pange lingua gloriosi, 158a
Pangs, in sweet p. remember me, 252a
more p. and fears, 298b
more p. wilder wring, 804a
of disprized love, 262a
Panic, cowardice distinguished from p., 1045a
fear without p., 1015a
hair stand up in p. fear, 83a
idiocy during p., 1062b
shouting fire causing p., 788a
Panic's in thy breastie, 492b
Panics, financial p., 1062b
have their uses, 467a
Panjandrum, grand P., 442b
Pan's cavern, 885a
Pansies for thoughts, 265a
Pantaloon, lean and slippered p., 249a
Panteth, as hart p. after water brooks, 19a
Pantheism atheism in disguise, 869b
Panting, chase p. syllable, 457a
Time toiled after him, 426b
Pants, as p. the hart, 384a
cloud in p., 1028a
kick them in p., 977b
neither vest nor p., 755b
source to mount, 625a
Panza, so Sancho P. said, 680a, 962b
Papa, as P. used to say, 671a
potatoes poultry, 672a
Papacy ghost of Roman Empire, 318a
Paper, at last gets itself on p., 988b
bread dry as p., 988b
bullets of the brain, 246a
contrary to king built p. mill, 215b
dry dust and stray p., 988b
fill whole blamed p., 814b
hand that signed the p., 1070a
he hath not eat p., 221b-222a
make dust our p., 227b
name never in p., 1071a
not what kind of p. but man, 682a
not worth p. written on, 619b
receipt of little bit of p., 697b
scrap of p., 832b
unpleasantest words that blotted p., 234a
verbal contract not worth p., 967b
virtue of p. government, 452b
you drop in ballot box, 682a
Paper-mill, contrary to king built p., 215b
Papers, believed Sunday p., 886a
don't purtend to print, 693b
draw up the p. lawyer, 808b
in each hand, 410a
know what I read in p., 954a
turns over your p., 469b
Papists or Protestants, 430b
Jews Turks in one ship, 329a
Paquin pull down, 989a
Par, below p. to extent of two whiskies, 893b
Parables of sunlight, 1070b
Parabola, along p. life flies, 1083b
Parabolas, bold men are p., 1083b
Parade, Files on P., 873a
solemnized with pomp and p., 463b
Parades, turkey-cock p., 1079a
Paradise, drunk milk of P., 524a
England a p. for women, 201b, 312a
fool's p., 606a, 1084a
from earth to p., 944b
gaze toward p., 1043b
heavenly p. is that place, 300a
how cheapened P., 721b
if p. on face of earth, 1086b
imagine p. on earth, 894a
is where I am, 416b
Italy p. for horses, 312a
itself were dim, 543b
lost angel of ruined p., 571a
moment lived in p., 497b
mount to p., 603a
not only in my eyes is P., 162a
O Paradise, 677a
of exiles Italy, 569b
of Fools to few unknown, 344b
on earth, 894a
plumes of P., 1034b
return to P., 757b
same old glimpse of P., 855b
stood formed in her yen, 165a
thought would destroy p., 439b

Paradise, to him are opening p., 441b
to what we fear of death, 271b
wilderness were p., 629b
with me in p., 47b
Paradox, challenging p., 1010a
glorious Epicurean p., 634a
love p. without losing wit, 607a
mistaking p. for discovery, 909b
not p. but truism, 95a
Paragon, earthly p., 291a
Paragraph, life's not a p., 1031a
no unnecessary sentences, 900b
Parallax, as p. a flame, 738a
Parallel, none but himself his p., 131a
ours so truly p., 360a
Parallelism, friendship needs p., 777a
Parallels in beauty's brow, 292b
Paralyze, campaigns p. cerebration, 866b
Paralyzed force, 1003a
power structures, 1083a
Paramount object to save Union, 637b
Parapet, crystal p. between, 1036a
Parapets, Europe of ancient p., 830a
Paraphrase, classics in p., 988a
Parasite, like any p., 355b
Parcel of boilers and vats, 433a
of their fortunes, 288a
of vain strivings, 680b
Parcels of dreadful past, 645b
Parched, inhabit the p. places, 34a
Parching peelers, 908b
Parchment, from p. shaking dust, 593b
should undo a man, 215a
skin of innocent lamb p., 215a
Parcus deorum cultor et infrequens, 121a
Pard, bearded like the p., 249a
false as p. to hind, 268b
not lion but p., 990b
Pardlike spirit, 572a
Pardon, a God ready to p., 14a
ain't axed any p., 772b
beg death's p. now, 1078b
cannot beg for p., 1062a
cannot help nor p., 1059b
for anything I've done, 772b
for too much loving you, 274b
if life bitter to thee p., 776a
love truth p. error, 416b
me thou bleeding piece of earth, 255a
one offense encourage many, 127a
pity though not p., 218a
remorseful p., 270a
to spirit of liberty, 452b
virtue of vice p. beg, 264b
we p. to extent we love, 356a
Pardonable, to speak dishonorably is p., 83a
Pardoned all except her face, 561b
her iniquity is p., 32b
Pardoning, in p. we are pardoned, 157b
Pardonner, tout comprendre tout p., 502b
Pardons, never p. those he injures, 130b
Pared and wintered by, 1070a
Paree, after they've seen P., 999b
Parent circumspect in choosing, 189b
lose one p. misfortune, 840a
nature a kind p., 132a
of bills of rights, 446a
of good, 346a
on p. knees newborn child, 476a
poverty is p. of meanness, 94a
wealth is p. of luxury, 94a
Parental, mild p. sway, 720b-721a
Parenthesis, death i think no p., 1031a
small p. in eternity, 331b
Parents bore their children, 837b
children begin loving p., 839a
girl needs good p., 984a
hold teacher equal to p., 88a
if in serving his p., 71a
in peace children inter p., 86b
in Philadelphia ask who p., 763b
le sort fait les p., 468a
lose both p. carelessness, 840a
meek-eyed p., 1058a
reverence for p., 78a
was the same, 1103a
were Lord knows who, 385a
Pares, primus inter p., 151b
Paris, after they've seen P., 992b
Americans die go to P., 839b
artist no home save P., 806b
from P. to Japan, 377a
il n'est bon bec que de P., 171b
is a woman's town, 827b
is P. burning, 1012b
is well worth a Mass, 202a
last time I saw P., 1020a
lived half life in P., 933b
mighty P. when he found, 884a
movable feast, 1045b
my home town, 933b
no good speech save in P., 171b
our black classic, 1075b
vaut bien une messe, 202a
Parish, look upon world as p., 420b
of rich women, 1060a
plain as way to p. church, 248b
Park menace to public health, 1063a
over p. over pale, 229a
Parks, my body p. and palaces, 824a
unsocialized pairs in p., 1022a
Parlance, in our p. the blues, 593b
Parley, no truce or p., 923a
Parley-voo, hinky dinky p., 1018b
Parliament, coach through act of P., 1089b
of man, 647b
Parliamentary, Rupert of p. discussion, 611b
Parliaments, kings and p., 422b
Parlor, gentleman in the p., 539b
queen in p., 1094b
read in p. kitchen nursery, 659a
walk into p., 593a
Parlors, bells in your p., 273a
Parlous boy, 217a
Parnassum, gradus ad P., 868b
Parochial, worse than provincial p., 798a
Parodies most penetrating, 1032a
Parody of laughter, 1068a
Parole, classical quotation p. of literary men, 433b
Parrot, conscious mind trained like p., 936a
Parsimony not economy, 455a
requires no providence, 455a
Parsnips, words butter no p., 521a
Parson, if p. lost senses, 906a
in arguing p. owned skill, 450a
much bemused in beer, 410a
there goes the p., 457b
Parson's, coughing drowns p. saw, 223a
Part, act lover's or Roman's p., 406a
art too precise in every p., 320a
beginning most important p., 94a
better p. of valor, 241a
book and heart never p., 1089a
choosest not better p., 866b
come between bid us p., 420a
come let us kiss and p., 211a
death p. of life, 937a
each play p. in memorable days, 923a
every man must play a p., 231a
from yours will not p., 350b
half p. of blessed man, 236a
his blessed p. to heaven, 299a
I am p. of all met, 646b
I am p. of earth, 986b
I am p. of my family, 986b
I am p. of the sun, 986b
I'm p. of you, 1068a
immortal p. of myself, 273b
know in p., 52b
love's passives his activest p., 354b
maid of Athens ere we p., 555a
Mary hath chosen good p., 46b
my garments among them, 17b
my hair behind, 1001a
Nature hath done her p., 347a
ninth p. of a hair, 239b
none shall p. us, 767a
of living cosmos, 986b
of the human race, 986b
of wisdom, 458b
prophesy in p., 52b
read p. all through, 967b
some p. of day I had rued, 927b
some weep because they p., 764b
take my own p., 601a
that which is in p., 52b
thou and nature so gently p., 289a
till death us do p., 61b
to p. is die a little, 563b
touch lips p. with tears, 774b
we sadly in troublous world, 216b
when friends are dear, 470a
where many meet, 538a
which laws or kings cause, 428a
with pain, 624a
you and I must p., 1086b
youth habit not p. with, 872a
Partake as doth bee, 737a
gale, 410a
sacred emblems to p., 734b
Partaken, banquet p. in anxiety, 76a
mutual and p. bliss, 337b
Parted are those singing today, 765a
because they never p., 764b

Parted between twelve and one, 243b
by hurrying world, 510a
fool and money p., 1085a
from others as nail from flesh, 155a
never be p. bliss or woe, 348a
never met or never p., 494a
remember way we p., 775a
when we two p., 554b
Partes, Gallia est omnis divisa in p. tres, 112a
Parteth the hoof, 9b
Parthenon, earth proudly wears P., 602a
these were our P., 998a
Parthenope nourished me, 847a
Partial evil universal good, 408b
for observer's sake, 406a
Partiality, no p. in his writing, 111a
Participation, deny them p. of freedom, 453a
due p. of office, 472b
Particle, each of us p. of mass, 936b
mind very fiery p., 561b
Particles, impenetrable movable p., 379b
not composed of same p., 705b
straining at p. of light, 585b
Particular, each p. hair to stand, 259b
London p. a fog, 672a
love a bright p. star, 269b
Particularize, to p. is merit, 490b
Particulars, do good in minute p., 491a
flies from p. to axioms, 207a
minutely organized p., 491a
Parties, divided mankind into p., 480a
good temper between p., 795b
men naturally in two p., 473b
Parting all we know of heaven, 739a
foretaste of death, 563b
genius with sighing sent, 334a
is such sweet sorrow, 224b
if not this p. well made, 256b
injunctions, 925a
king stood at p. of way, 35a
shakes p. guest by hand, 268b
speed the p. guest, 405b, 883a
Partings, pang of p. gone, 856a
yet to be, 856a
Partir c'est mourir un peu, 563b, 835a
Partisan cares nothing about rights, 93b
Partisans, rabid p. or empty quacks, 795b
Partition, union in p., 230a
Partitions, thin p., 368a
Partner in my livelihood, 88a
Partners in woes comfort of miserable, 127a
when p. can't agree, 505b
Partnership, joy a p., 898a
Partridge sitteth on eggs, 34b
Parts, affliction enamored of thy p., 225a
Gaul divided into three p., 112a
if p. allure thee, 409b
machine no unnecessary p., 900b
man of sovereign p., 221b
of good natural p., 194b
of it are excellent, 810b
Parts, one man plays many p., 249a
only Christian come to these p., 172b
remembers me his gracious p., 236b
uttermost p. of the sea, 23a
virtue on outward p., 233b
Parturient montes nascetur mus, 124a
Party, come to aid of p., 1100b
comes from grass roots, 862b
democratic p. like mule, 454a
fire tolerable third p., 682a
in p. furious, 389b
injured p., 770a
is madness of many, 389a
liberal p. believed in people, 973a
not victory of p., 1072b
of revolution civilization, 600a
offices not for p., 545b
platforms are contracts, 983b
print strongest weapon of p., 954b
serves p. best, 718a
spirit at best madness, 405a
spirit of p., 461b
takes credit for rain, 915b
test of political p., 1048a
that succeeds in elections, 750a
that works both sides of street, 974a
to p. gave up, 451a
tribe or clan, 1100a
true poet and of devil's p., 487b
unshackled by p., 518a
Parvis e glandibus quercus, 151a
Pas, premier p. qui coûte, 418b
Pascal, celebrities such as P., 749b
Pass, all which will not p. away, 556a
all ye that p. by, 34b
ammunition, 1062a
and turn again, 604a
by me as idle wind, 256a
by sight so touching, 512a
gates of Hades, 77a
he brings to p. every word, 78b
heaven and earth p. away, 40a, 519a
horseman p. by, 885b
how women p. time, 863b
I p. a willful stranger, 824a
in angels say, 603a
into nothingness, 580a
it on, 782a
joy to p. to world below, 118b
let him p. for a man, 231b
let it be let it p., 416b
let the toast p., 481b
loveliest soonest p. away, 574b
me the can lad, 853b
my words not p. away, 44a
not away, 7a
not p. this way again, 531a
O let him p., 280b
o'er green cornfield did p., 250b
o'er what I have wrote, 812a
onward through dynasties p., 784a
open Time let him p., 860a
ships that p. in night, 624a
strangely p., 292a
stronger peoples p. us by, 847b
these things come to p., 43b
they shall not p., 835b
Pass, this too shall p. away, 615a, 636b
through grass behind bush, 969a
through land of Egypt, 8b
virtues men praise and p. by, 987a
vividly down ages, 910a
we p. the gate, 890a
Passage to remorse, 281b
broad to Hell, 104b
fret p. through it, 333b
immediate p., 702b
Northwest P. to intellectual world, 438a
of angel's tear, 579a
shortest p. to riches, 1092a
sweetest p. of song, 812a
we did not take, 1004b
you think particularly fine, 431b
Passages, apprenticehood to foreign p., 226a
history has cunning p., 1001b
which seem confidences, 609a
Passageways, no life moves in empty p., 81a
Passe, on ne p. pas, 835b
tout p., 1105b
Passed, abandoned and p. by, 917b
away glory from earth, 513a
below horizon of homing, 1006b
clean over Jordan, 10b
even shade is p. away, 512b
for dangers I had p., 273a
fortunes that I have p., 272b
from outermost portal, 773b
I have p. the Rubicon, 462b
life has p. roughly, 459b
over on dry ground, 10b
so he p. over, 366a
spirit p. before my face, 14b
Passenger e'er pukes in, 561a
Passengers are just that distance from death, 69a
ask conductor, 948b
Passer deliciae meae puellae, 114a
laissez faire laissez p., 416b
ne les laisserez pas p., 835b
Passeront, ils ne p. pas, 835b
Passers-by are rare, 1025b
Passes, all p., 782b
among the impure, 96b
bright youth p. swiftly, 77a
every hour that p. O, 493b
everything p. art eternal, 658a
everything p. perishes palls, 1105b
men seldom make p., 1029a
now fancy p. by, 852b
rise to feet as He p., 873a
Passest, tell Spartans thou who p. by, 70b
Passeth, fashion of world p., 52a
one generation p. away, 27a
peace which p. understanding, 54b, 62a
that within which p. show, 257b
wind p. over it, 21a
Passing bells for those who die, 1028b
could not wait their p., 714a
flag p. by, 866a
minute of life p., 780b
out O bitter ending, 968b
past or p. or to come, 883a

Passing, power p. from the earth, 515b
see her p. by, 1086a
speak each other in p., 624a
the love of women, 12b
through nature to eternity, 257a
tribute of a sigh, 441a
wind is p. by, 739b
Passio, hysterica p., 277b
Passion, all p. spent, 350a
and death of a friend, 230b-231a
attainable in poetry, 643b
bards of p., 583b
by p. driven, 493a
caprice and lifelong p., 839a
chaos of thought and p., 409a
choleric who subdued p., 469b
connect prose and p., 951b
cows my p., 671a
crushed in winepress of p., 171b
drug which takes away p., 65a
eternal p. eternal pain, 712b
excitement of heart, 643b
fever in mind, 381a
for a scarlet coat, 389b
for anonymity, 971b
for hunting something, 669a
for righteousness, 997a
greatest width of p., 1008a
happier in p. we feel, 356a
haunted me like a p., 509a
hopeless p., 660a
I must speak in p., 239a
ignorance and p. foes of morality, 706b
impulse of p. or interest, 480a
in first p. woman loves lover, 560b
in first p. women love lovers, 356b
in work and research, 819a
infinite p. and pain, 664a
intellectual p. drives out sensuality, 174a
justice forever in p., 661a
kindle p. of former days, 922a
life a play of p., 199a
life action and p., 786b
maiden p. for maid, 653b
master p. hunger for self-approval, 764a
master p. in breast, 409a
ne'er like angels till p. dies, 302a
no longer a p. hidden, 378a
nor p. wild, 710b
nothing great without p., 507b
novel happens because storyteller moved to p., 153b
of labor hurled, 979a
of resentment, 806a
of vegetable fashion, 766b
one p. expel another, 205b
pious p. grave intent, 849a
poet binds together by p., 511a
poetry not purpose but p., 642b
pulse failing P. speechless lies, 211b
red rose whispers of p., 806b
ruling p. be it what will, 407a
ruling p. conquers reason, 407a
ruling p. strong in death, 406b
self-centered p., 1041a
shocks of p. prepare, 516b
sick of an old p., 890a
slept, 426b
spent its novel force, 647a
Passion strain bonds of affection, 637b
strongly rooted as envy, 481b
talking is p. of woman, 391b
tear a p. to tatters, 262b
that left ground, 665b
their fury and my p., 296b
utmost p. of her heart, 614a
what p. cannot music raise, 370a
which maketh laughter, 318a
whirlwind of p., 262b
wholly of mind, 1038a
whom p. could not shake, 275b
with correctness, 796a
Passionate, beautiful p. body, 773b
beyond the will, 1038a
fantastical imagination, 883a
foolish p. man, 884b
full of p. intensity, 882a
hardly p. Marlborough Street, 1076a
intuition, 516b
make p. my hearing, 221b
repeated with p. love, 536b
simple sensuous and p., 340a
women, 880b
young thought, 1057b
Passionflower at gate, 652b
gives p. asks back, 944b
Passion's slave, 263a
Passions, all other p. fly, 532b
all p. all delights, 526b
beautiful as other p., 995a
cannot alter facts, 462b
desolate p., 893a
expand time, 907b
exquisite p., 781a
fluctuations of p., 462b
govern my p., 366b
hath not a Jew p., 233b
held in reverence, 642b
infusing p., 529b
like floods and streams, 199a
malice most hateful of p., 764a
matched with mine, 647b
mediocre p., 356a
men of like p., 50a
moderator of p., 326a
most transient of p., 837a
natural man has two p., 817a
never let angry p. rise, 396b
not conform to reason, 485a
of base p. fear most accursed, 214b
other p. fleet to air, 233b
sculptor well p. read, 568b
spin the plot, 730a
various ruling p. find, 406b
without justice, 867a
Passive Master lent hand, 602a
observation p. science, 675a
resistance, 897a
Passiveness, wise p., 508b
Passives, love's p., 354b
Passivity, divest himself of p., 1083a
Passover for a memorial, 8b
it is the Lord's p., 8b
Past, all p. in mind of man, 843b
all the p. is his, 82a
and to come seem best, 242a
articulate voice of p., 577a
as yesterday when it is p., 20a
beginning of beginning, 888a
best of prophets is the p., 562b
born back into p., 1036b
Past bucket of ashes, 948b
changes constantly, 1017a
correctly informed as to p., 596b
cure I am, 294b
democracy shuts p. opens future, 617a
died to keep p. on throne, 693b
dogmas of quiet p., 638b
dream p. the wit of man, 230a
every advantage in p. judged, 99a
exact knowledge of the p., 89a
extenuate miseries of p., 998b
extolling p., 523b
free of irrelevancies, 910b
gone and p. help, 295a
grieve not for what p., 1085a
hallowed quiets of p., 694a
help should be p. grief, 295a
history stumbles trail of p., 922a
hope past cure past help, 225b
in p. our light flickered, 923a
inaccessible tower of p., 694b
indemnity for the p., 426a
is stone stands forever, 809b
judging future but by p., 465a
kept house the p. and I, 784a
learn from p., 901a
let dead p. bury dead, 620b
like funeral gone by, 815b
lives two lives relives p., 135a-b
long distant p., 907a
look not mournfully to p., 621a
loses p. and dead for future, 86a
lost in New York, 863a
low-vaulted p., 633b
miracles are p., 269b
mischief p. and gone, 273a
more than things long past, 226b
my days are p., 15a
mysterious p. of sea, 1061a
needless to blame things p., 71a
never plan future by p., 454b
nightingale when May is p., 327a
nothing worthy in p. departs, 575b
or passing or to come, 883a
our dancing days, 223a
parcels of dreadful p., 645b
pay debt to p., 934b
power to undo the p., 92a
praiser of p. time, 124a
present contains p., 849b
Present P. Future sees, 488b
problems have roots in p., 983a
quarrel between p. and present, 921a
reason hunted, 294b
Reason is p. care, 294b
remembrance of things p., 292a
rememoring of cursed p., 1010a
repent what's p., 264a
revolution comes from p., 658b-659a
sediment of long Chinese p., 992b
stone and stands forever, 809b
stone strength of p., 994b
these things are p. and gone, 114b
things p. or things to come, 365b
time present and time p., 1004b

Past times preserve themselves, 1035a
trail of the p., 922a
upon the p. has power, 369b
vanished like dream, 577a-b
weep like child for p., 985b
what calls back p., 625b
what is p. I know, 36b
what's p. and what's to come, 269a
what's p. is prologue, 297a
when from p. nothing subsists, 907a
when June is p. the fading rose, 326b
when our perils are p., 506b
where all p. years are, 304b
work of art, 910b
Paste and cover to our bones, 227b
consistency p. jewel, 896b
Pasteboard goddess of music halls, 934b
Pasted, sun p. in sky, 905a
Pastepot, shears and p., 902b
Pastime and our happiness, 515b
fav'rite p. of man croolty, 892a
poetry universal p., 620a
Pastimes, man of mirth and p., 179a
Pastoral, oaten stop or p. song, 443b
Pastors, as some ungracious p., 258b
Pasture, beeves at p., 731a
clean p. spring, 925b
sheep of his p., 21a
we are the people of his p., 21a
Pastures deep in fern, 1046b
England's pleasant p., 490b
fresh woods and p. new, 339a
green p., 17b
pipe me to p. still, 802b
sea p., 697a
Pat he comes, 277a
it and prick it, 1092b
now might I do it p., 263b
Pat-a-cake baker's man, 1092b
Patch and tinker more than renew, 795a
gain little p. of ground, 264b
griefs with proverbs, 247a
lion's skin with fox's, 136b
matchwood immortal diamond, 804a
Patched, peeled p. and piebald, 413b
Patches, king of shreds and p., 264a
thing of shreds and p., 768a
Patchez, garments in p., 1051b
Pate, breaks by p. across, 261b
you beat your p., 407b
Patent of nobility, 733a
Paternal, a few p. acres bound, 402a
Paternalism, lessons of p. unlearned, 771a
Pates, fat paunches have lean p., 145b
Path emerges then closes, 890a
every p. we tread, 459a
follow p. of action, 71b
genius disdains p., 635a
is one and the same, 77b
light p. of America, 900b
light unto my p., 22a
long brown p. before me, 701a
make p. more fair or flat, 827b
Path motive guide, 148a
no p. wholly rough, 825b
no quick p. to light switch, 1049a
nor p. to follow, 702b
of civilization, 835b
of duty in what is near, 100a
of duty way to glory, 651b
of gold for him, 663a
of life, 565a
of the just is as shining light, 23b
pity straightest p. to love, 313a
primrose p. of dalliance, 258b
righteousness his straight p., 100a
righteousness is man's p., 100b
round p. they cry to me, 962a
song that found p., 583a
subtle spirit my p. attended, 990b
through blood of slaughtered, 906b
virtue craves thorny p., 190a
world make p. to door, 605a
Pathetic, everything human is p., 762b
fallacy, 698b
spondees, 831a
Pathless, heaven's wide p. way, 335b
woods, 557b
Pathological generation, 710b
lack of balance into p., 936b
Pathology, economics in terms of p., 1034a
Pathos a matter of restraint, 384a
piety courage, 951b
which divide father from son, 1027a
Paths, all her p. are peace, 23b
ask for the old p., 34a
leadeth me in p. of righteousness, 17b
make his p. straight, 39b
of all p. to woman's love, 313a
of glory lead to grave, 440a
of peevish Nature, 387b
praise those who follow other p., 120a
so many p. that wind and wind, 826a
trodden p. of men, 571b
Patience a blending, 783a
abusing of God's p., 267a
and shuffle cards, 196b
and sympathy, 897a
bear with p. injustice, 361a
best remedy for trouble, 105b
everywhere like fog, 1054b
flower of wyfly p., 168b
genius aptitude for p., 423b
genius is p., 423b
habits of peace and p., 326a
have her perfect work, 56a
have unlimited p., 1035a
how long Catiline abuse our p., 110b
how poor that have not p., 274a
husbandman hath long p., 56b
is an heigh vertu, 169a
kingdom and p. of Jesus Christ, 57a
languid p. of thy face, 523b
may compass anything, 181b
means self-suffering, 897a
my p. are exhausted, 968b
no p. wear hunger out, 843b
Patience, no wedded man assaille wyves p., 168b
of Job, 56b
on a monument, 252b
pattern of all p., 278a
perseverance and soothing, 471b
possess soul with p., 370b
possess souls in p., 47b
preached up p., 387b
rocked me to p., 580b
run with p., 56a
Russia homeland of p., 611a
stubborn p. as with triple steel, 344a
thou cherubin, 275b
where p. neither anger nor vexation, 157a
you tread upon my p., 238a
Patient, be p. therefore, 56b
cure disease kill p., 209a
etherized upon table, 1000b
fates have given a p. soul, 64b
fury of p. man, 368b
in tribulation, 1073a
inattention, 731a
looker-on, 321b
love is p., 170b
merit takes, 262a
mother p. being dead, 721b
must minister to himself, 286b
or out of sorts, 1058a
play fair just and p., 724b
poor as Job but not p., 241b
sail upon her p. breast, 267b
sleepless Eremite, 581a
soft meek p. humble, 301b
some p. force, 649b
sons before me stand, 447b
Patientia, quo usque Catilina abutere p., 110b
Patines of bright gold, 235b
Patmos, isle that is called P., 57a-b
Patre, omnes eodem p. nati, 311a
Patrem, non deum p. ecclesiam non matrem, 144a
Patria, died some pro p., 988a
pro p. mori, 121b
pro p. pro liberis, 116a
sed miles sed pro p., 865a
ubi bene ibi p., 151b
ubi libertas ibi p., 446b
Patriarch to command of God, 705b
venerable p., 441a
Patriarch's, like p. angel, 625b
Patrick, first word Sir P. read, 1087b
gude Sir P. Spens, 1087b
Patrick's, Saint P. day, 1090b
Patrie, enfants de la p., 499a
Patrimony, that was his only p., 938b
Patriot a fool in every age, 411b
battlefield and p. grave, 637b
beautiful for p. dream, 849a
devotion of p. soldier, 752a
great p. man American, 821b
has to leave Ireland, 827a
no p. on empty stomach, 831a
steady p. of world alone, 506b
sunshine p., 466b
Patriotic control in hard times, 575a
Patriotism gain force on Marathon, 428a
in context of times, 1048a
in military unit, 959a
last refuge of scoundrel, 431b

Patriotism no concern with art, 754b
politicians not necessary to p., 952b
protection and p., 545b
puts country ahead, 1048a
Patriot's, cowards mock p. fate, 720a
such is the p. boast, 447b
Patriots, American p. sacrificed, 895b
blood of p. and tyrants, 471b
brave men and worthy p., 340a
last effort of p., 462b
seeds of p. and heroes, 446a
so to be p., 452a
Patroclus, unwept unburied P., 64b
Patron and the jail, 427a
is not a p. my lord, 429b
what is a p., 430a
Patronize polite literature, 462a
Patronizing has meaner side, 689a
Patrons, best of all p., 114b
Patrons', inn whose p. praise, 942b
Pattable, if she p., 1052a
Patte, la p. du chat, 360b
Patter of little feet, 623b
out hasty orisons, 1028b
Pattern called war, 931b
called war, 931b
cunning'st p. of nature, 276a
eccentric p. in hair, 1011b
is imposing a p. on experience, 861b
judge piece by p., 798b
made him our p., 662b
more complicated of dead and living, 1006a
of all patience, 278a
of celestial peace, 214b
of dead and living, 1006a
sold, 770b
to live and to die, 662b
which controls phenomena, 942b
Patterns, beauty in p. of shadows, 992b
Christ what are p. for, 931b
extended to display its p., 78a
made with ideas, 942a
mathematician maker of p., 942a
Paul, by the apostle P., 218a
leave Saint P. nothing, 184a
rob Peter pay P., 184a
said But I was free born, 50b
Saul becomes P., 847a
thou art beside thyself, 50b
Paulo maiora canamus, 116b
Paul's, designing Saint P., 934a
ruins of St. P., 442a
Paunch, fat p. never breeds fine thoughts, 145b
Paunches, fat p. have lean pates, 145b
Pauper in midst of wealth, 122a
like old p. in weather, 880b
Pauper-clad, purple-robed and p., 860b
Paupered arm of old Cervantes, 696b
Pause for a reply, 255a
from learning to be wise, 427a
I p. I examine, 191b
in day's occupation, 623b
must give us p., 262a
Nature made a p., 399a
Pause, no work p. for death, 667a
to p. to make end, 646b
Pausefully upon life's train, 714a
Pauses, lucid intervals and happy p., 207b
Pausing upon yellow flutterings, 579a
Paved, cities badly p., 1063a
hell p. with good intentions, 154b, 324b
Pavement, on marble p. dust grows, 110a
riches of heaven's p., 343a
scrub kitchen p., 880b
stand on highest p., 1001b
Pavements, archways and p. clang, 674a
Pavilions, pale p., 1047b
Paving, horses' heels over p., 1004a
Paw, cat's p., 360b
grim wolf with privy p., 338b
Paweth, he p. in the valley, 16b
Pawing, importunate p., 860a
Pawn your intelligence, 1030b
Pawnbrokers, glorified p., 848b
Pax, in terra p., 59a
Pay, business in life is p., 785a
cannot choose but p., 721b
devil to p., 195b
double debt to p., 450a
every debt, 603b
for all we take we p., 872b
for all you have, 900a
for it first or last, 678b
for one by one, 874a
for what gods given him, 910b
forgotten man p. for all, 785b
get what you p. for, 171b
glad life's arrears, 666b
good folly worth p., 886a
great deal too dear, 295a
I p. thy poverty not thy will, 225b
I will p. you in grave, 573a
if I can't p. I can owe, 182a
just man will p. more tax, 94a
law and order p., 787b-788a
make me able to p. for it, 375a
man of genius had to p., 910b
money not p. for anything, 916a
new way to p. old debts, 316a
no worship to garish sun, 225a
not p. honor with tears, 106b
only things we can p., 839b
our lives we p., 692a
piper, 391b
remember to p. the debt, 88a
rob Peter p. Paul, 184a
served without p., 752a
taxes p. for civilized society, 787a
the rent of seem, 1031b
vow and not p., 28a
we must anguish p., 734a
we shall p. any price, 1072b
when will you p. me, 1093b
with a deadly blow, 79a
with all you are, 900a
with ratiocination, 352a
words p. no debts, 268a
you ought to p. you know, 745b
Paying, enrage those p. your annuities, 418a
through nose, 1102a
Pays, he that dies p. all debts, 297a
Pays him in own coin, 391a
money takes choice, 810a
to advertise, 1101b
us with age and dust, 199b
Paynims, three p. three Jews three Christians, 174b
Pea, like as one p. to other, 181b
Peace, abides a p. of thine, 711a
abides a p. of thine, 711a
above all earthly dignities, 298b
adventure art p., 861b
all her paths are p., 23b
and rest can never dwell, 341b-342a
angels lead in p., 1079a
armed p., 329a
as a river, 33a
at last, 953a
at p. with lot, 1019b
at p. with neighbors, 983a
at the last, 598a
author of p., 60a
be at p. henceforward, 623a
be within thy walls, 22b
beasts shall be at p. with thee, 14b
between effect and it, 282a
between equals, 842a
beyond voices p., 654a
bodies are buried in p., 39a
bring p. to others, 170b
calm P. and Quiet, 335b
calm world and long p., 240a
cannot live alone at p., 974a
carry gentle p., 299a
cease not to advocate p., 422b
comes dropping slow, 879b
commerce honest friendship, 472a
Constitution law in war and p., 678a
contributions to p. of world, 983a
corrupt, 348a
crimes against p., 1021b
crowned with smiles, 363a
crust eaten in p., 76a
cultivate p. and harmony, 461b
dangerous to p. and safety, 492a
deep dream of p., 551b
depart in p., 553b
end of that man is p., 18b
endeavors to preserve p., 972a
enemies called for p., 904a
enemies in war in p. friends, 470b
first in war first in p., 486a
follow after p., 51b
fool when he holdeth p., 25a
for our time, 897a
for thy p. she endure, 699a
forced upon loser, 841b
fruit of Spirit is p., 53b
gentlemen may cry P., 465a
give to all nations p., 60b
go in p., 152a
go sleep with Turks, 228a
god has brought this peace, 116a
great war petty p., 888a
habits of p. and patience, 326a
hard and bitter p., 1072b
hath her victories, 341a
hope to see p. established, 974b
I am for p., 22a
I give unto you, 49a
I leave with you, 49a
I shall have p. there, 879b
if p. not with honor, 897a

Peace, if you want p., 693b
ignoble p., 847b
imperishable p., 854b
in His will is our p., 161b
in p. children inter parents, 86b
in p. goodwill, 925a
in p. just generous, 564a
in p. love tunes, 518b
in p. nothing so becomes man, 243b
in p. provided for war, 146b
in p. thinks of war, 311b
in p. ye critics dwell, 405b
in what p. a Christian can die, 395a
indivisibility of p., 941a
indivisible, 941a
inglorious arts of p., 359b
is in grave, 568b
is not absence of war, 373a
is p. so sweet, 465a
is what I seek, 712b
its ten thousands, 460a
just and lasting p., 640b, 982b
justice made for sake of p., 179b
justice p. and sobriety, 329a
keep him in perfect p., 31b
keep p. within yourself, 170b
lay me down in p., 17a
let us have p., 717a
liberty and safety, 472b
live in p. adieu, 413a
live together in p., 1104a
lovers find their p., 980a
make a desert call it p., 140b
make war to live in p., 98a
makes poor reading, 783b
makes solitude calls it p., 558b
mankind perish in p., 1011b
may he rest in p., 151b
means of preserving p., 461b
Mercy Pity P. and Love, 487a
more important than justice, 179b
more lasting p., 983b
must be in minds, 1104a
my p. is gone, 478b
my preservation of p., 189a
naked poor mangled p., 245a
Napoleon sole obstacle to p., 504b
never good war or bad p., 422b
no p. unto the wicked, 33a
nor help for pain, 715a
nor shall this p. sleep with her, 299b
not made for justice, 179b
not p. but a sword, 42a
nothing bring p. but self, 606b
object of war p., 705a
o'er all the peaks, 479a
of all countries connected, 964a
of lovelier valleys, 914b
of mind we must find, 104a
of p. there shall be no end, 31a
of the done, 749b
on earth mercy mild, 425b
on earth p. and good will, 46a
on the earth, 657b
order security and p., 964a
organized common p., 841b
our p. in His will, 1004a
our p. our innocence, 512a
passes into anesthesia, 861b
pattern of celestial p., 214b
perfectionism may obstruct p., 974a
Peace, perpetual p., 334a
pious man can't stay in p., 499a
poetry fine-spun from mind at p., 129a
price life exacts for p., 1042b
Prince of P., 31a
proclaims olives of age, 293b
promoter of p. and goodwill, 752a
publisheth p., 33a
rest in soft p., 302b
righteousness and p. have kissed each other, 20a
seek p. and pursue it, 18b
seek p. like pygmies, 1024b
separate p., 1044a
servant depart in p., 46a
showed neighbors p., 677a
sickness way to p. of mind, 985b
sinews of p., 924b
slept in p., 299a
snow said p., 1010b
soft phrase of p., 272b
speak or forever hold his p., 61a
spoke I think of p., 953a
star of p. return, 537b
suffering evils of long p., 139b
Tahiti full of p. joy, 697a
take chances for p., 1000b
thank God for p., 914a
the human dress, 487a
there is no p., 465a
they are in p., 36b
thousand years of p., 651a
time of p., 27b
to bitter bones, 1057a
to him that is far off, 33b
to men of good will, 46a, 59a
to this house, 46b
United States declare p., 1019a
universal p., 646a
unjust p. before just war, 422b
until I come in p., 13b
uproar the universal p., 285b
we now to p. and darkness, 854b
weak piping time of p., 216b
what hast thou to do with p., 13b
when there was p. he was for p., 1060b
when there is no peace, 34a
where p. neither anxiety nor doubt, 157a
which passeth understanding, 54b, 62a
who desires p. prepare for war, 146b
will for p., 971b
with disgrace, 107b
with honor, 613a, 897a
with justice and honor, 107b
within my breast, 914b
without honor not p., 567b
without victory, 841b
work us a perpetual p., 334a
world p. or destruction, 901a
world p. reversal of record, 959b
Peaceably along highway, 437b
if we can, 530b
live p., 51a
to assemble, 474b
Peaceful abodes of the gods, 65b
changes by p. means, 865a
coexistence, 1055b
flowering of man, 1049a
generous just, 638b
Peaceful, lead p. people into war, 842a
life grow p. tender, 858b
revolution, 1073b
sloth, 343b
welcome p. evening in, 458b
what p. hours enjoyed, 456b
Peace-loving nations, 971b-972a
Peacemaker, "if" is the only p., 251a
Peacemakers, blessed are the p., 40a, 214b
Peach, asked thief to steal me p., 488a
dare to eat a p., 1001a
had a p. from the tree, 488a
once bitter almond, 762a
ripest p. highest, 819a
Peaches, tree that bears bitter p., 380a
Peacock pie, 914b
pride of p. glory of God, 487b
Peacocks and lilies, 698b
heard them cry the p., 954b
ivory apes and p., 13a, 947a
turning as tails of p., 955a
Pea-green boat, 673a
Peak, dwindle p. and pine, 281a
frozen p., 928a
ice silent language of p., 1011a
in Darien, 579b
Peaks most wrapped in clouds, 556a
peace o'er all the p., 479a
Peal rings out Old Year, 535a
rung night's yawning p., 284b
wildest p. for years, 905b
Pealing anthem swells, 440a
let the p. organ blow, 336a
Pear, go to p. tree for pears, 126b
golden p., 1095b
Pearl and crystal shining bright, 490a
barbaric p. and gold, 343a
chain of all virtues, 309b
for carnal swine, 353a
hang p. in cowslip's ear, 229a
in bosom of sea, 309b
in your foul oyster, 250b
of great price, 42b
of orient p. a double row, 300a
pale poetic p., 696b
quarelets of p., 320a
robe of gold and p., 244b
tankards scooped in p., 734b
threw a p. away, 276b
Pearls and vermin, 597a
asked how p. did grow, 320a
black men are p., 221a
cast p. before swine, 41a
give p. away and rubies, 852b
like p. snowflakes glow, 958a
of thought, 694b
string of p. to me, 865b
that were his eyes, 296b
Pearly monotones, 990b
shells of p. hue, 536a
Pears, go to pear tree for p., 126b
Peas, tame pigeons p., 352a
Peasant has lawyer inside, 870a
have chicken in pot, 202a
is also human, 498a
lawyer has p. inside, 870a
rogue and p. slave, 261b
toe of p., 265b
Peasantry, bold p., 449a
Peasants carry honor in their hands, 316b

Pease-porridge hot, 1095a
Pebble, finding smoother p., 379b
only p. on beach, 868a
Pebbled, waves make towards p. shore, 292b
Pebbles of holy streams, 1070b
pick Jackson from p., 696b
unnumbered idle p., 279b
Peccata, qui tollis p. mundi, 59a
Peck, for daws to p. at, 272a
of pickled peppers, 1096a
of salt with friend, 194a
of troubles, 176b
truly a p. of provender, 230a
Pecks, three p. of barley meal, 1098a
Pecksniff, said Mr. P. tenderly, 670a
Pecksniffian, Philadelphia p., 960b
Pectus est enim quod disertos facit, 136a
Peculiar, an air and p. grace, 397a
deposit for virtue, 471a
doctrine right to interfere, 684a
extensive and p., 669a
God's p. light, 178a
heathen Chinee p., 769b
kind of fear, 907a
plant on p. spot, 409a
Peculiarity of New England hermit, 809b
Pedal, poverty soft p. on activity, 960a
Pedantical, figures p., 222b
Pedants, dilettantes and p., 869b
learned p. much affect, 352a
Pede, ex p. Herculem, 86b
Pedestaled in triumph, 667a
Pedigree as far as Deluge, 661a
lass wi' lang p., 502a
of honey, 738b
scans p. with care, 628b
Peel, d'ye ken John P., 578b
me a grape, 1029b
Peeled patched and piebald, 413b
Peelers, parching p., 908b
Peep about to find graves, 253b
and botanize, 511a
at such a world, 458b
critic p., 602b
from her cabined loophole p., 336b
heaven p. through blanket, 282a
nevermore to p. again, 915a
treason can but p., 265a
Peephole, wine is a p., 69a
Peeping in at morn, 592a
Peeps over glass's edge, 664b
primrose p. beneath thorn, 450b
Peer, do not p. too far, 79a
go round about P., 729a
King Stephen worthy p., 1085a
many a p. of England brews, 853b
rhyming p., 410a
Peereth, honor p. in meanest habit, 219b
Peering, into darkness p., 643a
littlenesses, 653a
Peerless, unveiled her p. light, 345b
Peers, among p. happy warrior, 976a
battle with my p., 646b
Peers, ere I sunk beneath p., 758a
heroes of old, 666b
House of P. throughout war, 767b
judgment of his p., 157b
powerful amidst p., 803b
Peevish Nature, 387b
Peg, square p. in round hole, 522b
Pegasus, gallop P. to death, 412a
Peggy, first saw sweet P., 589a
Peignoir, complacencies of p., 955a
Peine, la p. de naître, 460a
Pejorist, not pessimist but p., 852a
Peleus', wrath of P. son, 62a, 405a
Pelf, ask no meaner p., 680b
I crave no p., 290a
in scramble for p., 680a
titles power and p., 519a
Pelican jee, 674a
Lord Jesu blessed P., 158b
wonderful bird is p., 953b
Pelion, from Ossa hurled P., 66a
pile Ossa on P., 117a
with its leafy forests, 66a
Pellinore followed questing beast, 175a
Pellucid in azure depths, 703b
Peloponnesians, war between P. and Athenians, 89a
Pelops', Thebes or P. line, 336a
Pelting of pitiless storm, 278b
Pembroke's mother, 319b
Pen, and I made a rural p., 486b
antique p. would have expressed, 293b
breathing revenge, 684a
cold words of tongue or p., 905b
dipped p. into tears, 811b
feather whence p. shaped, 517a
galley slave to p., 590b
gleaned teeming brain, 581a
in hand, 433a
in his hand a torpedo, 429b
make famous by my p., 353b
make glorious by my p., 353b
Pen mightier than sword, 601b
my tongue is the p. of a ready writer, 19a
never saw p. and ink, 253a
nose as sharp as p., 243b
poet's p. turns to shapes, 230b
preferable to sword, 195b
sad words of tongue or p., 626a
through every other word, 523b
wherewith thou heavenly sing, 517a
whether chisel p. brush, 882a
with such acts fill a p., 211a
words as with burning p., 497a
write p. for I am volumes, 221b
worse than the sword, 311a
written with a p. of iron, 34a
Penal, chains and p. fire, 341b
Penalty for greatness, 835a
greatest p. of evildoing, 96a
paying p. for no idealism, 862a
Penance, hath p. done, 525b
more will do, 525b
sit doing p., 596b
Pence, eternal lack of p., 647b
eternal want of p., 181a
for thirty p. my death, 322b
Pence, for thirty p. Savior sold, 1088a
honor pudding p., 600b
take care of p., 415a-b
Penchants, specialist regardless of p., 949a
Pencil, true painter carries p., 743a
you who with mocking p., 680b
Pendent, blown about p. world, 271b
made his p. bed, 282a
towered citadel p. rock, 288b
world as a star, 344a
Penelope, constant as P., 1085b
faithful P., 67a
true P. was Flaubert, 988a
Penetrable to shower of gold, 576b
Penetrates eternal justice as eye into sea, 162a
nonbeing p. no space, 74b
sun p. privies, 96b
Penetrating, audits p., 1063a
fault of p. wit, 356b
parodies p. criticisms, 1032a
Peniel, called the place P., 7b
Penitence holidays awaken, 670a
vague kind of p., 670a
Penknife in your heart, 1092a
Penniless lass wi' lang pedigree, 502a
Pennsylvanians call thee mush, 483a
Penny, beg p. by and by, 1010b
for your thought, 185a
in for p. in for pound, 768a
in old man's hat, 1098b
Jacky have p. a day, 1094a
not a p. in it, 1097a
one a p. two a p., 1095a
one p. worser, 1088a
plain and twopence colored, 824a
postage stamp, 747a
wise pound foolish, 310a
Pens could borrow, 1034b
louder than thunder, 195b
of diplomats not ruin, 469b
quirks of blazoning p., 273a
skewered with office p., 672a
stanza when should engross, 410a
Pensant, un roseau p., 363b
Pense, honi soit qui mal y p., 163a
je p. donc je suis, 327b
Pensées, mes p. sont mes catins, 437a
Pension never enriched young man, 325a
Pensions and family gratuities, 545b
Pensive Eve, 443b
mistress, 1066a
poets painful vigils, 413b
prefer p. shadow, 992b
soul, 443b
Pent, here in the body p., 518a
long in city p., 579a
long in populous city p., 347b
Pentameter, in p. aye falling, 526b
Penthouse, hang upon his p. lid, 281a
Pent-up love of my heart, 812a
Penuries, to fill all p., 308b
Penury, age ache p., 271b

Penury, chill p., 440b
talk tendeth only to p., 24b
People, a few fastidious p., 878a
a stiffnecked p., 9a
after p. are dead, 907a
all exulting, 702a
all p. and tongues, 58a
all sorts of p., 282b
all with one accord, 447a
and statues interchangeable, 1057a
are like children, 675b
are like water, 1027b
arose as one man, 11b
be nice to p. on way up, 941a
beat my p. to pieces, 30a
because we hate no p., 1025a
behind p. the country, 717b
believe these p. from sky, 173a
better living for world's p., 983b
bludgeoning of p. by p. for p., 840b
brave new world that has such p., 297b
bring courage to world, 1044a
British p. like to be told worst, 922b
buying clothes and groceries, 948b
Cambridge p. rarely smile, 993b
came to theirs, 906a
capable of becoming happier, 1014b
cheerfully support government, 771a-b
chosen p. of God, 471a
come to church good p., 853a
come ye thankful p., 655b
comfort ye my p., 32b
common denominator of progress, 1063b
common p. of the skies, 300b
common-looking p. best, 639b
complained of long voyage, 172a
conceited p. carry comfort, 689b
confidence in justice of p., 637a-b
considered by p. equally true, 465b
contracts with the p., 983b
cooperation of free p., 842b
country belongs to p., 637a
dangerous who make no noise, 359b
dear p. who have charm, 751b
descend to meet, 606b
difficult to govern, 74b
distinctions between gentlemen and common p., 101a
easily becomes prey, 178a
experiment of American p., 461b
eyes of all p. upon us, 318a, 1072a
fear and distrust the p., 473b
few p. who write know anything, 726b
find p. have good sense, 356a
fool some p., 641a
former p., 894b
free p. regimented, 971a
glory of thy p. Israel, 46a
God save the p., 545a
good tidings to all p., 46a
governed by magistrates, 591a
government belong to p., 901a
People, government for benefit of p., 538b
government for the p., 547a
government not stronger than p., 1049a
government not support p., 771b
government of all the p., 616a
government of by for p., 639a, 657b, 895b
government of p., 616a
grown-up p., 852a
grudge what they cannot enjoy, 76a
happiness except where p., 891b
happy p. die whole, 994b
have always some champion, 95a
hell is other p., 1058b
his p. are free, 543a
his p. were his temple, 364a
how you are to govern p., 452a
humble hungry mean, 1050b
I am the p., 948a, 1050b
if German p. despair, 1012b
imagine a vain thing, 17a
in arms, 589b
in front get the jar, 942a
in hotels strike no roots, 895b
indictment against whole p., 453a
indomitable p. of Vermont, 911b
is a great beast, 123a
judging p. by appearances, 359b
land of Russian p., 611a
law for rulers and p., 678a
lazy nonprogressive p., 1019b
lazy p. look for something to do, 439a
leader and commander to the p., 33a
let go hold of p., 1041a
let my p. go, 8a
liberal party believed in p., 973a
lift p. from dust, 603b
like p. like priest, 35a
love of British p., 453a
made the Constitution, 485b
maintain control of government, 972a
make bad laws then suffer, 778a
many-headed beast, 123a
march, 949a
marry ancient p., 333b
masses of p. not qualified, 978a
may be made to follow path, 71b
may grow old without visiting, 75a
mercy on my poor p., 191b
mercy on Thy p. Lord, 875b
met so many p., 1052a
more than half p. right, 1046b
most important element, 100b
motes that p. sunbeams, 335b
multitude of the gross p., 123a
narrow-souled p., 413a
nation territory p. laws, 638a
never give up liberties, 453b
never learned from history, 507b
new deal for American p., 970b
no doubt ye are the p., 15a
no more give the p. straw, 8a
not always what seem, 455a
not belong to government, 901a
People numerous and warlike, 173b
O my p. what have I done to thee, 1003b
O stormy p., 168b
oats supports p., 427b
of his pasture, 21a
of p. by p. for p., 639a, 657b, 895b
of unclean lips, 30b
of Western Europe, 1016b
old trees used to p., 1041b
on whom nothing lost, 798b
one man die for p., 49a
one should like to drop, 433a
one thing besides p. I know, 970b
only p. for me mad, 1080b
our land before we her p., 928b
our sovereign the p., 547a
people have for friends, 859b
people marry, 859b
poor p. putting on style, 812b
power from the p., 611b
privileged and p. two nations, 612a
protection of p., 446a
public officers servants of p., 771a
religion opiate of p., 870a
representatives of p., 566a
resemble wild beast, 177b
retain virtue and vigilance, 637b
right of p. to make government, 461b
right p. in right jobs, 677b
Sacco's name in hearts of p., 1010a
safe depository of powers, 473b
say life is the thing, 878a
seldom judge right, 485a
sensed by p. expressed by p., 722a
shouted with a great shout, 11a
show my head to the p., 496b
small country with few p., 75a
so dead to liberty, 426a
special p. unto himself, 10a
spoil lives of better p., 825a
still in the gristle, 452b
such tongue to great p., 688a
sum married p. owe, 477b
take any streetful of p., 948b
talebearer among thy p., 9b
talk sense to American p., 1048a
that once bestowed commands, 139b
that p. may require leader, 95a
there is a p. risen, 364b
this Bible for government by p., 163b
thy p. shall be my p., 11b
to all the p. you can, 421a
to marketplace and p., 854a
to these p. I owe everything, 636b
troops of solemn p., 1034b
turn to benevolent rule, 100a
two kinds of p., 825b, 1051b
two thirds of p. killed, 950b
tyranny enter if p. lose spirit, 703b
under violent passion, 837a
unimproved p., 1063b
very nicest p., 1017b
visited and redeemed his p., 46a
voice of p. is voice of God, 152b
we are his p., 21a

People, we the p., 474a
welfare of p. object of government, 848a
were passed clean over Jordan, 10b
what is the city but p., 289b
what kind of p. do they think we are, 923b
what p. are like here, 477a
what p. say behind back, 828a
what p. say of us true, 878a
where no vision the p. perish, 26b
who blow through life, 1051b
who have charm, 751b
who have had to live, 762a
who know little, 436a
who lean, 825b
who lift, 825b
who sit in darkness, 763b
will talk, 655b
win friends influence p., 1000a
wish p. to think well of you, 363a
wishes of p. concerned, 974b
with no weaknesses, 802a
with rights in hands, 616a
with rivers as with p., 828a
witness to the p., 33a
would that Roman p. had single neck, 131b
Peopled, earthly ball a p. garden, 477b
teach order to p. kingdom, 243a
world must be p., 246a
People's, broad-based on p. will, 651b
covet no p. lands, 1025a
good is highest law, 111b
grown-up p. feet, 823a
in p. eyes life, 975a
little frauds, 878a
nor p. judgment always true, 368b
not sit on other p. backs, 805a
other p. money, 723a
prayer, 368b
safety is highest law, 151b
sits high in p. hearts, 254a
soil of p. necessities, 862b
state worst of all states, 331b
sustenance in taxation, 771a
voice odd, 412a
won p. support, 983b
Peoples, bolder and stronger p., 847b
concert of free p., 842a
cry of little p., 887a
English-speaking p., 828b
happiness of p., 802a
hate each other so little, 846b
history life of p., 732a
new-caught sullen p., 875b
of United Nations, 1104a
sink or swim together, 902b
who have courage to face war, 977b
Peopling earth waters and sky, 377a
Peor and Baalim, 334a
Peppercorn, I am a p., 240a
Peppered highest, 451a
two of them, 239a
Peppers, peck of pickled p., 1096a
Per caputque pedesque, 114b
Perceive battle is burning flower, 995a
find little to p., 517b
Perceive here a divided duty, 273a
what they half create and what p., 509b
world as men p. it, 1055b
ye are too superstitious, 50a
yourself sole heir of world, 377b
Perceived harmony of object, 528a
Perceives it die away, 513b
Perceiving, genius p. in unhabitual way, 793b
Percents, elegant simplicity of three p., 475b
Perception and attempt, 888b
blunted syntax fails, 1057a
conscience p. of rejection, 833b
imagination agent of p., 528b
internal p. of rejection, 833b
of beauty moral test, 681b
pale colorless, 794a
register multiple p. in art, 989b
Perceptual, love is p. anesthesia, 960a
Perch, custom make it their p., 270b
where eagles dare not p., 217a
Perches in the soul, 735a
Perchings, flights and p., 793a
Percy, old song of P. and Douglas, 203b
Percy's, not yet of P. mind, 239a
Perdition, bottomless p., 341b
catch my soul, 274a
to be safe, 604a
Perdu, tout p. fors l'honneur, 180b
Pereant qui nostra ante nos dixerunt, 151a
Peremptory, would not with p. tone, 457a
Perennial pleasures plants, 590b
spring of prodigality, 453b
Perfect, almost p. state, 945b
and entire, 56a
as p. in vile man, 408b
be ye therefore p., 40b
end of p. day, 862b
every p. gift, 56a
form a more p. Union, 474a
glory be the p. one, 736b
happiness p. as martyr's, 863b
health rare, 565a
his work is p., 10b
honest and p. man, 313a
I am not in p. mind, 280a
in being too short, 533b
in bud as in bloom, 754a
in heaven p. round, 665b
interpreter of life, 991a
it was p. it was rounded, 760b
keep him in p. peace, 31b
let patience have her p. work, 56a
life may p. be, 304a
little body, 801a
love casteth out fear, 57a
love casts out prudery, 757b
made p. in weakness, 53b
maiden most p., 772b
man in future more p., 628b
mark the p. man, 18b
move in p. phalanx, 342b
nothing quite new is p., 111a
one p. limousine, 1029a
practice makes p., 126a
produce p. circles, 99b
shineth unto the p. day, 23b
spirits of just men made p., 56a
then if ever p. days, 692a
Perfect, when that which is p., 52b
woman nobly planned, 514a
world p. everywhere, 498b
Perfected life to utmost, 698b
Perfectest, silence p. herald of joy, 246a
Perfectibility of man, 616b
Perfection as culture conceives it, 716a
culture study of p., 716a
dead p., 652a
discovers p. in beloved, 550b
fullness of p. in him, 236a
has simile p., 1079a
holds in p. but moment, 291b
law is p. of reason, 198a
little concerned with p., 786a
never built empire, 1016a
of life or of work, 884a
of mathematics, 913a
of outward form, 529b
of pith and poetry, 764b
pink of p., 450b
pursuit of p., 716a
rides upon p. of his officials, 109b
right praise true p., 235b
stern p. as greatest art, 913a
through art realize p., 838b
unattainable p., 878a
vowing p. of ten, 268b
what's come to p. perishes, 663b
Perfectionism may obstruct peace, 974a
Perfections, sweet p. caught, 314b
Perfidious Albion, 505a
fatal and p. bark, 338b
Perform, ability they never p., 268b
Almighty's orders to p., 393a
His wonders to p., 456b
never promise more than p., 126a
Performance, desire outlive p., 242a
elite based on p., 1026a
literary p., 703b
lovers swear more p., 268b
takes away the p., 283b
Performed to a T, 181a
Performs, man p. engenders, 1039a
Perfume, amber scent of odorous p., 349b
owest cat no p., 278b
puss-gentleman all p., 457a
throw p. on violet, 236b
warm p. for vapor, 593a
Perfumed like milliner, 238a
old women should not be p., 68a
sea, 641b
so p. that winds lovesick, 287b
Perfumes, all the p. of Arabia, 286a
colors sounds echo, 707a
orange flower p. bower, 521b
rarely from flowers, 814b
Perhaps it isn't so, 1017b
seek a grand p., 182a
Peri, one morn a p. at gate, 543a
Pericles calls quality lucidity, 716b
in wrath the Olympian P., 90b
Periclum ex aliis facito, 108b
Periculum in mora, 202b
Periit, qui ante diem p., 865a

Peril, those in p. on sea, 726a
woods more free from p., 247b
Perilous, cleanse bosom of p. stuff, 286b
dewdrop on p. way, 579b
fight, 541a
nothing more p. than new order, 176b-177a
seas in faery lands forlorn, 583a
stuffed bosom of p. stuff, 286b
thought without learning is p., 71a
turns to p. waters, 159a
unsifted in p. circumstance, 259a
Perils, avoid p. by united forces, 374a
bring fraternity, 599b
defend us from all p., 60b
how many p. do enfold, 200a
I to my p., 854b
of actual existence, 838b
of camp march and battle, 752a
of cheat and charmer, 854b
spoke I think of p. past, 953a
when our p. are past, 506b
Period, immersed in place and p., 997b
of effectiveness of generation, 978a
Periodic, success to p. sentence, 1035b
Periodization of European history, 1047b
Peripatetic lover, 767a
Periphrastic study, 1005a
Perish, all man's thoughts p., 813a
city to p. if it finds buyer, 116a
drink unto him that is ready to p., 26b
fame of her excellence will never p., 67a
hero p. or sparrow fall, 408a
if it had to p. twice, 927a
if we must p. in fight, 627b
in our own, 856b
in their infancy, 1086b
in this wilderness, 319a
justice done though world p., 186a
let the day p., 14b
may they p. who used our words, 151a
name not p. in dust, 532b
no seed shall p., 785b
or catch up, 903a
plan civilization or p., 1027a
shall not p. from earth, 639a
should not p., 48a
so p. all who do the like, 405a
spirit of moderation p., 911b-912a
surely weak p., 932b
survive or p., 546b-547a
survive or p. with country, 463a
that one of thy members should p., 40a
the thought, 392b
their goodness does not p., 85b
though I p. truth is so, 688b
thy money p., 49b
truths wake to p. never, 513b
twice, 927a
unless leaves p. tree not renewed, 1057b
weakly p. at another moment, 64b
Perish, where no vision the people p., 26b
with the sword, 44b
Perishable stuff, 1057b
Perished as they had never been, 39a
by own follies they p., 65a
in his pride, 511b
not go where friends p., 753b
swine p. in waters, 41b
the weapons of war p., 12b
who p. being innocent, 14b
years p. to make us men, 771b
Perishes, come to perfection p., 663b
everything p., 1105b
Perishing, shine p. republic, 994b
Periuria ridet amantum Iupiter, 128a
Periwig, new p. make a great show, 376a
Periwig-pated, robustious p. fellow, 262b
Perjured, gloriously p., 122a
murderous bloody, 294a
Perjuries, at lovers' p. Jove laughs, 223b
of lovers, 128a
Perked up in glistering grief, 298a
Permanence sea cannot claim, 783a
Permanent alliances, 461b
and certain characteristics, 427b
and the same, 712a
disuse of any organ, 475a
feelings p. and the same, 712a
grandeur of States, 699b
interests of community, 480a
nothing ought to be p., 616b
share in government, 485a
system of security, 974b
Permission, nobody without Count's p., 980a
Permit base contagious clouds, 238a
child to join, 734b
doing what laws p., 414b
how long p. to Heaven, 348a
Nature to take her way, 191b
Permitte divis cetera, 121a
Permitted, good evil p., 742b
not forbidden is p., 498a
to shuffle in slippers, 871a
'twas p. to rest, 501a
whatever popular is p., 742b
Pernicious consequences, 678a
love of flattery, 395b
race of odious vermin, 389b
weed, 457a
Perpetual, court in p. session, 980b
desire a p. rack, 310b
devotion to business, 822b
feast of nectared sweets, 337a
kingdom of p. night, 217a
neglect of other things, 822b
night, 302b
quarrel, 453a
scoured with p. motion, 241b
work us a p. peace, 334a
Perpetually, life begins p., 888b
nation p. to be conquered, 452b
one hour then damned p., 213b
saves itself p., 1067b
Perpetuated through hereditary dyspeptics, 696b
Perpetuity, merit of p., 331a
Perplexed in the extreme, 276b
Perplexed labyrinthical soul, 308b
to have plenty is to be p., 74a
Perplexes and affronts, 1069b
monarchs, 342b
Persecute, despitefully use and p. you, 40b
Persecuted church of God, 52b
for righteousness' sake, 40a
most p. minority, 967a
Persecutes the mind, 370a
Persecutest, why p. thou me, 49b
Persecution bad way to plant religion, 329b
gives p. no assistance, 461b
opposition christened p., 689a
religious p. shield itself, 453b
strengthen idea, 1012a
Persecutions have made Church grow, 143b
Persecutor, single zealot commence p., 471a
Persephone, down the way P. goes, 986a
Persever in obstinate condolement, 257b
Perseverance and soothing language, 471b
fortitude and p., 444a
in good cause, 437b
keeps honor bright, 268b
more prevailing than violence, 136b
Persevere, forbear and p., 825a
if we all p., 1073b
Persia, past first sleep in P., 331a
Persian, how can anyone be P., 414b
luxury I hate, 121a
pearls of thought in P. gulfs bred, 694b
Persian-lambed, minked and P., 866b
Persian's heaven easily made, 542b
Persians accustomed to deliberate when drunk, 86b
law of the Medes and P., 35a
old P. hold sea holy, 695b
taught three things, 562b
Persicos odi puer apparatus, 121a
Persistent, unsubstantial p. faithful, 907b
Person, aging p. give attention to self, 935b
agreeable p. agrees, 612b
arts outside p., 851a
arts that express in p., 851a
attention must be paid to p., 1071a
average p. right to live, 973a
beggared all description, 287b
blood of this just p., 45a
bore waking up same p., 877b
dignity and worth of p., 1104a
dignity of p. acknowledged, 964b
don't believe no sich p., 670b
France a p., 590a
freedom of p., 472a
frontier of my P., 1060b
new p. you meet, 1052a
no more a p. but climate of opinion, 1060a
no p. must have to, 455a
no sich p., 670b
noble p. attracts noble, 477b
of contrary opinion, 619a
of head root of family, 99b
portrayed and portrait, 978b

Person, produce the p., 151a
really busy p., 828a
sacrificed to individual, 969b
very 'humble p., 671b
we are not p. involved, 762a
with care p. adorning, 568a
with no social armor, 969b
young p. occupied with self, 935b
Personages, high p. of household against me, 173a
Personal considerations in public duty, 717b
inner p. experiences, 795a
knowledge not p. experience, 94a
lose p. identity, 539b
Personalities, meeting of p. chemical contact, 935b
trivial p. decomposing, 975a
Personality, actions from total p., 849a
artist's extinction of p., 1007a
cult of p., 1032b
moral p., 703a
native p. endows man, 703a
needs a good p., 984a
newspaperman double p., 777a
poetry escape from p., 1007a
sacrosanct meaning of liberty, 934b
Personalizing, magic feat of p. by totalizing, 965a
Personified, evil to Ahab p., 696b
Persons about to write history, 750a
advice to p. about to marry, 810a
all p. share in government, 98b
divers paces with divers p., 249b
for whom truth poison, 987a
God in three P., 549b
God no respecter of p., 50a
great p. great kindnesses, 196b
respect of p., 594a
respect of place p. time, 251b
without any regard to p., 462b
Perspective, cylinder sphere cone in p., 780a
Perspicuity, we praise thee for p. of language, 154a
Perspiration, ninety-nine percent p., 811b
Persuade, beauty doth of itself p., 220a
even if you p. me, 92a
if possible the rulers, 94a
tongue to p., 466a
Persuaded, burnt each other quite p., 560a
in his own mind, 51b
none could advise thou p., 199b
Persuader, president is p., 1068a
Persuades, truth p. by teaching, 143b
when speaking fails, 295a
Persuadest, almost p. me to be a Christian, 50b
Persuading, by p. others convince ourselves, 1091b
disgusting instead of p., 473b
fair-spoken and p., 299b
religion potent in p. to evil, 112b
Persuasion and belief, 516b
companion's words of p., 63b
hung upon his lips, 437b
in it was blandishing p., 64a
Persuasion, two gods P. and Compulsion, 78a
whatever race creed or p., 991a
Persuasions, winged P., 571b
Persuasive, demonstrative or p. type, 902b
sound, 392a
Persuasiveness, literature depends on p., 866b
Pert as schoolgirl can be, 768a
Perturbation of the light, 1057a
polished p., 242b
Perturbed, rest p. spirit, 260a
Peru, a Newton at P., 442a
mankind from China to P., 427a
there lies P., 587a
Peruse conquered fame of heroes, 701a
Perverse, art selfish and p., 506b
imp of the p., 643a
mankind by p. depravity, 383b
widows most p. creatures, 394b
Perverseness primitive impulse, 642b
Perversion, Christianity enormous p., 806a
Perverted science, 921a
woman's cold p. will, 573a
Perverters of language, 988b
Perverts who set money-lust before pleasures, 988b
Peschiera when thy bridge I crossed, 650a
Pessimism agreeable as optimism, 889b
name given to wisdom, 1038b
Pessimist, difference between optimist and p., 943a
fears this is true, 949b
not p. but pejorist, 852a
sees hole, 943b
Pessimistic utterances in Bible, 794a
Pest that fairest joys give unrest, 580b
Pestered with a popinjay, 238b
Pestilence, noisome p., 20b
power like desolating p., 568a
that walketh in darkness, 20b
winter plague and p., 300b
Pestilence-stricken multitudes, 569b
Pestilent, foul and p., 261a
Petal, dropping p. down Grand Canyon, 946b
now sleeps crimson p., 649a
tip-tilted like p., 653a
Petals on wet black bough, 987b
Petar, hoist with his own p., 264b
Peter denied Lord and cried, 1089a
Flopsy Mopsy Cottontail P., 887b
give not Saint P. so much, 184a
Piper picked peck, 1096a
Pumpkin-Eater, 1096b
rob P. pay Paul, 184a
Schlemihl, 545a
thou art P., 43a
twenty times P. feared, 509b
Peterkin, quoth little P., 532a
Peter's, blessing of St. P. Master, 326b
dome, 602a
Petersburg window on Europe, 594a
Petite, oh my P., 1076a
Petition government for redress, 474b
Petitions, desires and p. of thy servants, 60b
Petrarch's, if Laura P. wife, 560b
Petrel, waters of p. and porpoise, 1006a
Petrified opinion, 764b
truth, 758b
Petrifies the feeling, 493b
Petticoat, feet beneath her p., 350b
government, 549b
tempestuous p., 320a
turned out of realm in my p., 189a
Petty, creeps in this p. pace, 286b
makes each p. artery, 259b
official high or p., 1021b
we p. men, 253b
Peuple, pitié de mon pauvre p., 191b
Peur, de p. d'en pleurer, 460a
le plus de p. que la p., 189b
Peut-être, chercher un grand p., 182a
Pewter, no p. no pub, 1009b
Phalanx, move in perfect p., 342b
where is Pyrrhic p., 561a
Phantasma, like p. or hideous dream, 254a
Phantom of delight, 514a
of hungry poor, 758b
of ourselves, 715a
ungraspable p. of life, 696a
Phantoms, one by one p. go, 899b
Pharaoh, one more plague upon P., 8a
tomb that swallowed P., 695b
Pharaoh's, he hardened P. heart, 8a
lean kine loved, 239b
Pharaohs of Egypt, 1102b
Pharisaism, swamped by P., 1018a
Pharisee, one a P. other publican, 354a
the son of a P., 50b
Pharisees, scribes and P., 43b
Pharos of Egypt, 1102b
Phase, literature a p. of life, 996a
Phenomena, concepts call p. to mind, 474b
hypothesis not deduced from p., 379b
natural p. subject to causation, 752b
new p. lead to bombs, 950b
not disclose essence of p., 984a
pattern which controls p., 942b
sequence of p., 474b
unexpected fertile p., 674b
Phenomenon, felicitous p., 997a
portray p. concept needed, 474b
Phidias, by P. done, 1102b
Jove young P. brought, 602a
Philadelphia, I'd rather be in P., 951a
in P. ask who were parents, 763b
lady from P., 704a
pecksniffian, 960b
Philanthropist, masterpiece delusion to p., 754a-b
Philanthropists, one of those wise p., 610b
problems with which p. deal, 818a
Philanthropy of Captain Brown, 684a

Philanthropy only virtue appreciated, 683a
which forgives, 544a
which neither shoots nor liberates, 684a
Philippine, our forces on P. soil, 959a
Philistia triumph thou because of me, 19b
Philistine, American P. livelier, 716b
David prevailed over the P., 12a
strong dogged unenlightened, 713b
what is called a P., 564a
Philistines, apostle of P. Macaulay, 714a
avenged of P., 11b
barbarians P. populace, 715b
be upon thee, 11b
may jostle, 766b
Philologists who chase syllable, 457a
Philosopher, anything implausible already said by p., 327b
appoints man's place, 956b
definition of p., 742b
desires, 956b
doesn't think in vācuum, 861b
endure toothache, 247a
great poet profound p., 529a
greater p. a man is, 811a
guide p. and friend, 410a, 962b
I have tried too to be p., 434b
memory not make p., 598a
nothing so dreadful p. isn't saying it, 110a
nothing so ridiculous but p. said it, 111a
thinks like a p., 436b
to be p. to love wisdom, 682b
was a p. yet hadde but litel gold, 166b
weeping p. when old, 231b
what are sinews of p., 138b
worship considered by p., 465b
Philosopher's stones, 311b
work p. stone, 817b
Philosophers discovered unconscious, 834a
English least nation of p., 727a
God of Abraham not p., 364a
have died of gout, 364b
illusion of p., 1039a
nation of p., 727a
not aloof to gain reputation, 95b
not from p. but nature, 312b
truth not always object of p., 813b
until p. are kings, 94a
verses and sayings of p., 352b
Philosophia, O vitae p. dux, 111b
Philosophic, men of p. temperament, 861a
poetry more p., 99a
years bring p. mind, 514a
Philosophical, pure p. thought, 977a
speculators of common sort, 192b
Philosophies of one age aburdities of next, 817a
Philosophize, to not heed philosophy is to p., 363a
to ridicule philosophy is to p., 364a
Philosophy, adversity's sweet milk p., 225a
bladders of p., 382b
Chinese people's p., 1019b
clip angel's wings, 581b
Comte's p., 724b
conformable to truth, 801b
depth in p. bringeth to religion, 208b
divine p., 337a, 650b
dreamed of in any p., 1021b
dreamed of in your p., 260a
experimental p., 379b
false p., 344a
gained this by p., 97a
goal in p., 851a
good horse in stable, 448b
handmaid to religion, 207a
hang up p., 225a
hast any p. in thee, 249b
history is p. learned from examples, 127b
I have no p. myself, 1021b
if p. could find it out, 261a
in p. experts differ, 864b
liberal p., 1013a
little p. inclineth to atheism, 208b
make a Juliet, 225a
microscope of thought, 599b
natural p. deep moral grave, 209b
new p. calls all in doubt, 307b
not faith but mere p., 330a
not technical matter, 795a
nothing but discretion, 317a
obscure regions of p., 434b
sense of what life means, 795a
spirit and power of p., 94a
that my sons study p., 463a
to get rid of self-conceit, 138b
to ridicule p., 363b
to take no heed of p., 363a
triumphs over past evils, 355a
truth object of p., 813b
will not reform, 863a
written in universe, 211b
you leader of life, 111b
Phlebas the Phoenician, 1002b
Phlegmatic emerged from indolence, 469b
Phobias, tell us your p., 1011a
Phoebus 'gins arise, 290b
Phoebus', hindmost wheels of P. wain, 336b
lodging, 225a
Phoenician, Phlebas the P., 1002b
Phoenix build phoenix' nest, 354b
builds spicy nest, 327a
her ashes new-create, 299b
knew p. in youth, 881b
riddle hath more wit, 305a
Phone, why did you answer p., 1033a
Phonograph, man like p. with half-dozen records, 837a
Phony war, 979b
Phosphorescent jewel gives glow, 992b
Photograph shows Hiroshima, 1077a
Photographer would be king of artists, 754b
Phrase, a fico for the p., 266b
ancient Saxon p., 621b
choice word measured p., 512a
Phrase, hollow p., 899a
in rustic speech a p., 963a
portentous p., 562a
proverbed with grandsire p., 223a
soft p. of peace, 272b
Phrases, discourse in novel p., 766b
hackneyed p., 851b
I detest, 856a
learned by rote, 389b
retailer of p., 392a
secret p. of soul, 966b
similar goddamned p., 945b
taffeta p., 222b
your p. in my verse, 894a
Phyllida my Phyllida, 782a
Phyllis is my only joy, 378b
Phylogenesis, ontogenesis recapitulation of p., 752b
Phylogeny, ontogeny recapitulates p., 752b
Physic, gold in p. is a cordial, 166b
jostled by quacks, 564b
man's own observation best p., 209a
take p. pomp, 278b
throw p. to the dogs, 286b
wisdom beyond rules of p., 209a
Physical concepts free creations, 950a
decay, 1060a
laws all discovered, 827a
moral aesthetic wants, 794b
new p. discoveries remote, 827a
not assume p. laws exist, 846b
pleasures lightly called p., 914a
reduction of p. processes, 779a
vivid p. illustration, 741b
wage war like p. giants, 1024b
Physician, beloved p., 54b
deceive not thy p., 324a
died last night of my p., 387b
go not for every grief to p., 324b
good cheer is best p., 79b
hath favorite disease, 424b
heal thyself, 46b
honor a p., 38b
I swear by Apollo P., 88a
kill thy p., 277a
no p. considers own good, 93b
observe p. with diligence, 308a
of Iron Age, 711a
read book of Nature, 193b
recover through contentment with p., 88b
rope-dancer p. magician, 139a
when sick bawls for p., 820a
whole need not p., 41b
Physicians, best of all p., 820a
evil conscience beyond p., 631b
grown cosmographers, 308a
problems with which p. deal, 818a
use three p., 390b
words are p. of mind diseased, 78a
Physicists have known sin, 1055b
Physics, create science of p., 815a
experience arranged, 779a
labor we delight in p. pain, 283b
tries to discover pattern, 942b
Physiological experiment, 628b
Pia mater of mine, 329b
womb of p. mater, 222a
Pianist, do not shoot p., 839b

Piano, great black p. appassionato, 985b
pounding of old p., 878a
Picasso, painter wound up as P., 964b
Piccadilly, good-bye P., 934a
walk down P., 767a
Pick about the gravel, 584b
no quarrels, 450a
not p. one, 1023a
not scruple to p. pocket, 384b
Pickaxe shovel spade, 553a
Picked, age grown so p., 265b
from leaves of any author, 329b
man p. out of ten thousand, 260b
peck of pickled peppers, 1096a
sparingly without noise, 703a
up broken point, 1016a
Pickerel, sidelong p. smile, 1065a
Pickest and cullest the race, 703a
Picket's off duty forever, 728a
Pickety, hickety p., 1096b
Picking men of genius, 1026b
up gold and silver, 686a
Pickle, put you in this p., 194a
Pickwickian sense, 668b
Picnic by polluted stream, 1063a
hard-boiled as p. egg, 1035b
Picninnies and the Joblillies, 442b
Pictura, ut p. poesis, 124b
Picture condensation of sensations, 898b
earth's last p. painted, 872b
fain paint p., 665b
fell across p. dead, 797b
life is painting p., 787b
little p. painted well, 802b
no p. made to endure, 988b
not at his p. but his book, 303b
one p. worth more than ten thousand words, 149b
placed the busts between, 400a
say p. shows labor, 754a
see a fine p., 477b
shows what dozens of pages expound, 688a
true p. of ancestors, 596b
truly like me, 328a
Pictures, apples of gold in p. of silver, 26a
cutting all p. out, 901b
for page atone, 413b
in our eyes to get, 306b
mathematical p. accord with fact, 942b
out of doors, 273a
rosaries and pixes, 353b
science draws of nature, 942b
sleeping are but as p., 283b
that get sold, 1047b
without p. or conversation, 743a
Picturesque and gloomy wrong, 615a
liar, 761b
Picture-writing, the matter of p., 419a
Pie, apple p. and cheese, 820a
as New Englanders love p., 945b
apple p. and cheese, 820a
ate umble p., 671b
baked in a p., 1094b
calico p., 673b
Christmas p., 1093a
finger in every p., 194b
future a mince p., 1046a
humble p., 671b
in the sky, 1103b
no man's p. is freed, 297b
Pie, peacock p., 914b
rich pumpkin p., 625b
when p. opened, 1094b
Piebald linsey-woolsey brothers, 413b
Piece, all of a p. throughout, 372a
bleeding p. of earth, 255a
equal p. of justice Death, 329b
faultless p. to see, 403a
fenced in p. of land, 435b
hard as a p. of nether millstone, 16b
irregular indigested p., 427b
of the continent, 308b
what a p. of work is man, 261a
Piecemeal, heart break p., 680b
Pieces, all in p. all coherence gone, 307b
annoying p. of verse, 1000a
beat my people to p., 30a
chess p. phenomena of universe, 724b
dashed in p. the enemy, 8b
tear to p. that great bond, 284b
thirty p. of silver, 36a, 44b
Pied, daisies p. shallow brooks, 334b
daisies p. violets blue, 222b
Pieman, met a p., 1093b
Pierce, beauty p. like pain, 937a
meeting soul may p., 335a
neither graze nor p., 275b
pigmy's straw does p. it, 279b
sun p. thickest cloud, 667a
Pierced, how sharp it p. and stung, 790b
Pierces, deep surmise p., 681b
Piercing night's dull ear, 244a
Pierian spring, 403a
Pierre, découvrir saint P. pour couvrir saint Paul, 184a
Pierrot, eyes of P., 1043b
Piety, all your p. nor wit, 630b
bound by natural p., 511b
filial p. is root of man, 351a
first show p. at home, 108b
grant this in return for p., 115a
grow warmer, 428a
mistaken overzealous p., 454a
pathos p. courage, 951b
requires to honor truth, 97b
towards universe, 867b
Pig, buy a fat p., 1097a
dear p. are you willing, 673a
eat Tom beat, 1095a
in a poke, 185b
in as p. out as sausage, 792a
little p. to market, 1093b
love not a gaping p., 234a
road rail p. lead, 947b
satisfied, 619b
snake edible to p., 791b-792a
solitude obese like p., 1081b
Pigeon, finality of wild p., 998a
Pigeon-livered, I am p., 261b
Pigeons, casual flocks of p., 955a
on grass alas, 933a
onetwothreefourfive p., 1030a
tame p. peas, 352a
Piggy, said p. I will, 673a
Pigmei gigantum humeris imposiți, 134a
Pigmy's straw does pierce it, 279b
Pigs, fell out over p., 975a
is pigs, 896b
speak Greek naturally as p. squeak, 351b-352a
whether p. have wings, 746a
Pigtail, handsome p. wore, 660b
Pike, holy text of p. and gun, 352a
the crab the swan, 505b
was for the pond, 505b
Pilate saith what is truth, 49b
suffered under Pontius P., 60a
washed his hands, 44b
what is truth said jesting P., 207b
with P. wash your hands, 228a
Pile bodies at Austerlitz, 948a
on brown man's burden, 875b
Ossa on Olympus, 66a
Ossa on Pelion, 117a
Piled, labor of an age in p. stones, 334a
Pilfer, contrive our fees to p., 91a
Pilgrim band, 750b
came forth with p. steps, 349a
gray, 443a
intent to be a p., 366a
my first p. has shown his face, 165b
of Eternity, 571b
of the sky, 517a
soul in you, 879b
Pilgrimage, blisses about my p., 782b
comforts of weary p., 433b
Goethe done p., 711a
life a weary p., 322a
succeed me in my p., 366a
this my p. and goal, 966b
thus I'll take my p., 199a
with songs beguile p., 980a
Pilgrimages, longen folk to goon on p., 166a
Rome and other p., 174a
Pilgrim's, for alms a p. wallet, 380b
Progress about man left his family, 761a
Pilgrims, greatness of P., 717b
might have stayed home, 608a
of mortality, 999b
they knew they were p., 318b
we p. passing to and fro, 167b
weary p., 591a
Pilgrims', land of p. pride, 627b
land of p. and so forth, 1031a
Pill, outlived doctor's p., 401b
sugarcoat the p., 361b
Pillage, slaughter p. devastation, 923a
Pillaged, houses and farms p., 461a
Pillar of cloud by day, 8b
of fire by night, 8b
of salt, 7a
of state, 343b
triple p. of the world, 287a
twig and a p., 101a
Pillared dark, 928b
Pillars of society, 729a
wisdom hath hewn out her seven p., 23b
Pillicock sat on Pillicock-hill, 278b
Pillow, my bended arm for p., 71b
sloth finds down p. hard, 291a
something whispered on p., 940a
stone better p. than visions, 994b
under p. rush walruses, 696a
Pilot cares about nothing but river, 760b
daring p. in extremity, 368a

Pilot, great p. sail with canvas rent, 130a
in calm sea every man p., 366a
lightning p., 760b
lives our p. still, 216b
no chance to p. another, 637a
of the Galilean lake, 338b
see P. face to face, 655a
that weathered storm, 506b
'tis fearful night, 588a
unstable p. steers leaking ship, 145a
Pilots of purple twilight, 647a
Pimples warts and everything, 328a
Pin, pinned it wi' siller p., 1089a
with a little p., 227b
Pinafore, captain of the P., 766a
Pinch, Adam and Eve and p. me, 944b
death as lover's p., 289a
East and West will p. heart, 1023a
hungry lean-faced villain, 218b
interstate commerce feels p., 1021b
necessity's sharp p., 277b
Pinches, none tell where shoe p. me, 136b
shoe fits one p. another, 935b
Pinching, paddling palms and p. fingers, 295a
Pine, against blue a p. tree, 384a
because they lost virtue, 133b
dwindle peak and p., 281a
for what is not, 570b
for which soul did p., 642a
into waves p. needles, 380b
palm and p., 875a
scent of p. and woodthrush, 1004a
shadows of p. boughs, 386a
shall I ever sigh and p., 323a
spray of Western p., 769b
tallest p., 342a
they p. I live, 192a
with fear and sorrow, 201a
Pineapple of politeness, 480b
Pined and wanted food, 508b
she p. in thought, 252b
Pines around me, 982a
cones under his p., 926a
murmuring p. hemlocks, 622a
roar in the p., 898a
thunder harp of p., 740b
Pinhead in many respects, 886b
Pining pining, 803a
Pinions, drift of p., 857a
of great deeds, 477b
'Pinions, tell you what his 'p. is, 764a
Pink, Bacchus with p. eyne, 288a
of courtesy, 196a, 224b
of perfection, 450b
twenty-nine when p. shades, 839b
Pinkham, land of Lydia E. P., 1030b
Pinks that grow, 271b
Pinnace like fluttered bird, 654b
Pinnacle, imagined p. and steep, 579b
Pinnacled dim in inane, 569a
Pinned it wi' siller pin, 1089a
Pinning down of delusion, 980b
Pin's, set life at p. fee, 259b
Pint, come within p. of wine, 395b
of sweat save blood, 987b
P'int people to goal, 693a
Pioneer, died in boots like p., 1041a
Pioneers, O p. I never got ahead, 1050b
O pioneers, 701b
Pious action sugar o'er, 261b
all were p., 1089a
Eleazer Wheelock p., 868b
feeling of gratitude, 546b
fool that raised it, 331a
fraud as with bad action, 467b
frauds of friendship, 424b
impiety of p., 706a
love is p., 170b
man can't stay in peace, 499a
man not less a man, 360b
not p. longer than rod behind, 179b
ones of Plymouth, 686a
passion grave intent, 849a
thoughts as harbingers, 333a
times ere priestcraft, 368a
Pipe but as linnets, 650a
called for p., 1092b
cat dog p. or two, 855a
easier played on than p., 263b
for fortune's finger, 263a
he can smoke, 753b
me to pastures still, 802b
piped silly p., 585b
rumor is a p., 241a
song about a Lamb, 486b
Piped silly pipe, 585b
Piper, pay the p., 391b
Peter P. picked peck, 1096a
Piper's son, 1095a
Pipers, wi' a hundred p. an' a', 502a
Pipes and timbrels, 583a
and whistles in his sound, 249a
Piping, cicadas pour out their p. voices, 63a
down valleys wild, 486b
helpless naked p. loud, 489b
songs forever new, 583a
songs of pleasant glee, 486b
took troubled sound, 714a
weak p. time of peace, 216b
Pippin, right as Ribstone P., 902a
Pippins, old p. toothsomest, 314b
Piracee, vary p., 766b
Piracies not sullied with stealing, 759b
Piracy, let's vary p., 766b
Pirate king, 766b
Pirates preachers poteen-makers, 908b
wonder at cruelty of p., 693b
Pire qu'un crime c'est une faute, 499b
Pis, tant p. and tant mieux, 438b
Piscem natare doces, 151b
Pisgah, greeted Moses from P., 587a
Pistol, if his p. misses fire, 451b
pun a p. not feather, 536a
Pistols, fire p. for new century, 937a
have you your p., 701b
put on p. went riding, 1009b
Pit, black as the p., 816a
eagle know what is in p., 486b
man will go down into p., 813a
many-headed monster of p., 412b
ponies, 906a
whoso diggeth a p., 26a
Pitch, daubed with slime and p., 8a
into frog-spawn, 884a
melody deprived of p., 999a
nightly p. moving tent, 518a
pitched past p. of grief, 804a
they that touch p. defiled, 246b
what validity and p., 251a
which hawks flies higher p., 214a
Pitch-black, night p. upon the deep, 117b
Pitched, as mind p. ear pleased, 458b
betwixt heaven and Charing Cross, 857a
his tent toward Sodom, 7a
love p. mansion, 884a
past pitch of grief, 804a
Pitcher, as wheel runs why water p., 124a
boy brings up hall, 820a
broken at the fountain, 29a
Pitchers, small p. have wide ears, 185a
Pitchfork, clothes thrown on with p., 390b
drive out Nature with p., 123b
Piteous, coursed down in p. chase, 247b
thing among wretched mortals, 64b
Pitfalls, snares traps gins p., 659b
Pith and poetry, 764b
enterprises of great p., 262a
Pitiable, world p. in units, 783a
Pitied, better envied than p., 86b
him in blindness, 976b
how they p. Eve, 906a
lost respect and p. it, 681a
pity and be p., 248b
Pities, Lord help 'em how I p. all, 517b
plumage, 467b
spirit who p. me, 976b
Pitiful, lips say God be p., 617b
longsuffering and very p., 37a
selfish Public, 539b
sound to hear, 820b
tender eye of p. day, 284b
'twas wondrous p., 273a
Pitiless, pelting of p. storm, 278b
Pitt, celebrities such as P., 749b
Pity a human face, 487a
akin to love, 313a
beyond all telling, 880a
deserveth double p., 199a
feeling which arrests mind, 968a
for living envy for dead, 762b
from blust'ring wind, 359a
gave ere charity began, 449b
hid in heart of love, 880a
him fallen chief, 906a
hippogriff, 1047b
his ignorance, 669b
know what 'tis to p., 248b
knows not wrath nor p., 593b
like naked newborn babe, 282b
loved her that she did p., 273a
me that heart is slow, 1023b
melts mind to love, 313a
Mercy P. Peace and Love, 487a
my simplicity, 425b
no beast but knows touch of p., 216b
no concern with art, 754b
no p. Lord change heart, 790b
no p. sitting in clouds, 225a

Pity of it Iago, 275b
of War, 1028b
peace refuge for all, 764b
poetry is in the p., 1028b
runneth soone in gentil herte, 167b
sense of p. beauty pain, 843a
she's a whore, 317b
showing an outward p., 228a
stands before door, 489b
straightest path to love, 313a
swells tide of love, 313a
their want of faith, 468a
then embrace, 409a
this busy monster, 1031b
'tis 'tis true, 260b
unicorn, 1047b
upon the poor, 25a
we may p. though not pardon, 218a
Pitying the tender cries, 487a
Pity-pat, heart goin' p., 693a
Pity's akin to love, 313a
straightest of paths, 313a
Pix, sticks nix hicks p., 916b
Pixes, beads rosaries p., 353b
Pixy, time slips away like p. wife, 937b
Pizarro traced line with sword, 587a
Place, all other things give p., 401b
and means for every man, 270a
authority and p. try tempers of men, 136b
bounds of p. and time, 441b
called Armageddon, 58b
called Calvary, 47b
called Golgotha, 45a
candle in holy p., 963a
degree priority and p., 267b
determined through organization, 148a
dwelleth in the secret p., 20b
for everything, 765a
get wealth and p., 412a
give p. to better men, 328a
grave such a quiet p., 360a
grave's fine private p., 360a
he that stands on slippery p., 236b
heavenly paradise is that p., 300a
hiding p. from the wind, 32a
his p. is everywhere, 358a
home p. they have to take you, 926a
hope hath happy p., 686a
I go to prepare a p., 49a
if man aspires to highest p., 111a
immersed in p. and period, 997b
in the sun, 815a
know p. for first time, 1007a
lodging p. of wayfaring men, 34a
lonesome p. against sky, 827a
look down on world from high p., 136b
many are in high p., 37a
me on Sunium's steep, 561a
men of p. and consequence, 899a
mind is its own p., 342a
neither shall his p. know him, 14b
nor time nor p., 282b
nor to one p. trusted, 231a
Place, not circumscribed in one self p., 213a
not safe unless degree preserved, 127b
not to live but die in, 330b
of a skull, 45a
of excrement, 884a
of skulls, 555b
older p. than Eden, 918b
out of p. as Presbyterian in hell, 764a
philosophy in cities, 111b
prayed to genius of the p., 119a
rain upon p. beneath, 234b
remote and islanded, 816b
respect of p. persons time, 251b
resting p. for those who gave lives, 639a
risk of losing p., 613b
rivers of water in a dry p., 32a
running to keep in p., 745a
savage p. holy enchanted, 523b
shall know it no more, 14b
so close to dwelling p., 926b
stand in his holy p., 18a
sunshine in the shady p., 200a
the Lord is in this p., 7a
thereof shall know it no more, 21a
this is the p., 598a
thou hast been our dwelling p., 20a
till there be no p., 30b
time p. loved one, 668b
to be happy is here, 749b
to this p. I owe everything, 636b
towering in pride of p., 284a
truth in first p. or second, 1014a
was cool and pleasant, 1069b
what p. is this, 948b
where is the p. of understanding, 15b
where men can pray, 919a
where mind own business, 751a
whereon thou standest is holy, 8a
wrong war at wrong p., 1025b-1026a
Placed jar in Tennessee, 955b
Places, all p. airs one country, 330a
all p. alike to cat, 876a
angels keep ancient p., 857a
change p. handy-dandy, 279b
deep p. of the earth, 21a
eye of heaven visits, 226a
follow in their proper p., 364a
in all the p. you can, 421a
in highlands in country p., 824b
in life's fighting line, 920a
inhabit parched p., 34a
lines fallen unto me in pleasant p., 17a
moveth us in sundry p., 59b
people I cannot win with p., 364b
proper words in proper p., 389a
rough p. made plain, 32b
shadows and windy p., 772b
spiritual wickedness in high p., 54a
waters and watering p., 929a
which built desolate p., 14b
Placid and self-contained, 700b
Plagiarè, borrowing accounted P., 340b
Plagiarism, steal from one author p., 941a
Plague, everyone hath his particular p., 68a-b
fiends that p. thee, 524b
instruments to p. us, 280b
married and that's his p., 311a
my wife is my p., 68b
not such a p. when young, 885a
o' both your houses, 225a
of all cowards, 239a
of sighing and grief, 239a
one more p. upon Pharaoh, 8a
pleasing p. stole on me, 439a
red p. rid you, 296a
'tis the strumpet's p., 275b
upon such backing, 239a
what a p. is love, 1085b
winter p. and pestilence, 300b
Plagues and dotages of humankind, 311a
blights with p., 489b
O death I will be thy p., 35b
of all p. good Heaven, 507a
of all p. lover bears, 387a
with which mankind cursed, 385b
Plaid, beneath tartan p., 674b
Plain, a few p. rules, 516a
air over the p. quiver, 985a
and simple faith, 256a
as nose in face, 181b
as way to parish church, 248b
autumn o'er yellow p., 419b
blood bedewed endless p., 921a
blunt man, 255b
brown stone will do, 634a
common sense p. dealing, 607a
darkling p., 715a
divine p. face, 534b
doctrines p. and clear, 353a
dust and drought of p., 1050a
eminently p. and direct, 712b-713a
fruited p., 849a
gentle knight pricking on p., 200a
gentle p. just resolute, 702a
great Gromboolian p., 674a
hev it p. and flat, 692b
hills vales woodland p., 405a
in dress sober in diet, 414a
in meadow or p., 772b
in thy neatness, 120b
Jacob was a p. man, 7a
living high thinking, 512a
loveliest village of p., 449a
my language is p., 769b
not so old not so p., 767b
old-fashioned guts, 1020b
peaceful generous just, 638b
penny p., 824a
rally from the p., 704b
rich stone best p. set, 209a
send you to Elysian p., 65b
snow on dark central p., 968a
so easy and so p. a stop, 241a
speak p. and to purpose, 246a
tale shall put you down, 239a
true p. hearts, 304b
vanish from the p., 686a
Waterloo dismal p., 599a
way so p. we may lose way, 919a
will of the Yukon p., 933a
yellow cattle browsed on p. 933b
Plainly, tale speeds best p. told, 217b

Plainly, to deal p., 280a
very p. before daybreak, 701b
Plainness and soundness of observations, 376b
manifest p., 74a
of speech, 53b
Plains, great grass p. or sagebrush, 940a
of windy Troy, 646b
Plaisir, tel est notre bon p., 178a
Plaiting dark red love knot, 961b
Plan, bad p. admits no modification, 126a
civilization or perish, 1027a
evil p. most harmful to planner, 67b
eye intent on wondrous p., 495a
fulfills great Nature's p., 493a
if true to p., 737b
maze not without p., 407b
my ways, 597b
never p. future by past, 454b
of Zeus, 62a
reforms p., 399a
sufficeth simple p., 513a
surest p. to make man, 693b
what we p. we build, 722b
Plancus, my youth when P. was consul, 122a
Plane, flies on p. tree, 1075b
Planes, no sound of p., 1069b
Planet, every man on p. has right to road, 807a
life on this p. may end, 952b
lifetime on this p., 1073a
loyal to club rather than p., 1046a
of love on high, 652b
poor pagan p. of ours, 695b
rhyming p., 247a
ship like small p., 843a
swiftly tilting p., 1010b
when new p. swims, 579b
Planetary influence, 277a
not disturbed by p. war, 990b
Planet's wandering p. course, 212a
Planets and the firmament, 307b
come to me, 878b
had fallen on me, 982a
in stations listening, 347a
in their turn, 393a
observe degree, 267b
then no p. strike, 257a
Planned, perfect woman nobly p., 514a
shield deliberately p., 991a
soul o'er him p., 602a
Planner, evil plan most harmful to p., 67b
Planners difficult to find, 889a
Plans, all men's p. to fulfillment, 64b
credit and Muse, 603a
lay p. as if immortal, 795a
make no little p., 810b
that build from bottom up, 970b
what are p., 498b
Plant can read us lectures, 383a
error hardy p., 658a
fixed like a p., 409a
helped to p. wound, 555a
if tree dies p. another, 425a
land set out to p. wood, 411b
life becomes rootless p., 351a
no roses at my head, 739b
of cautious growth, 1011b
persecution bad way to p. religion, 329b
Plant, sensitive p. grew, 570a
this thorn this canker, 238b
time to p., 27b
vineyards and eat the fruit, 33b
whose virtues not discovered, 610a
Planted, God first p. a garden, 209b
I have p., 52a
tree p. by rivers of water, 16b
tree p. by the waters, 34a
Planting trees that would march, 953a
wheat for this p., 372b
Plants, as aromatic p. bestow, 208a
fruits of life and beauty, 488b
he that p. trees loves others, 107b
his footsteps in the sea, 456b
perennial pleasures p., 590b
sickly p. niggard earth, 439b
still awkward in soil, 1065a
trees to benefit another generation, 107b
Plaster saints, 873a
Plastic, pure p. act secondary, 964b
Plat of rising ground, 335b
Plate sin with gold, 279b
Plates, break china p. of others, 857b
dropped from his pocket, 289a
white p. and cups, 993b
Platform, stand upon p. pretty well, 548b
Platforms contracts with the people, 983b
Platinum, bullets made of p., 901b
Platitude, longitude with no p., 1061b
stroke p. until it purrs, 946b
Plato and truth are dear, 97b
attachment à la P., 766b
rather be wrong with P., 111b
rhetoric of rule of P., 340a
thou reasonest well, 393b
Platonic love, 195a
Platonists and priests, 1052b
Plato's brain, 604a
retirement, 348b
this is P. man, 96b
Platter, licked p. clean, 1092b
Platters, unwashed p. ride, 1043b
Plaudits, shouts and p., 624b
Plausibly, nut upon tree equally p., 737b
Play, a little work a little p., 751b
all her sons at p., 711b
another p. running, 1018a
at a p. to laugh or cry, 389b
at Christmas p., 188a
deer and antelope p., 808a
drums and fifes sweetly p., 809a
dynamic principle of fantasy, 935a
equity and fair p., 911b
fair just and patient, 724b
few boys late at p., 715a
fool with the foolish, 102a
fools with the time, 242a
for mortal stakes, 928b
foul p., 258a
free p. of mind, 713b
game, 865b
go to p. with poor, 878a
good p. audience pleased, 917a
hart ungalled p., 263b
Play, I cannot p. alone, 574a
I doubt some foul p., 258a
if music food of love p. on, 251a
is over, 150a
judge not p. before p. done, 321b
kings would not p. at, 458b
last act crowns p., 322a
let me p. the fool, 231a
let me p. the fool, 231a
leviathan whom thou hast made to p., 21b
life's poor p., 409b
little victims p., 439a
mind in its purest p., 1079a
needs no excuse, 231a
no harp so cheerily p., 537b
not let my p. run, 384b
on fiddle in Dooney, 880b
one who strove to p., 899b
out the play, 239b
perform tragic p., 884b
played out, 660a
pleased not the million, 261a
pleasure when I p. not, 192b
rather thy discourse than p., 311b
ready to start, 933a
Robin's lost in p., 981b
see that interesting p., 902a
seem saint when most p. devil, 217a
shouts with sister at play, 648a
sit and p. with similes, 512b
skillfully with a loud noise, 18b
stage where every man p. part, 231a
tale which holdeth children from p., 203b
that fails a bad p., 917a
the fool, 536b
the man Master Ridley, 180a
the Roman fool, 287a
the swan and die in music, 93b
the villain, 274a
theories of a good p., 917a
thy summer's p., 489a
time let me p., 1070b
to quite another tune, 505a
to win or toil to lose, 900a
to you death to us, 357a
tragedy Man, 642b
tune he could p., 1095a
up and play the game, 865b
watch men at p., 940b
weary of p., 989b
whatever body not obliged to do, 759a
wise enough to p. fool, 252b
with flowers and smile, 243b
young and old come forth to p., 335a
Playboy of Western world, 909a
Played, as if they p. at bo-peep, 320b
before the Lord on instruments, 12b
easier p. on than pipe, 263b
farce is p., 182a
game that must be p., 899b
how you p. game, 961b
I have p. the fool, 12a
on dulcimer p., 524a
play p. out, 660a
sedulous ape, 824a
sweetly p. in tune, 494a
tune p. upon harpsichord, 931b
whether p. black or white, 597a

Played with and humored, 366b
Player on other side hidden, 724b
  strutting p., 268a
  that struts and frets, 286b
  with railroads, 948a
Player's, tiger's heart in p. hide, 206a
Players in your housewifery, 273a
  men and women merely p., 248b
  mouth it as many p. do, 262b
  though the most be p., 304a
Playful, when I'm p., 760a
Playing fields of Eton, 506a
  Idiot's Delight, 1037b
  if year p. holidays, 238a
  of merry organ, 1099b
  ugly Yahoo tricks, 952b
  with dynamite, 999a
  without p. no creative work, 935a
Playmates, I have had p., 534a
Play's, old age p. last act, 112a
  the thing, 261b
Plays, destiny with men p., 630b
  eats drinks and p., 869b
  God p. dice with world, 950b
  like actors in ancient p., 830a
  one man p. many parts, 249a
  sports and p. with me, 486a
  such fantastic tricks, 271a
  tune enchantress p., 854b
Plaything, livelier p., 409a
  no book but p., 552b
Plaza, Duke of P. Toro, 769a
Plea, general good is p. of scoundrel, 491a
  in law what p. so tainted, 233b
  necessity is the p., 496b
  necessity tyrant's p., 345a-b
  though justice be thy p., 234b
Plead for the widow, 30a
  virtues p. like angels, 282b
Pleadeth, orators dumb when beauty p., 220a
Pleasance here all vainglory, 176b
  joy p. revel, 274a
  youth full of p., 1084a
Pleasant, all p. in man, 451a
  and cloudy weather, 470a
  and the p. land, 719b
  bread eaten in secret is p., 24a
  castle hath p. seat, 282a
  country's earth, 227b
  eat his p. fruits, 29b
  England's p. pastures, 490b
  few think him p. enough, 673a
  from p. to severe, 377a
  green and p. land, 490b
  he had his p. side, 866a
  his shade is p., 4b
  how good and how p., 22b
  how p. to have money, 688b
  land of counterpane, 823a
  lines fallen unto me in p. places, 17a
  love is p., 170b
  lovely and p. in their lives, 12a-b
  piping songs of p. glee, 486b
  place was cool and p., 1069b
  sitting in a p. shade, 309a
  so p. so jolly, 475b
  standing on p. lea, 515b
  sweet mood when p. thoughts, 508b
  thing if thou keep them within thee, 25b
  thrilling glorious hours, 684a
Pleasant through loopholes of retreat, 458b
  to gaze upon another's tribulation, 113a
  to know Mr. Lear, 672b
  to make thy riches p., 271a
  to perceive from what ills you are free, 113a
  to remember even this, 117b
  to see name in print, 554b
  touchy testy p. fellow, 394a
  vices make instruments, 280b
  walk p. talk, 745b
  wherein all p. fruits flow, 300a
  year's p. king, 300a
Pleasanter than tie of host and guest, 79a
Pleasantness, her ways are ways of p., 23b
Please again to be himself, 238a
  art to p., 410b
  books cannot always p., 483a
  cannot p. himself, 377a
  death after life does p., 200a
  do not shoot pianist, 839b
  each art to p., 410b
  genius p. the talentgang, 1031b
  hard to p. everybody, 127a
  his evil neighbor, 499a
  hurry up p. its time, 1002b
  if rich whenever you p., 96b
  in choice of horse p. himself, 710a
  live to p. must p. to live, 427a
  love seeketh not self to p., 488b
  love seeketh self to p., 489a
  natural to p., 368a
  ne'er believe do what you p., 490a
  old fashions p. best, 219a
  peppered highest surest to p., 451a
  she never fails to p., 378b
  sound what stop she p., 263a
  studious to p., 427a
  takes things that p. us, 432a
  they p. are pleased, 447b
  to call it rush candle, 219b
  to put penny, 1098b
  towered cities p. us then, 335a
  try to p. and p. not, 1037a
  uncertain coy hard to p., 519b
  woman says what will p., 436a
Pleased, all seemed well p., 346b
  Almighty's orders to perform, 393a
  as mind pitched ear p., 458b
  daughter of Herodias p. Herod, 42b
  disposition to be p., 432a
  God to visit us with death, 319a
  good play audience p., 917a
  in whom I am well p., 39b
  play p. not the million, 261a
  seemed p. but were not all, 346b
  still p. to praise, 404a
  they please are p., 447b
  to the last, 408a
  with a rattle, 409a
  with danger, 368a
  with this bauble still, 409a
  with what he gets, 248a
Pleases, right to say what one p., 991b
  world cannot please himself, 377a
Pleasing anxious being, 441a
  dreadful thought, 394a
Pleasing dreams slumbers light, 519b
  every p. prudent part, 406b
  eye or face, 1086a
  imagine himself p. to all, 373b
  land of drowsyhead, 420a
  lascivious p. of a lute, 216b
  love quarrels in p. concord end, 349b
  myself mightily, 375b
  nature's p. themes, 420a
  painful pleasure to p. pain, 200b
  plague stole on me, 439a
  punishment women bear, 218a
  ware is half sold, 324a
  whence this p. hope, 393b
Pleasurable and genial feeling, 530a
Pleasurably, live p. without living wisely, 103a
Pleasure, all knowledge and wonder is p., 206b
  and love are pinions, 477b
  as great of being cheated, 353a
  at the helm, 441b
  before death, 1043a
  beginning and end of living, 103a
  blind with tears, 571b
  blossom with p., 664a
  built soul p. house, 645a
  created for thy p., 58a
  dispensation of p., 550a
  dissipation without p., 466a
  dome, 523b, 524a
  drink it with p., 37b
  during getting estate, 375b
  eternally new, 804b
  friend of P., 443b
  good p. ease content, 409b
  grievous p. and pain, 774a
  harmless p., 428b
  heart choke from p., 1043a
  I have no p. in them, 28b
  if you were queen of p., 774b
  imprint of the eternal p., 162a
  in faults of others, 355a
  in pathless woods, 557b
  in things we can't get, 743a
  in trim gardens takes his p., 335b
  in what yet remain, 367b
  indulge more in p., 375b
  intermission of pain, 317b
  light life p. pain, 748a
  little p. in the house, 464a
  little p. of the game, 387a
  love of p., 406b
  love's p. drives love, 883b
  necessity brings him not p., 160b
  never is at home, 583b
  no great p. to bring death, 82a
  no p. unseasoned by variety, 126a
  no profit where no p., 219a
  of believing what we see, 569a
  of itself not vice, 432b
  of love is in loving, 355b
  of poem is guessing, 797a
  of poem itself, 929b
  of talking, 391b
  oft a visitant, 580b
  only p. I have left, 418a
  painful p. to pleasing pain, 200b
  poetry communication of p., 528a

Pleasure, pride is therefore p., 373b
rich gets p., 1103a
Riches Fame and P., 374b
richness quiet p., 707a
some to p. take, 406b
stately p. dome decree, 523b
studies a p. for us at home, 110b
sunny p. dome, 524a
sure in being mad, 369a
sweet is p. after pain, 371b
though on p. she was bent, 457b
to be drunk, 424a
to deceive deceiver, 359a
to do good by stealth, 536a
to do of his good p., 54a
to spectators, 596b
to stand upon the shore, 113a
trip to the Pole, 784b
truth as opposeth no p., 318a
turn to p. all they find, 418b
unholy p., 901a
vibrate sweetest p., 494a
walked mile with P., 958b
when a woman is a p., 70a
when I play not, 192b
when p. can be had, 432a
wince at p., 1077a
with pain for leaven, 773a
work thou for p., 833b
worldly ease or p., 420b
youth and p. meet, 556a
youth of p. wasteful, 667b
Pleasure-house, built soul p., 645a
Pleasure's a sin, 560a
Pleasures and toils, 521b
banish pain, 397a
cannot understand p. of other, 533b
celibacy has no p., 428a
conversation one of greatest p., 932a
dance attendance on lordships' p., 299b
every age has its p., 377a
go look at their p., 689b
homely home simple p., 855a
jocund after such p., 306b-307a
let go hold of p., 1041a
lightly called physical, 914a
like poppies spread, 495b
love and all his p. toys, 300a
man richest p. cheapest, 682a
'mid p. and palaces, 567b
money-lust before p., 988b
newly found, 511b
of heroic poesy, 332a
of its p. tired, 510a
of the other half, 533b
of youth, 395b
perennial p. plants, 590b
pretty p. might me move, 198b
seat of p. and of loves, 371a
some new p. prove, 306a
soothed soul to p., 371b
sucked on country p., 304a
than all other p. are, 367a
too refined to please, 406b
unreproved p. free, 334b
we will all the p. prove, 212a
Pledge allegiance to flag, 832b
never signed no p., 693a
our lives our fortunes, 471a
to each other our lives, 471a
to thee love and toil, 877a
with mine, 303a
you I p. myself, 970b
Pleiades, moon has set and the P., 69b
sweet influences of P., 16a
Pleiads, rainy P. wester, 854b
Plenteous, harvest is p., 42a
Plenties, nurse of arts p., 245a
Plentiful lack of wit, 260b
money p. many need more, 1062b
Plenty, here is God's p., 372a
heroes were p., 1100b
in delay no p., 251b
just had p., 493b
laurels though ever so p., 562b
nothing but p., 996a
o' nuttin, 996a
of the kind, 644b
reasons as p. as blackberries, 239a
rich happy in p., 409a
scatter p. o'er smiling land, 440b
to have p. is to be perplexed, 74a
to live on happily, 983a
want in midst of p., 1010a
Plenty's, mouth of P. horn, 882b
Pleure dans mon coeur, 808a
Pleuré, j'ai p. et j'ai cru, 503b
Pleurer, de peur d'en pleurer, 460a
Pleut, comme il p. sur la ville, 808a
doucement sur la ville, 830b
Pliable, man p. animal, 707b
name of other was p., 365b
Pliant instrument of Executive, 531a
obstinate p. merry morose, 135b
Plied, by little arms p., 743a
myself to fruitless poetry, 204a
Plighted, what p. cunning hides, 277a
Pliny, is it Aristotle P. Buffon, 436a
Plodders, dull tramp of p., 695b
small have p. won, 221a
Plodding from cradles to graves, 695b
Plods, plowman homeward p., 440a
Ploffskin Pluffskin Pelican jee, 674a
Plot, blessed p. this earth, 226b
gunpowder treason and p., 1087a
horror soul of p., 642b
melodious p., 582a
passions spin p., 730a
persons attempting to find p., 760b
souls that cringe and p., 692a
time someone invented p., 975b
women guide the p., 481a
Plots true or false necessary, 368a
Plotted, acts schemed and p., 1018a
foul deed which she p., 66a
Plow ancient and valuable, 628b
brother follow the p., 807a
farmer Ledlow late at p., 783b
following p. along mountain-side, 511b
for lores who lay ye low, 570a
friends who p. sea, 766b
having put hand to p., 46b
O Christ the p., 947a
sow reap mow, 1087a
Plow, speed his p., 205b
what avail p. or sail, 604a
Plowed, earth p. before man, 628b
if ye had not p. with my heifer, 11b
sea, 549a
wickedness, 35b
Plowman, heavy steps of p., 880b
homeward plods, 440a
Plowman's story is of bulls, 127b
Plows, drinks water her keel p. air, 205b
in the fields, 985a
the sand, 990b
Plowshare, drives p. o'er creation, 399b
first p., 677a
put not p. too deep, 521b
stern Ruin's p., 493a
Plowshares, beat swords into p., 30a
Pluck a crow together, 218a
bright honor from moon, 238b
from memory rooted sorrow, 286a
I come to p. your berries, 338a
it out and cast it from thee, 40a
love not flower they p., 603a
out heart of my mystery, 263b
out his flying feather, 774b
stoop p. posy, 668a
sworn to weed and p. away, 227a
their hearts from them, 245a
this flower safety, 239a
till time and times done, 880a
time to p. up, 27b
up drowned honor, 238b
you out of crannies, 654b
Plucked, an olive leaf p. off, 6b
Diogenes p. a cock, 96b
fruit she p. she eat, 347b
his gown, 449b
lint from lapel, 864a
my nipple from his gums, 282b
violets p., 313a
Plucker down of kings, 215b
Plucking fruit of memory, 844b
Plucks dead lions by beard, 236a
liberty p. justice, 270a
off my beard, 261b
with a thread p. it back, 224a
Plum, pulled out p., 1093a
some gave p. cake, 1093a
Plumage, pities p., 467b
Plumb, never p. Oriental mind, 871b
Plumbing, portable p., 1017b
Plume, blast-beruffled p., 783b
helmet and the p., 645b
white p. shine, 594b
Plumed, farewell p. troop, 275a
helmets gleamed in forests, 720b
knight, 749a
war bonnet, 1041b
Plumes, borrowed p., 76a
feathered with eagle's p., 76b
her feathers, 337a
of Paradise, 1034b
Plummet, deeper than p. sound, 297b
Plummet's, heavy p. pace, 339a
Plummets to dust of hope, 81b
Plump, banish p. Jack, 239b
why I'm so p., 476a

Plumpskin Ploshkin Pelican jill, 674a
Plumpy Bacchus with pink eyne, 288a
Plums, life's a pudding full of p., 769a
Plunder, capitalism in ascendancy p., 687a
exempt from p., 869a
lust for blood and p., 922b
public p., 545b
years p. one thing after another, 124a
Plunge hands in water, 1059b
Plunged beneath material surface, 709a
Plunges into scientific questions, 725b
lower than night, 979b
Orion p. prone, 854b
year p. into night, 979b
Pluralism lets exist in each-form, 795a
Plurality not asserted without necessity, 162b
Plus ça change plus la même, 627a
est quam vita salusque, 134a
Pluto, won the ear of P., 335a
Plutocracy, government by p., 848b
Plutonian shore, 643a
Pluto's, iron tears down P. cheek, 336a
Ply, I cannot p. the loom, 69b
the sampler, 337b
thresh and p., 784b
Plyin', boats a-p. up and down, 875a
Plying needle and thread, 592b
Plymouth, pious ones of P., 686a
Pneumatic bliss, 1002a
Po, wandering P., 447b
Pobble who has no toes, 674a
Pocket full of rye, 1094b
holding p. handkerchief, 746a
learning in private p., 415b
Lucy Locket lost p., 1097a
not scruple to pick p., 384b
plates dropped from his p., 289a
put me in your p., 985b
save their own p., 89a
Pocketbook, full p. groans, 972b
Pod, seeds in dry p. tick, 898a
Poe with his raven, 692b
Poem, bathed in p. of sea, 829b
begins as lump in throat, 929b
day is a p., 995a
dignity in writing p., 838a
does p. not merely says p., 578a
don't make p. with ideas, 797a
fain write p., 665b
feeling for single good p., 478a
figure p. makes, 929b
finds the thought, 929b
God wrote loveliest p., 942a
heroic p. a biography, 575b
illuminated reader is p., 916b
inhabits p., 1061a
lovely as a tree, 992a
marred by superfluous verse, 625a
meter-making argument makes p., 607a-b
music of p. in translation, 909a
of the act of the mind, 529b
of world, 1054a
Poem, ought himself to be true p., 339b
part of sense of life, 957a
pleasure of p. guessing, 797a
pleasure of p. itself, 929b
poetry subject of p., 956a
pretty p. Mr. Pope, 386a
questions when reading p., 1061a
read a good p., 477b
ride on own melting, 929b-930a
right reader of good poem, 929b
rooted in awe, 1061a
shot p. into air, 962b
should not mean, 1022a
something not in p. creep in, 1071a
suggestibility of p., 885b
tear p. apart, 1071a
tell how it can, 929b
to which we return, 528b
true p. an invocation, 1034b
United States greatest p., 699b
way to tell if p. lasting, 929b
what guy inhabits p., 1061a
which had no importance, 957a
who wants to understand p., 478a
write p. for money, 1057a
Poems by water-drinkers, 123b
dictionaries and temporary p., 427b
hymns of praise to life, 998b
I will put in my p., 699b
Ibid's prose or p., 907a
made by fools like me, 992a
more p. produced, 927a
my p. naughty but life pure, 134b
take old p. as teachers, 156b
that's how book of p. made, 135a
Whitman's p. poetry, 1035a
ye are living p., 623b
Poesis, ut pictura p., 124b
Poesy, force of heaven-bred p., 221a
heavenly gift of p., 369b
in p. participation of divineness, 206b-207a
overwhelm myself in p., 579b
pleasures of heroic p., 332a
should be friend, 580a
shower of light is p., 580a
Poet, all p. can do is warn, 1028b
and saint to thee alone, 358b
bad p. in anthologies, 975a
beneath this sod p. lies, 530a
binds together by passion, 511a
brings soul into activity, 529a
buffoon and p., 815b
Chaucer broad famous p., 314a
Coleridge p. and philosopher, 717a
comic p. paint follies, 391b
could not but be gay, 514b
creates world, 957a
embalm minor p., 1035a
every p. in his kind, 390a
find more than p. expressed, 615a
follow rainbow still, 807a
force language into meaning, 1007b
gives life to fictions, 957a
Goldsmith p. naturalist, 432a
great p. writes his time, 1007b
Poet, had no p. and died, 412b
he was a true p., 487b
he was p. and hated approximate, 938a
if p. could be killed, 775b
if p. interprets poem, 885b
joyful let p. be, 686a
language of English p., 1008a
like prince of clouds, 707a
limbs of a dismembered p., 120a
looks at world, 957b
Lord Byron p. I believe, 812a
lunatic the lover the p., 230b
maker of patterns, 942a
makes himself seer, 380b
moon talk by p., 760b
most unpoetical, 585b
must have sensuous eye, 610a
never sure of value, 1008a
no p. so mated, 857a
no p. without unsoundness, 594b
not every year a p. born, 109b
not have to be p., 710a
not survive misprint, 838b
objective of p. achieve poetry, 957a
our ever-living p., 291b
potent figure, 957a
priest soldier p., 707b
profound philosopher, 529a
proof of a p., 699b
should be hungry, 1042b
skilled p. through natural gift, 79a
so great a p. and friend, 371b
soaring in high reason, 339b
tadpole p. never grow, 776a
take away liberty of p., 332a
they lack a sacred p., 122b
this truth p. sings, 647a
through p. all men see, 686a
to make a p. excellent, 353b
to p. nothing useless, 428a
twirls them in his mind, 782a
union of mathematician with p., 796a
until p. gives self wholly, 1029a-b
was ever p. so trusted, 431b
wasted time for nothing, 1008b
whatever p. writes with enthusiasm, 88a
when the P. dies, 518b
who wishes to understand p., 478a
with so many felicities, 508b
without love impossibility, 575b
worthy name of p., 578a
you explain nothing p., 894a
Poeta nascitur non fit, 109b
Poetarum licentiae liberiora, 111a
Poète semblable au prince, 707a
Poetess, maudlin p., 410a
Poetic faith, 529a
fields encompass me, 392b
Justice, 413b
last p. voice dumb, 711a
license, 111a
meet nurse for p. child, 519a
no p. raptures feel, 482a
pale p. pearl, 696b
wine-scented and p. soul, 824a
Poetical character, 585b
language should be current, 804a
what most p. topic, 643b

Poetical, worn-out p. fashion, 1005a
would gods made thee p., 250a
Poetically, noble nature p. gifted, 713a
Poetics, never indulge in p., 106b
old p. in my alchemy, 830a
Poetry, actual is rarest p., 681b
aim at inscape in p., 804a
all p. difficult, 667a
antithesis to science, 527b
as in painting so in p., 124b
Ben Jonson his best p., 302b
best words in best order, 530a
book not concerned with P., 1028b
breath of knowledge, 511a
checks loquacity, 609a
Chinese p. most human, 863a
civilization advances p. declines, 594b
cleanses, 1074b
communicate before understood, 1008a
communication of pleasure, 528a
criticism of life, 949a
dead art of p., 988a
do a hundred things, 1061a
does not matter, 1005a
drops into p., 672b
efflorescence of civilized life, 706a
escape from emotion, 1007a
essential p., 528b
fettered fetters race, 491a
fine-spun from mind at peace, 129a
fleshly school of p., 786a
for p. idea everything, 716b
forged link by link, 920b
gaudiness of p., 957a
genius of p., 585a
give children right to study p., 463a
grand style in p., 713a
great and unobtrusive, 584b-585a
great p. from national spirit, 703b
great things in p., 879a
hate p. with design on us, 584b
heart subject of Japanese p., 419a
homely definitions of p., 530a
hurt you into p., 1060a
I know that is p., 739b
in unconscious fastidiousness, 996a
is in the pity, 1028b
is painting that speaks, 70b
is poetry, 957a
joy and function of p., 1071a
learned about p. from Dante, 1008a
less subtle and fine, 340a
like stove in summer, 380b
literature reduced to essence, 909b
live without p., 741b
made p. mechanic art, 456b
madness of p., 1091a
mincing p., 239b
more philosophic than history, 99a
most beautiful mode, 713b
mother tongue of mankind, 455b
music and p. agree, 309a
Poetry must be new and old, 604b
must be well written as prose, 989a
must go to land of p., 478a
my p. errs on oddness, 804a
never become popular, 1029a
no man ever talked p., 669a
not antithesis to prose, 527b
not p. but prose run mad, 410b
not purpose but passion, 642b
objective of poet achieve p., 957a
of earth never dead, 579b
of motion, 852a
of speech, 557a
of the commonplace, 818a
old-fashioned p. choicely good, 326a
one who knows p., 419a
Orpheus' voice and p., 83b
painting and music, 491a
painting is silent p., 70b
pith and p., 764b
plied myself to fruitless p., 204a
praise for being, 1061a
prancing p., 738a
purged of idols, 909b
record of best moments, 573a
refreshment with p., 728b
religion unconscious p., 716b
reminds of limitations, 1074b
rhythmical creation, 644b
romance and p. need ruin, 615a
routine the p. of life, 818a
search for inexplicable, 957b
Shakespeare wrote better p., 862a
she that with p. is won, 352b
simple and passionate, 340a
skin bristles at p., 855a
spontaneous overflow, 511b
subject of poem, 956a
sum of attributes, 957b
supreme fiction, 955a
surprise by excess, 585a
sympathy with the p., 529a
taking life by throat, 930a
teaches force of words, 609a
thinking a kind of p., 851a
trip into unknown, 1028a
truth attainable in p., 643b
tuned to p. life's prose, 742a
two cardinal points of p., 529a
universal pastime, 620a
vast stale Victorian p., 741b
vein of p. in all men, 577a
way of taking life by throat, 930a
we all scribble p., 124a
whining p., 305a
Whitman's poems p., 1035a
wit flock to aid, 605b
writing p. in prose, 838b
Poetry's unnat'ral, 669a
Poet's and orator's help, 795a
dignity and ease, 411a
dream, 514b
eye, 537b
eye in fine frenzy, 230b
flattery lost on p. ear, 518b
inward pride, 1055a
made as well as born, 303b
must go to the p. land, 478a
pen turns to shapes, 230b
possess a p. brain, 211b
shone not on p. page, 122b
Poets, among English p. after death, 585b
Poets among us can be literalists, 996a
architects like p., 998a
are like stinking fish, 531b
are mad, 310b
autumn p. sing, 734b
avoid citations from p., 88b
begin in gladness, 511b
by education and practice, 609a
by their sufferings grow, 353b
Catullus worst of all p., 114b
clever young p., 530a
creatures most absurd, 412b
die of loneliness, 885b
discovered unconscious, 834a
few p. so mated, 857a
first p. then sun, 736a
great p. great audiences, 703b
great p. never yet read, 683a
hallucinations of p., 960b
haven't all been p., 760a
hierophants, 573a
Homer first of heroic p., 429b
horses and p. not overfed, 197b
I write p. all, 736a
immature p. imitate, 1007b
Irish p. learn trade, 885a
light but lamps, 737a
lose half the praise, 333a
major p. read from own works, 1046a
mature p. steal, 1007b
mighty p. in misery dead, 512a
Milton's prince of p., 561a
mirrors of gigantic shadows, 573a
must be difficult, 1007b
not yet priests, 828a
of proud old lineage, 980a
old p. comfort to man, 816b
only great p. can read great p., 683a
pacify touchy tribe of p., 124a
painters and p. have equal license, 124a
pensive p. painful vigils, 413b
puff p. of other days, 135a
reviewers would have been p., 528a
sometimes seem businesslike, 927a
steal from Homer, 310a
tell many lies, 68b
that lasting marble seek, 332b
there were p. before Homer, 111a
things the first p. had, 211b
three p. in three ages, 370b
two classes of p., 609a
we p. in youth, 511b, 1075b
who would regard that as scandal, 957a
witty mathematics subtile, 209b
your p. have said, 50a
youthful p. dream, 335a
Poets' food love and fame, 569b
wares harder to get rid of, 927a
Point, choice of p. of view, 978a
everyone mad on one p., 872a
except for p. no dance, 1005a
Four program, 983b
highest p. of my greatness, 298a
men at p. of death, 225b
moral or adorn tale, 427a
of a diamond, 34a
people to the goal, 693a
picked up broken p., 1016a
put too fine a p., 197b, 672a
slow and moving finger, 275b

Point, still p. of world, 1004a
way to better living, 983b
where tooth p. goes, 871b
Pointed firs, 816b
Points, armed at p. exactly, 258a
beaten at all p., 90b
out soul's eternal sleep, 482a
possession eleven p., 392b
silent finger p. to heaven, 516b
to yonder glade, 406a
true to kindred p., 517a
Poised like souls to remind us, 907b
Poison, all men possess p., 132b
deeds like p. weeds, 841a
destroys township with p. gas, 980b
England at roots, 917b
food to one p. to others, 114a
hold p. in the hand, 80a
if you p. us do we not die, 233b
more deadly than mad dog's tooth, 218b
one man's p., 114a
ounce of p. in pocket, 596a
pure truth is p., 987a
steel nor p., 284b
sweet p. for age's tooth, 236a
sweet p. of misused wine, 336b
their lives, 925b
Poisoned rat in hole, 390a
some p. by their wives, 227b
Poisonous dart not pugnacity, 980b
fragrant flowers or p. weeds, 1028a
minerals and that tree, 307b
Nessus shirts, 576b
wolf's-bane for p. wine, 584a
Poke, drew dial from his p., 248a
pig in a p., 185b
poor Billy, 930b
Pokers into true-love knots, 527a
Pole, beloved from p. to p., 525b
black as pit from p. to p., 816a
embrace P. as Frenchman, 191a
from Indus to P., 405b
hear the latest P., 1001a
heavens from p. to p., 491a
intellectuals at one p., 1058b
pleasure trip to P., 784b
so tall to reach p., 396a
soldier's p. is fallen, 288b
true as needle to p., 353b
truth from p. to p., 393a
Whale that wanders round P., 901b
Poles, north p. and equators, 746b
Police, international p. power, 848a
legacies to strange p., 925a
those who arrest you, 1082a
Policeman, heard p. on beat, 965b
U.S. not p. of mankind, 1013b
Policeman's lot not happy one, 766b
Policies based on myths, 1055b
Policy, Fabian p., 106b
legacies to strange p., 925a
foreign relations p., 1013a
honesty best p., 197a
ill p. in Leo the Tenth, 462a
kings tyrants from p., 454a
of letting flowers blossom, 1027b
of the good neighbor, 971a
of United Nations, 984a
President had p. of his own, 983b
Policy settled by free discussion, 934b
stare decisis wise p., 833a
theory of matter a p., 838a
turn him to cause of p., 243a
Polish, felony to buy stove p., 891b
fitter to bruise than p., 351b
her until glimmers, 814b
Polished handle of big front door, 766a
idleness, 501b
perturbation, 242b
satire like p. razor, 414a
Polite, compulsion to become p., 986b
costs nothing to be p., 925a
learning, 386b
patronize p. literature, 462a
Politeness, out of p. cheat others, 908a
pineapple of p., 480b
punctuality p. of kings, 485b
Politesse, l'exactitude la p. des rois, 485b
Politic, body p. like human body, 435b
cautious and meticulous, 1001a
Political affairs, 631b
and cultural freedom, 941b
appeasement, 969b
beginning and end of p. education, 776b
best p. community, 98b
campaigns emotional orgies, 866b
creed of our p. faith, 472b
democracy training school, 703a
dissolve p. bands, 470b
economic racial forces, 901a
equality, 1014a
executive magistracy, 454b
free p. discussion, 865a
freedom business of government, 971a-b
greatness and wisdom meet, 94a
happy warrior of p. battlefield, 916b
institutions superstructure, 903a
liberty highest p. end, 750a
like to see p. reaction, 1032b
man a p. animal, 98a
mode of half world, 1049a
moral and p. systems, 958a
Principles of P. Economy, 934a
prosperity of p. community, 964a
rather p. than religious, 430b
rebellion in p. world, 471b
society exists for noble actions, 98b
test of p. party, 1048a
thicket, 967a
tutelage, 889a
tyranny of p. assemblies, 616b
understanding to run government, 983b
variable of p. calculation, 725a
volcanic p. instinct, 838a
wise p. leaders, 972a
Politician, characteristics of popular p., 91a
coffee makes p. wise, 404b
give away alley, 891b
I am not a p., 750b
is an arse, 1031b
proper memory for p., 779b
Politician, scurvy p., 279b
under every stone lurks p., 91b
would circumvent God, 265b
Politician's corpse laid away, 901b
Politicians, God and p., 1019a
not necessary to patriotism, 952b
one rule for p., 893a
problems with which p. deal, 818a
tinhorn p., 896a
whole race of p., 389b
Politics almost exciting as war, 919b
applesauce, 954a
art of happiness, 871a
customs p. and tongue, 721b
damnedest in Kentucky, 804b
difference of p., 659a
education part of p., 590a
expensive, 954a
greatest adventure, 934b
I must study p. and war, 463a
killed many times in p., 919b
like ours profess, 418b
like religion, 473a
magnanimity in p., 453b
makes strange bedfellows, 733b
more interested in government than p., 972b
my p. like my religion, 750b
no more with gallantry than p., 481a
not exact science, 677b
of accommodatin' character, 750b
orthodox in p., 1021b
power p. law of jungle, 1019a
power p. obstruct peace, 974a
practical p., 631b, 777a
purification of p., 748b
royalist in p., 1008a
ruins character, 677b
saturates p. with thought, 713b
science of how who gets what, 994a
struggle of forces, 777b
to puns, 600b
understand p. and morality, 779b
war not divorced from p., 1027b
we bar, 768a
work of p. shaped by geometry, 385a
world of power p., 1019a
Polity, ideal p., 94b
Polk was positive man, 983b
Poll, talked like poor P., 439a
Pollertics of accommodatin' character, 750b
Polls, influenced by the p., 983b
Polluted, not p. though it passes among impure, 96b
picnic by p. stream, 1063a
shun the p. flock, 990a
sun not p. by privies, 96b
Pollutes whate'er it touches, 568a
Polly, little P. Flinders, 1095b
put kettle on, 1097b
you might have toyed, 401b
'Pollygy aint gwine make h'ar come, 814a
Pollytician give away alley, 891b
Polygamy, before p. was made a sin, 368a
well held in dread, 561b
Polyp would be conceptual, 793b

Pomegranate, from Browning some P., 617b
Pomegranates, land of p., 10a
Pomp and circumstance, 275a
and feast and revelry, 335a
and glory of this world, 298b
and pride, 827b
blot out p. check impulse, 143a
bright p. ascended, 347a
came in slow p., 571b
happiness enemy to p., 394a
horse-sense in p. and glory, 998b
in lowly p. ride on, 566a
lick absurd p., 263a
lintel low to keep out p., 827b
lo p. of yesterday, 875b
of death, 1079a
of emperors ridiculous, 605a
of power, 440a
painted p., 247b
puts all p. to flight, 405b
solemnized with p. and parade, 463b
sultan after sultan with p., 629b
take physic p., 278b
tide of p. that beats, 244b
vain p. and glory, 61a
what is p. rule reign, 216b
Pompous in the grave, 331a
no lover of p. title, 189a
Pond, an old p., 380b
fish have their stream and p., 993b
four ducks on p., 729a
herring p. wide, 666b
mantle like a standing p., 231a
pike was for the p., 505b
Ponder, first p. then dare, 597a
Ponderable to our touch, 882a
Pondered weak and weary, 642b
Pondering repose of If, 697b
Ponderous, no p. axes rung, 458b
Ponds, some p. thought bottomless, 683b
Pone, whar man gits corn p., 764a
Poniards, she speaks p., 246a
Ponies, wretched blind pit p., 906a
Pons asinorum, 103b
Pontic, like to the P. sea, 275a
Pontius Pilate, suffered under P., 60a
Pony, had a little p., 1097b
Yankee Doodle on p., 1090a
Pool, dreaming p., 691a
green mantle of standing p., 278b
of tears, 857a
river lake glimmering p., 720b
Pools I used to know, 853b
where it offers to curiosity, 1006a
Poop was beaten gold, 287b
Poop-poop, O bliss O p., 852a
Poor, aged and p. and slow, 813a
agent despised, 269b
alas p. Yorick, 265b
and content is rich, 274b
and maimed, 47a
and often very lousy, 423a
and unhappy brains, 273b
annals of the p., 440a
apt the p. to be proud, 252b
as Job, 241b
bare forked animal, 278b
Poor beetle we tread upon, 271a
being p. have only dreams, 880b
benighted 'eathen, 873a
better is a p. and wise child, 27b
blessed are p. in spirit, 39b
brains for drinking, 273b
brotherhood bind rich and p., 757a
but honest friends, 269b
but she was honest, 1103a
care of the p., 374a
cat i' the adage, 282b
cheer p. man's heart, 519b
compassion to p., 351a
contents him, 409a
cried Caesar wept, 255b
dear God, 1037b
Death beats at p. man's door, 120b
decent provision for p., 431a
deer thou makest testament, 247b
degenerate from ape, 1032a
die not p. death, 308a
disgrace to be p., 895a
dog Tray, 537b
exchequer of the p., 227a
few save p. feel for p., 600a
fools decoyed, 375b
for a long time, 1062b
for urban p. police arrest, 1082a
foundest p. and keepest so, 450b
freedom to rich or p., 1025a
gets the blame, 1103a
give me your tired your p., 817a
give to the p., 43a
giveth unto the p., 26b
go to play with p., 878a
gout kills more rich than p., 364b
grind the faces of the p., 30a
grow p. staying in one place, 155a
hear p. rogues talk of news, 280a
heart would fain deny, 286a
help many who are p., 1072b
high and low rich and p., 503b
honest exceeding p. man, 232b
how p. a thing is man, 211a
hungry p., 758b
I am even p. in thanks, 261a
I am p. and needy, 21b
I am p. once more, 734a
if p. whenever you can, 96b
in behalf of despised p., 594a
infirm weak old man, 278a
intricated soul, 308b
Jim Jay, 914b
Kiltartan's p., 881b
knew no more he was p., 738b
last I lay upon thy lips, 288b
law forbids rich as well as p., 802a
laws grind the p., 448a
lean lank face, 635b
leave them for the p. and stranger, 9b
little lambs lost way, 873b
little one-horse town, 759a
lo the p. Indian, 408a
lone woman, 242a
lonely and p. of old, 994a
love country and be p., 413a
love life p. as it is, 684a
Poor, makes me p. indeed, 274a
making rich not p., 407a
man at his gate, 684b
man being down, 38a
man deprived of power, 94b
man get out iv Purgatory, 891a
man had nothing, 12b
man is Christ's stamp, 322b
man poor mankind, 1039a
man that hangs on favors, 298b
man who craves more is p., 129b
many a p. man that loved, 882b
many good men are p., 68b
men's cottages palaces, 231b
millions who are p., 1082a
my p. fool is hanged, 280b
my wife p. wretch, 375a
naked p. mangled peace, 245a
naked wretches, 278b
neither rich nor p., 753a
no disgrace to be p., 895a
none so p. to do him reverence, 255b
not p. who has enough to use, 123b
obliged wealthy relieved p., 846b
outrage of p., 603a
pagan planet of ours, 695b
people putting on style, 812b
pity upon the p., 25a
player that struts, 286b
poorer, 1014b
prey of rich on p., 471b
problem of rich and p., 757b
purses proud garments p., 219b
relation irrelevant, 535b
rich gifts wax p., 262a
rich honesty in p. house, 250b
scandalous and p., 382a
scandals of the p., 891a
shall never cease, 10b
slipping out of consciousness, 1082a
so p. he could not keep a dog, 147b
sold the p. for a pair of shoes, 35b
solitary p. nasty, 318a
sometimes say P. child, 722a
sort of memory, 746a
soul sat sighing, 276a
soul the center, 294b
splendid wings, 776a
strength to the p., 31b
that have not patience, 274a
they p. I rich, 192a
thing but mine own, 250b
though much they have, 192a
though room be p. indeed, 753b
Tom's a-cold, 278b
too p. for bribe, 442a
weak palsy-stricken, 582a
what will p. robin do, 1095b
when anything to eat, 96b
whoso mocketh the p., 24b
with hunger rich and p. as one, 85a
world said I, 354b
worth being p. long time, 1062b
wot gets blame, 1103a
ye have p. always, 44a
ye who now bless p., 687b
Poorer, for richer for p., 61b
poor p., 1014b
Poorest he that is in England, 317b

Poorest, in p. thing superfluous, 277b
man in his cottage, 426b
nor p. receive contentment, 309a
this traverse p. take, 738a
worker bartered, 1051a
Poorhouse, glorious hours even in p., 684a
over hill to p., 809a
Poorly satisfy our eyes, 300b
Pop goes the weasel, 1099b
Pope and emperor, 598b
better err with P., 554b
pretty poem Mr. P., 386a
Popery, inclines a man to P., 208b
Popinjay, pestered with a p., 238b
Popinjays, reverences gilt p., 576a
Poplar, edged with p. pale, 334a
first tall silver p., 942a
Pop'lar, dead always p., 890b
Poplars showed white of leaves, 764b
stand and tremble, 853b
Poppet, no go my p., 1062a
Poppies, fume of p., 584a
in Flanders p. blow, 912b
pleasures like p. spread, 495b
Poppy, not p. nor mandragora, 274b
oblivion blindly scattereth p., 331a
or a lily, 767a
Populace, barbarians Philistines p., 715b
law deaf to clamors of p., 462b
man to whom p. is entrusted, 62b
Popular, addressing p. audiences, 98b
art never try to be p., 840b
characteristics of p. politician, 91a
conscience, 967a
dead always p., 890b
good listener p., 941a
morality, 706b
poetry never p. art, 1029a
President cannot always be p., 983b
propaganda has to be p., 1011b
runs against p. tastes, 380b
spirit and form of p. government, 480b
truth not so p. as fiction, 562a
war will cease to be p., 839a
whatever p. is permitted, 742b
when Fortune on our side, 125b
Popularity glory's small change, 598b
in winning presidential elections, 983b
is a crime, 376b
Populate, to govern is to p., 912b
Population, hungry and squalid p., 725a
unchecked increases, 502a
Populations, order p. forth, 1057a
Populi, salus p. suprema lex, 111b, 151b
vox p. vox Dei, 152b
Populous and smoky city, 570a
long in p. city pent, 347b
Porcelain clay of humankind, 370b
give children right to study p., 463a
Porches of mine ears, 259b
Porcupine, quills upon fretful p., 259b
Pore benighted 'eathen, 873a
Pores, cages of my p., 1083b
of ocean and shores, 570b
Pork, with pickled p. loaded she, 660b
yes to smell p., 232a
Pornography, stories of p., 855b
Porpentine, quills upon fretful p., 259b
Porphyry font, 649a
Porpoise close behind us, 744b
waters of petrel and p., 1006a
Porridge, comfort like cold p., 296b
pease p. hot, 1095a
spare breath to cool p., 68a
Porsena, Lars P. of Clusium, 596a
Port after stormy seas, 200a
bomb might destroy whole p., 950b
liquor for men, 433a
near bells I hear, 702a
pride in their p., 447b
quit p. o' heaven, 865a
Scylla to p., 234a
Portable plumbing, 1017b
Portal, fitful tracing of p., 955b
opens to receive me, 501a
outermost p., 773b
we call death, 622b
Portals alternate night day, 629b
errors p. of discovery, 968b
fragrant p. dimly starred, 956a
of church and school, 912a
Portas, Hannibal ad p., 151a
Portent of fate of Nazi tyranny, 923a
of new atomic age, 901a
Portentous phrase I told you so, 562a
sight, 526a
Portents and calamities to warn men, 109b
Porter, all p. and skittles, 669a
embraced by p., 955b
Mrs. P. in the spring, 1002b
of my father's lodge, 736a
Portion, best p. of man's life, 509a
brief life our p., 687b
dedicate p. of field, 639a
equal p. for who lingers, 63b
he wales a p., 492b
no p. in us after, 890a
of that around me, 556b
of the eternal, 572a
worst p. in this life, 1066a
Portions and parcels of past, 645b
Porto Bello, capture P., 749b
Portrait, deter from sitting for p., 910b
Hero of Our Time a p., 677a
lifelike p. drew, 430a
man's work p. of himself, 756a
no man loth to sit for p., 910b
of person one knows, 478a
of vices of generation, 677a
person portrayed and p., 978b
two styles of p., 669b
Portrayed, person p. and portrait, 978b
Ports and happy havens, 226a
of slumber open, 242b
Portugal, like bay of P., 250b
Posies, thousand fragrant p., 212b
Position determined through organization, 148a
in highest p. least freedom, 115b
not certain of own p., 937a
not in p. to look close, 927b
Positive endeavors to preserve peace, 972a
Polk was p. man, 983b
Possess, find lose but never p., 1056a
general knowledges idiots p., 490b
heart fall in love, 907b
let us p. one world, 304b
little kingdom I p., 742a
only who strive mightily p., 898b
right to p. property, 656b
soul with patience, 370b
souls in patience, 47b
that they p. they scatter, 220a
them not with fear, 245a
things rank and gross p. it, 257b
to have little is to p., 74a
Possessed, cuts off what we p., 367b
delight my soul p., 758a
I die but have p., 558a
object p., 730b
of no value p., 383b
regain love once p., 349b
rich p. by money, 310b
two evils p. me, 1009a
Webster p. by death, 1002a
Possesses, he is above everything he p., 417a
more he gives more he p., 75b
virtue in abundance, 74b
who p. learn to lose, 498b
Possessing, acquiring and p. property, 446a
for thy sure p., 625b
having nothing p. all, 53b
heart of woman, 907b
too dear for my p., 293a
wealth or rank p., 687b
Possession, best p. is sympathetic wife, 85b
cheapens, 771b
composed to be everlasting p., 89a
eleven points in law, 392b
fie on p., 169a
housed where it gets p., 218a
implies duty, 932b
loss and p., 901b
love of money as p., 977a
mad in pursuit and in p., 294b
object in p. seldom retains charm, 140b
of truth as of a city, 329b
one p. outvalues others, 763a
prevents living freely, 913a
put him in p. of truth, 372b
take intellectual p., 799b
use of riches better than p., 176b
virtue that p. would not show, 246b
without obligation, 730b
Possessions, covetous of others' p., 115b
give of p. give little, 976a
his p. are deathless, 65a
influence by means of p., 698b
jealous p. of happiness, 897b

Possessions take away liberty, 867b
Possibilities, automation has unbounded p., 1033b
believe only p., 330a
minds finite p. infinite, 861b
seven hundred pounds and p., 266b
Possibility, dwell in p., 736b
even p. can transform us, 806a
preferable to unconvincing p., 99a
State have p. of life, 94b
Possible, best of all p. worlds, 949b
best of p. worlds, 417a
Christ that it p., 652b
Father if it be p., 44b
made last step p., 949b
make p. things not so held, 295a
no p. doubt whatever, 769a
O God that it were p., 301b
shadow of doubt, 769a
to fail in many ways, 97b
you may be mistaken, 328a
Post equitem sedet atra cura, 121b
hoc ergo propter hoc, 151b
o'er land and ocean, 341a
offices and cabinet appointments, 635b
Posteriors of this day, 222b
Posterity, Constitution for p., 538b-539a
contemplate forefathers and p., 444a
deprive or divest p., 446a
do something for us, 395a
hope of p., 454a
look forward to p., 454a
of work of art, 907b
of yet unborn, 394b
ourselves and our p., 474a
owe it to p., 1091a
say of Washington, 423a
think of your p., 502b
to be without p., 100a
to have no p., 100a
to p. world without end, 459b
unlimited undefined, 539a
we are a kind of p., 422b
weaves no garlands, 498a
when we are planning for p., 466b
Postern, when present latched p., 784b
Posthumously, some born p., 806b
Posting, breath rides on p. winds, 291a
Postponed power, 787a
Post-prandial cigar, 786a
Posts, up men to your p., 725b
Postscripts, put minds in p., 551b-552a
Postulations, two simultaneous p., 707a
Postumus, alas P. fleeting years slip by, 121b
Posture of a whore, 289a
that we give the dead, 482a
Posy, stoop pluck p., 668a
Pot calls kettle black, 197a
chicken in p. every Sunday, 202a
crackling of thorns under a p., 28a
death in the p., 13b
fame for p. of ale, 244a
Pot, go to p., 451b
greasy Joan doth keel p., 222b
kettle and earthen p., 38a
little p. and soon hot, 219a
maketh the deep boil like a p., 16b
melting p., 870b
nor for every thirst to p., 324b
nuffin' in de p., 911b
of paint in public's face, 754a
pease-porridge in p., 1095a
put on p. says Greedy-gut, 1094b
who is potter who p., 630b
Potable gold, 311b
Potations pottle deep, 273b
Potato, bashful young p., 766b
Potatoes, small p., 733b
Poteen-makers, pirates preachers p., 908b
Potency, presuming on changeful p., 269a
symbol of surging p., 986a
Potent, government p. teacher, 833a
make p. more powerful, 503a
poet p. figure, 957a
religion p. in persuading to evil, 112b
Potentates blazing in the heavens, 78b
Potential, circle of p. being, 792b
short p. stir, 738a
Potions, what p. have I drunk, 294a
Potius sero quam numquam, 125a
Potomac, all quiet along P., 728a
Pots, take size of p. of ale, 352a
Potsherd, Jack joke poor p., 804a
Potsherd-like gargoyle-faced, 978b
Pottage, gave Esau bread and p., 7a
kept breath to cool his p., 68a
Potted, embalm poet with p. palm, 1035a
Potter bears grudge against potter, 67b
did hand of p. shake, 630b
hath not p. power, 51a
who is p. who pot, 630b
Potter's field, 44b
Potters' fields of four continents, 697a
Pottle, potations p. deep, 273b
Pouch, with p. on side, 249a
Poultice, silence like p., 633a
Pounces unerringly on human core, 796a
Pouncet box, 238a
Pound, cannot live on twenty p., 322b
in for penny in for p., 768a
penny wise p. foolish, 310a
right half the time, 1045a
Shallow I owe thousand p., 242b
Pounding of old piano, 878a
Pounds, crowns p. and guineas, 852b
for life six hundred p., 411b
handsome in three hundred p., 267a
rich with forty p. a year, 449b
seven hundred p. and possibilities, 266b
seven p. tenpence a man, 451b
take care of themselves, 415b
two hundred p. a year, 353a
Pour, cicadas p. out their piping voices, 63a
millions like us and will p., 630b
sweet milk of concord, 285b
through walls by thousands p., 531b
waters of Nile, 743a
Poured, best yuh ever p. yuh, 1041b
forth unpremeditated strain, 420a
through mellow horn, 443b
Pourest thy full heart, 570b
Pouring forth soul abroad, 582b
more noise they make p. out, 413a
Pours among stormy Hebrides, 420a
Poverty a weary thing, 593a
all men know p., 894b
anarchy of p., 979b
anticipate charity by preventing p., 155b
bitter p. makes men ridiculous, 139a
blindness about p., 1082a
brings greatest distress, 379a
but not my will consents, 225b
China suffering from p., 889a
come as one that traveleth, 23b
comes in door, 1087a
degradation not to overcome p., 89b
drove me to verses, 124a
drunkard and glutton come to p., 26a
golden mean avoids p., 121b
greatest of evils, 837a
humble and sweet p., 1079b
I pay thy p. not thy will, 225b
in hand of God, 4b
is a handicap, 982b-983a
is no sin, 325a
keeps homes together, 904a
knows how to endure p., 122b
less work more p., 732b
most deadly of diseases, 1009a
neither p. nor riches, 26b
no disgrace to acknowledge p., 89b
oppressed with pride and p., 382b
our policy against p., 959b
Panama with its p., 587a
parent of meanness, 94a
parts good company, 521b
qualities thwarted by p., 139a
reproach to government, 381a
riches p. and use of service, 296b
rising from affluence to p., 761b
roundelay in praise of p., 831a
sister of beggary, 92a
soft pedal on activity, 960a
some because of p., 1063b
stepmother of genius, 685a
the America of p., 1082a
to the very lips, 275b
tyranny p. disease war, 1073a
view age of p., 235a
we live in ambitious p., 139a
where p. and joy, 157a
worth by p. depressed, 426b
Pow, blessings on your frosty p., 494b

Powder, keep one in paint and p., 987a
keep p. dry, 539a
Powder's runnin' low, 865a
Power a trust, 611b
absolute p. corrupts absolutely, 750a
action nor p. of speech, 255b
and beauty of lyre, 906b
and publicity, 776b
balance of p., 397b, 841b
beauty hath strange p., 349b
believe source of p. is sky, 173a
by Thy p. no foot slide, 1103a
certainty of p., 1055a
commitments and p. balance, 1013a
community of p., 841b
corridors of p., 1059a
corrupts poetry cleanses, 1074b
critical p. creative p., 713a
deep p. of joy, 509a
desire of p. in excess, 208b
destroy p. of reasoning, 95a
disjoins remorse from p., 254a
don't say in p. what say in opposition, 893a
earthly p. then likest God's, 234b
easy thing O p. divine, 720a
educator wielder of p., 1068a
effect of p. on men, 776b
empire p. in trust, 368b
encroachments of those in p., 480b
establishment holds p., 1071b
everything includes itself in p., 268a
extent of beauty and p., 595a
eye made quiet by p., 509a
fate in own p., 597a
fewer laws less p., 607b
force from which sun draws p., 982b
force of temporal p., 234b
forces of lust for p., 971b
friend in p. friend lost, 776b
from the people, 611b
Germany world p. or not at all, 1012a
good want p., 568b
goodness armed with p., 1024b
great P. make me think true, 724b
greater than people, 545b
hardly in a body's p., 493a
harnessing p. of universe, 982b
hath not potter p., 51a
have joy or p., 604b
have seen the wicked in great p., 18b
hope of pride and p., 641a
human p. cannot remove, 1007a
imagination reconciling p., 528a
immensity of first p., 502a
in government sovereign, 485a
in hands of friends, 777b
in mysteries of thought, 84a
in p. of no calamity, 805a
in p. unpleased, 368a
in party furious to p., 389b
in spite of variety and p., 712b
in struggle for p., 680a
in the air, 827b
includes right to means, 485a
influence of sea p., 784b-785a
into will, 268a
Jove for his p. to thunder, 289b
Power, judicial p. distinct from legislative, 463b
knowledge but no p., 87a
knowledge is p., 206b
laugh to scorn p. of man, 285b
lay down reins of p., 640a
lead life to p., 645a
lies in mind and body, 115b
like pestilence pollutes, 568a
living p. prime agent, 528b
love of p. love of selves, 540a
love without p. destroyed, 1024b
man wrested p. from nature, 1048b
massive retaliatory p., 1000b
match p. with purpose, 1074b
metaphor fertile p., 978b
misplaced p., 1016b
monuments of wit survive monuments of p., 206a
more real than commands army, 787a
most p. least liberty, 366b
Music's p. obey, 370a
my fanatical will p., 1012a
nations that have sea p. have freedom, 997b
nations with great p., 950b
no one fit to be trusted with p., 1059a
no war won without sea p., 998a
nonviolence paralyzed p. structures, 1083a
not by might nor by p., 36a
not now in fortune's p., 352b
of beauty I remember yet, 372a
of British fleet, 913b
of fright and lust, 1034b
of grace, 537b
of making laws, 485a
of one fair face, 178a
of public plunder, 545b
of surplus in banks, 545b
of the atom, 951a
only prize of powerful p., 787b
over the clay, 51a
passing from the earth, 515b
poesy supreme of p., 580a
police p., 848a
politics law of jungle, 1019a
politics obstruct peace, 974a
pomp of p., 440a
possesses the genuine p., 528b
preeminence and p., 480a
pride of p. sink, 452b
proud Edward's p., 496a
public life situation of p., 452a
ransom them from the p. of the grave, 35b
rapture of postponed p., 787a
rather in p. than use, 269b
relentless p., 439b
rich have p. and poor deprived, 94b
riches and p. gifts of fate, 154b
right hand is glorious in p., 8b
rise of misplaced p., 1016b
same in all countries, 538b
science increases p., 675a
sea p. never led to despotism, 997b
seeds of godlike p., 710b
selling labor p., 686b
shadow of love, 936b
shadow of unseen P., 568a
some p. giftie gie us, 493a
Power, sorrow hath less p. to bite, 226a
spare thee past my p., 493a
spirit of p., 55b
star revolve by invisible p., 697b
surpassed others but had no more p., 124b
symbol of p. of Heaven, 997a
symbol of p. of movement, 986a
take who have the p., 513a
tends to corrupt, 750a
thine is the p., 40b
thought because we had p., 1042a
titles p. and pelf, 519a
to add or detract, 639a
to be silent, 373b
to cancel his captivity, 254a
to chasten and subdue, 509b
to declare Act of Congress void, 787b
to do me ill, 299a
to drink or rise, 552b
to hurt and will do none, 293a
to know all things, 301a
to live and act, 517a
to say Behold, 228b
to tax not p. to destroy, 788b
to tax power to destroy, 485b
to undo the past, 92a
to which Rome not compared, 547b
transfiguring p., 806a
trust begets p., 996b
twilight of p., 1049a
unemployed purchasing p., 1010a
unlimited p. corrupt, 426a
unrestrained military p., 997b
upon the past has p., 369b
villains in p., 464b
we here hold the p., 638b
weird p. in spoken word, 843a
what p. divine, 527b
whence come thy lasting p., 779a
where love rules no will to p., 936b
where p. predominates love lacking, 936b
which men call Chance, 337b
while death in our p., 805a
who has purse has p., 677b
wielded by abnormal energy, 777b
will and p., 268a
wisdom goodness, 387a
witch hath p. to charm, 257a
with p. and glory, 47b
without abusing it, 596b
witty beauty a p., 731a
Wordsworth's healing p., 711b
Power-braked automobile, 1063a
Powerful amidst peers, 803b
black p., 1051a
boy is most p. of Hellenes, 77b
goodness want, 568b
guns make us p., 1026b
has power over self, 181a
humblest peer of most p., 748b
impulse to punish p., 805a
make potent more p., 503a
move toward p. society, 1064a
only prize of p. power, 787b
oppressed and p. Russia, 710a
outlive this p. rhyme, 292b
overflow of p. feelings, 511b

Powerful, word of God is p., 55b
Powerless to be born, 712b
Powers, against principalities and p., 54a
colonizations by European p., 491b
deem that there are p., 508b
deny us for our good, 287b
depository of ultimate p., 473b
desires dreams and p., 775a
draw p. into higher classes, 473b
equal to tasks, 755a
evils avoided p. exercised, 138b
fear of divine and supreme p., 312a
just p. from consent, 470b, 895b
knows ye not heavenly p., 621a
lay waste our p., 515b
merciful p., 283a
never two continental p., 1012a
of augury, 62b
of combination, 455a
Princedoms Virtues P., 346b
principalities nor p., 51a
specified p., 485a
superior to man, 829a
tempt frailty of our p., 269a
that be, 51b
vacant p., 1013b
wars of European p., 491b
you heavenly p., 477a
Power-steered power-braked automobile, 1063a
Pox, die on gallows or of p., 447a
Pity-Zekle, hern went P., 693a
Practical, goodwill p. force, 809a
men absorbed in facts, 861a
men usually slaves, 977a
politics, 631b
politics ignoring facts, 777a
Practice and thought forge art, 117a
best of instructors, 126a
by p. get to be wide apart, 72b
childish ways, 65a
Christian forbearance, 465b
constituted for p. of good, 100b
doctrine or p. or interpretation, 143a
drives me mad, 1084b
five things, 72b
good p. to verify references, 486a
helping men p. virtue, 99b
humility all preach none p., 317a
in heaven, 663b
is everything, 126a
little proceed to greater, 138a
lived in p. of every virtue, 90b
makes perfect, 126a
prudence never to p. either, 763a
success in p., 782b
they diligently p. Tao, 74a
this without me, 481b
to deceive, 519b
what you make habitual p., 138b
what you preach, 145b
world of p., 713a
Practicer, frequent p. of angling, 326a
Practices, fair p. to fair notions, 93a
of American people, 1055b
Practices, who p. virtue will have neighbors, 71b
Practitioner in panegyric, 481b
Praevalet, magna est veritas et p., 36b
Pragmatism no use to anybody, 1008a
Prague, as old hermit of P. said, 253a
Prairie lawyer master of all, 953a
to make a p., 739a
Prairies for which speech no name, 574b
glistening in sun, 1048b
wide-rolling watery p., 697a
Praise a little more, 963b
all things thou p., 914b
ask criticism want p., 931b
at morning blame at night, 403b
best diet for us, 523a
boldness certain to win p., 127b
book people p. don't read, 763a
bury Caesar not p. him, 255a
damn with faint p., 411a
dispraised no small p., 348b
fain rest a little from p., 774a
famous men, 38b
for being and happening, 1061a
forced p. on our part, 662b
forms no part of beauty, 142a
from Sir Hubert Stanley, 501a
garment of p., 33b
God from whom all blessings flow, 377b
God sang Theocrite, 662a
guests p. it not cooks, 210a
he fathers-forth p. him, 803a
her own works p. her, 27a
him and exalt him, 39a
I p. the Frenchman, 457a
if there be any p., 54b
in country you p. city, 120b
in deeper reverence p., 626b
in p. of ladies dead, 293b
inn whose patrons' p., 942b
into his courts with p., 21a
kind of strife man might p., 67b
Klopstock, 455a
lamentation and p., 1060b
laurel crown yield to p., 111b
let another man p. thee, 26a
let every thing p. the Lord, 23a
Lord pass ammunition, 1062a
love of p., 398b
low ambition and thirst of p., 456b
maid whom none to p., 510b
my mouth shall show forth thy p., 19a
named thee but to p., 565b
never p. sister to sister, 871b
nor blame the writings, 403b
not the critic, 842b
nourish agues, 240a
of ancient authors, 318a
only to be praised, 355b
or blame momentary, 585a
or blame too far, 929a
pleased to p., 404a
poets lose half the p., 333a
praise praise for death, 702a
prayer and p., 516a
rejoicing to p. him, 3b
right p. and true perfection, 235b
roundelay in p. of poverty, 831a
Praise, sacrament of p., 955b
say more than this rich p., 293a
scarce could p., 426b
sea on shore remain, 202a
see how man receives p., 130a
sent us back to p., 370b
silence muse His p., 420a
sing thee a song in thy p., 495a
solid pudding empty p., 413b
still pleased to p., 404a
swells note of p., 440a
that will never die, 90a
thirst of p., 456b
those who follow other paths, 120a
those who spoke her p., 447a
to give, 303b
to glory of life, 998b
verses but read something else, 135a
virtues men p. and pass by, 987a
we p. thee for perspicuity of language, 154a
we scarcely can p. it, 451a
what is p. or pride, 1079b
your p. not worth dying for, 135a
Praised be fathomless universe, 702a
honesty is p. and starves, 139a
Lord's name is to be p., 22a
praise only to be p., 355b
the dead already dead, 27b
thing he understood, 782a
woman that feareth the Lord shall be p., 27a
Praiser of past time, 124a
Praises, earth with voices p. God, 526b
everybody praises nobody, 469a
faintly then he p., 411a
might be reported, 39a
so long shall your p. endure, 118a
with enthusiastic tone, 768a
Praising, advantage of p. oneself, 756a
lean and sallow abstinence, 337b
most dispraises, 411a
what is lost, 270a
Prances, far back in soul horse p., 986a
Prancing poetry, 738a
Prate, hear him p., 731a
stones p. of whereabout, 283a
Prates, all she p. has nothing in it, 389b
Prattle, nor do children p. about his knees, 63a
thinking his p. tedious, 228a
Pray, after this manner p. ye, 40b
all p. in their distress, 487a
as if to die tomorrow, 422a
can't p. a lie, 761b
farmers p. that summers be wet, 117a
for me and come not, 213b
for no man but myself, 290a
for them which despitefully use you, 40b
for wisdom yet, 726a
God absolve us all, 171b
God to keep me from being proud, 374b

Pray, goes to bed and does not p., 323a
halo when he dies, 842b
how they p. for death, 83b
I p. you in your letters, 276b
in distress and need, 976a
in fullness of joy, 976a
late and early p., 300b
liberty to p., 741a
Lord soul to keep, 1089b
make able to pay for it, 375a
make no mistake, 768b
one to watch one to p., 357a
place men can p., 919a
remained to p., 449b
she ever will, 887a
so we'll live p. sing, 280a
that love may never come, 84b
to be stronger, 755a
to p. is to work, 151a
to praise who came to p., 370b
two went to p., 354a
watch and p., 44b
we do p. for mercy, 234b
will not p. with you, 232a
without ceasing, 55a
work and p. live on hay, 1103b
work not cannot p., 675b
you now forget, 280a
you undo this button, 280b
Prayable, barely p. prayer, 1006b
Prayed, caught God's skirts p., 662a
of course I p., 735b
to genius of the place, 119a
Prayer and praise, 516a
barely prayable p., 1006b
burden of a sigh, 518a
Christ's progress and His p. time, 362b
comes round again, 884b
consuming p., 890a
effectual fervent p., 56b
every p. reduces to this, 688a
fool there was made p., 875a
for all who lie beneath, 877a
for S.T.C., 530a
four spend in p., 198b
God erects house of p., 385a
grant before conclude p., 370b
homes of silent p., 650a
let p. re-echo, 589b
more wrought by p., 654a
my house a house of p., 43b
never made but one p., 417b
of the one Annunciation, 1006b
rises better p. answered, 730a
same p. doth teach us all, 234b
shrine where sin p., 773b
soul's sincere desire, 518a
the people's p., 368b
which rises from heart in grace, 161a
wing and p., 1071a
woe to those negligent at p., 149a
Prayerbooks, beads and p., 409a
Prayers, among p. a piece of land, 120a
angry p., 906a
are daughters of Zeus, 63b
Christopher Robin saying p., 969b
for a pretense make p., 45b
God answers sharp some p., 618b
hate enough to hear your p., 76b
Prayers, make of your p. one sacrifice, 298a
mention of thee in my p., 55b
profit by losing our p., 287b
to preserve travel, 390b
to punish they answer p., 76b
which are age his alms, 204b
whose p. make me whole, 872b
wouldn't say p., 1094b
Prayeth best who loveth best, 526a
well who loveth well, 526a
Praying night and day, 963a
now he is p., 263b
Prays, thus the suppliant p., 427a
Preach gospel to every creature, 45b
humility a virtue all p., 317a
ideal dread realization, 931a
practice what you p., 145b
preached as never p. again, 357a
Preached as never to preach again, 357a
unto flock daily p., 1090a
up patience, 387b
Preacher, I remember I heard p., 701b
vanity of vanities saith the P., 27a
Preachers, pirates p. poteen-makers, 908b
say Do as I say, 317b
Preaches contentment to toad, 871b
nature teaches more than p., 770b
well that lives well, 196b
wife who p., 592b
Preaching down daughter's heart, 647a
of God's sacred Word, 5a
silent church better than p., 606a
woman p., 430b
word for dull conversation, 522b
Precarious living, 1102b
Precautions against disease of writing, 154a
believers take p. against enemies, 149a
Precedence, England not forget p., 339b
Precedent embalms principle, 612a
not unsettled overnight, 902b
one p. creates another, 1091a
solitary p. not conclusive, 538b
supported by precedents become p., 140a
without p. and imitator, 436a
Precedents accumulate become law, 1091a
accumulation of old p., 1013a
established by wise, 538b
supported by p. become precedent, 140a
Preceding, pang p. death, 447a
Precept, example more efficacious than p., 428a
first p. never to accept thing as true, 327b
must be upon precept, 32a
poetry not by p., 585a
true business p., 670a
Precepts backed by authority, 834b
'Preciate things left behind, 963b
Precincts, warm p. of cheerful day, 441a
Preciosity or euphuism, 902b
Precious, adds p. seeing to the eye, 222a
ate drank p. words, 738b
bane, 343a
bearing p. seed, 22b
better than p. ointment, 28a
box of p. ointment, 44a
calling to mind p. benefaction, 88b
gift though small is p., 65b
glory p. forever, 85b
good name like p. ointment, 208a
half so p. as they sell, 631a
how p. is frivolity, 952a
husbandman waiteth for p. fruit, 56b
in the sight of the Lord, 22a
jewel in his head, 247b
liberty p., 903b
make vile things p., 278a
more p. than rubies, 15b
most p. thing, 436a
nothing so p. as time, 104a
ointment, 44a
possession cheapens p., 771b
stone set in silver sea, 226b
things most p. to me, 286a
truth is p. and divine, 353a
unspeakably p. things, 763a
virtue like p. odors, 208a
wine cup without bottom, 162b
Preciousness, miles away in p., 792b
Precipice, close to edge of p., 1037a
Precise, art too p. in every part, 320a
silken terms p., 222b
Precisely, thinking too p. on event, 264b
Precocity, for p. price demanded, 656b
to laugh a miracle of p., 132a
Preconceived, waiting in vain for p., 800b
Predatory human hands, 851b
Predecessor, illustrious p., 425a
Predecessors, illustrious p., 425a
scientist takes off from p., 949a
Predestined elect thinned down, 759b
from all eternity, 732a
intimates p., 777a
what fate p., 504b
Predicts ruin of the state, 490a
Predilection, between p. and love, 783a
I have p. for painting, 790a
Predominance, teachers by spherical p., 277a
Preeminence, contending for p., 480a
Preeminent, to be bravest and p., 63a
Pre-existing, cells from p. cells, 710b
Prefer Dante to Shakespeare, 1008a
geniality to grammar, 851b
gentlemen p. blondes, 1027a
I p. reading, 878a
mind or body to p., 408b
uneven rhythm, 808a

Preferable, most p. of evils, 64a
Preferment, riches and p., 1092a
so I gained p., 1090a
Preferreth all countries before his own, 315b
Prefigure, signs should p. events, 111a
Pregnant hinges of the knee, 263a
Prejudice, fought against p., 983b
freedom from p., 716b
in favor of two eyes, 669b
ran against a p., 859b
skilled appeals to p., 725b
that cut off view, 859b
this pretension itself p., 802a
unconscious p., 1026b
vagrant opinion, 792a
Prejudices, beliefs and p. of past, 888a
bombs shook men out of p., 888a
houses new p. old, 578b
man without p., 802a
of true Englishman, 395a
overcome and conquer p., 821a
trace back to intestines, 806b
we keep old p., 795a
Prelate, religion without p., 591a
Preluded melodious bursts, 645b
Preludes, life succession of p., 566a
transmit the P., 1001a
Premature renunciation of method, 980b
Premise, articulate major p., 787b
Premises, insufficient p., 756a
Prent, faith he'll p. it, 495b
Prentice han' tried on man, 493b
Preoccupation with possession, 913a
Preparation, dreadful note of p., 244a
Preparatory, first steps of p. work, 1019a
Prepare asylum for mankind, 466b
every heart p. room, 397a
for journey p. for death, 1014a
good God p. me, 376a
I go to p. a place, 49a
shocks of passion p., 516b
the way before me, 36a
thrifty to p. today, 76a
to shed them now, 255b
way of the Lord, 32b, 39b
who desires peace p. for war, 146b
Prepared for rage, 928a
for war, 461b
holy city p. as bride, 58b
to extend it, 1025a
Preparest, thou p. a table before me, 18a
Preponderant sea power, 998a
Preposition word not end sentence with, 965b
Prerogative, first is law the last p., 370a
Près de l' église loin de Dieu, 183a
Presage, mock their own p., 293b
Presbyterian in hell, 764a
true blue, 352a
Prescribe orthodox, 1021b
Prescription, final p. added, 672b
Presence, Cain went out from p. of the Lord, 6a
come before his p. with singing, 21a
equal in p. of death, 125a
Presence, flee from thy p., 23a
how many ships my p. worth, 99a
its p. confessed, 501a
minds made better by p., 689a
of body in question, 535b
of mind, 109a
of mind in danger, 373b
of mind in emergencies, 693b
of mine enemies, 18a
scanter of your maiden p., 259a
that disturbs me, 509b
'tis my p. that doth trouble, 214b
world force not p., 957b
Present, a very p. help in trouble, 19a
absent in body p. in spirit, 52a
act in living p., 620b
arrest p. moment, 793b
at your funeral, 1032b
clear and p. danger, 788a-b
contains past, 849b
evils triumph, 355a
except the p. company, 476a
extolling past at expense of p., 523b
falls away, 1066b
fears less than imaginings, 281b
gone in becoming, 793b
happiness in p. hour, 584b
in p. light flames, 923a
in time future, 1004b
is all thou hast, 625b
is grass quick-mown, 809b
is thine, 621a
joys more to flesh and blood, 370b
latched its postern, 784b
mirth hath p. laughter, 251b
morose view of p., 596b
Past Future sees, 488b
previous benefaction or p. satisfaction, 88b
quarrel between past and p., 921a
quiet past stormy p., 638b
submit to the p. evil, 129b
sweeten p. joy, 590a
things p. nor things to come, 51a
things p. worst, 242a
time p. and time past, 1004b
to divine majority p. no more, 735a
to whom p. my new book, 114a
unbirthday p., 746a
what if p. were world's last night, 308a
when p. latched postern, 784b
works of p. man, 526b
Presentation copy does not sell, 536a
Presented with a universal blank, 344b
Presents, elopement except for p., 886a
endear absents, 535a
not Christmas without p., 742a
Preservation, magic p. in books, 577b
ruin rather than p., 177a
we bless thee for our p., 60b
Preserve as chiefest treasure, 901b
constitutional rights, 864b
entire those rights, 1091a
he shall p. thy soul, 22a
liberties Americans already had, 997b
Preserve, liberty harder to p., 546a
life liberty happiness, 998a
me from a tyrant, 302b
me from unseasonable sleep, 428b
prayers to p. travel, 390b
reform that you may p., 595a
sacrifice lives to p. virtue, 72b
stars from wrong, 514b
the Lord shall p. thee, 22a
this country to p. liberty, 473b
thy going out and coming in, 22a
unity of empire, 453a
wants energy to p. itself, 472a
what we give and p., 638b
within wild sanctuary, 930b
your sangfroid, 471b
Preserved, atoms p. by solidity, 113a
bee p. in amber, 135a
by delaying he p. state, 106b
by reproduction, 475a
his gore O, 769a
it must be p., 503a
my life is p., 7b
reputation not p. dies, 374a
that long p. virginity, 360a
to yield is to be p., 74a
unless degree p. place not safe, 127b
Preserver, Creator and P., 60a
destroyer and p. hear, 569b
Preserves, a little creates more p., 832a
money p. life, 379a
us a nation, 600a
us not for specialists, 1082a
Preserving conditions of life, 675a
peace, 461b
sweetness of proportion, 303a
Preside over liquidation of Empire, 924a
Presided, Angel that p. o'er birth, 490b
Presidency has followed change, 1068a
highest office, 892a
President, being P. like riding tiger, 983a
cannot always be popular, 983b
challenge to authority of P., 984a
constantly on top of events, 983a
had a dream, 639a
had policy of his own, 983b
if p. trouble happens to you, 946a
make himself P., 983b
needs political understanding, 983b
nobody expected me to be P., 635b
of multiversity, 1068a
of the Immortals, 783a
ordains bee to be, 956b
rather be right than P., 539a
telling off p., 1076a
understand what it is to be P., 983a
Presidential, choosing p. nominee, 983b
factors in winning p. elections, 983b
Presidents of United States, 1011b
railroad p., 1011b
stand before p. with aplomb, 703a

Press acknowledges accountability to no one, 984b
close bare-bosomed night, 700a
corporation of p., 660a
enable p. to serve communication, 984b
fell dead-born from p., 434b
free p. good or bad, 1068b
free p. necessity, 1013b
free speech p. assembly, 864b-865a
freedom of p. bulwark of liberty, 446a
freedom of p. has suffered most, 1068b
freedom of p. religion person, 472a
freedom of speech or of p., 474b
inform p. home Christmas, 910a
liberty of p., 616b, 1091a
lives by disclosures, 1099b
microscopes and telescopes of p., 870b
Monday p. reports, 1058a
not falling man, 298b
not p. upon brow of labor, 858b
sort of wild animal, 984b
tenth Muse governs p., 678b
toward the mark, 54a
where ye see plume, 594b
with vigor on, 420a
Pressed into service out of shape, 926b
love though p. with ill, 459a
tree whose mouth is p., 992a
Presses, clatter of p., 988b
Presseth, thy hand p. me sore, 18b
Pressmen, so we be named p., 742b
Press's, gret p. freedom, 693a
Pressure, form and p., 263a
grace under p., 1044b
hardly feel p. of age, 93b
of cosmos, 795a
opening first p. off second, 930a
Prestige, convenience comfort p., 1104a
Presto, in moment p. pass, 600b
Presume, Dr. Livingstone I p., 791a
not God to scan, 408b
yourself ignorant, 528b
Presuming on changeful potency, 269a
Presumption, amused by its p., 1033a
in wisdom, 452b
Presumptions, art flies in face of p., 798b
Presumptuous, not too p. folly, 769b
Pretend to know when you do not, 75a
Pretender, God bless the P., 414b
had she known p. he was, 906a
James I James II and Old P., 1011b
who P. or who King, 415a
Pretense, false p., 747a
for a p. make prayers, 45b
no p. of liberty, 635a
to faint meaning make p., 369a
undivulged p., 284a
Pretenses to break known rules by, 328a
which are sincere, 870a
Pretension, this p. a prejudice, 802a
Pretensions, government draw into p., 752b
Pretentious American authors, 960a
Prettier, pebble or p. shell, 379b
Prettiest doll in world, 691a
Pretty, all my p. ones, 285b
Babe all burning bright, 210b
birds do sing, 300b
Bobby Shaftoe, 1098a
but is it art, 873b
drink p. creature, 511b
everything that p. is, 290b
Fanny's way, 398a
feet like snails, 320b
follies themselves commit, 233a
foot gift of nature, 478a
how town, 1031b
how-de-do, 768b
in amber to observe, 410b
kettle of fish, 767b
learned seldom p., 961a
little toes, 1095b
maids all in row, 1093b
my p. maid, 1095a
no burial this p. pair, 1084a
only p. ring time, 250b
pleasures might me move, 198b
poem Mr. Pope, 386a
puts on his p. looks, 236b
state of things, 768b
tell me p. maiden, 846a
to see what money will do, 376a
to think so, 1044a
what do for p. girls, 885a
young wards, 767b
Preudunt course steadied, 693a
Prevail, conditions dat p., 1026b
evening shades p., 393a
fair words p., 874b
gates of hell not p., 43a
God who is able to p., 325b
his rising fogs p., 369a
make best ideas p., 713a
man will p., 1039b
necessity knows no law except p., 126b
none cares whether it p., 722a
'tis the majority p., 735b
truth great shall p., 722a
will looking ill p., 350a
Prevailed, David p. over the Philistine, 12a
the dragon p. not, 58a
with double sway, 449b
Prevails, when vice p., 393b
where commerce long p., 447b
Prevalent, poverty most p. of diseases, 1009a
religion most p., 453a
Prevarication, last dike of p., 454a
Prevent, enjoy religion p. others, 751a
faults it has not strength to p., 448b
lower from getting more, 98a
me from carrying you up, 83b
surest way to p. war, 531a
Prevented, war could have been p., 979b
Preventing angels met it, 370b
Prevention, anthology used for p., 1034b
of mutual crime, 98b
Preventive, economics p. pathology, 1034a
Prevents our being natural, 356b
Previous, returned home p. night, 917b
Prey at fortune, 274b
beast of p. in aristocratic races, 805b
expects his evening p., 441b
fear birds of p., 270b
greater p. upon less, 418b
have they not divided the p., 11a
of rich on poor, 471b
on garbage, 259b
people easily becomes p., 178a
smaller fleas on him p., 390a
great lord yet p. to all, 409a
to dumb forgetfulness a p., 441a
to hastening ills a p., 449a
universal p., 268a
Venus fastened to p., 378b
where eagles dare not perch, 217a
young lions roar after p., 21b
Preys, brain p. on self, 456a
Priam's curtain, 241a
Priapus, I. P. of the harbor, 105a
made of marble, 116b
Price, abatement and low p., 251a
blood p. of admiralty, 875a
cruel high, 872b
existence market p., 739a
for precocity p. demanded, 656b
freedom with great p., 1015b
great p. for wisdom, 730a
greater p. than life, 1048a
greet cheep holde at litel p., 168a
heaven put p. on goods, 466b
is far above rubies, 27a
life exacts for peace, 1042b
market p. they said, 739a
men have their p., 397b
natural and market p., 530b
of everything, 839b
of justice eternal publicity, 889b
of liberty, 479b
of thousand horses, 908b
of wisdom is above rubies, 15b
on sweet self set p., 721b
pay any p., 1072b
pearl of great p., 42b
too high p. for harmony, 708a
weighed for my p., 36a
what p. glory, 999b
will fall, 209a
Priceless, human life p., 1048a
Prick and sting her, 260a
if you p. us do we not bleed, 233b
it mark it with B., 1092b
sides of my intent, 282b
Pricking, gentle knight p. on plain, 200a
gonfalon bubble, 962b
of my thumbs, 285a
Pricks, honor p. me on, 240b
kick against the p., 49b, 78b
to subsequent volumes, 268a
Pride, age that will p. deflower, 200a
aiming at blessed abodes, 408a
all the p. cruelty and ambition, 199b
and conceit original sin, 391a
and courage of patriot, 752a
as if p. not humble, 668a
bear affection without p., 818a

Pride, bold peasantry country's p., 449a
chastening in hour of p., 636b
coy submission modest p., 345a
death would be his p., 945a
envy avarice three sparks, 160a
envy malice, 536b
from p. vainglory and hypocrisy, 60b
goeth before destruction, 24b
he that is low no p., 366a
humble out of p., 190b
I know thy p., 12a
idleness and p., 422b
in Casey's bearing, 868a
in occupation, 760b
in p. in reasoning p., 408a
in their port, 447b
is hateful before God, 38a
is his own glass, 268a
is therefore pleasure, 373b
king over children of p., 16b
land of Pilgrims' p., 627b
lintel low to keep out p., 827b
look backward with p., 926a
mother's p. father's joy, 520b
my high-blown p. broke under me, 298b
never-failing vice of fools, 402b
of country, 659b
of kings, 407b, 760b
of peacock glory of God, 487b
of power sink, 452b
of those who survived, 924a
oppressed with p., 382b
perished in his p., 511b
plume here buckle, 803a
poet's inward p., 1055a
pomp and circumstance, 275a
pomp and p., 827b
praise or p., 1079b
rank p., 393b
reasoning p., 408a
rid earth of him in my p., 899a
science lowers p., 675a
shall bring him low, 26b
soldier's p., 662a
solemn p. yours, 640a-b
speak with p. of our doings, 995b
stoic's p., 408b
strong dose of p., 1016a
surpasses p. of kings, 760b
tasted all the summer's p., 486a
that apes humility, 526b, 533a
that licks the dust, 411b
that puts country down, 1085a
they lost their p., 1060b
to relieve wretched his p., 449b
touch of love and p., 844a
touched to quick, 662a
towering in p. of place, 284a
tyrant is child of P., 81b
vain the sage's p., 412b
was not made for men, 38a
will have a fall, 81b
without p. of ancestry, 454a
Priest all shaven and shorn, 1098b
desires, 956b
free me from turbulent p., 155b
God's high p., 50b
I the Muses' p. sing, 121b
like people like p., 35a
love the only p., 749a
no difference 'twixt Priest and Clerk, 320a
O mysterious p., 583a
of most authentic creed, 749a
Priest, Protestant or p., 789b
soldier poet, 707b
still is Nature's p., 513b
that to her speaks, 201b
the true God's p., 326b
while runnin' for p., 981a
whiskey p., 1054a
Priestcraft, pious times ere p., 368a
Priesthood, literary men a p., 575b
Priestlike, waters at p. task, 581a
Priestly vestments, 845b
vestments in dens, 720b
Priests bless her when she is riggish, 287b
by mightier hand, 594b
my ancestors p. in temple, 611b
not merit praise of poets, 828a
not necessary to religion, 952b
Platonists and p., 1052b
poets not yet p., 828a
stood firm on dry ground, 10b
tapers temples, 405b
Priez Dieu que tous nous veuille absoudre, 171b
Prim little craft, 768b
mouth so p., 1004b
Primal eldest curse, 263b
Primary, between p. and secondary, 995a
concern of education, 1026a
great p. human affections, 712a
imagination, 528b
noon, 956b
Prime, buried him before p., 1088b
gather rose whilst p., 200a
give him always of p., 390a
in the golden p., 644b
light the p. work of God, 344b
lovely April of her p., 291b
minister returned, 896b
obeyed at p., 604a
of youth a frost of cares, 204b
rose up in his p., 1009b
what is the p. of life, 94a
wisdom, 347a
Zeus p. mover, 78b
Primer, armed with his p., 540b
Primeval cosmic night, 936a
forest p., 622a
sleep, 720b
this is p. law, 80a
Primitive, economic life p., 982b
impulses of heart, 642b
man tactile man, 978b
North America, 1047a
people not waken sleeper, 829a
terror, 1006b
unattached state, 937a
Primitives, attack from p., 1015b
Primitivism, America was p., 978a
Primordial images of collective unconscious, 935a
Primrose, bring the rathe p., 339a
by river's brim, 509b
path of dalliance treads, 258b
sweet as the p., 450b
way, 283b, 823b
Primus inter pares, 151b
Prince, advise the p., 1001a
can make belted knight, 496a
duty subject owes p., 219b
first servant of state, 435a
good night sweet p., 266b
great P. in prison lies, 306b
have no study but war, 177a
Prince, I am not P. Hamlet, 1001a
I warn you, 1058a
imitate fox and lion, 177a
in serving his p., 71a
keeps tortoise enclosed, 101b
Lucifer uprose, 730b
must be lion, 136b
my p. you'd soon forget, 393b
no p. of Castile gained land, 173b
not propose it to my p., 414b
of clouds haunts tempest, 707a
of darkness a gentleman, 278b
of Denmark left out, 521b
of Peace, 31a
of poets, 561a
Rasselas P. of Abyssinia, 428a
semblable au p. des nuées, 707a
subject Father Son, 307b
there is a p. fallen, 12b
till I p. of love beheld, 486a
who nobly cried, 399a
who relies on words ruined, 177a
of Wales, God bless P., 589b
Princedoms Virtues Powers, 346b
Princely counsel in his face, 343b
Princerple, don't believe in p., 693a
Princerples, ain't by p. or men, 693a
ez to p. I glory, 693a
Princes, all p. I, 305a
and lords may flourish, 449a
blaze forth death of p., 254b
but breath of kings, 492b
contentment in being equal to p., 309a
fall like one of the p., 20a
find few real friends, 434a
gilded monuments of p., 292a-b
God's true p., 696b
hate traitor but love treason, 112a
kings and p. have philosophy, 94a
like to heavenly bodies, 208b
orgulous, 560b
privileged to kill, 460a
put not your trust in p., 23a
sweet aspect of p., 298b
war betwixt p., 190a
whose merchants are p., 31b
Princes', cottages p. palaces, 231b
hangs on p. favors, 298b
not so arched as p. palaces, 315a
Princess descended of kings, 289a
thoughtless saying of p., 436b
three days afterward p. buried, 732a
Principal, ridicule one of p. lights, 416a
translators between dream and reality, 998b
wisdom is the p. thing, 23b
Principalities, against p. and powers, 54a
never known to exist, 177a
nor powers, 51a
Principality in Utopia, 595b
Principle, active p. of literature, 909b
but a cold p., 325b
divine P., 709a

Principle, don't believe in p., 693a
every word a p., 1058b
general p. gives no help, 507b
hain't money but p., 895a
inconsistencies in p., 782b
love our p., 589b
moderation in p. a vice, 467b
necessary and fundamental p., 444b
nihilist p., 688a
o' the thing, 895a
of conservation of force, 709b
of fantasy, 935a
of serious work, 935a
old but true as fate, 112a
on which society not founded, 438b
one God one p. of being, 142b
precedent embalms p., 612a
rebels from p., 454a
same tyrannical p., 636a
Principles, absorbed in general p., 861a
ain't by p. or men, 693a
elements or p. of bodies, 474b
embrace p. or mistresses, 447a
ez to p. I glory, 693a
facts alarm more than p., 1092a
faithfulness and sincerity as first p., 71a
fundamental p. of equity, 911b
guide his life by true p., 114a
if life unworthy of p., 658b
important p. inflexible, 641a
less than chaff, 843b
live up to p., 1048b
might p. swaller, 693a
moral p., 1055b
never defeated, 616a
of liberalism, 1013a
of Political Economy, 934a
of resistance, 453a
renounce his p., 1091b
restless unfixed in p., 368a
serve as counsels, 911b
six p. of painting, 148a
that gave America birth, 842a
to effect safety, 470b
to which I recreant, 658b
unchanging p. of human nature, 550a
weaving of general p., 861a
Print, all I own is a p., 666b
all news fit to p., 846b
eternity of p., 975a
faith he'll p. it, 495b
gentle-hearted in p., 534a
I love a ballad in p., 295b
news and raise hell, 1099b
no ruin-trace, 557b
of a man's naked foot, 385b
on'y wut guv'ment choose, 693b
'sdeath I'll p. it, 410b
see name in p., 554b
sharpest weapon, 954b
some said John p. it, 365a
woman's name in p. twice, 984b
Printed, sod saint had p., 687b
that they were p. in a book, 15b
Printer, Benjamin Franklin P., 421a
Printers, books by which p. have lost, 333b
Printing and Protestant religion, 575b
and the Reformation, 937b
caused p. to be used, 215b
Printing, invented art of p., 576a
Printing-house, hen-yard in p., 988b
Printless toe, 993b
Prior ages haven't thought of, 478b
what was Matthew P., 387b
work of past centuries, 829b
Priority, degree p. and place, 267b
Prisidincy highest office, 892a
Prism and silent face, 510a
Prisms, prunes and p., 672a
Prison, beast brought up in p., 177b
bloom in p. air, 841a
come let's away to p., 280a
each confirms a p., 1003a
each in his p., 1003a
Europe p. of nations, 954b
for color of his hair, 855a
great Prince in p. lies, 306b
in p. and ye came unto me, 44a
lime tree bower my p., 523b
mate dockyard fellow, 749b
never a p. know you, 1014b
of nations, 954b
only house in slave state, 681a
open door of p. and run away, 93a
palace and p., 556b
self only p., 827b
soul in p. I am not free, 831b
stone walls do not p. make, 358b
taking him to p. for hair, 855a
true place for just man, 681a
wake up and find myself in p., 328b
walls cannot control, 359a
wear out in a walled p., 280a
Prisoned spirit of man, 940a
Prisoner in his twisted gyves, 224a
man is a p., 93a
stone walls a p. make, 358b
takes the reason p., 281a
Prisoner's, jury passing on p. life, 270b
Prisoners call the sky, 840b
inexorable to cries of p., 462b
of hope, 36a
of Shall and Will, 1066b
of starvation, 680a
Prison-house, shades of the p., 513b
Prison-pent, forever p., 1049b
Pristine magnificence, 587a
Prithee pretty maiden, 767a
Privacy, a p. an obscure nook, 661b
American has no p., 838a
goldfish for p. I got, 904a
no p. in America, 838a
suffocate for p., 1077a
tumultuous p. of storm, 602a
Private beneficence inadequate, 857b
between what is public and p., 995a
citizen, 472b
conscience for guide, 370a
consumption, 1063b
dog to gain p. ends, 448b
enterprise not yet tried, 972a
enterprise set habits of age, 1027a
equal justice in p. disputes, 89b
game of p. theatricals, 794a
grave's a fine p. place, 360a
Private griefs, 255b
in p. life watch and laugh, 752b
judgment, 444a
live as if they had p. understanding, 77b
men enjoy, 244b
morality p. luxury, 777a
nor public flame nor p., 414a
of the Buffs, 656a
open and friendly in p., 89b
opulence public squalor, 1063b
pagus or demesne, 1060b
post of honor is p. station, 393b
property fruit of labor, 941b
public good and p. rights, 480a
served no p. end, 407a
sets p. friendship above public, 81b
sin in p. not sin, 360b
sin not so prejudicial, 196b
takes no p. road, 410a
wealth I decline, 867b
what is not in book p., 748a
Privates, what have kings that p. have not, 244b
Privation, scientist ready to bear p., 1028a
Privations, cheerful amid p., 752a
dull p. and lean emptiness, 306a
Privies, sun penetrates p., 96b
Privilege, ague's p., 227a
let others enjoy p. too, 418b
of absurdity, 317b
of drinking milk, 1010a
of putting him to death, 522b
writer's p. to help, 1039b
Privileged and people two nations, 612a
few, 971a
Privileges do not make common law, 146a
if we mean to preserve p., 465a
laws add exclusive p., 503a
sharing p. of government, 635a
Privilegia paucorum non faciunt legem, 146a
Privy, grim wolf with p. paw, 338b
to do gentil dedes, 168b
Prize above my dukedom, 296a
at three hundred pence ointment p., 322b
decline the Pulitzer P., 986b
ever grateful for the p., 508a
humble hen we p., 1101b
in war no second p., 1025b
light winning make p. light, 296b
love game beyond p., 865a
men p. the thing ungained, 267b
of general is command, 787b
of powerful is power, 787b
one receiveth p., 52a
rain influence and judge the p., 335a
ribbon or throne, 680a
we sought won, 702a
what we have we p. not, 246b
Prized beyond sculptured flower, 574b
something he p., 979a
Pro aris atque focis, 116a
bono publico, 151b
patria mori, 121b
patria pro liberis, 116a
tali numismate tales merces, 171b

Probabilities, judge between p., 628b
theory of p., 479b
Probable possible shadow of doubt, 769a
the supernatural is p., 868a
Probe, let others p. mystery, 1066b
Probing through you toward me, 1043b
Probitas laudatur et alget, 139a
Problem, exquisite p. of artist, 799a
first p. was beauty, 1081b
holding mental p. in mind, 977a
of age administration of wealth, 757a
of artist to draw circle, 799a
of rich and poor, 757b
race and color p., 998a
wholeness of human p., 937b
Problems, great p. of life, 935a
group action in group p., 915a
have roots in past, 983a
meet new social p., 973a
world's p., 1012b
Procedural, history of p. safeguards, 967a
Proceed ad infinitum, 390a
from known to unknown, 675b
nature not p. by leaps, 425a
so they resolved to p., 318b
Proceedeth, every word that p., 10a
wickedness p. from the wicked, 12a
Proceeding from heat-oppressed brain, 283a
Proceedings interested him no more, 770a
Process, evolution a p., 779b
golden p., 905a
inexorable inner p. contraction of life, 935b
not view p. with misgivings, 921b
of the suns, 647b
saves world of trouble, 667a
verity is a p., 795a
Processes, reduction of physical p., 779a
Procession, stay with p., 886b
systematic p. of universe, 178a
Proclaim, friends his truth p., 368b
great Original p., 393a
no shame, 264a
they will p. me heretic, 176b
through sensual world p., 455b
with angelic host p., 425b
Proclaims, apparel oft p. the man, 258b
peace p. olives of age, 293b
Proconsuls, each year new p., 109b
Procrastination, incivility and p., 552b
is thief of time, 399a
keeping up with yesterday, 946a
no idleness no p., 719a
Procreant cradle, 282a
urge of world, 700a
Proctors, prudes for p., 648a
Procul hinc procul este severi, 128b
Procurer of contentedness, 326a
Procuress to lords of hell, 650b
Prodigal, Catiline p. of own possessions, 115b
chariest maid p. enough, 258a
enemy be p., 1059b
how like the p. return, 232b
how p. the soul, 259a
O my P., 1043a
of ease, 368a
of life, 540a
younker or p., 232b
Prodigality, framed in p. of nature, 217a
spring of p., 453b
Prodigies, all Africa and her p., 329b
Prodigy, what a p. is man, 364a
Produce according to aptitudes, 687a
but not take possession, 73b
eating p. of the land, 64b
laboring to p. bons mots, 361a
painfully sits down to p., 986b
perfect circles and squares, 99b
the person, 151a
things and to rear them, 73b
Produced, after they are p., 73a
intellectual product judged from age p., 781a
Produces, final cause p. motion, 97b
Producing, consume without p., 836a
Product, byproduct more than p., 851a
happiness not spontaneous p., 958a
monstrous p. of wrongs, 921b
of others' labor, 639b
Production, capitalist p. begets negation, 687a
means of social p., 686b
principle of economic p., 957b
Productively, wealthy if live p., 995b
Profanation to keep in, 320b
Profane and old wives' fables, 55a
for me to p. it, 572b
hence ye p., 358a
no divine ordinances, 450a
things holy p. clean obscene, 318a
things sacred or things p., 365b
Profaned, desolated and p., 631b
heavenly gift of poesy, 369b
one word too often p., 572b
Profess not the knowledge, 37b
politics like ours p., 418b
Profession, hold up Adam's p., 265b
is to disguise, 178b
most ancient p., 872a
Professional, between amateur and p., 1038b
Professionally declines and falls, 672b
Professions, contented to have two p., 858b
one of p. which is full, 682b
two oldest p., 999a
Professor of art of puffing, 481b
of Harvard Law School, 967b
profit p. naught, 204b
true-blue p. of literature, 986b
Professors guard glory of Greece, 925a
in New England, 925a
like literature dead, 987a
men women and p., 939a
Professors of dismal science, 578a
Proffer, fawning greyhound did p., 238b
Profferer, have p. construe Aye, 220b
Profit, and the p. and loss, 1003a
between p. and the loss, 1003b
by folly of others, 133a
by losing our prayers, 287b
by their example, 464b
engine of enterprise, 977a
few p. by advice, 125b
in all labor there is p., 24b
no more p. of shining nights, 221a
no p. but the name, 264b
no p. where no pleasure, 219a
private enterprise for p., 972a
professor naught, 204b
title and p. I resign, 393b
truth as opposeth no p., 318a
what p. of all his labor, 27a
winds blow p., 1062a
wise men p. more from fools, 107a
Profitable as bein' a whittler, 895a
lie with purpose most p., 890b
thing to put in heart, 4b
things without number, 172b
Profited, age not p. so much as lost, 682b
what is a man p., 43a
Profits, little p. that idle king, 646a
Profound and fragile lips, 1031a
both may be called p., 73a
in his view, 462b
man thinks woman p., 806b
subtle and p. female, 73b
talked with looks p., 450a
Profuse strains of unpremeditated art, 570b
Profusion of water light air, 748b
Progeny, angels p. of light, 346b
give world corrupt p., 122a
of learning, 480b
soul whose p. they are, 340a
Prognostics not always prophecies, 442b
Program for tomorrow, 977b
of revolution, 889a
Progress and prosperity, 848a
based on universal desire, 756a
call p. tomorrow, 599a
Christ's p. and His prayer time, 362b
comfortable disease, 1031b
common denominator of p., 1063b
competition essential to p., 757a
depends on intellectual, 628a
from want to want, 432a
history p. of freedom, 507b
industrial p. available, 982b
man's mark, 666a
more general than retrogression, 628a
no p. except individual, 707a
no steady unretracing p., 697b
not accident but necessity, 705b
not real not permanent, 780b
of all countries connected, 964a
of artist self-sacrifice, 1007a
opinion and social p., 751b
our goal, 589b
part of nature, 705b
promote p. of science, 1027b
rake's p., 660a

Progress, scientific thought
human p., 809a
social p. of each country, 964a
swell a p., 1001a
test of our p., 971b
Progressive, scientific activity p., 981b
Progressively thirsty for life, 994b
Prohibited, means which are not p., 485b
Prohibiting free exercise thereof, 474b
licensing and p., 340b
Prohibitions, meant p. to be absolutes, 991b
Proie, à sa p. attachée, 378b
Project for extracting sunbeams, 389b
for the sun, 956b
Projections, other figures p., 1007a
Projects, fitter for new p., 209a
Proletarian dictatorship, 903b
state, 894b
Proletariat, dictatorship of p., 889a
ethics of p., 1058a
Italian p., 977b
product of industry, 686b
revolutionary class, 686b
state is p., 903b
Prologue, excuse came p., 347b
make a long p., 39a
what's past is p., 297a
Prologues, happy p. to swelling act, 281a
over, 956a
Prolongeth, joyfulness p. his days, 38b
Promethean heat, 276a
sparkle right P. fire, 222a
Prominent has speeches garbled, 895a
the more laws are made p., 74b
Promise, broke no p., 407a
can't give word of honor give p., 967b
eating air on p. of supply, 241b
keep word of p. to our ear, 287a
made debt unpaid, 933a
most given when least said, 205a
never p. more than perform, 126a
none relies on, 382a
not to do a thing, 759b
of decade of loneliness, 1036b
of pneumatic bliss, 1002a
of strength and manhood, 801a
oh p. me, 790b
what signs of p. are, 567a
where p. of my years, 758a
Promise-crammed, I eat the air p., 263a
Promised, fruits outdo what flowers p., 204a
land, 587a, 750b
Land beyond wilderness, 851a
Man who had been p., 1022b
shalt be what thou art p., 281b
Promises, age perform p. of youth, 428a
America was p., 1022b
fails where most it p., 269b
good memory to keep p., 804b
to keep, 927b
Promontory, as if a p. washed away, 308b
Promontory, blue p. with trees, 288b
like one that stands on p., 216a
once I sat upon p., 229a
see one p. and see all, 311a
seems to me sterile p., 261a
stretched like a p., 346b
Promote commerce not betray it, 376b
flourishing of arts, 1027b
general welfare, 474a
Promoter of mutual acquaintance, 752a
Promoting, not by destroying but p., 453b
Promotion, none sweat but for p., 248a
Prompt, apology too p., 347b
electrically p., 763b
foot less p., 714a
in attack, 453a
Prompter, dreamer is p., 936a
Prompter's, Devil enters p. box, 933a
Prompters, how many p., 536b
Promptly found out, 977a
gives twice who give p., 150a
gratified to answer p., 760b
Prompts tongue to deal in fiction, 401a
Prone to introspection, 997a
Prongs, therrble p., 969a
Pronounce, foreigners spell better than p., 759a
Pronounced, speak as I p. it to you, 262b
Pronouncement, faith of p., 902b
Pronouns, wise in use of p., 778b
Proof, bliss in p., 294b
dost thou ask p., 714b
give me ocular p., 275a
history p. of theories, 750a
mistaking metaphor for p., 909b
not one for putting off p., 928a
of a poet, 699b
of insufficient work, 754a
of pudding in eating, 195b
through the night, 541a
undying p., 752a
Proofs of holy writ, 274b
Proosian, French or Turk or P., 766a
Prop, my very p., 232b
that doth sustain house, 235a
Propaganda and falsehoods, 1020b
devotion to p., 915b
has to be popular, 1011b
Propagate and rot, 409a
learn and p. best, 713b
Propagated, Revolution p. downwards, 721a
Propagates character by sword, 1092a
Propagation, all our p., 306b
Propensities, excess of subjective p., 794a-b
excite my amorous p., 429b
natural p., 454b
semi-criminal p., 977a
Propensity for emulation, 845b
for mastery, 845b
internal p. to unite, 965a
to forego, 792a
Proper, circumstance and p. timing, 92a
fitting and p., 639a
gardener's work, 877b
in our own p. entrails, 256b
Proper man as see in summer's day, 229a
mate, 459b
mean, 417b
memory for politician, 779b
men as ever trod, 253a
opinions for time of year, 1060b
price upon goods, 466b
silence give p. grace to women, 81a
stations, 671a
study of mankind is man, 408b
time to marry, 459b
union of gin and vermouth, 1038b
words in proper places, 389a
Propertied as all tuned spheres, 288b
Property, a very handsome p., 733b
acquiring and possessing p., 446a
all in book public p., 748a
common judges of p., 427b
consider himself public p., 472b
government resting on p., 94b
has duties, 612a
is theft, 644b
judiciary safeguard of p., 864b
liberty p. no stamps, 1090a
national honor national p., 491b
natural stimulus to work, 941b
neither p. nor honor touched, 177b
no p. no wages, 1057b
of easiness, 265b
owns them, 749a
private p. fruit of labor, 941b
proputty proputty, 654b
right to possess p., 656b
sacredness of p., 757a
subject to community, 848a
theory of equality of p., 616b
they can call their own, 461a
unequal distribution of p., 480a
was thus appalled, 267b
Prophecies of what courts will do, 787a
prognostics not always p., 442b
Prophecy, experience p. of wise men, 566a
gratuitous errors, 689b
spirit of p. in me, 93b
that may sound peculiar, 733a
trumpet of p. O Wind, 570a
Prophesy, don't never p., 693b
in part, 52b
O I could p., 241a
Prophesying like writing fugues, 960a
war, 524a
Prophet, ask us p., 1080a
Elijah the p., 36a
historian p. in reverse, 530b
in name of p. figs, 543b
not without honor, 42b
of the soul, 602a
said I, 643a
sons of the p., 1100b
your p. the Nazarite, 232a
Prophetic, awful pause p. of end, 399a
O my p. soul, 259b
soul of the wide world, 293b
strain, 336a
Prophet's, voice like p. word, 565b
Prophets and kings, 46b

Prophets, best of p. is the past, 562b
beware false p., 41b
do they live forever, 36a
don't pan out on p., 778b
is Saul among the p., 12a
Jerusalem that killest p., 43b
law and the p., 41a
man reject p., 708b
ministry of the p., 35b
mouth of holy p., 46a
not destroy law or p., 40a
wisest p. make sure, 442b
Propitiation, religion p. of powers, 829a
Propitiatory bird, 1057a
Propitious hours, 565b
miracles p. accidents, 867b
Propontic and Hellespont, 275a
Proportion, insisture course p., 267b
music wherever there is p., 330a
preserving sweetness of p., 303a
proper dignity and p., 142a
some strangeness in p., 209b
when no p. kept, 228a
Proportional, acceleration p. to applied force, 379b
to motive force, 379b
Proportioned, freight p. to groove, 739b
to human constitution, 399b
Proportions, in small p. beauties see, 304a
Propose, since you p. I will, 900a
to fight it out, 717a
who don't men p., 587b
Proposed, before a joy p., 294b
Proposes, man p. God disposes, 170a
Proposition, life tough p., 941a
no general p. worth damn, 788b
that all men equal, 639a
Propositions, general p. concrete cases, 787b
man to frame general p., 788b
Propriety, frights isle from her p., 273b
not infused from without, 100b
rules of p., 73a
Propter vitam vivendi perdere causas, 139b
Proputty proputty proputty, 654b
Prorsus credibile est quia ineptum est, 143b
Pro's, from p. and cons they fell, 195a
Prosaic, a few p. days, 734b
Prose, all not p. is verse, 361b
Browning used poetry for writing in p., 838b
connect p. and passion, 951b
fairer house than p., 736b
homely definitions of p., 530a
life's p., 742a
Meredith p. Browning, 838b
money p. of life, 607b
more attainable in p., 643b
old Ibid's p., 907a
opposed to meter, 527b
poetry must be as well written as p., 989a
run mad, 410b
speaking p. without knowing it, 361b
unattempted yet in p. or rhyme, 341b
verse will seem p., 382b
what others say in p., 412a
Prose words in best order, 530a
Prosecuted, find motive be p., 760b
Prospect, dull p. of distant good, 370b
every p. pleases, 549b
no p. of an end, 446b
noblest p. Scotchman sees, 430b
not within p. of belief, 281a
Prospects, all his p. brightening, 449a
more pleasing than fruition, 140b
shining p. rise, 392b
Prosper, evil deeds do not p., 65b
made all to p. in his hand, 7b
state will p., 896b
treason doth never p., 210a
whatsoever he doeth shall p., 16b
wolf that keep it p., 932b
Prospered, honor friend who p., 78b
Prosperities, long lives true p., 672b
Prosperity and salvation in union, 903a-b
arrived at in lifetime, 755b
ascend hill of p., 763a
been in p. and it remembren, 165a
best discover vice, 208a
blessing of Old Testament, 208a
comes to bad man, 77a
dormant in p., 549b
doth bewitch men, 315a
friend not known in p., 38a
good things which belong to p., 208a
in day of p. be joyful, 28a
in p. easy to find friend, 99a
in the day of p., 38a
jest's p. lies in ear, 222b
life comes to end in p., 78b
makes friends, 127a
middle-aged p., 1042a
more supportable than p., 755b
not favorable to public virtue, 575a
not without fears, 208a
of political community, 964a
one man who can stand p., 577b
remembrance of p., 38a
social p. means man happy, 599
studies an ornament in p., 110b
thy p. exceedeth the fame, 13a
tries souls even of wise, 115b
undermining the very p., 848a
with more taste, 391a
within thy palaces, 22b
would not be so pleasant, 351b
Prosperity's very bond of love, 295b
Prosperous, make dog p. will not bite, 762b
poverty a threat to p., 982b-983a
remorse sleeps in p. period, 436b
Prospers, homeland is wherever he p., 92a
turns ashes or p., 629b
who p. one day suffer reverse, 82b
Prostitute, few writers p. all powers, 952a
I puff the p. away, 369b
Protect, heaven p. working girl, 845a
I will p. you, 1026b
I'll p. it now, 600a
people from fear, 972a
two solitudes p. each other, 938b
us by thy might, 627b
whom he could not p., 1081a
Protection and patriotism reciprocal, 545b
and security of people, 446a
equally entitled to p., 503a
to the oppressed, 89b
Protector when he first appears, 95a
Protects lingering dewdrop, 517b
Protest, lady doth p. too much, 263b
voice of p. needed, 728b
Protestant, Christian P. or priest, 789b
gunpowder and P. religion, 575b
protestantism of P. religion, 453a
thy P. to be, 319b
Protestantism of Protestant religion, 453a
Protestants Jews Turks in one ship, 329a
Papists or P., 430b
Protesting, dignity of truth lost with p., 302b
Proteus of fire and flood, 529b
rising from sea, 515b
Protracted, life p. is p. woe, 427a
unjust war p., 698b
Proud, all p. and mighty have, 419a
and angry dust, 853b
and chivalrous spirit, 99a
apt the poor to be p., 252b
arrogancy of the p., 31b
befits p. birth, 81a
captain of thine own fate, 116a
clergyman, 425a
death be not p., 308a
eats up himself, 268a
Edward's power, 496a
ever fair and never p., 273b
every cock p. on own dunghill, 125b
exultation of discoverer, 997a
fashions in p. Italy, 226b
foot of conqueror, 237b
gods and commodores of earth, 696a
grief is p., 236a
here shall thy p. waves be stayed, 16a
his name, 519a
how p. word Man rings, 894b
how you use p. words, 948b
if p. is she not sweet, 699a
in arms, 336a
in humility, 311a
inconstant childish p., 579a
instruct sorrows to be p., 236a
is spirit of Zeus-fostered kings, 62b
knowledge is p., 459a
lay p. usurpers low, 496a
make death p. to take us, 288b
man drest in authority, 270b
man's contumely, 262a
me no prouds, 225a
men in old age, 82b
mistress' order to perform, 413b

Proud, O p. death, 266b
of ancient heritage, 1072b
old lineage, 980a
our purses shall be p., 219b
pray God to keep me from being p., 374b
radio was rather p., 1064a
Rose sad Rose, 879b
scattered the p., 45b
Science, 408a
seat of Lucifer, 348a
setter up and puller down of kings, 215b
sleepy and p., 1009b
small things make base men p., 215a
spirit of mortal be p., 564b
taken in by flattery, 374a
that he learned so much, 459a
that they are not proud, 311a
'tis all the p. shall be, 406a
too p. for a wit, 451a
too p. to beg, 1100b
too p. to fight, 841b
too p. to importune, 442a
tower in the town, 642a
towers, 557a
uncertain balance of p. time, 206a
vain man may become p., 373b
world said I, 354b
yet not p. to know, 404a
yet wretched thing, 301a
Proudest of his works, 466a
Proudly, bearing birthrights p., 236a
die p. if not live p., 860a
what so p. we hailed, 540b
Proud-pied April, 293b
Prouds, proud me no p., 225a
Prove a beauteous flower, 224a
all things, 55a
believing where cannot p., 649b
came to p. him with hard questions, 13a
cannot p. an aspiration, 779b
fairy gold and 'twill p., 295a
go to p. my soul, 661a
him first, 37b
if I do p. her haggard, 274b
I'll p. more true, 224a
mysterious by this love, 305a
show doubt p. faith, 665a
simplest matter of fact, 565a
so fond, 290a
some new pleasures p., 306a
warrant she'll p. an excuse, 481b
we will all the pleasures p., 212a
when givers p. unkind, 262a
Proved a very woe, 294b
believe one who has p. it, 119b
error and upon me p., 294a
them and found them worthy, 36b
Provençal song, 582a
Provence, in P. New York, 1075b
Provender, truly a peck of p., 230a
Proverb, a p. and a byword, 13a
flashes through head, 647b
hare of whom p. goes, 236a
old of excellent wit, 624b
somehow passed into p., 753b
thou shalt become a p., 10b
till life illustrated p., 585b
wiser if mended, 754a
Proverbed with grandsire phrase, 223a
Proverbs, books like p., 366b
King Solomon wrote P., 859b
of Solomon, 671a
patch griefs with p., 247a
Solomon spake three thousand p., 13a
Proveth, hasty marriage seldom p. well, 216a
Provide, foes will p. with arms, 118a
for common defense, 474a
for human wants, 454a
for those with too little, 971b
God will p. himself a lamb, 7a
good the gods p. thee, 371b
if any p. not for his own, 55a
in peace need in war, 146b
know worst and p. for it, 465a
provide, 928b
Provided, right that wants be p., 454a
Providence, behind frowning p., 456b
behold now another p., 319a
fashioned us holler, 693a
may assert eternal P., 341b
nickname for P., 469a
on side of last reserve, 357b
one thing in creation to demonstrate P., 138a
parsimony requires no p., 455a
place p. found you, 606a
reasoned high of P., 344a
reliance on divine p., 471a
rubs which P. sends, 448a
special p., 266b
their guide, 348b
trust in P., 326b
Provident, women p. instead, 1038a
Providently caters for sparrow, 247b
Provider, essential p. of elements, 713b
Provides, fury p. arms, 117b
Provideth her meat in the summer, 23b
Province, all knowledge my p., 206a
send clerk to distant p., 379a
they desolated, 631b
Provinces, kissed away kingdoms and p., 288a
rebellions of maritime p., 998a
these limbs her p., 306b
Provincial, worse than p. parochial, 798a
Proving absurd all written, 665b
Provision, decent p. for poor, 431a
education best p. for old age, 97a
make not p. for flesh, 51b
rest in one obtain p. in other, 149a
Provisions not expended in exigencies, 678a
Provoke conscious something, 643b
good p. to harm, 272a
not children to anger, 54b
silent dust, 440b
world to rising birth rate, 1061b
Provokes desire, 283b
me always to pursue, 721b
Provokes, no one p. me with impunity, 151a
Provoketh, beauty p. thieves, 247b
Provoking most justly thy wrath, 61a
Prow, youth on the p., 441b
Prows, water from sharp p., 979a
Proximity, exaltation from p. of disaster, 919b
Proximus ardet Ucalegon, 118a
Proxumus sum egomet mihi, 108b
Prudence, instinct share with p., 544a
never to practice either, 763a
Prudent course is steadied, 693a
every pleasing p. part, 406b
love is p., 170b
man looketh well to his going, 24b
man putteth himself aside, 4b
mind can see room, 82b
pushes his p. purpose, 399a
virtue and p. act, 453a
Prudery a kind of avarice, 550b
love casts out p., 757b
peculiarity of p., 599b
Prudes for proctors, 648a
stay far hence you p., 128b
Prunella, rest all leather or p., 409b
Prunes and prisms, 672a
longing for stewed p., 270b
Pruninghooks, spears into p., 30a
Pruritus, disputanti p. ecclesiarum scabies, 301a
Prussia hurried to the field, 482b
in Germany forward, 815a
make moral conquests, 589b
part of Germany, 586b
Prussian army people in arms, 589b
French or Turk or P., 766a
Pry loose old walls, 948b
never p. lest lose Edens, 663b
Psalmist, sweet p. of Israel, 12b
Psalms, King David wrote P., 859b
lovers' sonnets turned p., 204b
show selves glad with p., 59b
speaking to yourselves in p., 54a
Psalteries, played before the Lord on p., 12b
Pseudonym of God, 802a
Psyche, mournful P., 584a
my goal, 643b
Psychic development of individual, 833b
gods as p. factors, 935b
powers part of man's self, 793b
Psychoanalysis not the only way, 985a
Psychological moment, 839a
momentum or factor, 839a
reason, 798b
Psychology, help p. become natural science, 796a
knife cuts both ways, 708b
of adultery, 913a
of our people spiritless, 995a
purpose of p. different idea, 910a
treating p. like natural science, 796a
Psychopathologist sees unspeakable, 932a
Ptolemy, authority and researches of P., 173b
Pub, no pewter no p., 1009b

Public, all in book p. property, 748a
American p. more reasonable, 1064a
an old woman, 576b
be damned, 710a
between what is p .and private, 995a
British p. in fit of morality, 595a
buys opinions like meat, 756b
calm, 712b
care, 343b
common good and p. authority, 964a
consider himself p. property, 472b
consideration of p. object, 89a
corrupt p. mind, 1048b
debt public blessing, 484b
demands certainties, 960a
entertainer who understood his time, 965a
excitement runs high, 1037b
exempt from p. haunt, 247b
fit for p. authority, 82a
for the p. good, 151b
friend to p. amusements, 431a
God loveth not speaking ill in p., 149a
good and private rights, 480a
government bad if no p. opinion, 931b
has crude ideas, 550b
in field of p. education, 1021a
intelligence of p. opinion, 751b
interest, 1014a
interested more in government, 972b
knot's tied in p., 1041a
life crown of career, 934b
life situation of power, 452a
like a frog, 735a
make itself artistic, 840b
make the p. stare, 560b
mean animal, 539b
men nor cheering crowds, 881b
men slop over, 750b
microcosm of p. school, 611a
moral habits induced by p. practices, 136b
must and will be served, 381a
no personal considerations in p. duty, 717b
no strike against p. safety, 911a
nor p. flame nor private, 414a
odium and p. hatred, 538b
office public trust, 659b, 771a
officer without vices, 747b
officers servants of people, 771a
offices p. trusts, 545b
opinion held in reverence, 764a
opinion in advance of law, 892b
opinion stronger than legislature, 733b
opinion variable, 725a
opinion weak tyrant, 682a
prejudicial as p. indecency, 196b
reproached me in p., 504a
researchers into p. opinion, 1060b
say what one pleases about p. affairs, 991b
scandal is wicked, 360b
school system, 1053b
schools nurseries of vice, 424a
seldom forgive twice, 469b
Public servant, 847a
servants serve you right, 1048b
services failed, 1063b
sets friendship above p. welfare, 81b
sound of p. scorn, 348a
squalor, 1063b
steal from p. purse, 1048b
strength individual security, 484b
superficial and external, 860a
trusts in hands of fit, 386b
tune vulgar if p. hums it, 814b
unite for p. safety, 504b
vexes p. men, 647b
want of pence vexes p. men, 181a
waste of p. money, 779b
welfare, 848b
whatever in book p. property, 748a
when man assumes p. trust, 472b
world-wide p. authorities, 964a
Publican, fawning p., 232a
the other a p., 354a
Publicans and sinners, 42a
Publicity, effect of p. on men, 776b
price of justice p., 889b
withhold finding from p., 478b
Publish and be damned, 506a
it not in the streets, 12a
it to all the nation, 388a
right or wrong, 554b
yourselves to sky, 796b
Published, what should not be p. abroad, 88a
Publisher, Barabbas a p., 563b
Publisheth peace, 33a
Publishing verse like dropping petal, 946b
Puck, streak of P., 815b
Pudding, hasty p., 1090a
life's a p., 769a
proof of p. in eating, 195b
solid p. empty praise, 413b
sweets of hasty p., 483a
to make bag p., 1098a
Pudding-bag string, 1098a
Puddle, stepped in a p., 1097a
world is p.-wonderful, 1030a
Puddle-wonderful, world is p., 1030a
Puff and blow till he bursts, 776a
the prostitute away, 369b
Puffed and reckless libertine, 258b
charity not p. up, 52b
love not p. up, 52b
with pomp of death, 1079a
Puffeth, knowledge p. up, 52a
Puffing, professor of art of p., 481b
Pugnacity, murder in sleep not p., 980b
Puissant nation rousing herself, 340b
Pukes, sea passenger p. in, 561a
Puking, mewling and p., 249a
Pulchritude, Christian endeavor hard on p., 961a
Pules and whines, 606a
Pulitzer, decline the P. Prize, 986b
Pull all together, 671b
chestnuts out of fire, 360b, 913b
door called p., 1101b
down thy vanity, 989a
Pull, long p. strong p., 671b
not down your hedge, 324a
Paquin p. down, 989a
weight, 847b
Puller down of kings, 215b
Pulleth sword out of stone, 175a
Pulleys, cry of p., 1078b
Pullin' de grapevine, 828b
you do de p. Sis Cow, 814a
Pullman, ten years on P. cars, 1009a
Pulls, who p. me down, 213b
Pulpit drum ecclesiastic, 351b
Pulpits, some to common p., 255a
Pulse failing Passion speechless lies, 211b
in eternal mind, 994a
let me feel your p., 218b
of life stood still, 399a
of modern life economic, 957b
of the machine, 514a
poll feeling p., 923a
Pulses, axioms proved on p., 585a
ominous p., 860a
Pumice, smoothed with dry p. stone, 114a
Pump, president is p., 1068a
tremble even at air p., 462a
Pumpkin, frost is on p., 819b
put her in p. shell, 1096b
rich p. pie, 625b
Pumpkins, turn p. into coaches, 857a
where early p. blow, 673b
Pun, good p. may be admitted, 469a
make so vile a p., 384b
pistol not feather, 536a
Punch bowl's brink, 790b
brothers p., 748a
in presence of passenjare, 748a
Puncheon floor in summertime, 761a
Punctilious envoys Thine and Mine, 377b
in conventionalities, 756b
Punctual as a star, 736a
rape of every day, 1079a
Punctuality politeness of kings, 485b
Punic faith, 116a
Punica fide, 116a
Punish, distrust impulse to p., 805a
if God p. men according to what they deserve, 149a
the world for evil, 31a-b
to p. they answer prayers, 76b
Punished, all guilt p. on earth, 477a
as enemy of country, 503a
big words always p., 82b
for offense they give, 678b
in the sight of men, 36b
Punishes, law p. evil in all, 462b
Punishing anyone between them, 523a
Punishment, broad effects of p. 805b
Erinyes exact p. underground, 64b
fit the crime, 768b
is greater than I can bear, 6a
not make man better, 805b
pleasing p. women bear, 218a
servitude p. of guilt, 480a
tames man, 805b
worthy of reward not p., 594a

Punishments, for great wrongdoing great p., 86b
how charged with p., 816a
in nature no p., 749a
rewards and p. in cards, 1019a
Punkahs as they passed, 673b
Punkin, frost is on p., 819b
Puns, politics to p., 600b
Punt, slow p. swings round, 712a
Pup, biggest dog has been p., 790a
Pupil, encouraging clever p., 425a
Puppets best and worst are we, 661b
shut up box and p., 660a
Puppies, greyhound p., 632a
Puppy dogs' tails, 1096b
mongrel p. whelp hound, 448b
Puppyism, dogmatism p. at full growth, 610b
Pur comme un ange, 484a
Purblind doomsters, 782b
wimpled whining p., 221b
Purchase, unless abroad p. alliance, 216a
you p. pain, 406b
Purchased at price of chains, 465a
by merit of the wearer, 233a
history's p. page, 556b
love is not to be p., 145a
with pain p. inherit pain, 221a
Purchaser, worth what p. will pay, 127a
Purchasing, unemployed p. power, 1010a
Pure aimlessness pursued, 1066a
and disposed to mount to stars, 161b
and eloquent blood, 307b
and endless light, 362b
as an angel, 483b
as naked heavens, 512b
as snow, 262b
beauty of mathematics, 913a
blessed are the p. in heart, 40a
clean hands and a p. heart, 18a
clear as crystal, 672b
fool, 676b
harmony is p. love, 211a
hearts as p. and fair, 767b
I will keep p. and holy, 88a
I would be p., 978b
if mute is she not p., 699a
immortals cannot escape, 82b
in life free from sin, 121a
in numbers warmly p., 443b
intellect find p. pleasure, 801b
joy of knowledge, 1071b
land of p. delight, 397a
literature p. and dead, 987a
live p. speak true, 653a
love without power, 1024b
mathematics original, 861a
more p. as tempted more, 515a
motion of rising day, 1066b
my heart is p., 647b
my poems naughty my life p., 134b
particularly p. young man, 767a
religion breathing laws, 512a
scientific thought, 977a
shall man be more p. than maker, 14b
silence of p. innocence, 295a
Simon P., 391a
sleep from p. digestion bred, 346a
so sweet p. fair, 588a
soul unto captain Christ, 228a
Pure, stars are not p. in his sight, 15b
stretch of joy, 1066b
substantial world p. and good, 515b
thy truth so p. of old, 341a
truth is poison, 987a
unclouded brow, 744b
unto p. all things p., 55b
whatsoever things are p., 54b
whether his work be p., 25a
women innocent and p., 296b
young man, 767a
Purer science holier laws, 691a
than purest gold, 303a
than the purest, 661b
Purest, frost from p. snow, 290a
heartiest tenderness, 703a
purer than p. gold, 303a
purer than the p., 661b
ray serene, 440b
treasure mortal times afford, 226a
Purgatory, England is p. of men, 201b
poor man get out iv P., 891a
Purge and leave sack, 241a
me with hyssop, 19a
melancholy, 295b
Purification of politics, 748b
Purified, every creature p., 213a
Purify dialect of tribe, 1006b
whatever corrupt in republic, 549a
Puritan born in France by mistake, 726b
hated bear-baiting, 596b
marrow of my bones, 990a
primitive P. forms, 777b
Puritanism laid egg of democracy, 695a
Puritans founded to give thanks, 891a
gave world action, 659a
great artists never p., 960a
nobly fled, 751a
thanks we are presarved fr'm P., 891a
Purity of race not exist, 871a
ore of body into p., 986a
Purlieu of god of love, 306b
Purlieus, dusty p. of law, 650b
Purloined, my love he p. away, 780a
Purple, abbots p. as their wines, 414a
all the ground, 339a
beggar in p., 874a
blossom in p. and red, 652b
cow, 886b
first from out the p. grape, 336b
gentlemen born to p., 1026a
gleaming in p. and gold, 558b
light of Love, 441b
mountain majesties, 849a
noon a p. glow, 879b
on the ground the p. flower, 69b
pinots of p. twilight, 647a
restore to whiteness wool dyed p., 146a
riot, 581b
rustling of p. curtain, 643a
stars in p. dusk, 1010b
testament of bleeding war, 227b
the sails, 287b
toll p. clapper, 704a
waves with long p. forms, 830a
Purple with love's wound, 229b
Purple-robed and pauper-clad, 860b
Purple-stained mouth, 582b
Purpose a horse of that color, 252a
bait on p. laid, 294b
cite Scripture for his p., 232a
end in one p., 243a
infirm of p., 283b
lie with p. worst, 890b
match power with p., 1074b
my p. holds, 646b
noble motive far-reaching p., 930b
of human life, 861b
one increasing p. runs, 647b
poetry not p. but passion, 642b
pushes his prudent p., 399a
ribbed with steel, 966b
shake my fell p., 282a
speak plain and to p., 246a
tenacious of p. in rightful cause, 121b
time to every p., 27b
to speak and p. not, 277a
to what p. this waste, 44a
true joy being used for p., 836b
unconquerable p. realized, 534b
with p. of its own, 510a
Purposed, linger out a p. overthrow, 293a
Purposes, Almighty has own p., 640b
search out p. of gods, 79b
Purr myself to sleep, 760a
Purrs and never shows tooth, 990b
like an epigram, 946b
Purse, consumption of the p., 241b
costly as p. can buy, 258b
it drains your p., 484a
large style agrees not with p., 214b
money burned out his p., 178b
of gold resolutely snatched, 237b
public p., 1048b
put money in thy p., 273a
silken or leathern p., 397a
so little in his p., 309a
who steals my p. steals trash, 274a
who has p. has power, 677b
Purses, light gains make heavy p., 205a
our p. shall be proud, 219b
Pursue culture in bands, 865b
flies when I p. it, 188b
free to p. truth, 971a
know good or knowing it p., 371a
love good p. the worst, 129a
man with great thing to p., 664b
my reason to O altitudo, 329b
phantoms of hope, 428a
provokes me to p., 721b
seek peace and p. it, 18b
seem to fly it it will p., 303a
triumph partake gale, 410a
vain war with heaven, 343a
Pursued, exit p. by a bear, 295a
habits well p. betimes, 475b
it with forks and hope, 747a
pure aimlessness p., 1066a
villain still p. her, 812b

Pursues fame at risk of losing self, 101a
Pursueth, wicked flee when no man p., 26b
Pursuing and obtaining happiness, 446a
he is talking or he is p., 13a
still achieving still p., 620b
Pursuit, delight is in p., 413a
indefatigable p., 878a
mad in p., 294b
of happiness, 470b, 973a
of knowledge, 540b
of perfection, 716a
of sweetness and light, 716a
vain p. of human glory, 327a
what mad p., 583a
Pursy, fatness of these p. times, 264b
Push and pressure of cosmos, 795a
back into shadows, 993a
door called p., 1101b
heart can p. sea and land, 1023a
in their tides, 1070a
off, 646b
on keep moving, 501a
Pushed just so far, 893b
Pushes prudent purpose to resolve, 399a
Pushing their bones, 1082a
Puss-gentleman all perfume, 457a
Pussy, I like little p., 546a
O lovely p., 673a
Pussycat, owl and p., 673a
where have you been, 1096a
Put a tongue in every wound, 256a
antic disposition on, 260a
away childish things, 1055a
blessed to p. cares away, 114b
bullet through his head, 900a
candle shall never be p. out, 180a
candle which shall not be p. out, 36b
down Richard, 238b
down what really happened, 1044b
eggs in one basket, 762a
enemy in their mouths, 274a
forward best foot, 237a
never do what can p. off, 719a
Germany in saddle, 677b
God in his statements, 701b
her in pumpkin shell, 1096b
I p. away childish things, 52b
in her oar, 196a
me in a cage, 1009a
me in your pocket, 985b
money in thy purse, 273a
never do what can p. off, 719a
not your trust in princes, 23a
off thy shoes, 8a
on armor of light, 51b
on good behavior, 561b
on Lord Jesus Christ, 51b
on pistols went riding, 1009b
on whole armor of God, 54a
out the light, 276a, 848b, 928a
plain tale p. you down, 239a
shall be surely p. to death, 9a
shoulder to the wheel, 76b
they that p. their trust in him, 17a
too fine a point, 197b, 672a
up your caravan, 906a
when I p. out to sea, 655a
who like him p. it by, 711b
Put, worst use a man could be p. to, 301a
yourself in his shoes, 1035a
Putrefy, most swiftly p., 293a
Putrid corpse of liberty, 977b
Puts all heaven in a rage, 490a
forth tender leaves of hopes, 298b
he who p. armor off, 624b
record on gramophone, 1002b
Putting, dispatch in p. end to it, 99b
love away, 737b
off the proof, 928a
on breastplate of faith, 55a
on spectacles of science, 1000b
us to ignorance, 665b
Putty brass and paint, 876b
Puzzle, rule of three p., 1084b
schoolmasters p. brain, 450b
to botanist, 754b
Puzzles the will, 262a
Puzzling, though p. not beyond conjecture, 331a
Pye, shine with P., 554b
Pygmalion, despair of P., 915b
Pygmies, intellectual p., 1024b
on shoulders of giants, 134a
Pygmy body, 368a
Pylons of Euston, 951b
Pyramid, bottom of economic p., 970b
star-y-pointing p., 334a
Pyramids first, 1102b
from summit of p., 504a
Pyramus, cruel death of P., 228b
Pyre, ghost escapes from vanquished p., 128a
Pyrenees, fleas in high P., 902a
Pyrrha for whom bindest thou thy hair, 120b
Pyrrhic victory, 103b
you have P. dance, 561a
Pythagoras, hold opinion with P., 234a
opinion of P. concerning wild-fowl, 234a
said to his scholars, 310b
Pythagoreans, rather wrong with Plato than right with P., 111b

Q

Q.E.D., 103b
Quacks, empty q., 795b
on one side science on other, 564b
Quadrangular, spots q. of diamond form, 458b
Quadrant and sextant, 1043b
Quadrille, leaves curtsy and q., 1078b
Quae set domestica sede iucundior, 111a
Quaffed, jested q. and swore, 656a
Quaffing, laughing q. unthinking time, 372a
Quail and shake the orb, 289a
whistle about us, 955a
Quaint and curious volume, 642b
and curious war is, 783b
enameled eyes, 339a
great figure, 953a
honor turn to dust, 360a
wonders at q. spirits, 229b
Quake, earth did q., 45a
Quakers, first called us Q., 364a
Qualifications, adverbs only q. I respect, 800a
Qualified, I am q., 277a
masses are not q., 978a
Qualify, my flame to q., 293b
Qualis artifex pereo, 134a
Qualities, chose on various q., 907b
such q. as would wear, 448a
Quality, composition and fierce q., 277a
draw inward q. after, 288a
greatness not size but q. 755a
hate counsels not in such a q., 233b
indifference to q., 915b
intimate q. of handmade, 940a
let not q. escape thee, 142b
not quantity but q., 151a
of mercy not strained, 234b
rather than quantity, 130a
royal banner and all q., 275a
taste of your q., 261a
true-fixed and resting q., 254b
vital q. self-confidence, 987b
Qualms, many many q., 859b
Quanch my heart trobling, 1010a
Quangle Wangle, 673b
Quantities, ghosts of departed q., 399b
such q. of sand, 745b
Quantity, not q. but quality, 151a
of force in nature eternal, 709b
of love, 266a
of matter unalterable, 709b
quality rather than q., 130a
worship of q., 915b
Quantum, waive q. o' the sin, 493b
Quarantine aggressors, 972a
to protect community, 971b
Quarelets of pearl, 320a
Quarles saved, 413b
Quarrel between past and present, 921a
beware entrance to q., 258b
find q. in a straw, 265a
how they behave in q., 836a
lover's q. with world, 929a
nor for every q. to lawyer, 324b
or reprimand, 602b
our q. with foe, 912b
over water, 982a
perpetual q., 453a
pretty q. as it stands, 481a
sudden and quick in q., 249a
thrice armed that hath q. just, 215a
with bread and butter, 390b
Quarreling, chickens quit q. over food, 946a
set them a-q., 434b
Quarrels, dove loves when it q., 147a
full of q. as egg of meat, 224b
love know no sundering q., 121a
love q. in concord end, 349b
lovers' q. renewal of love, 108a
pick no q., 450a
religion breeds q., 659a
who in q. interpose, 401b
wine cause of q., 383a
would not last long, 356b
Quarrelsome, countercheck q., 251a
mutinous and q., 423b

Quarrelsomeness, when strong guard against q., 73a
Quarried, limestone q. near spot, 885a
Quarry, go not like q. slave, 574b
Quart of milk a day, 1010a
Quarterly, I says the Q., 562b
Quarters, steeple, sprinkle q., 854a
Quartet, great q. planned to start, 505a
Quarto, beautiful q. page, 481a
Quartz, mother of q., 1065a
Que sais-je, 190a
Quean, flaunting extravagant q., 481b
Queen and huntress, 302a
asked dairymaid, 969b
be drunk as we, 424a
beggar maid my q., 648a
British warrior q., 459a
come not near our fairy q., 229b
every lass a q., 691a
feminine soul a q., 867a
God will save the q., 852a
grace a summer's q., 520b
guess who q. can be, 942a
I am your anointed Q., 189a
I would not be a q., 298a
it no inch further, 295b
loss of my fair q., 175b
Mab hath been with you, 223a
mathematics q. of sciences, 539a
moves a goddess looks a q., 405a
Now now cried the Q., 745a
o' the May, 645a
of all my sins, 1082a
of Hearts, 1094a
of pleasure, 774b
of secrecy the violet, 581a
of Sheba heard of Solomon, 13a
of this summer hotel, 1082a
poor memory the Q. remarked, 746a
rose of rosebud garden, 652b
tell 'em Q. Anne's dead, 499b
to London to look at q., 1096a
turned crimson with fury, 744a
unveiled peerless light, 345b
upon a card, 654a
was in parlor, 1094b
you shall be q., 1097b
you will though Q. said, 745a
Queen's, ruler of Q. Navee, 766a
Queens have died young and fair, 300b
I might have enow, 175b
Queequeg, in one world Q., 696a
Queer, all q. save me and thee, 1102a
how strange and q., 664a
ill-tempered and q., 673a,
inimitable gracefulness, 985a
monster the artist, 800a
horse must think it q., 927b
northern lights seen q. sights, 933a
thee a little q., 1102a
to jot down trifling thoughts, 162a-b
you look so q., 1099b
Queerer, universe q. than we suppose, 1021a-b
Queerest folks of all, 859b
they ever did see, 933a
Quell, music raise and q., 370a
Quench, fire rivers cannot q., 216a
if I q. thee, 276a
many waters cannot q. love, 30a
my great love I wonder, 767b
smoking flax shall he not q., 33a
Quenched in most cold repose, 571b
Querulous, newspapers q. and bellicose, 960a
usual q. serenity, 533b
Quest for knowledge Occidental, 818b
for righteousness Oriental, 818b
for source of being, 1056b
for superfluous, 794b
go Soul the body's q., 199a
in q. to have extreme, 294b
started upon his q., 1056b
whither and what thy q., 801a
Questing, Pellinore followed q. beast, 175a
snail, 1066b
Question, beautiful q., 1031a
better to know some q., 1033b
greatest q. ever debated, 463a
if his glory, 736b
ignorance never settles q., 612b
important q. what you think, 713a
in such wise, 731b
in that case what is the q., 933b
interrupt with silly q., 437b
is absurd, 1060b
is which is to be master, 746b
let history answer q., 472a
momentous q. like firebell, 473a
most momentous q. on continent, 721a
no q. ever settled, 826a
not been able to answer, 835a
not every q. deserves answer, 126b
not harm nor q. much, 306b
not q. school or creed, 789b
now of final belief, 956a
others abide the q., 710b
remains How, 588b
settle q. discuss it, 595a
that is the q., 261b
the more we argued q., 808b
two sides to every q., 87a
what q. you desire to answer, 915b
young embarrassed to q. older, 65a
Questionable, comest in such q. shape, 259a
erotic instinct q., 936b
superfluity small beer, 215a
Questioned me story of my life, 272b
Questioning, drew nearer sweetly q., 324a
needs q. before he speaks, 85b
Questions, answer q. intelligently, 749a
answered three q., 743b
ask me no q., 450b
attempt to answer q., 915b
came to prove him with hard q., 13a
foolish q. of people, 811a
no q. answerable, 605a
of why and whence, 889b
them that asks no q., 450b
Questions, though puzzling q. not beyond conjecture, 331a
unanimity on legal q., 864b
Quhat say thai, 202a
Qui ante diem periit, 865a
pendra la sonnette au chat, 169b
procul hinc legend's writ, 865a
s'excuse s'accuse, 188b
Quibbles, in q. angel and archangel, 412a
Quick and dead, 60a, 901a
brown fox, 1101a
eyes gone, 988b
feeling q. and transient, 664b
her q. look, 1065a
how q. and fresh art thou, 251a
Jack be q., 1096b
less q. to spring again, 714a
now here now always, 1005a
'ow q. we'd drop 'er, 876b
path to light switch, 1049a
so q. bright things come to confusion, 228b
sudden and q. in quarrel, 249a
to arm, 988a
to flare up, 65b
true apothecary thy drugs q., 225b
word of God is q., 55b
Quicken, live within sense they q., 572b
Quickened, not q. except it die, 53a
Quickeneth, spirit that q., 48b
Quickens, faint east q., 772b
to rebel, 1004a
Quicker, end a contest q., 481a
liquor is q., 1051b
Quick-eyed Love observing me, 324a
Quick-grown, grass q., 809b
Quickly, behold I come q., 58b
bring me beaker of wine, 90b
do q. that thou doest, 49a
doubly benefits who gives q., 125a
kisses q. is gone, 588b
little fire q. trodden, 216a
nature falls into revolt, 242b
to pass gates of Hades, 77a
turn away, 883b
'twere well it were done q., 282a
well done is q. done, 124b
Quickness to hear move see, 868b
too much q. to be taught, 406b
Quicksands, soundings q. rocks, 585b
Quid datur a divis felici optatius hora, 115a
si nunc caelum ruat, 108b
Quiddities, quips and q., 237b
where be his q. now, 265b
Quiddity, entity and q., 352a
Quiet, all q. along Potomac, 728a
all q. on Western front, 1040b
anything for a q. life, 314a
as a lamb, 236b
as a stone, 584a
be q. and go a-angling, 326b
bower q. for us, 580a
breath, 582b
by q. natures understood, 882b
calm Peace and Q., 335b
calm q. innocent recreation, 326b
chaste breast and q. mind, 358b

Quiet conscience stands brunt of life, 84b
consummation have, 291a
courage gaiety q. mind, 825a
crisis q. but urgent, 1077b
desperation, 682a
Doctor Q., 390b
easy live q. die, 521a
enforced from q. sphere, 242b
entertain lag-end with q. hours, 240b
eye made q. by power, 509a
fie upon this q. life, 239a
grave such a q. place, 360a
harvest of a q. eye, 511a
here where world q., 775a
hills q. look down at me, 944a
holy time q. as nun, 512a
hours few, 698b
imperishable q., 1065b
in q. she reposes, 712a
inability to stay q., 726b
interchange of sentiments, 431b
kiss me and be q., 414a
lain still and been q., 14b
limit of world, 652b
mind richer than crown, 206a
minds innocent and q., 358b
my temptation q., 884b
ornament of q. spirit, 57a
retirement rural q. friendship, 419b
rich q. and infamous, 596a
richness q. and pleasure, 707a
scallop shell of q., 199a
shining to the q. moon, 526a
singeth a q. tune, 525b
sleep when the long trick's over, 947a
sleepers in q. earth, 685b
spirit so still and q., 272b
still and q. conscience, 298b
study to be q., 54b
tree of man never q., 853a
truth hath a q. breast, 226a
wise and good, 572b
young maidens q. eyes, 824b
Quiet-colored end of evening, 663b
Quieting, soothing and q., 909a
Quietly shining to quiet moon, 526a
Quietness, bride of q., 583a
handful with q., 27b
Quietness', king made for q. sake, 317b
Quiets, hallowed q. of past, 694a
Quietus, he himself his q. make, 262a
Quill, condor's q., 697a
from angel's wing, 517a
Quillets, his q. his cases, 265b
nice sharp q. of law, 214a
Quills, stops of various q., 339a
upon fretful porpentine, 259b
Quince, slices of q., 673a
Quinquireme of Nineveh, 947a
Quintessence even from nothingness, 306a
morning q. of life, 564a
of dust, 261a
Quintilian, made Q. stare and gasp, 340b
Quintilius give me back my legions, 124b
Quip modest, 251a
Quippe secundae res sapientium animos fatigant, 115b
Quips and cranks, 334b
and quiddities, 237b
shall q. and sentences awe, 246a
Quire of bad verses, 596a
Quiring to young-eyed cherubins, 235b
Quirks of blazoning pens, 273a
Quis custodiet ipsos custodes, 139b
Quislings, vile race of q., 922b
Quit certainty for uncertainty, 428a
John and I are q., 388a
oh quit this mortal frame, 404a
port o' heaven, 865a
quit for shame, 350a
rats have q. it, 296a
willing to q. ground, 468b
you like men, 53a
your books, 509a
yourselves like men, 12a
Quitter, if faut q. tout cela, 328b
Quiver, air q. with a color, 985a
aspens q., 645b
happy is the man that hath his q. full, 22b
inward q. of some kind, 792b
Quivered in his heart, 555a
Quivering curds, 747a
light q. aspen, 519b
ratio, 734b
Quiver's choice, 562a
Quivers, bows bent emptying of q., 772b
Quixote, Don Q. and I, 549a
Quixotic sense of honorable, 644a
Quo usque Catilina abutere patientia, 110b
vadis, 49a
Quod erat demonstrandum, 103b
semper quod ubique quod ab omnibus, 147b
Quot homines tot sententiae, 109a
Quotation, classical q., 433b
good if writer goes my way, 874a
Quotations, backed opinion with q., 387b
Bartlett man got, 907a
Bartlett's Familiar Q., 920a
book furnishes no q., 552b
each page of them q., 907a
from great old authors, 860a
give meaning better, 851b
good to read books of q., 920a
I hate q., 604b
pretentious q. tedium, 852a
some q. ill-advised, 851b
wrapped himself in q., 874a
Quote fights historical, 766b
grow immortal as they q., 398b
kill you if you q. it, 887a
we all q., 609b
wise reader q. wisely, 590b
Quoted, famous remarks seldom q. correctly, 957b
odes and jewels, 648a
Quoter, filial reverence by q., 860a
first q. next to originator, 609b
Quoth, give me q. I, 281a
Raven Nevermore, 643a

R

R, month contained no r, 892b
Southerner no use for r, 760b
Rabbit in a snare, 974b
ole man R. say scoot, 814a
skin to wrap baby, 1094b
thoughts of r. are rabbits, 610a
Rabbits, bobtails fu' de r., 911b
four little r., 887b
thoughts of rabbit are r. 610a
Rabble, army would be base r., 453b
member of the r., 1032b
Rabelais' easy chair, 413b
Rabid partisans, 795b
Race, a simple r., 518b
all run in r., 52a
and color problem, 998a
another r. hath been, 514a
appointed for my second r., 362b
barred on account of r., 1074a
bound up with human r., 544a
Californians a r., 864a
competition best for r., 757a
conscience of my r., 968b
death of the r., 1079b
despised r., 752a
distinctions of r., 705b
dusky r., 647b
every man honor his r., 821b
fainting dispirited r., 715b
feelings permanently in r., 712a
flower of all his r., 508a
foal of an oppressed r., 523b
friend to human r., 846a
future of human r., 942a
Germany a r., 590a
giant r. before the flood, 371a
happiness of human r., 453b
heavenly r. demands zeal, 420a
here lived another race, 566b
history of our r., 923a
human r. born to fly upward, 161a
in conversation see capacities of r., 978a
individual development repetition of r., 833b
is to the swift, 844b
laborers perpetuate r., 530b
laws unto savage r., 646a
loftier r. than known, 785b
lost r., 1049b
lot bound up with human r., 544a
man's imperial r. ensnare, 404b
mother of Aeneas and his r., 112b
names of fearless r., 566b
no matter what r., 1025a
noble r. and brave, 566b
not similar are r. of gods and men, 63a
not superior by r., 749a
not to the swift the r., 827b
not to the swift, 28b
of ancient r. by birth, 368b
of education and catastrophe, 888b
of glory run, 349b
of shame, 349b
of sheep, 977b
our r. may be accident, 925b
out of one man a r., 346b
over work never done, 789a
part of the human r., 986b
pernicious r. of vermin, 389b
pickest and cullest r., 703a
poetry fettered fetters r., 491a

Race, purity of r. not exist, 871a
rage and hate of r., 696b
rejoiceth as a strong man to run a r., 17b
ride over obstacles win r., 671b
royal r. of hicks, 945b
run r. set before us, 56a
same with human r., 946a
sceptered r., 536a
slaughters of r. writ, 783b
slow and steady wins the r., 75b
specialist regardless of r., 949a
stars of human r., 456b
suffering human r., 711a
there is one r. humanity, 827a
to separate because of r., 1020b
type of all her r., 656a
vanishing r., 1037b
vile r. of quislings, 922b
whatever r. creed or persuasion, 991a
where immortal garland, 340a
where r. of men go by, 846a
which disturbed solitude, 813a
whole r. of politicians, 389b
win r. runs by himself, 872a
winding-sheet of Edward's r., 441b
wish I loved human r., 860b
world the r. the soul, 703a
worn out quite, 561b
you-all means r., 1100a
young men not lost r., 1049b
Racehorse, breed r. in few generations, 790a
Races, beast of prey in aristocratic r., 805b
difference of opinion makes horse r., 762b
fighting r. don't die out, 810b
glory of rulers or r., 949b
horse dominated mind of early r., 986a
preservation of favored r., 628a
quick to flare up we r. of men, 65b
some r. increase, 113b
Rachel, Jacob served seven years for R., 7a
weeping for her children, 39b
Racial, political and r. forces, 901a
Racine, facts about life of R., 909b
will go out of style, 365a
Racine's, art of R. verse, 909b
Rack, desire a perpetual r., 310b
leave not a r. behind, 297b
no r. torture me, 735b
of this tough world, 280b
ship weathered every r., 702a
then we r. the value, 246b
Racked with deep despair, 342a
Racket, would I were r. pressed, 1059a
Radiance fills hills' hollows, 944a
grief terrible r., 599a
of eternity, 572a
of love, 498a
of thousand suns, 106b
white r. stretches above it, 65b
Radiant, among r. venturing on, 947b
by her own r. light, 337a
light rests on men, 79b
misery, 477a
rare and r. maiden, 643a
squalors, 1079a
Radiant, to r. angel linked, 259b
with ardor divine, 715b
Radical, never dared be r., 928b
when young, 928b
Radio, car r. bleats, 1076b
when r. was proud alert and fast, 1064a
Radish, every r. had a mortgage, 993a
Radix malorum est cupiditas, 55b
Rafael made century of sonnets, 665b
Raffiniert ist der Herr Gott, 951a
Raft, feel mighty free on a r., 761a
no home like a r., 761a
republic a r., 491b
Rag and bone and hank of hair, 875a
Shakespeherian R., 1002b
Rage against dying of light, 1070b
and hate from Adam down, 696b
blessed r. for order, 956a
crack your cheeks r. blow, 278a
for fame, 468b
hard-favored r., 243b
hatred and murder, 1081a
heaven has no r., 392a
hence r. and tears, 108a
in their r. whirl asunder, 236b
jealousy is the r. of a man, 23b
let storm r. stronger, 894b
lust and r., 885a
maker's r., 956a
minds yield to such r., 117b
money r. and love, 1057a
much did I r. when young, 883a
no r. like love to hatred turned, 392a
not die here in r., 390a
of the vulture, 558a
outside happy ground, 714a
prepared for r., 928a
puts all heaven in r., 490a
repressed their noble r., 440b
strong without r., 357a
sum of general r., 696b
swalloweth the ground with fierceness and r., 16b
swell the soul to r., 371b
to live, 406b
to r. to lust to write to, 306b
when r. is on one side, 572b
why do the heathen r., 17a
Rages, battle r. loud and long, 537b
dog-star r., 410a
furious winter's r., 291a
Lear r., 884b
Ragged, drunken dog r. head, 534a
light in r. luck, 815b
meadow of my soul, 1031a
moon, 1066a
overweathered ribs r. sails, 232b
pair of r. claws, 1001a
Raggedness, looped and windowed r., 278b
Raggedy man works fer Pa, 819b
Raging, human being r. at me, 1067a
in the dark, 884a
strong drink is r., 25a
waves of the sea, 57a
Rags, arm it in r., 279b
Rags, bread ever more of stale r., 988b
clothe man with r., 26a
into r. rend ye, 1085b
man clothed with r., 365b
of time, 305a
righteousnesses as filthy r., 33b
some in r., 1098a
tear a passion to very r., 262b
unwomanly r., 592b
virtue though in r., 369b
Raid on inarticulate, 1005b
Rail against other folks, 424b
let them r., 514b
road r. pig lead, 947b
run till she leaves r., 904b
Raillery, placing r. in railing, 389b
subject not bear r., 483b
Railroad presidents, 1011b
rides upon us, 683a
Railroads, player with r., 948a
Rails upon you thief, 279b
Railway termini gates to glorious, 951b
threatened with r. share, 747a
Raiment, is not body more than r., 41a
no black r. when I am gone, 107a
stain all my r., 33b
white as snow, 45a
Rain a deluge showered, 499b
as mist resembles r., 621b
cats and dogs, 391a
cloud turn to r., 624b
cloud which outwept r., 571b
clouds return after the r., 28b
come in out of r., 178b
comforteth like sunshine after r., 220a
cooling plash of r., 827b
dismal rain came down, 740a
droppeth as gentle r., 234b
dull roots with r., 1002a
early and latter r., 56b
foretells pleasant day, 679b
go away, 1092b
go out of the r., 178b
God sorts weather sends r., 819a
great houses r. down, 82a
hath the r. a father, 16a
he shall come unto us as r., 35b
hey ho wind and r., 253a, 278a
in dust on her shoulders, 1022b
in thunder lightning r., 280b
influence, 335a
into each life some r., 621b
is over and gone, 29b
it raineth every day, 253a, 278a
knew it would r., 764b
latter and former r., 35b
like r. falling on city, 808a
like r. upon mown grass, 19b-20a
little morning r., 679b
Lord this is huge r., 164b
makes not fresh again, 313a
mantle of wind and chill and r., 170b
mist and weeping r., 723b
monotonously falls r., 1040b
no r. left in heaven, 704a
nobody not even the r., 1031a
nor ever wet with r., 65b
nor winter storm nor r., 65b
not raining r. to me, 869a
number the drops of r., 37a

Rain on corn a sad thing, 116b
out o' cold and r., 874b
pack when it begins to r., 277b
party takes credit for r., 915b
people daily wet with r., 178b
rain go away, 1092b
ripple of r., 772b
roof against the r., 1024a
sendeth r. on just and unjust, 40b
shower of commanded tears, 219a
silver hosannas of r., 1050a
small r. down can r., 1084a
smell dew and r., 323b
snow hail and drought, 760a
snow nor r. nor heat, 87a
softly under snow or r., 919a
some r. must fall, 621b
still falls the r., 998b
sunshine after r., 220a
thirsty earth soaks up r., 357b
useful trouble of r., 653a
waiting for r., 1001b
walked to hotel in r., 1044b
was upon the earth, 6b
weeping like r. on city, 808a
wind storm r. may enter, 426b
with silver flail, 991a
Rainbow, add hue to r., 236b
awful r. in heaven, 581b
comes and goes, 513a
curled around shoulder, 906b
idle r., 906a
in the sky, 511b
love unreturned has r., 857b
now and then on r., 1083b
poet follow r. still, 807a
sign, 1101a
Rainbow's glory shed, 572b
Rain-drenched hair, 981b
Raindrop, down names r. plows, 784b
Rained ghastly dew, 647a
Raineth drop staineth slop, 988a
rain it r. every day, 253a, 278a
Rainfall, West begins where r. drops, 1038a
Rain-giver, Jove the R., 128a
Raining daffodils, 869a
violets, 869a
Rain's my choice, 819a
out of wind's and r. way, 963b
Rains softly on the town, 830b
long r. were falling, 152b
winter's r. and ruins, 772b
Rain-washed, white as r. bone, 874a
Rainwater, glazed with r., 979a
Rainy evening to read this discourse, 325b
eyes, 227b
morrow, 293a
Pleiads wester, 854b
Raise commonwealths, 368a
Death old captain r. anchor, 707a
glorious flags again, 920a
hue and cry, 195a
joys and triumphs high, 425a
Lord shall r. me up I trust, 199b
man can r. a thirst, 873b
music r. and quell, 370a
print news and r. hell, 1099b
somewhat loftier strain, 116b
song of harvest home, 655b
stone and find me, 827b
the genius, 404b
Raise, what is low r. and support 341b
ye the stone, 827b
Raised a mortal to the skies, 371b
aloft hurled in dust, 715b
dead shall be r., 53a
in incorruption, 53a
new man r. up in him, 61b
not a stone, 566b
when thou hast r. them, 4a
Raising dingy shades, 1001b
empire for r. customers, 445a
Raisons, le coeur a ses r., 363b
Rake among scholars, 596b
every woman at heart r., 407a
horse lean as is a r., 166b
moon from sea, 553a
stop to r. leaves away, 925b
Rake's progress, 660a
Rakes, scholar among r., 596b
Raking, when stop r. muck, 848a
Rale, rehearsing with strangled r., 1079a
Ralliez-vous à mon panache blanc, 202a
Rally once again, 704b
people against Communists, 995b
round the flag boys, 704b
Rallying, white panache r. point, 202a
Ram, black r. tupping your ewe, 272a
caught in a thicket, 7a
how wind doth r., 988a
Ramadans, nurtured by R., 696b
Rambles, Hamlet r., 884b
Rambling, be not r. in thought, 143a
Ramm, how wind doth r., 988a
Ramón, pale R., 956a
Rampallian, away you r., 242a
Rampant for spoil and victory, 805b
maenad of Massachusetts, 776a
Rampart, corse to r. we hurried, 566b
music my r., 1024a
no r. against malice, 360b
Ramparts we watched, 541a
Ramps, hasten down r., 1058a
Rams, mountains skipped like r., 22a
Ran a hundred years to a day, 634a
before Ahab, 13b
dismayed away, 235a
grief with glass that r., 773a
laws which r. like drinking songs, 90b
my heedless ways, 1070b
neighing canyons, 1043b
on ten winters more, 367b
sunset r. one glorious blood-red, 663a
Rancor, met r. with mirth, 899b
outpouring of inferiority, 977b
will out, 214b
Rancorous rational mind, 884a
Randal, Felix R. the farrier, 803a
Lord R. my son, 1089a
Randolph thy wreath has lost rose, 520b
Random grim forge, 803b
I am writing at r., 585b
shaft at r. sent, 520b
Rang, gongs r. loudly, 955b
pure music of Greece, 775b
sabbath r. slowly, 1070b
Range, certain r. of notes, 705b
Cupid doth r., 1086a
home on the r., 808a
I stray and r., 688b
lives whose r. is small, 755a
weapons their force and r., 1079b
with humble liver, 298a
Ranged his tropes, 387b
if I have r., 293b
there with careful art, 721b
wide arch of r. empire fall, 287a
Ranges, something lost behind the r., 876b
Rangoon, from R. to Mandalay, 873b
Rank, battle of the first r., 599a
black r. and file, 752a
but guinea's stamp, 496a
great beautifier, 601a
keep no r. nor station, 1076a
marched r. on r., 730b
me with barbarous multitude, 233a
my offense is r., 263b
officer at least one r. higher, 1033a
swollen with r. mist, 338b
things r. and gross, 257b
tongue blossom, 666a
wealth or r. possessing, 687b
when man of r. an author, 433b
Rankers, gentlemen r., 873b
Ranks, for adoration all the r., 444a
of honor, 922a
of Tuscany, 596b
the same with God, 661b
Rank-scented many, 289b
Ransom captive Israel, 687b
them from the power of the grave, 35b
Ransomed broken lost, 1057b
Rant, I'll r. as well as thou, 266a
when you r. and swear, 312a
Rapacious and licentious soldiery, 453b
Rape, castration infanticide r., 1081a
of every day, 1079a
Raphael made a century of sonnets, 665b
Raphaels, talked of their R., 451a
Rapid, drive the r. car, 459b
Homer eminently r., 712b
lady's imagination r., 533a
Rapidly, works done least r., 663b
Rapids are near, 541b
Rapping at chamber door, 642b
Rapt seraph adores and burns, 408b
ship run on side so low, 205b
soul sitting in thine eyes, 335b
Rapture, each gay turn thy r. move, 403b
first fine careless r., 663a
of postponed power, 787a
on lonely shore, 557b
that we should be alive, 986b
then a pain, 810a
Raptures and roses of vice, 773b
illustrious acts high r. infuse, 332a
no minstrel r. swell, 518b
no poetic r. feel, 482a
Rapture-smitten frame, 537b
R'ar back an' pass a miracle, 1015a

Rara avis in terris, 139a
Rare and bloodless week of repose, 91b
and radiant maiden, 643a
are solitary woes, 265a
as day in June, 692a
Beaumont, 319a
Ben Jonson, 302a
bird on earth, 139a
delicate and r., 841a
excellent things r., 374b
few rid selves of friendship, 754a
how r. is frivolity, 952a
London sights r., 947b
my love of birth as r., 360a
neither rich nor r., 410b
passers-by are r., 1025b
somewhere a r. name, 91b
to meet man outdoors, 681b
tobacco divine r., 311b
Rarely rarely comest thou, 572b
Rarer gifts than gold, 994a
Rarest gift common sense, 730a
Rarity of Christian charity, 593a
Rascal, biggest r. that walks, 140b
if r. had not given medicines, 238b
Rascally yea-forsooth knave, 241b
Rascals in coach, 692a
lash the r. naked, 276a
law's to take care o' r., 689b
throw the r. in, 1048b
would you live forever, 435a
Rase, slowly r. she up, 1088a
Rash, different from being r., 987b
hand in evil hour, 347b
not splenetive and r., 266a
too r. too unadvised, 224a
who reckons on morrow, 82b
Rash-embraced despair, 233b
Rashes, green grow the r. O, 493b
Rashly charged troops of error, 329b
importunate, 592b
Rashness, beware of r., 638b
Raskills, law's to take care o' r., 689b
Rasselas Prince of Abyssinia, 428a
Rast ich so rost ich, 521b
Rat, a dog a horse a r., 280b
begin to smell a r., 195b
consuming r. and bone, 885a
how now a r., 264a
killed the r., 1098b
mouse studying to be r., 941a
poisoned r. in hole, 390a
Rathe, bring the r. primrose, 339a
Raths, mome r. outgrabe, 745a
Ratio, increases in geometrical r., 502a
keen and quivering r., 734b
subsistence in arithmetical r., 502a
Ratiocination, pay with r., 352a
Rational, I am r. therefore sing hymns, 138a
men r. beings, 1045b
one r. voice dumb, 1060a
rancorous r. mind, 884a
substitute r. for irrational, 995b
to r. being irrational unendurable, 138a
world presents r. aspect, 507b
Rationalism renounces life, 978a
Rationally, him who looks on world r., 507b
live r. for time assigned, 142b
Rationed, so precious must be r., 903b
Rations, live upon daily r., 671a
Ratisbon, stormed R., 662a
Rats desert sinking ship, 133a
have quit it, 296a
houses destroyed by r., 379a
land r. and water r., 232a
mice r. and such small deer, 278b
nearness of r., 1046b
they fought dogs, 662b
Rats' alley, 1002b
Rattle, pleased with a r., 409a
rifles' rapid r., 1028b
Rattlesnake poised to strike, 973b
Rattling good history, 783b
he was as r. thunder, 289a
o'er stony street, 556a
of a coach, 308b
Raucously, told r. this is true, 960a
Ravages, irreparable r. of time, 378b
Rave at close of day, 1070b
no more 'gainst time, 770b
recite and madden, 410a
Raved, but as I r., 323b
Raveled sleave of care, 283b
Raven, censure pardons r., 139a
grim and ancient R., 643a
himself is hoarse, 281b
locks were like the r., 494b
never flitting, 643a
Poe with his r., 692b
smoothing the r. down, 337a
Ravening, inwardly are r. wolves, 41b
Ravens brought him bread, 13a
He that doth r. feed, 247b
three r. on a tree, 1088b
Raving rotting money-mad, 860b
Ravished ears, 371a
eyes, 392b
with whistling of name, 410a
Raw inclement summers, 389b
Marian's nose red and r., 223a
material of opinion, 841b
Rawness of personal opinion, 855a
Ray, emits a brighter r., 447b
misled by fancy's meteor r., 493a
on ray split the shroud, 668a
purest r. serene, 440b
Shadwell's night admits no r., 369a
Rayformer, called r. remains at large, 891b
Rayless majesty, 399a
Raypublican party broke ye, 890b
Rays, artists send special r., 908b
hide your diminished r., 344b
like ice beneath sun's r., 379a
of morn on shields, 694a
thy r. in midst of sea, 4a
Raze out troubles of brain, 286a
Razed, from books of honor r., 291b
Nature's works to me r., 344b
Razor, each holds locked r., 1076a
satire like polished r., 414a
Razors to my wounded heart, 218b
Razure of oblivion, 272a
Reach, above r. of ordinary men, 512a
apple pickers not r. it, 69b
dignity of crimes, 475b
Reach, enjoy resources within thy r., 79b
five hundred thousand readers, 777a
fool to follow what is out of r., 137a
for my revolver, 1026b
I cannot r. it, 362b
man's r. exceed grasp, 664b
me a gentian, 986a
not condescending to anything within r., 95b
of wisdom and of r., 260a
out of destruction's r., 781b
until we r. ripest fruit, 212a
wishes for that beyond r., 383b
Reached, heaven not r. at bound, 690a
Reaches of the street, 1001b
thoughts beyond r. of souls, 259a
Reaching forth unto things before, 54a
irritable r. after fact, 584b
Reaction, attack is the r., 431b
if any r. both transformed, 935b
like to see political r., 1032b
religion r. on life, 794b
to every action equal r., 379b
Reactionary, I am a r., 1032b
Reacts, critic valuable as he r., 799a
know how man r., 987b
Read a good poem, 477b
a little I can r., 287a
and drive night away, 163b
as deliberately as written, 683a
as inclination leads, 430b
aught I could ever r., 228b
best company when you r., 523a
better not r. than do nothing else, 540a
blockheads r. what blockheads write, 416a
book he can r., 753b
book of fate, 242a
book people praise don't r., 763a
both r. the Bible, 491a
but not distinguish what worth it, 941b
damn authors they never r., 456a
each wound each weakness, 711a
from own works, 1046a
he that runs may r., 459a
history in nation's eyes, 440b
history make history, 722b
Homer once, 382b
I have r. all the books, 797a
in the bitter letter, 272b
know what I r. in papers, 954a
learn to r. slow, 364a
mark learn, 61a
my title clear, 397a
never r. book not year old, 608b
not poem we have r., 528b
not that I ever r. them, 481b
old authors to r., 207b
part all through, 967b
poetry difficult to r., 667a
resolved once more to r. him, 375a
see friends and r. books, 411a
sins scarlet books r., 902b
soul not learned to r., 790a
strange matters, 282a

Read, take up r., 147a
teach orphan boy to r., 645a
that day r. no more, 551a
that day we r. no farther, 160a
timetable sooner than nothing, 932a
to by a boy, 1001b
to doubt or read to scorn, 521a
to r. comes by nature, 246b
very few to r., 510b
what do you r. my lord, 260b
whoso that kan r. hem as they write, 164b
will anyone r. him, 455a
wits to r., 303b
youngsters r. men understand, 195b
Reader, arouse illusion in r., 797b
delighting and instructing r., 124b
delights r. instructs too, 377a
exciting sympathy of r., 529a
gentle r., 508b
good book require from r., 565a
good r. makes good book, 609a
hypocrite r., 706b
I married him, 679b
illuminated is the poem, 916b
last r. reads no more, 633a
look, 303b
no tears in r., 929b
right r. of good poem, 929b
take them not for mine, 165b
what conceal from r., 1061a
wise r. quote wisely, 590b
Reader's consciousness, 940a
Readers and hearers like my books, 210a
become more indolent, 447a
five hundred thousand r., 777a
indiscriminate r., 855b
not all books dull as r., 683a
of Boston Evening Transcript, 1001b
should be critical of historians, 107b
sleepless to give r. sleep, 413b
Readest, thou r. black, 491a
Readeth, he may run that r. it, 36a
Readiness is all, 266b
Reading, affect you agreeably in r., 469b
after r. your work, 417b
contemplation more than r., 364b-365a
cursed hard r., 482a
digressions sunshine of r., 437b
English dictionary best r., 916a
I prefer r., 878a
maketh a full man, 209b
new era in life from r., 683a
no r. more fascinating than catalogue, 801b
oppression of mind, 381a
overset mind with r., 816b
peace makes poor r., 783b
sheer casual r. matter, 916a
such r. as never read, 413b
tact a kind of mind r., 816b
theologian not born by r., 180a
to mind as exercise to body, 395b
tyrannical habit of r., 694b
valueless books, 698b
write things worth r., 421b
Readings, our r. secret, 951b
Reads, all he r. assails, 404a
as task, 430b
Reads but one book, 325b
he r. much great observer, 253b
nothing but detective stories, 999b
Ready, a God r. to pardon, 14a
completely r. state, 677b
conference maketh a r. man, 209b
fire when r. Gridley, 771b
for war way to avoid it, 383a
get weapons r., 701b
I wait until I am r., 996a
in defense, 453a
minds to fellowship, 580b
money Aladdin's lamp, 562a
money makes the man, 397a
my tongue is the pen of a r. writer, 19a
necessity of being r., 637b
no r. way to virtue, 330a
old wife old dog r. money, 421b
rough sir but r., 671a
stand to your glasses r., 719b
to gather everything, 1056a
to perish in wilderness, 319a
to ride spread alarm, 624a
to try our fortunes, 242b
we always are r., 439a
when sorrow came, 818a
with every nod to tumble, 216a
with you be r. to die, 122a
Real, a man's r. life, 844a
and permanent grandeur, 699b
coming back to r., 957a
dark night of soul, 1036b
lead me from unreal to r., 62a
life r. life earnest, 620b
nothing r. but humanity, 589o
nothing r. till experienced, 585b
Simon Pure, 391a
spirit r. and eternal, 709a
that is moral, 707a
thing that made emotion, 1044b
this is the r. me, 792b
war never in books, 703a
what is r. is reasonable, 507a
Realism, Dostoevski's r., 978b
socialist r., 895a
Realities and creators, 606a
less dangerous than fancies, 913b
muddled state sharpest of r., 799b
not images of beauty but r., 93a
Reality, appearance never attain r., 498b
between idea and r., 1003a
final word in r., 1082b
flee from r., 978b
history illumines r., 110b
history small part of r., 714a
human kind nor bear much r., 1004b
in r. atoms and space, 88a
of distress, 467b
of experience, 968b
regulate imagination by r., 429a
split apart in painting, 964b
terrible r., 908a
the more threatening r. appears, 965b
three mirror same r., 474b
translators between dream and r., 998b
when criticism parts with r., 922a
your own r. for yourself, 843b
Realization of tomorrow, 974a
Realization, preach ideal dread r., 931a
Realize bitterness of life, 747a
I'd been happy, 1068b
you don't need aid, 1039b
Realm, invade borders of my r., 189a
mysterious r., 574b
riding o'er azure r., 441b
this r. this England, 226b
turned out of r. in my petticoat, 189a
Realms above, 524a
and islands as plates, 289a
Anna whom three r. obey, 404b
of gold, 579b
whatever r. to see, 447b
Reap an act, 1100b
as you sow ye r., 353a
blessings of freedom, 467a
harvest of your land, 9b
he that regardeth the clouds shall not r., 28b
in joy, 22b
men that sow and r., 775a
not wholly r. the corners, 9b
sow not neither r., 41a
sows and shall not r., 773a
that shall he also r., 54a
the whirlwind, 35b
we r. our sowing, 751b
Reaped, all the harvest I r., 630a
iniquity, 35b
wheat never r. nor sown, 377b-378a
Reaper whose name is Death, 620b
Reaping, autumn that grew by r., 289a
Reappraisal, agonizing r., 1076a
Reaps bearded grain at breath, 620b
wholesome harvests r., 590b
Rear my dusky race, 647b
tender thought, 419b
to produce and to r. them, 73b
Reared arm crested the world, 288b
hills r. in vain, 686a
himself a throne, 641b
Rearward of a conquered woe, 293a
Reason against it instinct for it, 756b
and will of God prevail, 716a
argument needs no r., 70a
art has r. for being, 609a
asked one another the r., 250b
beast that wants discourse of r., 257b
but from what we know, 407b
by r. of strength, 20b
capability and godlike r., 264b
chafe, 604a
common law nothing but r., 198a
destroys book kills r., 340a
dethroned bereft of r., 605a
discourse of r., 257b
fear mitigated by r., 1015a
feast of r. flow of soul, 411b
for giving boys Latin, 715b
fribble and less than man of r., 957a
give r. on compulsion, 239a
God's crowning gift, 82a
greatest enemy faith has, 180a
guide by light of r., 833a
has moons, 906a

Reason, have I not r. to lament, 508b
human r. is fate, 937a
humanity r. and justice, 453a
ignis fatuus of mind, 382b
in images of sense, 528a
in itself confounded, 267b
in man like God in world, 158b
is fate, 937a
is of no use to us, 461a
is past care, 294b
keep r. under control, 143a
know truth not only by r., 363b
knows nothing of, 363b
law is perfection of r., 198a
law ordinance of r. for common good, 158b
left free to combat error, 472a
let my will take place of r., 139b
let us r. together, 30a
lies between spur and bridle, 325a
life of the law, 198a
make worse appear better r., 91a
men have lost their r., 255b
Milton wrote in fetters, 487b
most sovereign r., 262b
never failed men, 896b
no other but woman's r., 220b
noble in r., 261a
not listen to r., 656b
not yet guided by r., 905b
nothing law that is not r., 198a
of this thusness, 751a
or any other r. why, 382a
our r. is our law, 347b
panders will, 264a
passions not conform to r., 485a
past r. hunted, 294b
psychological r., 798b
pursue my r. to O altitudo, 329b
rest r. and welcome, 666a
rhyme nor r., 201b
right deed for wrong r., 1004b
ruling passion conquers r., 407a
sanctity of r., 347a
still keeps its throne, 397b
submitting to r., 1058a
takes the r. prisoner, 281a
teach thy necessity to r., 226a
tell me the r. I pray, 531b
theirs not to r. why, 652a
themselves out again, 245a
to rule mercy to forgive, 370a
victory over r., 1011b
what someone else has to say, 656b
where faith in r. timid, 912a
why I cannot tell, 386b
why I clasp them, 719b
why it's no go, 1068a
with a mule, 828b
with reasonable men, 616a
worse appear better r., 343b
yield with grace to r., 925b
Reasonable, American public more r., 1064a
good ear in music, 230a
man mythical, 1017a
moderator Death, 329b
no r. man expected, 1017a
nothing r. from pure reason, 918a
rather right than r., 1051b
speak a few r. words, 477b
Reasonable, what is real is r., 507a
wrong way more r., 827a
Reasonableness, will and well-meaning r., 935b
Reasonably, speaking writing voting r., 795b
Reasoned errors, 725b
Reasonest, Plato thou r. well, 393b
Reasoning but to err, 408b
cowards in r., 483a
destroy power of r., 95a
destroy r. process, 1020b
in pride in r. pride, 408a
man is a r. animal, 130a
mathematician capable of r., 94b
self-sufficing thing, 511a
Reasonings, versed in r. of men, 84a
Reason's, in erring r. spite, 408b
words clothed in r. garb, 343b
Reasons, and he had r., 899b
as two grains of wheat, 231b
find of settled gravity, 292a
forty million r. for failure, 875b
governing order and disorder, 419a
heart has its r., 363b
heroism never r., 607a
made his mouth water, 352b
plenty as blackberries, 239a
Reassures, science r., 966a
Rebecks, jocund r. sound, 335a
Re-begot, ruined me and I am r., 306a
Rebel and revolutionize, 681a
aspiring to be angels men r., 408a
good old r., 772a
heretic r. thing to flout, 827a
I'm a good old r., 772a
in act and deed, 868b
quickens to r., 1004a
those that r. against the light, 15b
Rebellion, a little r. a good thing, 471b
against United States, 638a
century and half without r., 471b
demands r. makes upon us, 1068b
lay in his way, 240b
not r. which is noble, 1068b
now and then good, 471b
rude eye of r., 237a
rum Romanism r., 668b
to tyrants, 1090b
Rebellions of maritime provinces, 998a
Rebellious hell, 264a
hot and r. liquors, 247b
revolting and r. heart, 34a
stubborn and r. generation, 20a
Rebels from principle, 454a
our countrymen again, 717a
Rebirth of Union, 841b
Rebounds, hit hard it r., 431b
Rebuff, welcome each r., 666a
Rebuilding of backward countries, 1013b
Rebuke a wise man, 24a
is better than secret love, 26b
recoils, 925a
Rebukes world rebuked by world, 874b
Rebus, est modus in r., 120a
Recalled, each r. different name, 726a
word cannot be r., 123b
Recant, if I do not r., 176b
Recapitulation, ontogenesis r. of phylogenesis, 752b
Recapture, never could r., 663a
Recede, heard r. disappointed tide, 734b
Receipt of little bit of paper, 697b
sitting at r. of custom, 41b
Receive, ask and ye shall r., 49a
Christ r. him, 651b
from dregs of life r., 367b
hand stretched out to r., 37b
if lungs r. our air, 457b
more blessed to give than r., 50a
my soul at last, 425b
our skill to r., 866b
the fugitive, 466b
thy own, 990b
wax to r., 559b
we r. but what we give, 527a
Received, freely ye have r., 42a
works was poorly r., 812a
Receives comfort like cold porridge, 296b
reproach of being, 294a
Receiveth, one r. prize, 52a
Recht, yer a' r. that's a', 903a
Recipe for making Delacroix, 790a
rare r. for melancholy, 534a-b
Reciprocal enforceable safeguards, 982b
obligation r. in marriage, 943b
Recitative, rude brief r., 702b
Recite, rave r. and madden, 410a
Reckless, make r. choice, 926b
puffed and r. libertine, 258b
what I do to spite world, 284b
Reckon benevolence and righteousness calamities, 100a
ill who leave me out, 604a
when I count at all, 736a
Reckoned, love that can be r., 287a
Reckoners without host reckon twice, 183a
Reckoning, honor a trim r., 240b
no r. made, 260a
sense of r., 245a
truth to the end of r., 272a
Reckons, rash who r. on morrow, 82b
up by dozens, 766a
Recks not his own rede, 258b
Reclined, all on a rock r., 401a
on hills together, 645b
Reclothe us in rightful mind, 626b
Recognition of evil, 73b
of ugliness, 73a
shock of r., 695b
Recognize a wise man, 70b
gods' hand, 1057a
good but be barred, 79b
same experience again, 793b
Recognizes, which God God r., 1058a
Recoiled, warmest heart r. at war, 1031a
Recoils, rebuke r., 925a
Recollect, cannot r. when it begun, 736b
that Almighty gave dog, 521b

Recollected, emotion r. in tranquillity, 511b
Recollection, fond r. presents them, 553a
like living life over, 423b
structure of r., 907b
Recommence, la mer toujours r., 909b
Recommendation, fair exterior a silent r., 125b
Recommends, nimbly and sweetly r. itself, 282a
Recompense as largely send, 441a
injury with justice, 72b
no evil for evil, 51a
service beyond all r., 332a
Reconciled, God and sinners r., 425b
Reconciles, custom r. to everything, 452a
discordant elements, 510a
forgotten wars, 1005a
good dinner r., 375b
Reconciliation of opposite qualities, 529a
Reconciling mediatory power, 528a
Reconstructed, won't be r., 772b
Reconstructing creature that made footprint, 967a
Record, dreadful r. of sin, 849b
look at the r., 916b
one more the final r., 593b
puts r. on gramophone, 1002b
register of God not r. of man, 331a
weep to r., 438a
world peace reversal of r., 959b
Recorded, assurance of r. history, 1006b
by Muses live for ay, 201a
last syllable of r. time, 286b
Recorders, flutes and soft r., 342b
Recording Angel dropped tear, 438a
man shaving, 1054b
Records that defy tooth of time, 398b
trivial fond r., 260a
Recount, such bickerings to r., 350a
Recover and prove an ass, 231a
fighting that I r., 996b
from death to life mightest r., 211b
hair that grows bald, 218a
health through contentment, 88b
old heart, 100b
that I may r. strength, 19a
Recovered, character easier kept than r., 467a
innocence, 683b
man r. of the bite, 448b
virtue if lost seldom r., 373a
Recreant limbs, 236a
principles to which I r., 658b
Recreation, calm quiet innocent r., 326b
without some lawful r., 195b
Recriminate first defense of weak, 528b
Recruit, body of little r., 1040b
Rectifies, winds up and r. his own, 350a
Rectitude and sincerity of actions, 922a
marks of God in r., 544a
mind aware of own r., 118a
Recure, woes time cannot r., 198b
Recurrent end of unending, 1006b
Red animal war, 904b
as a rose is she, 524b
as stones kissed by dead, 1028b
badge of courage, 905a
beauty whose r. and white, 251b
beholding myself rosy r., 896a
blossom in purple and r., 652b
coat r. breeches blue, 533a
coral is far more r., 294b
cow all r. and white, 823b
fair weather for sky is r., 43a
from black to r. turn, 353a
give cheek a little r., 406b
gold-and-snow of coat, 913b
hammer of r. and blue, 956b
her lips were r., 525a
herrings, 1093a
Hoss Mountain, 820a
I green U blue O, 830a
in coats of r., 914b
in him the r. earth, 827a
in tooth and claw, 650b
jolly r. nose, 322a
leaf r. and sear, 519a
life stream again, 581b
lips not so red, 1028b
lips r. and one was thin, 350b
making the green one r., 283b
Marian's nose looks r., 223a
mark on r. breast still, 626b
men scalped each other, 596a
morn that betokened, 220a
my luve like a r. r. rose, 494a
my sin is r., 381b
nose makes me ashamed, 376a
pale and hectic r., 569b
plague rid you, 296a
right hand, 343b
rose cries She is near, 652b
rose is a falcon, 807a
Rose proud Rose, 879b
rose whispers of passion, 806b
roses r. and violets blew, 200a
samovars' r. roses, 1020a
shadow under r. rock, 1002a
slayer, 604a
so r. so white dears, 691a
so r. the rose, 629b
soldier r. with rust, 820b
spirits and gray, 314a
still and awful r., 525b
sun pasted in sky, 905a
swift r. flesh, 1043b
tape, 672a
thin r. 'eroes, 873a
thin r. line of 'eroes, 705a
thin r. line streak, 704b
thoughts were r. thoughts, 904a
tigers in r. weather, 955a
whelbarrow, 979a
wine when it is r., 26a
with wrong, 790b
Red China not seeking to dominate world, 1025b
Redbreast, robin r. in cage, 490a
Robin R. piously, 1084a
sit and sing, 526a
Reddens, as an apple r., 69b
where apple r., 663b
Rede, recks not his own r., 258b
Redeem the time, 1003b
them from death, 35b
these hours, 301b
though late r. thy name, 419a
unread vision, 1003b
Redeem us from virtue, 773b
Redeemed of the Lord shall return, 33a
visited and r., 46a
Redeemer, know that my r. liveth, 15b
my strength and my r., 17b
so mighty a R., 59a
Redeeming, past never past r., 1078b
Redemption, condemned into everlasting r., 246b
from above did bring, 334a
inestimable love in r., 60b
Redemptive, suffering is r., 1082b
Redemptorem, tantum meruit habere R., 59a
Red-gold-and-snow of coat, 913b
Red-handed, 150b
Red-hot, last of r. mamas, 984a
Rediscover gods as psychic factors, 935b
Red-leaved table of my heart, 301b
Red-letter day, 196a
days, 534b
Red-line streak, 704b
Redoubling efforts, 867a
Redress balance of the Old, 507a
music send r., 1084b
no r. by mob law, 635a
of grievances, 474b
things past r. now past care, 227a
Reduce language to seven words, 976a
selfishness, 74a
Reduction of physical processes, 779a
Redundant, summer r., 668a
Red-veined stone, 721b
Reece, worthy Captain R., 765b
Reed, be merciful to broken r., 207a
bruised r. shall he not break, 33a
love tunes shepherd's r., 518b
man is a thinking r., 363b
staff of this broken r., 32b
Reeds at Runnymede, 876b
down in r. by river, 619a
Reedy shore, 1086a
Reef of Norman's Woe, 621a
Reek, dust and r. of towns, 695b
Reeking herd, 990a
into Cadiz Bay, 663a
tube iron shard, 875b
Reel, about in r. and rout, 525a
to and fro, 21b
Reeled mind, 1050b
sagged and r., 952b
Reeling, send me r. in, 738b
through summer days, 735a
Re-embark on unknown sea, 700a
Reference to one consent, 243a
References, verify your r., 486a
Referred, ship r. to as she, 987a
Refine, cannot r. war, 705a
if good sense r. her page, 377a
it ne'er so much, 303a
Refined essay in Atlantic Monthly, 960a-b
gild r. gold, 236b
or artificial type, 902b
pleasures too r., 406b
Refinement may be found at home, 491b
of everyday thinking, 950a
on resistance, 453a

Refinement rather than fashion, 655b
Refines, how the style r., 403b
Refining, still went on r., 451a
Reflect before throwing images, 1018b
how awful to r., 878a
how you are to govern, 452a
Reflected, in law r. lives of men, 786b
Reflecting man twice natural size, 975b
Reflection, Liberal tempered by r., 715b
on acts of mind, 529b
remembrance and r. allied, 368a
you may come tomorrow, 573a
Reflections, mortifying r., 628a
Reflects, who r. too much, 498b
Reform is not to equalize property, 98a
responsibility step to r., 778a
taking bone from dog, 863a
that you may preserve, 595a
world aligned against r., 931a
Reformation mere episode, 1047a
printing and the R., 937b
revolution and r., 472b
Reformer, no fidget no r., 860a
remains at large, 891b
rides through sewer, 941a
Reformers of error, 473a
Reforms, at forty r. plan, 399a
Refrain from setting yourself judge, 96a
from unholy pleasure, 901a
time to r. from embracing, 27b
tonight, 264b
Refrains, when God sends cheerful hour r., 340b
Refresh, to keep good acts r. with new, 207b
Refreshed, tree of liberty r., 471b
Refreshment, fill full of r., 622a
from his thumb, 797a
Refrigerator called England, 877b
keep martini in r., 1038b
Refuge and giver of sustenance, 3b
bad man's r., 74b
death become sought-after r., 87a
death r. for all, 764b
eternal God is thy r., 10b
go for r. to Buddha, 80b
God is our r. and strength, 19a
he is my r. and fortress, 20b
home is safest r., 198a
hotel r. from home life, 836b
idleness r. of weak minds, 415b
of old coquettes, 599b
patriotism last r. of scoundrel, 431b
studies a r. in adversity, 110b
Refugium, domus tutissimum r., 198a
Refusal to accept defeat, 959b
Refuse, creeds that r., 773b
heavenly mansion, 884a
never ask r. resign office, 423b
not r. the something I can, 717b
nothing r., 603a
profane fables, 55a
stench of decaying r., 1063a
thy name, 223b
till conversion of Jews, 359b
Refuse, wretched r. of shore, 817a
Refused, stone which the builders r., 22a
Refuses to defend rights, 503a
what one r. in a minute, 497b
Refusing, all remedies r., 211a
caution in r. benefits, 374a
says a lot in vain r., 477b
to yield to outer force, 1081b
Refutable, charm of theory r., 805a
Refute, who can r. a sneer, 474a
Regain love once possessed, 349b
Regard, strict r. to conscience, 464b
two qualities inspire r., 98a
without remedy without r., 284b
Regarded, heard not r., 240a
Regardeth, he that r. the clouds, 28b
Regardless, alas r. of their doom, 439a
Regards to Broadway, 944a
what is before his feet, 107a
Regent, Cynthia r. of night, 464a
moon sweet r. of sky, 464a
of love rhymes, 221b
Regent's, Dewey were r. eyes, 791a
Regime collapses of weakness, 1013b
gentlemen of old r., 984b
Regiment didn't need to send, 875b
half the r. dead, 1076b
learned in r. and class, 787b
led r. from behind, 769a
warring within for r., 212a
Regio, cuius r. eius religio, 150a
Region, calm r. where no night, 321a
thrilling r. of ice, 271b
walk toward unknown r., 702b
Regions, genius seeks r. unexplored, 635a
in soft r. born soft men, 87a
obscure r. of philosophy, 434b
of sorrow doleful shades, 341b
runneth earth's r. round, 554a
Register, history r. of crimes, 465b
multiple perception in art, 989b
of God, 331a
Reg'lar, so awful r. can't stand it, 759b
Reg'ment didn't need to send, 875b
Regret can die, 650b
die in evening without r., 71b
I have but one life, 484b
my seedtime, 1076a
O last r., 650b
old age a r., 612a
only r. leaving the sky, 162b
or secret happiness, 816b
possibilities I didn't embrace, 800a
remember and r., 600a
who may r. what was, 963b
wild with all r., 648b
Regrets, congratulatory r., 613a
past r. future fears, 630a
that resemble hopes, 688a
wild r. bloody sweats, 841a
Regretted speech never silence, 127b
Regular, icily r., 652a
Regular, so awful r. can't stand it, 759b
Regulate, free to r. industry, 472a
imagination by reality, 429a
my room, 428b
use of property, 848a-b
Regulations, ignore rules and r., 886a
Rehabilitation of our nation, 995b
Rehearse as ny as evere he kan, 167a
truth within mind r., 644b
Rehearsing his latest breath, 1079a
Reign, awful darkness r., 674a
come to r. over us, 170a
existence saw him spurn r., 426b
in hell, 342a
king shall r. in righteousness, 32a
marked by few materials for history, 465b
of the good Cinara, 122b
to r. is worth ambition, 342a
to r. to be omnipotent but friendless, 569a
wealth and freedom r., 447b
what is pomp rule r., 216b
where saints immortal r., 397a
Reigned, I have r. with your loves, 189a
Reigneth, the Lord r., 21a
Reigns but does not govern, 192b
God r. government lives, 741a
if censorship r., 460a
no crude surfeit r., 337a
of terror, 706a
Reilly, is that Mr. R., 1100b
Reimbursed my store, 734a
Reimpressed by external ordinances, 428b
Rein, find his mouth a r., 774b
not give dalliance r., 297a
rung upon r., 803a
Reindeer seem over-serious, 997a
Reins, gae his bridle r. a shake, 494a
of power, 640a
Reject, fired that house r. him, 410b
ignoring all you r., 610a
men r. prophets, 708b
that they r. is wrong, 776b
Rejected, despised and r. of men, 33a
Sermon on Mount, 1025b
Rejection of particular wish, 833b
Rejects, consciousness r. object, 793a-b
Heaven r. the lore, 517a
Rejoice at birth grieve at funeral, 762a
desert shall r., 32a
for I have found sheep, 47a
hear thee and r., 514a
heavens r. in motion, 307a
in ancestral Jove Troy's sons r., 119b
in thy youth, 28b
jest as easy to r., 819a
let James r., 444b
let the earth r., 21a
not over thy enemy, 37b
we are victorious, 70a
we in ourselves r., 527a
Rejoices in the lost lilac, 1004a
Rejoiceth as a strong man, 17b

Rejoiceth in his strength, 16b
more of that sheep, 43a
Rejoicing, come again with r., 22b
every land in r., 3b
in hope, 1073a
see riches partake in r., 340a
Relate and embellish adventures, 468a
these unlucky deeds r., 276b
Related, to whom r. by whom begot, 406a
Relation, all just supply and all r., 307b
essential r. to existence, 676a
poor r. irrevelant, 535b
Relations between aspects of experience, 984a-b
candor and amicable r., 492a
foreign r., 1013a
human r. perfectly exhibited, 99b
renewal of r. nervous, 777a
squire and his r., 671a
stop nowhere, 799a
tedious pack of people, 840a
Relationship, friendly and charming r., 179b
of author to works, 843a
social and family r., 850b
Relative, set out in r. way, 917b
Relatives, fate chooses our r., 468a
vagaries of unattached r., 1027b
Relax wherever there is singing, 500b
Relaxation, allowed himself fun and r., 86b
only r. from labor, 802a
Release, deadly forfeit should r., 334a
ensured r., 854b
from little things, 1042b
me from cast, 1018a
of atomic energy, 982b
Released prisoned spirit of man, 940a
Relent, shall make him once r., 366a
Relenting fool, 217b
Relentless, Hades is r., 63b
power, 439b
war r., 903a
Relents, my rigor r., 452b
Reliability, shifts of Fortune test r. of friends, 111b
Reliable reporting, 1014a
Reliance against tyranny, 636a
brave r. on free discussion, 912b
on divine providence, 471a
self-reliance r. on God, 608a
Relic of departed worth, 555b
Relics, crosses r. crucifixes, 353b
hallowed r. should be hid, 334a
unhonored his r. laid, 541b
Relief, cricket no r., 1002a
for greedy, 973b
for this r. much thanks, 256b
hold out r. coming, 705a
not seek for kind r., 487b
Relies, on hope wretch r., 447a
Relieve misfortunes by speaking, 331b
the oppressed, 30a
to r. wretched his pride, 449b
Relieved, by desperate appliance r., 264b
obliged the wealthy and r. the poor, 846b
Religio, tantum r. potuit suadere malorum, 112b
Religion, airy subtleties in r., 329b
and not atheism, 453a
Anglo-Catholic in r., 1008a
any r. keeping masses satisfied, 1014b
behold clear r., 580b
blunderbuss against r., 430a
blushing veils fires, 414a
breathing household laws, 512a
breeds quarrels, 659a
but a childish toy, 212b
Christianity a son r., 834b
delirious riot of r., 776a
depth in philosophy bringeth to r., 208b
different opinions on r., 480a
don't go much on r., 778b
duty we owe Creator, 465b
early familiarity with r., 850b
enjoy r. prevent others, 751a
enough r. to make us hate, 389a
enterprise for glory of Christian r., 172b
establishment of r., 474b
excess reproach to r., 381a
falls in with our desires, 834b
feelings in solitude, 794b
fight for the r. of God, 149a
for religion's sake, 567a
free exercise of r., 465b
free for r., 1022a
freedom of r., 472a
full grandeur of r., 834b
get at man through his r., 837b
good that teaches good, 467b
grandeur of States r., 699b
he who controls area controls r., 150a
in r. so uneven, 385b
inconsistent with Christian r., 443a
is an illusion, 834b
leave r. to family, 717b
lies r. of slaves, 894b
literature substitute for r., 1007b
made honest woman, 1061b
Mosaic r. a father r., 834b
most prevalent in colonies, 453a
my r. is to do good, 467b
no heresies in dead r., 896a
no part of r. to compel r., 144a
not popular error, 722a
of feeble minds, 454b
of inequality, 716a
of well-doing and daring, 430b
of which rewards distant, 428b
one r. hundred versions, 836b
one r. true as another, 312a
one's r. neither harms nor helps another, 144a
opiate of people, 870a
opium of people, 686b
orthodox in r., 1021b
pagan who defends r., 905a
persecution bad way to plant r., 329b
philosophy handmaid to r., 207a
politics like r., 473a
potent in persuading to evil, 112b
poverty a reproach to r., 381a
powerless to bestow, 609b
priests not necessary to r., 952b
printing and Protestant r., 575b
Religion propitiation of powers, 829a
protestantism of Protestant r., 453a
rum and true r., 560a
sensible men of same r., 613a
slovenliness no part of r., 420b
stands on tiptoe, 324a
substitute for r., 1007b
superstition incongruous r., 705b
talk r. to hungry man, 837a
to control sensory world, 834b
total reaction on life, 794b
we too have our r., 749a
what r. undertakes to do, 834b
when r. becomes frantic, 696a
without prelate, 591a
wonders of Christian r., 387a
writers against r., 451b
ye have your r. and I my r., 149a
your r. is success, 858a
Religion's, earth and stars for r. sake, 699b
Religions, heresy lifeblood of r., 896a
necessary to preserve order, 958a
observe our different r., 1025a
thirty-two r. one dish, 484a
vicissitude of sects and r., 209b
Religious, appeals to r. prejudice, 725b
dim r. light, 336a
do evil from r. conviction, 364a
duties consist in justice, 467b
feeling a verity, 705b
feeling toward life, 898b
freedom, 941b
old r. factions, 454b
people suspicious, 871b
persecution, 453b
rather political than r., 430b
seed of r. liberty, 695a
suspended r. inquiries, 466a
waves of r. emotion, 997a
way to think of death, 937a
Religious-good, good but not r., 782b
Relish for better kind of man, 795b
him more in soldier, 273b
imaginary r. is so sweet, 268a
no r. of those arts, 394b
of saltness of time, 241b
versing, 323b
Relished, taste by which r., 516a
Reluctance and wrath, 1051b
Reluctant feet, 621b
independence r. last resort, 997b-998a
sweet r. amorous delay, 345a
Reluctantly, difficult when you do it r., 108b
Relume, Promethean heat thy light r., 276a
Rely on yourself, 680a
Rem tene verba sequentur, 107a
Remain, as things have been they r., 688b
if our loves r., 663b
king even in underwear, 863a
laws ought not to r. unaltered, 98a
my thoughts r. below, 264a
nothing will r., 852b
securely orbed, 990b
shall France r. here, 721a

Remain sitting at your table, 980b
smell and taste r., 907b
thou ever wilt r., 590a
until death do part, 837a
wished to r. immortally, 908a
with unavenged suffering, 708a
Remained to pray, 449b
Remaineth, while the earth r., 6b
Remains, be kind to my r., 371a
heap of dust alone r., 406a
nature r., 703b
nothing done while aught r., 500b
the One r., 572a
what r. is bestial, 273b
what r. Nature r., 703b
what thou lovest well r., 989a
Remake, myself I must r., 885a
myself that I r., 885b
song, 885b
Remark, Frenchman's r. shrewd, 457a
which I wish to r., 769b
Remarkable, nothing r. beneath moon, 288b
Remarks are not literature, 933b
seldom quoted correctly, 957b
Rembrandt, whether R. or Vermeer, 908b
Remedies, all r. refusing, 211a
analyzers of disease, 565a
die of r. not illnesses, 362a
new conditions new r., 973a
worse than disease, 125b
Remedy against consumption of purse, 241b
cannot r. folly of people, 178b
force not r., 658a
found out the r., 270b
God wounds r. follow, 176b
is to inform discretion, 473b
patience best r. for trouble, 105b
sought the r., 250b
things without all r., 284b
tobacco sovereign r., 311b
too strong for disease, 83a
true r. for superstition, 453a
worse than disease, 125b
Remember Alamo, 616a
all it is about to r., 1079a
and be sad, 740a
and regret, 600a
and understand, 663b
branches ne'er r., 580a
bygone days, 1052a
calmness to r., 726a
can't r. how they go, 733b
Christ our Savior, 1099a
distinctly I r., 642b
do you r. inn, 902a
fifth of November, 1087a
fir trees dark high, 592a
for years r. with tears, 729a
forget that I r., 774b
gentlemen r. blondes, 1027a
God and history r., 1020a
half r. human words, 909a
heart r. O r., 824a
house where I was born, 591b
I heard preacher, 701b
if I do not r. thee, 22b-23a
if thou wilt r., 739b
in sweet pangs r. me, 252a
inn Miranda, 902a
lists of birds, 1076b
little note nor r., 639a
Lot's wife, 47a
me to Herald Square, 944a
Remember me when I am gone, 739b
me when in thy kingdom, 47b
not r. what I must be, 227b
now thy Creator, 28b
o remember, 824a
oh still r. me, 541b
only this, 998b
pleasant to r. even this, 117b
politician knows what to r., 779b
such a one I r., 647a
sweet Alice Ben Bolt, 690a
that we die all, 37b
the end, 37b
the Maine, 1101b
the neckcurls, 1065a
the sabbath day, 9a
thee, 260a
things that were precious, 286a
this day in which ye came out, 8b
time to r., 843b
to pay the debt, 88a
to r. or invent, 928b
us if at all not as lost, 1003a
way we parted, 775a
we will r. them, 896b
what is imprinted, 95b
what we say here, 639a
while light lives yet, 775a
who commended yellow stockings, 252b
who will r. unheroic dead, 992b
who you are, 745b
Remembered, be all my sins r., 262a
blue r. hills, 853a
dead r. footsteps, 899b
he shall be no more r., 15b
how often you and I, 719b
I was owned of thee, 737b
in spite of ourselves, 638b
kisses after death, 648b
knolling departing friend, 241b
my God, 531b
no books undeservedly r., 1061a
not r. in thy epitaph, 241a
poor Julian, 1045a
sorrows r., 590a
thy sweet love r., 292a
time r., 773a
when we r. Zion, 22b
would have made self r., 586a
Rememberest not slightest folly, 248a
Remembering happier things, 647a
soul r. my good friends, 227a
this he wept bitterly, 64b
Remembers all that he wrought, 66b
its august abodes, 536a
me his gracious parts, 236b
nature yet r., 513b
who r. famous day, 623b
Remembrance, absence doth breed continual r., 170b
and reflection allied, 368a
bids r. rise, 447a
fallen from heaven, 773a
falls on what been, 899a
flood of r., 985b
Jamaicas of r., 738b
let his r. rest, 38b
makes r. dear, 270a
of a guest, 37a
of former things, 27a
Remembrance of prosperity, 38a
of them is grievous, 61a
of things past, 292a
of things to come, 27a
poetry almost r., 585a
rosemary for r., 265a
sweet r. of just, 327b
this do in r. of me, 47b
writ in r., 226b
Remembrances, burden our r., 297b
Rememoring, false god dim r., 1010a
Remind him of glory of country, 546b
lives of great men r. us, 620b
things poised to r. us, 907b
to r. me of Lff, 969a
Reminding yourself of a thing, 1017b
Reminds you of someone else, 1052a
Reminiscence, most dramatic r., 703a
Remission, shed for r. of sins, 44b
without shedding of blood no r., 56a
Remnant of Spartan dead, 561a
show r. of their fires, 377a
waste not r. of life in imaginations, 141b
Remnants, deal in r. of r., 392a
Remold it nearer to heart's desire, 631a
R-e-m-o-r-s-e, 886b
Remorse, access and passage to r., 281b
disjoins r. from power, 254a
farewell r., 345a
for yesterday, 801b
sleeps, 436b
such as I cast r., 884a
Remorseful, gaudy blabbing r. day, 215a
pardon, 270a
Remote, do in that r. spot, 504b
from the happy, 1060a
from wrangling world, 467a
is virtue a thing r., 71b
man seeks for what is r., 100a
place r. and islanded, 816b
sound of thunder heard r., 343b
unfriended melancholy, 447b
where r. Bermudas ride, 360a
Remoteness, snow said r., 1010b
Remoter aspects of law, 787a
no need of r. charm, 509a
Remove, bends with remover to r., 294a
not landmark, 4b
not the ancient landmark, 25b
shirt human power not r., 1007a
the joint, 746b
things which elemented it, 306a
till Birnam wood r., 285b
Removed, though the earth be r., 19a
three centuries r., 1053a
Remover, bends with r. to remove, 294a
Removes, three r. as bad as fire, 422a
Remuneration Latin word for three farthings, 221b
Remus knew this life, 117b
Renaissance mere episode, 1047a
Rend, la Garde meurt mais ne se r. pas, 508a

Rend, new years ruin and r., 774a
the affrighted skies, 404b
time to r., 27b
turn and r. you, 636a
words divide and r., 773a
Rended, forests are r., 520b
Render back from breast, 561a
deeds of mercy, 234b
praise and favor, 617b
to all their dues, 51b
unto Caesar, 43b
Renderest, thou r. to every man according to his work, 19b
Rendezvous, shall not fail r., 1010a
with Death, 1009b
with destiny, 971b
Renew a right spirit within me, 19a
herbs that did r. Aeson, 235a
their strength, 33a
tinker more than r., 795a
unspeakable sorrow you bid me r., 118a
Renewal as well as change, 1072b
lovers' quarrels r. of love, 108a
of relations nervous, 777a
plant seeds watch r., 733a
Renewed, cycle of the ages r., 116b
sum of things ever being r., 113b
to be worn out is to be r., 74a
tree not r., 1057b
Renewing, falling out of friends r. is, 108a
Renounce and not be embittered, 825a
guilty of corruption and r. defense, 207a
the devil, 61a
Renouncement, Liberal tempered by r., 715b
Renown and grace is dead, 284a
end is the r., 270a
forfeit fair r., 519a
in high place and of r., 37a
let me win noble r., 64b
marvel of great r., 820b
men of r., 6b
naught but breath of wind, 161a
oh thou unknown r., 738a
purchased not by violence, 550a
set cause above r., 865a
some for r., 398b
speak no more of his r., 651b
win high r., 65b
Renowned be thy grave, 291a
farewell r. Eretria, 92b
Spenser, 319a
Rent, blood and sweat for rent, 920b
envious Casca made, 255b
is sorrow income tears, 321b
lean r. and beggared, 233a
Mordecai r. his clothes, 14a
pay the r. of seem, 1031b
spontaneous joy, 881a
the rocks r., 45a
veil of temple r., 45a
Rents, what are thy r., 244b
Renunciation of method, 980b
Reorganized upon the floor, 1002a
Repair, Freedom shall awhile r., 443a
keep friendship in r., 430a
Repair, some to church r., 403a
Reparation for rights at home, 426a
tenant ne'er pay r., 1105a
Repay, I will r., 51b
shut when thou shouldest r., 37b
tomorrow will r., 367b
Repeal of Eighteenth Amendment, 930b
of obnoxious laws, 717a
Repeat at leisure, 949b
don't say anything won't have to r. it, 911b
no again and again, 806b
no grievances, 450a
Repeateth, he that r. a matter, 25a
Repeating, oft r. they believe 'em, 387b
Repeats his words, 236b
Repent at leisure, 391b
at leisure, 391b
restore should I r. me, 276a
we do earnestly r., 61a
what's past, 264a
ye kingdom is at hand, 39b
you will r. by jingo, 592a
Repentance, call sinners to r., 41b
decline to buy r., 99a
fear of consequence, 355b
garment of r., 629a
give r. to her lover, 448b
on a Sunday, 962a
tears of r. you'll wipe, 488b
Repented, strove and much r., 560a
Repenting, mirth that no r. draws, 340b
Repine, do not r. my friends, 670a
love r., 604a
Replace despair with opportunity, 1064a
Replacing, gently r. in oblivion, 739a
Replenish the earth, 5a
Replication of your sounds, 253a
Replied Fish fiddle de-dee, 674a
O Lord Thou art, 444a
shade r., 644a
with chuckle r., 963b
Replies, heart r., 459a
Reply churlish, 251a
pause for a r., 255a
reply, 233b
sing ye heavens earth r., 425a
theirs not to r., 652a
Report, by evil r. and good r., 53b
fully accurately fairly, 1020b
heroism from American view, 699b
ill r. while you live, 261b
me and cause aright, 266b
nor heart to r., 230b
of fashions in proud Italy, 226b
to one that sent him, 4a
vexation only to understand the r., 32a
whatsoever things are of good r., 54b
who knows how he may r., 349b
Reported, their praises might be r., 39a
Reporting, ignorant sloppy r., 1020a-b
intelligent r., 1014a
Reports of my death exaggerated, 763a
Repose, as well for defense as r., 198a
earned night's r., 621b
foster-nurse of nature is r., 279a
hushed in grim r., 441b
in trembling hope r., 441a
leave me to r., 442a
long for a r., 514b
not destiny of man, 787a
placid r. under liberty, 362a
pondering r. of If, 697b
quenched in cold r., 571b
rare and bloodless week of r., 91b
tabooed by anxiety, 767b
that ever is the same, 514b
thoughts nature gives way to in r., 283a
when got r. insupportable, 777b
with heels higher than head, 191b
worship but no r., 570b
Reposes, in quiet she r., 712a
Reposing, sorrow breaks r. hours, 217a
Repository of hatred, 921b
Reprehend, if I r. anything in world, 480b
Represent, effort to see and r., 799b
Representation should give likenesses, 148a
taxation without r., 446a
Representative, individual with r., 529a
of highest spiritual authority, 964b
owes you, 452b
Representatives, conscience of r., 967a
House of R., 464b
more I see r. of people, 566a
Repressed their noble rage, 440b
Reprimand, quarrel or r., 602b
Reproach, cheerfully bear r., 596b
everything that is a r. among men, 70a
mine ways without r., 128a
neighbor without r., 747b
no defense against r., 394b
receives r. of being, 294a
Reproached me in public, 504a
Reproacheth his Maker, 24b
Reproaching, without r. brethren, 543b
Reprobation, fall to r., 276a
Reproduction, preserved by r., 475a
Reproof on her lip, 589a
valiant, 251a
Reprove, check erring and r., 514b
matron's glance r., 449a
not a scorner, 24a
sager sort our deeds r., 300a
Reproved each dull delay, 449b
Republic a raft, 491b
be more fortunate, 1105a
democracy in a r., 895b
for which it stands, 832b
gave R. her station, 600a
give to r. fourth power, 549a
is a dream, 948b
not established by cowards, 1015b
of letters, 424b
of man, 1049a

Republic, security of R., 865a
shine perishing r., 994b
they died to save, 640a
Republica, bona r., 1105a
Republican, eternal importance like R. Party, 986b
forming a r. government, 485a
highest government, 706b
model of government, 461b
morality, 549a
only form of government, 471b
party broke ye, 890b
Republicans, we are all R., 472a
we are R., 668b
Republics, destiny of r. settled, 695a
envy vice of r., 622a
in small r. is stability, 549a
never known to exist, 177a
Repudiate support of communism, 971b
wisdom will r. thee, 801b
Repudiation, inflation is r., 911a
Repulses, science r. indefinite, 675a
Repulsive, free speech in r. form, 924a
Reputation, aloof in order to gain r., 95b
an idle imposition, 273b
at every word r. dies, 404b
better than my r., 498b
bubble r., 249a
for kindness enters deeply, 100b
gain forever r. among men, 88b
I have lost my r., 273b
maligner of r., 749a
more valuable than money, 125a
not carefully preserved, 374a
part of man's self, 793b
reputation reputation, 273b
sold r. for song, 631a
spotless r., 226a
survive their own r., 190b
written out of r., 386a
Repute, man of evil r. forgotten, 3a
sink present r. for freedom, 692b
thing of good r., 845b
Reputed wise for saying nothing, 231b
Request deed in silence, 160b
of wings, 738b
Requiem, to thy high r., 582b
Requiescat in pace, 151b
Require, that people may r. leader, 95a
thought 'e might r., 874b
what is it men in women r., 488b
Required, much given much r., 47a, 1072b
nothing given nothing r., 424a
of us a song, 22b
of us mirth, 22b
this night soul shall be r., 46b
this very man r., 894a
Requires, all human frame r., 902a
for my behove, 187a
Requisite, first r. of good citizen, 847b
meat r. to squirrels, 737b
right to r. means, 485a
Reread classic, 1054a
Reremice, some war with r., 229b
Re-resolves then dies, 399a
Rerum, sunt lacrimae r., 118a
Res indicata pro veritate habetur, 151b
Rescind, voted not to r., 464b
Rescue my soul from their destructions, 18b
nothing can r. me, 213b
trump of r. sound, 603b
Research, passion in work and r., 819a
to steal from many authors is r., 941a
Researchers into public opinion, 1060b
Resemblance neglects spirit of objects, 153a
showy r. of distress, 467b
Resemble, actions r. personality, 849a
one world r. another, 957a
these donkeys, 1079b
Resembled my father as he slept, 283b
Resembles, each man r. other men, 957a
the most r. God, 493b
Resembleth, love r. April day, 220b
Resent, do not r. criticism, 922a
yoke, 643b
Resentful, when r. it thunders, 740a
Resentment consumes a man, 806a
contumely without r., 835b
whim envy or r., 456a
Reserve, side of last r., 357b
thy judgment, 258b
Reservedly, read books as r. as written, 683a
Réserver une arrière boutique toute notre, 190a
Reside at Table Mountain, 769b
in thrilling region, 271b
Residence, family is not in r., 153b
forted r., 272a
Residences, inns not r., 996b
Resides, fire that in heart r., 711a
Resign, never ask refuse r. office, 423b
titles and profit I r., 393b
Resignation gently slopes the way, 449a
vacancies by r. none, 472b
Resigned, I am not r., 1024a
pleasing being e'er r., 441a
to shutting away, 1024a
trees more r. than other things, 939b
Resinous heart has fed, 883b
Resist beginnings, 129a
boots not to r. wind and tide, 216a
everything except temptation, 839b
functions which r. death, 517b
not evil, 40b
strength not adequate to r., 99b
the devil, 56b
Resistance, art begins with r., 897b
nonviolent r. paralyzed, 1083a
or abject submission, 461a
passive r., 897a
principles of r., 453a
spirit of r., 1091a
to herd spirit, 915b
Resisted, rejoice that America r., 426a
Resolute, be bloody bold and r., 285b
breed of men, 704a
gentle plain just r., 702a
haughty vigilant r., 596a
think beforehand that actions be r., 100a
Resolutely, purse most r. snatched, 237b
Resolution, in war r., 925a
native hue of r., 262a
never tell r. beforehand, 317b
passed without dissenting, 463a
road to r., 321b
Resolutions, careful r. unerring decisions, 138b
great and mighty r., 352b
keep r., 428b
Resolve and re-resolves, 399a
heart to r., 466a
is not to seem but be, 79a
itself into a dew, 257b
not only way to r. conflicts, 985a
not shaken from his firm r., 121b
pushes his purpose to r., 399a
to conquer or die, 461a
we here highly r., 639a
Resolved, all r. upon that day, 1016a
Catullus be r. and firm, 114b
is once to be r., 274b
once more to read him, 375a
so they r. to proceed, 318b
to be irresolute, 920a
to die in last dike, 454a
to live a fool, 316a
to ruin or rule state, 368b
to take Fate by throat, 742a
Resonance of emerald, 738b
sinister r., 843b
Resort, independence reluctant last r., 997b-998a
of mirth, 335b
Resound, where word r., 1003b
Resources, enjoy r. within thy reach, 79b
full of r., 453a
greater than we supposed, 792b
man of many r., 65a
of civilization not exhausted, 631b
oneness of r., 1077b
rock of national r., 547b
small portion of soul's r., 792b
waste natural r., 848a
Respect, but you lose their r., 177b
compelled attention without losing r., 904a
decent r. to opinions, 470b
have his son r. him, 373a
idle wind which I r. not, 256a
mingled with surprise, 520a
neighborly r., 920b
no r. of persons with God, 50a
not law so much as right, 681a
of place persons time, 251b
or natural love, 844a
some scholars' stutters, 1078a
strength without fearing, 471b
that makes calamity of life, 262a
those equal in any r., 98b
three worthy of r., 707b
too much r. upon world, 231a

Respect, woman takes off claim to r., 86b
women who have borne you, 149a
you in my r. are world, 229b
Respectability, hat ultimum of r., 634a
scholastic r., 845b
Respectable, be worthy not r., 655b
connections, 755b
great artists seldom r., 960a
hell, 894a
highly r. tribe, 1100b
Hottentot, 416a
more ashamed more r., 836b
not one r. or unhappy, 700b
professors of dismal science, 578a
since when genius r., 618b
turkey a more r. bird, 423a
utter rubbish to keep r., 977a
Respected, dignity of man r., 982b
man one who succeeded in hoodwinking, 1067a
Peter was r., 509b
Respecter, God no r. of persons, 50a, 594a
Respectful to his elders, 71a
Respectfully return Him ticket, 708a
Respite from long year's watch, 78b
to be dead, 737b
Resplendent, most r. hair, 517a
Responds, some heart r., 621b
Responsibilities, accept your r., 920a
because Americans, 1026a
in dreams begin r., 881a
infinite r. of man, 1058b
men aware of great r., 1072b
who has many r., 62b
Responsibility, at summit r. increases, 806a
aware under r., 1041a
chain of r., 983a
first step to reform, 778a
in dreams begins r., 881a
intellectual r., 1019b
no meaning except r., 1024b
no one who has not had r., 983a
of great states, 982a
right implies r., 932b
without woman I love, 1034a
writer's only r., 1040a
Responsible, Chicago r. for Tribune, 999a
for what we are, 1058b
journalism, 1014a
not r. for dreams, 936a
through time and eternity, 638b
we are r. for all, 708b
Responsive, government r. to people, 865a
Rest a little from praise, 774a
a' weary warld to r. gone, 479b
absence of occupation not r., 457a
and be thankful, 1098b
and faith we need it, 872b
beyond endurance need r., 976b
body continues in state of r., 379b
cannot r. for seeing countries, 1088a
choose ground and take r., 563b
Rest, choose their place of r., 348b
cities never have r. from evils, 94a-b
die or r. at last, 570b
dove found no r., 6b
embrace r. that knows no care, 113b
even fountain have r., 684b
failing that the r. of the city, 94a
far far better r., 672a
for the dead, 750a
for the sole of her foot, 6b
from loving, 1055a
from their labors, 58b
furls sails lays him to r., 696a
gets him to r., 244b
God r. you merry, 1099a
good in which mind at r., 161b
grant us holy r., 598a
hearts do in the faces r., 304b
her soul she's dead, 265b
here set up my everlasting r., 225b
I will give you r., 42a
if England r. but true, 237b
I'll r. but thou walk, 1088a
in doubt to act or r., 408b
in Nature not God, 323b
in soft peace, 302b
in the one obtain provision in other, 149a
is dross, 989a
is silence, 266b
jes' git out and r., 819b
lay me down and take my r., 17a
let his remembrance r., 38b
lie and r. awhile, 975b
light r. light, 822a
lightly r., 83b
long long ago at r., 719b
long r. or death, 645b
may he r. in peace, 151b
merry crews laid to r., 947a
much veneration but no r., 208b
my heart is at r., 487b
no music in r. Katie, 698b
not our business, 1005b
our restlessness His r., 617b
peace and r. never dwell, 341b-342a
perturbed spirit, 260a
profound as grave, 777a
shall shortly be at r., 349b
she's at r. and so am I, 372b
sing thee to thy r., 266b
so may he r., 299a
soldier r., 520a
soon you too will r., 479a
Swift sailed into his r., 884a
then had I been at r., 14b
then would I fly away and be at r., 19b
there the weary be at r., 14b
to mind cheerer of spirits, 326a
toil and not seek r., 180b
too much r. is rust, 521b
'twas permitted to r., 501a
under the trees, 723a
we shall r. hear angels, 858b
wear ourselves and never r., 212a
where peace and r. can never dwell, 341b-342a
who does not know, 128a
Rest, who doth not crave r., 677a
who sink to r., 443a
will not let me r., 692a
without haste but without r., 479a
work and r. be won, 704a
Reste, j'y suis j'y r., 627a
Resteth, he that made them r., 4a
in his horizon, 4a
Restful, for r. death I cry, 292b
Resting, not a having and r., 716a
place for those who gave lives, 639a
true-fixed and r. quality, 254b
Restless, blown with r. violence, 271b
press r. gigantic, 984b
tenacious but r., 997a
unfixed in principles, 368a
violent hands, 899a
Restlessness, waves made by their r., 697b
Restore ruined year, 992a
thy former light r., 276a
to earth and thee r., 854b
Restored, all losses are r., 292a
chaos is r., 414a
civilization could be r., 950b
Restorer, tired nature's sweet r., 398b
Restoreth, he r. my soul, 17b
Restrain, creeds that r., 773b
in me cursed thoughts, 283a
men from injuring, 472a
Restrained, American public more r., 1064a
Restraint, acknowledge r. of reverence, 89b
moral r., 1074b
not silence but r., 996b
pathos a matter of r., 384a
what r. to grief for one so dear, 121a
wholesome r., 548b
with which they write, 1049b
Zeus grant grave r., 79b
Restricted circle of potential, 792b
Restrictions, ascend above r. of world, 757b
Rests and nodding-places, 394b
here r. his head, 441a
on belly in mud, 1002a
Resty sloth finds down pillow hard, 291a
Result, all is r. of what we thought, 80a
cause hidden r. well known, 128b
faith in r. makes r., 794a
firm ground of r., 919b
full r. of all, 403a
happiness, 671b
misery, 671b
shot at without r., 919b
Resume, way to resumption is r., 627a
Resurrection and the life, 48b
by man came r., 53a
foretaste of r., 563b
God bring all back at r., 149a
newspaper r. rare, 777a
of dry sticks, 1064b
of the body, 60a
of the dead, 53a
unto eternal life, 61b
Resuscitate dead art, 988a
Retailer of phrases, 392a

Retain ability to function, 1036b
enduring as marble to r., 197b
marble to r., 559b
not r. all rare works, 907b
Retaliatory, massive r. power, 1000b
Retire like guest sated, 113b
like satisfied guest, 120a
then must art r., 498b
Retired, happiness of r. nature, 394a
Leisure, 335b
pale Melancholy sate r., 443b
sweet r. solitude, 337a
Retirement, Plato's, 348b
rural quiet friendship, 419b
to private citizen, 472b
urges sweet return, 347b
Retiring at high speed toward Japanese, 968a
in r. draw hearts after, 348b
ne'er feels r. ebb, 275a
Retort courteous, 251a
Retrace, shall one r. life, 890b
Retreat, dangerous when appear to r., 946b
friend in my r., 457a
honorable r., 249b
loopholes of r., 458b
my soul's calm r., 362b
not r. a single inch, 615b
our principal r. and solitude, 190a
sinner's last r., 1075a
Retreated back into money, 1036b
Retreating to the breath, 714b
world, 1028b
Retrieving, fallen past r., 1055a
Retrograde if not advance, 466a
Retrogression, progress more general than r., 628a
Return, all things r. to thee, 142a
bid time r., 227a
departed never to r., 494a
dust shall r. to earth, 29a
from following after thee, 11b
gone and never must r., 338a
he shall not r. to me, 12b
I shall r., 959a
like him that travels I r., 293b
like prodigal doth she r., 232b
may r. if dissatisfied, 929b
naked shall he r., 28a
naked shall I r. thither, 14a
no eternity will r., 497b
no more to his house, 14b
O Shulamite, 29b
once dead never r., 630a
only dead who do not r., 484b
redeemed of the Lord shall r., 33a
report to one that sent him, 4a
retirement urges sweet r., 347b
snatch me not to r., 926b
spirit shall r. unto God, 29a
their thankfulness, 487a
those who never r., 899a
till thou r. unto the ground, 6a
to what base uses we r., 26a
unto dust r., 6a
with the greatest pleasure, 528b
with the year seasons r., 344b
ye children of men, 20a
Returned home previous night, 917b
I have r., 959a
much freed r. to me, 950a
then ye r. to trinkets, 875b
when her aunt r., 902b
Returneth, dog r. to his vomit, 26a
none r. that is gone, 3a
to dust again, 748b
Returning as tedious as go o'er, 285a
Returns, all r. to sea, 1061b
earth's r., 663b
home to find needs, 827b
no traveler r., 262a
not to me r. day, 344b
road whence no one returns, 114b
the Golden Age, 116b
Reuben, Tranter R. Farmer Ledlow, 783b
Réussit, rien ne r. comme le succès, 598b
Rêve, un peu de r., 751b
Reveal, full heart r., 527b
half r. half conceal, 649b
joy r. itself when transformed in us, 938b
no secrets, 450a
Revealed by fire, 52a
hath root of wisdom been r., 37a
majesty of gods is r., 65b
unto the meek, 37a
walk r. her as true goddess, 118a
Reveals, time r. all, 130b
to man own folly, 1039a
Revel, joy pleasance r., 274a
sound loves to r., 641b
Revelation, bogus r., 960a
in text of men and women, 850a
Revelations, ends with R., 840a
Revelry by night, 555b
midnight shout and r., 336b
mistaken path to happiness, 564a
pomp and feast and r., 335a
Revels long o' nights, 254b
now are ended, 297b
winds r. keep, 676a
Revenge a wild justice, 208a
breathing r., 684a
by this leek horribly r., 245a
capable and wide r., 275a
Christianity instinct of r., 806a
delight of mean spirit, 139b
envy and r., 341b
if not victory is yet r., 343a
if you wrong us shall we not r., 233b
little R. ran on, 654b
method which rejects r., 1082b
nation too great for r., 741a
pen breathing r., 684a
spur my dull r., 264b
study of r. immortal hate, 342a
sweet as my r., 290a
sweet is r., 560a
woman has r. ready, 360b
woman more barbarous in r. 805a
Revenged, so I am r., 263b
Revengeful, in peace hospitable r., 564a
Revenges, time brings in r., 253a
Revenons à nos moutons, 1105b
Revenue, scheme yields no r., 452a
standing r., 453a
streams of r. gushed, 547b
tax where no r. found, 452a
Reverberate hills, 251b
Revere, ride of Paul R., 623b
ride R. never finished, 1017b
Revered, loved at home r. abroad, 492b
name illustrious and r., 134b
Reverence, acknowledge restraint of r., 89b
due tradition increases, 804b
filial r. by quoter, 860a
for life, 939a
for life-giving earth, 1077b
for parents, 78a
great r. for his son, 373a
greatest r. due the young, 140a
human nature, 544a
humility sense of r., 85b
in deeper r. praise, 626b
more of r. in us, 649b
none so poor to do him r., 255b
not r. of dead but envy of living, 318a
passions held in r., 642b
some r. for laws, 649b
Reverences gilt popinjays, 576a
Reverend vice, 239b
Reverently, entered into r., 61a
Reverie, excited r., 882a
pleasure of intellect, 599b
supporting nothing but r., 599b
Reveries, dreams somnambulisms r., 697a
fantastic r., 781a
so airy, 458a
valley of r., 930b
Reverse, time will r. your opinions, 96a
who prospers one day suffer r., 82b
Reversion is the action of Tao, 74a
no bright r. in sky, 406a
temporal r., 1006b
Revery alone will do, 739a
clover bee and r., 739a
not meet cork without r., 738b
Review, can't write can r., 692b
Times and Saturday R., 765b
Reviewed, book r. after thirty years, 779b
Reviewers stupid and malignant, 528a
would have been poets, 528a
Reviewing not criticism, 798b
Revilest God's high priest, 50b
Revised and corrected by author, 421b
Revisit in dreams the dear dead, 83b
Revisitest thus glimpses of moon, 259a
Revisits, gladden him who r. it, 546b
Revive, after two days will he r. us, 35a
straight again r., 300a
Reviving old desires, 629a
Revolt, inferiors r. to be equal, 98b
is it a r., 476b
nature falls into r., 242b
Revolted, against r. multitudes, 346b
Revolting and rebellious heart, 34a
Revolution and more cannon shot, 885a
and reformation, 472b
call r. progress, 599a
civilization crust over r., 851a

Revolution, deprive minority justify r., 637a
done away with short of r., 787b
eats own children, 675b
fellow travelers of r., 957b
French R. began at top, 721a
French R. ushered in equality, 1014a
great r. economic, 1014a
hurrah for r., 885a
in three stages, 889a
inward and outward r., 544a
is natural, 658b
lasts fifteen years, 978a
leaders of social r., 870a
like Saturn, 675b
not make r. with silk gloves, 954b
not to obtain freedom, 997b
of rising expectations, 1077a
party of r. civilization, 600a
peaceful r., 1073b
scientific r., 1047a
served r. plowed sea, 549a
sire it is a r., 476b
stop r. at beginning, 1048b
Revolutionary, higher ideals r., 794b
in r. times, 1017b
movement enters ruins, 1013b
proletariat alone r., 686b
right to overthrow, 637a
Revolutionists, all descended from r., 972a
Revolutionize, not too soon to r., 681a
Revolutionized daily life of people, 995b
Revolutions, collapse of r. of 1848, 866b
in r. great interests at stake, 98b
never go backward, 659a
not made they come, 658b
of China, 1027b
state which creates r., 98b
Revolver, reach for my r., 1026b
Revolving, grief with r. year, 571b
in course of one r. moon, 368b
with a r. wheel, 738b
Reward according to his works, 55b
all for love nothing for r., 200a
angling r. to itself, 325b
if thou not thine own r., 862a
labor not ask for r., 180b
neither have they any more a r., 28b
no r. offered, 586b
not punishment, 594a
of knowing we do Thy will, 180b
of thing to have done it, 607b
of virtue is virtue, 606b
success its own r., 826b
virtue is her own r., 325b
Washington without r., 747b
Rewarded evil for good, 7b
they shall be greatly r., 36b
Rewarder who now will be my r., 366a
Rewardeth evil for good, 25a
Rewards and fairies, 315b
and punishments in cards, 1019a
fortune's buffets and r., 263a
Rewards, in nature no r., 749a
religion of which r. distant, 428b
Rex, ego sum r., 362a
Rhadamanthys, fair-haired R., 65b
Rhapsody of words, 264a
Rhetoric able to contend, 209b
for r. he could not ope, 352a
heavenly r. of thine eye, 222a
in the study, 683a
obscure by aimless r., 725b
of rule of Plato, 340a
wit and gay r., 337b
Rhetorician, grammarian r. geometrician, 139a
sophisticated r., 613a
Rhetorician's rules, 352a
Rheum, fume exhales r., 1085b
Rheumatics, unless down with r., 106b
Rhine frontier of England, 889a
German's river, 503b
guard along R., 699a
wash city of Cologne, 527b
wide and winding R., 556b
Rhinoceros, armed r., 285a
Rhodes, Colossus of R., 1102b
Rhodopè, no voices O R., 536b
Rhodora, fresh r. in woods, 602b
Rhone, arrowy R., 556b
Rhyme and meter free, 962b
beauty making beautiful old r., 293b
into ladies' favors, 245a
it hath taught me to r., 222a
lofty r., 338a
many a mused r., 582b
more sweetly than r., 583a
nor reason, 201b
outlive this powerful r., 292b
rounds with r. rune, 602b
rudder of verses, 352b
Runic r., 644a
sudden thought careless r., 779a
told them in r., 532b
unattempted yet in prose or r., 341b
Rhymes as suggest freedom, 604b
half their r. bad, 918a
Namby Pamby's little r., 400b
no r. in my verse, 894a
of r. I had store, 532b
regent of love r., 221b
ripples in r., 602b
so rare to love, 804a
Rhyming, bad r. a disease, 412b
peer, 410a
planet, 247a
Rhythm beating in mind, 1043a
essential in painting, 153a
keeping r. in dancing, 1005a
melody deprived of pitch, 999a
one of principal translators, 998b
prefer uneven r., 808a
to world of sound what light is, 998b
Rhythmical creation of beauty, 644b
Rhythms measureless and wild, 84b
Rialto, what news on R., 232a
Riant roundelay, 831a
Rib, smote him under the fifth r., 12b
which Lord God had taken, 5b
Riband, give me but what this r. bound, 332b
in cap of youth, 265b
to stick in coat, 662b
Ribbed sea sand, 525a
Ribbon, a r. at a time, 735a
for a rose for a r., 962a
in cap of youth, 265b
prize r. or throne, 680a
road r. of moonlight, 961b
round it, 1097a
Ribs down rolling, 1022b
he took one of his r., 5b
heart knock at my r., 281b
of Death, 37a
overweathered r., 232b
Ribstone Pippin, 902a
Rice, not stir r. though it sticks, 197a
same old r., 855b
with coarse r. to eat, 71b
Rich abode, 684a
abundance of the r., 28a
and poor all as one, 85a
and poor loved and unloved, 764b
and rare were gems, 541b
as easy to marry r. woman, 660a
attire creeps rustling, 582a
be wealthy not r., 655b
beauty too r. for use, 223a
better live r. than die r., 432b
beyond dreams of avarice, 433a, 435b
blow bugles over r. dead, 994a
brotherhood bind r. and poor 757a
bunch of red roses, 981a
choose likely man in preference to r., 78a
company of just men better than r. estate, 85b
dies r. dies disgraced, 757b
different from you and me, 1045a
dull and drank, 1045a
eat with the r., 878a
favor to r., 351a
few are r. and wellborn, 484b
few r. own property, 749a
flames and hired tears, 330b
for a little while, 1062b
for others if r. for you, 1040b
freedom to r. or poor, 1025a
gets the pleasure, 1103a
gifts wax poor, 262a
God who made us r., 618b
gout kills more r. than poor, 364b
gret fool both r. and nygard, 164a
had I interfered for r., 594a
happy in plenty, 409a
have power and poor deprived, 94b
high and low r. and poor, 503b
honesty dwells like miser, 250b
hues marriage made, 801a
if r. gets foolish, 891b
if r. whenever you please, 96b
in good works, 55b
in loss of all I sing, 1081
in saving common sense, 651b
in things he can let alone, 683a
jewel in Ethiop's ear, 223a
joys fall not to r. alone, 123b
knowledge a r. storehouse, 206b

Rich, labor not to be r., 25b
law forbids r. as well as poor, 802a
let him be r. and weary, 323b
little brother of r., 835b
live like a wretch and die r., 310b
make r. richer, 503a
maketh haste to be r., 26b
man beginning to fall, 38a
man behave like mendicant, 1063a
man enther Hiven, 891a
man has motor car, 962b
man in his castle, 684b
man to enter into kingdom, 43b
many evil men are r., 68b
men rule the law, 448a
moral soil, 918a
move toward r. society, 1064a
neither r. nor poor, 753a
neither r. nor rare, 410b
nor r. at forty, 324b
not gaudy, 258b
people most afraid, 1017b
poor and content is r., 274b
possessed by money, 310b
prey of r. on poor, 741b
problem of r. and poor, 757b
pumpkin pie, 625b
quiet and infamous, 596a
richer poor poorer, 1014b
riches not make one r., 176b
save few who are r., 1072b
say more than this r. praise, 293a
seems it r. to die, 582b
sent empty away, 46a
sent not corn for r. men only, 289b
snow year a r. year, 324a
soil for aesthetic growth, 918a
something r. and strange, 296b
stone best plain set, 209a
tempts by making r., 407a
the treasure, 371b
they poor I r., 192a
'tis mind makes body r., 219b
to hear wooden dialogue, 268a
too r. a pearl for swine, 353a
vagabond called tourist, 932b
waster of r. men, 82a
when he is hungry, 96b
when men drink they are r., 90b
when thou art old and r., 271a
with corn, 626a
with forty pounds a year, 449b
with little store, 192a
with spoils of nature, 329b
with spoils of time, 440b
wot gets pleasure, 1103a
Richard Cory one summer night, 900a
Sir R. Grenville lay, 654b
sweet lovely rose, 238b
Richer, bankers are r., 1051b
for r. for poorer, 61b
love's r. than my tongue, 276b
make rich r., 503a
man held to be holier, 145a
quiet mind r. than crown, 206a
rich r. poor poorer, 1014b
than all his tribe, 276b
Riches and honors by unrighteousness, 71b
and power gifts of fate, 154b
are for spending, 209a
Riches are ready snares, 171a
best r. ignorance of wealth, 449a
cover multitude of woes, 102a
deceitfulness of r., 42b
earth is full of thy r., 21b
embarrassment of r., 418a
fame and pleasure, 374b
feverish preoccupation with r., 962a
full of days r. and honor, 14a
good handmaid worst mistress, 207b
good name better than r., 125a
good name rather than r., 25b
grow in hell, 343a
have wings, 458a
he heapeth up r., 19a
he that getteth r. not by right, 34b
he that trusteth in his r., 24a
house field and wife great r. 421b
if r. valuable to heaven, 389a
in her left hand r. and honor, 23a
in storehouse, 4b
in unhappiness, 4b
infinite r. in little room, 212b
made themselves wings, 4b
make themselves wings, 25b
means by which r. acquired, 962a
neglect objects of r., 962a
neither poverty nor r., 26b
no r. above a sound body, 38b
not exchange our excellence for r., 68b
not make one rich, 176b
of heaven's pavement, 343a
Peru with its r., 587a
poverty and use of service, 296b
renown which r. or beauty confer, 115b
see her r. partake in rejoicing, 340a
to make gifts to friends, 85a
to make thy r. pleasant, 271a
to such a scoundrel, 389a
use of r. better than possession, 176b
virtue and r. seldom in one man, 311a
watching for r., 38b
Richest alchemy, 254a
country r. with happy people, 698b
East with r. hand, 343a
man r. pleasures cheapest, 682a
man r. with widest influence, 698b
monarch in Christian world, 497b
Spain is become r. of countries 173b
Richly, storied windows r. dight, 336a
with ridiculous display, 901b
Richmond, broad-streeted R., 1041b
on R. Hill a lass, 482b
Richmonds, six R. in the field, 218a
Richness, much r. in little space, 212b
of soul, 97a
quiet and pleasure, 707a
something in r. I hate, 990a
Rich-proud cost of outworn age, 292b
Rich-wrought, Aphrodite on your r. throne, 69b
Rid earth of him in my pride, 899a
mend it or be r. on it, 284b
never r. of rest of her, 388a
of friendship of the many, 754a
of things by writing them, 1044b
poets' wares harder to get r., 927a
red plague r. you, 296a
to have got r. of folly, 123a
Ridden, millions ready to be r., 362a
should nonetheless have r., 180a
Riddle, glory jest and r., 409a
had not found out my r., 11b
life's the only r., 769a
of destiny, 535b
Phoenix r. hath more wit, 305a
redundant, 668a
we shrink from giving up, 769a
wrapped in mystery, 920b
Riddles, God sets nothing but r. 708a
old r. bid defiance, 889b
Riddling perplexed soul, 308b
Ride, a few to r. millions, 362a
and spread alarm, 624a
beggar will r. a gallop, 215b
beggars might r., 366a
boldly ride, 644a
cockhorse, 1095a
draw bow r. and speak truth, 562b
easy morning's r., 738b
for me I r., 664a
Germany knows how to r., 677b
Haggards r. no more, 856a
in triumph over mischance, 216a
like unwashed platters r., 1043b
mankind, 602b
midnight r. of Paul Revere, 623b
next doth r. abroad, 457b
not free horse to death, 197a
of the Valkyries, 676b
on in majesty, 566a
poem r. on own melting, 929b-930a
remote Bermudas r., 360a
Revere never finished, 1017b
roughshod, 671b
the dead r. swiftly, 476a
to r. to run, 201a
together forever r., 664a
under water r., 1087a
watersmooth-silver stallion, 1030a
we do not r. railroad, 683a
Rider, ego to id as r. to horse, 834a
for want of horse r. lost, 325a, 422b
horse and his r. hath he thrown, 8b
steed that knows r., 555b
that breaks youth, 325a
Rides back to shave again, 1046a
breath r. on posting winds, 291a
dusky night r. down sky, 424a
evil news r. post, 350a

Rides, forever r. in vain, 918b
hobbyhorse peaceably, 437b
in whirlwind, 393a, 413b
railroad r. upon us, 683a
straddles hobby r. hard, 818a
tiger afraid to dismount, 920a
upon perfection of his officials, 109b
upon the storm, 456b
Ridicule best test of truth, 416a
kindness not free from r., 638b-639a
one of principal lights, 416a
test of r., 483a
to r. philosophy, 364a
Western civilization, 1019b
without much malice, 638b
Ridiculous, at times almost r., 1001a
bitter poverty makes men r., 139a
contemptible animal, 425a
display, 901b
don't make me r., 534a
excess, 237a
from sublime to r., 504a
made arms r., 349a
make my enemies r., 417b
mouse will be brought forth, 124a
no spectacle so r., 595a
nothing so r. but philosopher said it, 111a
pomp of emperors r., 605a
sublime borders on r., 467b
waste sad time, 1005a
Riding a tiger, 983a
down by Eildon Tree, 1088b
eyes through your side, 1043b
fate of nation r., 624a
highwayman came r., 961b
in his r. of rolling level, 803a
keep on r. or be swallowed, 983a
man goes r. by, 823a
near her highest noon, 335b
o'er azure realm, 441b
on smile and shoeshine, 1071b
put on pistols went r., 1009b
to and from wife, 1046a
upon an ass, 36a
went my love r., 1030a
Riding's a joy, 664a
Ridley, Latimer and R. in might of faith, 180a
play the man Master R., 180a
Rien appris ni rien oublié, 484a
de plus, 460a
milieu entre r. et tout, 363b
ne réussit comme le succès, 598b
Rifle, from r. bullets free, 958a
no better companion than r., 721a
rapid rattle, 1028b
Rift, every r. of subject, 586a
within lute, 653a
Rigged with curses dark, 338b
Rigging, winds whistling in r., 998a
Riggish, bless her when she is r., 287b
Right, all's r. with the world, 661b
always do r., 763b
are and of r. ought to be, 460b
as much r. to the road, 807a
as Ribstone Pippin, 902a
be sure r. go ahead, 553b
Right, born to set it r., 260a
cannon to r., 652a
can't be wrong whose life r., 409b
can't go r. like that, 505a
chiefly with the strong, 377b
child of my r. hand, 302b
common r. of humanity, 636a
conduct r. argument wrong, 451a
constitutional r. of amending, 637a
countermarch r. about, 952a
deed for wrong reason, 1004b
defend r. to say it, 418a
did that which was r. in his own eyes, 11b
divine of kings, 413b
divine r. of kings, 636a
do great r. little wrong, 234b
dwelling much on r., 377b
every r. implies responsibility, 932b
every single one is r., 874a
Ezra r. half the time, 1045a
firmness in the r., 640b
follow r. even to fire, 190b
fool now and then r., 457a
from the r. and left, 531b
from which laws derive, 1091b
Führer always r., 1029b
Gertrude always r., 1045a
give Rus r. of way, 632b
God defend the r., 214b
great Power make me do r., 724b
hand forget her cunning, 22b
hand is become glorious, 8b
hand offend thee, 40a
hands of fellowship, 53b
hew to line of r., 733a
his life was in the r., 358b
how forcible are r. words, 14b
idea of the gods, 96a
if thy r. eye offend, 40a
in r. with two or three, 691b
It must be r., 483a
jolly well r., 875b
judge judges wrong, 82a
kind of victory, 984a
know not whether laws r., 841a
length of days in her r. hand, 23a
little island, 517b
look not left or r., 853b
makes might, 636b
man knows r. from wrong, 764a
man more r. than neighbor, 681a
may she always be r., 456b
men should be r. by instinct, 82a
might is r., 156b
minority always r., 729b
more precious than peace, 842a
more than half people r., 1046b
most valued by civilized, 833a
my mind's not r., 1076b
my r. none to dispute, 457b
no r. to open door, 93a
not law so much as r., 681a
not leave r. to chance, 681a
not leave r. to majority, 681a
obedience to law r. not favor, 847b-848a
of conquest, 435b
of laborer to savings, 757a
of millionaire to millions, 757a
Right of people to assemble, 474b
of way, 1105a
on r. hand of God, 60a
our country r. or wrong, 456b, 733a
people in r. jobs, 677b
perhaps r. to dissemble love, 491a
praise and true perfection, 235b
rather be r. than President, 539a
rather r. than reasonable, 1051b
rather wrong with Plato than r. with these, 111b
reader of good poem, 929b
red r. hand, 343b
renew a r. spirit within me, 19a
revolutionary r. to overthrow, 637a
rule of r. and wrong, 732a
rule of r. fitness of things, 424b
Scylla guards r. side, 234a
simply does what is r., 100a
somebody's r. and ease, 799b
sparkle r. Promethean fire, 222a
speech after silence r., 884b
struggle between r. wrong, 636a
that which they will is r., 776b
thing happens to happy, 1066b
think at your age r., 743b
though r. worsted, 668b
thy r. hand shall hold me, 23a
to be let alone, 833a
to dignified life, 964b
to make government, 461b
to possess property, 656b
to requisite means, 485a
to say what one pleases, 991b
to strike, 911a
transforms strength into r., 435b
tried so hard to do r., 771b
true end of love, 307a
truth live with r. and wrong, 1031a
Ulster will be r., 815b
until question settled r., 826a
wars for r. thing, 984a
what is r. he will follow, 71b
what thy r. hand doeth, 40b
whatever is is r., 408b
what's r. and fair, 718a
when r. man rings them, 824b
when r. to be kept r., 733a
with strikers r. or wrong, 953a
word powerful agent, 763b
wrong follow king, 653a
ye're a' r. that's a', 903a
Righted up falling man, 684a
Righteous are bold as a lion, 26b
armor of r. cause, 858b
be not r. over much, 28a
company of just and r., 85b
die the death of the r., 10a
flourish like palm, 20b-21a
have not seen the r. forsaken, 18b
I am not come to call r., 41b
judgments of Lord r., 17b, 640b
let him be r. still, 58b
man regardeth the life of his beast, 24a
man to make fall, 200a
nation which keepeth the truth, 31b
not to r. grace, 827b
prayer of r. man, 56b

Righteous, sold the r. for silver, 35b
souls of the r. are in hand of God, 36b
where were the r. cut off, 14b
Righteousness and peace have kissed, 20a
as waves of sea, 33a
do violence to fashion r., 100a
exalteth a nation, 24b
force of r., 897a
found in the way of r., 24b
he looked for r., 30b
his straight path, 100a
hunger and thirst after r., 40a
in view of gain thinks of r., 72a
is man's path, 100b
king shall reign in r., 32a
leadeth me in paths of r., 17b
not infused from without, 100b
not r. to outrage man dead, 81a
quest for r. Oriental, 818b
three laws of r., 78a
wrath worketh not r., 56b
wrongdoing and r. of men, 66b
Righteousness', persecuted for r. sake, 40a
Righteousnesses are as filthy rags, 33b
Rightful, tenacious of purpose in r. cause, 121b
Rightly to be great, 264b
Rights, at war with r. of mankind, 471b
become accumulated wrong, 868b
Bill of R. into suicide pact, 1021b
certain unalienable r., 470b
civil r. citizens equal, 748b
Declaration of Human R., 964a-b
essential unalienable r., 470b
fundamental human r., 1104a
God-given r., 616a
individual given equality of r., 969b
inherent in human being, 616a
inherent r., 445b
never exceed your r., 435b
of Englishman, 1091a
of man, 454a, 750a
of small nations, 842a
parent of American bills of r., 446a
partisan cares nothing about r., 93b
preserve constitutional r., 864b
preserve entire r., 1091a
public good and private r., 480a
reparation for r. at home, 426a
share our r., 1025a
slow undoing of human r., 1072b
squatter's r. of heart, 1047b
talked long enough about equal r., 1063b
to secure these r., 470b
trample on r. of others, 636a
Rightwise king of England, 175a
Rigid, man of r. morals, 379a
Rigor, my r. relents, 452b
of the game, 535a
Rigorous conception, 1018a
Riley, life of R., 1100b
Rill, cool Siloam's shady r., 549a
moon on Monan's r., 520a
Rim, sun over mountain's r., 663a
sun's r. dips, 525a
Rime was on the spray, 782b
Rimini miminy piminy, 767a
Rimless floods, 1043a
Ring at end of nose, 673a
at last r. to evensong, 185b
beads on silver r., 953b
becomes thin by wearing, 113a
bells of heaven, 905b
bright gold r. on wand, 541b
bright the r. of words, 824b
circle of wedding r., 392b
cloudy flaming opal r., 878b
curfew not r. tonight, 825a
dance in r. and suppose, 929a
hammering r. of it, 979a
hear doorbells r., 535a
impression as from seal of r., 95b
in Christ to be, 651a
joybells r. in heaven's street, 947a
let freedom r., 627b
maids dance in a r., 300b
my r. encompasseth thy finger, 216b
O bells, 702a
of pure and endless light, 362b
only pretty r. time, 250b
out the old, 651a
out wild bells, 651a
out your bells, 203b
what shall we do for r., 673a
the r. so worn, 483b
with importunate chink, 454a-b
with this r. I thee wed, 61b
woods answer and Echo r., 201b
Ring-a-rosie, tots sang R., 862b
Ringed with azure world, 651a
Ringing down the street, 674a
grooves of change, 647b
plains of Troy, 646b
Rings, in airy r. skim heath, 405a
tumbling in twenty r., 906a
when right man r. them, 824b
Rintrah roars, 487b
Rio, rolling down to R., 876a
Riot, delirious r. of religion, 776a
purple r., 581b
spent waves' r., 775a
woods in r., 853a
Rioting, not in r. and drunkenness, 51b
Riotous living, 47a
Riotously, flung roses r., 890a
Ripe and good scholar, 299b
cherry r. I cry, 319b
crops are r., 914b
field of r. corn, 1001b
from hour to hour we r., 248b
hour r., 242b
once let r. moment go, 488b
time is not r., 894a
trap moment before it's r., 488b
what shelter to grow r., 712b
Ripeness is all, 280a
when love grown to r., 646a
Ripening, his greatness is a-r., 298b
summer's r. breath, 224a
Riper, amuse his r. stage, 409a
Ripest fruit first falls, 227a
fruit of all, 212a
peach highest, 819a
Ripple of rain, 772b
Ripples in rhymes, 602b
Rippling, folds r. in breeze, 659b
Rire de tout, 460a
est le propre de l'homme, 180b
Rise alone and drink more, 552b
Rise and fight again, 1087b
and walk with him, 83b
at six dine at ten, 599b
before I turn away, 748b
bids remembrance r., 447a
by sin, 270b
caused himself to r., 410b
constellations when they r., 78b
created half to r., 409a
early to r., 421b, 1033b
evening is come r. up, 115a
expectation r., 447a
foul deeds will r., 258a
from flesh to spirit, 1065a
happy those whose walls already r., 118a
I caused sun to r., 896a
in majesty to meet thine, 691b
in the heart, 648b
joyful all ye nations r., 425b
kings r. and set, 570b
like fountain for me, 654a
maketh sun r. on evil and good, 40b
move stones of Rome to r., 256a
my Shakespeare r., 303b
not r. early never do good, 428b-429a
out of wreck r., 668a
stoop to r., 315b
sun sets to r. again, 667b
suns that set may r. again, 302b
then we shall r., 321a
though war should r. against me, 18a
till we are called to r., 737b
to feet as He passes by, 873a
to r. love stoops, 666a
tomorrow's sun may never r., 392a
truth crushed will r. again, 574b
up at the voice of the bird, 29a
up my love, 29b
we die and r. the same, 305a
we fall to r., 668b
we seldom r. high, 857b
what are you when sun shall r., 300b
why r. because 'tis light, 305b
wilt thou therefore r. from me, 305b
with lark, 202b
with occasion, 638b
woe unto them that r. up early, 30b
Risen, Christ r. from dead, 53a
Christ the Lord r. today, 425a
he is r., 59b
the Lord is r., 59b
there is a people r., 364b
Rises by lifting others, 749a
from prayer better, 730a
hidden laughter, 1005a
my gorge r. at it, 265b
soul that r. with us, 513b
sun gives light soon as he r., 423a
unspeakable desire, 712a
Risest, bright earth when thou r., 4a
Riseth from feast with keen appetite, 232b
late trot all day, 422a
with fleas, 324b
Rising, before the r. sun, 396b
expectations, 1077a
fogs prevail upon day, 369a
from affluence to poverty, 761b

Rising, from r. of the sun unto going down, 21b
his r. every day, 3b
I see them r., 969a
let others hail r. sun, 439a
listen the wind is r., 990a
more worship r. than setting sun, 112a
motion of r. day, 1066b
of the sun, 1099b
or falling's all one, 1066a
plat of r. ground, 335b
Proteus r. from sea, 515b
revolution of r. expectations, 1077a
shadow r. to meet you, 1002b
through change and storm, 566a
warm cheek and r. bosom, 441b
wind is r., 909b
Risk, conquer without r., 331b
flatterer r. everything, 391a
I had to take and took, 929a
of reigns of terror, 706a
t'other half for freedom, 692b
Risking, only by r. we live, 794a
Risks, great deeds wrought at great r., 87a
take calculated r., 987b
Rival, cannot r. for one hour, 741a
know I may not r. him, 1032b
law admit of no r., 543b
remains to r. what they have done, 90a
Rivalries, organized r., 841b
Rivalry of aim, 777a
Rivals are the worst, 387a
Rivalship of wisest men, 395b
River, Alph the sacred r., 523b
among r. sallows, 584a
at my garden's end, 411b
away you rolling r., 1101a
crookedest r. in world, 760a
cross r. rest under trees, 723a
dark brown is r., 823a
down in reeds by r., 619a
drifted into shadowy r., 769b
drifting down big r., 761a
Eliza across r., 659a
fish in r. leap, 4a
flows forever to sea, 769b
Germany's r. but not border, 503b
glideth at own sweet will, 512a
great r. and sea which is fresh, 173b
great r. take me to main, 649a
hill field or r., 648b
lake glimmering pool, 720b
let me love r. and woodland, 117a
Lethe the r. of oblivion, 344a
like foam on r., 520a
like snow falls in r., 495b
lived on R. Dee, 464a
longest r. in world, 760a
monstrous big r., 761b
names to each bright r., 566b
of crystal light, 820b
of his thoughts, 621b
of oblivion, 344a, 722a
Old Man R., 921b
on a tree by a r., 768b
over r. through wood, 598a
peace as a r., 33a
pilot cares about nothing but r., 760b
River Rhine wash city of Cologne, 527b
see one r. and see all, 311a
she's fading down r., 865b
spreadeth out her roots by the r., 34a
step twice into same r., 77b
strong brown god, 1006a
swap horses crossing r., 639b
Thames noblest r., 395a
time a r. of strong current, 142a
tirra lirra by r., 645b
washed in life's r., 487a
water of r. never the same, 156a
weariest r., 775a
where brook and r. meet, 621b
will reach sea, 775a
Rivering, beside r. waters of, 908b
River's, primrose by r. brim, 509b
Rivers, as brooks make r., 372a
as long as r. shall run, 118a
by shallow r. birds sing, 212b
by the r. of Babylon, 22b
deepest r. least sound, 199a
fire r. cannot quench, 216a
of the kings, 1041b
of water in a dry place, 32a
run into the sea, 27a
run to seas, 372a
same image in r., 696a
shallow brooks and r. wide, 334b
tree planted by r., 16b
winds and many r., 772b
with r. as with people, 828a
Rivets, busy hammers closing r., 244a
Rivulet, neat r. of text, 481a
Rivulets hurrying through lawn, 649a
meadow r. overflow, 784b
Road, along rough weary r., 493b
'ammer along 'ard 'igh r., 810a
as much right to the r., 807a
below me, 824a
broad hard-beaten r., 605a
but one r. leads to Corinth, 123b
butterfly upon r., 871b
by r. ever-open door, 846a
dark r. whence no one returns, 114b
devils in twists of r., 909a
does r. wind uphill, 739b
endless r. you tread, 853b
find his right r., 1056a
free as the r., 323a
from Montgomery, 1082b
from which whole earth call, 1078b
grows strange, 694b
heaven above r. below, 824a
house by side of r., 63a, 846a
is smooth, 67b
lonesome r., 525b
long and dusty to grave, 822b
my r. leads seawards, 947a
new to me as always, 816b
no expeditious r., 856b
no r. or ready way to virtue, 330a
no royal r. to accommodations, 912a
no royal r. to geometry, 103b
one r. leads to London, 947a
open r., 701a, 824a
poor slaves tread, 571a
Road rail pig lead, 947b
ribbon of moonlight, 961b
right r. to Ireland, 1051a
rolling English r., 919a
rough r. leads to greatness, 130a
royal r. to Thebes, 1057a
smooth r. of life, 438b
straggling r. in Spain, 918b
take to open r., 701a
takes no private r., 410a
to Hades easy to travel, 104b
to hell gradual, 1042a
to resolution, 321b
Tobacco R., 1052b
up and down City R., 1099b
which leads to peace, 472b
will be less tedious, 116b
wind uphill all the way, 739b
winding r. before me, 539b
ye'll take the high r., 1099a
Roads, crooked r. are of genius, 487b
improvement makes straight r., 487b
road new as r. are, 816b
two r. diverged, 926b
Roadway, cry of child by r., 880b
Roam, absent from Him I r., 518a
all morning sends to r., 854a
dunce sent to r., 456b
ever let fancy r., 583b
everywhere I r., 727b
faithful Gêlert r., 508a
home where buffalo r., 808a
long wont to r., 641b
not their hearts that r., 874b
on light shining still, 714b
soar but never r., 517a
though we may r., 567b
to distant countries r., 491b
where'er I r., 447b
wish to r. farther, 479a
Roamed, how sweet I r., 486a
with my soul, 643b
Roamin' in the gloamin', 903a
Roaming, ceaseless thoughts of r., 380a
in the gloamin', 903a
like elephant r. at will, 80b
mistress mine where r., 251b
storm r. sky uneasily, 1067b
Roar, cannon's opening r., 556a
grievous r., 530b
grumble rumble r., 718b
hear it r. now, 517b
hiss now becoming r., 1010b
Homer and Whitman r., 898a
melancholy long withdrawing r., 714b
music in its r., 557b
of only beast in arena, 889b
other side of silence, 690a
set table on a r., 265b
swinging low with sullen r., 335b
terror in house does r., 489b
thundering cannons r., 450b
welkin r., 242a
you as any nightingale, 229a
you gently as sucking dove, 229a
you would not have me r. or crow, 945a
young lions r. after prey, 21b
Roared, cracked growled r. howled, 524b
declamation r., 426b

Roared, loud r. dreadful thunder, 499b
well r. Lion, 230b
Roaring Bill who killed him, 902b
devil as r. lion, 57a
empty tigers or r. sea, 225b
with hollow blasts, 401a
words of my r., 17b
Roars it through the hall, 720b
Rintrah r., 487b
Roast beef of old England, 392b
in hell r. you like herrin, 496a
our own chestnuts, 913b
rules the r., 176a
set house on fire to r. eggs, 209a
Roasted crabs hiss in bowl, 223a
very likeness of r. crab, 229a
Roaster, born a r. of meat, 484b
Rob, if writer r. mother, 1040a
jaybird don't r. own nes', 814a
lady by marriage, 424b
neighbor he promised to defend, 596a
of illusion r. of happiness, 729b
Peter pay Paul, 184a
starve ere I'll r. further, 238b
us of our joys, 1086b
words r. Hybla bees, 256a
Robbed, he's not r. at all, 274b
no man r. where singing, 500b
not wanting what stolen, 274b
that smiles, 273a
we was r., 1037b
Robber, Barabbas a r., 49b
Robbers, the more r. there will be., 74b
what makes r. bold but lenity, 215b
Robbing, live by sharping and r., 423a
think little of r., 552a
Robe, giant's r., 286a
intertissued r. of gold, 244b
judge's r., 270b
of clouds, 559b
Robert, believe R. who has tried it, 119b
Robes and furred gowns, 279b
garland and singing r., 339b
loosely flowing, 302b
mountain in azure hue, 537a
riche or fithele, 166b
sky r. spun of Iris' woof, 336b
washed r. in blood, 58a
Robin bore away thorn, 626b
call for r. redbreast, 314b
fainting r., 737a
redbreast in a cage, 490a
redbreast piously, 108a
what will poor r. do, 1095b
who killed Cock R., 1093b
Robin's lost in play, 981b
Robinson, before say Jack R., 670b
Crusoe, 436a
John P. R. he, 693a
Robots, Rossum's Universal R., 1015a
Robs me of that which not enriches him, 274a
Robust and vivid illustration, 741b
spirit grew r., 738b
Robustious periwig-pated fellow, 262b
Rock, all on a r. reclined, 401a
ay this is the famed r., 781b
Rock, cradle will r., 810b
dwell on r. or in cell, 199a
eagle of the r., 990a
founded upon r., 41b
he is the R., 10b
he only is my r., 19b
it is the Inchcape R., 532b
knew the perilous r., 532b
lean upon death as on r., 995a
Lord is my r., 12b
man sat on a r., 797a
meeting rock know love, 1010b
no water only r., 1003a
of Ages, 469a
of offense, 31a
poetry old as r., 604b
safe upon solid r., 1023a
sails well but strike r., 491b
shadow under red r., 1002a
shadows of a great r. in a weary land, 32a
small r. holds back great wave, 65a
smote r. twice, 547b
takes on appearance of nearby r., 77a
that is higher than I, 19b
the tall r. the mountain, 509a
this r. shall fly, 520a
towered citadel pendant r., 288b
underlies America, 659a
upon this r. I will build, 43a
way of a serpent upon a r., 26b
which Hercules bequeathed, 781b
with motion of morning, 1065b
Rockabye baby, 810b
Lady, 820b
Rockbound, stern and r. coast, 573b
Rocked in cradle of deep, 554a
me to patience, 580b
only world and everyone's, 1078b
to sleep between billows, 696a
Rocket, life like r. flies, 1083b
numbers r. mind, 1079b
rose like a r., 467b
Rockets' red glare, 541a
Rocking, cradle endlessly r., 701b
cradles now r. in land, 760a
Rock-ribbed, hills r., 574a
Rocks and stones and trees, 511a
bold anfractuous r., 1001b
cries of cicadas sink into r., 380a
even among these r., 1004a
hand that r. cradle, 699b
older than r., 781a
seas laugh when r. near, 315a
soften r. or bend oak, 392a
soundings quicksands r., 585b
that are steepest, 1086b
the r. rent, 45a
throne of r., 559b
to roses, 600b
trees wind, 680b
walled round with r., 776a
what gray r., 1004a
whereon greatest men wrecked, 348b
Rocky ledge woods untamed, 860a
shore beats back siege, 227a
Rod, a chief a r., 409b
Aaron's r., 409a
all tremble at the r., 80b
and blows not much good, 179b
beaten with his own r., 182a
Rod, cast thy r. before Pharaoh, 8a
creed is a r., 775b
criticism r. of divination, 879a
Father chiefly known by r., 696a
for angling r. a sturdy oak, 332a
he that spareth his r., 24a
Jonathan put forth the r., 12a
lightning reached fiery r., 790a
lo with a little r., 838b
must heal the sin, 790b
not pious longer than r. behind, 179b
of empire, 440b
of iron, 57b
out of the stem of Jesse, 31a
spare r. and spoil child, 102b, 353a
spare r. spile child, 892a
thy r. and thy staff, 18a
to check the erring, 514b
wisdom be put in silver r., 486b
Rode by witches, 761a
him through mire, 1097b
horses up to bed, 914b
off in all directions, 898a
the six hundred, 652a
upon a cherub, 17a
Roderick, where was R. then, 520a
Roderick Dhu, Saxon I am R., 520a
Rodless Walton of brooks, 846a
Rods, bleeding from Roman r., 459a
Roe, be thou like to a r., 30a
following the r., 494b
Roes, breasts like two young r., 29b
Roger, Sir R. made reflections, 395a
Rogue and peasant slave, 261b
every inch not fool is r., 369a
Rogues, hear r. talk of court news, 280a
Roguish, equity is a r. thing, 317a
Roi, plus royaliste que le r., 1105b
Rois, l'exactitude la politesse des r., 485b
Roland, a R. for an Oliver, 154b
Child R. to dark tower, 278b
est preux et Oliver est sage, 154b
sound your oliphant, 154b
valorous Oliver wise, 154b
Roles, self-interest plays all r., 355a
Rolet, cat's a cat R. a knave, 377a
Roll, centuries r. back to age of gold, 122b
confirm tidings as they r., 393a
darkling down torrent, 427a
'em up, 1099a
eyes begin to r., 413b
felt him like thunder's r., 711a
from soul to soul, 648b
in ecstasy at your feet, 980b
let it r., 921b
life's surges rudest r., 497b
me over fair, 698a
my log I roll yours, 131a
of common men, 239b
of honor holds no nobler figure, 934b
of world eastward palpable, 782b

Roll on from yonder tower, 962b
on thou deep and dark blue ocean, 557b
out of me years r., 775b
seas r. to waft me, 408a
up leafy Olympus, 117a
Rolled as five thousand years ago, 697b
round in earth's diurnal, 511a
two gentlemen r. into one, 499b
wear bottoms of trousers r., 1001a
Rollest, thou r. now, 557b
Rolleth a stone, 26a
Rolling along, 921b
caissons go r. along, 952a
Dakotas under hull, 1022b
down to Rio, 876a
English drunkard, 919a
eye in fine frenzy r., 230b
home on r. deep, 676a
keeps on r. along, 921b
like Mississippi r. along, 921b
no more through r. clouds, 555a
over r. waters go, 648a
stone gathers no moss, 126a
time hath pressed, 630a
Rolls, blue wave r. nightly, 558b
it under his tongue, 386a
through all things, 509b
Roma locuta est causa finita est, 147a
Romam, O fortunatam natam me consule R., 111b
Roman, all Greek all R. fame, 412a
before R. came to Rye, 919a
bleeding from R. rods, 459a
candles exploding, 1080b
concern to rule under law, 119a
ghost of deceased R. Empire, 318a
gibber in R. streets, 256b
high R. fashion, 288b
historian of R. Empire, 466b
holiday, 557a
Holy R. Empire, 417a
I am a R. citizen, 110b
I am the R. king, 362a
I'm a R. for that, 398a
more antique R. than Dane, 266b
neither R. nor an empire, 417a
noblest R. of them all, 256b
play the R. fool, 287a
rather be a dog than such a R., 256a
struggle to found R. state, 117b
senate long debate, 393b
sweet R. hand, 253a
then R. now I, 853a
thought hath struck him, 287a
wherever R. conquers he dwells, 131a
world is falling, 145b
would that R. people had single neck, 131b
Romance, absence of r. in my history, 89a
and poetry need ruin, 615a
moment of strength of r., 843a
spirit of r., 691b
symbols of high r., 581a
touch honey of r., 838b
Romanism, rum R. rebellion, 668b
Roman's, act lover's or R. part, 406a
life Roman's arms, 596a
Romans call it stoicism, 393b
countrymen and lovers, 255a
friends R. countrymen, 255a
last of all the R., 256b
to whom R. pray, 596a
when in Rome do as R. do, 144b
Romantic, Chinese poetry least r., 863a
Ireland's dead and gone, 881b
ruin that's r., 768b
Romanus, civis R. sum, 110b
orbis ruit, 146a
Rome, aisles of Christian R., 602a
and other pilgrimages, 174a
city of the soul, 557a
found R. a city of bricks, 124b
from R. to Iceland, 377a
grandeur that was R., 641b
has spoken case concluded, 147a
high and palmy state of R., 256b
hook-nosed fellow of R., 242b
in R. you long for country, 120b
let R. in Tiber melt, 287a
loved R. more, 255a
move stones of R., 256a
my country, 557a
natal neath my consulship, 111b
not built in one day, 184a
our ancestors in R., 205b
since the founding of R., 149b
taller town than R., 918b
time doubt of R., 561a
trumpet of child of R., 775b
when in R. live in Roman style, 144b
when R. falls the world, 557b
Romeo come forth, 225a
Juliet and her R., 225b
wherefore art thou R., 223b
Romuli, in R. faece, 111a
Romulus, dregs of R., 111a
Ronsard writ praise for me, 187b
Ronyon, rump-fed r. cries, 281a
Rood, no r. has not star, 602b
terrace walk and half r., 411b
Roof against the rain, 1024a
burning r. and tower, 883b
fretted with golden fire, 2601a
linger on flathouse r., 1069a
may be frail r. shake, 426b
no r. to shroud his head, 301b
rule under this r., 463b
tongue cleave to the r. of my mouth, 23a
Roofs, done with r. and men, 860a
of gold, 243a
of the world, 701a
Rooftops, purple dusk above r., 1010b
Rookery, leads clanging r. home, 647a
Rooks home in scramble sort, 906a
in families homeward go, 784b
Rooky, makes wing to r. wood, 284b
Room, although r. chilly, 930b
ample r. and verge enough, 441b
city r. of Transcript, 1045b
civet in the r., 457a
cleanly r. lavender in windows, 326a
coming to that holy r., 308a
convent's narrow r., 515a
Room, do not need leave your r., 980b
Elysium as far as nearest r., 739a
enough on mountain, 729a
fifty springs little r., 852b
flung himself from r., 898a
for it room, 789b
for misgiving, 82b
for Shakespeare in your tomb, 319a
from which faith gone, 1054b
glowing embers through the r., 335b
heart prepare Him r., 397a
her empty r. is cold, 110a
here in little lonely r., 878b
how little r. we take in death, 327b
in r. friend await, 739a
in the r. women come and go, 1000b
infinite riches in little r., 212b
lain in adjoining r., 736a
my heart keeps empty, 321a-b
no r. in the inn, 46a
no r. now for dilettante, 923b
no wit for so much r., 333b
ocean sea not sufficient r., 309a
of absent child, 236b
on earth for honest men, 467a
one little r. an everywhere, 304b
paces about r. alone, 1002b
regulate my r., 428b
sea r. to tell truth in, 695a
smoke-filled r., 859a
soul hath elbow r., 237a
struggle for r. and food, 628a
sweeps a r. as for thy laws, 324
three paces through r., 645b
to swing cat, 671b
unable to sit still in a r., 363b
wine-barrel r., 952b
Rooms, other voices other r., 1081a
talked between the r., 736a
thousand furnished r., 1001b
Roosevelt, answer I will give R., 922a
died in harness, 924a
greatest American friend, 924b
Roosian, might have been R., 766a
Roost, come home to r., 532b
ruleth all the r., 176a
Rooster, hongry r. don't cackle, 814a
Root and all in hand, 654b
ax laid unto the r., 39b
beer sold here, 764b
cankers r. and fruit, 1034b
filial piety r. of man, 351a
free down to r., 517b
from which tyrant springs, 95a
get with child a mandrake r., 304b
government never take r., 504a
hog or die, 1047a
insane r., 281a
lack of money r. of evil, 837a
learned r. of Homer, 301b
leaves many r. one, 881a
love of money r. of evil, 55b
nips his r. then he falls, 298b
of heaven and earth, 73b
of honesty in good education, 137a
of the kingdom, 99b

Root of the matter, 15b, 794b
of wisdom, 37a
one striking at r. of evil, 682b
tree of deepest r. is found, 468b
what you are r. and all, 654b
withered because no r., 42b
Rooted, great r. blossomer, 883b
honor r. in dishonor, 653b
lover r. stays, 604b
shakes r. folly of age, 377b
sorrow, 286a
strongly r. as envy, 481b
weeds are shallow-r., 214b
Rootless, life becomes r. plant, 351a
Root's white core, 580a
Roots, blasts r. of trees, 1070a
branch shall grow out of his r., 31a
grass r., 862b
marsh grass sends in sod, 796b
no r. in hotels, 895b
of lilac under soil, 931b
poison England at r., 917b
problems have r. in past, 983a
rose among r., 824a
spreadeth out her r. by the river, 34a
stirring dull r., 1002a
Rope between animal and Superman, 805a
draw sin with a cart r., 30b
enough till haltered themselves, 181b
escape from r. and gun, 401b
just above ground, 980a
lay out money on a r., 310b
Negro past of r., 1081a
to hang yourselves, 181b
Rope-dancer physician magician, 139a
Ropes, blunders like r., 599a
Rory O'More, says R., 589a
Rosa, sub r., 330b
Rosalind, heavenly R., 247a
no jewel like R., 249b
Rosaries, beads r. pixes, 353b
Rosary, couple o' guns and R. beads, 981a
my r. my r., 865b
Rose above the mold, 593a
again the third day, 60a
among thorns, 144b
an estate in Sicily, 737a
and put down Yellow Book, 1059a
autumn r. more exquisite, 198a
Aylmer whom these wakeful eyes, 536a
beauty's r. might never die, 291a
bestows the fading r., 326b
breast that gives r., 730b
by any other name as sweet, 223b
cankers in musk r. buds, 229b
cheerless over hills, 626b
crossed the road, 782b
desert shall blossom as the r., 32a
die of a r., 408a
earthlier happy is r. distilled, 228b
English unofficial r., 993a
fairest when budding, 203a
familiar as r. in spring, 142a
find where last r. lingers, 121b
fire and r. are one, 1007a
for a r. for a ribbon, 962a
Rose, gather r. whilst prime, 200a
glut sorrow on r., 584a
go lovely r., 332b, 962b
gone with all his r., 629a
him that loved r., 856a
if love were what r. is, 774b
immortal Shakespeare r., 426b
in deeps of my heart, 880b
into the r. garden, 1004b
is a rose is a rose, 933a
killing as canker to r., 338a
last r. of summer, 542a
laurel and myrtle and r., 477a
leaves when r. dead, 572b
like a rocket, 467b
love r. leave on stem, 741b
loved wood r., 603a
lovely is the r., 513a
mighty lak' a r., 845b
moral shut in r., 647b
my luve like a red red r., 494a
no more desire r., 221a
O R. thou art sick, 489a
of our love, 1080a
of Sharon, 29a
of yesterday, 629b
of youth, 288a
on such lopped limbs, 1064b
one perfect r., 1029a
one sad ungathered r., 633a
onion r. among roots, 824a
queen r. of garden, 652b
ravage r., 661b
red as a r. is she, 524b
red r. a falcon, 807a
red r. cries, 652b
red r. proud r. sad r., 879b
red r. whispers of passion, 806b
Richard sweet lovely r., 238b
said r. of love, 1080a
she lived as roses do, 204a
slowly r. she up, 1088a
so red the r., 629b
spring vanish with r., 631a
sweeter in bud, 203a
tell the crooked r., 1070a
tell you how sun r., 735a
that lives little hour, 574b, 962b
the morrow morn, 526a
thick with lily and red r., 753a
thought like full-blown r., 581b
under the r., 330b
up in his prime, 1009b
vernal bloom or summer's r., 344b
wavers to a r., 782a
white r. a dove, 807a
white r. breathes of love, 806b
white r. weeps, 652b
with sweetest leaves folded, 562a
without a thorn, 482b
without thorn the r., 345a
wreath has lost r., 520b
Roseau, un r. pensant, 363b
Rosebud garden of girls, 652b
set with willful thorns, 648a
Rosebuds, crown ourselves with r., 36b
filled with snow, 300a
gather ye r., 320b
Rose-crowned, marches r. in van, 958a
Rose-gilded chamber, 1056b
Rose-lipped maiden, 853b
young and r. cherubin, 275b
Rosemary and rue, 295b
for remembrance, 265a
Rose-red city half old as time, 675b
Rose's, no thorns deep as r., 773b
scent bitterness, 856a
Roses, all night r. heard, 652b
and white lilies grow, 300a
bein' Gawd ain't bed of r., 1015a
by Bendemeer's stream, 543a
courts thee on r., 120b
days of wine and r., 890a
each morn thousand r., 629b
flung r. riotously, 890a
gather r. of life today, 188a
have thorns fountains mud, 292a
heavenly r., 497b
icy r., 1014b
love and r., 543a
make thee beds of r., 212b
marriage not bed of r., 822a
money beautiful as r., 607b
never friends with r., 774a
no r. at my head, 739b
of world fade, 889b
r. all the way, 662b
raptures and r. of vice, 773b
red and violets blew, 200a
rich bunch of red r., 981a
rocks to r., 600b
rose she lived as r. do, 204a
samovars' red r., 1020a
scent of r. hang still, 542b
seek r. in December, 554b
silent war of lilies and r., 220a
strew on her r., 712a
sweet days and r., 323a
sweet musk r. and eglantine, 229b
tulips irises, 818a
virgins soft as r., 558a
women are as r., 252a
wreath of r., 587b
Rosewater on a toad, 610b
Rossum's Universal Robots, 1015a
Rost, rast ich so r. ich, 521b
Rosy, 'cause another's r. are, 318b
hands in steam, 1079a
he that loves a r. cheek, 327a
lips and cheeks, 294a
not gray but r., 668a
old men have r. faces, 824b
wreath, 303a
Rosy-fingered dawn, 62b
Rot, deep did r., 525a
enough to r. upon ground, 400b
fear is r., 1034b
from hour to hour we r., 248b
inwardly, 338b
lie in cold obstruction and r., 271a
lie shall r., 722a
name of the wicked shall r., 24a
nourished to its r., 1057b
propagate and r., 409a
water and fire r., 1006b
Rote, learned and conned by r., 256a
phrases learned by r., 389b
sarcastikul, 750b
Rots in ease on Lethe wharf, 259b
Rotten, apple r. at the heart, 232a
cultures turn r., 1071b
dead and r., 421b
mackerel by moonlight, 531

Rotten, never shine till r., 531b
small choice in r. apples, 219a
something r. in state of Denmark, 259b
timber, 453b
Rottenness begins in conduct, 471b
Rotting grave ne'er get out, 490a
raving r. money-mad, 860b
Rotundity, thick r. o' the world, 278a
Rough, along r. weary road, 493b
but ready, 671a
diamond, 415b
island story, 651b
male kiss of blankets, 993b
no path wholly r., 825b
notes and our dead bodies, 896a
oil smooths what is r., 132a
paths of peevish Nature, 387b
places made plain, 32b
rude sea, 227a
spirit that on life's r. sea, 205b
steep the way and r. at first, 67b
torrent of occasion, 242b
turns smoothness r., 666a
unordered mass, 128b
what r. beast, 882a
winds do shake, 291b
winter and r. weather, 248a
Roughest, runs through r. day, 281b
Rough-hew them how we will, 266a
Roughly, life has passed r., 459b
speak r. to little boy, 743b
visit her face too r., 257b
Roughness and spirit of defiance, 703b
Roughnesses pimples and everything, 328a
Roughs, among his fellow r., 656a
Roughshod, ride r., 671b
Round, attains upmost r., 254a
earth's imagined corners, 307b
fat oily man of God, 420a
giddy thinks world turns r., 219b
in heaven perfect r., 665b
justice in fair r. belly, 249a
large and smooth and r., 532a
life's dull r., 432a
light fantastic r., 336b
longest way r. shortest home, 321b
man in square hole, 763b
mount r. by r., 690a
nature renews r. untired, 941b
ocean and living air, 509b
square person in r. hole, 522b
turned r. and r. in world, 697b
unvarnished tale deliver, 272b
up and down or r. and r., 911a
world away, 691a
Roundabouts, lost on r., 911a
Rounded, it was perfect it was r., 760b
Peter's dome, 602a
with a sleep, 297b
Roundelay in praise of poverty, 831a
merry merry merry r., 204b
Rounders, come all you r., 904b
Round-heads and Wooden-shoes, 394a
Rounds, completion of their appointed r., 87a
with rhyme every rune, 602b
Rouse, at dismal treatise r., 286b
at name of Crispian, 245a
if anything might r. him, 1028b
lion from his lair, 521b
lion than start hare, 238b
the slumbering morn, 334b
Roused, demon r. will rend you, 635b-636a
Rousing like a strong man, 340b
Rousseau conceive how Grimm, 593b
mock on R., 489b
not ask Jean Jacques R., 459b
Rout, about in reel and r., 525a
ruin upon ruin r. on r., 344a
soldiers in r., 1016a
Route of evanescence, 738b
Routes, speed over ocean r., 998a
Routine, humdrum r. poetry of life, 818a
work large part of life, 781b
Rove, wherever I r., 494b
Rover, blood's a r., 852b
laughing fellow r., 947a
living a r., 587b
whither away fair r., 801a
Rover's life, 695b
Roving, go no more a-r., 559b
Lady Moon where are you r., 634b
Row, awkward hand in a r., 778b
brothers r., 541b
crosses r. on r., 912b
devil knows how to r., 525b
make it go by sitting in r., 505a
of moccasins, 1082b
of orient pearl a double r., 300a
one way look another, 137b
seraphim in burning r., 339b
where strikers shot, 953a
Rowed with muffled oars, 531b
Rower, head up while r. breathes, 1065a
Rowers who advance backward, 137b
Rowing home to haven, 947a
looking one way r. another, 365b
Rowland, child R. to dark tower, 278b
Rowley, sing heigh-ho says R., 1092b
Rows, nine bean r. have, 879b
Royal banner and all quality, 275a
David's city, 684b
descended of so many r. kings, 289a
game of goose, 450a
Navy watchword, 920b
no r. road to accommodations, 912a
paid subjects with r. wage, 994a
race of hicks, 945b
road to geometry, 103b
road to Thebes, 1057a
slice of bread, 969b
sware a r. oath, 648a
teeming womb of r. kings, 226b
throne of kings, 226b
throne of r. state, 343a
to execute laws r. office, 454b
Royalist in politics, 1008a
more r. than king, 1105b
Royaliste, plus r. que le roi, 1105b
Royalists, economic r., 971a
of economic order, 971a
Ruach smoke, 834b
Ruant, fiat iustitia r. coeli, 330b
Ruat coelum fiat voluntas tua, 330b
Rub, let the world r., 194b
there's the r., 261b
Rub-a-dub-dub, 1096b
Rubbish public man utter, 977a
Rubente dextera, 343b
Rubicon, I have passed the R., 462b
Rubies, give pearls away and r., 852b
her price is above r., 27a
price of wisdom is above r., 15b
Rubric in book of my memory, 159a
Rubs, little r. which Providence sends, 448a
Ruby, lack brightness of r., 992b
Rudder, rhyme r. of verses, 352b
steer my r. true, 130a
Ruddy drop of manly blood, 604b
drops that visit heart, 254b
limbs flaming hair, 488b
temper the hammer, 956b
there the lion's r. eyes, 487a
Rude am I in my speech, 272b
brief recitative, 702b
by day lewd by night, 860b
by r. bridge, 603a
dust the r. wind blows, 279a
engines whose r. throats, 275a
eye of rebellion, 237a
forefathers of the hamlet, 440a
in speech, 53b
in the r. manger lies, 334a
mercy of a r. stream, 298b
multitude call afternoon, 222b
no r. hand deface it, 511b
not r. if yield to lassitude, 945a
rough r. sea, 227a
savage extreme r. cruel, 294a
sea grew civil at her song, 229a
with forced fingers r., 338a
witty to be r., 389b
Rudely great, 408b
speak he never so r., 167a
Rudeness, what r. would there be, 72a
Rudge, like Barnaby R., 692b
Rudis indigestaque moles, 128b
Rudyards cease from Kipling, 856a
Rue, naught shall make us r., 237b
rosemary and r., 295b
sold for endless r., 852b
wear r. with a difference, 265a
with r. heart laden, 853b
Rued, day I had r., 927b
Ruffian, father r., 239b
Ruffle of drums, 866a
Ruffles, giving pair of laced r., 386b
like sending them r., 451b
Rug, snug as bug in r., 422b
Rugged and without a beach, 377b
cadence of a r. line, 369b
individualism, 930b
mortals, 886a
old r. cross, 913b
Russian bear, 285a
Ruh', meine R. ist hin, 478b
Ruin and combustion, 341b
around the dear r., 542a
bad herdsmen r. flocks, 66b
content with r., 947b

Ruin, dyspepsy r. of most things, 552a
exaltation from disaster and r., 919b
final r. fiercely drives, 399b
formless r. of oblivion, 269a
he that tastes woman r. meets, 402a
in r. and confusion hurled, 393a
into r. hurled, 408a
kings, 368a
majestic though in r., 343b
man marks earth with r., 557b
my country's r., 383a
new years r. and rend, 774a
of our sex, 443b
pens of diplomats not r., 469b
predicts r. of the state, 490a
princes and their r., 298b
rather than preservation, 177a
romance and poetry need r., 615a
science without conscience r. of soul, 181a
seize thee ruthless king, 441b
serve my nation r. another, 414b
spreading r. scattering ban, 619a
that's romantic, 768b
to make them grow, 615a
upon ruin rout on rout, 344a
when truth entails r., 83a
Ruined, archangel r., 342b
bare r. choirs, 292b
by amateurs, 999a
by Chinese cheap labor, 769b
Jim most r. for servant, 761a
love when built anew, 294a
me and I am re-begot, 306a
men that are r., 454b
millionaire, 1005b
no nation r. by trade, 423a
omniscient person r. him, 1067b
prince who relies on words r., 177a
seldom r. but by himself, 430a
threshold of r. tenement, 426b
to be r. man a vocation, 1008a
Ruinous, all r. disorders, 277a
Ruin's, stern r. plowshare, 493a
Ruins, fragments shored against r., 1003a
Germany r. culture, 806b
in r. rather than enslaved, 921b
man is a god in r., 605a
of another's fame, 401b
of St. Paul's, 442a, 595b
of the noblest man, 255a
politics r. character, 677b
revolutionary movement enters r., 1013b
the very r. destroyed, 134b
winter's rains and r., 772b
Rule, a little r. a little sway, 419a
absurd, 965b
authors established it as r., 394b
Britannia, 420a
but one r. to be clear, 550b
by r. in nature teach, 243a
capable of r. if he had not ruled, 140a
circumstances r. men, 87a
divide and r., 150b
done by the r., 288a
employ mind to r., 115b
from tomb, 1004b
Rule given by Christ, 732a
golden r. is no golden r., 836b
golden r. to fit everybody, 753a
golden r. toward patients, 818a
good each man's r., 646a
good old r. sufficeth, 513a
government free where laws r., 380b
gran'ther's r. safer, 693a
his own house, 55a
Homer's r. best, 411b
ill can he r. the great, 200b
inch r. of taste, 777a
it with stern joy, 981a
leveled r. of streaming light, 337a
my heart, 597b
never look into newspaper, 481b
new r. from tonight, 857b
no r. admits not exception, 310b
of right, 424b
of right and wrong, 732a
of three puzzle me, 1084b
of universal harmony, 709a
over all the departed dead, 66b
one r. for politicians, 893a
people turn to benevolent r., 100a
reason to r., 370a
rich men r. the law, 448a
ruin or r. state, 368b
sage Homer's r. best, 411b
should r. who r. best, 98a
silent r. of heaven, 378b
that was against r., 563b
the roost, 176a
them with rod of iron, 57b
thoughts r. world, 609b
too fond to r. alone, 410b
under law your proper skill, 119a
under this roof, 463b
well thyself, 169b
what is pomp r. reign, 216b
will show the man, 68b
Ruled as he thought fit, 326b
man willingly r. ruleth safely, 170b
roast, 549b
rulers and r., 1049a
with little understanding world r., 186a
Ruler, convention is r. of all, 80a
having human body as subject, 93b
let there be one r., 62b
no guide overseer or r., 23b
of Queen's Navee, 766a
of the waters, 557a
soul the r. of life, 116a
takes non-action as his way, 109b
winter r. of inverted year, 458b
Rulers and ruled, 1049a
glory of r. or races, 949b
in all lands, 826b
law for r. and people, 678a
multitude of r., 62b
of the darkness, 54a
persuade if possible the r., 94a
Rules, a few plain r., 516a
community evolved, 932a
finger r. the air, 985a
gods have their own r., 129a
habit r. unreflecting herd, 517a
Him who r. thunder, 390a
ignore r. and regulations, 886a
Rules, love r. the gods, 82b
never shows she r., 407a
of game laws of nature, 724b
of propriety, 73a
pretenses to break r. by, 328a
rhetorician's r., 352a
rocks cradle r. world, 699b
shapeless mass and book of r., 808a
threw you in told you r., 1044a
twelve good r., 450a
where love r. no will to power, 936b
Ruleth all the roost, 176a
he that r. his spirit, 24b
Ruling ideas of age, 687a
ideas of r. class, 687a
like cooking small fish, 74b
no dominant r. class here, 748b
passion be it what will, 407a
passion conquers reason, 407a
passion strong in death, 406b
various r. passions find, 406b
Rum and true religion, 560a
avarice lust and r., 860b
curriculum was r., 868b
five hundred gallons of r., 868b
Romanism rebellion, 668b
yo-ho-ho and bottle of r., 823a
Rumble of distant drum, 629b
Ruminate, as thou dost r., 274a
Ruminating, learn r. from kine, 805a
without suspecting it, 908a
Rumination, by often r., 250a
Rumor flies, 118b
in place of inquiry, 912a
is a pipe, 241a
of oppression and deceit, 457b
Rumors, wars and r. of wars, 43b
Rump-fed ronyon cries, 281a
Rum-tumming, drums r. everywhere, 944a
Run, all wheels r. down, 691a
and not be weary, 33a
beggars mounted r. horse to death, 215b
bow to that whose course r., 439a
Congress doesn't r. it waltzes, 464a
do not choose to r., 911b
don't choose to r., 954a
gwine to r. all night, 727b
he may r. that readeth it, 36a
hold with hare r. with hound, 183b
I can fly or I can r., 337b
I r. I am gathered, 812a
if nominated I will not r., 705a
into it as to lover's bed, 288b
lovers' seasons r., 305a
many shall r. to and fro, 35a
open door of prison and r. away, 93a
political understanding to r. government, 983b
rejoiceth as a strong man to r. a race, 17b
saints to windows r., 735a
see how they r., 1092b
slowly horses of night, 213b
still as they r., 439a
stream of time doth r., 242b
stumble that r. fast, 224b
sweet Thames r. softly, 201b
tailors, 1094b
they conquer love that r. away, 327a

Run though not soar, 595a
through fire and water, 267a
till she leaves rail, 904b
time will r. back, 334a
to ride to r., 201a
true love never did r. smooth, 228b
wit enough to r. away, 353b
with patience, 56a
yet we will make him r., 360a
Runcible hat, 673a
spoon, 673a
Rune, rounds with rhyme r., 602b
Rung, by fairy hands knell r., 443a
curfew from gloomy tower, 825b
down ladder r. by r., 873b
how grandly it had r., 791a
night's yawning peal, 284b
on ladder of thought, 851a
Runic rhyme, 644a
Runner, naked r. lost in spears, 878b
Runners, like r. hand on torch, 113b
Runner-up, in war no prize for r., 1025b
Runneth earth's wide regions, 554a
my cup r. over, 18a
not to the contrary, 444b
Runnin' away and fightin', 891b
for priest an' doctor, 981a
Running all over the sea, 843b
away and fightin', 891b
books in r. brooks, 247b
call of r. tide, 946b
farced title r. 'fore king, 244b
first sprightly r., 367b
it never runs from us, 305b
laughter, 856b
of the deer, 1099b
off upon instinct, 1081a
to keep in same place, 745a
trouble r. any country, 946a
under r. laughter, 856b
under r. water, 1004a
water walk, 970b
written in r. water, 115a
Runnymede, reeds at R., 876b
Runs, he that r. may read, 459a
he that r. well r. twice, 135b
heart r. away with head, 500a
man who r. may fight again, 102b
running it never r. from us, 305b
so r. world away, 263b
through roughest day, 281b
time r. the clock will strike, 213b
win race r. by himself, 872a
with intrepid shorebirds, 1065b
Rupert of parliamentary discussion, 611b
Rural, and I made a r. pen, 486b
happy who knows r. gods, 117a-b
honor taken refuge in r. setting, 316b
quiet friendship, 419b
vale of r. life, 441a
Rus I see you, 632a
in urbe, 135b
said to people of R., 170a
similar to troika, 632b
Rush, fools r. in, 404a
Rush herds of walruses and whales, 696a
into the skies, 408a
my only into your arms, 969a
nations shall r. like many waters, 31b
of cochineal, 738b
please to call it r. candle, 219b
rushed along with r., 930a
to glory or grave, 538a
Rushed along with the rush, 930a
to meet insulting foe, 482b
Rushing of many waters, 31b
sound of r. wind, 49b
Russet, morn in r. mantle clad, 257a
Russia, been over into R., 887b
direct telescope on R., 707b
heart of R. not forget, 611a
homeland of patience, 611a
how sad our R., 632b
last out night in R., 270b
Mother R., 710a
not forecast action of R., 920b
prison of nations, 954b
vast multitudes of R., 922b
Russian, great R. allies, 1016b
looks through window, 594a
I am true R., 1083a
might have been R., 766a
mighty R. speech, 688a
refusal to accept defeat, 959b
rugged R. bear, 285a
tongue to converse with all, 435a
tongue we must save, 1014b
Russians dashed toward line, 704b
shall not have Constantinople, 727a
Russians' joy to drink, 170a
Russophiles, article against R., 707b
Rust, better to wear out than r. out, 367a
dew will r. them, 272b
eaten to death with r., 241b
his sword r., 527a
if gold r. what shal iren do, 166b
iron till it r., 996b
military machine r., 922b
moth and r. doth corrupt, 40b
strong men r., 1035b
that never stains sword, 871a
that which never taketh r., 203b
time r. sharpest sword, 520b
to the harrow, 914b
too much rest is r., 521b
toy soldier red with r., 820b
unburnished, 646b
Rustic, in r. speech a phrase, 963a
Rustics, amazed gazing r., 450a
Rusting in pool of tears, 857a
Rustled, stars in sky r. softly, 829b
Rustles, everything r. to him in fear, 83a
Rustling of purple curtain, 643a
spring with r. shade, 1009b
to her knees, 582a
Rusts, iron r. from disuse, 174a
Rusty, for want of fighting r., 352b
mail, 268b
Ruth, melt with r., 339a
sad heart of R., 583a
Ruthless extortion, 771a
good writer r., 1040a
Ruthless, in war cunning r., 564a
nor any wildcat so r., 91b
ruin seize thee r. king, 441b
Ruthlessly pricking bubble, 962b
Rutledge, I am Anne R., 898b
Rydal, to R. Lake that lead, 510b
Rye, catcher in the r., 1078a
pocket full of r., 1094b
Roman came to R., 919a

S

Sabachthani, Eli Eli lama s., 45a
Sabato, iddio non paga s., 667b
Sabbath, abhor and detest S., 761b
child born on S., 1096a
do not love the S., 1034b
eternal S. of his rest, 369a
keep S. going to church, 735b
made for man, 45a
rang slowly, 1070b
remember the s. day, 9a
Sabbath-breaking, drinking and S., 552b
Sabbaths, endless s. blessed ones see, 154a
Sabidius, I don't like you S., 135a
Sabina has thousand charms, 1089b
Sabine, bounded by S., 655a
Sabines, life the old S. knew, 117b
Sable cloud, 336b
it was a s. silvered, 258a
night s. goddess, 399a
Sleep son of s. Night, 210b
underneath this s. hearse, 319b
Sables, suit of s., 263a
Sabrina fair, 337b
Sacco's name will live, 1010a
Sack, each s. had seven cats, 1093a
if s. and sugar be fault, 239b
intolerable deal of s., 239b
leave s. live cleanly, 241a
unless hours cups of s., 237b
Sackcloth, put on s. with ashes, 14a
Sacked the holy citadel of Troy, 65a
Sacks, seven s., 1093a
Sacrament of praise, 955b
of summer days, 734b
Sacred, Alph the s. river, 523b
belong to s. literature, 1035a
cod, 858a
facts are s., 811a
feed his s. flame, 526b
fire, 906b
fire of liberty, 461b
hair dissever, 404b
head now wounded, 333a
head of thine, 338b
history a s. thing, 195b
hold every moment s., 937b
human body s., 701a
let there be s. silence, 121b
lips touch s. fire, 906b
nothing s., 1044a
our s. honor, 471a
preserve cradles as s., 760a
sane and s. death, 702a
source of sympathetic tears, 441b
they lack a s. poet, 122b
things s. or things profane, 365b

Sacred, time not s. until lived, 770b
to departed spirit, 150b
to oblivion, 309b
two most s. names, 358b
veils her s. fires, 414a
Sacredness of property, 757a
Sacrifice, ancient s., 875b
coming to s., 583a
make one sweet s., 298a
mercy and not s., 35b
of devil's leavings, 413a
one simple s., 1056a
peace accepted at s., 841b
ready at hour of s., 463a
so costly a s., 640b
to the muses, 69a
unpitied s., 452a
what does s. mean, 1056b
you make for sentiment, 892b
Sacrificed, person s. to individual, 969b
Sacrifices it to your opinion, 452b
like stockyards, 1044a
of friends, 1016b
of friendship, 904a
such s. my Cordelia, 280b
win world by s., 923b
with such s. God is pleased, 56a
Sacrilegious murder hath broke ope, 284a
Sacrosanct, personality s. meaning of liberty, 934b
Sacrum, oblivioni s., 309b
Sad, a little sunny a little s., 777b
all their songs s., 918a
all world s. dreary, 727b
and mad and bad, 666a
and weary I go back, 968b
as angels, 438a
augurs mock own presage, 293b
bad brother's name, 776a
be beautiful and be s., 707a
bring s. thoughts to mind, 508b
brooding on country's fate, 688a
companion dull-eyed melancholy, 290b
cypress, 252a
did world become s. for me alone, 149b
experience make me s., 250a
flesh is s. alas, 797a
heart foams at stern, 829b
heart of Ruth, 583a
how s. our Russia, 632b
is Eros builder of cities, 1060a
kissed mouth, 773b
know not why s., 588a
last gray hairs, 582b
lucidity of soul, 711a
make man look s., 231a
mechanic exercise, 649b
mine a s. one, 231a
my verse s. no wonder, 854b
name forever s., 405b
no s. songs for me, 739b
not to be loved, 870a
of itself, 384a
old earth borrow mirth, 826a
old law s. not bitter, 941b
or singing weather, 774b
remember and be s., 740a
rose of all my days, 879b
say I'm s., 551b
soul s. glance glum, 769a
soul take comfort, 758b
sound of horn, 589a
still s. music of humanity, 509b
stories of death of kings, 227b
Sad, sullen and s., 419b
tale's best for winter, 295a
thing s. of itself, 384a
thoughts sunny weather, 698a
tires in a mile-a, 295b
to see s. sights moves, 220b
'twas s. by fits, 443b
uncertain rustling, 643a
vicissitude of things, 437a
visit my s. heart, 254b
votarist in palmer's weed, 336b
weight of this s. time, 280b
when one says it is s., 384a
words of tongue or pen, 626a
world is s. enough, 825b
Sadder and wiser man, 526a
light than waning moon, 626b
not to be able to love, 870a
than a sigh, 1030a
than owl songs, 562a
those who hear s. than I, 751a
Saddest among kings of earth, 899b
are these, 626a
of all kings, 893a
of the year, 574b
ones wear jester's garb, 945b
story ever heard, 915a
sweetest songs s. thought, 570b
thing in world, 857b
this sight to me, 981a
when I sing, 588a, 750b
Saddle, boot s. to horse, 662a
come s. your horses, 522a
leap into thy s. once more, 695b
no better place than s., 721a
put Germany in s., 677b
short life in s., 860a
things are in s., 602b
Saddled, millions s. and bridled, 362a
Sadly descends autumn, 715a
part we s. in troublous world, 216b
why hearest thou music s., 291b
Sadness, begin in s., 1075b
comes an hour of s., 790a
diverter of s., 326a
eternal note of s., 714b
feeling of s. longing, 621b
humorous s., 250a
more prevailing s., 538a
of a vale, 584a
of conviction, 786b
of her might, 584a
songs of s. and mirth, 622b
sweet though in s., 570a
unmannerly s. in youth, 231b
where s. let me sow joy, 157b
with setting of sun, 790a
wraps me in humorous s., 250a
Sado, over S. the Milky Way, 380b
Safe and sane Fourth, 887b
be silent and s., 807a
bind safe find, 182b
compulsion to become s., 986b
depository of public interests, 473b
direct and honest not s., 275a
for democracy, 866b
for hypocrisy, 1049b
from the many, 694a
hold me but s., 666b
if military way of life, 995b
may you go s. my friend, 944b
no man s. without hobby, 818a
none is s., 996b
perdition to be s., 604a
Safe, run into a s. harbor, 69a
see me s. up, 179a
shall wooden wall continue, 77b
upon solid rock, 1023a
weariest river s. to sea, 775a
wish him s. at home, 500a
world s. for democracy, 842a
world s. for diversity, 1074a
Safeguard, judiciary s. of liberty, 864b
of the west, 512b
Safeguarding community from incitements, 864b
Safeguards acceptable to all nations, 982b
history of procedural s., 967a
Safe-kept memory, 982a
Safely, but to be s. thus, 284a
Judah and Israel dwelt s., 13a
ship of state s. to harbor, 81b
toddle s. home, 992b
Safer being meek than fierce, 666b
to be feared than loved, 177a
Safest, home is s. refuge, 198a
in the middle, 128b
just when s. sunset touch, 665a
road to hell, 1042a
Safety, as if s. in stupidity, 683b
dangerous to peace and s., 492a
enlightenment civilization, 708b
fame for ale and s., 244a
for my son brother shipmates, 174a
freedom not s. but opportunity, 984b
greatest degree of s., 446a
in multitude of counselors, 24a
in s. within boundaries, 974b
in seas and ourselves s. lies, 216a
in skating s. speed, 607a
neither liberty nor s., 422b
no s. here below, 179b
no strike against public s., 911a
obtaining happiness and s., 446a
peace liberty and s., 472b
people's s. is highest law, 151b
pluck this flower s., 239a
principles to effect s., 470b
to hope not safety, 118a
unite for public s., 504b
with which error tolerated, 472a
Saffron mist, 1010b
Sagacious bluestocking, 596a
bold and turbulent of wit, 368a
how s. the mouse, 105b
Sagacity, no s. no powers, 455a
Sage, by saint by savage by s., 412b
daughters of Muses, 79b
does not accumulate, 75b
government of the s., 73b
hoary s. replied, 429a
hold tongue pass for s., 127a
Homer's rule best, 411b
in days of yore, 660b
knows without going about, 74b
lengthened s. advices, 495b
mechanician, 686a
Milton's wormwood words, 339b
never strives for the great, 74a
que m'importe que tu sois s., 707a
way of s. is to act, 75b
Sagebrush desert, 940a
Sager sort deeds reprove, 300a
Sage's, vain the s. pride, 412b

Sages appeared crawling for charity, 101a
by s. perfectly exhibited, 99b
have seen in thy face, 457b
holy s. once did sing, 334a
superior only in cleverness, 455b
than all the s. can, 509a
wisdom of our s., 472b
Sagged and reeled, 952b
Sahara dies, 738a
Saian glories in the shield, 68a
Said, best known and s. in world, 716a
by and by easily s., 263b
fool hath s. in his heart, 17a
he himself has s. it, 766a
he was against sin, 911b
hundred different ways, 1030a
I didn't know, 760b
I kept my word he s., 914b
I s. in my haste, 22a
I to myself said I, 767b
in grief or pride, 1024a
inadvertently s. some evil thing, 96b
least s. soonest mended, 195a
let what will be s., 471b
little s. soon amended, 195a
much s. on both sides, 394b
much thought cannot be s., 552b
never to himself hath s., 518b
no sooner s. than done, 106b
nothing s. that has not been s., 109a
so Sancho Panza s., 680a, 962b
so very little s., 456a
thing that is s. is s., 169b
thing which was not, 389b
'tis well s. again, 298a
to my soul be still, 1005b
too late to say anything not s., 381b
way of saying above thing s., 960a
well as if I had s. it, 390b
who s. Peacock pie, 914b
word dead when s., 738a
Sail, all s. no anchor, 597a
and sail with unshut eye, 711a
bark attendant s., 410a
barks s. upstream, 4a
beyond sunset and stars, 646b
cried A s. a s., 525a
even with canvas rent, 130a
hoist s. while gale, 182b
learn of nautilus to s., 409b
like swans asleep, 980a
more s. than ballast, 381a
o'er silent seas, 624a
on, 790a
on O ship of state, 622b
sea-mark of my utmost s., 276a
shake out every s., 702b
shallow bauble boats dare s., 267b
soul s. leagues beyond, 731b
time to take in s., 604a
tomorrow s. the Ocean Sea, 121a
two towers of s., 688b
we must s. not drift, 633b
wet seas roun', 874b
what avail plow or s., 604a
white and rustling s., 551a
with all thy canvas set, 105a
with unshut eye, 711a
Sailed away year and day, 673a
off in wooden shoe, 820b
Swift s. into rest, 884a
with Morgan, 749b
Sailing, denies voyager further s., 84b
great whales s. by, 711a
like a stately ship, 349b
noblest of s. vessels, 998a
now is season of s., 105a
on obscene wings, 526a
ship a-s. with the wind, 1097a
ships s. the seas, 702b
Sailor, here and there old s., 955a
home is the s., 824a
if Ancient Mariner called Old S., 756b
lives like drunken s., 216a
soldier an' s. too, 875a
well for s. lad, 648a
Sailor's wife had chestnuts, 281a
wife s. star shall be, 815a
Sailors but men, 232a
half our s. swallowed, 216b
intrepid s., 702b
onward s. cry, 849b
soldiers s. airmen, 924b
three s. of Bristol, 660b
won't believe it, 521b
Sail's shaking, 946b
Sails, argosies of magic s., 647a
broad bellying s., 979a
by Lowlands low, 1089a
filled streamers waving, 349b
filled with lusty wind, 205b
furls s. lays him to rest, 696a
handed all s. and set treo, 172a
overweathered ribs ragged s., 232b
purple the s., 287b
set of s. not gales, 825b
spread fox wings, 1081a
swell full, 600b
thy white s. crowding, 801a
vessel of my genius now hoists s., 160b
well but strike rock, 491b
white dipping s., 947a
white s. fly seaward, 1004a
Sail-yards tremble masts crack, 205b
Saint and martyr rule from tomb, 1004b
born s., 781a
by s. by savage by sage, 412b
corrupt a s., 238a
dead sinner, 792a
doctor and s., 630a
for oneself, 707b
if God does not exist, 1068b
looked out of eye of s., 884a
neither s. nor sophist led, 711b
one a monster one a s., 811b
poet and s. to thee alone, 358b
run mad, 412b
saw my late espoused s., 341b
seem s. when most play devil, 217a
sod s. had printed, 687b
strained so much, 1064b
such injury vex a s., 219a
threadbare s., 301b
to be a s. for oneself, 707b
Saint Agnes' Eve, 581b
Saint Anne mother of Mary, 781a
yes by S., 252a
Saint Augustine thanked God, 936a
well said, 623a
Saint Clement's, bells of S., 1093b
Saint George, England and S., 244a
for England, 919a
that swinged dragon, 236a
Saint George's Hanover Square, 756a
Saint Ives, going to S., 1093a
Saint James's, ladies of S., 782a
Saint John, awake my S., 407b
buried Evangelist S., 697a
there S. mingles, 411b
Saint John's, whether bounded by the S., 655a
Saint Lawrence is water, 846a
Saint Martin's, expect S. summer, 214a
Saint Nazaire, mademoiselle from S., 1018b
Saint Nicholas soon would be there, 541a
Saint Paul's, designing S., 934a
ruins of S., 442a, 595b
Saint Peter's, blessing of S. Master, 326b
Saint Stephen's choir, 1075a
Saint Theresa in wild lament, 1054a
Saint Vincent, nobly Cape S., 663a
Sainted, thing enskyed and s., 270a
Saints aid if men call, 524a
choir of s., 308a
Communion of S., 60a
engage in fierce contests, 353b
faint to posterity, 910a
heroes if we will, 710b
in your injuries, 273a
men below and s. above, 518b
plaster s., 873a
precious is the death of the s., 22a
slaughtered s., 341a
soul with s. I trust, 527a
sweetly sing, 381a
to windows run, 735a
where s. immortal reign, 397a
with my lost s., 618b
Saint-seducing gold, 223a
Saintship of an anchorite, 555a
Sairey, oh S. S. little do we know, 670b
Saisons, O s. O châteaux, 830a
Saith, he s. among the trumpets, 16b
Sake, for bellies' s. creep, 338b
for God's s. sit upon ground, 227b
for his name's s., 17b
good friend for Jesus' s., 299b
hated for my name's s., 42a
love for Love's s., 1066b
wine for thy stomach's s., 55a
Sakes, heaven and future's s., 928b
Saki, eternal S. from bowl poured, 630a
O S. you pass, 631a
Salad, capacious s. bowl, 824a
crazy s. with meat, 882b
days, 287b
Garrick's a s., 451a
Salads, ho 'tis time of s., 438a
Salaputtium disertum, 115a
Salary, draw s. before spending, 886b
Sale, base s. of chapmen's tongues, 221b

Sale, city for s., 116a
Salesman, Willy was a s., 1071b
Saliva makes serpents take flight, 132b
Salley, down by s. gardens, 879a
Sallied flesh, 257b
Sallow, lean and s. abstinence, 337b
Sallows, among river s., 584a
Sally in our alley, 400b
  loose s. of mind, 427b
  make a sudden s., 652a
  none like pretty S., 400b
Salmon falls, 882b
  wasn't wine was s., 669a
Salt, became a pillar of s., 7a
  cast s. on woman's tail, 352b
  eaten your bread and s., 871b
  egg without s., 872a
  how s. is another's bread, 162a
  if s. have lost savor, 40a
  land and not inhabited, 34a
  no joy but lacks s., 927b
  not worth his s., 133b
  of the earth, 40a
  one s. sea, 243a
  peck of s. with friend, 194a
  sea waves, 923b
  seasoned with Attic s., 362a
  speech seasoned with s., 54b
  spray of th' sea, 981a
  thing of watery s., 947b
  tides seawards flow, 710b
  upon their tails, 388b
  water unbounded, 876a
  with a grain of s., 133a
Salt-caked smokestack, 947a
Salted, wherewith shall it be s., 40a
Saltness of time, 241b
  sugar and s. agree, 451a
Saltsick, seasilt s., 969a
Saltus, natura non facit s., 425a
Salus extra ecclesiam non est, 144a
  populi suprema lex, 111b, 151b
Salutary influence of example, 428b
  wise and s. neglect, 452b
Salute, we about to die s. you, 141a
Saluted, long inveterate foes s., 369b
Salutes everyone in early days, 95a
Salvage of our civilization, 959b
Salvaged, ships s. and retiring, 968a
Salvation, concern temporal s., 465a
  for helmet the hope of s., 55a
  for our s. came down, 60a
  genius work out s., 585a
  he is become my s., 8b, 31a
  he only is my rock and s., 19b
  in union, 903a
  my bottle of s., 199a
  my light and my s., 18a
  no salvation outside Church, 144
  none should see s., 234b
  three things necessary for s., 158b
  to S. march, 1034b
  tools of working our s., 353b
  waited for thy s., 8a
  work out own s., 54a
  work out your s. with diligence, 80b
Sam, yours Uncle S. when its wet, 942b
Samaritan had compassion, 46b
Same, always and never s., 605b
  descent to Hades is s., 80a
  ever the s., 189a
  life never s. again, 723b
  not be then the s., 597a
  old charitable lie, 1054a
  path is one and the s., 77b
  permanent and the s., 712a
  repose that ever is the s., 514b
  self was not the s., 267b
  the more they remain s., 627a
  the s. as everywhere, 477a
  to Noah as to me, 697b
  whole world over, 1103a
  yesterday today and forever, 56a
Sameness of sheep, 1046b
  with difference, 529a
Sames of am, 1031b
Samian wine, 561a
Samite, arm clothed in white s., 175a
  clothed in white s. mystic, 653a
Samovars' red roses glow, 1020a
Samphire, one that gathers s., 279b
Sample, by s. we judge whole, 194a
Sampler, serve to ply the s., 337b
Samson, Philistines be upon thee S., 11b
Samurai, business of the s., 363a
San Francisco, West is S., 864a
Sancho Panza, so S. said so say I, 680a, 962b
Sanctified, numbers s. the crime, 460a
Sanction, gives bigotry no s., 461b
  laws with s., 485a
  of human nature, 1045b
  ultimate s. of exploitation, 1027a
Sanctity of reason, 347a
Sanctuary, of s. and choir, 1006b
  wild s., 930b
Sanctum of the soul, 936a
Sand, abstinence sows s. all over, 488b
  as the s. by the sea, 13a
  build on fortune build on s., 318b
  golden is the s., 823a
  handful of s., 1040a
  he plows the s., 990b
  heap of loose s., 889a
  little grains of s., 719b
  number the s. of the sea, 37a
  on edge of s., 673a
  ostrich with head in s., 841b
  ribbed sea s., 525a
  roll down golden s., 549b
  see world in grain of s., 490a
  shining palace upon s., 1023b
  such quantities of s., 745b
  sun s. wild uproar, 602a
  throw s. against the wind, 489b
  weaving s., 610a
Sandal, battering s., 803b
  heard her massive s., 1024a
  shoon, 265a
Sandals, bind on thy s., 772b
Sandalwood cedarwood, 947a
Sandbank under big fir tree, 887b
Sanded, nicely s. floor, 450a
Sandhills of Nantucket, 697b
Sandpiper, cries of s., 1065b
  one little s. and I, 758b
Sands and shores, 336b
Sands, come unto these yellow s., 296a
  footprints on s. of time, 620b
  ghosts countless as s., 729b
  golden s. crystal brooks, 306a
  lone level s. stretch, 568b
  of Dee, 690b
  of time, 620b
  steer too nigh s., 368a
  suffice, 738a
Sand-strewn caverns, 710b
Sandwich men shuffling, 975a
Sandy, false as s. earth, 268b
  gray-green s. grass, 878b
  swift s. glass, 301b
Sane and sacred death, 702a
  assent you are s., 735b
  fitter s. than mad, 666b
  safe and s. Fourth, 887b
Saner to be rebel, 868b
Sang a final song, 1065b
  all s. Annie Laurie, 726a
  beyond genius of sea, 956a
  from morn till night, 464a
  full weel s. service dyvyne, 166a
  his didn't, 1031b
  in my chains like sea, 1070b
  morning stars s. together, 16a
  of love not of fame, 726a
  perhaps it may turn out s., 493b
  qu'un s. impur, 499a
  Sir Lancelot, 645b
  summer s. in me, 1023b
  Theocrite, 662a
  tilly-loo, 673b
  to small guitar, 673a
  together in woods, 934a
  what song the Sirens s., 331a
  where late sweet birds s., 292b
  Willow titwillow, 768b
  within bloody wood, 1002a
Sangfroid, preserve your s., 471b
Sanglots longs des violons, 807b
Sangreal, noble history of S., 174b
Sanguine who checked volatility, 469b
Sanity virtue of ancient literature, 712b
Sank heart-wounded, 992a
  my boat, 1072a
  sighted sub s. same, 1069
Sans teeth eyes everything, 249b
  wine song singer, 630a
Santa Claus, nobody shoots at S., 916b
  not believe in S., 780b
  things in dark besides S., 931a
Santi, 62a
Sap, dried s. out of veins, 881a
  is the music, 1050a
  material s., 279a
  stirred not at whisper, 780a
  world's whole s. is sunk, 306a
Sapphire bracelet lasts forever, 1027a
  the s. blaze, 441b
Sapphires, garlic and s., 1005a
  glowed with living s., 345b
Sappho, burning S., 560b
  would speak openly, 931b
Sapping solemn creed, 556b
Sarcasm language of devil, 576a-b
Sarcastikul, this is rote s., 750b
Sargasso, your mind and you S. Sea, 987b
Sartorial convention, 958a
Sash lowered night comes, 928a

Sashes, Billy in one of new s., 930b
Sat among the cinders, 1095b
at good man's feast, 248b
by the fleshpots, 8b
like a cormorant, 345a
like Patience on monument, 252b
on a tuffet, 1096b
on Pillicock hill, 278b
people which s. in darkness, 763b
Satan exalted s., 343a
so Tiberius might have s., 715a
under a tree, 634b
upon which everyone has s., 1031b
Satan as lightning fall, 46b
came also, 14a
exalted sat, 343a
finds mischief, 396b
get thee behind me S., 43a
interview with S., 851b
limb of S., 760b
now wiser than of yore, 407a
old serpent called S., 58a
that waiteth to bigile, 168a
toward God and toward S., 707a
Satanic, dark S. mills, 490b
school, 532b
School spouting, 576b
Satchel, whining schoolboy with s., 249a
Sate itself in celestial bed, 259b
Sated with banquet of life, 113b
Satin, ease heart like s. gown, 1029a
Satire a sort of glass, 388b
be my song, 554b
ever moral ever new, 377a
like polished razor, 414a
or sense can Sporus feel, 411a
points at no defect, 390a
what closes Saturday, 1012b
Satire's my weapon, 411b
Satirical, grave or s., 898a
Satisfaction, ambitious man have no s., 309a
and instruction, 4b
of knowing we are avenged, 678b
previous benefaction or present s., 88b
that I have not lived in vain, 394a
Satisfactory, plant seeds most s., 733a
Satisfied, greatest fools oft most s., 377a
love s. greater torment, 1003b
nature of desire not to be s., 98a
pig s., 619b
retire like s. guest, 120a
superior man s. and composed, 71b
to live in hunger, 1014b
well paid that is well s., 235a
Satisfies, makes hungry where most s., 287b
no normal need, 1037a
Satisfiest desire of every living thing, 23a
Satisfy, by observation s. mind, 680a
poorly s. our eyes, 300b
what will s. soul, 702b
your greed, 875b
Satisfying curiosity of young, 802a
Saturates politics with thought, 713b
Saturday, betwixt S. and Monday, 401a
died on S., 1096a
God's time not S., 667b
satire closes S., 1012b
Times and S. Review, 765b
what he did on S., 962a
Saturday's child, 1096a
Saturdays, God not pay S., 667b
Saturn, gray-haired S., 584a
moons of S., 697a
Revolution like S., 675b
Satya truth, 897a
Satyagraha, term S. coined by me, 897a
Satyr, forty till fifty man s., 831b
Hyperion to a s., 257b
Satyrs, men like s. grazing, 212b
nymphs and s., 885a
Sauce, bread s. of happy ending, 799a
cloyless s., 287b
good crier of green s., 181a
no s. like hunger, 196a
Saucy doubts and fears, 284b
not deep-searched with s. looks, 221a
Saul and Jonathan were lovely and pleasant, 12a
becomes Paul, 847a
believe me S., 947a
hath slain his thousands, 12a
is S. among the prophets, 12a
why persecutest thou me, 49b
yet breathing slaughter, 49b
Saunders, a bed Clerk S. said, 1088b
Sauntered Europe round, 414a
Sausage, in as pig out as s., 792a
Sausages, men are like s., 684b
Savage and Tartarly, 562b
breast, 391b
bull bear the yoke, 245b
by saint by s. by sage, 412b
contemplates mother-in-law, 829a
dole laws to s. race, 646a
extreme rude cruel, 294a
half s. country, 988a
in man never eradicated, 682a
indignation, 391a, 884a
men and uncouth manners, 452b
noble s., 367a
place as holy and enchanted, 523b
ruled s. hordes, 720b
servility slides by, 1077a
soothe a s. breast, 391b
take some s. woman, 647b
wilderness into empire, 453b
young man who not wept s., 867b
Savage-creating fellow, 92a
Savageness, sing s. out of a bear, 275b
Savages, grow like s., 245a
in unknown island, 611b
Savage-wild, time and intents are s., 225b
Save, assist him to s. face, 1035a
brother someone should s., 826a
came to s. sinners, 55a
conquer but to s., 538a
died to s. us all, 684b
eternal Father strong to s., 726a
God s. the king, 12a, 228a, 401a
Save, God s. the mark, 238b
God will s. her, 852a
him can we s., 478b
himself he cannot s., 45a
listen and s., 337b
lived to s., 791b
me from candid friend, 507a
me from therrble prongs, 969a
my soul if I have soul, 722a
nobly s. or meanly lose, 638b
not s. it it not s. me, 977b
old worth saving, 893a
one drop would s. my soul, 213b
squadron honor France, 667b
thee Ancient Mariner, 524b
what is around me, 977b
whosoever s. life shall lose it, 43a
wish to s. their own pocket, 89a
Saved, but I have s. myself, 68a
by faith, 1024b
by forgiveness, 1024b
by hope, 1024b
by love, 1024b
country s. from itself, 850b
harvest is past and we are not s., 34a
he s. others, 45a
lost when I was s., 734b
part of day rued, 927b
there be souls must be s., 273b
Union of these States, 702a
won't matter whether s., 1015b
youthful hose well s., 249a
Saves, humor s. few steps, 996b
itself perpetually, 1067b
soul in new French books, 665a
who helps others s. himself, 157a
Saving, company hardly worth s., 759b
not s. but selection, 455a
property stimulus to s., 941b
save old worth s., 893a
Western civilization worth s., 1015b
whiskey the s. of him, 760b
world from destruction, 1058a
Savings of many in hands of one, 831b
Savior, Christ our S., 1099a
for thirty pence S. sold, 1088a
of 'is country, 873a
which is Christ, 46a
Savior's birth celebrated, 257a
easing s. birth, 1055a
sing tongue the S. glory, 158a
Savoir être à soi, 190a
Savor, filths s. but themselves, 279a
fleeting delights, 565b
if salt have lost s., 40a
seeming and s. all winter, 295b
thoughts that s. of content, 206a
Saw, all at once I s. a crowd, 514b
best minds of generation, 1081b
coughing drowns parson's s., 223a
do not s. the air, 262b
first one another s., 305b
heavens fill, 647a
him with my own eyes, 361a
I at a glance, 514b
I came I s. I conquered, 112b
I came s. and overcame, 242b
I s. and loved, 466a

Saw, last time I s. Paris, 1020a
life steadily saw it whole, 710b
man clothed with rags, 365b
manners in face, 429a
ne'er s. I never felt, 512a
never s. a moor, 737b
never s. a man who looked, 840b
never s. never before today, 666b
never s. purple cow, 886b
no sound of s., 458b
not seen as others s., 641b
on a cloud I s. a child, 486b
skull beneath skin, 1002a
spiders marching, 1075a
spires of Oxford, 969a
then I s. the Congo, 953a
three ships, 1097a
water lily bloom, 645b
what men dreamed of seeing, 820a
with open eyes, 906b
young Harry with beaver on, 240a
Sawdust Caesar, 1018b
Saws, full of wise s., 249a
Sawyer, Adventures of Tom S., 761a
Saxa, in spatio pertundere s., 113a
Saxon, ancient S. phrase, 621b
I am Roderick Dhu, 520a
Saxophones, long cool winding s., 948b
Say a thing straight, 797b
all she had to s., 958b
canst not s. I did it, 285a
defend right to s. it, 418a
disapprove of what you s., 418a
do as I s. not as I do, 317b
do not s. things, 609b
don't s. anything, 911b
find right thing to s., 836a
first of God above, 407b
good deed to s. well, 298a
good night till it be morrow, 224b
got a thing to s., 814a
I don't s. never do it, 947b
I s. it's spinach, 1046a
I shall have less to s., 926b
it as you understand it, 498a
it don't take half day, 814b
it with flowers, 912b
it with utmost levity, 836a
know much s. little, 436a
light stream of what we s., 716a
Lord what would they s., 881b
love not s. all it means, 900a
man may s. what he likes, 140a
more to s. when dead, 900a
nastiest thing in nicest way, 994a
need to be young to s., 483b
never s. I was false 293b
never s. more than necessary, 480b
not of Beauty, 990a
not struggle naught availeth, 688b
not what we ought to s., 280b
not what you s. but how, 740b
nothin' without compelled, 693b
nothin' you can be held to, 693b
nothing but what said, 310a
nothing to s., 690a
nothing to s. s. nothing, 545a
Say, nothing you couldn't actually s., 989a
person who could not s. no, 1067b
reeds at Runnymede, 876b
remember what we s. here, 639a
right to s. what one pleases, 991b
secure within can s., 369b
see what I s., 1061a
shall my little bark, 410a
shame s. what it will, 265b
shudder to s. it, 118a
silence has much to s., 757b
so long as we can s., 279a
some s. world end in fire, 927a
sometimes s. Poor child, 722a
still we s. as we go, 731b
tale as said to me, 518b
temple bells they s., 873b
that's all I s., 634a
there is no more to s., 269b
they s. my verse sad, 854b
thing to s. s. it, 814b
this with presence of mind, 109a
though I s. it that should not, 316b
to all the world, 256b
to the fleet, 492a
too late to s. anything not said, 381b
way they s. it, 1052b
wet mind and s. something clever, 91a
what everyone else does not s., 806a
what law is, 485b
what others s. of them, 363b
what people s. behind back, 828a
what s. they let them s., 202a
what will Mrs. Grundy s., 501a
what you mean, 744a
which can s. more, 293a
which grain will grow, 281a
will it not be the same, 597a
wouldn't s. so till tried, 963b
Saying all we did not know, 991a
for loving and for s. so, 305a
good-bye to statue, 1044a
is one thing, 190b
mode of s., 713b
reputed wise for s. nothing, 231b
sea what is it s., 671a
thoughtless s. of princess, 436b
way of s. above thing said, 960a
what are wild waves s., 675b
wise and old, 200b
Wrath by his meekness, 487a
Sayings, incline ears to my s., 4a
Says a lot in vain refusing, 477b
First Amendment means what it s., 991b
love nor s. nor thinks, 757b
no one means all he s., 777b
she speaks yet s. nothing, 223b
what he s. least important, 780a
who is it that s. most, 293a
who s. it what he s., 780a
Scab of churches, 301a
Scabbard, sword of justice has no s., 482b
sword within the s. keep, 372a
Scabby, hated with s. hatred, 1083a
Scabies, disputandi pruritus ecclesiarum s., 301a
Scabies, incurable hope like s., 1081b
Scaffold sways the future, 692a
truth forever on s., 692a
Scaffoldage, 'twixt footing and s., 268a
Scald, tears s. like molten lead, 280a
Scalding grave, 909a
Scale, every golden s., 743a
he by geometric s., 352a
in equal s. weighing, 257a
Justice with lifted s., 413b
so shall you s. the stars, 119b
Scaled invention or artistry, 989a
Scales, device of pair of s., 190a
father held out golden s., 64b
fell from his eyes, 49b
put Hannibal in the s., 139b
Scallop shell of quiet, 199a
Scalped each other, 596a
Scan, faults to s., 449b
gently s. brother man, 493b
presume not God to s., 408b
Scandal, greatest s. waits on greatest state, 220b
love and s., 424b
poets who regard that as s., 957a
public s. is wicked, 360b
tea and s., 391b
Scandalous and poor, 382a
Scandals of the poor, 891a
short and simple s., 891a
Scant, if store of crowns be s., 309a
Scanted, what s. in hair given in wit, 218a
Scanter of your maiden presence, 259a
Scanty, in longitude though s., 496a
too s. to die for you, 737a
'Scape, who should 's. whipping, 261b
'Scaped, heart 's. this sorrow, 293a
Scapegoat, let him go for a s., 9b
'Scapes, hair-breadth 's., 272b
Scar, two lives join oft s., 664a
virtue or vice leaves s., 793a
wound heals s. disappears, 681b
Scarce, woman wants s. thing, 863b
Scarcely greet me with that sun, 292a
Scarceness, eat bread without s., 10a
Scarcity, on first s. will turn, 455a
Scare, don't let them s. you, 1015b
nor shall you s. with talk, 1079b
white clouds on, 926b
Scarecrow, not make s. of law, 270a
Scarecrows of fools, 725a
Scared, diontherium s. him some, 797a
to go to brink, 1000b
Scarf up tender eye of day, 284b
Scarfed bark puts from her bay, 232b
Scarfs garters gold, 409a
Scarlet, in S. town, 1088a
letter her passport, 614a
lily flamed, 860a
of maples shake me, 860a

Scarlet, passion for a s. coat, 389b
sins s. books read, 902b
sorrow and s. leaf, 698a
though your sins be as s., 30a
Scars, belong to what s., 1057a
he jests at s., 223b
I carry with me, 366a
inveterate s., 1005a
of others teach caution, 145b
writes of s. healed, 1036b
Scat, w'en Miss Rabbit say s., 814a
Scatted, Miss Rabbit say they s., 814a
Scatter and unloose it from bond, 220a
plenty o'er smiling land, 440b
Scattered, after things s., 907b
driftwood bleached and dry, 758b
he hath s. the proud, 45b
Israel s. upon the hills, 13b
things the bright dawn s., 69b
to the wind, 644b
waters rave, 676a
when cloud s., 572b
Scattering, all's a s., 1065b
maniac s. dust, 650a
Scatters, anarchy s. armies, 82a
deep surmise s., 681b
rear of darkness thin, 334b
Scene, dreamer is dream s., 936a
last s. of all, 249a
live o'er each s., 404b
lofty s. be acted o'er, 255a
love gilds the s., 481a
not ask to see distant s., 597b
speaks a new s., 322a
start a s. or two, 1001a
tread again the s., 518a
Scenery essential in painting, 153a
fine human nature finer, 585a
Vermont s. and climate, 911b
Scenes, among our literary s., 981a
changing s. of life, 384a
from s. like these, 492b
gay gilded s., 392b
his fathers loved, 1053a
lent heart to such s., 534b
no more behind your s. David, 429b
of my childhood, 553a
Scent, amber s. of perfume, 349b
of flowers does not go against wind, 80a
of good goes against wind, 80a
of her hair, 1022b
of pine and woodthrush, 1004a
of roses hang round it, 542b
rose's s. bitterness, 856a
survives their close, 856a
the fair annoys, 457a
which pays the best, 693a
Scents, sweet unmemoried s., 801a
Scepter, balm s. and ball, 244b
leaden s., 399a
shows force of power, 234b
snatched s. from tyrants, 131b
snatched with unruly hand, 236b
Sceptered, in s. pall sweeping by, 335b
isle, 226b
mercy above s. sway, 234b
Moloch s. king, 343a
what avails the s. race, 536a
Scheldt, lazy S. or wandering Po, 447b
Scheme, for breakfast a s., 398b
of weal and woe, 665b
sorry s. of things, 631a
yields no revenue, 452a
Schemed, acts s. and plotted, 1018a
Schemes, best-laid s., 492b
Schiller has material sublime, 529b
Schlemihl, Peter S., 545a
Scholar among rakes, 596b
determined s. and man of virtue, 72b
he was a s., 299b
if s. have not faith, 100b
more in soldier than s., 273b
showed him gentleman an' s., 493a
ten o'clock s., 1097b
thou art a s., 256b
travels loved hillside, 714b
who cherishes love of comfort, 72a
who pursues fame not s., 101a
Scholar's, courtier's soldier's s., 262b
ills s. life assail, 427a
Scholars and gentlemen, 510a
dispute and case still before courts, 124a
God of Abraham not s., 364a
land of s., 447b
make majors but not s., 311a
not great men, 634a
Pythagoras said to his s., 310b
senseless s., 381a
Scholars', some s. stutters, 1078a
Scholarship, history of s., 864b
pallid emasculate s., 721a
record of disagreements, 864b
Scholastic respectability, 845b
School, corrupted youth in erecting s., 215b
creeping like snail to s., 249a
elongated-yellow-fruit s. of writing, 1045b
experience keeps dear s., 422a
fleshly s. of poetry, 786a
followed her to s., 563b
for making first-class men, 703a
God the Father a s. divine, 412a
impose one s. of thought, 1028a
in joyful s. days, 534a
in my s. days, 231b
in which nothing harsh, 148b
leave religion to private s., 717b
microcosm of public s., 611a
never able to s. my eyes, 981a
not question s. or creed, 789b
of mankind, 455a
of Stratford atte Bowe, 166a
public s. system, 1053b
Satanic s., 532b
stealthy s. of criticism, 731a
tales out of s., 183b
threadbare saint in wisdom's s., 301b
three little maids from s., 768a
time the s. in which we learn, 1069a
to s. not to travel, 208b
toward s. with heavy looks, 224a
Schoolboy, every s. knows, 595b
every s. knows it, 356b
tale every s. knows, 439a
whining s. with satchel, 249a
whips taxed top, 522a
Schoolboy's tale, 555b
Schoolboys, as s. from books, 224a
Schoolchildren, Negro s., 1077a
School-days, in joyful s., 534a
Schoolgirl, pert as s. can be, 768a
Schooling, in and outdoor s., 929b
Schoolman's subtle art, 411b
Schoolmaster is abroad, 540b
Schoolmasters, father more than hundred s., 325a
let s. puzzle brain, 450b
Schoolmates, bankers s. clergymen, 881a
Schoolrooms, better s. than cells, 686a
Schools, guessing penalized in s., 1071a
jargon of the s., 387a
knowledge not learned of s., 626a
maze of s., 402b
nurseries of vice, 424a
of thought contend, 1027b
old maxim in the s., 389a
Schooner Hesperus, 621a
Schooners and merry crews, 947a
Schweigen ist golden, 576b
Science, ABC of s., 818b
achieve perfect knowledge, 709b
advance of s. an evolution, 829b
advancement of pure s., 1026b
American s. thing of future, 815a
and applications together, 718b
applied s. increase blessings, 950a
applied s. not exist, 718b
art and s. in particulars, 491a
art is I s. is we, 675a
be blessing and not curse, 950a
bright searchlights of s., 889b
built with facts, 829b
cannot exist on treaty, 1067b
cemetery of dead ideas, 869b
Christian Scientists more s., 890b
claims whole life, 819a
cloud obscure s., 473b
collection of facts not s., 829b
communication of truth, 527b
cookery a noble s., 310b
countenance of all s., 511a
create s. of physics, 815a
defense not in s., 951a
dismal s., 578a
dissociate language from s., 474b
education for citizenship, 845a
endless frontier, 1015a
enfant terrible of s., 756b
experimentation active s., 675a
fair S. frowned not, 441a
falsely so called, 55b
first-rate furniture, 634b
future-directed society, 1059a
guide of action, 809a
his s. and his only art, 867a
history of s. is s., 477a
how define Christian S., 709a
impersonality of s., 675a
in natural s. nothing petty, 689b
in s. credit to man who convinces world, 813b
in s. experts differ, 864b
in s. read newest, 601b
increases power lowers pride, 675a

Science knowledge of many, 567a
law a hocus-pocus s., 414b
literature not abstract s., 866b
mysterious is source of art and s., 950a
natural s. involves three things, 474b
no category of s. applied, 718b
not enough to understand s., 950a
not sufficiently promoted, 1019b
object of s. truth, 527b
observation passive s., 675a
of going to bust, 685a
of how who gets what, 994a
of life superb hall, 675a
of Nature, 376b
out of olde bokes newe s., 164a
outdistance in s., 747b
perverted s., 921a
pictures s. draws of nature, 942b
poetry antithesis to s., 527b
politics not exact s., 677b
promote progress of s., 1027b
proud S., 408a
purer s. holier laws, 691a
pursuit of s., 709b
quacks one side s. other, 564b
reassures, 966a
refinement of everyday thinking, 950a
repulses indefinite, 675a
scarcely advanced to s., 723a
search for truth, 1050a
spectacles of s., 1000b
spirit of s. in international affairs, 1050a
teaches doubt, 675a
temple of s., 847a
theologians at cradle of s., 724b
though no s. worth seven, 407a
thought to aim at some good, 97b
treating psychology like natural s., 796a
true s. teaches doubt, 869b
waves of s. beat in vain, 705b
where s. progressed farthest, 966b
which draws conclusions, 829b
without conscience ruin, 181a
youth who devote to s., 818b
Sciences, books must follow s., 210a
experience mother of s., 194b
mathematics queen of s., 539a
natural s. aim never reach, 723a
Scientia potestas est, 206b
Scientific, Abraham of s. men, 705b
activity cumulative, 981b
advances available, 982b
discovery and sovereignty, 1039a
education, 1019b
innovation rarely converts opponents, 847a
Jesus most s. man, 709a
knowledge from textbooks, 1026b
method for studying, 834a
method of s. investigation, 724b
plunges into s. questions, 725b
pure s. thought, 977a
revolution, 1047a
thought is human progress, 809a
truth in different forms, 741b
Scientist cannot dispense with faith, 847a
independent s., 1033b
ready to bear privation, 1028a
takes off from predecessors, 949a
wiser not to withhold, 478b
Scientists at other pole, 1058b
Scintillant in cloudless days, 979a
Scissors, two halves of pair of s., 523a
Scoff at others' ecstasies, 900a
fools who came to s., 449b
Scolded, nobody ever s. him, 887b
Scooped, seas s. in vain, 686a
tankards s. in pearl, 734b
Scoot, as years s. by, 1054a
old man Rabbit say s., 814a
Scooted, w'en Rabbit say they s., 814a
Scope, fantasy to utmost s., 915a
had not been so short, 299a
of my opinion, 256b
this man's art that man's s., 292a
within s. of Constitution, 485b
Scorch, fires that s., 626b
Score, from seventy springs a s., 852b
give me a kiss and to that a s., 320a
muster many a s., 503a
no books but s. and tally, 215b
Scored, our days are s. against us, 135a
Scorer, One Great S., 961b
Scorn, bright creature s. not one, 517b
child of s., 899b
dangers make us s., 495b
delights, 338b
figure for time of s., 275b
foul s. that prince invade, 189a
her own image, 262b
I can s. and let her go, 318b
laugh a siege to s., 286b
laugh to s. power of man, 285b
laughed His word to s., 457a
looks beautiful, 252b
mine ever name of s., 654a
not all free who s. chains, 455a
not the sonnet, 517a
not thing to laugh to s., 250b
of mankind down centuries, 922b
of scorn, 644b
read to s., 521a
silence expression of s., 837b
sound of public s., 348a
the codfish, 1101b
the spear, 571b
the well-connected, 767b
to change state with kings, 292a
to take offense, 403b
under solemn fillet saw s., 604a
upright man laughed to s., 15a
Scorned his spirit, 253b
woman s., 392a
Scorner, reprove not a s., 24a
Scorner's, sit in s. seat, 846a
Scornful, most bitter is s. jest, 426b
sitteth in the seat of the s., 16b
yet jealous eyes, 410b
Scorning base degrees, 254a
our blank in s., 734a
Scorns, whips and s. of time, 262a
Scorpions, I will chastise with s., 13a
Scotch mist, 695a
Scotched, we have s. the snake, 284b
Scotchman, beggarly S., 430a
if caught young, 431b
noblest prospect S. sees, 430b
Scotia's grandeur springs, 492b
Scotland, in S. before ye, 1099a
in S. supports people, 427b
through pylons of Euston, 951b
Scotland's, left fair S. strand, 494a
Scots dispersed over whole earth, 205a
gude S. lords, 1087b
kills six or seven dozen S., 239a
lords at his feet, 1087b
only a few industrious S., 205a
wha hae wi' Wallace bled, 496a
Scott hand in Southern character, 760b
Scoundrel, A is a s., 961a
and coward, 430a
hypocrite flatterer, 491a
patriotism last refuge of s., 431b
Scoundrels have no songs, 500b
healthy hatred of s., 578a
Scoured with perpetual motion, 241b
Scourge, faith is her own s., 134a
iron s., 439b
laid upon your hate, 225b
mighty s. of war, 640b
of God, 212a
of small cords, 48a
of war, 1104a
tool that did his will, 791a
Scourged to his dungeon, 574b
Scout, blabbing eastern s., 336b
flout 'em and s. 'em, 97a
Scowl of cloud, 668a
Scramble, great s. and big divide, 785a
rooks in s. sort, 906a
Scrambling to the shore, 745b
Scrap of paper, 832b
of sunset with voice, 811b
worn out before on s. heap, 836b
Scrape cable, 678a
Scraping, Death's ironic s., 955b
Scraps, on s. of learning dote, 398b
stolen the s., 222b
Scratch Christian find pagan, 870b
head with lightning, 760a
it with a hoe, 733a
lover find foe, 1029a
on wall of oblivion, 1040a
Scratched, expect to be s., 195a
head kept thinking, 899b
man whom Fortune s., 270a
out both eyes, 1098a
Scratchez, Ah itchez Ah scratchez, 1051b
Scratching at the floor, 859b
Scrawls, few hundhred s., 981a
Scream, not a shriek not a s., 746b
Screaming, dive-bomber's s. orgasm, 995a
over yawning gulf, 697b
stallions maned, 917b
Screams of horror rend, 404b
Screen, smoke s. of intimidation, 1020b
world vast s. of snow, 1010b
Screw your courage, 283a

Scribblative, babblative and s., 533a
Scribble scribble scribble, 470a
we all s. poetry, 124a
Scribbled, parchment s. o'er undo a man, 215a
when young I s., 1057b
Scribe skillful in office, 4b
Scribes and Pharisees, 43b
Scrimped, charity s. and iced, 807a
Scrip and scrippage, 249b
nor s. nor shoes, 46b
of joy immortal diet, 199a
Scrippage, scrip and s., 249b
Scripture, devil can cite S., 232a
moveth us, 59b
Scriptures, mighty in S., 50a
old as the S., 1074a
search S., 48b
Scroll, charged with punishments the s., 816a
Scrooge signed it, 670b
Scrooge's name good upon 'change, 670b
Scrub kitchen pavement, 880b
Scruple, not s. to pick pocket, 384b
some craven s., 264b
Scrupulous, scans with s. care pedigree, 628b
Scullion, away you s., 242a
Sculptor well those passions read, 568b
Sculpture painting music, 706a
Scum of the earth, 506a
Okie means s., 1052b
Scurvy politician, 279b
some right s., 730a
Scutcheon, blot in thy s., 197a
honor a mere s., 240b
Scuttled ship or cut throat, 560b
Scuttlefish, disputants like s., 395a
rejoice with s., 444b
Scuttling across floors of seas, 1001a
Scylla guards right side, 234a
to port, 234a
when I shun S., 234a
Scythe, work the s. of time, 504b
Scythian, Barbarian S. bond nor free, 54b
Scythians, yes we are S., 958a
'S death I'll print it, 410b
Sea, all our sea our own, 332b
all returns to s., 1061b
all the rivers run into the s. 27a
alone on wide wide s., 525b
always a seducer, 953b
and air common to all, 188b
and heaven rolled as one, 956a
as long as rivers run to s., 118a
as near by s. as by land, 192a
as the sand by the s., 13a
Atlanta to the s., 748a
bark is on s., 559b
bathed in poem of s., 829b
beetles o'er base into s., 259b
before ever the s., 775b
being smooth, 267b
best in chair before fire, 916b
best thing between France and England, 610b
better cast into s., 47a
beyond genius of s., 956a
Sea, beyond leagues more s., 731b
blue fresh ever free, 554a
born across the s., 690b
bound with triumphant s., 227a
bred to the s., 567b
breeze is on the s., 521b
bristling s. coasts, 636a
by the deep s., 557b
calm tonight, 714b
captains young and old, 702b
changed Egdon remained, 783a
cold gray stones O s., 648a
crept into bosom of the s., 215a
dance like wave of s., 880b
deep s. swell, 1003a
delaying not hurrying not, 701b
delicate algae and s. anemone, 1006a
demons down under s., 644a
desert of the s., 31b
discoverers, 304b
down to depths of s., 711a
down's edge, 776a
dragon that is in the s., 32a
dwellers by the s., 829a
eastward to the s., 873b
Egypt's dark s., 543a
empty tigers or roaring s., 225b
espouse everlasting s., 512b
ever-renewing s., 909b
far from the s., 516b
far-heard whisper o'er the s., 525a
Father of Waters unvexed to s., 638b
feel thee again old s., 695b
fields above the s., 1101b
firm-footed by s., 594a
fishes of the s. shall declare, 15a
forbid it s. gods, 695b
from s. to shining s., 849a
ghost of garden fronts s., 776a
go down to the s. in ships, 21b
God a s. of infinite substance, 152a
gods forbid it, 695b
goes to s. for nothing, 307a
gone with the sun, 830a
gray s. long black land, 663a
great and wide s., 21b
great green s., 4a
great river and s. which is fresh, 173b
green isle in s., 642a
grew civil at her song, 229a
guiled shore to dangerous s., 233b
half-held by night, 700a
has many voices, 1006a
hast thou entered into the springs of the s., 16a
he that commands s. is at liberty, 209b
herd of swine ran into s., 41b
heroism upon land and s., 699b
hold helm when s. calm, 126a
houses all gone under s., 1005b
how many strawberries in s., 1093a
hurt not the s., 58a
in calm s. every man pilot, 36
in flat s. sunk, 337a
in peril on the s., 726a
influence of s. power, 784b-785a
into the s. upon dry ground, 8b
inviolate s., 651b
Sea is calm tonight, 714b
is his and he made it, 21a
is not full, 27a
isles that o'erlace s., 665b
itself floweth in veins, 377b
king of the s., 954a
kingdom by s., 644a
land's edge also, 1006a
lands beyond the s., 510b
lies all around us, 1061a
life's unresting s., 634a
light over land and s., 923b
like stars on the s., 558b
Lollipop S., 820b
lonely s. and sky, 946b
lost s. smell, 1004a
lost s. voices, 1004a
lover of men the s., 774a
made for his tomb, 309a
maid's music, 229a
man not afraid of s., 909a
man to match the s., 826b
Marathon looks on s., 560b
marvel how fishes live in s., 290b
masculine, 953b-954a
master of earth and s., 878b
master of s. master of every country, 209b
mirrored on her s., 906a
monotonous as s., 693b
more hideous than s. monster, 277b
murderous innocence of s., 882a
murmurs of murmuring s., 802b
my blood part of the s., 986b
nations that have s. power have freedom, 997b
never changes, 843b
never never sick at s., 766a
never saw the s., 737b
never was on s. or land, 514b
no land when see but s., 207a
no stir in s., 532b
no war won without s. power, 998a
not all water in rough rude s., 227a
nothing but hath bound in s., 218a
nothing sure in s. fight, 492a
number the sand of the s., 37a
ocean s. not sufficient room, 309a
of cause and theory, 919b
of dew, 820b
of faith, 714b
of Galilee and Dead S., 945a
of illiteracy, 1063b
of lead sky of slate, 878b
of troubles, 261b
of upturned faces, 521a
of words, 975a
offer yourselves to s., 796b
ole davil s., 1009a
once made England secure 932b
one foot in s. one on shore, 246a
one is of the s., 516a
one salt s., 243a
or fire, 257a
order words of s., 956a
our heritage the s., 551a
over great s. winds trouble waters, 113a
over s. galleys went, 661b
over s. to Skye, 849b
passenger e'er pukes in, 561a

Sea pastures, 697a
pearl in bosom of s., 309b
perfumed s., 641b
Persians hold s. holy, 695b
plants footsteps in s., 456b
plow the s., 766b
Pontic s., 275a
pouring oil on the s., 132a
power never led to despotism, 997b
praise s. on shore remain, 202a
precious stone set in silver s., 226b
Proteus rising from s., 515b
raging waves of the s., 57a
re-embark on unknown s., 700a
righteousness as waves of s., 33a
rising nor sky clouding, 801a
river will reach s., 775a
room to tell truth in, 695a
round cape sudden came s., 663a
roving over the s., 634b
running all over s., 843b
sailed wintry s., 621a
sailor home from s., 824a
sang in my chains like s., 1070b
see one s. and see all, 311a
sepulcher there by s., 644a
served revolution plowed s., 549a
shadow only s. keeps, 1043b
Sherman's buzzin' to sea, 1041b
ship's way on s., 874a
ships of war at s., 654b
shows false alluring smile, 113b
shroud of sea, 697b
sight of immortal s., 513b
silent s., 524b
sing by land and s., 874a
singing over the wine-dark s., 65a
sinks to another s., 686a
sky and s. and land, 855a
slimy s., 525a
snuff thee up s. breeze, 695b
spirit that on life's rough s., 205b
summers in a s. of glory, 298b
sun an' salt spryy of s., 981a
sun was shining on s., 745b
sunless s., 523b
surging s. outweighs, 604b
sweet mystery about s., 697a
swing of the s., 802b
syllabub s., 673b
that pickest and cullest, 703a
the s. is his, 59b
the sea the open sea, 554a
the s. the s., 92b
there was no more s., 58b
though the mountains be carried into the s., 19a
thought jump s. and land, 292a
thousand furlongs of s., 296a
thy rays in midst of s., 4a
to English the s., 500a
to s. through your expanse, 632b
to s. to s., 600b
tomb by side of s., 644a
tomorrow we sail the Ocean S., 121a
tossed up in waves, 105a
troubled s. of mind, 580b
trunk spouts out a s., 347a
two if by s., 624a
under deep deep s., 591b
Sea, unicorns come down to s., 1010b
union with native s., 516b
unknown s., 769b
uttermost parts of the s., 23a
voice whose sound like s., 512b
walking on the s., 42b
waters cover the s., 31a
way of a ship in the s., 26b
weariest river winds to s., 775a
we'll o'er the s., 507b
went to sea in sieve, 673a
wet sheet flowing s., 551a
what is it saying, 671a
when I put out to s., 655a
where Drake sleeps in s., 695b
whether in s. or fire, 257a
white s. widening, 1066b
who can say s. is old, 783a
who commands the s. has command, 78a
who hath desired s., 876a
who run across s. do not change disposition, 123b
why s. boiling hot, 746a
wind nor tide nor s., 770b
wind of western s. 648a
winds pierced solitudes, 602b
wish you a wave of the s., 295b
work in land or s., 602b
wrapped in mystery, 843b
wrinkled s. beneath, 651b
your mind and you Sargasso S. 987b
Sea-banks, upon the wild s., 235a
Sea-born treasures, 602a
Sea-change, suffer a s., 296b
Sea-down's edge, 776a
Seafarers, hour that turns back longing of s., 161a
Seafaring man on desert of waters, 733a
Seal, god seem to set his s., 264a
impression as from s. of ring, 95b
sense in deathly slumber, 914b
set me as a s., 30a
slumber did my spirit s., 511a
to such a bond, 232b
up avenues of ill, 603b
upon thine arm, 30a
Sealed bag of ducats, 233a
in vain, 271b
thy fate and mine s., 649a
with seven seals, 58a
Sealing, come s. night, 284b
shoes ships s. wax, 745b
snapped off like s. wax, 671a
Seal's wide spindrift gaze, 1043b
Seals of love sealed in vain, 271b
sealed with seven s., 58a
Seam, sew a fine s., 1095b
Sea-maid's music, 229a
Seaman, betokened wrack to s., 220a
delight as only s. may know, 997a
looking for something else, 997b
Seaman's story is of tempest, 127b
Sea-mark of my utmost sail, 276a
Seamen, all her s. know, 515b
forty singing s., 961b
thus with s., 695b
were not gentlemen, 597a
Sear, leaf red and s., 519a
Search for inexplicable, 957b
happy man who could s. out causes, 117a
Sea land of living men, 519a
not worth the s., 231b
out purposes of gods, 79b
so painful and so long, 382b
the scriptures, 48b
their own glory, 26a
thine own heart, 626a
things above thy strength, 37a
took day to s. for God, 860a
vain my weary s. to find, 448a
walked in the s. of the depth, 16a
will find it out, 320b
Searched me and known me, 23a
Searcher know by mortal mind, 742b
obedient to truth, 705b
Searches, tent that s., 268a
Searcheth, Lord s. all hearts, 14a
Searching, by s. find out God, 15a
for new lover, 1053a
like poor astronomers, 899b
Searchlights of science, 889b
Seared and blighted heart, 641a
conscience s. with hot iron, 55a
Sears Northland soul, 1035b
Sea's face and gray dawn, 946b
great s. voice, 905a
Seas, backed with God and s., 216a
colder than Hebrides, 980a
dangers of the s., 328b
desperate s. long wont, 641b
diver in deep s., 781a
down to s. again, 946b
faithless as winds or s., 378b
fight on s. and oceans, 921a
floors of silent s., 1001a
freedom of s., 842b
from the s. and streams, 570b
guard our native s., 537b
half s. over, 390b
he hath founded it upon the s., 18a
I must down to s., 946b
incarnadine, 283b
laboring s., 906a
laugh when rocks near, 315a
launch on trackless s., 702b
mackerel-crowded s., 882b
of life like wine, 378a
of space and time, 999b
on what s. thy fate, 868b
perilous s., 583a
port after stormy s., 200a
rivers run to s., 372a
roaring with blasts, 401a
roll to waft me, 408a
sail wet s. roun', 874b
scooped in vain, 686a
shedding s. of gore, 561b
ships sailing the s., 702b
shoreless s., 790a
snarled and yelping s., 1001b
strange s. of thought, 510a
tossed upon cloudy s., 961b
unsuspected isle in s., 661b
wandering over many s. to these obsequies, 115b
waste of s., 590a
what s. what shores, 1004a
wine-dark s., 1060a
Sea-scented beach, 663a
Seashore, like boy playing on s., 379b
Seaside stroll a gallery, 724a
Seasilt saltsick, 969a
Season, a convenient s., 50b
be instant in s. 55b

Season, bringeth forth his fruit in s., 16b
each thing that in s. grows, 221a
end of love or s., 926a
ever 'gainst that s., 257a
little s. of love laughter, 748a
love no s. knows, 305a
meat in due s., 21b
moulting s. crisis, 682b
my scope had not this s., 299a
no s. such delight can bring, 319b
of love and laughter, 748a
of mists, 583b
of snows and sin, 772b
overpraised s., 755b
proportion s. form, 267b
shock of corn cometh in s., 14b
tale out of s., 38a
things by s. seasoned, 235b
to come and go, 412b
to every thing there is a s., 27b
word spoken in due s., 24b
your admiration, 258a
youth's s. for joys, 401b
Seasoned, speech s. with salt, 54b
things by season s., 235b
timber never gives, 323a
with a gracious voice, 233b
with Attic salt, 362a
Seasoning of all enjoyments, 361a
sharp s. of truth, 145a
Seasons, afford costly s., 1082a
all s. sweet to thee, 526a
all s. thine O Death, 574a
all times are his s., 308b
appointeth moon for s., 21b
as swift s. roll, 633b
assailed the s., 899b
defend you from s., 278b
depends on s. and days, 942b
he makes s. by months, 3b
joys abound as s. fleet, 214b
lovers' s. run, 305a
man for all s., 179a
mercy s. justice, 234b
not the full four s., 1023b
O s. clear, 1043a
O s. O châteaux, 830a
sorrow breaks s., 217a
time of s. and constellations, 1005a
vernal s. of year, 340a
with the year s. return, 344b
yin and yang became four s., 110a
Seat, castle hath pleasant s., 282a
God's great Judgment S., 872b
of desolation, 342a
of Mars, 226b
of pleasures and loves, 371a
of sensation stomach, 855a
proud s. of Lucifer, 348a
sit in scorner's s., 846a
sitteth in the s. of the scornful, 16b
thy s. is up on high, 228b
thyself sultanically, 697a
upon intellectual throne, 712a
while memory holds a s., 260a
wild sequestered s., 443b
Seated, all s. on the ground, 384a
grace s. on this brow, 264a
heart knock at my ribs, 281b
in thy silver chair, 302a
one day at organ, 725b
Seatown, years around s. corner, 1070b
Seats, change s. and fiddles, 505b
high s. in temple of civilization, 971a
put down mighty from s., 45b
Seaward flying unbroken wings, 1004a
from the town, 551a
looked s. among islands, 816b
trees seemed to march s., 816b
Seawards, my road leads s., 947a
salt tides s. flow, 710b
Secluded chapel, 1007a
eternally from God, 308b
Second, appointed for my s. race, 362b
best to go back quickly, 83a
best's gay goodnight, 883b
childishness, 249a
children for s. time, 91a
class citizens, 1025a
custom almost s. nature, 221a
Daniel, 235a
first among these than s. in Rome, 112a
friend is a s. self, 111b
great nature's s. course, 283b
in war no s. prize, 1025b
is frugality, 75a
mads him, 251b
Mrs. Tanqueray, 902a
no dishonor to halt at s. place, 111a
Theseus a s. Hercules, 136a
thoughts are best, 84b
wife hateful to children, 83b
Secondary, between primary and s., 995a
imagination, 528b
Seconded with will and power, 268a
Secondhand, never give s. opinion, 809b
three busts all s., 831a
Secrecy, for s. no lady closer, 239a
nature's infinite book of s., 287a
queen of s. violet, 581a
the human dress, 489b
Secret aims of nature, 801a
and his dark s. love, 489a
anniversaries of heart, 625a
as grave, 197a
be s. and exult, 881b
black midnight hags, 285a
book with s. reference, 615a
bread eaten in s., 24a
cleanse me from s. faults, 17b
courage s. of liberty, 832b
death a s. of Nature, 141b
dwelleth in s. place, 20b
every creature s. to other, 672a
every daisy knows my s., 832a
extort s. lose curiosity, 605a
guilt by silence betrayed, 370b
inwardly in s. great, 694a
isolated joy of thinker, 786b
keeps s. well as child, 599b
liberty s. of happiness, 832b
life of belly and bone, 1069b
locked within them, 1049b
ministry, 526a
not s. if confided, 685a
nothing is s., 46b
of being a bore, 416b
of freedom a brave heart, 90a
of happiness freedom, 90a
of success constancy, 612b
of success in life, 813b
of their own discovery, 1049b
Secret, open rebuke better than s. love, 26b
our readings s., 951b
phrases of soul, 966b
powers of atom, 888b
self-contained solitary, 670b
single s. will still be man, 1032a
sits in middle and knows, 929a
source of humor, 762b
sympathy, 518b
tell you a great s., 1068b
things belong unto the Lord, 10b
though s. it rolls, 541b
thoughts run over all things, 318a
three keep s. if two dead, 421b
treasures in s. kept, 679b
waters, 1036a
whence this s. dread, 393b
whispers of other's watch, 244a
with every s. thing, 29a
Secretary of Nature, 326b
Secretly, how swift how s., 1022b
nurtured in cellar, 998a
Secret's safe 'twixt you and me, 667b
Secrets cry aloud, 1064b
everybody guesses, 836a
from whom no s. are hid, 60b
holding such things to be holy s., 88b
learned s. of grave, 781a
reveal no s., 450a
trust not him with s., 469b
Sect, know neither s. nor idolatry, 173a
never attached to that s., 571a
slave to no s., 410a
write for country for s., 894a
Section, you-all means s., 1100a
Sects, vicissitude of s. and religions, 209b
Seculo, alteri s., 107b
Secure a few minutes for poetry, 728b
amidst falling world, 393a
and now never mourn, 572a
approval if try hard, 762b
blessings of liberty, 474a
friends by doing favors, 90a
from change, 694a
he who s. within can say, 369b
repeal of bad laws, 717a
strong just weak s., 1074a
you count many friends, 129a
Secured against maladministration, 446a
Securely founded, 477b
orbed, 990b
Security, absolute s., 1055a
against future violations, 426a
collective s., 940b-941a
culture moment of s., 977b
for average man, 971a
for the future, 426a
how little s. we have, 539b
in old book, 694b
no s. in nobleness of another, 939b
of all countries connected, 964a
of future, 741a
of people, 446a
of the Republic, 865a
order s. and peace, 964a
public strength individual s., 484b
system of general s., 974b

Security to democracies against despots, 479b
Sed haec prius fuere, 114b
Sedate, ignorance s., 427a
Sedentary life sin, 806b
Sedge withered from lake, 581a
Sediment of long Chinese past, 992b
Sedition, wine cause of s., 383a
Seducer, sea always a s., 953b
Sedulous ape, 824a
Sedulously cultivate free speech, 924a
See a fine picture, 477b
all we s. or dream, 641a
and be seen, 128b
anyone coming, 1099a
author has nothing to s., 726b
bachelor of threescore again, 245b
best not to s. beams of sun, 77a
blind as will not s., 386b
blind now I s., 48b
bosom I must not s., 360b
can I boast I s., 976b
can I s. another's woe, 487b
cannot s. forest for trees, 462a
can't really s. anything, 707b
change we think we s., 926a
cherry hung with snow, 852b
church by daylight, 245b
come up and s. me, 1029b
could not s. new thing, 944b
dagger I s. before me, 283a
deep difficulty braved, 799b
direction which thou canst not s., 408b
dwarf on giant s. farther, 310a
eye begins to s., 1066a
eye to eye, 33a
eyes and s. not, 34a
eyes have they but s. not, 22a
eyes that can s., 995a
eyes weep but never s., 536a
flowers sprang up to s., 758a
for to admire and s., 874b
from where I stood, 1023a
full plain I s., 525b
girl I like to s., 1059a
go to bed and s., 823a
God made and eaten, 664b
God whom we s. not is, 776b
gold that I never s., 853a
happy moron, 1103b
heaven's glories shine, 685b
here it is, 581b
here shall he s. no enemy, 248a
higher than himself, 657b
how she leans her cheek, 223b
how they run, 1092b
how world goes, 279b
how world wags, 248a
how yond justice rails, 279b
how you would do, 490b
I don't s. said Caterpillar, 743b
I s. not feel how beautiful, 527a
I s. what I eat, 744a
I'll s. you again, 1043a
in all things thee to s., 323b
in my flesh shall I s. God, 15b
in small proportions beauties s., 304a
into life of things, 509a
it clearly in the idea, 956b
it lap the miles, 736a
it shining plain, 853a
it yet remains to s., 739a
kings have desired to s., 46b
let mine eyes not s., 251a
See little tippler, 735a
lovers cannot s. follies, 233a
may I be there to s., 457b
me safe up, 179a
Mediterraneans s. clearly, 977b
meet and not s. its head, 74a
more clearly for whistling, 833b
more people s. than weigh, 415b
more ye s. better like it, 891a
my shining palace, 1023b
my way as birds, 661a
never s. nor know nor miss me, 968b
never s. tree at all, 1051b
no man s. me more, 298a
none should s. salvation, 234b
none so blind as not s., 386b
not my love to s., 201a
not s. me stopping here, 927b
not the bottom of it, 269a
not worth going to s., 433a
object as it really is, 713a
oh say can you s., 540b
old flagpole stands, 959a
one mountain and see all, 311a
one-third of nation ill-housed, 971b
only their own shadows, 94b
other whole against sky, 938b
ourselves as others see us, 493a
pygmies s. more than giants, 134a
rather s. sermon than hear, 963b
rather s. than be one, 887a
really do not s. signal, 492a
sad sights moves, 220b
see their mark, 323b
seem to s. things thou dost not, 279b
she stirs, 622b
Shelley plain, 664a
shut my eyes to s., 1066b
smash to s. what's inside, 675b
smile his work to s., 489a
so far as one may, 787b
so much nor live so long, 280b
so sadly to s., 852a
sons what things you are, 242b
sun with ignorant eye, 956b
taste and s. that the Lord is good, 18b
ten things where ordinary man sees one, 989b
the conquering hero, 420b
the Way of Heaven, 74b
there shall no man s. me, 9b
they bark at me, 279a
they shall s. God, 40a
things as they are, 429a
things bare to the buff, 824b
things seen I s. no more, 513a
things through his eyes, 1035a
think I shall never s., 992a, 1051b
those things ye see, 46b
thou canst not s. my face, 9b
through glass darkly, 52b
through him all men s., 686a
to s. her was to love her, 494a
veil through which not s., 630a
Venus let me never s., 388a
went to s. elephant, 680a
what a rent, 255b
what doing tell her mustn't, 810a
what he sees in her, 1016b, 1017a
See what I say, 1061a
what I see, 262b
what is not to be seen, 480a
what s. elsewhere not here, 170b
whatever you s. is Jupiter, 134b
whatsoever I shall s. or hear, 88a
where Christ's blood streams, 213b
where it flies, 213b
where she comes appareled like spring, 290b
Winter comes, 419b
with half an eye, 196b
with not through the eye, 491a
world in grain of sand, 490a
you s. more in you, 1054a
young men shall s. visions, 35b
your good works, 40a
Seed, bearing precious s., 22b
blood of Christians is s., 143b
blood of martyrs s. of Church, 143b
broadcast catch somewhere, 657b
de beginnin, 1039a
de first en last, 1039a
ground more malign with bad s., 161b
groweth s., 1083a
heaven like to mustard s., 42b
money the s. of money, 435b
no s. perish soul sown, 785b
nor his s. begging bread, 18b
of religious liberty, 695a
sow thy s. in the morning, 28b
sows himself for s., 990b
within is sown the s., 1084a
wonder the s. of knowledge, 206b
work is s. sown, 576a
Seeds, fruitful error full of s., 814b
in dry pod tick, 898a
of despotism at doors, 636a
of godlike power, 710b
of patriots and heroes, 446a
of time, 281a
plant s. watch renewal, 733a
some s. fell by wayside, 42b
treason sows secret s., 156b
Seedtime and harvest, 6b
fair s. had my soul, 509b
regret my s., 1076a
Seegar, smoke mild s., 888a
Seeing, adds precious s. to the eye, 222a
eye is not satisfied with s., 27a
eyes made for s., 602b
hearing ear s. eye, 25a
individual way of s., 795a
my head is worth s., 496b
saw what men dreamed of s., 830a
the root of the matter, 15b
understands without s., 74b
worth s. not going to see, 433a
Seek all day ere you find them, 231b
and ye shall find, 41a
armed to s. and sever, 1022a
barren wilderness, 741a
beauteous eye of heaven to garnish, 237a
by trophies and dead things, 315a

Seek, carry with us wonders we s., 329b
empty world again, 685b
flee from me that did me s., 186b
for Eldorado, 644a
for the lost mind, 100b
for truth in groves of Academe, 124a
fortunes further than home, 219a
going to s. grand perhaps, 182a
Heaven itself in our folly, 120b
how s. empty world again, 685b
it in My arms, 856b
judgment, 30a
knock breathe and s. to mend, 308a
labored for them that s. learning, 38b
never s. to tell thy love, 488a
newer world, 646b
no farther s. his merits, 441a
not life of immortals, 79b
not out things that are too hard, 37a
not s. for kind relief, 487b
not s. support of communism 971b
not to make them like you 971b
out soldier's grave, 563a
peace and pursue it, 18b
peace like intellectual pygmies, 1024b
peace what I s., 712b
poets that lasting marble s., 332b
so sadly to s., 852a
some dewdrops here, 229a
their meat from God, 21b
they s. a sign, 46b
those that s. me early, 23b
to bring largest good, 794b
to strive s. find, 647a
we s. the truth, 989b
weary not thyself to s. more, 4b
what men of old sought, 380b
where s. is find, 444a
why s. living among dead, 47b
with fear and trembling, 794b
world was not to s. me, 433b
Seeker find the thought, 966a
Seekest thou great things, 34b
Seeketh, love never s. own, 170b
love s. not self to please, 488b
love s. self to please, 489a
Seeking bubble reputation, 249a
find what we are s., 1023b
knot in a bulrush, 105b
leopard s. at that altitude, 1045a
light s. light, 221a
may be found by s., 108b
new ways to use strength, 984b
the food he eats. 248a
unperplexed s. find Him, 664b
whom he may devour, 57a
with the soul, 477b
Seeling, come s. night, 284b
Seeks abroad may find, 584a
man s. for what is remote, 100a
serves and s. for gain, 277b
Wisdom's self oft s., 337a
with the sword repose, 362a
Seem a saint when most play devil, 217a
all uses of this world, 257b
earth to me did seem, 513a
Seem, finale of s., 955a
grow to what they s., 447b
here no inch to gain, 688b
men should be what they s., 274a
not always what they s., 455a
not to s. but be best, 79a
pay the rent of s., 1031b
things not always what they s., 129b
things not what they s., 620b
things seldom what s., 766a
though I die old, 884b
to fly it, 303a
to see things thou dost not, 279b
Seemed, absence s. my flame to qualify, 293b
all s. but were not all, 346b
but a few days, 7a
scarce s. there to be, 526a
that which once s. he, 530a
they s. to die, 36b
to me like king, 986a
Seeming and savor all winter, 295b
beguile by s. otherwise, 273b
eyes have the s., 643a
of s. arms make essay, 372a
Seemly for young man to lie mangled, 64b
Seems, I know not s., 257a
madam Nay it is, 257a
no bigger than his head, 279b
part of wisdom 458b
she hangs on cheek of night, 223a
such s. your beauty still, 293b
to shake the spheres, 371a
what England s., 876b
Seen, after they've s. Paree, 999b
atoms, 1019a
best of our time, 277a
better days, 248b, 290b
better days who has not, 562b
duty and done it, 1102a
ear of man hath not s., 230b
ere I had s. that day, 258a
evidence of things not s., 56a
eye hath not s., 52a
first came the s., 989a
further than Descartes, 379b
glory of coming of Lord, 690b
guess unseen from s., 798b
I have s. better faces, 277b
I have s. God face to face, 7b
I have s. the sunset, 830a
I have s. the wicked in great power, 18b
loved needs only be s., 370a
man s. and heard, 869b
moment of greatness flicker, 1001a
no man hath s. God, 48a
not s. as others saw, 641b
not s. the righteous forsaken, 18b
not s. yet believed, 49b
not simply neglected not s., 1082a
nothing sacred, 1044a
nothing yet, 195a
our sports shall be s., 486b
paint what will be s., 909b
pearl in sea never s., 309b
see what is not to be s., 480a
starry archipelagoes, 830a
thee oft amid store, 584a
things not s. eternal, 53b
Seen, things s. are temporal, 53b
through make-believe, 906a
to be hated needs but be s., 409a
too early s. unknown, 223b
touch scarcely felt or s., 414a
war hate war, 971b
what I have seen, 262b
Seer, Baudelaire foremost s., 706b
one must make self a s., 830b
poet makes himself a s., 830b
Sees all her sons at play, 711b
beyond the years, 849a
care not who s. your back, 239a
doubts from what he s., 490a
God who made him s., 877b
he who s. takes off shoes, 619a
into bottom of my grief, 225a
it and does it, 664a
man control wind, 711b
Me in all, 106b
neither hears nor s., 511a
never s. a whole, 711b
not paint what he s., 909b
Present Past Future s., 488b
see what he s. in her, 1016b, 1017a
some morning unaware, 663a
sun which s. all things, 63a
things as they are, 791b
what he foresaw, 515a
who s. Me in all, 106b
Seesaw Margery Daw, 1094a
Seest, what thou s. write, 57b
Seeth, Lord s. not as man s., 12a
now mine eye s. thee, 16b
Seevility, a little s., 1100a
Seine, longitude and latitude for s., 760a
torn s. shattered lobsterpot, 1006a
Seize good fortune, 479a
light doth s. my brain, 486b
ruin s. thee, 441b
the day, 121a
the flower, 495b
what hand dare s. fire, 489a
Seized, love s. me so strongly, 160a
Seldom he smiles, 253b
how s. friend, 527a
Seld-shaven odd-eyed, 534a
Selecting, assimilating educating s., 912b
Selection, art discrimination and s., 799b
natural s., 627b
not saving but s., 455a
Selects, soul s. her own society, 735a
Self, applause from none but s., 707b
concentered all in s., 519a
for my single s., 253b
friend is a second s., 111b
his own inexorable s., 696a
is hateful, 364a
is honey of all beings, 62a
lives for s. alone, 789b
love seeketh s. to please, 489a
nothing greater than one's s., 700b
on sweet s. set own price, 721b
only prison, 827b
recover My S., 996b
Sidney's s., 661b
swear by thy gracious s., 224a
through eyes of others, 894b
to thine own s. be true, 259a

Self, toll me back from thee to my sole s., 583a
total of all he can call his, 793b
was not the same, 267b
what jailer inexorable as s., 614b
Self-admiration, yesterday's s., 1056a
Self-approval, hunger for s., 764a
Self-approving hour, 409b
Self-blinding, nothing so s., 1035a
Self-canceling, democracy s., 577a
Self-centered passion, 1041a
sovereign state s., 1055a
Self-circling energies, 528a
Self-complacency is pleasure, 373b
Self-complacent British sneer, 680b
Self-conceit may lead to self-destruction, 76a
philosophy to get rid of s., 138b
Self-confidence complete and bumptious, 987b
in military unit, 959a
Self-contained, placid and s., 700b
Self-control, self-knowledge s., 645a
Self-criticism conducted along proper lines, 1028a
Self-deceit, nothing easier than s., 99a
Self-denial indulgence, 792a
Self-denying, in war ruthless s., 564a
Self-destruction, self-conceit may lead to s., 76a
Self-devoted, in war s., 564a
Self-disparagement, inward s., 516b
Self-dispraise, luxury in s., 516b
Self-dissection introversion, 608b
Self-effacement in generation of self-salesmanship, 998b
Self-esteem grounded on right, 347b
Self-evident, hold truths to be s., 470b
Self-examination, conscious of sincerity on s., 100b
Self-feeling depends on ourselves, 793b
Self-government, democracy direct s., 657b
Self-help root of growth, 674a
Self-homicide, misspending time a s., 376b
Self-idealization childish, 1055a
Self-inspection, describe fool by s., 870b
Self-interest, heedless s. bad economics, 971b
of immediate auditor, 976b
speaks all tongues, 355a
Selfish, art s. and perverse, 506b
being all my life, 533b
feverish s. little clod, 836b
in practice not principle, 533b
spiteful Public, 539b
very old most s., 661a
women soon more s., 813b
Selfishness curse of race, 632a
forces of s. met match, 971b
Napoleon without s., 747b
reduce s., 74a
systems perverted by s., 965a
Self-knowledge, more skillful in s., 515a
self-control, 645a
Self-love and social the same, 410a
Self-love greatest of flatterers, 355a
in jealousy more s., 356a
makes more libertines, 436a
strike at s., 728b
Self-made, everybody likes s. men, 633b
from elements, 1068a
laws, 707b
Self-pity, in God's name s., 1079b
Self-possession, courtesy and s., 885b
Self-preservation, instinct for s., 845b
Self-protection sole end for interfering, 619a
Self-reliance aversion to society, 606a
discontent want of s., 606a
reliance on God, 608a
Self-respect, draw breath of s., 1048b
in military unit, 959a
never break word or lose s., 141b
not manifest want of s., 99b
Self-respecting, austerely s., 934b
Self-revelation, terrible fluidity of s., 800a
Self-reverence self-knowledge, 645a
Self-righteousness, avoid s., 1035a
Self-sacrifice, progress of artist s., 1007a
vocation demands s., 1033b
Self-sacrificing love of brute, 642b
Self-salesmanship, generation of s., 998b
Selfsame, shot fellow s. way, 231b
song that found path, 583a
sun that shines upon court, 295b
winds that blow, 825b
Self-slaughter, his canon 'gainst s., 257b
Self-suffering, patience means s., 897a
Self-sufficing, reasoning s. thing, 511a
Self-trust, teacher inspires s., 590b
Sell, buy with you s. with you, 232a
did s. himself to work wickedness, 13b
don't s. America short, 1103a
for a shilling, 673a
go and s. that thou hast, 43a
made to s. and s. quickly, 988b
no branch over wine that will s., 127a
no man might buy or s., 58a
not here to s. boilers, 433a
parcel of boilers, 433a
precious as stuff they s., 631a
to none s. right or justice, 157b
Seller, best s. a gilded tomb, 878a
needs not one eye, 324b
Selling, buying and s. spending lives, 683b
judgments of English law, 908b
labor power, 686b
nimble in s. houses, 986b
short your lies, 1075b
Sells eternity to get toy, 220a
Selves, better s., 510a
Semblable au prince des nuées, 707a
mon s. mon frère, 706b
Semblance in another's case, 459b
Semel emissum volat irrevocabile verbum, 123b
insanivimus omnes, 872a
Semen est sanguis christianorum, 143b
Semi-criminal semi-pathological, 977a
Semihuman and demonic, 936a
Semi-pathological propensities, 977a
Semper eadem, 189a
fidelis, 151b
Sempronius, we'll do more S., 393a
Senate admiring its members, 776b
Caesar with s. at heels, 409b
enforce rules of S., 892a
Roman s. long debate, 393b
Senator seldom proclaims inferiority, 776b
Senators of mighty woods, 584b
Send an Angel before thee, 9a
choice grain into his wilderness, 372b
fortune will s. it, 302a
here am I s. me, 30b
home my long-strayed eyes, 305b
homeless tempest-tossed, 817a
me reeling in, 738b
more grace than gifts to s., 300b
never s. to know for whom bell tolls, 308b
recompense as largely s., 441a
spy enemy could s., 736b
them latitude and longitude, 968a
them that s. unto thee, 25b
us men who do the work, 876b
whom shall I s., 30b
Sendeth sun sendeth shower, 615b
Senile, regarding elders as s., 776b
Senior-junior giant-dwarf, 221b
Sens, donner un s. plus pur, 1006b
Sensational event changing from brown suit, 986b
something s. to read, 840a
Sensations, condensation of s., 898b
rather than thoughts, 584b
sweet felt in blood, 509a
Sense aches at thee, 275b
common s. appall, 859b
common s. hasty superficial, 681b
common s. not so common, 417b
common s. on ground floor, 634b
common s. plain dealing, 607a
common s. reduced to calculus, 479b
common s. without genius, 1013b
devoid of s. and motion, 343b
dictate of common s., 420b
divinest s., 735b
enchants my s., 268a
find people have good s., 356a
fools laugh at men of s., 381b
form cage s. bird, 782a
from thought divide, 368a
fruit of s. beneath, 403a
genius s. and wit, 456b
gift to beauty common s., 730a

Sense, good s. equally distributed, 327a
good s. gift of Heaven, 407a
good s. in country, 1091a
good s. of Americans, 616b
good s. refine her page, 377a
humility s. of reverence, 85b
in larger s. cannot dedicate, 639a
learned without s., 456a
lively s. of filial duty, 470a
men of s. approve, 403b
money like sixth s., 932a
moral s. of work of art, 799a
much s. starkest madness, 735b
murder or want of s., 747a
my s. is mocked, 301a
no s. of ills to come, 439b
not s. enough to come in, 178b
nothing good makes complete s., 1024b
of death in apprehension, 271a
of future favors, 356a
of greatness, 849a
of honor in action, 90a
of it is anyhow, 667a
of life, 957a
of obligation, 905a
of reckoning, 245a
of what life means, 795a
one has s. of humor, 996b
one that has another s., 394b
palls upon the s., 393b
palter with us in double s., 287a
Pickwickian s., 668b
poem part of s. of life, 957a
poetry more than good s., 530a
rich grape juice of good s., 146a
rich in common s., 651b
satire or s., 411a
seal s. in slumber, 914b
Shadwell never deviates into s., 369a
silent when you doubt s., 403b
sound an echo to s., 403b
stings and motions of s., 270a
sublime, 509b
sublime in old s., 988a
take care of s., 744b
talk s. to a fool, 85a
talk s. to American people, 1048a
that world was made, 938b
through s. and nonsense, 369a
want of decency want of s., 374b
who can spot, 668a
whose soul is s., 306a
windows of s., 889b
with senses all mixed in, 730b
Senseless, abhorred that s. tribe, 390a
kind of s. wit, 1079a
nothing to provoke, 643b
scholars, 381a
Senses, barrier of s., 958b
connects intellect with s., 528a
derangement of all s., 830b
diffuses s. with oblivion, 120b
five and country s., 1070a
flies from s. and particulars to axioms, 207a
forever in joy, 665a
hath not a Jew s., 233b
if parson lost s., 906a
money-lust before s., 988b
not apprehended by s., 834b
Senses not available to ordinary men, 976b
our gentle s., 282a
sense with s. all mixed, 730b
steep s. in forgetfulness, 242a
Sensibility, dissociation of s., 1007b
feels it with great s., 430a
inexhaustible s., 800a
soil of subject, 799b
strong in young nations, 747b
Sensible affections of flesh, 330a
and conscientious men, 430b
banished from high life, 695b
fish swims down, 846b
impressions of free mind, 885b
men never tell, 613a
moral s. well-bred man, 457a
this s. warm motion, 271a
to feeling as to sight, 283a
Sensibly refrain from speech, 852a
Sensitive, gentle s. mind, 882a
plant in garden grew, 570a
Sensory, control s. world, 834b
Sensual, caught in s. music, 882b
lust a tempest, 708a
this wisdom is s., 56b
through s. world proclaim, 455b
turbulent fleshy s., 700a
Sensualist, lover and s., 815b
Sensuality, intellectual passion drives out s., 174a
Sensuous, simple s. and passionate, 340a
Sent, him that s. me, 48b
parting genius with sighing s., 334a
report to one that s. him, 4a
thee late a rosy wreath, 303a
to my account, 260a
to spy out the land, 9b
Sentence, death s. of Versailles, 1012a
every s. victory, 147b
first verdict afterwards, 744b
full of high s., 1001a
German dives into s., 761b
hungry judges s. sign, 404b
mouths s. as curs bone, 456a
my s. is for open war, 343a
no unnecessary words, 900b
not end s. with preposition, 965b
not understand words apart from s., 732a
originator of good s., 609b
structure of British s., 919b
success to periodic s., 1035b
true in all times, 636b
waiting s. in bullpen, 1076a
Sentences, backward ran s., 1050b
memorable s., 740b
not necessary to finish s., 718a
paragraph no unnecessary s., 900b
say in ten s. what others in book, 806a
shall quips and s. awe, 246a
that stir bile, 856a
Sententiae, quot homines tot s., 109a
Sententious, laconic or s. type, 902b
Sentest, thou s. forth thy wrath, 8b
Sentient, critic s. and restless, 798b
Sentiment and alliteration, 754b
domestic s. of mankind, 612b
Sentiment embodied in Declaration, 637a
fungus crop of s., 771b
in s. public crude, 550b
in which I concur, 776a
living s. and dying s., 547a
nurse of manly s., 454a
sacrifice you make for s., 892b
Sentimental, body for s. value, 1061b
passion, 766b
value, 1061b
Sentimentalist barrenest of mortals, 575b
no s., 700b
Sentimentality failure of feeling, 957a
Sentimentally disposed to harmony, 535a
Sentiments, duration of great s., 805a
grandest of human s., 552a
moral s. in novel, 855b
noble s. in bad literature, 897b
precluded from offering s., 461a
quiet interchange of s., 431b
them's my s., 659b
to which bosom echo, 428b
weigh less than action, 695a
Sentinel, scarce worth the s., 448a
Sentinels almost receive, 244a
multiply s., 599b
Sentry are you there, 698a
at this door England s., 781b
stands a winged s., 363a
Separate and equal station, 470b
but equal, 1021a
church and state s., 717b
dying ember, 642b
facilities unequal, 1021a
from what forces one to repeat No, 806b
he shall s. them, 44a
peace, 1044a
quite quite s., 732b
to s. because of race, 1020b
us from love of Christ, 51a
Separately, hang together or hang s., 423a
Separateness of all things, 1065a
Separateth, he that repeateth a matter s. friends, 25a
Separation, causes which impel s., 470b
prepare definitely for s., 530b
yield who will to s., 928b
September, aftermaths of soft S., 854b
first-frosted S., 986a
morn, 626a
thirty days hath S., 187a
within bosom S., 1085a
Sepulcher, night dome of vast s., 569b
no man knoweth of his s., 10b
soldier's s., 538a
there by the sea, 644a
whole earth s. of famous men, 90a
Sepulchers, grandest of all s., 90a
shrouds and s. delight, 580a
whited s., 43b
Sepulchral, old s. urns, 457a
Sequence of phenomena, 474b
Sequent, nor s. centuries hit, 603b
Sequestered, her wild s. seat, 443b
nooks, 624b
vale of life, 440b
vale of rural life, 441a

Sequi, naturamque s., 716a
Seraph I shape, 1050a
rapt s. adores and burns, 408b
Seraphim, bright s. in burning row, 339b
Seraphims, above it stood the s., 30b
Seraphs swing snowy hats, 735a
where s. might despair, 555a
winged s. of heaven, 644a
Sere, fallen into the s., 286a
leaf red and s., 519a
leaves crisped and s., 643b
meadows brown and s., 574b
with ivy never s., 338a
Serene before direst death, 721a
I fold my hands, 770b
mind s. for contemplation, 393b
not smiling but s., 633a
old age s. and bright, 515a
purest ray s., 440b
see with eye s., 514a
true friendship never s., 365a
Serenely arriving arriving, 702a
full epicure would say, 523b
Serenity, gentleness of spirit s. of mind, 326a
of Shangri-La, 1047b
steady and perpetual s., 395a
sweet s. of books, 624b
to accept, 1024a
usual querulous s., 533b
Serf, labor as another's s., 66a
Serfs, spending lives like s., 683b
vassals and s., 586b
Sergeant, back to army again s., 874b
color s. said, 873a
this fell s. death, 266b
Sergeant's widow told lie, 632a
Series of beautiful days, 479a
Serious and alarming consequences, 461a
and the smirk, 669b
audience takes him s., 954a
Cervantes' s. air, 413a
comedian takes himself s., 954a
companions few in s. business, 77a
death and life not s., 995a
I never was more s., 534a
imitation of action that is s., 98b
insisted always on being s., 86b
marriage damnably s. business, 1027a
no human thing of s. importance, 95a
nothing s. in mortality, 284a
strenuous and s., 1014a
Sermon, calls it a s., 522b
everyone has one s., 1102a
good honest painful s., 375a
perhaps turn out a s., 493b
rather see s. than hear one, 963b
rejected S. on Mount, 1025b
verse find who s. flies, 322a
whole of her s., 951b
Sermons and soda water, 560b
bricks and s., 763b
in stones, 247b
lie to throw s. at, 763b
no s. in stones, 770b
Serpent, be the s. under it, 282a
beguiled me, 6a
biteth like a s., 26a
infernal s. whose guile, 341b
Serpent, Leviathan that crooked s., 32a
like Aaron's s., 409a
more s. than dove, 212b
of old Nile, 287b
old s. called Devil, 58a
rod shall become a s., 8a
sharpened their tongues like a s., 23a
sting thee twice, 234a
strike s. cause to spring, 831b
subtlest beast, 347b
trail of s. over all, 543a
was more subtile, 5b
way of a s. upon a rock, 26b
wise as s., 886b
Serpent's egg, 254a
sharper than s. tooth, 277b
word, 1057a
Serpents, all s. they sting, 3b
be wise as s., 42a
envious, 308a
saliva makes s. take flight, 132b
Servant, accuse not a s. unto his master, 26b
borrower is s. to the lender, 25b
good and faithful s., 44a
he shall be my s., 7b
hear what s. girls said, 908b
in love lord in marriage, 169a
is thy s. a dog, 13b
Jim most ruined for s., 761a
lettest thy s. depart, 46a
not above lord, 42a
of God well done, 346b
of living God, 444b
of scattered family, 752a
prince first s. of state, 435a
public s., 847a
thy s. heareth, 11b
Thy s. sleeping, 727a
virtues expected of s., 460a
with this clause, 324a
Servants, desires and petitions of thy s., 60b
fire best of s., 577b
frantic among thy s., 37b
gods s. of human interest, 867b
leave living to s., 780a
of light, 742b
public officers s., 771a
public s. serve you right, 1048b
Servants', never equality in s. hall, 857b
Servare modum finemque tenere, 716a
Serve, also s. who only stand, 341a
and not dominate world, 982a
as Thou deservest, 180b
as we love we s., 825a
because we freely love, 346b
cannot s. God and mammon, 41a
country and mankind, 751b
employ body to s., 115b
faithfully to s. State, 328a
future hour, 517a
if elected I will not s., 705a
in heaven, 342a
knives that s. or cut, 694b
long apprenticehood, 226a
my nation ruin another, 414b
no man can s. two masters, 41a
not s. God if devil bid, 272a
the Lord with gladness, 21a
they also s., 341a
time to s. and sin, 773a
'tis enough 'twill s., 225a
Serve, while not able to s. men, 72a
you right, 1048b
Served God with half zeal, 299a
human liberty, 884a
my time in hell, 1103b
no private end, 407a
public will be s., 381a
Serves it in office of a wall, 226b
party best serves country best, 718a
sir which s. and seeks for gain, 277b
take current when it s., 256a
us jolly well right, 875b
Serveth not another's will, 300b
Service, adversity as incident of s., 959a
all s. same with God, 661b
best s. for country, 787b
beyond all recompense, 332a
desert in s., 269a
discharging loyal s., 363a
do a friend s., 81a
done the state some s., 276b
essential s. to country, 389b
fairer than other nations, 170a
full weel soong s. dyvyne, 166a
greater than the god, 268a
greatest s. or greatest injury, 93b
hard s. be done, 597b
high and anthems clear, 336a
in purer lives s., 626b
injustice sometimes public s., 1091b
is perfect freedom, 60a
never bad man good s., 453b
of privileged few, 971a
pressed into s., 926b
riches poverty and use of s., 296b
shrink from s. of country, 466b
small s. is true s., 517b
strong for s. still, 458a
weary and old with s., 298b
yeoman's s., 266a
Serviceable, fool be made s., 844a
Services, Europe's s. to humanity, 937b
give your s. for nothing, 88b
goods and s. paid with goods and s., 916a
printing and Reformation s., 937b
public s. failed, 1063b
Servile fetters breaks, 1089b
inciters of s. insurrection, 752a
status and vicarious life, 845b
to all skyey influences, 271a
Servility, savage s. slides by, 1077a
Serving, betrays instead of s., 452b
cumbered with s., 46b
duly and daily s. him, 444b
Servingmen, six honest s., 876a
Servitors, airy s., 339b
Servitude, base laws of s. began, 367a
beast brought up in s., 177b
between s. and license, 616b
consequence of crime, 480a
freedom and not s., 453a
Sesame, open s., 1089b
work open s., 817b
Sesquipedalia verba, 124a
Session, court in perpetual s., 980b

Sessions of sweet silent thought, 292a
Sestos and Abydos of her breasts, 307a
Set about with fever trees, 876a
born to s. it right, 260a
candle in the sun, 312a
cause above renown, 865a
children's teeth s. on edge, 34b
do not s. eyes on things far off, 79a
down aught in malice, 276b
down my name sir, 365b
exact wealth of states, 240a
forth for somewhere, 926b
god seem to s. his seal, 264a
gray life, 646a
have s. before you life and death, 10b
he s. a tabernacle for the sun, 17b
hen has right to s., 751a
himself doggedly to it, 429b
honor in one eye, 253b
I'd s. my ten commandments in face, 214b
in a notebook, 256a
is our little light, 300a
kings rise and s., 570b
life at pin's fee, 259b
me as a seal, 30a
minutely s. ingenious machine, 984b
moon has s., 69b
my bow in the cloud, 6b
my life on any chance, 284b
my life upon a cast, 218a
my poor heart free, 271b
noisy s., 880b
of sails tells the way, 825b
out one day, 917b
precious stone s. in silver sea, 226b
rich stone best plain s., 209a
sail with all thy canvas s., 105a
slughorn to my lips I s., 278b
sun has right to s., 751a
sun must s., 566a
suns that s. may rise again, 302b
table on a roar, 265b
thine house in order, 14a
today on flesh of hare, 1083b
when our brief light has s., 114b
wild echoes flying, 648b
Sets even a wise man singing, 66b
packs and s. of great ones, 280a
sun in dominions never s., 497b
sun never s. on empire, 522a
sun s. to rise again, 667b
Setter up of kings, 215b
Settest, thou s. in western horizon, 3b
Setteth the solitary in families, 19b
Setting endeavor in continual motion, 243a
gather round s. sun, 514a
had elsewhere its s., 513b
haste now to my s., 298a
hush with s. moon, 652b
it up to fear birds, 270b
light of s. suns, 509b
more worship rising than s. sun, 112a
shut doors against s. sun, 290a
sun and music at close, 226b
with the s. sun, 343a
Setting yourself up as judge, 96a
Settle, though there he s. young, 721b
Settled, applicable rule of law s., 833a
by precedent, 902b
every issue before office expired, 983b
gravity, 292a
no q. settled until right, 826a
Settlement in Asia, 1013b
Settlers, children like s., 1060a
Settles, public opinion s. everything, 764a
Seul, on mourra s., 363b
Seven a good handy figure, 937b
ages, 249a
churches in Asia, 57b
cities warred, 301b
days shall ye eat unleavened bread, 8b
Dials, 767b
empty ears, 7b
everything left at six and s., 165a
fairly worth the s., 407a
fourscore and s. years, 639a
from s. till s. times s., 490b
golden candlesticks, 57b
hours to law, 198b
hundred pounds and possibilities, 266b
Jacob served s. years, 7a
keep thing s. years, 522a
long year, 278b
maids with seven mops, 745b
morning's at s., 661b
o'clock not too late, 1042b
pounds tenpence a man, 451b
sealed with s. seals, 58a
sette world on six and s., 165a
seventy times s., 43a
sleepers' den, 304b
stars in hair s., 731a
thin kine, 7b
times one are seven, 704a
times over and over, 704a
wisdom hath hewn out her s. pillars, 23b
years of famine, 7b
Seven-pillared, freedom s. house, 1008b
Seventeen, blush that flies at s., 871b
times high as moon, 1095b
Seventeenth century dissociation, 1007b
Seventh day thou shalt not work, 9a
men of S. Regiment, 795b
on s. holystone decks, 678a
Seventies, should have been done in S., 886a
Seventy times seven, 43a
Sever, and then we s., 494a
armed to seek and s., 1022a
he our good will s., 302b
to s. for years, 554b
Several, for s. virtues s. women, 297a
Severe, as holy as s., 271b
critic on own works, 585a
eyes s. and beard, 249b
from lively to s., 410a
from pleasant to s., 377a
man s. he was, 449b
merely just is s., 416b
or if s. in aught, 449b
Severe, truth s., 442a
Severed, our state cannot be s., 348a
Severity not path to order, 780a
treats subject with s., 713a
Severn, out to S. strode, 919a
Sew a fine seam, 1095b
orphan girl to s., 645a
time to s., 27b
Sewer, through s. in glass-bottomed boat, 941a
Sewing as long as eyes see, 634b
Sex, amoebas started s., 905b
and beauty inseparable, 986a
and the dead, 885b
conceal its s., 1052a
fair s., 196a
fair s. your department, 850a
female of s. it seems, 349b
in minds of characters, 968b
is s. necessary, 1033a
Italian for converse with feminine s., 435a
no stronger than my s., 254b
omnipresent process of s., 850b
ornament of her s., 670a
ruin of our s., 443b
spirits either s. assume, 342a
to the last, 372a
whose presence civilizes, 457a
Sexes look alike, 999a
love idea of two s., 1033a
there are three s., 523a
three s. in America, 939a
to one neutral thing both s. fit, 305a
Sexless orgies of morality, 776a
Sex's, your s. earliest care, 434a
Sextant, compass quadrant and s., 1043b
Sexton, our honest s. tells, 483a
tolled the bell, 591b
went and told s., 591b
Sexually atrophied, 867a
Seymour's Fat Lady, 1078a
Shabby corner, 783a
equipment deteriorating, 1005b
Genteel, 1100b
tamed and s. tigers, 906a
winter hangs on till s., 940a
Shackles accidents, 288b
of a historian, 332a
of an old love, 653b
touch our country s. fall, 457b
Shade, admiring in gloomy s., 332b
boundless contiguity of s., 457b
checkered s., 335a
cold light and hot s., 490b
difference matter of a s., 792b
fable song or fleeting s., 320b
gentlemen of the s., 237b
ghost along moonlight s., 405b
green thought in green s., 360a
his s. pleasant, 4b
I'll s. him from heat, 487a
inviolable s., 712a
let it sleep in the s., 541b
lone Glenartney's hazel s., 520a
measure by s. it casts, 661b
no s. no shine, 592a
of melancholy boughs, 248b
of old apple tree, 934a
of that once great, 512b
replied, 644a
round me night weaves s., 714a
sitting in a pleasant s., 309a
sitting in the s., 877b
soft and luminous s., 1032a

Shade, sport with Amaryllis in the s., 338a
spring with rustling s., 1009b
the Lord is thy s., 22a
trees crowd into a s., 402b
variable as the s., 519b
without color, 1003a
Shades, crowns in s. like these, 449a
doleful s., 341b
drawn with care, 1025b
evening s. prevail, 393a
mixed s. and shadows, 697a
no s. stream, 482a
of the prison-house, 513b
raising dingy s., 1001b
spirit fled indignant to s., 119b
twenty-nine when pink s., 839b
Shadow, abide under the s. of the Almighty, 20b
at evening rising, 1002b
at morning striding, 1002a
bringeth to light the s. of death, 15a
by grasping at the s., 76a
cruciform s., 1018b
daisy by s. it casts, 517b
darkness and s. of death, 15a, 21b, 46a
days are as a s., 14a
doubt is truth's s., 651a
every s. of authority, 453b
fabulous s., 1043b
falls the S., 1003a
falls thy s. Cynara, 890a
fell thy s. Cynara, 889b
fleeth as a s., 15a
follow a s., 303a
God within s., 692a
hence horrible s., 285a
henceforward in thy s., 618a
hope beyond s. of dream, 580b
how slow s. creeps, 901b
I am gone like the s., 21b
I have a little s., 823b
if earth be s. of heaven, 346b
kills the growth, 304a
land of darkness and s. of death, 15a
land of the s. of death, 31a
lengthened s. of man, 606a
life is a s., 328a
life s. of death, 331a, 773a
life's but a walking s., 286b
light is s. of God, 331a
light s. of night, 773a
like a s. like a dream, 66a
like a vast s. moved, 362b
mankind is dream of a s., 79b
my care like my s., 188b
no s. no antiquity, 614b
no s. of doubt, 769a
no s. where no sun, 901b
of British oak, 454b
of glorious name, 134a
of night comes on, 1022b
of the Glen, 908b
of turning, 56a
of unseen power, 568a
on the floor, 643a
only sea keeps, 1043b
over gravel of drive, 985a
prefer pensive s., 992b
saw lion's s. ere himself, 235a
ship's huge s., 525b
sit in s. of death, 21b, 46a
soul from out s., 643a
strong s. where much light, 477a
Shadow, swift as a s., 228b
swollen s., 1069b
that goes in and out, 823b
then a spark, 810a
time is a very s., 36b
under red rock, 1002a
under s. of thy wings, 17a
valley of s., 644a
valley of s. of death, 17b
we are but dust and s., 122b
word s. of deed, 88a
Shadowed livery of burnished sun, 232b
Shadowless like silence, 592a
Shadow's bliss, 233a
Shadows and windy places, 772b
as long as s. touch mountain slopes, 118a
beauty in patterns of s., 992b
beckoning s. dire, 336b
best are but s., 230b
call back world of s., 993a
cast s. before, 538a
come like s. so depart, 285b
created world of s., 993a
earth's s. fly, 572a
fatal s. walk by us, 313a
flee away, 29b
from s. into truth, 598a
futurity casts on present, 573a
how fast s. fall, 901b
if we s. have offended, 231a
illustrate all s., 308b
knight of ghosts and s., 1086a
mixed shades and s., 697a
not substantial things, 327b
numberless, 582a
of a great rock, 32a
of living, 331a
of pine boughs, 386a
of the evening, 750b
of things to be, 722b
out of s. of night, 625a
paint s. in imaginary lines, 210b
see only their own s., 94b
some that s. kiss, 233a
substance of grief hath twenty s., 227a
through s. face of death, 890b
titles are s., 385b
tonight have struck terror, 218a
unsubstantial as s., 91b
until s. lengthen, 598a
Shadowy, boundaries s. and vague, 642b
third, 664a
Shadrach Meshach and Abednego, 35a
Shadwell never deviates into sense, 369a
Shadwell's genuine night, 369a
Shady, but cloud and like s. grove, 487a
cypress tree, 739b
leaves of destiny, 354a
o'er s. groves they hover, 315a
Olympus, 66a
sadness of vale, 584a
sunshine in s. place, 200a
Shaft at random sent, 520b
of light across land, 646a
that quivered in heart, 555a
when I had lost on one s., 231b
Shaftoe's, Bobby S. gone to sea, 1098a
Shafts remain, 1064b
spend s. spare not, 1085a
Shaggy, brown heath and s. wood, 519a
Shake, boughs which s. against cold, 292b
caper and s. leg, 946a
darling buds of May, 291b
did hand of potter s., 630b
gae his bridle reins a s., 494a
gives harness bells s., 927b
hands forever, 211b
laugh and s., 413b
living out of Fate, 742a
man that did s. kingdoms, 31b
Mulleary and Go-ethe, 831a
my fell purpose, 282a
never s. thy gory locks, 285a
of poor little head, 768b
of the hand, 1001b
off dust of your feet, 42a
off this downy sleep, 284a
off trammels of world, 539b
one and it awakens, 536a
our disposition, 259a
out every sail, 702b
quail and s. the orb, 289a
saintship of anchorite, 555a
seems to s. the spheres, 371a
this war s. world, 1012a
tree of life itself, 899a
whom passion could not s., 275b
wind to s. world, 1055a
yoke of inauspicious stars, 225b
Shaked, when degree is s., 267b
Shaken, looks on tempests never s., 294a
neither s. by winds nor wet, 65b
not s. from his firm resolve, 121b
so s. as we are, 237b
to be well s., 499b
Shakers, movers and s., 807a
Shakes across the lakes, 648b
down few bunches at least, 828b
his dewy wings, 332a
out rain-drenched hair, 981b
parting guest by hand, 268b
roars and s. his fires, 487b
rooted folly of age, 377b
wings and will not stay, 369b
Shake-scene, only S. in country, 206a
Shakespeare and the musical glasses, 448a
better not knowing much, 862a
born at Stratford, 365a
darts himself forth, 529a
debts to authors, 609b
Drake and S., 1071b
Fancy's child, 335a
first of dramatists, 429b
greatest width of passion, 1008a
had largest soul, 367a
if so the less S., 668a
immortal S. rose, 426b
Jew that S. drew, 413a
life of allegory, 585b
my S. rise, 303b
myriad-minded S., 529b
never blotted line, 304a
not our poet, 536b
prefer Dante to S., 1008a
published earlier, 608a
room for S. in your tomb, 319a
tongue S. spake, 512b
unlocked heart, 517a, 668a
was naturally learned, 367a

Shakespeare was of us, 662b
what needs my S., 334a
Shakespeare's strain, 604a
wit, 603b
Shakespeherian Rag, 1002b
Shaking, fall without s., 414a
her invincible locks, 340b
sail's s., 946b
Shale, rock he sat on s., 797a
Shalimar, pale hands beside S., 871a
Shall, all that is and s. be, 82a
mark you his absolute s., 289b
prisoners of S., 1066b
Shallow bauble boats, 267b
brooks and rivers wide, 334b
by s. rivers birds sing, 212b
changing woman, 217b
draughts intoxicate, 403a
I owe thousand pound, 242b
in himself, 349a
laughing s. dreaming pool, 691a
men believe in luck, 608b
murmur but deep are dumb, 199a
spirit of judgment, 214a
streams run dimpling, 411b
surface stream s. light, 716a
vain or s. thought, 602a
weeds are s.-rooted, 214b
woman not even s., 806b
Shallows, bound in s. and miseries, 256a
Shalott, Lady of S., 645b, 646a
Sham, nauseous s. goodfellowship, 837b
Shambling limb, 680b
Shame, ain't it bloomin' s., 1103a
all worst could wish, 1060b
Allen with awkward s., 412a
avoid s. but not seek glory, 522b
beneath feet deed of s., 623a
bloomin' s., 1103a
cast s. when cast off smock, 168a
cometh behind, 81b
despair her teachers, 614a
doff it for s., 236a
dwindled with s. and grief, 906a
England come to s., 656a
erring sister's s., 558a
everything that is a s. among men, 70a
forspent with love and s., 796b
glory and s. of universe, 364a
he was not born to s., 225a
hide s. from every eye, 448b
is ashamed to sit, 225a
nay say nay for s., 186b
noble s., 691b
on herself and all women, 66a
print it and s. fools, 410b
proclaim no s., 264a
product of wrongs and s., 921b
put him to open s., 55b
quit quit for s., 350a
race of s., 349b
say what it will, 265b
secret thoughts without s., 318a
speak truth and s. Devil, 181b
them derides, 277a
to their love pure, 1028b
transgression brings admitted s., 89b
waste of s., 294a
waves foaming out their s., 57a
where is thy blush, 264a
Shame, who hangs head for s., 720a
whose glory is in their s., 54b
with grief and s. bowed down, 333a
worse than death, 1067b
Shameful conquest of itself, 227a
to mind s. to heart beauty, 708a
Shameless, nothing more s., 66a
nothing worse than s. woman, 91b
Shame's, thy tongue thy s. orator, 218b
Shames, burn out false s., 986a
hold candle to my s., 233a
Shamest to show dangerous brow, 254b
Shamrock by law forbid, 1090b
Shams inequalities unfairnesses, 763b
Shanahan's ould shebeen, 830b
Shangri-La, serenity of S., 1047b
Shank, shrunk s., 249a
Shannon, green banks of S., 537b
mutinous S. waves, 968a
Shanty of consul in foreign town, 864a
Shape, Attic s., 583b
bear licks them into proper s., 133a
borrow every changing s., 1001a
cloud in s. of a camel, 263b
contemplate my flaccid s., 1032a
court it in s. of heaven, 259b
execrable s., 344a
grim s. towered up, 510a
haunts about thy s., 583a
if s. it might be called, 344a
in any s. any mood, 559a
it as he would, 654a
know not said second s., 764b
let it keep one s., 270b
neither s. of danger dismay, 515a
no bigger than agate stone, 223a
of life, 978b
of things to come, 888b
pressed out of s., 926b
questionable s., 259a
seraph I s., 1050a
take any s. but that, 285a
two of far nobler s., 345a
without form, 1003a
Shaped, feather whence pen was s., 517a
Shapeless, infinite s. white, 953b
mass and book of rules, 808a
Shapen, I was s. in iniquity, 19a
Shapes and gives new meaning, 999a
bright container can contain, 1065b
calling s. and beckoning shadows, 336b
divinity that s. our ends, 266a
full of s. is fancy, 251a
horrid s. and shrieks, 334b
lovely female s., 751b
of foul disease, 651a
poet's pen turns to s., 230b
ring out old s., 651a
two s. face to face, 764b
Shaping, deliberate s. of things, 885b
Shard, iron s., 875b
Shard-borne beetle, 284b
Share action and passion of time, 786b
Share, all persons s. in government, 98b
bear own s. with courage, 724a
friends s. all things, 92b
good man's smile, 449b
her wretched crust, 692a
madness which I s., 1056b
no man's opinions, 688a
not what give but s., 692b
our rights, 1025a
our s. of night to bear, 734a
they invite person to s., 173a
threatened with railway s., 747a
Shared experiences, 504a
goods not s. not goods, 176b
joyless if not s. with him, 543b
Sharer of action he describes, 721a
Sharers, full s. in abundance, 821a
miserable s. of the event, 444a
Shares the darkness, 1023b
Sharing, equal s. of miseries, 925a
privileges of government, 635a
unequal s. of blessings, 925a
Sharon, rose of S., 29a
Sharp as a two-edged sword, 23b
ez bamboo brier, 814a
flash, 956b
how s. it pierced, 790b
names never get fat, 1041b
necessity's s. pinch, 277b
nice s. quillets of law, 214a
nose as s. as pen, 243b
optics s. it needs, 480a
without s. north, 304b
Sharp-edged axes, 701b
Sharpen with cloyless sauce his appetite, 287b
Sharpened their tongues like a serpent, 23a
Sharpeneth, iron s. iron, 26b
Sharpens skill, 454b
Sharper, slander whose edge s. than sword, 291a
than a serpent's tooth, 277b
than two-edged sword, 55b
Sharpest, time rush s. sword, 520b
Sharping, live by s. and robbing, 423a
Sharp-looking, hollow-eyed s. wretch, 218b
Sharp's, Becky S. acute remark, 725a
Sharps, fifty different s., 662b
Sharp-sighted, fear is s., 194b
Shatter it to bits and then, 631a
possibility can s. us, 806a
vase if you will, 542a
your leaves, 338a
Shattered lobsterpot, 1006a
visage lies, 568b
when lamp is s., 572b
Shaun, tale of S. or Shem, 968b
Shave, haircut and a s., 1017a
rides back to s. again, 1046a
Shaved, monkey s., 768a
Shaven, all s. and shorn, 1098b
Shavers, two of a thousand s., 132b
Shaves and takes train, 1046a
Shaving, barber kept on s., 679b
man s. at window, 1054b
Shaw, courage of Robert S., 795b
O Captain S., 767b
Shawl, famous top-hat plain s., 953a
hides her body, 981a
Shay, one-hoss s., 634a

Shays, General S. has sneaked off, 491b
She can tell, 999a
cannot tell he from s., 999a
cruelest s. alive, 251b
fair chaste unexpressive s., 249b
finished by such a s., 236a
for God in him, 345a
forget the he and s., 305a
that not impossible s., 354a
Shea, Kennedy Burke and S., 810b
Sheaf, brushwood s., 663a
sickle and wheaten s., 419b
Shears, abhorred s., 338b
and pastepot, 902b
marriage resembles s., 523a
Sheath, one sword keeps another in s., 325a
sets sword back in s., 918b
sword outwears s., 559b
Sheathed swords for lack of argument, 244a
Sheaves, after the reapers among the s., 11b
bringing his s. with him, 22b
God comes as s. in harvest, 308b
Sheba, queen of S. heard of Solomon, 13a
She-bear pops head into shop, 442b
Shebeen, Shanahan's ould s., 830b
Shed, all evil s. away, 994a
balloon of mind in s., 882a
bitter tear, 745b
bitter tears to s., 719b
blood of nation s., 383a-b
by man shall his blood be s., 6b
for many for remission, 44b
for this all blood s., 881a
hand raised to s. blood, 408a
its bloom is s., 495b
lowly cattle s., 684b
O s. no tear, 580a
prepare to s. them now, 255b
Sheddeth, whoso s. man's blood, 6b
Shedding seas of gore, 561b
without s. of blood, 56a
Sheds, disastrous twilight s., 342b
he that s. blood with me, 245a
Sheelah, when S. was nigh, 537b
Sheen of their spears, 558b
Abel was keeper of s., 6a
and wolf not agreed, 639b
Sheep, Abel was keeper of s., 6a
as s. that have not a shepherd, 13b
baa baa black s., 1093a
Bo-peep has lost s., 1095b
boy looks after s., 1093b
divideth s. from goats, 44a
drives wolf from s., 639b
found s. which was lost, 47a
giveth life for s., 48b
hungry s. look up, 338b
kept s. rather than undertaken government, 328a
like s. to slaughter, 461a
little black s., 873b
lost s. of house of Israel, 42a
men again led like s., 708a-b
mountain s. sweeter, 552b
noble ensample to his s., 166b
of his pasture, 21a
of his pasture, 21a
old half-witted s., 516a
other s. I have, 48b
owest s. no wool, 278b
Sheep, race of s., 977b
rejoiceth more of that s., 43a
return to our s., 1105b
sameness of s., 1046b
shepherd tells tale of s., 127b
shepherdess of s., 812a
shepherding s. below holy Helicon, 67a
skin of dead s., 1047a
strayed like lost s., 59b
to fold, 854a
unintelligent, 997a
valley s. fatter, 552b
we like s. have gone astray, 33a
when s. are in the fauld, 479b
which went not astray, 43a
wine, 599a
without shepherd, 676b
you bring the s., 69b
Sheephook, know how to hold a s., 338b
Sheepish calm, 1076a
Sheep's, casts a s. eye, 196a
come in s. clothing, 41b
in the meadow, 1093b
wolf in s. clothing, 75b
Sheer, frightful s. no-man-fathomed, 804a
here a s. hulk, 475b
into heart of foe, 654b
Sheet, old England's winding s., 490a
seemed a s. of sun, 1069b
vote on tally s., 891a
waters his winding s., 309a
wet s. flowing sea, 551a
who ever got out of winding s., 308b
Sheeted dead, 256b
Sheets, cool kindliness of s., 993b
fumble with the s., 243b
three s. in wind, 678a
Sheiling, lone s., 590a
Shelf, dust of upper s., 594b
life over there behind s., 736b
none wreck on strange s., 303a
Shell, hot heart's s., 697a
I found a s., 516b
kill him in the s., 254a
leaving outgrown s., 634a
pebble or prettier s., 379b
scallop s. of quiet, 199a
smooth-lipped s., 516b
snail which has lost s., 380a
sonnet a pearly s., 802b
take ye each a s., 413a
unseen within thy airy s., 336b
Shelley, Burns S. were with us, 662b
see S. plain, 664a
Shells of pearly hue, 536a
six or seven s., 721b
Shelter, dead tree no s., 1002a
from the stormy blast, 396b
what s. to grow ripe, 712b
where storm drives I s., 123a
Sheltered about, 660b
in youth it s., 600a
Shelters, happy house s. friend, 606b
Shelves, symmetry of s., 535a
upon the glazen s., 1001b
Shem, tale of Shaun or S., 968b
Noah begat S., 6b
Shenandoah I long to hear you, 1101a
Shepherd, any philosophy in thee s., 249b
as s. divideth sheep, 44a
Shepherd, as sheep that have not a s., 13b
call you S. from hill, 712a
Dick the s. blows his nail, 222b
drives wolf from sheep, 639b
every s. tells his tale, 334b
feed his flock like a s., 32b
giveth his life, 48b
hears their thundering, 63a
I am the good s., 48b
Lord is my s., 17b
sheep without s., 676b
star that bids s. fold, 336b
tells his tale of sheep, 127b
weather s. shuns, 784b
Shepherdess of sheep, 812a
Shepherding below holy Helicon, 67a
Shepherd's, homely slighted s. trade, 338a
lays s. crook, 601a
love tunes s. reed, 518b
truth in s. tongue, 198b
Shepherds abiding in field, 46a
as s. trample hyacinth, 69b
watched flocks by night, 384a
Shepherds', I who once played s. songs, 117b
Sheridan, broke die molding S., 559a
twenty miles away, 718b
Sherlock Holmes, 849b, 850a
Sherman's buzzin' to de sea, 1041b
Sherry is dull, 430b
Sherwood, in S. about break of day, 961b
She-wolf's, eats s. young, 525b
Shibboleth, say now S., 11a
Shield, art s. from existence, 838b
constancy and valor s., 921b
Constitution a s., 678a
constitutional s., 991a
for defenseless, 749a
God s. us, 230a
his truth shall be thy s., 20b
idle spear and s., 334a
Lord is my strength and my s., 18a
of its protection, 678a
of rectitude, 922a
only s. to memory, 922a
persecution s. itself, 453b
some Saian glories in s., 68a
took spear but left s., 482b
what care I for that s., 68a
wisdom the mirrored s., 571b
with s. march in honor, 922a
Shielding men from effects of folly, 706b
Shields of expectation, 694a
sullen s., 992a
Shift, cleanliest s. is to kiss, 250a
I can s. for myself, 179a
onion will do well for such s., 219a
thus times do s., 320b
Shifted his trumpet, 451a
Shifts of Fortune test friends, 111b
to escape thinking, 694b
victory s. from man to man, 63b
Shilling, sell for s. ring, 673a
Splendid S., 397a
Shillings, ducks and drakes with s., 205a
rather than forty s., 266b
Shimmering, light s. still, 714b
Shine, all thou dost s. upon, 568a

Shine by side of path we tread, 459a
continuous as stars that s., 514b
face of God s. through, 1023a
for thy light is come, 33b
forever singing as they s., 393a
forevermore, 758a
forth upon clouded hills, 490b
full alchemized and free, 580b
glories afar s. bright, 315a
heaven's glories s., 685b
holy glimmers of goodbyes, 1028b
however we s. today, 900a
if moon s. at full or no, 353a
let your light s., 40a
make his face s. upon thee, 9b
moon nothing does but s., 856b
never s. till rotten, 531b
nor public flame dares s., 414a
not to s. in use, 646b
perishing republic, 994b
shall s. like the gold, 487b
singing as they s., 393a
stars s. forevermore, 758a
traffic of Jacob's ladder, 857a
upon my brow today, 815a
vessels oft handled brightly s., 213a
where bright sun shall s., 299b
wind's feet s. along sea, 773b
wit will s., 369b
with Pye, 554b
you but knock breathe s., 308a
Shined, although not s. upon, 353b
eye of heaven s. bright, 200a
in my angel infancy, 362b
murmurless and s., 1043b
think how Bacon s., 409b
upon them hath the light s., 31a
Shines and stinks, 531b
faith s. equal arming me, 685b
foolery s. everywhere, 252b
gold s. like fire, 79a
good deed, 235b
light where no sun s., 1070a
moon s. bright, 235a
not dislike everything that s., 992b
simile that solitary s., 412a
upon court and cottage, 295b
whether s. in spotlight, 1025b
wit s. at expense of memory, 391a
Shinest as Aton by day, 4a
Shineth everlasting light, 755a
light s. in darkness, 47b
light that s. unto perfect day, 23b
when sun s. make hay, 182b
Shingles, naked s. of world, 714b
Shining, a scattering a s., 1065b
being as the sun, 3b
Big-Sea-Water, 623a
burning and s. light, 48b
death loves s. mark, 399b
eyes s. for me, 1008b
gifts, 603b
improve each s. hour, 396b
improve s. tail, 743a
live hair s. and free, 993b
look s. at architecture, 1059b
more s. ones on way, 900a
morning face, 249a
no more profit of s. nights, 221a
nowhere but in the dark, 363a
Shining of the stars, 654a
on broken fragments, 547a
on the sea, 745b
only one s. in sky, 510b, 962b
palace upon sand, 1023b
path of the just is as s. light, 23b
pearl and crystal s. bright, 490a
prospects rise, 392b
sea to s. sea, 849a
see it s. plain, 853a
spangled heavens s. frame, 393a
through dark cloud s., 917a
to the quiet moon, 526a
with all his might, 745b
Shins ankles calves knees, 902a
break s. against wit, 248a
Ship aboard the ship, 701b
an isle a sickle moon, 980a
and I took off suddenly, 1051a
being in s. is being in jail, 430a
build your s. of death, 986b
capital s. for ocean trip, 792a
clear at last, 703a
comes into the harbor, 319a
community like s., 729b
don't give up the s., 545b
flag or s. signal, 702b
fragment from earth, 843a
full-rigged s., 1102a
gale to put s. ashore, 876b
goes wop with wiggle, 876a
I have got, 1089a
idle as painted s., 524b
immortal ship, 701b
land to which s. must go, 515b
me east of Suez, 873b
never sink except on even keel, 130a
no s. contained better crew, 765b
O s. immortal s., 701b
of state, 69a, 81b, 622b
of the body, 701b
of the soul, 701b
of Union, 637a
one s. drives east, 825b
only one s. seeking us, 1080b
packet of miseries, 877b
Papists Protestants Jews Turks in one s., 329a
place s. alongside enemy, 492a
rapt s. run on side so low, 205b
rats desert sinking s., 133a
referred to as she, 987a
sailing like a stately s., 349b
scuttled s. or cut throat, 560b
stately s. seen no more, 779a
tall s. and star to steer, 946b
unstable pilot steers leaking s., 145a
was cheered, 524b
was still as she could be, 532b
way of a s. in the sea, 26b
we too take s. O soul, 702b
weathered every rack, 702a
whither O splendid s., 801a
whose weal and woe is common, 329a
Shipmate, joy s. joy, 703a
Shipmates, but oh s., 696a
safety for my s., 174a
Ship's, aboard at s. helm, 701b
huge shadow, 525b
way on the sea, 874a
Ships are but boards, 232a
are only hulls, 81a
are swift as a bird, 65b
as s. becalmed at eve, 688b
Ships, believe these s. from sky, 173a
board the well-benched s., 69a
by s. lies a dead man, 64b
clipper s. of 1850's, 998a
dim-discovered, 419b
distant storm-beaten s., 785a
face that launched a thousand s., 213a
go down to the sea in s., 21b
great gray s. come in, 914a
guarded with s., 332b
heart of oak our s., 439a
how many s. my presence worth, 99a
like s. steer courses, 352b
of all s. upon blue, 765b
of war at sea, 654b
sail like swans asleep, 980a
sailing the seas, 702b
salvaged and retiring, 968a
shoes s. sealing wax, 745b
stately s. go on, 648a
that pass in night, 624a
there go the s., 21b
Thracian s. foreign faces, 772b
three s. come sailing, 1097a
upon wine-dark seas, 1060a
we've got the s., 727a
wives of sea, 954a
wooden wall is your s., 77b
Shipshape and Bristol fashion, 678a
Ship-signal, special flag or s., 702b
Shipwrecked before I got aboard, 130b
Shiraz, wine of S. into urine, 984b
Shire for Men who Understand, 993b
Shires have seen it plain, 852a
Shirker, no room for s., 923b
Shirt, happy man's without s., 182a
land of the Cluett S., 1030b
naked truth is I have no s., 222b
never s. on back, 386b
no s. comes back twice, 898a
of flame, 1007a
of Nessus upon me, 288a
song of the s., 592b
when wanting a s., 451b
Shirtless, sleeveless some s. others, 413b
Shirts, Nessus s., 576b
Shirtsleeves, three generations s. to s., 757b
Shirttails Into Drawers, 1030b
Shiver, breezes dusk and s., 645b
runs down spine, 1034b
sunset breezes s., 865b
Shivering bicycle mechanics, 1036a
stood s. in snow, 210b
Shivering-sweet to touch, 991b
Shivers, wan west s., 772b
Shoal, bank and s. of time, 282a
Shock disturbing delicate balance, 1067a
fodder's in the s., 819b
like s. of corn cometh, 14b
of recognition, 695b
strikes with shivering s., 532b
we shall s. them, 237b
withstand love's s., 945a
Shocked by violent death of slaveholder, 684a
Shocks of passion prepare, 516b

Shocks, thousand natural s., 261b
Shod, worse s. than shoemaker's wife, 184b
Shoe, cannot put s. on every foot, 126b
dame has lost s., 1092a
fits one pinches another, 935b
for want of nail s. lost, 324b, 422a-b
none tell where s. pinches me, 136b
old s. for good luck, 183b
old woman lived in s., 1095a
one s. on one s. off, 1096b
open hand easy s., 859b
over Edom will I cast out my s., 19b
sailed in wooden s., 820b
shoemakers hang out s., 548b
sixpence in her s., 315b, 1102b
the horse, 1098a
whether s. be Spanish, 352b
Shoemakers hang out shoe, 548b
Shoemaker's, worse shod than s. wife, 184b
Shoes and ships and sealing wax, 745b
eats soles offen s., 1041b
him that makes s. go barefoot, 184b
latchet of whose s., 45a
nor scrip nor s., 46b
old s. easiest for feet, 207b
only he takes off s., 619a
put off thy s., 8a
put yourself in his s., 1035a
sold the poor for a pair of s., 35b
surgeon to old s., 253a
walk in velvet s., 990a
with your s. on your feet, 8b
Shoeshine, riding on smile and s., 1071b
Shoestring, careless s. in whose tie, 320a
Shogun, neither lords nor s., 740a
Shone, eyes that s. now dimmed, 542b
far off his coming s., 346b
glory s. around, 384a
glory s. round about them, 46a
light here kindled s. unto many, 319a
like meteor streaming, 342b
moon s. on Mrs. Porter, 1002b
princely counsel s., 343b
star that once had s., 980a
they s. not on poet's page, 122b
with preeminent luster, 140a
Shoo fly, 755a
Shook all our coffins, 784a
softening chalk of bones, 1064b
swan s. slowly free, 1032a
ten days that s. world, 998b
Shoon, cork-heeled s., 1087b
sandal s., 265a
silver s., 914a
Shoot, do not s. pianist, 839b
don't s. Colonel, 553b
false love, 1085a
fellow down, 783b
first inquire afterwards, 1026b
folly as it flies, 407b
guns begin to s., 873a
if you must, 626b
like to s. holl gang, 693a
not s. with butter, 1040a
teach young idea to s., 419b
Shootin', what's all s. for, 944a
Shooting, glory like a s. star, 227a
stars attend thee, 320b
Shoots, boy that s. so trim, 1084b
his wit, 251a
neither s. nor liberates, 684a
nobody s. at Santa Claus, 916b
of everlastingness, 362b
Shop, because man has s. to mind, 668a
closed for other business, 641a
keep s. and s. keep thee, 205a
said you were coming from s., 747b
she-bear pops head into s., 442b
to mind in time, 668a
Shopkeeper, what is true of s., 436b
Shopkeepers, government influenced by s., 445a
nation of s., 436b, 445a
Shopkeeping nation, 436b
Shops, in s. nothing to eat, 906b
Shore, adieu my native s., 555a
Afric's burning s., 530b
beats back envious siege, 227a
boat is on s., 559b
breast on reedy s., 1086a
by what s. tarriest, 715a
fast by their native s., 459a
gaze from s. on another's tribulation, 113a
guiled s. to dangerous sea, 233b
hang it by the s., 865a
high s. of world, 244b
his own native s., 641b
I on opposite s., 624a
Jane S. with sorrow sing, 1088a
kingdom of the s., 292b
lee s. of age, 816b
left beauty on s., 602a
lights around s., 731b
man's control stops at s., 557b
men on s. interpreters, 905a
naked in death on unknown s., 118b
never reach the s., 806b
nightly s., 643a
no earthly s., 1043a
ocean's wave-beat s., 676b
one foot in sea one on s., 246a
Plutonian s., 643a
praise sea on s. remain, 202a
rapture on lonely s., 557b
refuse of teeming s., 817a
rise upon other s., 758a
roar echoed along s., 530b
round earth's s., 714b
scrambling to the s., 745b
sees sea bottom from s., 162a
spies a far-off s., 216a
stayed upon green s., 585b
sunshine on strange s., 843b
swiftly courses from s., 703a
then on s. of world, 581a
unhappy folks on s. now, 517b
unknown and silent s., 534b
upon farther s., 727a
upon the Irish s., 494a
varying s. of the world, 288b
voiceless s., 560b
watery s., 488b
waves make towards pebbled s., 292b
wide-watered s., 335b
wild New England s., 573b
Shorebirds, intrepid s., 1065b
Shoreditch, bells of S., 1093b
Shoreless, before only s. seas, 790a
Shores and desert wildernesses, 336b
concave s., 253a
exult O s., 702a
fearless for unknown s., 702b
look beyond own s., 1073b
not ghost of s., 790a
of Gitche Gumee, 623a
of Tripoli, 1100a
pores of ocean and s., 570b
pure ablution round s., 581a
what seas what s., 1004a
whisperings round desolate s., 579b
Shorewards, great winds s. blow, 710b
Shorn, tempers wind to s. lamb, 188b, 438b
Short and long of it, 267a
and simple annals, 440a
and simple scandals, 891a
angels' visits s. and bright, 385a
arm to reach heaven, 857a
art long life s., 477b
as any dream, 228b
as watch that ends night, 396b
as wrong as to fall s., 72a
cut to everything, 429a
cuts through Meadows of Ease, 909a
duration of panics s., 467a
full description of happy state, 373a
in s. I was afraid, 1001a
in s. measures life perfect be, 304a
in the story itself, 39a
joy of love too s., 175a
July's day s. as December, 295a
let thy speech be s., 38b
life how long or s., 348a
life in saddle Lord, 860a
life is s. art long, 88b
life s. live it up, 1032b
life s. quiet hours few, 698b
life too s. to bore ourselves, 805b
meaning of long speech, 498a
my scope had not been so s., 299a
nasty brutish and s., 318a
nearest comes so far s., 926a
not make sentences s., 900b
of seeming arms s. essay, 372a
one ready for my own, 929a
one s. sleep past, 308a
pain s. joy eternal, 498b
perfect in being too s., 533b
potential stir, 738a
shrill shriek, 443b
sighs s. and infrequent, 1002b
sudden storms are s., 226b
summer's lease too s., 291b
swallow-flights of song, 650a
time of life is s., 240b
trips from long to s., 527a
woman's time of opportunity s., 91b
words are best, 925a
Shortcomings in exclusive occupations, 539a
Shorten, envy and wrath s. life, 38b
stature of my soul, 730a
tedious nights, 300a
Shorter, Cleopatra's nose s., 363b
make you s. by the head, 189a
your epigrams are s., 135a

Shorter-Catechist, something of S., 815b
Shortest, longest way round s. home, 321b
Shortest-lived, longest-lived and s. die same, 141b
Short-lived, good fortune may be s., 318b
Shortly, near to be thought so s., 246b
Shortness, spend that s. basely, 240b
Shot arrow into air, 622a
at without result, 919b
delivered straighter to heart, 737a
find plot in narrative s., 760b
good at long s., 553b
he that s. so trim, 223b
heard round world, 603a
I s. his fellow, 231b
it through the head, 1097b
more cannon s., 885a
not fired s. cry for blood, 705a
of accident, 275b
off s. the specter bark, 525a
poem into air, 962b
stars s. madly from spheres, 229a
the albatross, 524b
when stars s. and fell, 929a
Should, nae better than he s. be, 493a
no better than s. be, 194b
no the thing I s. be, 496b
of stood in bed, 1037b
Shoulder, any s. that I see, 277b
backward half-look over s., 1006b
belly s. bum, 885a
good women s. to s., 1041a
government shall be upon his s., 31a
put your s. to the wheel, 76b
rainbow around s., 906b
she looked over his s., 1060a
sky drink ale, 853b
Shoulder-clapper, back-friend a s., 218b
Shoulders, city of big s., 948a
dwarf on s. of giant, 310a
heads grow beneath s., 272b
pygmies on s. of giants, 134a
rain in dust on her s., 1022b
square s. lift pack, 853b
standing on s. of giants, 379b
Shout about my ears, 919a
as loud as fifty men, 63a
battle s., 633a
golden shouts, 730a
great s. upon hills, 827a
made universal s., 253a
midnight s. and revelry, 336b
out your numbers, 952a
people shouted with a great s., 11a
silent hardly a s., 715a
somewhere children s., 868a
that tore hell's concave, 342b
wagon soldiers s., 952a
Shouted in mist month ago, 926b
not pleasant to be s. at, 1067a
people s. with a great shout, 11a
sons of God s. for joy, 16a
we are lost captain s., 679b
Shouting battle cry of freedom, 704b
Shouting, heavens fill with s., 647a
their emulation, 289b
thunder of the captains and the s., 16b
tumult and s. dies, 875b
Shouts and plaudits of throng, 624b
shout golden s., 730a
with sister at play, 648a
Shoved, idealism s. aside, 862a
Shovel, pickaxe s. spade, 553a
under let me work, 948a
Shoveled into the tombs, 948b
Shoveling, gatekeepers s. snow, 1020a
Show, ain't never had no s., 778b
an unfelt sorrow, 284a
and gaze o' the time, 287a
authority and s. of truth, 246b
contain and nourish all world, 222a
dangerous brow by night, 254b
doubt prove faith, 665a
every man walketh in vain s., 18b
freely your worst trait, 614a
his eyes, 285b
I s. you doubt, 665a
idle s., 622b
judges all ranged a terrible s., 402a
look a needless s., 736a
man as nature made him, 436a-b
man who keeps his house, 82a
me a greater evil, 82a
me a hero, 1037a
me a liar, 325a
me but thy worth, 244b
me dear Christ Thy spouse, 308a
me steep and thorny way, 258b
mock time with fairest s., 283a
more fair, 512a
most of heaven in him, 679a
multitude that choose by s., 233a
my head to the people, 496b
my mouth shall s. forth thy praise, 19a
near approach bed may s., 351a
new periwig make great s., 376a
no business like s. business, 999b
not love that do not s. love, 220b
nothing else we can s. today, 736a
obscures the s. of evil, 233b
of inconvenience, 979a
something different from either, 1002a
that mercy s. to me, 412b
that within which passeth s., 257b
thing they most do s., 293a
vilely to desire small beer, 215a
virtue her own feature, 262b
virtue that possession would not s., 246b
what thy short visit meant, 535b
whole world a freeman, 460b
you have got to s. me, 830b
you have one, 415b
Showed him gentleman an' scholar, 493a
Lord s. me so I did see, 364a
Showed, more s. than men understand, 37a
neighbors peace, 677a
Shower, arrowy s., 442a
breath of vernal s., 442a
drainless s. of light, 580a
favors alike, 503b
grew in sun and s., 510b
of curates, 679b
of gold, 576b
rain s. of commanded tears, 219a
sendeth sun s., 615b
soft s. to leeward, 697b
Showered, rain a deluge s., 499b
Showerlike, joys that came down s., 527b
Showers and dewdrops wet, 739b
April s. May flowers, 188a
April with his s. soote, 165b
as s. that water the earth, 20a
barbaric pearl, 343a
bring fresh s., 570b
drying after bracing s., 1035b
for thirsting flowers, 570b
love full of s., 210b
nor clouds soak with s., 65b
of sweet discourse, 354a
Sidnaeian s., 354a
small s. last long, 226b
suck the honeyed s., 339a
Showest, have more than thou s., 277b
Showeth, firmament s. his handiwork, 17b
night unto night s. knowledge, 17b
Showing, not s. moral virtues, 980b
truth s. face undisguised, 79b
Shown, worlds on worlds have s., 304b
Show-off, cheap-lived s., 978b
Showpiece, not s. of an hour, 89a
Shows games sports guns, 463b
interchangeable s., 1057a
let mourning s. be spread, 203b
purrs and never s. tooth, 990b
scepter s. force of power, 234b
when her lovely laughter s., 300a
Shreds, king of s. and patches, 264a
thing of s. and patches, 768a
Shrew, tame a s., 311b
Shrewd alchemy, 765a
Frenchman's remark s., 457a
guess valuable, 1071a
Shrewdly, air bites s., 259a
Shrews, under s. at home, 550a
Shriek, not a s. not a scream, 746b
short shrill s., 443b
solitary s., 560a
with fearful s. fell, 797b
Shrieked, it was the owl that s., 283a
Shrieking and squeaking, 662b
hooting and s., 254a
Shrieks and groans of wounded, 705a
horrid shapes and s., 334b
Shrieve me holy man, 526a
Shrill, dull s. continuous, 878b
farewell the s. trump, 275a
hear thy s. delight, 570b
short s. shriek, 443b
Shrimp of an author, 442a

Shrine, fountain and s., 642a
goddess to thy s. we come, 497a
melancholy has sovran s., 584a
mosque and pagan s., 626a
temple's inner s., 512a
where sin is prayer, 773b
Shrink from service of country, 466b
not because they s. from it, 94a
Shrinking from weight of noon, 956b
Shrinks, bezzle s., 1063a
when hard service, 597b
why s. the soul, 393b
Shrive me holy man, 526a
Shriveled heart recovered greenness, 323b
meager hopping, 454b
Shroud, great s. of sea, 697b
no roof to s. his head, 301b
of thoughts, 556b
ray on ray split s., 668a
stiff dishonored s., 1002a
whoever comes to s. me, 306b
Shrouds, darkness worms and s., 580a
luster s. king from us, 191a
Shrunk, as to bed's-feet life s., 306a
shank, 249a
to this little measure, 255a
vanished and s. away, 210b
Shudder, hands over with s., 977a
in loins, 883b
to say it, 118a
Shuddering fear green-eyed jealousy, 233b
I with s. fall, 730b
in gloaming light, 764b
Shuffle, patience and s. cards, 196b
permitted to s. in slippers, 871a
Shuffled off this mortal coil, 262a
Shuffling, forced gait of s. nag, 239b
sandwich men s., 975a
Shulamite, return O S., 29b
Shun, dews of evening s., 416a
father and mother, 606a
frumious Bandersnatch, 745a
heaven that leads men to hell, 294b
let me s. that, 278b
polluted flock, 990a
thought in all delight, 812a
when I s. Scylla, 234a
who doth ambition s., 248a
wise men s. mistakes of fools, 107a
Shuns, weather shepherd s., 784b
Shut, Byron's eyes s. in death, 711a
doors against setting sun, 290a
doors s. in the streets, 29a
drew circle s. me out, 827a
eyes against painful truth, 464b
fountain s., 684b
gates of mercy, 440b
in from world without, 626b
little sister in, 962a
moral s. in rose, 647b
my eyes to see, 1066b
no door is s., 860b
of evening flowers, 347b
shut the door, 410a
up box and puppets, 660a
up he explained, 985b
up in measureless content, 283a
when thou shouldest repay, 37b
Shuteye Town, 820b
Shut-in homes closed doors, 897b
Shuts up story of our days, 199b
Shutter, camera with s. open, 1054b
Shutters, close s. fast, 458a
let's have s. up, 670b
Shutteth up bowels of compassion, 57a
Shutting away of loving hearts, 1024a
Shuttle, musical s., 701b
swifter than weaver's s., 14b
Shuttles prepared by Master, 789b
Shuzan, netsuke carved by S., 978b
Shy, birch most s. of trees, 692a
we are not s., 768b
Sibboleth, he said S., 11a
Sibilants, mumble omitting s., 718a
Sibyl's, David's word with S., 157b
Sic semper tyrannis, 151b, 778a
sic iuvat ire sub umbras, 118b
transit gloria mundi, 170a
Sicilian, so ended S. expedition, 90b
Sicily, rose an estate in S., 737a
Sick almost to doomsday, 257a
and full of burning, 1075a
and ye visited me, 44a
at heart, 256b
danger for the healthy, 805b
enterprise is s., 267b
for home, 583a
hope deferred maketh heart s., 24a
I am s. at heart, 256b
I am s. I must die, 300b
I am s. of both, 432a
in fortune, 277a
is there no hope s. man said, 401a
love never s. old dead, 198b
make me s. discussing duty, 700b
need physician, 41b
never never s. at sea, 766a
night but daylight s., 235b
nothing but to make him s., 307a
O Rose thou art s., 489a
of an old passion, 890a
of its business, 510a
of love, 29a
of singing, 774a
of terra firma toils, 695b
say I'm s. I'm dead, 410a
superintend s., 88b
that surfeit with too much, 231b
think we're s., 1049b
tired and s. of war, 705a
too much culture s. animal, 936b
use treatment to help s., 88a
when s. bawls for physician, 820a
whole head is s., 30a
with desire, 883a
with love, 1022b
Sicken, appetite may s. and die, 251a
when love begins to s., 256a
Sickle, could not make s. yield, 488b
crowned with the s., 419b
in fruitful field, 488a
Sickle moon, 980a
never thrust s. in another's corn, 126b
Sickle's, bending s. compass, 294a
Sicklied o'er with thought, 262a
Sickly plants niggard earth, 439b
smile, 770a
Sickness, age or grief or s., 321a
and troubled mind, 322a
by his health s., 487a
contagion of s., 996b
enlarges dimension of self, 535b
in s. and in health, 61b
love a s. full of woes, 211a
rages, 468b
sin and death, 709a
way to peace of mind, 985b
Sickness-broken body, 333a
Side, a thousand shall fall at thy s., 20b
always on buttered s., 553b
angel on outward s., 271b
back and s. go bare, 188b
cracked from s. to s., 646a
curse angel from his s., 276a
East S. West S., 862b
everyone moon with dark s., 763a
fur s. inside, 907a
God on s. of big squadrons, 357a
good or evil s., 691b
had his pleasant s., 866a
hear other s., 147a
heard other s., 86a
history is on our s., 1032b
house by s. of road, 63a, 846a
lies on her left s., 1022b
on that s. toil hunger, 587a
skin s. outside, 907a
stands out on either s., 1023a
to s. with truth noble, 692a
trumpets on other s., 366a
which s. that I must g., 236b
who is on the Lord's s., 9a
windy s. of care, 246a
with pouch on s., 249a
wrong s. of thirty, 390b
Sideaways, trot s., 1051b
Sidelong looks of love, 449a
pickerel smile, 1065a
Sides, boasts two soul s., 665b
god would have three s., 414b
Laughter holding both his s., 334b
much said on both s., 394b
prick s. of my intent, 282b
split s. with laughing, 195a
thorns in your s., 11a
two s. to every question, 87a
unfed s., 278b
Sidewalk, Tom appeared on s., 759a
Sidewalks of New York, 862b
Sideways, listened and looked s. up, 525a
Sidnaeian showers, 354a
Sidney's self, 661b
sister Pembroke's mother, 319a
Siege, cities suffer s., 1057b
envious s. of watery Neptune, 227a
laugh a s. to scorn, 286b
of city of Gaunt, 1088a
Sieges, battles s. fortunes, 272b
Sierras, crossed the S., 1022b
people who live in s., 173b

Siesta, allowed-for as Spanish s., 1037a
detest a s., 1043a
Sieve, nectar in a s., 527b
to sea in s., 673a
water through a s., 746b
Sifted, God hath s. a nation, 372b
Siftings, liquid s. fall, 1002a
Sigh back at them, 1065b
cost a s. a tear, 470a
for moon, 751a
God unutterable s., 850b
lack of many a thing, 292a
like Tom o' Bedlam, 277a
lost without s., 797b
no more ladies, 246a
passing tribute of s., 441a
prayer burden of a s., 518a
prompts eternal s., 409b
sadder than a s., 1030a
shall I ever s. and pine, 323a
some a light s., 601a
sword of Angel King, 490a
telling this with s., 926b
that silence heaves, 579a
time for a s., 843b
to those who love me, 559b
too much kiss too long, 723b
unutterable s. in heart, 850b
very beadle to humorous s., 221b
weep no more nor s., 313a
when histories charm, 714a
Sighed and looked and sighed again, 371b
and looked unutterable things, 419b
as lover obeyed as son, 466a
for Agnes' dreams, 581b
for love of lady, 769a
for such a one, 210b
Launcelot wept not greatly but s., 175b
no sooner loved but s., 250b
soul toward Grecian tents, 235a
to many though he loved one, 555a
when small birds s., 1065b
Sighing by a sycamore tree, 276a
farewell goes out s., 269a
laughter ability s., 737a
lover s. like furnace, 249a
more singing less s., 914a
parting genius with s. sent, 334a
plague of s. and grief, 239a
shall flee away, 32a
soul that lingers s., 853b
sound lights around shore, 731b
that Nature formed but one, 559a
through all her works, 347b
with s. and crying, 192b
Sighs, before my s. did dry it, 323a
Bridge of S., 556b
his alarms, 205a
interchangeably, 1086a
lamentations and wailings, 159b
night of memories and s., 536a
paid with s. aplenty, 852b
short and infrequent, 1002b
Sorrow with family of S., 571b
sovereign of s. and groans, 221b
still breathed in s., 405b
world of s., 272b
Sight, be acceptable in thy s., 17b
buoy too small for s., 379b
charms strike the s., 404b
Sight, earth and every common s., 513a
end come but not in s., 1062b
falling in love at first s., 871b
for sore eyes, 390b
found favor in thy s., 7a
gleamed upon my s., 514a
glorious stirring s., 852a
half so fine a s., 350b
hide us from each other's s., 321a
horizon limit of s., 785a
idea with sense of s., 861b
keen discriminating s., 506b
lecher in my s., 279b
let it be in s. of thee, 738b
lost to s., 590a
loved at first s., 212b
near s. of mere size of him, 969a
of means to do ill deeds, 237a
of Proteus rising, 515b
of salt water unbounded, 876a
old s. yet somehow young, 697b
out of s. out of mind, 170b, 688b
portentous s., 526a
precious in the s. of the Lord, 22a
secluded from s. of God, 308b
see such s. in life, 1092b
sensible to feeling as s., 283a
so touching in majesty, 512a
spare my aching s., 442a
spotted s. or sound, 990a
stars not pure in his s., 15b
though lost to s., 590a
to dream of not to tell, 524a
to make old man young, 646a
two eyes one in s., 928b
walk by faith not s., 53b
we shall live in his s., 35b
Sighted fifty-three, 654b
Sightless couriers of the air, 282b
Sights as youthful poets dream, 335a
London s. rare, 947b
love of other s. controls, 304b
night full of ugly s., 217a
northern lights seen s., 933a
shrieks and s. unholy, 334b
to see sad s. moves, 220b
troublous s. and sounds, 890b
what ugly s. of death, 217a
Sign brings customers, 359b
divine s. indicates future, 87b
God didn't want to s., 802a
he dies and makes no s., 215a
hungry judges sentence s., 404b
in this s. conquer, 144a
my s. Mobility, 1057b
nay but I have s., 734a
of old age, 523b
olive leaf pacific s., 348a
outward and visible s., 61a
rainbow s., 1101a
they seek a s., 46b
to know gentle blood, 201b
to me at that moment, 708b
V s. symbol, 923a
you must not touch, 306b
Signal, death loves s. blow, 399b
far-reaching and easy, 935a
only a s. shown, 624a
really do not see s., 492a
special flag or ship s., 702b
Signals, hackneyed phrases danger s., 851b
Signals neither seen or understood, 492a
recognize s. of ancient flame, 161b
unless they call s., 1025b
Signed, hand that s. the paper. 1070a
never s. no pledge, 693a
with their honor, 1067b
Significance, death gives life s., 667b
no personal s. spare us, 638b
of man, 913b
what is s. of man, 913b
Significant, life of s. soil, 1006b
Signifies inner blindness, 1000b
what s. life o' man, 493b
Signify, doesn't s. whom one marries, 500b
Signifying nothing, 286b
Signposts, without s., 1042a
Signs, men hang out s., 548b
merely conventional s., 746b
of the times, 43a
should prefigure events, 111a
speaks in symbols and s., 626a
Silence, all s. an' glisten, 693a
alone great, 589b
and desolation, 642a
and slow time, 583a
be checked for s., 269b
birdless s., 1080b
calumnies answered best with s., 302b
cruelest lies told in s., 822b
darkness again and s., 624a
deep and white, 693b
deep as death, 538a
deep as eternity, 576b
deepest feeling in s., 996b
die by negligence and s., 433b
dust and s. of shelf, 594b
elected s. sing to me, 802b
envious tongues, 299a
every sound end in s., 813b
expressive s., 420a
fall like dews, 990a
fell with waking bird, 652b
float upon wings of s., 337a
gives consent, 448b
gives proper grace to women, 81a
golden, 576b
great souls suffer in s., 497b
guard careful s., 931b
guilt by s. betrayed, 370b
has much to say, 757b
hath more eloquence, 658a
horse in s. champed, 914b
icy s. of tomb, 581b
impostor imposes s., 1092a
in love bewrays woe, 199a
in s. and tears, 554b
in s. hushed his very soul, 516b
in s. preserve integrity, 159a
infinitude of s., 705b
is best tactic, 355a
is contempt, 615a
is expression of scorn, 827b
isolates, 937b
kept by ourselves in s., 625a
learned s. from talkative, 976a
let all the earth keep s., 36a
let there be sacred s., 121b
like poultice comes, 633a
listening to s., 592a
living with us even in s., 477b
majestic s., 458b
Mrs. Browning guard s., 931b

Silence, my gracious s. hail, 289b
never betrays you, 807a
never dies, 813b
night and s. who is here, 229b
night in her s., 711b
no medicines to make women keep s., 802a
no worse than cheers, 853a
noble till the end, 773a
not here not enough s., 1003b
not s. but restraint, 996b
now there is merely s., 991a
occasional flashes of s., 523a
of infinite spaces, 363b
often of pure innocence, 295a
perfectest herald of joy, 246a
regretted speech never s., 127b
request deed in s., 160b
rest is s., 266b
roar other side of s., 690a
sank like music, 525b
sigh that s. heaves, 579a
speech after long s., 884b
supreme, 746b
that dreadful bell, 273b
that is in starry sky, 516a
then a lark, 810a
thunders of white s., 618a
time to keep s., 27b
treasures in s. sealed, 679b
wakened by s., 771b
was pleased, 345b
well-timed s., 658a
when s. speaks for love, 757b
where no sound, 591b
white s. below, 990a
widening slowly s. all, 653a
wings of s., 337a
wisest thing to heed, 79b
world is in s., 4a
wrapped in beard and s., 1041b
your eyes have their s., 1031a
Silenced man not converted, 779b
Silences, three s. there are, 624b
Silencing, not justified in s. one, 619a
Silent and amazed, 701b
as the moon, 349a
be s. and safe, 807a
be s. as to his works, 432b
be s. that you may hear, 255a
birds s. in forest, 479a
center of s. Word, 1003b
chew cud and are s., 454b
church, 606a
colossal national lie, 763b
doctor shook his head, 401a
dumb and s. be led, 461a
dust, 440b
duty not to be s., 728b
enim leges inter arma, 110b
evening mild s. night, 345b
fair exterior a s. recommendation, 125b
finger points to heaven, 516b
flock in wooly fold, 581b
flooding in the main, 688b
floors of s. seas, 1001a
gone into s. land, 739b
gradual and s. encroachments, 480b
halls of death, 574b
hardly a shout, 715a
haunches, 948a
icicles, 526a
impossible to be s., 454a
in the dark and s. grave, 199b
into the s. funeral, 1005b
language of peak, 1011a
Silent, lark that soars singing then s., 162a
long and s. street, 838b
manliness of grief, 450b
my tongue falls s., 69b
note Cupid strikes, 330a
painting is s. poetry, 70b
part is best, 699a
power in men to be s., 373b
prism and s. face, 510a
sea, 524b
slow and s. stream Lethe, 344a
spectator of scene, 539b
splendid s. sun, 701b
spring, 1061b
stars go by, 755a
stood upon s. hill, 906a
sweet s. thought, 292a
tents are spread, 704b
tents of green, 625a
these three s. things, 944b
thought can bring, 508b
till you see whites of eyes, 446b
to be s. better than to speak, 137a
unknown and s. shore, 534b
upon peak in Darien, 579b
voice of God, 813b
war of lilies, 220a
when eggs hatched, 333b
when you doubt sense, 403b
why art s. and invisible, 488a
why art thou s., 594b
with expert's air, 593a
with s. delight, 487a
wound deep in her breast, 118b
Silently as a dream, 458b
falls through ether s., 579a
how s. with how wan face, 203b
invisibly, 488a
now the moon, 914a
one by one, 622a
steal away, 622a
Silk, babies in s. hats, 999a
delicate-filmed as s., 784b
not make revolution with s. gloves, 954b
owest worm no s., 278b
soft as s. remains, 400a
sound of her s. skirt, 110a
stocking filled with mud, 505a
stockings and white bosoms, 429b
suit which cost me much, 375a
that thing of s., 411a
Silken dalliance, 243b
flanks, 583b
lines silver hooks, 306a
moderation s. string, 309b
or in leathern purse, 397a
sad uncertain, 643a
terms precise, 222b
tie, 518b
white s. turbans wreathed, 348b
Silks, in s. my Julia goes, 321a
my s. and fine array, 486a
need not be new, 943b
Silk-sack clouds, 803a
Silkworm size or immense, 997a
Silliest woman manage clever man, 872a
Sillons, abreuve nos s., 499a
Silly, envy slayeth the s., 14b
joy at silly things, 449a
loved its s. face, 860b
men as s. and wise, 640a
nothing more s. than s. laugh, 114b
question, 437b
Silly sooth, 252a
you were s. like us, 1060a
Silo, mildewed s., 940b
Siloam's shady rill, 549a
Silver and gold have I none, 49b
apples of gold in pictures of s., 26a
apples of moon, 880a
beads on s. ring, 953b
bells cockleshells, 1093b
buckles on knee, 1098a
bushel of s., 812b
churn, 767a
cord be loosed, 29a
dollars not distributed as gifts, 771a
for handful of s. he left, 662b
fountains have mud, 292a
goddess of the s. lake, 337b
gold and s. ivory and apes, 13a
gold and s. light, 880b
hooks, 306a
hosannas of rain, 1050a
into s. dawn, 1030a
lining on the night, 336b
lining through cloud, 917a
link, 518b
looking for gold and s., 686a
mantle threw, 345b
moon in s. bag, 884b
moon's red s., 1081a
nutmeg, 1095b
oars were s., 287b
precious stone set in s. sea, 226b
rain with s. flail, 991a
seated in thy s. chair, 302a
shoon, 914a
sixpence in shoe, 1102b
snarling trumpets, 581b
sold the righteous for s., 35b
speech is s., 576b
spoon in mouth, 197b
stroke his s. hair, 487a
swan who living, 1086a
tall s. poplar tree, 942a
thirty pieces of s., 36a, 44b
threads among gold, 815a
tips with s. fruit-tree tops, 224a
wisdom be put in s. rod, 486b
Silvered, completely s. o'er, 458a
it was a sable s., 258a
walls of Cumnor Hall, 464a
Silver-footed ironies, 866a
Silver-sandaled, dawn with s. feet, 838b
Silver-sweet sound lovers' tongues, 224a
Silver-white, lady-smocks all s., 222b
Silvia, be by S. in the night, 220b
who is S. what is she, 221a
Simia quam similis nobis, 107a
Simiadae branched off, 628a
Simians, true fairy story of s., 925b
Similar Goddamned phrases, 945b
not s. are race of gods, 63a
sons s. to their fathers, 65a
to mortals neither in shape nor thought, 70b
Simile a like perfection, 1079a
that solitary shines, 412a
Similes, sit and play with s., 512b
Similitudes, I have used s., 35b
Simmers, boil down until s., 814b
Simon Pure, 391a
simple S., 1093b
Simple, a s. child, 508b
and faithless as smile, 1001b

Simple and heartfelt lay, 622a
as false dawn, 1078b
delight in s. things, 877a
dues of fellowship, 618b
effluxion of time, 949b
faith than Norman blood, 645a
gout kills more wise than s., 364b
great swindles s., 863b
Ivan Ilych's life most s., 732b
life, 1019b
lonely cry, 1057b
maiden in flower, 645a
modest manly true, 694a
natural s. affecting, 451a
no vice so s., 233b
ordinary therefore terrible, 732b
plain and s. faith, 256a
race, 518b
rails upon yon s. thief, 279b
sensuous and passionate, 340a
short and s. annals, 440a
Simon, 1093b
stern and s. irrelevancy, 812a
sufficeth them the s. plan, 513a
the s. are near to virtue, 72a
to give subtilty to the s., 23a
too s. to admire it, 595a
truth his utmost skill, 300b
truth miscalled simplicity, 292b
Simple-minded, judges naïf s., 787b
modes of discrimination, 967a
Simpler, better and s. people, 825a
Simples, compounded of many s., 250a
Simplest note that swells gale, 441a
Simplicitas, O sancta s., 169b
Simplicity, ancient s. is gone, 379a
and charm, 120a
complete s., 1007a
deceitful mistress, 777b
embrace s., 74a
in s. a child, 369b
in s. sublime, 651b
in wit man s. child, 407b
independence magnanimity, 682b
Jeffersonian s., 758a
makes s. a grace, 302b
makes uneducated effective, 98b
mine is unadorned s., 128a
no greatness where no s., 732a
no hindrance to subtlety, 779b
no longer misled, 1091b
O holy s., 169b
of three percents, 475b
old s. of times, 1090b
pity my s., 425b
simple truth miscalled s., 292b
Spartan s., 1104a
teaching s. to sing, 917b
treats with s. or severity, 713a
Simplification first step to subject, 937a
Simplify, art should s., 940a
simplify, 683a
Simulacrum, sun the dark s. of God, 331a
Simulate, no disguise can s. love, 355a
wicks they s., 737a
Sin, Adam's sons conceived in s., 311a-b
against Holy Ghost, 779b, 806b
against s., 911b
Sin and blot, 789b
be ye angry and s. not, 54a
before polygamy made a s., 368a
blossoms of my s., 259b
born of a little S., 1023b
by that s. fell the angels, 299a
cunning s. cover itself, 246b
darling s., 526b
draw s. with cart rope, 30b
dreadful record of s., 849b
feared no danger knew no s., 370a
folly noise and s., 663b
fools make a mock at s., 24a
forgiven by Christ in heaven, 619b
go and s. no more, 48b
good man's s., 438a
guilty of dust and s., 324a
has many tools, 634a
he that is without s., 48b
herein hate virtue s., 175a
his favorite s., 533a
hold it half a s., 649b
human sympathy for s., 613b
hypocrite falls into s., 146a
I impute to frustrate ghost, 665a
if old and merry be s., 239b
ignorance not innocence but s., 667b
in private not s., 360b
in s. did my mother conceive me, 19a
in this be free from s., 585b
laughed at original s., 901b
learned s. to fly, 1089a
much of madness more of s., 642b
my s. is red, 381b
my s. my soul, 1046a
neatness a duty not s., 421a
no s. but ignorance, 212b
no s. except stupidity, 839a
no s. to labor in vocation, 238a
not only as s. but bore, 561b
nothing emboldens s. as mercy, 290b
of Judah, 34a
only deadly s. cynicism, 893b
original s., 707b, 901b
original s. of man, 391a
physicists have known s., 1055b
plate s. with gold, 279b
pleasure's a s., 560a
poverty is no s., 325a
private s. not so prejudicial, 196b
pure in life free from s., 121a
rod must heal s., 790b
sedentary life s., 806b
shall be no more, 676b
shrine where s. prayer, 773b
sickness s. death, 709a
snows and s., 772b
some rise by s., 270b
sure your s. will find you out, 10a
swelter and its s., 898b
taketh away s. of world, 48a
that I s. not with my tongue, 18b
their conception, 315a
time to serve and s., 773a
'tis s. nay profanation, 320b
to covet honor, 245a
to prefer life to honor, 139b
Sin, ugly as s. almost as delightful, 710a
usura s. against nature, 988b
wages of s. is death, 51a
waive quantum o' the s., 493b
was too much hope, 302b
weeps incessantly for my s., 489b
what is unpardonable s., 613b
whatever obscures soul, 897b
where s. abounded, 50b
who tell us love can die, 532b
world's ugly as s., 710a
worst s. to fellow creatures, 836b
ye do by two and two, 874a
Sinai, Wilson write Notes from S., 976b
Sinais, we S. climb, 692a
Sincere flattery, 460b
friend person with whom s., 606b
his soul s., 441a
if his words are s., 71a
let thy life be s., 37b
love is s., 170b
men always s., 886b
not s. even when saying not s., 869b
of soul s., 407a
officious innocent s., 433b
prayer soul's s. desire, 518a
pretenses which are s., 870a
think beforehand that words be s., 100a
Sincerely from author's soul, 1032a
Sincerest, our s. laughter, 570b
Sincerities, men change s., 886b
Sincerity, conscious of s., 100b
hold faithfulness and s., 71a
panics touchstone of s., 467a
shield of s., 922a
tell young men with great s., 428b
to practice s., 73a
way of heaven, 100a
wrought in sad s., 602a
Sinecure, gives no man a s., 988b
Sinew, money the s. of love, 104b
Sinews abolished will, 1075a
coin is s. of war, 181a
cracks s. cakes brain, 696b
exercises s. with toil, 100b
money s. of war, 104b
of peace, 924b
of soul, 333b
of virtue, 326a
stiffen s. summon blood, 243b
wealth the s. of affairs, 104b
what are s. of philosopher, 138b
Sinful, center of my s. earth, 294b
desires of the flesh, 61a
games, 770a
greedy the s. and lewd, 1035b
Sing, a little time to s., 821b
all a green willow, 276a
ancient ways, 879b
and build the lofty rhyme, 338a
and louder s., 882b
another song, 747b
arms and the man I s., 117b, 371a
at her flowery work doth s., 336a
autumn poets s., 734b
awake and s., 32a
Bah to you, 767a
because I must, 650a

Sing, bid soul of Orpheus s., 336a
bow themselves when he did s., 298a
by land and sea, 874a
cannot s. old songs, 733b
caused the widow's heart to s., 15b
celebrate myself s. myself, 700a
charmingly sweet you s., 673a
clear O throstle, 905a
dance and drink and s., 489a
do not think they s. to me, 1001a
eagle suffers little birds to s., 218b
elected silence s. to me, 802b
Grecian woes goddess s., 405a
hark the herald angels s., 425b
he could s. well and laugh well, 104b
he didn't s. to me, 974b
hear angels s., 657b
hear lady s. in Welsh, 239b
heaven and nature s., 397a
heavenly s., 517a
heigh-ho says Rowley, 1092b
Hey to you, 767a
holy sages once did s., 334a
I can't s., 750b
I s. of brooks, 319b
I s. on one breath, 943b
I s. the sweets I know, 483a
I s. with mortal voice, 346b
I will s. unto the Lord, 8b
in a hempen string, 313a
in my brain I s. it, 665b
it as we used to sing it, 748a
Jane Shore with sorrow s., 1088a
let others s. of knights, 210b
let s. to whom song given, 554a
lhude s. cuccu, 1083a
lhude s. Goddamm, 987b
like birds i' the cage, 280a
Long live king, 457b
loss of all I s., 1081b
louder around, 486b
me your song O, 768b
myself, 700a
no birds s., 581a
no sad songs for me, 739b
of a maiden, 1084a
of days that are gone, 779a
of everything and anything, 974b
of Olaf glad and big, 1031a
of thee I s., 627b
of you i s., 1030b
one of the songs of Zion, 22b
or cease to sing, 412b
paint or s. or carve, 833b
pair nor build nor s., 527b
pipe as linnets s., 650a
pretty birds do s., 300b
redbreast sit and s., 526a
riding's a joy, 664a
saddest when I s., 588a, 750b
saints sweetly s., 381a
savageness out of a bear, 275b
set upon bough to s., 883a
sit and hear me s., 486a
so we'll live pray s., 280a
so wildly well, 641b
song of ocean seemed to s., 516b
song of sixpence, 1094b
songs not heard before, 121b
still he'd whistle and s., 475b
Sing, still wouldst thou s., 582b
strange that death should s., 237a
swanlike s. and die, 561a
teaching simplicity to s., 917b
the Lord's song, 22b
thee a song in thy praise, 495a
thee to thy rest, 266b
to find your hearts, 980a
tongue of the dumb shall s., 32a
tongue the Savior's glory, 158a
unto him a new song, 18b
unto the Lord a new song, 21a
voices of winds that s., 953b
we must laugh and s., 884a
we'll s. another song, 747b
what shall I s., 1098a
whatever well made, 885a
when birds do s., 250b
willow willow willow, 276a
wrath of Achilles, 62a
ye heavens earth reply, 425a
Singe my white head, 278a
so hot that it s. yourself, 298a
Singer accompany the king, 498b
dries one tear, 887a
he the s. passes, 731a
idle s. of empty day, 753a
none hear beside the s., 536b
sans wine song s., 630a
song after death off s., 703b
thou s. I song, 767a
to burst into clamor, 985b
Singers, God sent s. on earth, 622b
Singest of summer, 582a
soaring ever s., 570b
Singeth all night long, 257a
quiet tune, 525b
Singing and making melody, 54a
as they shine, 393a
birds sweet, 906b
come before his presence with s., 21a
come with s. unto Zion, 33a
commercials not allowed, 1064a
delight in s., 536b
each morning, 1031b
forty s. seamen, 961b
garland and s. robes, 339b
go s. as far as we go, 116b
gold, 982a
hear America s., 699b
hear mermaids s., 304b
heard the mermaids s., 1001a
heart like s. bird, 739b
hollaing and s. of anthems, 241b
in the choir, 1099b
in the wilderness, 629b
locust of soul, 1080a
masons building roofs, 243a
more s. less sighing, 914a
most joyfully, 711a
no man robbed where s., 500b
of Mount Abora, 524a
oh how beautiful, 877b
out of empty cisterns, 1003a
relax wherever there is s., 500b
sad or s. weather, 774b
sets even a wise man s., 66b
sick of s., 774a
songs of expectation, 750b
still dost soar, 570b
sweetly on tree, 974b
those who are s. today, 765a
time of the s. of birds, 29b
we are nest of s. birds, 429b
Singing, where nightingales s., 1012b
where weeping willows, 728a
with muses of Helicon begin s., 67a
woodthrush s. through fog, 1004a
your s. is the thing, 821b
Singist, as s. not success, 750b
Single, beauty draws with s. hair, 404b
best augury is to fight, 63b
blessedness, 228b
dram of heaven, 739a
draw you with s. hair, 312a
eternity only a s. night, 93a
every s. one is right, 874a
for my s. self, 253b
from s. crime know nation, 118a
hound, 737a
man in possession of fortune, 533a
married to s. life, 354a
men in barracks, 873a
must begin with a s. step, 74b
nature's double name, 267b
never let up for s. moment, 983a
no s. nation have monopoly, 982b
not a s. kind of strife, 67b
nothing in world s., 570a
secret will be man, 1032a
soul in two bodies, 97a
spies, 265a
thinning list of s. men, 1036b
years go by in s. file, 990b
zealot commence persecutor, 471a
Single-minded like migratory birds, 938b
Sings a solitary song, 511a
as s. the lark, 618b
at grave-making, 265b
below inveterate scars, 1005a
each song twice, 663a
for his supper, 1094a
he that s. lasting song, 884b
in boat on bay, 648a
lark at heaven's gate s., 290b
like an angel s., 235b
morn not waking till she s., 203a
nightingale s. all day, 543a
nightly s. the staring owl, 222b
on orchard bough, 663a
this truth poet s., 647a
thus s. he Cuckoo, 222b
tune without the words, 735a
where cricket s., 879b
Singulars, statements of history are s., 99a
Sinister resonance, 843b
spring-laden breeze s., 899a
urge to kill s., 1083b
Sinit, enforce rules iv S., 892a
Sink downward to darkness, 955a
heart and voice oppressed, 687b
hold you as I s., 128a
I'd die down over feet, 969a
load would s. a navy, 298b
Neptune s. ship on even keel, 130a
not gross to s. but light, 220a
of uncertainty and error, 364a
or swim, 238b
or swim live or die, 546b
or swim together, 902b

Sink present repute for freedom, 692b
pride of power s., 452b
raft which will never s., 491b
swim or s. live or die, 462b-463a
to nothingness do s., 581a
tosses but doesn't s., 150b
who s. to rest, 443a
Sinking in thy last long sleep, 476a
into inferiority, 546a
kind of alacrity in s., 267a
knowledge like s. star, 646b
rats desert s. ship, 133a
someone s. today, 826a
Sinks and I am ready to depart, 536b
back into night, 953b
daystar in ocean bed, 339a
gross flesh s. downward, 228b
honor s., 447b
if my bark s., 686a
with bubbling groan, 557b
Sinned against my brother the ass, 157b
in Adam's fall s., 1089a
incessantly, 899b
more s. against than sinning, 278a
Sinner, dead s. revised and edited, 792a
desireth not death of s., 59b
forgive some s., 960b
merciful to me a s., 47a
of his memory, 296a
too weak to be a s., 290a
whether he be s., 48b
who write with no dinner, 1009b
Sinner's last retreat, 1075a
Sinners, call s. to repentance, 41b
came to save s., 55a
God and s. reconciled, 425b
if s. entice thee, 23a
in hands of God, 1075a
miserable s., 61a
ordinary s. vivid, 910a
po' s. kotched out late, 813b
publicans and s., 42a
standeth in the way of s., 16b
unrepentant old s., 1022a
we are s. all, 215a
Sinning, more sinned against than s., 278a
Sin's sharp ez bamboo brier, 814a
sometimes s. a pleasure, 560a
Sins, acknowledge our manifold s., 61a
be all my s. remembered, 262a
charity creates s., 840b
double for all her s., 32b
few love to hear s. they love, 290b
Forgiveness of s., 60a
forgiveth s. and saveth, 37a
her s. which are many, 46b
lie in dark weep for s., 700b
love covereth all s., 24a
manifold s. and wickedness, 59b
multitude of s., 57a
of commission mortal, 434a
of fathers upon children, 86a
of omission venial, 434a
oldest s. newest ways, 242b
other s. only speak, 169a
queen of all my s., 1082a
scarlet books read, 902b
shed for remission of s., 44b
Sins, takest away s. of the world, 59a
they are inclined to, 352a
they love to act, 290b
though your s. be as scarlet, 30a
two cardinal s., 980b
Sinuous shells of pearly hue, 536a
Sion, never climbed Mount S., 1076b
wept when we remembered S., 22b
Sioux, Indian S. or Crow, 823b
Sip, can't be tasted in s., 670a
lifeblood seemed to s., 525a
twitter and feathers sleek, 579a
Sipped brandy and water gaily, 500a
no sup, 769a
Sir Oracle, 231b
Sired by hurricane, 760a
Siren, listen to song of s., 464b
song of s. nor voice of hyena, 205b
tears, 294a
Sirens, what song the S. sang, 331a
Sires, heroic s., 377a
Sires' age worse than grandsires', 122a
Sirius, kingly brilliance of S., 782b
Siroccos, felt s. crawl, 736a
Sisera, stars fought against S., 11a
Sister Anne do you see, 1099a
art my mother and my s., 15a
calls me Will, 820b
Caroline, 906b
Jerusalem thy s. calls, 491a
live a barren s. all your life, 228b
ministering angel my s., 266a
never praise s. to s., 871b
no friend like s., 740a
poverty is s. of beggary, 92a
shouts with s., 648a
shut little s. in, 962a
Sidney's s. Pembroke's mother, 319a
still gentler s. woman, 493b
the whole day long, 675b
Sisterhood of Nymphs, 117b
Sister's, charwoman's s. son, 965b
erring s. shame, 558a
husband's niece, 747a
Sisters, all s. virtuous, 1104b
brothers and s. beware, 877a
cousins and aunts, 766a
Death and Night, 702a
depart in peace, 553b
twa s. in bour, 1088b
under skins, 875a
wayward s. depart, 553b
weird s., 285b
Sistine Madonna, tried to paint S., 1017a
Sit alone with conscience, 810a
and drink with me, 902a
and hear me sing, 486a
and play with similes, 512b
beside lonely fire, 726a
bird of night did s., 254a
dickybird why do you s., 768b
doing penance, 596b
down says Love, 324a
for us and spit for us, 104a
here on and off for days, 743b
here will we s., 235b
in a barn, 1095b
in darkness, 46a, 343b
Sit in my bones, 523a
in scorner's seat, 846a
Jessica look, 235b
let us s. upon the ground, 227b
like grandsire in alabaster, 231a
little sorrows s. and weep, 488a
nor s. nor stand but go, 666a
not fit that you s. here longer, 328a
not s. on throne of bayonets, 859b
on a cushion, 1095b
openly to weather, 979a
people who s. in darkness, 763b
shame is ashamed to s., 225a
so I did s. and eat, 324a
such as s. in darkness, 21b
teach us to s. still, 1003b
tell us how to s., 505b
thee down sorrow, 221b
their strength is to s. still, 32a
them that s. in darkness, 46a
thou a patient looker-on, 321b
though I s. down now, 611b
tibi terra levis, 151b
to s. not enough, 505b
trees where you s., 402b
unable to s. still, 363b
you don't know how to s., 505a
Sits and smiles on the night, 487a
as one new-risen from dream, 219b
at wheel in humming town, 711a
high in people's hearts, 254a
looking over harbor, 948a
man still s. on his bottom, 191b
on horse at hostess' door, 236a
on never so high throne, 191b
secret s. in middle, 929a
truth s. on lips of dying, 712b
watching for omens, 91b
wind in that corner, 246a
with keen appetite he s. down, 232b
Sittest throned in glory, 743a
Sitteth in the seat of the scornful, 16b
Sittin' on pile of straw, 1099a
Sitting, as cheap s. as standing, 390b
by desolate streams, 807a
careless on floor, 584a
equal to god s. opposite you, 115a
for portrait, 910b
in a pleasant shade, 309a
in the shade, 877b
in the sun, 532a
listen where thou art s., 337b
make it go by s. in row, 505a
no pity s. in clouds, 225a
remain s. at your table, 980b
still is s., 643a
well in order smite, 646b
Situation excellent I am attacking, 826a
fresh meaning for new s., 972b
inwardness of s., 795b
normal all fouled up, 1103b
Six days shalt thou labor, 9a, 678a
essentials in painting, 153a
everything left at s. and seven, 165a
feet of land, 732b
honest servingmen, 876a
hours in sleep, 198b

Six hundred pounds a year, 411b
impossible things before breakfast, 746a
men of Industan, 680a
of one half-dozen other, 567b
or seven dozen Scots, 239a
Richmonds in the field, 218a
rode the s. hundred, 652a
sette world on s. and sevene, 165a
snowed for s. days and s. night, 1070b
weeks to frost, 1018a
Sixes, things go at s. and sevens, 165a
Sixpence, found crooked s., 1096b
I give thee s., 506b
in her shoe, 315b, 1102b
not a s. sir, 501b
song of s., 1094b
Sixteen hours ago Hiroshima, 982b
Sixth of population slaves, 681a
Sixty minutes an hour, 1042a
uselessness of men above s., 817b
Sixtyfold, brought forth fruit s., 42b
Size, near sight of mere s. of him, 969a
no virtue with s., 603b
not grandeur, 725a
not s. but spirit, 1020b
silkworm s. or immense, 997a
take s. of pots of ale, 352a
those of largest s., 746a
Skating, in s. safety is speed, 607a
Skeleton, ague of s., 1002a
found s. and clothed it, 547b
Skeptic, too much knowledge for s., 408b
Skepticism, luxury of s., 805b
of skeptical age, 780b
then s. then disbelief, 697b
wise s. in good critic, 695a
Sketch ruins of St. Paul's, 595b
Skevar, Ivan Petrofski S., 1100b
Skewered with office pens, 672a
Skies a trifle bluer, 914a
are hanged, 1032a
as long as s. are blue, 571b
ashen and sober, 643b
change s. above them, 874b
cloudless climes starry s., 558b
common people of the s., 300b
common sun air s., 441a
distant deeps or s., 489a
double-darken gloomy s., 694a
earth to vaulted s., 690a
faith deciphered in s., 867a
fear can see more in s., 194b
forehead of frowning s., 193a
heifer owing at s., 583b
if all s. sunshine, 827b
join triumph of the s., 425b
ladder to s., 201a
let its altar reach s., 508a
look look up at s., 803a
looks commercing with the s., 335b
mansions in the s., 397a
many a message from s., 495a
molded and melted across s., 803a
moon climbest s., 203b
my canopy the s., 408a
not cloudy all day, 808a
raised mortal to the s., 371b
Skies, rend the affrighted s., 404b
resume sophistries of June, 734b
rush into the s., 408a
spacious s., 849a
statures touch s., 737b
steelyards of s., 842b
suns s. clouds of June, 741a
tempt offspring to s., 449b
watcher of the s., 579b
wings across canceled s., 1022a
Skiff, fragile s. attains shore, 779a
Skill, a little s. in antiquity, 280b
author's s. to give, 866b
constructed with s., 434a
force has no place for s., 86b
honor hath no s. in surgery, 240b
oars plied with little s., 743a
pass days in that where s. greatest, 127b
sharpens s., 454b
simple truth his utmost s., 300b
'tis God gives s., 689a
to conceal skill, 355b
to him that can get it, 366a
Skilled in works of both languages, 122a
orator a good man s. in speaking, 107b
poet through natural gift, 79a
Skillful, all s. in the wars, 363a
man a different integration, 1038b
more s. in self-knowledge, 515a
scribe s. in office, 4b
Skillfulest arithmetician, 686a
Skillfully, play s. with a loud noise, 18b
Skim, dip wings and s. away, 650a
in airy rings s. heath, 405a
milk masquerades, 766a
one topic here there, 593a
Skimble-skamble stuff, 239b
Skimmed, swallows s. golden grain, 933b
Skin, after my s. worms destroy, 15b
and bones and hymnbook, 617a
beauty's but s. deep, 299b
calf's s. on recreant limbs, 236a
can the Ethiopian change his s., 34a
chameleon's tuning s., 1078b
color loves and s., 305a
come off with whole s., 194b
deep, 299b
for skin, 14a
item with s. wrapped around, 1030a
man who sold hyena s., 924a
no matter color of s., 1025a
of dead sheep, 1047a
of innocent lamb parchment, 215a
patch lion's s. with fox's, 136b
rip off s., 1101b
side outside, 907a
since soul dead save s., 155a
skull beneath the s., 1002a
snake throws enameled s., 229b
squeeze orange throw away s., 417a
white as leprosy, 525a
with the s. of my teeth, 15a
Skinny, fear thy s. hand, 525a
Skins, sisters under s., 875a
Skinside is inside, 907a
Skipped, mountains s. like rams, 22a
Skipper had taken daughter, 621a
Skirmish of wit, 245b
Skirt, sound of her silk s., 110a
Skirts, God's s., 662a
of happy chance, 650b
Skittish, unstaid and s. in motions, 252a
Skittles, beer and s., 669a, 718a
porter and s., 669a
Skoal to the Northland, 621a
Skugg, here S. lies, 422b
Skull beneath the skin, 1002a
of a lawyer, 265b
place of s., 45a
some poor fellow's s., 532a
Skulls, place of s., 555b
Skunk cabbages, 944a
Sky, above the vaulted s., 573a
above world stretched the s., 1023a
admitted to that equal s., 408a
against pearl-gray s., 969a
all the milky s., 880a
and sea and land, 855a
anybody as s. low or high, 933b
banners flout the s., 281a
beautiful as the s., 701b
believe power and goodness in s., 173a
believe these ships from s., 173a
bird is in the s., 364b
blue ethereal s., 393a
blue s. bends over all, 524a
blue s. of spring, 729a
blue s. over my head, 539b
bluebird carries s., 681b
brain wider than s., 736b
bridal of earth and s., 323a
bright reversion in s., 406a
change she earth or s., 1086a
changes when wives, 250b 871b
daffodil s., 652b
daily bread of eyes, 604b
descending black and white, 1075b
dusky night rides down s., 424a
eagle looking at s., 579b
earth and all stars in s., 699b
equal s., 408a
ethereal s., 341b
fair weather for s. is red, 43a
flash of color beneath s., 866a
forehead of morning s., 339a
give us endless s., 1072a
go forth under open s., 574a
goal the s., 1103a
guides through s. thy flight, 574b
hearthfire smoke against s., 1017b
horizons of the s., 3b
immeasurably lofty, 732a
in yon rich s., 648b
inverted bowl we call s., 630b
isolation of s., 955a
late discovered early s., 990b
like lead, 1060b
lingered under benign s., 685b
living air and blue s., 509b
lonely sea and s., 946b
lonesome place against s., 827a
lord believing Christians from s., 172b
lose itself in s., 665b
lyre within s., 641b

Sky, measure pathways of s., 119a
moon sweet regent of s., 464a
moving moon went up s., 525b
music shall untune s., 370a
no bright reversion in s., 406a
no limits but s., 194a
none knew color of s., 905a
not know beneath what s., 868b
nothing but hath bound in s., 218a
nothing but s. and the ocean, 526b
November's s., 519a
nursling of the s., 570b
of slate, 878b
old and true as s., 932b
only one shining in s., 510b, 962b
only regret leaving the s., 162b
peopling earth waters s., 377a
pie in the s., 1103b
pilgrim of the s., 517a
prisoners call the s., 840b
publish yourselves to s., 796b
rainbow in the s., 511b
ring out to wild s., 651a
robes spun of Iris' woof, 336b
sea rising nor s. clouding, 801a
see s. all diamonds, 858b
seemed not a sky, 510a
sent him down the s., 719b
shining in s. being as sun, 3b
shoulder s. drink ale, 853b
silence in starry s., 516a
sings about the s., 561a
snow filling s. and earth, 724a
snow shuts out s., 676b
soft blue s. never melt, 509b
soul larger than s., 586b
split the s. in two, 1023a
spread out against s., 1000b
squired glacier woman down s., 1043b
stand at Judgment Seat, 872b
stared into s., 906a
stars look cold about s., 927b
steal across the s., 750b
storm roaming s., 1067b
sweep cobwebs from s., 1095b
take love together to s., 790b
tears of s., 416a
teatray in the s., 744a
thaw s., 1085a
under wide and starry s., 823b
went out under s. Muse, 829b
western s. in night, 702a
what a scowl, 668a
what if s. were to fall, 108b
while s. and sea stand, 855a
wide s. above me, 1041a
will cave in on him, 1023a
wrote across s. in stars, 1008b
Skye, over sea to S., 849b
Skyey, servile to s. influences, 271a
Sky-pointing tree, 714b
Sky's the limit, 194a
whatever s. above me, 559b
Skyscrapers, send s. toppling, 1067a
Slack, observing me grow s., 324a
Slain a thousand men with jawbone, 11b
all whom war hath s., 307b
brothers sons kindred s., 410b
by fair cruel maid, 252a
crippled palsied s., 932b
death ere thou s. another, 319b
Slain Earl of Murray, 1088b
frosts are s., 773a
he that is in battle s., 103a
honor those they have s., 708b
if s. thinks he is s., 62a
Jabberwock, 745a
more come through alive than are s., 64a
my will, 1066b
Saul hath s. his thousands, 12a
some s. in war, 227b
think he is s., 604a
thrice he slew the s., 371b
through our love is my lord s., 175b
with him beauty s., 220a
wounded but not s., 1087b
Slam, set doors ajar and s. them, 931b
Slamming, lulled by s. of iron, 1064b
Slander, enemy to s. you, 763a
give lie to s., 553b
lives upon succession, 218a
that gradually soaks into mind, 72a
vindication against s., 640a
whose edge sharper than sword, 291a
Slanderous, death by s. tongues, 247a
Slang, sparkling effervescent s., 886a
Slanged, sneered and s., 901b
Slant, certain s. of light, 735a
Slanting, Greek accent s. wrong, 684a
rain in s. lines, 740a
Slanting-eyed, lame wrinkled and s., 63b
Slashed, she s. him, 1097b
Slaughter, as an ox goeth to the s., 23b
as lamb to the s., 33a
below smoke above, 918a
like sheep to s., 461a
love of s., 988a
pillage devastation, 923a
threatenings and s., 49b
through s. to throne, 440b
Slaughtered, blood of s., 906b
saints, 341a
Slaughters of race writ, 783b
Slave, be no s. have no s., 636b
commonly called s. trade, 420b
deserves to be a s., 503a
fingering s., 511a
frees her s. again, 1089b
galley s. to pen, 590b
half s. half free, 635b
I am a czar a s., 470a
I speak for the s., 684a
in some degree a s., 461b
man in armor s., 667b
man once despot and s., 569a
no s. on our land, 625b
not be s. not be master, 635b
not like quarry s., 574b
of fear, 901a
of words, 576a
passion's s., 263a
prison only house in s. state, 681a
prisoner but not s., 358b
rogue and peasant s., 261b
save Union without freeing s., 637b
sleep soundly as wretched s., 244b
Slave spirit below, 991a
think ye meant for s., 561a
this s. country, 594a
thought the s. of life, 240b
to animosity or affection, 461b
to fate, 308a
to no sect, 410a
to thousands, 274a
trade, 420b
you were a Christian s., 816a
Slaveholder, interfere by force with s., 684a
violent death of s., 684a
Slavekeeping inconsistent, 443a
Slavery, advocates of s. push it, 635b
but one aspect of problem, 998a
chains and s., 465a, 496a
continually shocked by s., 684a
economic s. nobody's business, 971b
elections end s. begins, 463b
great fortune great s., 131a
hear anyone arguing for s., 640b
ignorance only s., 749a
intellectuals deserve s., 951a
mechanical s., 840b
of the machine, 840b
opponents of s. arrest spread, 635b
or death, 393b
price of chains and s., 465a
they can have anywhere, 453a
when s. comes upon him, 66b
wrecks of s., 771b
writing instrument of s., 443a
wrong and demoralizing, 840b
Slaves, all persons held as s., 638a
Americans freemen or s., 461a
at the mill with s., 349a
Britons never will be s., 420a
cannot breathe in England, 457b
civilization requires s., 840b
creed of s., 496b
fit Instruments to make s., 426a
God wanted no s., 503b
howe'er contented, 456b
if any should be s., 640b
land of s. ne'er mine, 561a
lies religion of s., 894b
machines s. not masters, 851a
man wills us s., 468b
necessity the creed of s., 496b
of defunct economist, 977a
of the lamp, 742b
save Union by freeing s., 637b
sixth of population s., 681a
tired of ruling over s., 435a
to do ugly horrible work, 840b
tyrants and s., 448b
who fear to speak, 691b
Slavish, imitators you s. herd, 123b
mercenary, 461a
Slavophiles, article against S., 707b
Slavs, Chuds S. and Krivchians, 170a
Slay, king to s. foes, 723b
reject prophets s. them, 708b
Slayer, if s. thinks he slays, 62a
red s., 604a
Slayeth child in womb, 988b
envy s. the silly, 14b
Slays, envy s. self by own arrows, 149b
if slayer thinks he s., 62a

Slays, moves mates s., 630b
slayer think he s., 604a
war its thousands s., 460a
war never s. bad man, 82b
Sleave, raveled s. of care, 283b
Sledge drops in vain, 1064b
Sleek as laughing flesh, 1079b
fat and s. a true hog, 123a
Sleek-headed men, 253b
Sleekit, wee s. cow'rin', 492b
Sleep a wink, 411b
abundance will not suffer him to s., 28a
after toil, 200a
among lonely hills, 516a
an act or two, 299b
an after-dinner's s., 271a
and a forgetting, 513b
and feed, 264b
and if life was bitter, 776a
as they s. even so, 774a
ask not whom s. beside, 852b
at ten, 599b
azure-lidded s., 582a
balmy s., 398b
bares horns above my s., 1068b
be in bed and s. not, 1037a
beneath these weeds, 898b
between a s. and s., 773a
big s., 1000a
break earth's s., 1028b
brother of d., 64a
brother to death, 210b
by a s. to say we end, 261b
cannot break his s., 629b
care driveth away s., 38b
care-charmer s., 210b
cheap pleasure, 197a
councilor ought not s. whole night, 62b
covers man like cloak, 197a
cup that brings s. of Lethe, 120b
curtained s., 283a
dear sleep, 601a
death an eternal s., 500a
death and brother s., 568a
death is a s., 774b
death like s. steal, 568b
death's brother s., 119a
death's counterfeit, 284a
death's twin brother, 64a
deep and dreamless s., 755a
dewy-feathered s., 336a
do I wake or s., 583a
downy s., 284a
dream comes with first s., 812a
exposition of s. upon me, 230a
first sweet s. of night, 570a
flowers as in causes s., 327a
folding of the hands to s., 23b
freed from everlasting s., 331a
friend of woe, 532b
full of sweet dreams, 580a
fullness even of s., 63b
gates of s., 119a
gentle s., 242a
Glamis hath murdered s., 283b
go home and get s., 897a
good death better, 588b
great gift of s., 816a
he giveth his beloved s., 22b
Homer may s., 124b
hour's s. before midnight, 325a
how s. the brave, 443a
I always s. upon ale, 397b
I s. alone, 69b
I will not give s. to mine eyes, 22b
Sleep, ignominy s. with thee, 241a
in Abraham's bosom, 217b
in dull cold marble, 299a
in exile, 830a
in s. a king, 293a
in soot I s., 487a
in the night, 487b, 773a
in the shade, 541b
in thy s. little sorrows, 488a
innocent s., 283b
invented s., 680a
is a death, 330b
is drink to thirsty, 197a
is meat to hungry, 197a
it is a gentle thing, 525b
itself must end, 331b
just some human s., 926a
lay me down in peace and s., 17a
lay me down to s., 1089b
Lord God caused a deep s., 5b
Macbeth does murder s., 283b
Macbeth shall s. no more, 283b
man who invented s., 680a
medicine thee to sweet s., 274b
men such as s. o' nights, 253b
miles to go before s., 927b
most things s. lying, 323a
mountains in primeval s., 720b
murder in s. not pugnacity, 980b
Nature's soft nurse, 242a
neither night nor day, 281a
neither slumber nor s., 22a
nevermore to s. again, 915a
nice quiet s., 897a
night and s. in night, 773a
no more, 283b
no s. till morn, 556a
nor shall this peace s. with her, 299b
not dream not, 685b
not hypocrites in s., 540a
not my design to s., 328a
O magic s., 580b
of a laboring man, 28a
of death, 261b
of Lether, 120b
of one everlasting night, 114b
old and full of s., 879b
on my love in thy cold bed, 321a
one ever-during night, 300a
one short s. past, 308a
only s., 663b
opium so they can s., 870a
out the thought of it, 295b
out this great gap, 287a
past first s. in Persia, 331a
perchance to dream, 261b
points out soul's eternal s., 482a
primeval s., 720b
purr to s. with thunder, 760a
quiet s. when trick's over, 947a
rocked to s. between billows, 696a
rounded with a s., 297b
rude forefathers s., 440a
sets fool and wise even, 197a
shake off this downy s., 284a
shall our gratitude s., 506b
shall we s. after all, 774a
sinking in thy last long s., 476a
six hours in s., 198b
sleep beauty bright, 488a
sleeping wake and waking s., 190b
sleepless to give readers s., 413b
Sleep, snow said s., 1010b
soft smiling, 1067a
softly eagle forgotten, 952b
some must watch some s., 263b
son of sable Night, 210b
sooner over sooner to s., 691a
soundly as wretched slave, 244b
spirited from s., 1078b
strong man after s., 340b
sun is laid to s., 302a
sword s. in my hand, 490b
task done we must s., 288b
that knits up raveled sleave, 283b
that knows not breaking, 520a
that masters all, 81a
the brother of death, 64a
the sleep of death, 491a
thegither at the foot, 494b
they are as a s., 20a
they s. and it is lifted, 569a
this s. of mine, 926a
time enough to s., 852b
time for s., 66a
timely dew of s., 345b
to die to s., 261b
to s. perchance to dream, 261b
to wake, 668b
totter off go to s., 899b
turned aside to s., 305b
two gates of s., 119a
under bridges beg and steal, 802a
unseasonable immoderate s., 428b
upon golden bed, 884a
visit soul in s., 568a
voices that make me s. again, 297a
wake to s., 1065a
waked after long s., 297a
was airy light, 346a
we shall not all s., 53a
we shall not s., 912b
weary of everything but s., 775a
weighs like unwilling s., 579b
well-spent day happy s., 174b
what hath night to do with s., 336b
whatever s. it is, 926a
why wilt thou s., 491a
will never lie, 224b
with golden Aphrodite, 66a
with Turks and infidels, 228a
without wink of s., 194a
woodchuck say whether like his s., 926a
ye harlots s. at ease, 405b
yet a little s., 23b
Sleeper, primitives not waken s., 829a
soul of s. away, 829a
Sleepers in that quiet earth, 685b
numb nudgers, 1064b
Sleepers', seven s. den, 304b
Sleepeth, not dead but s., 42a
peradventure he s., 13a
Sleepin' there below, 865b
Sleepiness, took swim to keep off s., 761a
Sleeping, all all s. on hill, 898a
and the dead as pictures, 283b
but never dead, 691b
candle burning while s., 309b
dogs lie, 672a
he find you s., 45b
if s. wake, 748b
is a wool blanket, 92a
mourn upon thy bed, 774b

Sleeping, some s. killed, 227b
Thy servant s., 727a
tree growing when ye're s., 521a
try by s. what it is to die, 330b
wake and waking sleep, 190b
wakened us from s., 994a
woods all night, 525b
Sleepless Eremite, 581a
soul that perished, 511b
to give readers sleep, 413b
vigilance, 638b
watches of night, 624b
Sleeps, after life's fever s., 284b
creation s., 399a
Goethe in Weimar s., 711a
great engine never s., 660a
happy warrior s., 976a
in continual noise, 771b
in dust, 327b
moonlight s. upon this bank, 235a
now s. crimson petal, 649a
on watch, 452a
remorse s., 436b
she s. my lady s., 621b
there s. Titania, 229b
thinks and wills, 869b
till tired he s., 409b
where Drake s. in sea, 695b
where s. that promise now, 758a
while my little one s., 648b
with enduring dead, 572a
Sleepy and proud, 1009b
I am s. and weeds twist, 698a
Sleepyhead, to bed says S., 1094b
Sleet, iron s., 442a
Sleeve, laughing in your s., 480b
laughing up her s., 360b
raveled s. of care, 283b
wear heart upon my s., 272a
Sleeveless errand, 183a
some shortless others, 413b
Sleeves, fluttering empty s., 956a
Sleigh, carry the s., 598a
Sleighbells, ghost of s., 926b
Sleight, tricks by s. of hand, 391b
Slender, as cedar tall and s., 476a
debt to Nature, 321b
thy s. stem, 493a
tops against sky, 592a
waist confined, 332b
Slenderly, fashioned so s., 592b
Slept azure-lidded sleep, 582a
dreamed life beauty, 680a
I should have s., 14b
in peace, 299a
law not dead though it s., 270b
one wink, 291a
Passion s., 426b
resembled my father as he s., 283b
touched him and he s., 650b
while companions s., 623b
Slew, as ambitious I s. him, 255a
dead which he s. at his death, 11b
Death s. not him, 201a
enemy nearly s. ye, 1099b
on tree they s. Him, 796b
thrice he s. the slain, 371b
Slice, no matter how you s. it, 1053b
no matter how thin s., 916b
royal s. of bread, 969b
Slices of quince, 673a
Slide into lover's head, 510b
Kelly s., 1101a
let world s., 182a
no foot shall s., 1103a
Sliding from lifted bar, 1065a
Slight little light little, 768b
me when I woo, 318b
nor Fame I s., 402b
not what's near, 84a
Slightest approach to false pretense, 747a
rememberest not s. folly, 248a
Slightly shakes parting guest, 268b
Slim hand so lovely, 981a
Slime, daubed with s. and pitch, 8a
of a wet nest, 1065a
wetter water slimier s., 993b
Slimier, wetter water s. slime, 993b
Slimy things did crawl with legs, 525a
Sling, my s. the s. of David, 828b
prevailed with a s. and with a stone, 12a
Slinging, fury s. flame, 650a
Slings and arrows of fortune, 261b
Slinks out of race, 340a
Slip away before they're up, 968b
given them the s., 386b
giving enemies s., 437b
if I s. Thou not fall, 688b
let it s. useless away, 578a
let s. dogs of war, 255a
'twixt cup and lip, 311b
Slipped, thrice it s. through my hands, 66a
Slippered, lean and s. pantaloon, 249a
Slippers, same old s., 855b
shuffle about in s., 871a
Slippery, he that stands on s. place, 236b
words s. thought viscous, 777b
Slippy-sloppy, water s. in larder, 887b
Slips, greyhounds in s., 244a
if lips keep from s., 812b
Slit, tongue be s., 1093a
Slithy toves, 745a
Slits the thin-spun life, 338b
Sliver and disbranch, 279a
Slop over, 750b
staineth s., 988a
Slope through darkness to God, 650b
Slopes, gently s. the way, 449a
Sloping to southern side, 694a
Sloppy biased reporting, 1020b
Joe's, 1060a
Sloth and cowardice that clings, 918b
egotism s. idleness, 549a
finds down pillow hard, 291a
peaceful s., 343b
Slothful ease, 847b
man saith, 26a
Slouches toward Bethlehem, 882a
Slough was Despond, 365b
Slovenliness is no part of religion, 420b
Slovenly unhandsome corpse, 238b
wilderness, 955b
Slow, a God s. to anger, 14a
aged and poor and s., 813a
and moving finger, 275b
and silent stream Lethe, 344a
and steady wins, 75b
as tardy as too s., 224b
be s. to speak s. to wrath, 56a
but sure, 325a
Slow but sure moves might, 85a
cold and to temptation s., 293a
come he s., 519a
confidence plant of s. growth, 426a
drag of days, 83b
drag the s. barge, 459b
drags its s. length along, 403a
drip over stones, 1064b
free to go very s., 930a
he that is s. to anger, 24b
heart is s. to learn, 1023b
how s. shadow creeps, 901b
I am s. of speech, 8a
I am s. of study, 229a
in assembling, 89a
learn to read s., 364a
man catches up with swift, 65b
march of human mind s., 453a
Meander's margent green, 337a
melancholy s., 447b
northern thought s. durable, 664b
of a s. tongue, 8a
on the leash, 987b
punt swings round, 712a
rises worth, 426b
silent walk, 784a
sort of country, 745a
spondee stalks, 527a
sun climbs s. how slowly, 689a
swift s. sweet sour, 803a
tarry awhile says S., 1094b
tremulous cadence s., 714b
unreckoning hearts, 1079b
vaster than empires and more s., 359b
wisely and s., 224b
Slow-breathing unconscious Kosmos, 796a
Slowest, haste of fool s. thing, 380a
Slowly, art appreciated only s., 915b
chilling breath invade, 714a
comest in so s., 1051a
ever forward but s., 469b
follies of town crept s., 450b
lowing herd wind s., 440a
mills of God grind s., 329a
night pass more s., 565b
rase she up, 1088a
run s. horses of night, 213b
silently now moon, 914a
spring comes s., 524a
sun climbs slow how s., 689a
Slug-a-bed, sweet s., 320b
Sluggard, go to the ant thou s., 23b
no room for s., 923b
voice of the s., 396b
Sluggardy, May wol have no s. anyght, 167a
Slughorn to my lips I set, 278b
Slugs leave their lair, 527b
Slug-ye'er-spouse an internaytional spoort, 892a
Slumber, death is s., 568a
did my spirit seal, 511a
he that keepeth thee will not s., 22a
honey-heavy dew of s., 254b
I must s. again, 396b
kindly earth s., 647b
lie still and s., 396b
love itself s. on, 572b
neither s. nor sleep, 22a
nor s. nor a roof, 1024a
ports of s. open, 242b

Slumber, seal sense in s., 914b
to mine eyelids, 22b
to soothing s. seven, 198b
where s. abbots, 414a
yet a little s., 23b
Slumbered, you have but s. here, 231a
Slumberers, tossing like s. in beds, 697b
Slumbering in open air, 527b
might half s., 580a
rouse the s. morn, 334b
scepter o'er s. world, 399a
thoughts, 331b
Slumber's chain bound me, 542b
Slumbers, fire extinguished often s., 331b
how imagine unquiet s., 685b
pleasing dreams s. light, 519b
soul dead that s., 620b
sweet s. of virtuous, 394a
what s. in background, 497b
Sly, tough and devilish s., 671a
Smack, my life s. sweet, 667b
of age in you, 241b
Small, air thoroughly s. and dry, 1003b
and could not hope, 1060b
and great beasts, 21b
boat drifts, 1065a
buoy too s. for sight, 279b
but sullen horn, 443b
cabin build there, 879b
candle light a thousand, 319a
cannot reach the s., 200b
choice in rotten apples, 219a
chronicle s. beer, 273b
compare great things with s., 116a, 344a
country with few people, 75a
creatures great and s., 684b
day of s. nations past, 765b
day of s. things, 36a
dust of the earth, 996b
felony to drink s. beer, 215a
frizzled stale and s., 1076a
gnats mourn, 584a
God s. as I, 364b
graceful the s. before danger, 1065b
grass covers him, 989b
gray coffeepot, 990a
great matter or s., 37b
grind exceeding s., 329a
have plodders won, 221a
home where s. experience grows, 219a
hot bird, 820b
house and large garden, 357b
how s. of all hearts endure, 428a
in s. proportions beauties see, 304a
is it so s. a thing, 711b
Latin and less Greek, 303b
make my s. elves coats, 229b
man may not be entrusted, 72b
manye s. maken a greet, 169b
men afraid of writings, 460b
mice and such s. deer, 278b
mighty things from s. beginnings grow, 367a
model of barren earth, 227b
my house though s., 324b
no great no s., 408b
nobody has such s. hands, 1031a
one a strong nation, 33b
out of s. beginnings, 319a
potatoes, 733b
Small, questionable superfluity s. beer, 215a
rain down can rain, 1084a
rights of s. nations, 842a
rock holds back great wave, 65a
service is true service, 517b
show vilely to desire s. beer, 215a
showers last long, 226b
speaks s. like a woman, 266b
still s. voice, 13b
still s. voice of gratitude, 442a
sweet courtesies of life, 438b
sweet s. clumsy feet, 1031a
things both great and s., 526a
things make base men proud, 215a
vices do appear, 279b
whale swims minnow-s., 991a
world s. when enemy loose, 806b
Smaller and dryer than will, 1003b
fleas that on him prey, 390a
made s. with art, 1041b
Smallest orb like angel sings, 235b
star of s. magnitude, 344a-b
worm will turn, 215b
Small-knowing, unlettered s. soul, 221b
Small-minded self-satisfied, 978b
Small-talking world, 1061b
Small-town soul, 1049a
Smart, girls that are so s., 400b
little craft, 768b
shall s. for it, 24a
some will s. for it, 247a
think of anything s., 478b
Smarts so little as fool, 410b
Smash to see what's inside, 675b
why s. the chairs, 632a
Smashed up things, 1036b
Smattering of everything, 668b
Smell, ancient and fishlike s., 297a
and taste of things, 907b
begin to s. a rat, 195b
blood of British man, 279a
blood of Englishman, 1098a
dew and rain, 323b
far worse than weeds, 293a
fire whose gown burns, 324a
in three days, 105b
lilies that fester s. worse, 293a
lost sea s., 1004a
of bread and butter, 559b
of burning fills air, 901b
of old clothes, 993b
of the lamp, 101b, 902b
rose above mold, 593a
rose by any name s. as sweet, 223b
sweet and blossom in dust, 327b
sweet keen s., 731b
yes to s. pork, 232a
Smellest so sweet, 275b
Smelleth the battle afar off, 16b
Smelling of the lamp, 902b
Smells, gas s. awful, 1029a
he s. April and May, 267a
heaven's breath s. wooingly, 282a
like gangrene, 940b
not of itself but thee, 303b
to heaven, 263b
Smelt heaviest ore of body, 986a
Smile, affliction s. again, 221b
and be a villain, 260a
Smile and let son go, 945a
angel faces s., 597b
as I do now, 634b
at claims of descent, 645a
better last s., 388a
calm thou mayst s., 476a
Cambridge people rarely s., 993b
childlike and bland, 769b
did he s. work to see, 489a
disdainful s., 440a
dwells longer, 914a
faithless as a s., 1001b
forget and s., 740a
gleam of her own dying s., 571b
horror unbend and s. at us, 965b
if we meet we shall s., 256a
in her eye, 589a
jest to Oberon make him s., 229a
kind of sickly s., 770a
lit eyes of Kentuck, 769b
loving s. surely hail, 745a
make the learned s., 403a
none quite escaped my s., 990b
not meant to be seen, 938a
of deceit, 490a
of love, 490a
of smiles, 490a
on Casey's face, 868a
on lips tear in eye, 519b
once more turn thy wheel, 277b
one vast substantial s., 670b
riding on s. and shoeshine, 1071b
sea shows false alluring s., 113b
share the good man's s., 449b
sidelong pickerel s., 1065a
smile smile, 958a
social s., 439b
sweet s. at his father, 115a
there is s. of love, 490a
to those who hate, 559b
too wicked for a s., 526b
upon fingers' ends, 243b
vain tribute of a s., 518b
vehicle for ambiguities, 698a
we would aspire to, 298b
when you call me that s., 859b
when you gave her a s., 690a
where my Julia's lips s., 320a
world seems to s. upon me, 375a
you'll often have to s., 812b
Smiled, all around thee s., 476a
all sat back and s., 859a
at the dame, 488a
God s. again, 906b
he never s. again, 574a
kind of sickly smile, 770a
of darkness till it s., 337a
on my birth have s., 546a
smile served purpose in being s., 938a
Spain's chivalry away, 562a
until she s. on me, 586b
Smiler with knyf, 167b
Smiles and languished air, 486a
and soap, 747a
as if he mocked himself, 253b
down from height at me, 1059a
eternal s., 411b
full of s. in early days, 95a
he s. it is a malady, 114b
in which two s. meet, 490a
of other maidens, 586b
Peace crowned with s., 363a
quiet-colored evening s., 663b
same flower that s. today, 320b

Smiles, seldom he s., 253b
sits and s. on the night, 487a
sweet strains pensive s., 602a
tears of boyhood's years, 542b
the robbed that s., 273a
there is a smile of s., 490a
welcome ever s., 269a
wreathed s., 334b
Smilest and art still, 710b
Smiling and beautiful countryside, 849b
at grief, 252b
at the good mouth, 988b
damned villain, 260a
destructive man, 384b
from world's snare, 288a
gently s. jaws, 743a
hides s. face, 456b
in my face, 282b
I've seen the s., 436b
not always s. but serene, 633a
not s. back is earthquake, 1071b
scatter plenty o'er s. land, 440b
sincere incorruptible, 1056a
sleep soft s., 1067a
the boy fell dead, 662a
through tears, 63b
Smirk, serious and the s., 669b
Smite all the firstborn, 8b
baseness we will s., 899a
God shall s. thee, 50b
once and smite no more, 339a
sounding furrows, 646b
the sun shall not s. thee, 22a
thee on thy right cheek, 40b
without hands to s., 773a
Smiteth so that he die, 9a
Smith, his name was S., 797a
mighty man, 621a
Smithy of soul, 968b
village s. stands, 621a
Smitten with our own feathers, 76b
Smock, cast shame when cast off s., 168a
Smoke and stir of this dim spot, 336a
chimneys consume own s., 576b
consume own s., 576b, 577b, 817b
days are consumed like s., 21a
days gone up in s., 856b
give pipe he can s., 753b
good cigar is a s., 871b
good strong incense s., 664b
hearthfire s. against sky, 1017b
herbs to drink s. thereof, 172a
no fire without s., 185a
noise crowds beloved s., 534b
ruach means s., 834b
screen of intimidation, 1020b
seegar, 888a
slaughter below s. above, 918a
thin s. without flame, 784a
w'at do wid de s., 814a
Smoke-filled room, 859a
Smokes fifty-cent cigar, 962b
wretcheder one s. more, 751a
Smokestack, salt-caked s., 947a
Smoking flax shall he not quench, 33a
may be hazardous, 1037a
Smoky, populous and s. city, 570a
Smooth as monumental alabaster, 276a
away trouble, 993b
billows s. and bright, 745b
block s. and well fitting, 988b
chose him five s. stones, 12a
Smooth easy inoffensive down to Hell, 104b
large and s. and round, 532a
road is s., 67b
road of life, 438b
runs water where brook deep, 199a
sea being s., 267b
the ice, 236b
till it is hushed and s., 580b
true love never did run s., 228b
Smoothed his wrinkled front, 216b
work and folded it, 634b
Smoother, finding s. pebble, 379b
her mouth is s. than oil, 23b
than path of life, 565a
words were s. than butter, 19b
Smoothest, stream s. water deepest, 199a
Smooth-faced gentleman Commodity, 236a
Smoothing the raven down, 337a
Smooth-lipped, convolutions of s. shell, 516b
Smoothly, my task is s. done, 337b
Smoothness, temperance may give it s., 262b
turns s. rough, 666a
Smooths hair with automatic hand, 1002b
oil s. what is rough, 132a
Smooth-shaven, dry s. green, 335b
Smote him thus, 276b
him under the fifth rib, 12b
Jael s. the nail into his temples, 11a
'omer s. bloomin' lyre, 874a
them hip and thigh, 11b
thunder harp of pines, 740b
Smother up his beauty, 238a
Smothered, I should die there s., 985b
Smothery, cramped up and s., 761a
Snaffle, use s. and curb all right, 1049b
Snafu, 1103b
Snail, creeping like s. to school, 249a
glister me forward, 1064b
questing S., 1066b
turn not pale beloved s., 744b
went to kill s., 1094b
which has lost shell, 380a
whiting to a s., 744b
Snail's on the thorn, 661b
Snails, pretty feet like s., 320b
snips and s., 1096b
Snake came to water trough, 986a
eagle or s., 874a
earth like s. renew, 570b
in the grass, 116b
like a wounded s., 403a
stood up for evil, 927a
throws enameled skin, 229b
toad edible to s., 791b-792a
we have scotched the s., 284b
Snakes eat frogs, 955b
gliding up hollow, 604b
hogs eat s., 955b
no s. to be met with, 432b
spotted s. with double tongue, 229b
strangled s. beside Hercules, 724b
Snakeskin titles of claims, 1041b
Snap like vixens at truth, 990b
Snapper-up of unconsidered trifles, 295a
Snapping and crackle of frost, 1014b
Snaps, vow s. itself, 653b
Snare it in song, 944a
of the fowler, 20b
rabbit in a s., 974b
trial by jury a s., 540b
world's great s., 288a
Snares, heart is s. and nets, 28a
riches are ready s., 171a
traps gins pitfalls, 659b
Snark was a Boojum, 747a
Snarled and yelping seas, 1001b
Snarling, silver s. trumpets, 581b
Snatch a fearful joy, 439a
me away not to return, 926b
Snatched, purse most resolutely s., 237b
scepter s. with unruly hand, 236b
spear but left shield, 482b
thunderbolt from heaven, 131b
Snatches, ballads songs s., 768a
Snatching victuals from table, 920b
Snaw, locks are like the s., 494b
Sneaked, General Shays has s. off, 491b
Sneaking, valor is s. off, 481a
Sneer at me for leaning, 630b
of cold command, 568b
sapping creed with s., 556b
self-complacent British s., 680b
who can refute a s., 474a
without sneering teach to s., 411a
Sneered, acquaintance s., 901b
Mighty Merchant s., 736a
Sneering, born s., 768a
without s. teach to sneer, 411a
Sneezed, not to be s. at, 499b
Sneezes, beat him when he s., 743b
Sneezles, wheezles and s., 970a
Snew, froze or s., 970a
Snicker, eternal Footman s., 1001a
Snicker-snack, blade went s., 745a
Snickersnee, I drew my s., 768b
Sniff approach of tyranny, 453a
let me s. sea breeze, 695b
Sniffs round the mass as dog, 799b
Snips and snails, 1096b
Snob admires mean things, 660a
Snobbish, camels are s., 997a
Snobs, majority of English s., 837a
Snodgrass, murmured Mr. S., 669a
Snore, weariness s. upon flint, 291a
Snorted we in seven sleepers' den, 304b
Snout, jewel of gold in a swine's s., 24a
Snow, a little this side of s., 734b
arrives the s., 602a
be winding sheet, 538a
beautiful s., 724a
bells across the s., 651a
birds sit brooding in s., 223a
came both mist and s., 524b
chaste as unsunned s., 290b
cherry hung with s., 852b
diadem of s., 559b
dripping s. on grass, 1009b
dust of s., 927a
face oncoming s., 1066a

Snow, fallen s. on s., 740a
falling faintly through universe, 968a
falling s. silent, 944b
farewell s. of ferne yere, 165a
fleece white as s., 563b
frolic architecture of s., 602b
frost from purest s., 290a
gatekeepers shoveling s., 1020a
geese like s. cloud, 1009b
general over Ireland, 968a
gently walking in s., 958a
ghost of s., 926b
had begun in gloaming, 693b
hide hills of s., 271b
I shall be whiter than s., 19a
if s. be white, 294b
is on grass again, 724a
late though lingered s., 780a
lay round about, 687b
like s. falls in river, 495b
like s. in May, 323b
like s. on desert's face, 629b
locks are like s., 494b
melted like s., 559a
mockery king of s., 228a
monuments carved from s., 998a
moonshine an' s., 693a
no s. is there, 65b
nor does s. come near it, 65b
not s. nor rain nor heat, 87a
pure as s., 262b
raiment white as s., 45a
rain s. hail and drought, 760a
rosebuds filled with s., 300a
said peace cold sleep, 1010b
she is near under s., 838b
shuts out sky, 676b
sins shall be white as s., 30a
step softly under s., 919a
stood shivering in s., 210b
swept world end to end, 1018a
swooned as he heard s., 968a
tree appearing above s., 467b
try s. of heaven, 1033a
tufts of s. on bare branch, 526a
wallow naked in December s., 226a
we shall have s., 1095b
where s. lay dinted, 687b
white and drifted s., 598a
white as driven s., 295b
winter's s., 720a
wish s. in May's mirth, 221a
woods fill with s., 927b
world vast screen of s., 1010b
wrapped in clouds and s., 556a
year rich year, 324a
Snow-broth, man whose blood is s., 270a
Snowed for six days and six nights, 1070b
it s. of mete amd drynke, 166b
whole world over, 1018a
Snowflakes, like pearls s. glow, 958a
words like winter s., 63a
Snowman, like Abominable S., 1083b
Snows and sin, 772b
birds leaves s., 1057a
of the year 1941, 1083b
where are s. of yesteryear, 171a
Snow-white, little s. feet, 879a
Snowy, marble of her s. breast, 332a
seraphs swing s. hats, 735a
summits old in story, 648b
Snub, hard to s. beautiful woman, 925a
mine has s. nose, 491a
Snuff approach of tyranny, 453a
let me s. sea breeze, 695b
shifted his trumpet took s., 451a
women drink or s., 1034b
Snuffbox, fill his s., 386b
Snuffed out by article, 562a
Snug as bug in rug, 422b
little farm the world, 533a
little island, 517b
So and no otherwise, 876a
can any man, 239b
if it was s. it might be, 745b
if she be not s. to me, 318b
it has been, 1024a
much for him, 257a
runs world away, 263b
Soakers, old s., 375a
Soaking in comfortable baths, 1035b
Soap and education deadly, 759a
invisible s., 592b
smiles and s., 747a
tattoo s. bubbles, 1047a
what no s., 442b
Soapsuds and the starch, 1034b
Soar, angels alone that s. above, 359a
but never roam, 517a
flitter dip and s., 1079a
in action s. as high, 680b
into air above dunes, 1036a
not s. where he is, 572a
not too high to fall, 315b
run though not s., 595a
singing still dost s., 570b
spur you to s., 775b
where he is sitting, 572a
Soaring ever singest, 570b
in high reason of fancies, 339b
Soars, if he s. with own wings, 487b
no bird s. too high, 487b
Sob as you spin, 1060a
child's s. curses deeper, 617b
heavy world, 1060a
on the saxophones, 948b
Sobbings of violins of autumn, 807b
Sober as a hymn, 815b
as a judge, 424a
be s. be vigilant, 57a
black shawl, 981a
certainty of waking bliss, 337a
creeping thing in s. way, 685b
healthful and with his wits, 356b
in s. livery clad, 345b
men at whiles s., 854a
plain in dress s. in diet, 414a
skies ashen and s., 643b
steadfast and demure, 335b
studious days, 405b
take s. coloring from eye, 514a
to bed go s., 312b
Soberly, entered into s., 61a
Soberness, speak truth and s., 50b
Sobers, drinking s. again, 403a
Sobriety a species of courage, 373b
justice peace and s., 329a
property stimulus to s., 941b
Sobs, with s. and tears sorted out, 746a
Sociability law of nature, 796a
Sociable ez baskit er kittens, 814a
Sociable, no comfort to one not s., 291a
Social and family relationship, 850b
armor, 969b
conscience of nation, 1083a
fences, 1047a
friendly honest man, 493a
great s. experiment, 930b
lived in s. intercourse, 431a
man is a s. animal, 374a
nature's s. union, 492b
new s. problems new s. controls, 973a
order and thirsty aspiration, 1067a
our s. arrangements unsatisfactory, 1013b
progress of each country, 964a
prosperity, 599b
self-love and s. the same, 410a
smile, 439b
Statics, 787b
Socialism in authoritarian terms, 1035b
inherent virtue of s., 925a
Marxian s. portent to historians, 976b
means to end, 1014b
what I mean by s., 753a
Socialist competition, 954b
culture to thrive, 1028a
realism, 895a
Socializing, conversation s. instrument, 978a
Socially invisible, 1082a
Society, affluent s., 1063a
care of poor incumbent on s., 374a
circumstances of civil s., 480a
cling together in one s., 510a
communication in free s., 984b
conflicting interests of s., 912a
conspiracy against manhood, 606a
democratic s. like ours, 967a
distributes itself, 715b
established s., 1054b
exists for noble actions, 98b
free s. cannot help poor, 1072b
future-directed s., 1059a
good s. means to good life, 913a
great s. here at home, 1013b
great s. on earth, 510a
happiness of s. end of government, 463b
human combination or s., 329a
humanizing body of s., 716b
humble members of s., 503a
is a blessing, 466b
is no comfort, 291a
keep happiness in store in s., 958a
man was formed for s., 444b
my art negation of s., 786a
my glittering bride, 516a
nerves of s., 787a
no arts no letters no s., 318a
no s. bring kingdom of God, 965a
of neither rich nor poor, 753a
offenders, 768a
one polished horde, 562a
open s., 1055b, 1071b
pillars of s., 729a
principle on which s. not founded, 438b
reduce s. to one level, 657a

Society so riven that moderation gone, 911b
solitude best s., 347b
soul selects her s., 735a
state not a mere s., 98b
such s. as is quiet, 572b
suspicion bane of good s., 466b
taxes what we pay for s., 787a
three chairs for s., 683b
to be in s. a bore, 840a
to be out of s. tragedy, 840a
true founder of civil s., 435b
unable to live in s., 98a
upward to Great S., 1064a
urban s., 1013b
vanilla of s., 523a
vast empire of human s., 511a
where none intrudes, 557b
wholesome for character, 695a
without aristocracy not society, 978a
Society's chief joys, 457a
Sociologists astrologers, 870a
Sock, Jonson's learned s., 335a
Socket, burn to the s., 516a
Socks compelled attention, 904a
flavor of old s., 831a
Socrates corrupts the youth, 93a
dissatisfied, 619b
first to call philosophy down, 111b
is a doer of evil, 93a
not because S. said so, 191a
wisest of men, 349a
Sod, beneath s. poet lies, 530a
builds on watery s., 796b
Ephesian s., 697a
green s. above, 822a
heat in very s., 687b
roots grass sends in s., 796b
saw His footprint in s., 860a
that was in the s., 734a
to thy requiem a s., 582b
Soda, sermons and s. water, 560b
wash feet in s. water, 1002b
water the day after, 560b
Sodom, is there beauty in S., 708a
pitched his tent toward S., 7a
Sofa, wheel s. round, 458a
Soft and luminous shade, 1032a
answer turneth away wrath, 24b
as breast of doves, 991b
bastard Latin, 559b
complaining flute, 370a
eyes looked love, 555b
face of a girl, 82a
flutes and s. recorders, 342b
hand softer breast, 581a
her voice was ever s., 280b
in s. regions born s. men, 87a
look of s. deceit, 488b
luxurious flow, 597b
Lydian airs, 335a
meek patient humble, 301b
Nature's s. nurse, 242a
own the s. impeachment, 481a
phrase of peace, 272b
rest in s. peace, 302b
shower to leeward, 697b
so s. this morning, 969a
stillness and the night, 235b
summer air, 728a
underbelly of Axis, 924a
voice of intellect s., 834a
what s. incense, 582b
zephyr blows, 441b
Soften rocks or bend oak, 392a
to us our enemies, 825a
Softening chalk of my bones, 1064b
Softer, words were s. than butter, 19b
words were s. than oil, 19b
Softest clothing wooly bright, 486b
music to attending ears, 224a
overcome the hardest, 74a-b
Softheartedness will ruin him, 379a
Soft-lifted by winnowing wind, 584a
Softly, fair and s. goes far, 165a
go s. all my years, 32b
over it s. ear lays, 692b
she was going up, 525b
sleep s. eagle forgotten, 952b
speak s. carry big stick, 847b
step s. under snow, 919a
sweet in Lydian measures, 371b
sweet Thames run s., 201b
sweetly speaking and s. laughing, 69b
tread s. on dreams, 880b
wash again and again, 702a
Softness of indifference, 747b
she for s. formed, 345a
Soft-sigh me home, 1064b
Soil, awkward in their s., 1065a
belongs to unborn generations, 970b
deserve precious bane, 343a
difference of s. and climate, 511a
for aesthetic growth, 918a
free s. free men, 1099b
good to be born on, 694a
grows on mortal s., 338b
life of significant s., 1006b
lilac under s. of New England, 931b
not every s. can bear all, 117a
of man's vanity, 930b
of people's necessities, 862b
of which such men made, 694a
our forces on Philippine s., 959a
saving s. and water, 970b
subsistence out of s., 717b
weed that grows in every s., 453a
where first they trod, 573b
win of watery main, 292b
Soiled and pure rich and poor, 764b
poor wings so s., 776a
softly wash s. world, 702a
truth impossible to be s., 97a
with ignoble use, 651a
Soi-même, on laisse un peu de s., 835a
Sojers, ack like s., 1080b
Sojourner as all my fathers were, 19a
Sojourning, life a battle and s., 141b
Solar, hub of s. system, 634a
walk or milky way, 408a
Sold, birds s. to eat, 906b
cheap what is most dear, 294a
Dickon thy master s., 200b
Esau s. his birthright, 7a
even to cloak I wore, 174a
for endless rue, 852b
for old man's gold, 903a
for thirty pence Savior s., 1088a
him gilded bricks, 945b
in Stupidity Street, 906b
Sold, my father s. me, 487a
pattern s., 770b
pictures that get s., 1047b
pleasing ware is half s., 324a
reputation for song, 631a
righteous for silver, 35b
the many on the few, 1031b
virtue now is s., 303a
Soldier, a s. and afeard, 286a
an' sailor too, 875a
as s. for his country, 865a
Ben Battle s. bold, 591b
come back British s., 873b
devotion of patriot s., 752a
first king fortunate s., 417a
French s. carries marshal's baton, 505a
full of strange oaths, 249a
he would himself have been s., 238b
if s. you'll be general, 964b
in full military array, 540b
in s. is flat blasphemy, 271a
no s. in gallant band, 769a
of the Legion, 627b
of Tippecanoe, 600a
priest s. poet, 707b
red with rust, 820b
relish him more in s., 273b
rest, 520a
stool pigeon when cannot be s., 709b
summer s. sunshine patriot, 466b
tells his wounds, 127b
to be successful s., 987a
toy s. red with rust, 820b
vital quality s. can possess, 987b
without cruelty, 747b
Soldier's, ambition s. virtue, 288a
courtier's s. scholar's, 262b
grave best, 563a
history of s. wound, 437b
pole is fallen, 288b
pride touched to quick, 662a
sepulcher, 538a
Soldiers, act like s., 1080b
are dreamers, 992b
bore dead bodies by, 238b
by two and by three, 1088a
Christian s., 750b
citizens of death's land, 992a
envious of wounded s., 905a
French s. with artilleryman, 731b
grow like savages as s. will, 245a
hear wagon s. shout, 952a
in rout, 1016a
Ireland gives England s., 731a
morale of s., 959a
of Christ arise, 425b
old s. never die, 959a, 1103a
old s. surest, 314b
our s. were brave, 392b
sailors and airmen, 924b
substance of ten thousand s., 218a
wagon s. shout, 952a
who wish to be hero, 1104a
Soldiers', steel my s. hearts, 245a
Soldiery, licentious s., 453b
Sole arbiter is taste, 644b
crown of head to s., 246a
lord taking captive, 3b
O s. God, 4a
rest for the s. of her foot, 6b
unbusy thing, 527b

Solemn, air s. stillness holds, 440a
drifting down river, 761a
fillet, 604a
gorgeous palaces s. temples, 297b
he says with s. air, 492b
one sweetly s. thought, 722b
pride yours, 640a-b
sapping s. creed, 556b
stillness lay, 657b
suits of s. black, 257b
this her s. bird, 345b
troops of s. people, 1034b
Solemnities, feasts and high s., 337b
Solemnized their obsequies, 330b
with pomp and parade, 463b
Soles, eats s. offen shoes, 1041b
look for me under boot s., 701a
Soliciting, still s. eye, 277a
Solicitous, not s. what men think, 351a
Solid angularity of facts, 605b
earth actual world, 680b
for fluidity, 920a
heaven presents s. hue, 927a
massy hard particles, 379b
pudding empty praise, 413b
safe upon s. rock, 1023a
sop of all this s. globe, 268a
this too too s. flesh, 257b
virtue, 275b
Solidarity, family and clan s., 889a
Solidity, atoms preserved by absolute s., 113a
Solitary and cannot impart it, 430a
as oyster, 670b
be not s. be not idle, 312a
convent's s. gloom, 405b
God setteth the s. in families, 19b
griefs, 893a
how doth the city sit s., 34b
if idle be not s. if s. be not idle, 433a
love all s. places, 569a
men know friendship, 940a
poor nasty brutish, 318a
precedent not conclusive, 538b
quite still and s., 980b
rare are s. woes, 265a
shriek, 560a
simile that s. shines, 412a
sings a s. song, 511a
stirred by s. cloud, 380a
thinkers, 750a
took their s. way, 348b
Solitude, acquire everything in s., 550b
bliss of s., 514b
companion so feel s. more, 909b
companionable as s., 683b
each guardian of other's s., 938b
friend to genius, 608a
grew more obese, 1081b
how benign is s., 510a
how sweet is s., 457a
I love tranquil s., 572b
independence of s., 606a
is sweet, 457a
island s. unsponsored, 955a
makes s. calls it peace, 558b
needful to imagination, 695a
nurse of souls s., 691b
O S. where are charms, 457b
of his own heart, 617a
Solitude, one chair for s., 683b
our principal retreat and s., 190a
race which disturbed s., 813a
religion experiences in s., 794b
safeguard to mediocrity, 608a
sometimes best society, 347b
soul to s. retires, 629a
sweet retired s., 337a
teach us to die, 557a
unsponsored free, 955a
who longs in s. to live, 477a
wilt grow a s. almost, 358a
Solitudes, in love two s. touch, 938b
pierced our s., 602b
Solo game, 933a
Solomon, behold a greater than S., 42b
curtains of S., 29a
Grundy, 1096a
in all his glory, 41a
King David and King S., 859b
loved many strange women, 13a
man in thousand S. says, 877a
priests in temple of S., 611b
Proverbs of S., 671a
wisdom of S., 13a
Solomon's glory, 794a
song of songs which is S., 29a
truest of books S., 697a
Solon was under a delusion, 94b
Solution, dissatisfaction with other s., 605a
for world peace, 959b
of international problems, 1050a
waste elocution on s., 769a
Solved whole unemployment problem, 1000a
Solvency a matter of temperament, 878a
Solvent, American life powerful s., 867b
Some are born great, 252b
born posthumously, 806b
come to take their ease, 299b
for adventure, 988a
gave white bread, 1092b
have it lightly, 996b
must watch some sleep, 263b
of you with Pilate, 228a
quick to arm, 988a
said John print it, 365a
say world will end in fire, 927a
talk of Alexander, 1100a
that shadows kiss, 233a
to kill cankers, 229b
war with reremice, 229b
will smart for it, 247a
Somebody, how dreary to be s., 735a
may be looking, 961a
necessary to s., 608b
said it couldn't be done, 963b
to hew and hack, 352b
when everyone is s., 769a
Somebody's always throwing bricks, 952b
mother, 813a
pain and wrong, 799b
Someday I must go into that, 929a
to prove our foe, 81a
Someone better be prepared, 928a
find next morning it was s. else, 500b
gently rapping, 642b
had blundered, 652a
Someone is sinking today, 826a
someone else begat, 929a
somewhere sings, 561a
to love and someone to love you, 855a
Something about a martini, 1052a
amiss or out of place, 1064a
attempted something done, 621b
bright and alien, 1051a
dead in each of us, 841a
ere the end, 646b
everything good for s., 369a
expect s. for nothing, 828a
fame created s. of nothing, 333b
far more interfused, 509b
for modern stage, 988a
freedom for s., 984b
gaining on you, 1048a
good and bad of every land, 679a
have in me s. dangerous, 266a
he prized and is known by, 979a
hidden behind things, 951a
hidden go and find it, 876a
I cannot name, 945b
in her gizzard, 376a
in richness I hate, 990a
in the wind, 218a
in this more than natural, 261a
in us never dies, 495a
like a star, 929a
lost behind Ranges, 876b
must be left to chance, 492a
nasty in woodshed, 1050b
no reasonable man expected, 1017a
of Shorter-Catechist, 815b
old something new, 1102b
rich and strange, 296b
rotten in state of Denmark, 259b
soft wild and free, 940a
still I can do s., 717b
tells me but not love, 233b
that doesn't love a wall, 926a
that doth live, 513b
that had greater price than life, 1048a
there is s. in a face, 397a
time for a little s., 970a
'tis s. nothing, 274a
to do, 692b
to resent yoke, 643b
too much of this, 263a
very like Him, 688b
want s. for nothing, 838a
what is that s., 1048a
would turn up, 612a
Sometime did me seek, 186b
Somewhat, I have s. against thee, 57b
Somewhere ages hence, 926b
beyond Space and Time, 993b
east of Suez, 873b
in desolate space, 764b
in favored land, 868a
set forth for s., 926b
she waits, 910a
surely afar, 715b
what with all these clouds, 91b
with morning, 948a
Somewheres east of Suez, 873b
Somnambulisms, dreams s. reveries, 697a
Somnambulist of vanished dream, 599a
Son, Absalom my s. my s., 12b
and heir of mongrel bitch, 277b

Son, antichrist denieth Father and S., 57a
as every s. longed to do, 834b
aunt's charwoman's sister's s., 965b
be a man my s., 877a
bring forth a s., 39a
brought forth firstborn s., 46a
crucify S. of God afresh, 55b
David the s. of Jesse, 12b
dear s. of memory, 334a
every wise man's s. doth know, 251b
every wise man's s. know, 251b
false as stepdame to s., 268b
Father S. and Holy Ghost, 45a, 377b
foolish s. calamity of father, 25a
foolish s. the heaviness of his mother, 24a
glory be to the S., 59b
greatness of name overwhelms s., 304a
grim Death my s. and foe, 344a
hang us every mother's s., 229a
have his s. respect him, 373a
his only s. myself, 445a
if s. ask bread, 41a
in father's stead, 834b
knew my s. was mortal, 92b
let my s. go cheerily, 945a
Lord Randal my s., 1089a
man is s. of own works, 116a
marry s. when you will, 324a
my beloved S., 39b
of a Pharisee, 50b
of Atreus, 63a
of God goes forth to war, 549a
of Heaven's eternal king, 334a
of humble laborer, 964b
of Kronos, 62b
of man, 958a
of man came eating and drinking, 42a
of man coming in cloud, 47b
of man nowhere to lay head, 41b
of man that thou visitest him, 17a
of man which is a worm, 15b
of Martha, 827b
of mighty Manhattan s., 700a
of the living God, 43a
of the Middle Border, 859a
of the morning, 31b
of the Sun, 99b
only begotten S., 48a
out of Egypt called my s., 39b
pathos which divide father from s., 1027a
prince subject Father S., 307b
rather be worm than s. of man, 995a
reverence for his s., 373a
safety for my s. brother shipmates, 174a
sighed as lover obeyed as s., 466a
spit brown my s., 947b
struck father when s. swore, 312a
the carpenter's s., 42b
this is my s. Telemachus, 646b
this my s. was dead, 47a
thou art ever with me, 47a
thou art the S. of God, 42b
till he gets wife, 727a
to her s. she ches, 1084a
Son, Tom the piper's s., 1095a
unfeathered thing a s., 368a
unto us a s. is given, 31a
virgin shall bear a s., 30b-31a
Virgin's S., 909a
where one s. only, 908b
wise s. maketh a glad father, 24a
woman behold thy s., 49b
wrath of Peleus' s., 405a
you are young my s., 96a
Song, a god has given the lyre and s., 63b
art and s., 884b
at the core, 879a
burden of his s. 464a
burden of my s., 1084b
considered perfect gem, 740b
dance and Provençal s., 582a
does Africa know s. of me, 985a
echo of mournful s., 632b
fable s. or fleeting shade, 320b
famed in s. famous Athens, 79b
filled thicket with honeyed s., 91a
fishers of s., 846a
from beginning to end, 622a
full lasting is s., 731a
gentlemen singing this s., 662a
give us s. to cheer, 752b
glorious s. of old, 657b
good s. ringing clear, 868b
great s. after death of singer, 703b
had been longer, 1094a
hear a little s., 477b
in England's s. forever, 865b
in thy praise, 495a
Jehovah is my s., 31a
lasting singer passes, 731a
learn sooner than a s., 412a
learn suffering teach in s., 569b
let satire be my s., 554b
let them take it, 881b
listen to s. of siren, 464b
Lord is my strength and s., 8b
loves women wine and s., 180a
made s. a coat, 881b
moralize my s., 200a
nature's message into s., 998a
needless Alexandrine ends s., 403a
never heard in tale or s., 336b
new unhallowed s., 844b
no sorrow in thy s., 476b
oaten stop or pastoral s., 443b
of a merryman, 769a
of Africa, 985a
of faithful Penelope, 67a
of harvest home, 655b
of man who has come through, 985b
of night's sweet bird, 572a
of ocean seemed to sing, 516b
of siren nor voice of hyena, 205b
of sixpence, 1094b
of songs, 29a
of the shirt, 592b
one grand sweet s., 691a
one immortal s., 368b
one s. leads to another, 945a
perhaps it may turn out s., 493b
perhaps self-same s., 583a
pipe s. about a Lamb, 486b
read s. not sermon, 322a
required of us a s., 22b
sans wine s. singer, 630a
Song, sea grew civil at her s., 229a
shall rise to Thee, 549b
she sang final s., 1065b
sing another s., 747b
sing one s. for old Kentucky home, 727b
sing the Lord's s., 22b
sing unto him a new s., 18b
sing unto the Lord a new s. 21a
sings a solitary s., 511a
sings lasting s., 884b
sings s. twice over, 663a
snare it in s., 944a
sold reputation for a s., 631a
sounded by Death, 566a
spur me into s., 885a
suck melancholy out of s., 248a
swallow-flights of s., 650a
swear to truth of s., 387a
sweetest passage of s., 812a
sweetest s. ever heard, 559a
sword sung s. of death, 488b
taught Hesiod beauteous s., 67a
that should spur to soar, 775b
thou singer I s., 767a
till I end my s., 201b
time an endless s., 880a
to sing O, 768b
to whom s. given, 554a
travel with friend and s., 945a
unlike subject frame s., 416a
urge of a s., 929b
what s. the Sirens sang, 331a
when this s. sung and past, 186b
whenever I remake a s., 885b
whose note sounded by death, 566a
wind's s. sail's shaking, 946b
wine women and s., 482a
wrote one s., 665b
Songbirds sweetest in Kentucky, 804b
Song's, three with new s. measure, 807b
Songs, ale drank s. sung, 753b
all their s. sad, 918a
and I wrote my happy s., 486b
angelic s. swelling, 676b
ballads s. snatches, 768a
because my s. brief, 943b
Book of S. and Sonnets, 266b
cannot sing old s., 733b
composed of tears, 657a
despairing s. loveliest, 657a
forever new, 583a
from grief come s., 588a
harsh after s. of Apollo, 223a
his s. were a thousand and five, 13a
I who once played shepherds' s., 117b
laws which ran like drinking s., 90b
leave to sing own s., 868b
make and wel endyte, 166a
muse has taught them s., 66a
my lyric minions, 588a
my s. draw Daphnis home, 116b
no sad s. for me, 739b
of expectation, 750b
of one who strove, 899b
of pleasant glee, 486b
of sadness and mirth, 622b
of Zion, 22b
out of woe, 588a
psalms hymns and spiritual s., 54a

Songs sage daughters of Muses, 79b
scoundrels have no s., 500b
sing s. not heard before, 121b
song of s., 29a
spared nothing in my s., 943b
strongest s. yet to be sung, 703b
sweetest s. saddest thought, 570b
with s. beguile pilgrimage, 980a
without words best, 751a
would you have s. endure, 661b
your gambols your s., 265b
Sonnet a moment's monument, 731b
it turned to a s., 782a, b
scorn not the s., 517a
what is a s., 802b
Sonneteer, starved hackney s., 403b
Sonnets, Book of Songs and S., 266b
century of s., 665b
died in that misnomer, 944a
lovers' s. turned psalms, 204b
onlie begetter of insuing s., 291b
written s. all his life, 560b
Sonorous metal blowing, 342b
Son's son till he gets wife, 727a
wife Elizabeth, 704a
Sons acclaim your glorious name, 1031a
Adam's s. conceived in sin, 311a-b
all her s. at play, 711b
all men Noah's s., 1078b
anchors of mother's life, 83a
bears all its s. away, 397a
brothers s. kindred slain, 410b
cruel s. of Cain, 887a
degenerate s. and daughters, 898a
earth's heedless s., 1036a
five s. died gloriously, 640a
forward s. of France, 499a
get s. your fathers got, 852a
give language to s. of s., 1014b
give them to your s., 1095a
guide Arcturus with his s., 16a
hapless s. of clay, 627b
happy to be father to many s., 216a
her patient s., 447b
more worthless than sires, 122a
of Belial, 342b
of dark and bloody ground, 704b
of Edward sleep, 217b
of God shouted for joy, 16a
of men and angels say, 425a
of the living God, 35a
of the morning, 549a
of the prophet, 1100b
of toil, 721a
see s. what things you are, 242b
similar to their fathers, 65a
that my s. study mathematics, 463a
things are s. of heaven, 427b
to thy jubilee throng, 566a
who Shem and Shaun s. of, 968b
Soon as once set is our little light, 300a
better three hours too s., 267a
late and s., 515a
little pot and s. hot, 219a
said to eve Be s., 856b
Soon shall thy arm, 459b
Sooner it's over sooner to sleep, 691a
kill man than hawk, 994b
stay awhile end the s., 207b
to all to each s. later, 702a
Soonest, least said s. mended, 195a
Soot, dust and s. of complaints, 817b
in s. I sleep, 487a
Sooth, silly s., 252a
Soothe a savage breast, 391b
beehive's hum s. ear, 500b
cares lift thoughts, 580a
flattery s. ear of death, 440b
or wound heart, 520b
songs s. with their touch, 79b
thine ear, 443b
what charm s. melancholy, 448b
Soothed by unfaltering trust, 574b
soul to pleasures, 371b
Soothes humble human heart, 887a
Soothing, Irish language for s., 909a
language, 471b
lovely and s. death, 702a
Soothsayer, painter trainer s., 139a
Sop, body gets its s., 665a
of all this solid globe, 268a
Sophist, saint nor s. led, 711b
Sophisticated modes of discrimination, 967a
three on 's are s., 278b
Sophistries, old old s. of June, 734b
Sophistry, destroy fib or s., 410b
Sophocles drew men as they ought to be, 81a
long ago, 714b
Sophonisba, O S. S. O, 420a
Sorcerer, I who fashioned myself s., 830b
Sordello, can but be one S., 988b
Sordid boon, 515b
covetous s. fellow, 415a
perils of actual existence, 838b
Sore, good for s. eyes, 390b
if your friends are s., 412a
labor's bath, 283b
task, 256b
thy hand presseth me s., 18b
thy so s. loss, 857a
Sore-eyed, he's dropsical she s., 815a
Sorrier for my good knights' loss, 175b
Sorrow, a little fun to match s., 751b
abandon learning and no s., 74a
and joy are one, 1060b
and scarlet leaf, 698a
and sighing shall flee away, 32a
bee has no time for s., 487b
bitterest cup of s., 909a
bread in s. ate, 621a
breaks seasons, 217a
bring forth children in s., 6a
by s. of the heart the spirit is broken, 24b
calls no time that's gone, 313a
death and s. our companions, 921b
down thou climbing s., 277b
drink today and drown s., 312b
enough to disarm, 623a
ere s. comes with years, 617b
find s. near at hand, 72b
Sorrow for angels, 662b
for his women, 1081a
for lost Lenore, 643a
for Lycidas s. not dead, 339a
for the dead, 550a
frowsy couch in s. steep, 496b
give s. words, 285b
glut s. on rose, 584a
hang s. care'll kill cat, 247a
hard to bear, 665b
hath less power to bite, 226a
he that increaseth knowledge increaseth s., 27b
he that loves s., 302a
I had a little s., 1023b
I have known s., 118a
idleness s. friend foe, 1029a
Jane Shore with s. sing, 1088a
keep thy s. to thyself, 36b
labor and s., 789b
legacy alleviates s., 197b
lie down in bed of s., 351b
more in s. than anger, 258a
more of joy than s., 697a
nae s. there John, 502b
naught but vast s. there, 914b
never comes too late, 439b
night of doubt and s., 750b
no more s., 58b
no s. in thy song, 476b
no s. to die, 943b
not be in s. too, 487b
not mine but man's, 854b
now melt into s., 558a
of human existence, 455b
of love dureth overlong, 175a
parting is such sweet s., 224b
pine with fear and s., 201a
ready when s. came, 818a
regions of s., 341b
rent is s. income tears, 321b
resembles s. as mist rain, 621b
rooted s., 286a
see if there be s. like unto my s., 34b
sickness and troubled mind, 322a
sing away s., 194b
sit by fireside with s., 573a
sit thee down s., 221b
sorrow's crown of s., 647a
source of humor, 762b
sphere of our s., 572b
stranger to s., 84a
sweet that teaches, 1080a
to s. bade good-morrow, 580b
to think full of s., 582b
unfelt s., 284a
unspeakable s. you bid me renew, 118a
veiling song in s., 572a
walked mile with S., 958b
we are not sure of s., 775a
wear a golden s., 298a
when my heart 'scaped this s., 293a
where s. there holy ground, 841a
why should s. last, 1085a
with family of Sighs, 571b
with night we banish s., 301b
with s. to the grave, 7b
write s. on bosom of the earth, 227b
year wake year to s., 571b
yet is their strength labor and s., 20b
Sorrowful, even in laughter the heart is s., 24b

Sorrowful, O sad kissed mouth how s., 773b
Sorrowing, goeth a-s., 188a
Sorrow's crown of sorrow, 647a
Sorrows, carried our s., 33a
come not single spies, 265a
disease or s. strike him, 688b
how many s. crowd, 520b
instruct s. to be proud, 236a
little s. sit and weep, 488a
losses restored and s. end, 292a
man of s., 33a, 697a
of changing face, 879b
remembered, 590a
when gods bring s., 67a
when s. have end, 1085b
Sorry, cheeks of s. grain, 337b
feel s. because we cry, 794a
heartily s. for misdoings, 61a
if our wishes were gratified, 76b
man who is s. will win, 75a
not s. if God lets them down, 1012b
now I wrote it, 887a
scheme of things, 631a
truly s. man's dominion, 492b
union of very s. men, 63b
wild thing s. for itself, 986a
Sort, ambition of meaner s., 214a
le s. fait les parents, 468a
sager s. our deeds reprove, 300a
two of every s., 6b
Sorted out largest size, 746a
Sorts, all s. and conditions of men, 60a
all s. of people, 282b
of things and weather, 602b
Soshubble ez baskit er kittens, 814a
So-so is good, 250b
some good some s., 135a
Soudan, home in the S., 873a
Sought, by night on my bed I s. him, 29b
he s. the storms, 368a
I never s. world, 433b
it with thimbles, 747a
less often s. than found, 563a
light we s. shimmering, 714b
love s. is good, 252b
many a thing I s., 292a
much s. I could not find, 950a
not s. support of communism, 971b
out many inventions, 28a
popularity crime if s., 376b
prize we s. won, 702a
seek what men of old s., 380b
the remedy, 250b
to destroy institutions, 701a
to men that s. him sweet, 299b
truth not s. for, 102b
unknowing what he s., 372a
vainly s. to borrow, 642b
Soul above buttons, 500a
adventure most unto itself s., 737a
amortization of heart and s., 1028a
and in my s. am free, 359a
and nature, 867a
architect expends s., 478a
art in life of s., 861a
aspiring pants, 625a
astounded s., 1078b
astronomy compels s. to look upwards, 94b
Soul, awake my s., 420a
away O s., 702b
be not disturbed, 990b
beat s. of enemy man, 987b
beauty in inward s., 92b
bequeath my s. to God, 209b
beyond ego reach, 936b
bitterness of my s., 32b
boasts two s. sides, 665b
body brevity wit s., 527a
body Nature is and God the s., 408b
brevity the s. of wit, 260b
bright incalculable s., 1030b
built s. a pleasure-house, 645a
call upon my s., 251b
calm S. of all things, 711a
can split sky in two, 1023a
captain of his s., 1014b
captain of life, 116a
captain of my s., 816a, 981a
chariot that bears human s., 738a
circumnavigator of s., 879a
clap hands and sing, 882b
coins his very s., 833b
cold waters to a thirsty s., 26a
condemned to be, 737a
crowd not on my s., 442a
curate thinks you have no s., 953b
damned of body and s., 872b
dare call s. my own, 618b
darest thou now O s., 702b
dead that slumbers, 620b
delight my s. possessed, 758a
digressions s. of reading, 437b
dim windows of the s., 491a
discipline s. of army, 460b
dissever my s. from s. of Annabel Lee, 644a
dividing s. and spirit, 55b
does cell have s., 1083b
dream is hidden door of the s., 936a
dull would he be of s., 512a
dusty answer gets s., 730b
eager s. biting for anger, 333b
earnest s. and capital A, 812b
eat eat me s., 381b
echoes roll from s. to s., 648b
engineers of s., 894b
even-balanced s., 710b
exceeding small, 790a
extinguish hope from s., 830a
extinguished his s., 635b
face buy s. of any man, 797b
fair seedtime had my s., 509b
fair-coined s., 857a
fairy godmother in s., 857a
false words infect the s., 93b
far back in s. horse prances, 986a
fates have given a patient s., 64b
father's s. to cross, 410a
felt him like thunder's roll, 711a
feminine s. a queen, 867a
fiery s., 368a
find beautiful human s., 475a
flow of s., 411b
for these things lives, 849a
for which s. did pine, 642a
force, 897a
forces which threaten s., 969b
fortifies s. to know, 688b
freedom of the s., 359a
from out that shadow, 643a
Soul, gain world lose s., 43a
genial current of s., 440b
gives heart and s. away, 852b
go S. the body's quest, 199a
go to prove my s., 661a
God changes I am the s., 775b
God sigh in depths of s., 850b
grapple them to thy s., 258b
grave lessons on thy s., 497a
grave unto a s., 236b
had a little s., 543a
half conceal s. within, 649b
half of my own s., 120b
hang like fruit my s., 291a
hark hark my s., 676b
harrow up thy s., 259b
has fled, 625b
has many motions, 1066a
has to itself decreed, 579b
hath been alone, 526a
hath elbow room, 237a
hath not lifted his s. unto vanity, 18a
hath power to know all things, 301a
haughtiness of s., 393b
he restoreth my s., 17b
he shall preserve thy s., 22a
he whose s. is flat, 1023a
heart and s. and senses forever, 665a
heaven take my s., 237a
height my s. can reach, 618b
her lips suck forth my s., 213b
hidden s. beneath, 697a
hidden s. of harmony, 335a
him whom my s. loveth, 29b
his s. sincere, 441a
his Scotch s. furious, 973b
horror s. of plot, 642b
human s. take wing, 559a
I have liberated my s., 154a
I was and thy s. in me, 775b
icebergs behoove the s., 1068a
if you would keep s., 990a
impropriety s. of wit, 932a
in bliss, 280a
in body and in s. bind, 518b
in firm white hands, 910a
in mystery s. abides, 711a
in prison I am not free, 831b
in s. of man one Tahiti, 697a
indomitable s., 661a
intercourse from s. to s., 405b
into boughs does glide, 360a
invite my s., 700a
iron entered into his s., 61b
is all but out of me, 1023a
is form and doth body make, 201b
is his own, 244b
is immortal or perishes, 93a
is in a ferment, 580a
is marching on, 755a
jaundice of the s., 370b
Jesus lover of my s., 425b
Jonathan loved him as his own s., 12a
joy's s. lies in doing, 267b
kindled at conwiviality, 669b
kiss my whole s., 213b
knows no release, 1042b
larger than sky, 586b
largest and most comprehensive s., 367a
lasts beyond departure, 943a
lay not unction to s., 264a
lay thy s. in her hands, 699a

Soul, leaves s. free a little, 665a
lemonade weak like your s., 497a
lends tongue vows, 259a
life of s., 418a
lift my s. to heaven, 298a
like cloudy opal ring, 878b
lisping of human s., 599b
listened intensely, 516b
little s. let us try, 543a
little s. wandering guest, 141a
locust of s. unshelled, 1080a
look and body touch, 884b
love the Lord with all thy s., 10a
lovely lamps windows of s., 193a
man became a living s., 5b
man endow nature with s., 834b
marching on, 755a
masculine s. a worker, 867a
measured by my s., 396a
meeting s. may pierce, 335a
merit wins the s., 404b
merry old s., 1092b
migration of the s., 93a
mind and s. according, 649b
mirroring s., 711b
more stately mansions O s., 633b
most offending s. alive, 245a
mount mount my s., 228b
my father lived his s., 1031b
my own s. bright green, 681b
my prophetic s., 259b
my s. at liberty, 735b
my s. doth magnify the Lord, 45b
my s. there is a country, 363a
my s. thirsteth for thee, 19b
my s. waiteth for the Lord, 22b
my sin my s., 1046a
my unconquerable s., 816a
mysterious thing in s., 698a
naked s. of Tomlinson, 874a
never broke chain freed s., 764b
never taught to stray, 408a
new depths broken in s., 544a
no coward s. mine, 685b
no higher than s. high, 1023a
Northland s., 1035b
not blind s. with clay, 649b
not disappoint hoping s., 497b
not hunger for flesh, 747b
not learned to read, 790a
not more than body, 700b
not spoken of the s., 620b
O my prophetic s., 259b
O my s. is white, 486b
O nature O s. of man, 697a
O s. be changed to waterdrops, 213b
of Adonais like star, 572b
of business, 415b
of fire, 427a
of friend we've made, 862b
of goodness in things evil, 244b
of grandam inhabit a bird, 234a
of music shed, 541b
of my youth, 985b
of s. sincere, 407a
of sleeper away, 829a
of the age, 303b
of the plot, 642b
of truth in things erroneous, 706a
of wit, 260b, 932a

Soul, offends me to the s., 262b
one s. though many tongues, 143b
organic part of human race, 986b
palace of the s., 333a, 555b
pale s., 1081b
pensive s., 443b
perches in the s., 735a
perdition catch my s., 274a
pilgrim s. in you, 879b
poet brings s. into activity, 529a
poor intricated s., 308b
poor s. sat sighing, 276a
poor s. the center, 294b
possess s. with patience, 370b
pouring forth s., 582b
poverty keepeth down s., 593a
pray Lord my s. keep, 1089b
prison that can bind s., 827b
prophet of the s., 602a
prophetic s. of world, 293b
pure and clear as crystal, 672b
ragged meadow of my s., 1031a
rapt s. in thine eyes, 335b
receive my s. at last, 425b
remembering my good friends, 227a
rescue my s. from their destructions, 18b
research into feminine s., 835a
rest her s. she's dead, 265b
richness of s., 97a
riddling perplexed s., 308b
roamed with my s., 643b
sad glance glum, 769a
sad lucidity of s., 711a
sad s. take comfort, 758b
said to s. be still, 1005b
sail leagues and leagues, 731b
sanctum of the s., 936a
save my s. if I have s., 722a
saves s. in new French books, 665a
science without conscience ruin of s., 181a
secret phrases of s., 966b
seeking with s. land of Greeks, 477b
selects her society, 735a
ship of the s., 701b
shall be required of thee, 46b
shorten stature of s., 730a
shrinks from all to remember, 1079a
sighed s. toward Grecian tents, 235a
sin whatever obscures s., 897b
since s. dead save skin, 155a
sincerely from author's s., 1032a
sinews of s., 333b
single s. in two bodies, 97a
sleepless s. that perished, 511b
small-town s., 1049a
smithy of s., 968b
so deal, 518b
so panteth my s. after thee, 19a
soothed s. to pleasures, 371b
speech a mirror of s., 127b
spiritual principle, 834b
strains that might create a s., 337a
stretch and spit, 1062a
strong is the s., 710b
strong s. by what shore, 715a
struck terror to s. of Richard, 218a
subject's s. his own, 244b

Soul, sweet and virtuous s., 323a
sweetest s. that looked, 650b
swell the s. to rage, 371b
swims without gills, 943b
swooned slowly, 968a
takes nothing with her, 93b
taste sadness of might, 584a
that can be honest, 313a
that feeds on books alone, 790a
that lingers sighing, 853b
that maketh all, 408b
that o'er him planned, 602a
that rises with us, 513b
the hungry s., 26b
the timid s., 989b
thirst that from s. doth rise, 303a
thirsteth for God, 19a
this s. its body off, 884b
this that oppresses s., 747a
thou hast much goods, 46b
thoughtful s. to solitude, 629a
thy s. the fixed foot, 306a
time the s. of this world, 137b
'tis my outward s., 306b
to bear my s. away, 357a
to dare, 520a
tocsin of s., 561b
tumult of the s., 516b
unconquerable s., 816a
unlettered small-knowing s., 221b
unto captain Christ, 228a
unto self imperial friend, 736b
upon my s. between kisses, 890a
veils of s. therein, 773a
wake s. by tender strokes, 404b
was like a star, 512b
we take ship O s., 702b
wears out breast, 559b
weddings of the s., 956b
what fortitude s. contains, 739a
what of s. left I wonder, 665a
what s. without flaw, 830a
what will satisfy s., 702b
whose progeny they are, 340a
whose s. is sense, 306a
why art thou cast down O my s., 19a
why castest thou off my s., 20a
why shrinks the s., 393b
windows of my s. open, 626a
windows of the s., 193a, 491a
wine-scented poetic s., 824a
with all its maladies, 781a
with my whole s., 34b
with saints I trust, 527a
witness of s. naturally Christian, 143a
world the race the s., 703a
writer engineer of s., 954b
yet my s. drew back, 324a
Soul-destroying hatred, 921b
Soul-hungry, worse to be s., 1102a
Soul-making, vale of s., 585b
Soul's arrest, 918b
dark cottage, 333a
for s. good do things disliked, 932a
invincible surmise, 867a
must I lose s. inheritance, 838b
my s. calm retreat, 362b
points out s. eternal sleep, 482a
prayer s. sincere desire, 518a
resources, 792b
whole s. tasking, 692a
Souls, all s. were forfeit, 270b
are in the hand of God, 36b

Souls, beams of wit on other s., 369a
beyond reaches of our s., 259a
boundless as we wish our s., 569a
contented your s., 875b
corporations have no s., 198a
custom presses on s. apart, 947b
damp s. of housemaids, 1001b
departed shadows of living, 331a
dwell in house of tomorrow, 975b
evil only in men's s., 1048b
flame of freedom in s., 785b
flutter like linnet, 1083b
great s. suffer in silence, 497b
grind s. in same mill, 807a
have sight of sea, 513b
immediate jewel of their s., 274a
in s. sympathy with sounds, 458b
jealous s. not answered, 275b
left your s. on earth, 583b
letters mingle s., 307a
liberty inspire our s., 393a
little s. unborn, 962a
live in furnished s., 1030b
lives and s. dreaming, 697a
looks after s. in labor, 95b
love's mysteries in s. grow, 306b
many valiant s. of heroes, 62a
memory green in our s., 541b
mounting up to God, 731a
must not be saved, 273b
never born out of If, 1048a
numberless infinities of s., 307b
nurse of full-grown s., 691b
of animals infuse themselves, 234a
of blood, 987b
of emperors and cobblers, 190a
of poets dead, 583b
our s. survive death, 128a
our two s. which are one, 306a
poised like s. to remind, 907b
possess s. in patience, 47b
prosperity tries s. even of wise, 115b
see s. we loved, 652b
sit close and silently, 193a
such harmony in immortal s., 235b
sucks two s., 306b
suspicion companion of mean s., 466b
texture of men's s., 892b
that cringe and plot, 692a
there be s. must be saved, 273b
times that try men's s., 466b
to believing s. gives light, 214b
two s. dwell in my breast, 478b
two s. erect and strong, 618a
two s. with single thought, 619a
unbodied, 307b
violent s., 1003a
waking s., 304b
when custom presses on s. apart, 947b
whose faculties can compre- as it fell, 501a
hend, 212a
Sound, all the s. I heard, 634b
as of rushing wind, 49b
believeth that it is s. of the trumpet, 16b
bells s. on Bredon, 853a
Sound, came o'er my ear like sweet s., 251a
come back s., 196b
conditions fundamentally s., 930b
deeper than plummet s., 297b
empty vessel greatest s., 245a
drum's discordant s., 455b
every s. end in silence, 813b
far-off curfew s., 335b
full of s. and fury, 286b
great s. of a trumpet, 282b
hammer the hard s. 956b
heal blows of s., 633a
hear mournful s., 727b
hearest the s. thereof, 48a
heart s. as bell, 246a
idea with sense of s., 862a
is forced, 486b
let it s. no more, 228b
let s. of it flee, 466b
loves to revel, 641b
mind in sound body, 139b, 373a
music with silver s., 1084b
must seem echo to sense, 408b
my barbaric yawp, 701a
mystery of s., 1007a
nature without voice or s., 444a
no riches above s. body, 38b
no s. dissonant, 534a
no s. of hammer, 458b
no s. of planes, 1069b
no s. of water, 1002a
no s. save rush of river, 728a
no war or battle's s., 334a
not fourth s. but star, 665b
nought but eyr ybroken, 163b
of body and mind, 121a
of great Amen, 726a
of her silk skirt, 110a
of horn at night, 589a
of horns and motors, 1002b
of public scorn, 348a
of revelry by night, 555b
of the grinding is low, 29a
of thunder heard remote, 343b
of voice that is still, 648a
of water, 38b
persuasive s., 392a
piping took troubled s., 714a
rhythm to world of s., 998b
rising now to fury, 1072a
silence where no s., 591b
silver-sweet s. lovers' tongues, 224a
sound the clarion, 455b
sweet is every s., 649a
the loud timbrel, 543a
thundering s., 450a
to bells' cheerful s., 486b
too full for s., 655a
trump of rescue s., 603b
trumpet beat drums, 420b
trumpet give uncertain s., 52b
trumpet shall s., 53a
trumpets beat drums, 371a
upon bugle horn, 647a
voice as s. of many waters, 57b
voice whose s. like sea, 512b
what stop she please, 263a
wind and limb, 196b
wooden dialogue and s., 268a
Sounded, trumpets s. for him, 366a
Soundest, old lovers s., 314b
Sounding brass or tinkling cymbal, 52b
cataract haunted me, 509a
labor-house vast, 715b
Soundings, acquainted with s., 585b
Soundless day in autumn, 642a
Soundly, sleep s. as wretched slave, 244b
suspects yet s. loves, 274a
Soundness of observation, 376b
Sounds and sweet airs, 297a
army stilly s., 244a
articulate sweet s., 880b
concord of sweet s., 235b
exceed knock at door, 535a
ghostlier demarcations keener s., 956a
let s. of music creep, 235b
martial s., 342b
of nameless battle, 899a
out of three s. frame, 665b
perfumes colors s. echo, 707a
replication of your s., 253a
selfsame s. on spirit, 955b
sympathy with s., 458b
take care of themselves, 744b
that echo still, 645b
troublous sights and s., 890b
Soup, beautiful s., 744b
bouillabaisse sort of s., 660b
licked s. from ladles, 662b
of the evening, 744b
steward into s. tureen, 876a
wait for napkin s. cold, 770b
Sour, bitter Whig or Tory s., 389b
eaten a s. grape, 34b
every sweet has s., 606b
grapes are s., 75b
how s. sweet music is, 228a
keep at times frae being s., 493a
lofty and s., 299b
misfortune's book, 225b
prove in digestion s., 226a
Source, forget s. that keeps it filled, 730b
is there a s., 1056b
little water in stream fault of s., 145a
mysterious law true s., 346a
mysterious s. of art and science, 950a
ocean the s. of all, 64a
of all my bliss, 450b
of innocent merriment, 768b
of sympathetic tears, 441b
our country s. of others, 455b
strife is s. and master, 77b
Soured milk of human kindness, 281b
South, a little s. the sunset, 947a
come thou s. wind, 29b
full of the warm S., 582b
in S. war what A.D. elsewhere, 760b
is avenged, 778a
know no S. no North, 538b
men of the S., 943a
night of s. winds, 700a
swallow flying s., 648b
'twixt s. and southwest, 352a
why do you hate the S., 1039b
South Carolina, governor of S.C. said, 824b
Southampton, yes weekly from S., 876a
Southard, varying to s. and westard, 760a
Southbound mail, 904b
Southerly, when wind s. know hawk, 261a

Southern, boon s. country, 714b
bore me in s. wild, 486b
change to s. willows, 460a
cross that rules s. sky, 871b
efficiency, 107b
nature to s. side, 694a
Scott hand in S. character, 760b
wind blow softly, 822a
Southerner has no use for "r," 760b
Southey's, four first rhymes are S., 165b
Southwest, 'twixt south and s. side, 352a
Southwind sweet and low, 780a
Sovereign, common law voice of s., 788a
five s. fingers, 1070a
is the lightest, 100b
life to s. power, 645a
lord the king, 382a
Magna Carta will have no s., 198b
man of s. parts, 221b
nation of s. states, 895b
nations with great power, 950b
noble and most s. reason, 262b
not act arbitrarily, 1013a
of sighs and groans, 221b
our s. the people, 547a
power in government s., 485a
press, 984b
relationships of s. states, 1054b
state self-centered, 1055a
states perfect union, 895b
Sovereignty, nonsense of conceptions of s., 1039a
top of s., 584b
women desire s., 168a
Soviet Union run by dictatorship, 972b
Sow a thought, 1100b
as you s. ye reap, 353a
he that observeth wind not s., 28b
men that s. and reap, 775a
they s. not, 41a
they that s. in tears, 22b
thy seed in the morning, 28b
wrong s. by ear, 185b
Sowed dragon's teeth, 1042a
Sowest, that which thou s., 53a
Soweth, whatsoever a man s., 54a
Sowing, farmer s. the corn, 1098b
Sown, faction s. in nature of man, 480a
flower on earth never s., 510b
in corruption, 53a
never reaped nor was s., 377b-378a
the wind, 35b
within is s. the seed, 1084a
Sows, abstinence s. sand all over, 488b
and shall not reap, 773a
himself for seed, 990b
Soybean, tell stringbean from s., 1052a
Space, alchemized and free of s., 580b
and time are stupidity, 978a
annihilate s. and time, 407b
beyond S. and Time, 993b
by laws of s. decay, 719b
desolate windswept s., 764b
duty beyond s. and time, 922b
engenders forgetfulness, 937a
every inch of s. a miracle, 702b
God stepped on s., 906b
Space, here is my s., 287a
in reality atoms and s., 88a
in s. and time universes, 703a
king of infinite s., 261a
memory emancipated from s., 529a
more s. where nobody is, 933b
much richness in little s., 212b
music in s., 478a
mystery of s., 1054a
nonbeing penetrates no s., 74b
out of s. out of time, 643a
put on earth a little s., 486b
seas of s. and time, 999b
stars and s. above, 944b
unhappy linger a s., 994b
Spaces in togetherness, 975b
interstellar s., 888a
silence of infinite s., 363b
vacant interstellar s., 1005b
Spacious firmament on high, 393a
skies, 849a
times of Elizabeth, 645b
Spade, call s. a s., 102b
don't call me s., 390b
Spaded, delicately gelded or s., 1030b
Spades, darkly auspicious as ace of s., 1079a
emblems of graves, 458b
let s. be trumps, 404b
Spaghetti, ticker tape ain't s., 969a
Spain, building castles in S., 171a
devildoms of S., 654b
is become richest of countries, 173b
result in less evil to S., 728b
straggling road in S., 918b
trees as beautiful as in S., 173a
Spain's, king of S. daughter, 1095b
Spake as a child, 52b
never man s. like this, 48b
of disastrous chances, 272b
our fathers s. the same, 692a
so s. the Fiend, 345a
Solomon s. three thousand proverbs, 13a
upon this hint I s., 273a
Span, eternity shut in a s., 354b
Eve s., 1084a
life is but s., 1089a
life less than s., 209b-210a
life's brief s. forbids us, 120b
life's but a s., 301a
Spangled heavens a shining frame, 393a
Spaniard, I am a S., 978b
man without imagination, 978b
Spaniards, emotions of S., 587a
Spaniel, ghost may s. it, 994b
Spanish gal-la-lee, 1089a
I speak S. to God, 163b
monk distraught, 624b
or Neat's leather, 352b
ships of war at sea, 654b
sun never sets in S. dominion, 522a
Spanking Jack was so comely, 475b
Spans, narrow measure s., 854b
Spar to men that sink, 1024a
Spare all I have take my life, 398a
establish peace s. conquered, 119a
Fast, 335b
Spare, he will not s. in day of vengeance, 23b
me that I may recover strength, 19a
my aching sight, 442a
rod and spoil child, 102b, 353a
spend shafts s. not, 1085a
thee past my power, 493a
to us our friends, 825a
us word of weapons, 1079b
women for Thy Sake, 1059a
woodman s. beechen tree, 538a
woodman s. that tree, 600a
your country's flag, 626b
Spared, better s. better man, 241a
lashed vice s. name, 390a
nothing in my songs, 943b
Spares, blessed man that s. these stones, 299b
neither man nor his works, 466a
war s. not the brave, 70a
Spareth, he that s. his rod, 24a
Sparing, in the middle be s., 67b
Sparingly, picked s. without noise, 703a
Spark, dusk shadow then s., 810a
from heaven, 712a
from heaven immortal, 497a
gie me ae s., 493a
great flame follows little s., 161b
illustrious s., 457b
my little s. of courage, 1103b
nor human s. is left, 414a
of heavenly fire, 549b
of that ancient flame, 118b
out of stone not moral, 770b
vital s. of heavenly flame, 404a
Sparkle, on forefinger of time s., 648a
out among fern, 652a
still right Promethean fire, 222a
with larceny, 941a
Sparkles near the brim, 555b
Sparkling cross she wore, 404a
fount more s. than glass, 122a
pair of s. eyes, 769a
Sparks, as the s. fly upward, 14b
like s. of fire befriend thee, 320b
Sparrergrass, hit look lak s., 814a
Sparrow, brawling of s., 880a
caters for s., 247b
come before window, 584b
hero perish or s. fall, 408a
I said the s., 1093b
I watch and am as a s., 21a
Lesbia with her s., 1023b
Lesbia's s. all alone, 945b
my lady's s. is dead, 114a
old king to s., 914b
providence in fall of s., 266b
Sparrows, as boys do s., 388b
two s. sold for farthing, 42a
Spartan, remnant of S. dead, 561a
simplicity, 1104a
Spartans, go tell the S., 70b
Speak a few reasonable words, 477b
after manner of men, 51a
all that love can s., 738a
arrows which s. to the wise, 79a
by the card, 265b
causing lips of those asleep to s., 29b
comfortably to Jerusalem, 32b

Speak daggers to her, 263b
did he stop s. to you, 664a
disrespectfully of equator, 522b
don't s. well of self, 363a
each other in passing, 624a
English without accent, 1011a
for yourself John, 623a
free to s. our minds, 1025a
free to think s. write, 473b
freedom to s., 692b
friends absent s., 307a
gently she can hear, 838b
grief that does not s., 285b
hands for me, 254b
have mouths but s. not, 22a
how to s. true things, 67a
I must s. in passion, 239a
I only s. right on, 255b
I will s. to thee, 259a
if any s., 255a
ill of the dead, 68b
in monstrous little voice, 229a
in public on the stage, 507a
in whatever way given, 896b
less than thou knowest, 277b
let no one s. ill of absent, 128a
let not God s. with us, 9a
let us not s. of them, 159b
liars when they s. truth, 97a
lips forbid to s., 587b
live pure s. true, 653a
Lord for thy servant heareth, 11b
low if you speak love, 245b
masters of things they s., 317a
men love to s. of selves, 770b
more in minute, 224b
name which no one can s., 532a-b
needless to s. about things done, 71a
no man s. to him, 373a
no more of his renown, 651b
not loud or long, 201b
of comfort no man s., 227a
of me as I am, 276b
of moderns without contempt, 415b
of one that loved, 276b
one to s. another hear, 681b
or forever hold his peace, 61a
power to s., 373b
rather of sterner days, 923a
rather s. ill of selves, 355b
Reilly they s. of so highly, 1100b
roughly to little boy, 743b
Sappho would s. openly, 931b
slaves who fear to s., 691b
slow to s., 56a
softly carry big stick, 847b
Spanish to God, 163b
suffer me that I may s., 15b
tears that s., 358a
the affirmative, 610a
the speech I pray you, 262b
the tongue Shakespeare spake, 512b
time to s., 27b
to be silent better than to s., 137a
to God as if men listening, 130a
to him again, 664a
to Him for He hears, 654b
to it Horatio, 256b
to me as to thy thinkings, 274a
to s. and purpose not, 277a
to s. and s. well are two things, 304a
Speak, to s. dishonorably is pardonable, 83a
to the earth, 15a
to whom do I s. today, 3a
to whom s. of whom s., 812b
to your silent ashes, 115b
too full of God to s., 879a
trees known to s., 285a
truth and shame Devil, 181b
we s. not what we mean, 271a
what we feel, 280b
when I s. they are for war, 22a
when I think I s., 249b
when spoken to, 823a
who knows does not s., 74b
with pride of our doings, 995b
with tongues of men, 52a
woe when men s. well, 46b
you s. like a green girl, 259a
Speaker, master s. is the tear, 939b
of words and doer, 63b
Speakest, think before thou s., 195a
wiser than thou art ware, 248a
Speaketh, out of abundance of the heart mouth s., 42b
Speakin' terms with itself, 890b
Speaking, distant s. of voices, 1070b
God loveth not s. ill, 149a
hears you nearby sweetly s., 69b
idle biologically s., 1023b
in s. for myself, 272b
keep thy lips from s. guile, 18b
lies in hypocrisy, 55a
measure what s. about, 723a
orator a good man skilled in s., 107b
persuades when s. fails, 295a
prose without knowing it, 361b
terms with itself, 890b
things which they ought not, 55a
writing voting reasonably, 795b
Speaks a new scene, 322a
according to his actions, 71a
acts before he s., 71a
as man s. so is he, 127b
heart thinks tongue s., 246a
her foot s., 269a
hides one thing and s. another, 63b
holiday, 267a
infinite deal of nothing, 231b
needs no questioning before he s., 85b
poetry is painting that s., 70b
priest that to her s., 201b
she s. poniards, 246a
she s. yet says nothing, 223b
small like a woman, 266b
when he s. air is still, 243a
when Love s., 222a
who s. does not know, 74b
wise man s., 304a
without modesty, 72a
Spear, bring me my s., 490b
burning s. horse of air, 1086a
idle s. and shield, 334a
mangled by the bronze s., 64b
to equal tallest pine, 342a
to thrust club to strike, 180b
took s. but left shield, 482b
where scorn the s., 571b
Spearmint Girl, 1030b
Spears, hand-flung s., 677a
into pruninghooks, 30a
lost in storm of s., 878b
sheen of their s., 558b
Spears, stars threw down s., 489a
Special flag or ship signal, 702b
people unto himself, 10a
providence, 266b
Specialists in mental disease, 977a
preserves us not for s., 1082a
Specialty, weather literary s., 761b
Species, especially male of s., 986a
female of s., 877a
not individual but s., 424a
one s. of superstition, 434b
Specified, my own s. world, 949a
Specious, murder takes s. name, 398b
Speck in cornea fifty cents, 817a
Speckled gigantic flowers, 985a
Spectacle unto the world, 52a
Spectacles, finest s. in nature, 422b
grandest of earthly s., 552a
of books, 367a
of science, 1000b
on nose pouch on side, 249a
Spectator, blood and disposition of s., 659a
live in world as s., 394a
of action he describes, 721a
of mankind, 394a
of mighty scene, 539b
Spectators, pleasure to s., 596b
some must be s., 304a
Spectatum veniunt veniunt spectentur, 128b
Specter bark, 525a
my s. around me, 489b
Specter-gray, when frost was s., 783b
Specter-thin, pale and s., 582b
Speculating, theologian not born by s., 180a
Speculation, everybody watches s., 670a
Speculators, philosophical s., 192b
Speech, abridging freedom of s., 474b
after long silence, 884b
be alway with grace, 54b
be craftsman in s., 3a
burning fire, 773a
cordial s., 604b
day unto day uttereth s., 17b
dead had no s. for, 1006b
ere thought wed with s., 650a
externally mere s., 879a
eyesight and s. wrought, 773a
finely framed, 39a
first silence of s., 624b
free men from bondage, 832b
free s. Frémont, 1099b
free s. in repulsive form, 924a
free s. press assembly, 864b-865a
freedom of s., 763a
freedom of s. and expression, 972b
freedom of s. means, 991b
freedom of s. taken, 461a
given to communicate, 376b
gracious in common s., 679b
great s. impassioned, 101a
I am slow of s., 8a
I wrote in a garret, 426a
impelled us, 1006b
in substaunce ys but air, 163b-164a
is civilization, 937b
is image of actions, 68b
is like tapestries, 78a
is truth, 519a
let thy s. be short, 38b

Speech, many harmed by s., 187a
mend your s. a little, 276b
mightier than fighting, 3a
mighty Russian s., 688a
mirror of soul, 127b
modest in s., 72b
monkeys refrain from s., 852a
never taxed for s., 269b
no good s. save in Paris, 171b
not to express but conceal, 376b
nowhere is s. freer, 924a
on him no s., 536b
our concern was s., 1006b
plainness of s., 53b
poetry of s., 557a
protection of free s., 788a
regretted s. never silence, 127b
rude am I in my s., 272b
rude in s., 53b
shallow as time, 576b
short meaning of long s., 498a
silence golden s. silver, 576b
small s. cantankerous, 101a
speak the s. I pray you, 262b
steep my s. in lies, 79a
subtle s. delights us, 111a
suppression of free s., 832b
sweeter than honey, 62b
Tennysonianness of s., 989a
thought is s., 519a
thy s. bewrayeth thee, 44b
to conceal thoughts, 417b
to stir men's blood, 255b
tongue blossom into s., 666a
what s. escaped your teeth, 63a
Speeches garbled, 895a
has heart gets s. by it, 500b
measured by hour die by hour, 473b
men's charitable s., 209b
not my s. you mislike, 214b
questions not decided by s., 677a
Speechless, pulse failing Passion s. lies, 211b
Speed, all deliberate s., 1021a
be wise with s., 398b
bonny boat, 849b
candles held to s. them, 1028b
deliberate s., 856b
ease and s. not give work beauty, 168b
far faster than light, 917b
full s. ahead, 597b
good s. to your youthful valor, 119b
his plow, 205b
in skating safety s. 607a
is but plummet's pace, 339a
mass times s. of light squared, 950a
more haste less s., 124b
of observation, 931b
over great ocean routes, 998a
retiring at high s. toward Japanese, 968a
splendor and s. of feet, 772b
the going guest, 411b
the parting guest, 405b
the soft intercourse, 405b
thousands at his bidding s., 341a
through the antiseptic tunnel, 1082a
today put back tomorrow, 201a
wrong to s. a guest, 66b
Speeding, Rus where are you s. 632b
Speeds, dawn s. a man, 68a
Speeds parting guest, 883a
tale s. best plainly told, 217b
wit s. too fast, 221b
Spell, foreigners s. better than pronounce, 759a
infancy's unconscious s., 697b
name which no one can s., 532a-b
soon fades the s., 597a
who lies beneath s., 871b
wounded by subtle s., 992a
Spencer, expression used by S., 627b
Spencer's, Mr. S. Social Statics, 787b
Spend, doth life in tendance s., 201a
earn a little s. less, 825a
he that will s. it, 302a
mind business s. less, 375a
ne'er s. fury on child, 216b
not s. another such night, 217a
not then his gifts in vain, 302b
shafts and spare not, 1085a
sweetest hours e'er I s., 493b
that shortness basely, 240b
time most valuable thing man can s., 104a
to s. to give to want, 201a
we s. our years as a tale that is told, 20a
what we yet may s., 630a
whatever you have s. less, 433b
wherewith to s., 309a
Spender, where s. thinks it went, 928b
Spenders, free lovers free s., 895b
Spending, draw salary before s., 886b
getting and s., 515b
lives like serfs, 683b
old age time of s., 351b
riches are for s., 209a
youth now bravely s., 1010b
Spens, gude Sir Patrick S., 1087b
Spenser, not lodge thee by S., 303b
renowned S., 319a
Spent, all passion s., 350a
ask of money s., 928b
confess this world's s., 307b
consider how light is s., 341a
days are s. without hope, 14b
dissolutely s. Tuesday morning, 237b
hours s. with thee, 865b
it is well s., 1055a
joys used and s., 917b
life half s. before we know, 325a
never s. hour's talk withal, 221b
under belly, 313b
waves' riot, 775a
with due respective thrift, 721b
Sperit, never drink no s., 693a
Spes, dum anima est s. est, 111a
modo liceat vivere est s., 108b
Spew thee out of my mouth, 57b
Sphere, all quit their s., 408a
enforced from quiet s., 242b
great s. thou movest in, 288b
make up year and s., 602b
motion in one s., 240b
nature in terms of s., 780a
of our sorrow, 572b
owner of s., 604a
storm-troubled s., 685b
Sphere-descended, Music s. maid, 443b
Spheres, driven by the s., 362b
ever-moving s. of heaven, 213b
moving as the restless s., 212a
music from the s., 252b
music of the s., 330a
seems to shake the s., 376a
stars shot madly from their s., 229a
start from their s., 259b
tuned s., 288b
Spherical, body perfectly s., 673a
predominance, 277a
read that world was s., 173b
Sphery chime, 338a
Spice, sugar and s., 1096b
variety's s. of life, 458a
Spices thereof may flow out, 29b
young hart upon mountains of s., 30a
Spicy and still, 982a
grove cinnamon tree, 1053a
no s. fragrance while they grow, 208a
nut-brown ale, 335a
Phoenix builds s. nest, 327a
Spider, almost like a s., 193a
along came a s., 1096b
confined in web's center, 193a
saw s. die, 1075a
subtle s. web, 193a
to fly, 593a
Spider-like we feel the touch, 193a
Spider's, laws compared to s. web, 321a
touch how fine, 193a
Spiders crying together, 1076b
like s. across stars, 1080b
love of s., 1046b
marching through air, 1075a
preserved in amber, 135a
Spiders', laws are like s. webs, 68b
Spies a far-off shore, 216a
God's s., 280a
single s., 265a
Spile rod and child, 892a
Spill, all germens s. at once, 278a
my bright incalculable soul, 1030b
Spilled, as water s. on the ground, 12b
fearing to be s., 265a
how s. the wine, 721b
Spills in fearing to be spilt, 265a
Spin, great world s. forever, 647b
set by fire and s., 1094a
sob as you s., 1060a
toil not neither s., 41a
webs from entrails s., 193a
Spinach and the hell with it, 1046a
gammon and s., 671b, 1092b
Spindrift gaze toward paradise, 1043b
Spinning our own fates, 793a
Spinning-wheel, make me O Lord Thy s., 381a
Spinoza, atheism like that of S., 867b
Spins, hither and thither s., 711b
Spinsters and knitters in the sun, 252a
Spiral down militaristic stairway, 1082b
Spires, dreaming s., 714a
of Oxford, 969a
what s. what farms, 853a
whose silent finger, 516b
ye distant s., 439a

Spirit, absent in body present in s., 52a
Accusing S., 438a
actions must be his s., 99a
against flesh, 53b
all compact of fire, 219b
all save s. of man divine, 558a
alone give highest meaning, 935a
and instinct in harmony, 936b
be thou s. fierce, 570a
blessed are poor in s., 39b
blithe s., 570b
bloweth and is still, 711a
body and s. twins, 776b
body without s. is dead, 56b
born of the S., 48a
borrows name from wind, 834b
by my s. saith the Lord, 36a
by sorrow s. broken, 24b
cabined ample s., 712b
Chinese national s., 889a
Creator drew his s., 372b
decides issue, 959b
delighted s., 271b
descending like dove, 39b
dividing soul and s., 55b
erring s., 257a
essential in painting, 153a
expense of s. in waste of shame, 294a
fled indignant to the shades, 119b
follow your s., 244a
fruit of the S., 53b
full of s. as month of May, 240a
gentleness of s. serenity of mind, 326a
gentlier on s. lies, 645b
given on earth, 641a
giveth life, 53a
great poetry from national s., 703b
grew robust, 738b
haughty s. before a fall, 24b
he that ruleth his s., 24b
Hellenism s. of consciousness, 716a
herd s., 915b
holiday-rejoicing s., 535b
humble in s., 26b
humble tranquil s., 301b
I commend my s., 47b
ill s. have so fair a house, 296b
immortal s. grows, 510a
in God's hand, 364b
in one s. meet mingle, 570a
in s. and truth, 48a
in which gift offered, 822b
invisible s. of wine, 273b
is departed, 38b
is willing, 44b
knight of holy s., 588b
letter and s. of constitution, 485b
lifeblood of master s., 340a
lively understandable s., 1065a
loosened s. brings, 738b
love needs s. and s. love, 935a
Mammon least erected s., 342b
man of understanding is of excellent s., 25a
meek and quiet s., 57a
motion and a s., 509b
motions of his s. dull, 235b
my s. too weak, 579b
nation's s. die of inanition, 713b
Spirit, naught so much s. calms, 560a
needs s. lack all life, 668a
never drink no s., 693a
night give my s. rest, 758a
no s. can walk abroad, 257a
noble s. raises itself in disaster, 136b
not letter but s., 53a
not size but s., 1020b
of age, 418a
of Beauty that dost consecrate, 568a
of counsel and might, 31a
of defiance, 703b
of Delight, 572b
of divinest Liberty, 526a
of fear, 55b
of God moved upon face of the waters, 5a
of government s. of country, 828a
of his own epoch, 936b
of knowledge and fear of the Lord, 31a
of liberty, 452b
of love how quick and fresh, 251a
of men who follow, 987a
of moderation, 911b
of night, 572b
of party, 461b
of popular government, 480b
of prophecy in me, 93b
of romance dead, 691b
of science, 1050a
of suspicion and distrust, 912a
of the time, 721a
of the valley never dies, 73b
of wisdom and understanding, 31a
of youth in everything, 293b
of Zeus-fostered kings, 62b
original creation of s., 861a
pardlike beautiful swift, 572a
part of my nation, 986b
party s. at best madness, 405a
passed before my face, 14b
perturbed s., 260a
poetry finer s. of knowledge, 511a
prisoned s. of man, 940a
proud and chivalrous s., 99a
pure s. shall flow, 572a
real and eternal, 709a
renew a right s. within me, 19a
resemblance neglects s. of objects, 153a
revenge delight of mean s., 139b
rise from flesh to s., 1065a
runs in and out of waves, 1065b
sacred to departed s., 150b
scorned his s., 253b
selfsame sounds on s., 955b
shall rest upon him, 31a
shall return unto God, 29a
shallow s. of judgment, 214a
sing it with a s., 748a
slave s. below, 991a
slumber did my s. seal, 511a
so still and quiet, 272b
spur the clear s. doth raise, 338a
straight in strength of s., 775b
streaming from baptism, 857a
strongest and fiercest s., 343a
subtle s. my path attended, 990b
Spirit that always denies, 478b
that on life's rough sea, 205b
that quickeneth, 48b
that stands by naked man, 1085b
thy s. walks abroad, 256b
too much s. to be at ease, 406b
travail and vexation of s., 27b
truth shows s. and substance, 153a
tyranny enter if people lose s., 703b
vanity and vexation of s., 27a
vital s., 849b
want of creative s., 908a
ways of human s., 1104b
weak s. quickens, 1004a
whatever anguish of s., 465a
which goes through mass, 936b
whither shall I go from thy s., 23a
who pities me, 976b
why s. of mortal proud, 564b
wild s. moving everywhere, 569b
with more s. chased, 232b
with s. can meet, 654b
within me constraineth me, 16a
within nourishes, 119a
wounded s. who can bear, 25a
yearning in desire, 646b
yet woman too, 514a
Spiriting, do my s. gently, 296a
Spiritless, man so faint so s., 241a
psychology of our people s., 995a
Spiritlike eludes embrace, 721b
Spirit's, clown of s. motive, 1069b
vestal grace, 721b
Spirits, all s. and melted into air, 297b
apothecary never out of s., 481a
black s. and white, 314a
blast drives wicked s., 159b-160a
by our own s. defied, 511b
call s. from vasty deep, 239b
can either sex assume, 342a
cheerer of s., 326a
day of s., 362b
good s. when well dressed, 670a
her wanton s. look out, 269a
how can you serve s., 72a
like two s. suggest me, 294b
maketh his angels s., 55b
master s. of this age, 255a
not finely touched, 270a
not jump with common s., 233a
of great events, 538a
of just men, 56a
of land and grain, 100b
of wise mock us, 242a
red s. and gray, 314a
stories from land of s., 527a
that fell with Lucifer, 213a
that tend thoughts, 281b
throw s. into Channel, 818a
unhappy s. fell with Lucifer, 213a
vanish like evil s., 473a
we are s. not animals, 922b
who live in twilight, 847a
with morning as such s. will, 948a
wonders at quaint s., 229b
Spirit-stirring drum, 275a
Spiritual, erotic instinct s., 936b
forces, 834b
found s. cause, 709a

Spiritual, highest s. authority, 964b
inward and s. grace, 61a
material moral s. force, 863a
men s. beings, 1045b
millions of s. creatures, 345b
natural fact symbol of s., 605a
poverty and s. activity, 960a
psalms hymns and s. songs, 54a
stronger than material, 609b
superhuman s. and divine, 936a
testament, 934b
unbidden unconscious, 656a
West satisfy s. demands, 1019b
wickedness in high places, 54a
Spirituality, air image of s., 834b
Spiritus, animus s., 834b
Spirochete, without little s., 1080a
Spit brown my son, 947b
if I lie s. in my face, 239a
no gun but I can s., 1060b
orators when out will s., 250a
sit for us and s. for us., 104a
soul stretch and s., 1062a
upon my Jewish gaberdine, 232a
Spite, death aims with fouler s., 321b
doctor's peaceful mission, 820a
force in s. of Nature, 352b
in erring reason's s., 408b
O cursed s., 260a
of cormorant devouring Time, 221a
the world, 284b
Spiteful envious animal the Public, 539b
Splashing wintry mold, 880b
Spleen, in a s. unfolds heaven and earth, 228b
languid s., 766b
meditative s., 516b
to Albion's nation, 593b
wit and mirth and s., 394a
Splendid a star, 668a
abilities utterly corrupt, 531b
and sterile Dolores, 773b
by the vision s., 513b
eloquence, 416a
few but how s. stars, 980a
in ashes, 331a
men with S. Hearts, 993b
poor s. wings, 776a
shilling, 397a
silent sun, 701b
tear, 652b
virtues of heathen s. vices, 143b
Splendide mendax, 122a
Splendidly null, 652a
Splendor, all his s. his strength, 906a
and speed of thy feet, 772b
falls on castle walls, 648b
guilty s., 458a
in the grass, 514a
mortal s., 994b
not in lone s., 581a
of the Mighty One, 106b
on earth no such s., 170a
Splendors and glooms, 571b
heaven with s. lie, 692a
old homes old s., 896a
Splenetive and rash, 266a
Split ears of groundlings, 262b
mountains with thunderbolt, 117a
reality s. in painting, 964b
sides with laughing, 195a
the sky in two, 1023a
Spoil it by trying to explain, 481a
Spoil, little foxes that s. the vines, 29b
lives of better people, 825a
no more s. upon my face, 245a
rampant for s. and victory, 805b
rod and child, 892a
spare rod and s. child, 102b, 353a
villainous company s. of me, 240a
Spoiled bread spilled wine, 721b
Christian a pagan s., 870b
how s. the bread, 721b
Spoiling nice new clothes, 1095b
Spoils, conquests glories triumphs s., 255a
of time, 440b
rich with s. of nature, 329b
to victor belong s., 553b
treasons stratagems and s., 235b
victor belongs to s., 1036a
Spoke I think of perils past, 953a
man who knew more s. less, 137a
more he heard less he s., 810a
never s. with God, 737b
of disastrous chances, 272b
subject he s. or wrote on, 416a
town crier s. my lines, 262b
without one word s., 488a
Spoken, glorious things of thee s., 446a
God's last Put out light s., 928a
lie down till leaders s., 874b
not s. of soul, 620b
Rome has s. case concluded, 147a
speak when s. to, 823a
weird power in s. word, 843a
word at random s., 520b
Spondee, slow s. stalks, 527a
Spondees, pathetic s., 831a
Spondulix, man with s., 831a
Spontaneity, studied s. of Horace, 134a
Spontaneous cooperation of free people, 842b
happiness not s. product, 958a
joy and natural content, 881a
overflow of feelings, 511b
Spoon, dish ran away with s., 1094a
great horn s., 693a
hire long s. eat with feend, 168b-169a
paid fifteen percent, 522a
runcible s., 673a
silver s. in mouth, 197b
Spoons, faster counted s., 595a
guard our s., 595a
let us count our s., 430b
measured life with coffee s., 1000b
woman with silver s., 681a
Spoort, slug-yer-spouse internaytional s., 892a
Sport, all s. stale lad, 691a
biography recognized s., 1011b
book collecting best s., 941b
boys throw stones in s., 104b
ended his s. with Tess, 783a
inflicts pain for s., 764a
make s. for neighbors, 533b
more s. than she makes me. 190a
no s. in hate, 572b
of kings, 397a
pain for s., 764a
Sport, slug-yer-spouse internaytional s., 892a
that wrinkled Care derides, 334b
they kill us for their s., 279a
to have enginer hoist, 264b
unfair as only s. can be, 1011b
with Amaryllis, 338a
would be tedious, 238a
Sported on the green, 532a
Sportive wood run wild, 509a
Sports and plays with me, 486a
Christmas brought s. again, 519b
joy of youthful s., 557b-558a
of love, 302b
our s. shall be seen, 486b
shows games s. guns, 463b
Sportsman, bloodless s. I, 846a
Sportsmen, disputants like s., 413a
Sporus, let S. tremble, 411a
Spot, black s. to keep concealed, 729a
certain am I of s., 737b
dim s. men call earth, 336a
do in that remote s., 504b
earth one mighty blood s., 613b
one small s. a continent, 742a
out damned s., 286a
plant on peculiar s., 409a
stand on right s., 477b
there is no s. in thee, 29b
Spotless reputation, 226a
Spotlight of the backfield, 1025b
Spots, leopard change his s., 34a
minds grow in s., 795a
quadrangular of diamond form, 458b
Spotted sight or sound, 990a
snakes with double tongue, 229b
Spouse so bright and clear, 308a
Spout till you have drenched, 278a
Spouted arms, 1043b
Spouting, Satanic School s., 576b
Spouts, trunk s. out a sea, 347a
Sprang, I'm glad we s., 866a
to the stirrup, 662b
Sprat, Jack S. eat no fat, 1092b
Spray, never a s. of yew, 712a
nightingale on bloomy s., 339a
of Western pine, 769b
rime was on the s., 782b
salt s. of th' sea, 981a
the bird clung to, 664a
toss in the s., 710b
whinny in thy s., 695b
Spread alarm, 624a
dreams under your feet, 880b
masters s. yourselves, 229a
out against sky, 1000b
silent tents s., 704b
the thin oar, 409b
truth from pole to pole, 393a
Spreading, by broad s. disperse, 214a
chestnut tree, 621a
himself like a green bay tree, 18b
Spreads, wrath s. through hearts of men, 64b
Sprechen ist silbern, 576b
Spree, gentlemen rankers on s., 873b
Sprightliness of French tongue, 435a
Sprightly, first s. running, 367b
tossing heads in s. dance, 514b

Sprigs took root in horse's body, 468a
Spring, a little madness in s., 738a
absent in the s., 293a
appareled like the s., 290b
blossom by blossom s. begins, 773a
blue sky of s., 729a
breaks through again, 1043a
brings back balmy warmth, 114b
brown hills melted into s., 685b
came on forever, 953a
can s. be far behind, 570a
clean pasture s., 925b
come gentle S., 419b
comes slowly up this way, 524a
comes with rustling shade, 1009b
direful s., 405a
disturbance of the s., 1005a
ever sence night last s., 778b
ever-returning s., 702a
first day of s. one thing first s. day another, 828a
flowers that bloom in s., 768b
from her may violets s., 266a
full of sweet days, 323a
haunted s. and dale, 334a
hounds of s., 772b
in Just-s., 1030a
in s. young man's fancy, 647a
in the fire of s., 629a
infants of s., 258a
last leaf in s., 634b
less quick to s. again, 714a
lived light in s., 711b
melted into s., 685b
Mrs. Porter in s., 1002b
no s. nor summer beauty, 307a
no season such delight as s., 319b
not as in bud of s., 308b
of ever-flowing water, 120a
of light, 586b
of love gushed from heart, 525b
of love resembleth April day, 220b
of prodigality, 453b
Pierian s., 403a
ran canyons all s., 1043b
season of s. comes on, 63a
seeing gardens in s., 969a
silent s., 1061b
starless and bible-black, 1071a
stirring roots with s. rain, 1002a
strike serpent cause to s., 831b
summer autumn winter, 1031b
sweet lovers love the s., 250b
this young s., 1054a
'tis s. and weeds shallow-rooted, 214b
trips north again, 1009b
unheralded by birds, 1061b
vanish with rose, 631a
weather gets through more in s., 759b
when s. trips north again, 1009b
winter mother of s., 625b
would not be so pleasant, 351b
year's at s., 661b
year's pleasant king, 300a
youth like s. overpraised, 755b
Springes to catch woodcocks, 259a
Spring-laden breeze sinister, 899a
Springs, beside the s. of Dove, 510b
Springs, entered into s. of sea, 16a
every thought that s., 517a
fifty s. little room, 852b
from seventy s. a score, 852b
hope s. eternal, 408a
joy's delicious s., 555a
no bitter s., 877a
root from which tyrant s., 95a
Scotia's grandeur s., 492b
steeds to water at those s., 290b
thine unending s., 762a
Springth the wude nu, 1083a
Springtime, birds warble sweet in s., 828b
damask grace, 1086b
in s. every day growth, 689b
never yet was s., 780a
only pretty ring time, 250b
Sprinkle quarters on town, 854a
Sprinkled, blood s. upon my garments, 33b
isles, 665b
Sprite, angelic s., 507b
Sprites and goblins, 295a
Sprouting despondently at gates, 1001b
no cabbages s. out, 635b
Spruce affectation, 222b
Sprung, only love s. from only hate, 223b
vile dust whence he s., 519a
Spun, gods have s. the thread, 64b
of Iris' woof, 336b
yarn s. in Ulysses' absence, 289b
Spur, avarice s. of industry, 434b
between s. and bridle, 325a
fame is the s., 338a
me into song, 885a
my dull revenge, 264b
no s. to my intent, 282b
not unbroken horse, 521b
studies a s. to young, 110b
you to soar, 775b
Spurgeon, haberdasher to Mr. S., 755b
Spurn, existence saw him s. reign, 426b
had he power to s., 738a
not the nobly born, 767b
Spurned, youth s. in vain, 204b
Spurns that patient merit takes, 262a
Spurred boldly on and dashed, 369a
ready booted and s., 362a
Spurs, let boy win his s., 163a
now s. lated traveler, 284b
Sputniks, sent first S. into cosmos, 903b
Spy, most agonizing s., 736b
prettiest parlor ever you did s., 593a
sent to s. out the land, 9b
Squabbling nationalities, 848b
Squadron, save s. honor France, 667b
Squadrons, God on side of big s., 357a
Squads, undisciplined s. of emotion, 1005b
Squalid cash interpretation, 792b
hungry s. population, 725a
Squall of time, 1022b
Squalor, public s., 1063b
Squalors, radiant s., 1079a
Squander, do not s. time, 422a
gather and s., 715b
yearned to s., 791b
Square, all around the s., 592a
damned thick s. book, 470a
deal, 847b
everything upon the s., 196a
I have not kept my s., 287b
person in round hole, 522b
produces perfect squares, 99b
round man in s. hole, 763b
shoulders lift pack, 853b
triangular person in s. hole, 522b
Squared, mass times speed of light s., 950a
Squares, produce perfect s., 99b
Squat and packed with guile, 993b
like toad at ear of Eve, 346a
Squatter's rights of heart, 1047b
Squeak and gibber, 256b
speak Greek naturally as pigs s., 351b-352a
Squeaking Cleopatra, 289a
shrieking and s., 662b
Squeaks, wheel that s. gets grease, 685a
Squealing of wry-necked fife, 232b
Squeeze, operation which applies s., 1021b
orange throw away skin, 417a
Squeezing, be with you in s. of lemon, 450b
from a stone, 990b
Squire and Lady Susan, 783b
that s. of dames, 200a
Squired glacier woman, 1043b
Squirmers in bogs, 1064b
Squirming herd in Mammon's mesh, 860b
Squirrel, like coffeepot sits s., 990a
Squirrel's heart beat, 689b-690a
Squirrels, Him dat give s. bushtails, 911b
news like s. ran, 735b
requisite to s. and to me, 737b
Sredni Vashtar went forth, 904a
Stability in small republics, 549a
of internal medium, 675a
Stable earth proper element, 319a
good horse in s., 448b
its own s. door, 736a
law s. but not stand still, 903b
steed stolen shut s. door, 183b
Stabs, every word s., 246a
intention s. the center, 295a
Stack or the barn door, 334b
Stacker of wheat, 948a
Staff, bread called s. of life, 386a
cockle hat and s., 265a
I'll break my s., 297b
not wave s. in air, 602b
of faith to walk upon, 199a
of life bread, 386a
of life ease of burdens, 195a
of this broken reed, 32b
resting upon broken s., 461a
stay and the s., 30a
thy rod and thy s., 18a
very s. of my age, 232b
with your s. in your hand, 8b
Stag at eve, 520a
Stage, all the world's a s., 248b
dreamer is s. manager, 936a
earth a s., 248b
frets his hour upon s., 286b
glory in one day doth fill s., 322a
great s. of fools, 280a

Stage, lags the veteran on s., 427a
last s. of all, 715a
meet disease at first s., 133b
on the s. he was natural, 451a
something for modern s., 988a
speak in public on the s., 507a
Tragic Muse trod s., 404b
well-graced actor leaves s., 228a
well-trod s., 335a
where every man play part, 231a
wonder of our s., 303b
Stagecoach, travel faster than s., 450b
Stages, hundred thousand s., 884b
in our latter s., 468b
Stagger but not with strong drink, 32a
like a drunken man, 21b
Staggered and terrible-eyed, 1059a
down the stairs, 679b
Stagnant, economic life s., 982b
fen of s. waters, 512b
water loses purity, 174a
Staid, stay our minds be s., 929a
very s. head, 234a
Stain all my raiment, 33b
both moon and sun, 292a
crave s. of tears, 927b
felt s. like wound, 454a
in thine honor, 38b
my man's cheeks, 278a
national s. washed clean, 1016a
stiff dishonored shroud, 1002a
with no s. she faded, 571b
world's slow s., 572a
Stained, and I s. the water clear, 486b
sunset s. with wonders, 830a
with mystic wonders, 830a
Staineth slop, 988a
Stainless, conscience upright and s., 161a
Stains white radiance of eternity, 572a
Stair, as I was going up s., 938a
build trout a crystal s., 944a
climbing the third s., 1003b
Staircase, palms on s., 1059a
wit, 437a
Stairs, darker and darker s., 986a
how hard the way up another's s., 162a
kingdom up four pair of s., 660b
of concepts, 1052b
staggered down s., 679b
threw him down the s., 1094b
Stairway leads to dark gulf, 920b
militaristic s., 1082b
of surprise, 603a
Stake, great interests at s., 98b
I am tied to the s., 279a
in glorious institution, 453b
know what issue at s., 885b
that appeared on green cloth, 763b
when honor's at the s., 265a
Stakes, mortal s., 928b
were thrones, 563a
Stale, all sport s. lad, 691a
bread ever more s. rags, 988b
dull s. tired bed, 277a
frizzled s. and small, 1076a
how weary s. flat, 257b
nor custom s., 287b
stench of s. oranges, 988b
Victorian piece of poetry, 741b
Stale, winter hangs on till s., 940a
Stalk, half asleep as they s., 784a
left it on s., 603a
maidens withering on s., 515b
of death, 1082a
Stalking-horse, uses folly like s., 251a
Stalks, slow spondee s., 527a
Stalled ox and hatred therewith, 24b
Stallion, watersmooth-silver s., 1030a
Stallions maned with wind, 917b
Stalls above like elephant, 1076b
all night from s., 860a
Stamp and esteem of ages, 366b
change s. of nature, 264b
great master's s., 613a
of human condition, 190b
penny postage s., 747a
poor man is Christ's s., 322b
rank but guinea's s., 496a
Stamped foot cried Give me, 735b
Stampede away from old, 870b
Stamps, liberty property no s., 1090a
wrinkle deeper, 555b
Stand a little out of my sun, 96b
alone and think, 581a
and do the best, 103a
and look at them long, 700b
and stare all's blue, 668a
and wait, 341a
at casement s., 645b
at the door and knock, 57b
a-tiptoe when day named, 245a
bade each other s., 764b
by the fire and stink, 277b
by to crash, 1021a
by uniting we s., 460b
by Wordsworth's tomb, 711a
darkling s. varying shore, 288b
earth's foundations s., 855a
fast in faith, 53a
give me where to s., 105a
hair s. up, 83a
hair to s. an end, 259b
having done all to s., 54a
hazard of the die, 218a
he shall s. at the latter day, 15b
henceforward in thy shadow, 618a
here a little child I s., 321a
here I and you s., 784a
here I s., 179a
house divided cannot s., 45a
how beautiful they s., 570a
I must s. the course, 279a
I s. alone, 1018a
if you can't s. heat, 983a
in great hand of God I s., 284a
in his holy place, 18a
in your own light, 185a
incessantly s. on head, 743b
flaw not s. still, 903b
like an anvil, 324b
like Druids of old, 622a
like greyhounds in slips, 244a
listening mood seemed to s., 520a
me now in good stead, 968b
men s. when thou raised them, 4a
Nature s. up and say, 256b
never s. to doubt, 320b
no time to s. and stare, 905a
nor sit nor s. but go, 666a
not idly s. aside, 90a
Stand not upon order of going, 285a
on highest pavement, 1001b
on right spot, 477b
on terrible threshold, 1057a
on your own ground, 679a
poplars s. and tremble, 853b
still ever-moving spheres, 213b
sun s. still upon Gibeon, 11a
then I'll s. and stroke, 487a
to in a month, 224b
to the main chance, 202b
to your glasses ready, 719b
too near one another, 304a
undisturbed as monuments, 472a
united we s., 600a
up and take war, 877b
up stand up for Jesus, 686a
upon threshold of the new, 333a
virtue not left to s. alone, 71b
who only s. and wait, 341a
with us now, 1016b
word of our God shall s., 32b
ye in the ways, 34a
your ground, 455a
Standard, mind's the s. of man, 396a
nothing for which no s., 732a
unfurled s. to air, 578b
Standardization, devotion to s., 915b
Standards, compel philosophy to inquire about s., 111b
oh what times what s., 110b
Stander, no s. above or apart, 700b
Standest, place whereon thou s. is holy, 8a
Standeth God within shadow, 692a
in the way of sinners, 16b
Standing apart from it, 997b
as cheap sitting as s., 390b
at ease in nature, 699b
given gladly not to be s. here, 1063b
green mantle of s. pool, 278b
in the community, 828a
jokes, 394a
mantle like a s. pond, 231a
on pleasant lea, 515b
revenue, 453a
things s. thus unknown, 266b
upon shoulders of giants, 379b
with reluctant feet, 621b
Stands, as the case s., 314a
brunt of life, 84b
by naked man, 1085b
church clock at ten to three, 993b
elephant leans or s., 323a
great ox s. on my tongue, 78b
he that s. it now, 466b
in Elgin's place, 656a
like one that s. on promontory, 216a
Massachusetts there she s., 547a
nature s. on very verge, 277b
Neptune's empire s., 257a
on slippery place, 236b
pity s. before the door, 489b
republic for which it s., 832b
ringed with world he s., 651a
still s. ancient sacrifice, 875b
there she s. childless, 557a
tiptoe on misty mountaintops, 225a

Stands up to keep goal, 853a
what s. if freedom fall, 877b
while s. the Coliseum, 557b
who Time s. still withal, 250a
world s. out on either side, 1023a
Stanley, approbation from Sir Hubert S., 501a
on S. on, 519b
Stanza, not s. sung in vain, 887a
pens s. when should engross, 410a
Staple, finer than s. of his argument, 222a
Star, Adonais like a s., 572b
as a beauty I'm not a s., 942a
bright particular s., 269b
bright s. would I were steadfast, 581a
captains glow, 980a
catch a falling s., 304b
Chamber matter, 266b
charm to stay morning s., 526b
civilization at morning s., 607b
compared to north polar s., 71a
constant as northern s., 254b
danced, 246a
dark cooling s., 925b
desire of moth for s., 572b
dropped like falling s., 343a
Earth is but a s., 980a
elevation of North S. north to south, 173b
emigrated to another s., 741b
eve's one s., 584a
evening s. love's harbinger, 348a
evening s. you bring all things, 69b
fair as a s., 510b
farewell Morning S., 110a
feel like morning s., 755a
fixed s. in constitutional constellation, 1021b
following fallen s., 918b
for every state, 655b
for which evening waits, 900a
give him the morning s., 57b
give name to every fixed s., 221a
glory like a shooting s., 227a
gracious evening s., 676b
great s. early drooped, 702a
here a s. there a s., 734a
hitch your wagon to a s., 608b
if thou follow thy s., 160b
in the east, 39a
infect to north s., 246a
knowledge like sinking s., 646b
loftiest s. of heaven, 569a
looks down at me, 784a
man is his own s., 313a
memory put red s., 1047b
moist s., 257a
moon with one bright s., 525a
name of the s. is Wormwood, 58a
no rood has not s., 602b
not fourth sound but s., 665b
of empire, 400a
of fate declined, 559a
of peace return, 537b
of smallest magnitude, 344a-b
on stars thou gazest my s., 203a
one s. differeth, 53a
or two beside, 525b
orbed in this contracted s., 990b
our life's s., 513b
punctual as a s., 736a
Star, quickly come as the Evening S., 110a
revolve by invisible power, 697b
sailor's wife sailor's s., 815a
silent language of s., 1011a
something like a s., 929a
soul was like s., 512b
splendid a s., 668a
strives to touch the s., 183b
sunset and evening s., 655a
that bids shepherd fold, 336b
that bringest home bee, 538a
to every wandering bark, 294a
to stay our minds on, 929a
to steer her by, 946b
to watch the evening s., 673b
trailing s., 1056b
troubling of a s., 856b
twinkle little s., 546a
unavailing s., 878a
varying s. of the world, 288b
westward the s. of empire, 400a
your aim the s., 1103a
Starboard hand of every woe, 696a
on s. beam Charybdis, 234a
Starch, soapsuds and the s., 1034b
Star-crossed lovers, 223a
Stare and sting forever, 1022a
decisis is wise policy, 833a
eyes that s., 1010b
make the public s., 560b
Quintilian s. and gasp, 340b
stand and s., 905a
stand and s. all's blue, 668a
stare in basin, 1059b
stony British s., 652a
super vias antiquas, 34a
Stared at the Pacific, 579b
into sky, 906a
Starers, stupid s. and loud huzzas, 409b
Starfish hermit crab whale's backbone, 1006a
Staring, nightly sings the s. owl, 222b
Stark insensibility, 429b
man certainly s. mad, 190a
Molly S. a widow, 451b
monotony of stone, 878b
Starkest madness, 735b
Starless and bible-black, 1071a
Starlight and dewdrop waiting, 728a
lit my lonesomeness, 782b
Starlike, from s. eyes seek, 327a
Starlit fences, 853b
Starred, memory of having s., 928b
night's s. face, 581a
on a s. night, 730b
portals dimly s., 956a
Starry archipelagoes, 830a
cope of heaven, 346a
dynamo, 1081b
entertain s. stranger, 354b
flag, 704b
floor, 488b
Galileo, 557a
heavens above me, 445a
Hesperus led s. host, 345b
paladin, 661b
round of s. folds, 579a
silence that is in s. sky, 516a
threshold of Jove's Court, 336a
train, 345b
wide and s. sky, 823b
Starry-eyed idealists, 913b
liberal, 1010b
Stars about the lovely moon, 69b
above us govern, 279a
and planets fallen on me, 982a
and space above, 944b
are dead, 1059b
as long as s. graze, 118a
as many farewells as s., 269a
baths of western s., 646b
be not darkened, 28b
benign, 854b
better than s. or water, 953b
between me and the s., 510a
blesses s. and thinks it luxury, 393a
blossomed lovely s., 622a
branch-charmed by s., 584b
broad stripes bright s., 541a
brothers high beyond all s., 497a
build beneath s., 399b
by mathematics s. weighed, 861a
came forth to see again s., 160b
clad in beauty of thousand s., 213b
clouds s. birds, 917b
conclave of all the night's s., 78b
continuous as s. that shine, 514b
country far beyond s., 363a
crowned with s., 377b
cut him out in little s., 225a
doubt thou s. are fire, 260b
earth and all s. in sky, 699b
earth Danaë to s., 649a
eyes blind with s., 906a
fault is not in our s., 253b
few but how splendid s., 980a
fleet of s. anchored, 980a
fling us handful of s., 989b
from field of night, 629a
gateways of s., 856b
gave the first delight, 332b
go down to rise, 758a
he telleth the number of the s., 23a
hide diminished heads, 344b
husk of young s., 1070a
ideals like s., 733a
in her hair were seven, 731a
in purple dusk, 1010b
in s. writen deeth of every man, 168a
in sky rustled softly, 829b
in spite of Nature and s., 352b
in their calm, 711b
in their courses fought, 11a
inauspicious s., 225b
islanded in stream of s., 999b
it is the s., 279a
journeywork of s., 700b
keep pace with him, 992a
kings are like s., 570b
kinship with s., 730a
knew s. flowers birds, 909a
like s. on the sea, 558b
like s. start from spheres, 259b
listen to s. and birds, 655b-656a
little s. hide your diminished rays, 344b
look at the s., 803a
look cold about sky, 927b
love that moves sun and other s., 162a
make guilty the s., 277a
men born under happier s., 528b

Stars might not have missed me, 929a
mistress of months and s., 772b
morning s. sang together, 16a
move still time runs, 213b
night of large few s., 700a
night with train of s., 816a
no I was out for s., 929a
not fire nor s., 84b
not pure in his sight, 15b
of human race, 456b
of summer night, 621b
of thy fate, 498a
on backs looking at s., 761a
on s. thou gazest my star, 203a
others forecast the rising s., 119a
owl looked up to s., 673a
preserve s. from wrong, 514b
pure and disposed to mount to s., 161b
puts s. to flight, 629a
realm amidst s., 888b
rise upon other shore, 758a
rush out, 525a
seven s. solar year, 604a
shining of the s., 654a
shooting s. attend thee, 320b
shot madly from spheres, 229a
silent s. go by, 755a
so shall you scale the s., 119b
some of us looking at s., 839b
strike s. with my exalted head, 120b
strives to touch the s., 199b
that round her burn, 393a
that sweep turn fly, 871b
till s. are old, 726a
time and s. below, 944b
to s. through hardships, 150a
two s. keep not motion, 240b
untriangulated s., 899b
wandering s., 57a
we all gaze at s., 107a
when s. shining bright, 570a
when s. threw down, 489a
whenever moon and s. set, 823a
women's eyes for s., 1085b
would have disappeared, 851a
wrote across sky in s., 1008b
Starshine at night, 824b
Star-spangled banner, 541a
Start a scene or two, 1001a
from their spheres, 259b
play ready to s., 933a
rouse lion than s. hare, 238b
straining upon the s., 244a
world all over at, 929a
world along, 748a
wrong from the s., 988a
Started, arrive where we s., 1007a
jumps in after train s., 867b
like a guilty thing, 257a
Starting, dry the s. tear, 765b
Startle or amaze with subject, 585a
statements that s. like a wound, 72a
Starts, by s. 'twas wild, 443b
direction in which education s., 94a
everything by s., 368b
home is where one s., 1005b
out to make himself President, 983b
she s. she moves, 622b
think by fits and s., 854a
Starvation, fear and s., 972a
prisoners of s., 680a
Starvation, scientist ready to bear s., 1028a
Starve, bargain catch cold and s., 290b
ere I'll rob further, 238b
for want of wonder, 918b
let not poor Nelly s., 366b
neither s. nor stuff, 390a
never s. for wonders, 918b
numerous train below, 382b
they that s. with nothing, 231b
work though body s., 833b
Starved at master's gate, 490a
clean s. for a look, 292b
hackney sonneteer, 403b
Starves her generous birth, 439b
honesty is praised and s., 139a
Starving dog behind, 958a
hysterical naked, 1081b
make s. dog prosperous, 762b
Star-y-pointing pyramid, 334a
Stat magni nominis umbra, 134a
State, almost perfect s., 945b
basis of democratic s., 98b
Bay S. dialect, 692a
beweep my outcast s., 291b
body continues in s. of rest, 379b
by delaying preserved s., 106b
change my s. with kings, 292a
church and s. demand for country, 971a
church and s. separate, 717b
compelled to change s., 379b
completely ready s., 677b
death a s. of nothingness, 93a
done the s. some service, 276b
every man at his best s. is vanity, 18b
faithfully to serve s., 328a
falling with falling s., 405a
flaunts his outcast s., 1054a
for every star, 655b
found s. and give it laws, 177b
free men to develop faculties, 832b
glories of our blood and s., 327b
gods of the s., 93a
have possibility of life, 94b
high and palmy s. of Rome, 256b
his s. is kingly, 341a
I am the s., 378a, 504a
in whatsoever s. to be content, 54b
in wonted manner keep, 302a
independent of everybody but s., 461a
is proletariat, 903b
isthmus of a middle s., 408b
mock air with idle s., 441b
my glories and s. depose, 228a
my mother s., 781b
nation responsible for s., 750a
no fetters in Bay S., 625b
no s. maintain members in arms and idleness, 465b
not a mere society, 98b
not act arbitrarily, 1013a
of chassis, 981a
of Denmark, 259b
of man in divers functions, 243a
of man inconstancy, 363b
of man like kingdom, 254a
peace is a s. of mind, 373a
people's s., 331b
pillar of s., 343b
State, predicts ruin of the s., 490a
primitive unattached s., 937a
prince first servant of s., 435a
proletarian s., 894b
renders service to s., 389b
roote of kingdom the s., 99b
ruin or rule s., 368b
saw that s. was half-witted, 681a
scandal waits on greatest s., 220b
ship of s., 69a, 81b, 622b
so blessed in climate, 926b
something rotten in s., 259b
sovereign s. self-centered, 1055a
storms of s., 299a
strange eruption to our s., 256b
struggle to found Roman s., 117b
such is s. of America, 452a
takes no notice of opinions, 328a
taking-over by the s., 1035b
this is the s. of man, 298b
too extensive falls, 548b
touch no s. matters, 450a
traduced the s., 276b
wall between church and s., 991a
when error begins to appear in s., 109b
will prosper, 896b
without king, 591a
world or church or s., 694a
world state inherent in U.N., 1013b
worth of s. is individuals, 619b
Statecraft, German s., 677b
problem in s., 1104b
Stated calls to worship, 428b
Statehouse, Boston S. the hub, 634a
Stately homes of England, 573b, 975a
pleasure dome decree, 523b
sailing like a s. ship, 349b
ships go on, 648a
Statement, complete s. which is literature, 975a
manic s., 1076a
Statements interesting but tough, 761a
of nature of universals, 99a
put God in his s., 701b
States, all s. work together, 1049a
dissevered discordant, 547a
foundations of s. laws and arms, 177a
free and independent s., 460b, 463b
goodly s. and kingdoms, 579b
indestructible s., 627a
laws of the several s., 787b
mighty s. characterless, 268b
responsibility of great s., 982a
saved Union of these S., 702a
set exact wealth of s., 240a
she is all s., 305a
sink or swim together, 902b
sovereign s., 895b
strong native s., 997b
thirteen s. bound together, 485a
unborn and accents yet unknown, 255a
worst of all s. is people's state, 331b
Statesman cannot afford to be moralist, 985a
chemist s. and buffoon, 368b

Statesman, constitutional s., 726b
too nice for a s., 451a
yet friend to truth, 407a
Statesmanship, in s. get formalities right, 763a
more difficult today, 1012b
Statesmen, adored by little s., 606a
haven't all been s., 760a
village s. talked, 450a
Station, humble s. of citizen, 472b
like herald Mercury, 264a
middle s. fewest disasters, 385b
no rank nor s., 1076a
post of honor is private s., 393b
reflecting on s. in life, 363a
separate and equal s., 470b
take another s., 766b
Stationary, continuous and s. music, 502b
Stations, in order to s. leap, 370a
know our proper s., 671a
planets in s. listening, 347a
understanding sufficient for s., 472b
Statistic, million deaths s., 954b
Statistical, cautious s. Christ, 807a
Statistics, unless s. lie, 1031a
Statists, hold it as our s. do, 266a
Statuary, give children right to study s., 463a
Statue, ask why I have no s., 107a
embraced the cold s., 547b
Jupiter's s., 1102b
like good-bye to s., 1044a
marble wastes s. grows, 178a
might have created s., 915b
son of France lack s., 895a
stood of Newton, 510a
Statues, people and s. interchangeable, 1057a
two gross broken s., 988b
world blooms with s., 755a
Stature, add one cubit to s., 41a
increased in wisdom and s., 46b
love give woman full s., 935a
shorten s. of soul, 730a
what s. is she of, 249b
Statures touch the skies, 737b
Status, human s. not depend on economics, 965a
inferiority as to s., 1020b
servile s. vicarious life, 845b
Staunch strong goodly vessel, 622b
sturdy and s. he stands, 820b
Staunchless, time s. flows, 1032a
Stay a little the price will fall, 209a
and the staff, 30a
awhile end the sooner, 207b
behind my tremulous s., 784b
easier s. out than get out, 762b
far hence you prudes, 128b
here I am here s., 627a
I wish he'd s. away, 938a
longer in hour than week, 772a
me with flagons, 29a
neither have hearts to s., 353b
no longer s. with you, 1100a
O sweet, 1086b
of water, 30a
shakes wings and not s., 369b
star to s. our minds on, 929a
the bottles of heaven, 16a
they come they s., 942b
whole s. of bread, 30a
will you not s., 906a
with me God, 1103b
with thee to go is to s., 348b
Stayed, here shall thy proud waves be s., 16a
joyous time not be s., 201b
Stayeth young man's courting, 988b
Stays, lover rooted s., 604b
S.T.C., prayer for S., 530a
Stead, stand me ever in good s., 968b
Steadfast as thou art, 581a
bears sorrows with s. spirit, 67a
place landsmen build upon, 898b
sober s. and demure, 335b
Steadfastness courage hope, 959b
Steadied, preudunt course s., 693a
Steadier step when I recall, 688b
Steadiest minds to waver, 82a
Steadily, saw life s., 710b
Steady boys steady, 439a
candle flame, 664b
law preserve s. course, 462b
of heart, 518a
patriot of world alone, 506b
slow and s. wins, 75b
storm of correspondences, 1066a
the Buffs, 872a
Steak, to tavern to eat s., 395a
tough as a s., 1035b
Steal a few hours from night, 542a
across the sky, 750b
asked thief to s. me peach, 488a
away give little warning, 470a
away their brains, 274a
cannot s. from you, 1067a
come not to s. away hearts, 255b
fire from mind, 555b
foh a fico for phrase, 266b
from many is research, 941a
from one author plagiarism, 941a
from public purse, 1048b
mature poets s., 1007b
my Basil-pot, 580b
my thunder, 384b
our poets s. from Homer, 310a
silently s. away, 622a
sleep under bridges beg and s., 802a
thou shalt not s., 9a
too honest to s., 1100b
where thieves break through and s., 40b
Stealin', big s. makes you emperor, 1009a
little s. gets you in jail, 1009a
Stealing and giving odor, 251a
big s. makes you emperor, 1009a
comes s. comes creeping, 820b
command against s. in Bible, 759b
I feel it s. now, 698a
little s. gets you in jail, 1009a
piracies not sullied with s., 759b
plain simple s., 759b
will continue s., 694b
Steals goose from common, 791a
mind even of the wise, 64a
something from the thief, 273a
who s. my purse s. trash, 274a
Stealth, do good by s., 412a
good action by s., 536a
lusty s. of nature, 277a
Stealthy dancer comes, 878b
school of criticism, 731a
Steam engine in trousers, 523a
Steam, gas s. or table turning, 707b
rosy hands in s., 1079a
thy arm unconquered s., 459b
Steamer from Harwich, 767b
Steamers white and gold, 876a
Steamship, girl never looks as well as on s., 1027a
Steamy, throws up a s. column, 458a
Steed, farewell the neighing s., 275a
in war mounts warrior's s., 518b
noble s., 562b
that knows his rider, 555b
threatens s., 244a
was the best, 519a
Steeds, fiery-footed s., 225a
strange s., 632b
to water at those springs, 290b
Steel, again in complete s., 259a
against fear our breast s., 711b
against intimation, 956b
age employed in edging s., 482a
by which s. wrought, 966a
clad in complete s., 337a
daggers of relentless s., 942b
foeman bares s. tarantara, 766b
foemen worthy of s., 520a
grapple with hoops of s., 258b
long divorce of s., 298a
meals of beef iron s., 244a
molders hemp and s., 521a
my soldiers' hearts, 245a
naked though locked up in s., 215a
nor poison, 284b
not for blade s. made, 677a
purpose edged with s., 966b
stone bronze stone s., 1004a
tipped with line of s., 704b
triple s., 344a
true as s., 165a
Steel-true and blade-straight, 824b
Steelyards of the skies, 842b
Steep and thorny way to heaven, 258b
Atlantic stream, 336b
frowsy couch in sorrow s., 496b
guards them from s., 812a
long and s. is the way, 67b
morn on the Indian s., 336b
my speech in lies, 79a
no ascent too s. for mortals, 120b
of godlike hardship, 579b
senses in forgetfulness, 242a
stay star in his s. course, 526b
Sunium's marble s., 561a
Steeped me in poverty to lips, 275b
Steeple, stood and heard s., 854a
stump proved to be s., 467b-468a
unseen as weathercock on s., 220b
Steeples, drenched our s., 278a
still s. hum, 853a
swam in amethyst, 735b
Steeps, azure s., 1043b
Steepy, woods or s. mountain yields, 212a
Steer clear of permanent alliances, 461b
from grave to gay, 410a
honest course to success, 378b
in verse s. from grave to light, 376b-377a

Steer right onward, 341a
star to s. her by, 946b
too nigh sands, 368a
Steered, boats that are not s., 291a
Steering, young steersman s., 701b
Steersman, cybernetics from Greek s., 1033b
young s. steering, 701b
Stein, Gertrude S. always right, 1045a
on table, 868b
Stem is the flute, 1050a
love rose leave it on s., 741b
or stone, 968b
rod out of the s. of Jesse, 31a
thy slender s., 493a
two berries on one s., 230a
Stemming with hearts of controversy, 253b
Stems, cut s. struggling, 1064b
Stench of decaying refuse, 1063a
of stale oranges, 988b
Stenches, two and seventy s., 527b
Stentor, great-hearted S., 63a
Step, fanaticism to barbarism one s., 437a
first s. is hardest, 418b
from sublime to ridiculous, 504a
highest s. of charity's golden ladder, 155b
if true a big s. forward, 1011a
keep s. obey in silence, 728b
light of s. and heart, 914a
made last s. possible, 949b
mind music and s., 1090a
must begin with single s., 74b
one s. enough for me, 597b
softly under snow, 919a
steadier s. when I recall, 688b
to music he hears, 683b
to s. aside is human, 493b
twice into same river, 77b
Stepdame, false as s. to son, 268b
Stephen, feast of S., 687b
King S. worthy peer, 1085a
Stephen's, St. S. choir, 1075a
Stepmother, nature a merciless s., 132a
poverty s. of genius, 685a
stony-hearted s., 552a
Stepped down to the Four, 976b
in a puddle, 1097b
in blood s. in so far, 285a
out of their clothes, 884b
Stepping, crab kept s. back, 505b
westward, 513a
Steppingstone, stumblingblock or s., 808b
Steppingstones of dead selves, 649b
to understanding, 949a-b
Steps, age with stealing s., 187a
beware of desperate s., 459a
by due s. aspire, 336a
came forth with pilgrim s., 349a
foot wear s. of his door, 37b
hear not my s., 283a
heavy s. of plowman, 880b
humor saves few s., 996b
I by backward s. move, 362b
in his master's s. trod, 687b
invites my s. and points, 406a
lead my s. aright, 574b
Lord directeth his s., 24b
same s. as author, 585a
stops and s. of mind, 1003b
Steps, undulantly with catlike s., 878b
wandering s. and slow, 348b
were higher that they took, 369b
with how sad s. O Moon, 203b
Sterile, compulsion to become s., 986b
seems to me s. promontory, 261a
splendid and s. Dolores, 773b
truth for yourself, 814b
Sterility in economic monuments, 1063b
Sterling, refine her s. page, 377a
Stern, a s. a true-born Englishman, 226b
and rockbound coast, 573b
and simple irrelevancy, 812a
battle's s. array, 556a
Caledonia s. and wild, 519a
custom spreads afar, 497a
daughter of voice of God, 514b
joy warriors feel, 520a
Lawgiver, 514b
man s. to view, 449b
my sad heart foams at s., 829b
Ruin's plowshare, 493a
rule it with s. joy, 981a
Sterner, ambition of s. stuff, 255b
days not darker days, 923a
Sternest, gives s. good-night, 283b
knight to foe, 176a
Nature's s. painter, 555a
Stern-faced men set out, 592a
Stew, convert you into s., 1004a
missionary s., 1004a
soup or broth or s., 660b
w'en s. smokin' hot, 911b
Steward falls into soup tureen, 876a
Stewards of their excellence, 293a
Stewed, longing for s. prunes, 270b
Stick across your back, 1092a
carry a big s., 847b
coat upon a s., 882b
fell like a s., 467b
heart of falsehood, 268b
hips s., 1052a
I am a burr I shall s., 272a
more close than brother, 877a
there I'll s., 194b
thine arrows s. fast in me, 18b
to what you're at, 947b
to your last, 102a
with fist instead of s., 351b
Sticketh closer than a brother, 25a
Sticking, ay s. in a tree, 521a
head in moose, 967b
Sticking-place, screw your courage to s., 283a
Sticks nix hicks pix, 916b
resurrection of dry s., 1064b
Sticky, gilded and s., 990b
Stiff, civilize them s., 891a
dishonored shroud, 1002a
flags straining, 918b
in opinions, 368b
twin compasses, 306a
upper lip, 722b
Stiffen sinews summon blood, 243b
Stiffening of vertebrae, 835a
Stiffens, heart s. and rejoices, 1004a
Stiffish cocktail, 666b
Stiffnecked, a s. people, 9a
Stiffness and soul's arrest, 918b
Stiffness, freedom from s., 716b
Stifle, opinion we endeavor to s., 619b
Stile, over hedge before s., 194b
Stile-a, merrily hent the s., 295b
Still and awful red, 525b
and quiet conscience, 298b
be s. and know that I am God, 19a
be s. Hanging Gardens a dream, 933b
be s. wait, 1065a
beside the s. waters, 17b
everything else is s., 487b
falls the rain, 998b
heart is lying s., 512a
how s. we see thee lie, 755a
lute be s. I have done, 186b
mightest s. the enemy, 17a
point of turning world, 1004a
quite s. and solitary, 980b
sad music of humanity, 509b
should I have lain s., 14b
small voice, 13b
small voice of gratitude, 442a
sound of voice that is s., 648a
spicy and s., 982a
spirit bloweth and is s., 711a
spirit so s. and quiet, 272b
suburban street, 1020a
take heed of s. waters, 199a
to be neat, 302b
we must be s. and s. moving, 1006a
when all woods are s., 339b
when sun out wind s., 928a
Stillness, air solemn s. holds, 440a
modest s. and humility, 243b
soft s. and the night, 235b
solemn s. lay, 657b
such s., 380a
talent formed in s., 477b
Still-vexed Bermoothes, 296a
Stilly, army s. sounds, 244a
Stimulate and direct experiment, 838a
Stimulus, need imaginative s., 781b
property is s. to work, 941b
Sting, all serpents they s., 3b
cold doth not s., 300b
death where is thy s., 53a
each s. that bids, 666a
how bitter a s. a little fault, 161a
prick and s. her, 260a
serpent s. thee twice, 234a
stare and s. forever, 1022a
with a little s., 990b
Stinger, 'tis a s., 314a
Stingeth like an adder, 26a
Stings, stinks and s., 411a
wanton s. of sense, 270a
what s. is justice, 960b
you for your pains, 400a
Stink, stand by the fire and s., 277b
Stinking, poets like s. fish, 531b
Stinks and stings, 411a
like rotten mackerel, 531b
several, 527b
Stint, if you s. them now, 686a
Stir, all hell s. for this, 245a
at dismal treatise rouse and s., 286b
crown me without my s., 281b
dream all night without s., 584b
each make but once, 738a

Stir, Jamaicas of remembrance s., 738b
men's blood, 255b
no s. in air no s. in sea, 532b
not s. rice though it sticks, 197a
now s. the fire, 458a
of echoes down floor, 1022a
of the great Babel, 458b
smoke and s. of this dim spot, 336a
without great argument, 264b
Stirred by solitary cloud, 380a
casement jessamine s., 652b
heart of Englishman, 896a
troubled like fountain s., 269a
up with envy and revenge, 341b
up with high hopes, 340a
Stirring, always s. up some war, 95a
dull roots, 1002a
not a creature s., 541a
not a mouse s., 256b
Stirrings, gently awful s., 697a
Stirrup, betwixt s. and ground, 197b
sprang to s., 662b
Stirs, blood more s. to rouse lion, 238b
culprit life, 734a
divinity that s. within, 393b
of discontented strife, 309b
see she s., 622b
this mortal frame, 526b
up lees of things, 696b
Stitch in time saves nine, 133b
stitch stitch, 592b
Stitches, laugh yourselves into s., 253a
Stithy, foul as Vulcan's s., 263a
Stock market a mirror, 1062b
of Barabbas, 235a
see how his s. went on, 533a
words once my s. wanting, 371b
Stocking all the day, 447a
silk s. filled with mud, 505a
yawns and draws s. up, 1002a
Stockings, commended yellow s., 252b
hung by chimney, 541a
silk s. and white bosoms, 429b
to bed with s. on, 1096b
Stocks, worshiped s. and stones, 341a
Stockyards, sacrifices like s., 1044a
Stoic, every s. was a s., 606b
from forty till fifty man is s., 831b
live like s. bird, 990a
of the woods, 538b
Stoicism, Romans call it s., 393b
Stoic's pride, 408b
Stole, like little mice s. in and out, 350b
man s. the fruit, 322b
memory of all he s., 413b
pig and away run, 1095a
tarts and took them away, 1094b
thence life o' building, 284a
title from better man I s., 823b
Stolen be your apples, 551b
better had I s. whole, 823b
ducats s. by my daughter, 233a
enough to be s., 400b
hanged that horses not s., 376b
my three-and-twentieth year, 334b
not wanting what is s., 274b
odd old ends s. of holy writ, 217a
Stolen, steed s. shut stable door, 183b
sweets are best, 392b
sweets sweeter, 551b
the scraps, 222b
waters are sweet, 24a
Stomach, army marches on s., 505a
dispenser of invention, 133b
full talk of fasting easy, 145b
goes much against my s., 249b
good-humored s., 130b
groans more than empty s., 972b
hungry s. cannot hear, 359b
is not good, 188b
loathing to s. brings, 230a
man of an unbounded s., 299a
no patriot on empty s., 831a
no s. for such meat, 782b
seat of sensation s., 855a
teacher of arts, 133b
thought depends on s., 418a
way to heart through s., 658a
Stomachaches, tuned like fifty s., 670b
Stomach's, wine for thy s. sake, 55a
Stomachs, fill s. selling judgments, 908b
lazy folks' s., 814a
store money in s. of needy, 146a
who have best s. not best thinkers, 418a
Stone, ask bread and give s., 41a
at his heels a s., 265a
better pillow than visions, 994b
bows to wood and s., 549b
bronze s. steel, 1004a
cold as any s., 243b
conscious s. to beauty, 602a
dash thy foot against a s., 20b
dripping water hollows s., 113a
dry s. no water, 1002a
fling s. giant dies, 418b
flung s. puts stars to flight, 629a
he that rolleth a s., 26a
head s. of the corner, 22a
heart harder than s., 67a
heart turned to s., 275b
heavy as yonder s., 968b
house of good s., 988b
hut of s., 634a
idol marble heart s., 890a
if any have s. to throw, 990b
in one hand a s., 105b
Jackson like s. wall, 719a
leaf unfound door, 1049b
legs of s., 568a
let him first cast s., 48b
live by squeezing from s., 990b
look on stone's face, 1080a
mainsails of s., 911a
mark with white or black s., 196a
mockery of monumental s., 572a
moving others themselves as s., 293a
no bigger than agate s., 223a
not to conclude against s., 1079a
not with club nor s., 738a
of stumbling, 31a
one stark monotony of s., 878b
past is s. stands forever, 809b
plain brown s. will do, 634a
precious s. set in silver sea, 226b
Stone, pulleth sword out of s., 175a
quiet as s., 584a
raise s. and find me, 827b
raise s. cleave wood, 827b
red-veined s., 721b
rests on the land, 364b
rich s. best plain set, 209a
rich s. in bowels of earth, 309b
rolling s. gathers no moss, 126a
shall cry out of wall, 283a
sleep softly eagle under s., 952b
spark out of s. not moral, 770b
stem or s., 968b
strange lump of s., 992b
strength of past, 994b
tell where I lie, 402a
that puts stars to flight, 629a
thought not crush to s., 1064b
to beauty grew, 602a
turn s. start wing, 857a
under every s. a politician, 91b
underneath this s. lie, 303a
violet by mossy s., 510b
walls do not prison make, 358b
water like a s., 740a
we raised not a s., 566b
which the builders refused, 22a
without gout or s., 367a
work philosopher's s., 817b
written of me on my s., 929a
youth s. dead, 992b
Stone-deaf fishes, 1064b
Stone's, stone look on s. face, 1080a
within a s. throw, 195a
Stones, all the s. are men, 704b
are iron, 10a
blessed man that spares these s., 299b
boys throw s. at frogs, 104b
chose him five smooth s., 12a
cold gray s. O sea, 648a
cry out, 47b
don't throw s. if your windows glass, 421b
have been known to move, 285a
heap of s. not house, 829b
house glass not throw s., 324b
in league with s. of field, 14b
kissed by English dead, 1028b
labor of an age in piled s., 334a
land where men are s., 704b
makes music with enameled s., 220b
men of s., 280b
move s. of home, 256a
no sermons in s., 770b
not decked with Indian s., 215b
of Troy, 268b
philosopher's s., 311b
prate of my whereabout, 283a
rocks and s. and trees, 511a
scrub pavement or break s., 880b
sermons in s., 247b
shows that wood s. are one, 95a
that cannot be deciphered, 1006a
time to cast away s., 27b
trees and s. will teach you, 154a
worshiped stocks and s., 341a
you are men of s., 280b
Stonest them sent unto thee, 43b
Stony British stare, 652a
limits cannot hold love out, 223b
Stony-hearted stepmother, 552a
Stood against world, 255b

Stood among them not of them, 556b
and heard steeple, 854a
apart studiously neutral, 814b
aside been indifferent, 1054b
for country's glory, 519a
from everlasting to everlasting, 378a
graves s. tenantless, 256b
hair of my flesh s. up, 14b
here like trees in ground, 702b
in tears amid corn, 583a
in whirling summer, 1054a
long I s. there, 643a
not death for I s. up, 736a
on bridge at midnight, 621b
see from where I s., 1023a
should of s. in bed, 1037b
snake s. up for evil, 927a
that night against fire, 280a
upon silent hill, 906a
Stool pigeon when cannot be soldier, 709b
Stools, between two s., 182b
Stoop as you go through it, 387a
do I s. I pluck a posy, 668a
grief makes owner s., 236a
heaven itself s. to her, 338a
to action, 780a
to become friend, 878b
to rise, 315b
Stooping through a fleecy cloud, 335b
Stoops, golden mind s. not, 233a
grass s. not, 220a
to folly, 448b, 1002b
to rise love s., 666a
Stop and buy apple on corner, 1000a
better never to begin than to s., 152a
can't possibly s., 970a
did he s. speak to you, 664a
docile and omnipotent, 736a
gangsters will s., 101b
hole to keep wind away, 266a
if aught of oaten s., 443b
kissing had to s., 665a
not s. for death, 736b
one heart from breaking, 737a
revolution at beginning, 1048b
so easy and so plain a s., 241a
sound what s. she please, 263a
the s. to busy fools, 362a
up access and passage, 281b
without farmhouse near, 927b
Stopped, he kindly s. for me, 736b
Stoppest, wherefore s. thou me, 524b
Stoppeth, deaf adder that s. her ear, 19b
one of three, 524b
Stopping a bunghole, 266a
moving never s., 701b
not see me s. here, 927b
tricking and s., 1009b
Stops and steps of mind, 1003b
buck s. here, 984a
never s. at all, 735a
of various quills, 339a
Storage, heat in little s., 1009b
put it in cold s., 862a
Store, increasing s. with loss, 292b
large as s., 323a
oft amid thy s., 584a
Stored, grapes of wrath s., 690b
with books, 309b
Storehouse, knowledge a rich s., 206b
Storehouse, reserve s. for ourselves, 190a
riches in s., 4b
Tao is s. of all things, 74b
Stores as silent thought bring, 508b
Storied urn or animated bust, 440a
windows richly dight, 336a
Stories, amuse you with s., 452b
countless s. spread, 943a
from land of spirits, 527a
how much believe my s., 550b
human s. repeat themselves, 939b
nothing but detective s., 999b
only two or three human s., 939b
sad s. of death of kings, 227b
told not to thy credit, 740b
Storm, after s. calm, 386b, 1033a
and stress, 482b
bar foul s. out, 883a
brows like gathering s., 495b
cable that in s. ne'er broke, 332a
calm rising through s., 566a
clouds brood on heights, 674a
death a hideous s. of terror, 315a
directs the s., 393a, 413b
every cloud engenders not s., 216b
flies in night in howling s., 489a
friends falter are lost in storm, 715b
in a teapot, 111b
leave thee in the s., 277b
let s. rage stronger, 894b
lost in s. of spears, 878b
lovers fled into s., 582a
nor ever heavy winter s., 65b
of correspondences, 1066a
on that side s. desertion death, 587a
pelting of pitiless s., 278b
pilot that weathered s., 506b
rides upon the s., 456b
roaming sky uneasily, 1067b
till s. of life past, 425b
try s., 1033a
tumultuous privacy of s., 602a
where none can see, 958a
where s. drives I shelter, 123a
wind s. rain may enter, 426b
Stormed Ratisbon, 662a
Storms, asked to be where no s., 802b
black by morning s., 534a
ere winter s. begin, 655b
he sought the s., 368a
necessary as s., 471b
of state, 299a
outside happy ground, 714a
struggling in s. of fate, 404b
sudden s. are short, 226b
where no s. come, 802b
Storm-troubled sphere, 685b
Stormy blast, 396b
Hebrides, 320a, 339a
husky brawling, 948a
O s. people, 168b
patient out of sorts, 1058a
quiet past s. present, 638b
weather, 390a
winds do blow, 328b, 537b
Story and byword through world, 318a
Story ephemeral and doomed, 1039b
epitaph to be my s., 929a
ere their s. die, 784b
fairy s. of simians, 925b
glory of old s. is forever, 119b
hole in the s., 1045b
honor the subject of my s., 253b
illusion shadow s., 328a
my s. being done, 272b
never was a s. of more woe, 225b
of Cambuscan bold, 336a
of my life, 272b
repeats s. of her birth, 393a
rough island s., 651b
saddest s. ever heard, 915a
seaman's s. is of tempest, 127b
short in the s. itself, 39a
shuts up s. of our days, 199b
some pretty s. tell, 546a
summits old in s., 648b
teach him to tell my s., 273a
tell my s., 266b
that's another s., 437b
will never go down, 424a
Story-dressers do as much, 310a
Story's about you, 120a
Storyteller, novel happens because s. moved to passion, 153b
Storyteller's, all garnered in s. craft, 153b
Stoure, crush amang the s., 493a
Stout Cortez, 579b
of hand, 518a
so s. a gentleman, 241a
Stoutly struts his dames before, 334b
Stoutness in moderation, 767a
Stove, ice on hot s., 929b
poetry like s. in summer, 380b
Stowed away in Montreal, 755b
Straddled adjectives, 989a
Straddles hobby rides hard, 818a
Stradivari's violins, 689a
Straggler into loving arms, 501b
Straggling road in Spain, 918b
Straight again revive, 300a
avoid naming thing s., 797b
branch that might have grown s., 213b
build me s., 622b
course to highest good, 114a
crooked cannot be made s., 27a-b
crooked shall be made s., 32b
despised s., 294b
down crooked lane, 592a
from horse's mouth, 958b
I called unto mind, 210b
improvement makes s. roads, 487b
in strength of spirit, 775b
line accurately s., 575a
make his paths s., 39b
make s. a highway for our God, 32b
never able to make others s., 99b
righteousness his s. path, 100a
road long and s. to grave, 822b
say thing s., 797b
set crooked s., 753a
teach crab to walk s., 91a
to be bent is to become s., 74a
Vermont mountains s., 927a
was path of gold, 663a
Straightest, pity's the s., 313a

Straightway, he goeth after her s., 23b
Strain at a gnat, 43b
continuous unbroken s., 548a
great s. on affections, 690a
guardian angels sung this s., 420a
hold cheap the s., 666a
I heard of higher mood, 338b
out of s. of doing, 749b
prophetic s., 336a
raise somewhat loftier s., 116b
Shakespeare's s., 604a
that s. again, 251a
that s. once more, 447a
unpremeditated s., 420a
Strained, music s. through mind, 1056b
quality of mercy not s., 234b
upward s. the swan, 505b
Straining at particles of light, 585b
in night blasts cold, 918b
upon the start, 244a
Strains as would have won the ear, 335a
blessed s. telling, 676b
of unpremeditated art, 570b
sweet s. pensive smiles, 602a
that might create a soul, 337a
Strait, honor in s. so narrow, 268b
is the gate, 41b
matters not how s. gate, 816a
Straitjacket or club, 831a
Straits, moon fair upon s., 714b
stranger in financial s., 88b
Strand, conducting orchestral S., 905b
guardian Naiad of s., 520a
India's coral s., 549b
left fair Scotland's s., 494a
pass to American s., 324a
walked along the S., 429a
wandering on foreign s., 518b
world's s., 802b
Stranded, navies are s., 520b
Strands, last s. of man, 803b
there he is crossing s., 909a
Strange already said by philosopher, 327b
and moving dream, 807b
and well-bred, 392a
art of necessities s., 278a
bedfellows. 297a, 733b
but true, 562a
capers, 248a
communion not grow s., 807a
cozenage, 367b
crossroads lie, 1040b
dark interludes, 1009a
disease of modern life, 712a
eruption to our state, 256b
eruptions, 239b
eventful history, 249a
fear what is too s., 1079b
force in s. steeds, 632b
how s. it seems and new, 664a
interludes, 1009a
lips of a s. woman drop as honeycomb, 23b
lisp and wear s. suits, 250a
Lord's song in s. land, 22b
lump of stone, 992b
more cunning to be s., 224a
most s. that men fear, 254b
Nature hath framed s. fellows, 31a
none wreck on s. shelf, 303a
nothing so s. as truth, 547b
Strange, object s. and high, 360a
pair of very s. beasts, 250b
read s. matters, 282a
road grows s., 694b
seas of thought, 510a
so strangely sweet not s., 801a
soldier full of s. oaths, 249a
Solomon loved s. women, 13a
something rich and s., 296b
stranger in a s. land, 8a
stranger in a s. country, 82b
terrible world war, 923b
that death should sing, 237a
that desire outlive performance, 242a
things come out, 498a
throne in s. city, 641b
to think by the way, 731b
truth always s., 562a
'twas passing s., 272b
was his lot, 812b
world is a s. affair, 360b
Strangely pass, 292a
so s. sweet not strange, 801a
Strangeness, some s. in proportion, 209b
Stranger and afraid, 854a
and alone, 1049b
and ye took me in, 44a
as we grow older world s., 1005b-1006a
doth not intermeddle, 24b
entertain this starry s., 354b
Europe regards her as s., 466b
he that is surety for a s., 24a
I am a s. with thee, 19a
I pass a willful s., 824a
in a strange country, 82b
in a strange land, 8a
in financial straits, 88b
leave them for poor and s., 9b
never love a s., 1021a
than fiction, 562a
to sorrow, 84a
troubled mind be s., 322a
unless with bedroom eyes, 1060b
what s. come back to me, 945a
wiles of s., 1051b
Strangers and beggars are from Zeus, 65b
by s. honored, 406a
desire we may be better s., 249b
entertain s., 56a
gods likening themselves to s., 66b
gracious and courteous to s., 208b
Strangest, fate of architect s., 478a
whim seized me, 919a
Strangle, vapors seem to s. him, 238a
Strangled Atahualpa, 595b
snakes beside Hercules, 724b
Strapped noosed nighing hour, 854a
Straps, hang in their own s., 251a
Stratagem, take tea without a s., 398b
Stratagems, treasons s. and spoils, 235b
which errors seem, 402b
Strategy involve us in wrong war, 1025b
Stratford, Shakespeare was born at S., 365a
Stratosphere of icy certainty, 864b
Straw dogs, 73b
drowning man cling to s., 769b
find quarrel in a s., 265a
Straw, headpiece filled with s., 1003a
I don't care one s., 109a
lion shall eat s., 31a
no more s. to make brick, 8a
pigmy's s. does pierce it, 279b
see which way wind is, 317a
stumbles at a s., 199b
tickled with a s., 409a
turkey in the s., 1099a
vote, 864b
Strawberries, feed upon s., 1095b
great s. at mouth of pot, 207b
how many s. in sea, 1093a
melts on vine, 819b
of angling as of s., 326a
Strawberry, like s. wives, 207b
Straws, as s. that blow, 816a
hairs or s. or dirt, 410b
oaths are s., 243b
Stray, dry dust and s. paper, 988b
empty house like s. dog, 756a
howso'er I s. and range, 688b
if with me fondly s., 401b
never taught to s., 408a
thoughts fancies fugitive, 668a
wishes never learned to s., 440b
Strayed like lost sheep, 59b
Streak, red-line s., 704b
Streakings of morning light, 578b
Stream, bashful s. hath seen God, 354a
by s. and o'er mead, 486b
by thy murmuring s., 495a
ever-rolling s., 396b
fish have their s., 993b
gulf s. setting forever, 695a
islanded in s. of stars, 999b
meadow grove and s., 513a
mercy of a rude s., 298b
no s. meanders level, 625a
no shaded s., 482a
no striving against s., 195b
of consciousness, 793a
of his body, 1081a
of time run, 242b
of what we feel indeed, 716a
of what we say and feel, 716a
red life s. again, 581b
roses by Bendemeer's s., 543a
runs fast, 541b
slow and silent s. Lethe, 344a
smoothest water deepest, 199a
steep Atlantic s., 386b
strove against s. in vain, 649a
summer eves by haunted s., 335a
surface s. shallow light, 716a
talk like s., 600b
time s. I go a-fishing in, 683a
trailing in cool s., 712a
wavy bodies 'gainst s., 579a
Streamed like a meteor to air, 342b
Streamers, sails filled s. waving, 349b
Streaming, before his s. eyes, 746a
from waters of baptism, 857a
lamplight s., 643a
light, 337a
Love with s. hair, 1038a
meteor s. to the wind, 342b
Streams and woods belong, 846a
cooling s., 384a
flow with ambrosia, 85a
from little fountains, 507a
lapse of murmuring s., 347a
like thunderstorm, 557a
may valley s. content me, 117a
meander level, 625a

Streams meet in one salt sea, 243a
passions like floods and s., 199a
pebbles of holy s., 1070b
shallow s. run dimpling, 411b
showers from seas and s., 570b
sitting by desolate s., 807a
what eternal s., 642a
where cherries tremble, 1079b
Street, along s. comes blare of bugles, 866a
ballad in s., 605b
car rattling o'er s., 556a
clamor of crowded s., 624b
down long and silent s., 838b
every still suburban s., 1020a
fought s. by s., 921b
going past me on s., 823a
harlot's cry from s. to s., 490a
Hushabye S., 820b
joybells ring in heaven's s., 947a
moiling s., 898b
music down unlistening s., 836a
not done by jostling in s., 490b
Old Lady of Threadneedle S., 491a
once walked down s., 876b
reaches of the s., 1001b
Stupidity S., 906b
Wall S. lays egg, 916a
while there's a busy s., 1069b
wide as height of houses, 174b
works both sides of s., 974a
Streetful, take any s. of people, 948b
Streets, doors shut in the s., 29a
fight in fields and s., 921a
flies on the s., 1075b
gibber in Roman s., 256b
grass grow in s., 931a
in thy dark s. shineth, 755a
lion is in the s., 26a
mourners go about the s., 29a
of our city, 1079b
publish it not in the s. of Askelon, 12a
through midnight s., 489b
through negro s., 1081b
world's most crowded s., 711b
Strength, all his splendor his s., 906a
all your s. in union, 623a
alone of muses born, 580a
ancient and natural s., 444b
and honor are her clothing, 27a
artifice of s., 737b
as s. wears away, 367a
as thy days so thy s., 10b
beyond hope and despair, 1003b
by experience with fear, 981b
castle's s. will laugh, 286b
charm woman's s., 858a
collected s. and struck, 854a
credulity child's s., 535a
culture moment of s., 977b
disease gained s. by delays, 129a
dogged s., 894b
enough to do work, 877a
exert his utmost s., 71a
faults it has not s. to prevent, 448b
feeling his cold s., 994b
fight beyond your s., 64a
for the weak, 749a
forsake me not when my s. faileth, 19b
giant's s., 270b
God had given Columbus s., 172b
Strength, God is our refuge and s., 19a
growing s. in air, 921a
hast thou given the horse s., 16a
hast thou ordained s., 17a
he flourishes in his s., 66b-67a
he rejoiceth in his s., 16b
his hairy s., 335a
if by reason of s. they be fourscore, 20b
if democracy keeps s., 1015a
in union even of sorry men, 63b
is a man's charm, 858a
is as strength of ten, 647b
is the tongue, 3a
is to sit still, 32a
Jehovah is my s., 31a
justice without s., 363b
king's name a tower of s., 217b
knowledge increaseth s., 26a
lies in attack, 1011b
Lord is my s. and my shield, 18a
Lord is my s. and song, 8b
Lord is the s. of my life, 18a
military ·s moral restraint, 1074b
moment of s. of romance, 843a
muscular s. to jaw, 743b
my s. and my redeemer, 17b
new ways to use s., 984b
no s. exerted on heat, 1075a
not s. of sentiment but duration, 805a
of economy unimpaired, 930b
of the ancient giants, 66a
of the hills is his, 21a, 59b
of twenty men, 225b
perfect in weakness, 53b
public s. individual security, 484b
renew their s., 33a
respect s. without fearing, 471b
search things above thy s., 37a
stone s. of past, 994b
submit because s. not adequate, 99b
that I may recover s., 19a
they go from s. to s., 20a
through joy, 1017b
to forbear and persevere, 825a
to force the moment, 1001a
to the needy, 31b
to the poor, 31b
tower of s., 651b
transforms s. into right, 435b
union gives s., 76b
unity makes s., 726a
what though s. fails, 127b
when life's surges roll, 497b
without boasting, 471b
without hands to smite, 773a
without insolence, 554b
without justice, 363b
zealous beneficent firm, 715b
Strengthen, charm s. and teach, 623a
League of Nations, 940b
me only this once, 11b
us to bear, 711b
whilst one stands, 740a
Strengthens and supports rest, 622b
bread s. man's heart, 386a
nerves, 454b
time s. friendship, 381b
Strenuous life, 847a
sounds s. and serious, 1014a
tongue, 584a
Strephon's kiss lost in jest, 981b
Stress on not changing mind, 931b
storm and s., 482b
strives against s. of necessity, 85b
Stretch every nerve, 420a
far as coin would s., 237b
him out longer, 280b
last pure s. of joy, 1066b
nor does Apollo always s. bow, 121b
soul s. and spit, 1062a
will line s. out, 285b
Stretched, above world s. the sky, 1023a
forefinger of time, 648a
out chimney's length, 335a
pia mater of mine, 329b
thickest cloud s., 667a
'twixt his s. footing, 268a
walk with s. forth necks, 30b
with muslin, 1036a
Stretches of pure delight, 997a
out conquering limb, 989b
out feet and dies, 1075a
out my golden wing, 486a
white radiance s. above it, 65b
Stretching before and after, 1005a
Strew, flowers to s. Thy way, 322b
on her roses, 712a
Strewed thy grave, 266a
with husks, 269a
Stricken deer go weep, 263b
heart remember, 824a
I was a s. deer, 458a
love's s. "why," 738a
old and s. in years, 11a
Strict, death s. in his arrest, 266b
regard to conscience, 464b
Strictly meditate thankless Muse, 338a
vow binds too s., 653b
Strictness, Hebraism s. of conscience, 716a
Stride, at one s. comes dark, 525a
Striding high there how he rung, 803a
shadow s. behind you, 1002a
the blast, 282b
Strife, age of discord and continual s., 214b
and envying, 51b
appeaseth s., 24b
clubs typical of s., 458b
din of s., 711b
everything comes by s., 77b
from the s. of tongues, 18b
honor for a man to cease from s., 25a
ignoble s., 440b
is source and master, 77b
man of s. and contention, 34a
no s. between me and thee, 6b
none worth my s., 536b
not a single kind of s., 67b
of love, 128b
of truth with falsehood, 691b
stirs of discontented s., 309b
with the palm, 711b
wrathful man stirreth up s., 24b
Strifes, hatred stirreth up s., 24a
Strike, afraid to s., 411a
against public safety, 911a
angry because we s., 794a
as hard as you can, 717a
at self-love, 728b
at serpent that hisses, 831b

Strike awe into beholders, 389a
but hear me, 77b
clock doth s. by algebra, 352a
clock will s. Devil will come, 213b
disease or sorrows s. him, 688b
flat thick rotundity, 278a
for altars and fires, 565b
honor foe while you s., 865a
it and it hurts my hand, 275b
it when powder's low, 865a
mine eyes but not my heart, 302b
my hearts s. twelve, 1056b
out fine passage, 431b
rattlesnake poised to s., 973b
right to s., 911a
sails well but s. rock, 491b
spear to thrust club to s., 180b
stars with my exalted head, 120b
take care you s. in anger, 837a
then no planets s., 257a
to s. the blow, 966b
truth may s. out his teeth, 199b
when a hammer s., 324b
when iron is hot, 125b
when you s. at king kill him, 610a
with no madness, 1034b
Strikers, with s. right or wrong, 953a
Strikes, lightning s. mountaintop, 121b
like rising knell, 556a
midnight s. and hastens, 854b
silent note Cupid s., 330a
Striking blow for freedom, 995b
clocks s. courage, 1014b
clocks were s. hour, 621b
hit without s. back, 765a
so s. and grotesque, 596a
sometimes a friend, 322b
String attuned to mirth, 592a
chewing bits of s., 902a
eyes upon double s., 306b
harp not on that s., 217b
kite cut from s., 985b
moderation is silken s., 309b
notes as warbled to the s., 336a
of pearls to me, 865b
pudding-bag s., 1098a
sing in a hempen s., 313a
untune that s., 267b
Stringbean, tell s. from soybean, 1052a
Stringent execution of bad laws, 717a
protection of free speech, 788a
Strings, bawdy s. of elders, 955b
better not wibrated, 670a
languid s. scarcely move, 486b
like untuned s. women are, 213a
many s. to bow, 184a
twitched s., 878b
Strip away useless decoration, 993a
Stripes, broad s. and bright stars, 541a
cut his s. away, 873a
forty s. save one, 53b
Stripling Thames, 712a
Strive, all men s., 664a
alone man with God s., 557a
and hold cheap the strain, 666a
earth and water s. again, 405a
here for mastery, 344a
mightily eat as friends, 219a
nor weep, 663a
Strive, not possible to fight even if you s., 64a
officiously to keep alive, 689a
on to finish work, 640b
seven cities s. for Homer, 301b
to be like them, 975b
to grasp what they do not know, 101b
to s. to seek to find, 647a
to set crooked straight, 753a
who s. mightily possess, 898b
Striven to be Thine more than world's, 696a
Strives against stress of necessity, 85b
sage never s. for the great, 74a
to touch the stars, 199b
who s. always to utmost, 478b
Striving blindly, 715b
my s. eye dazzles, 362b
no s. against stream, 195b
to better oft we mar, 277b
to grasp continent, 720b
Strivingly, take life s., 793b
Strivings, parcel of vain s., 680b
two unreconciled s., 894b
Strode after me, 510a
Stroke, constitution produced at s., 631b
his silver hair, 487a
master s. nature's, 604a
of death as lover's pinch, 289a
platitude until it purrs, 946b
tender-handed s. nettle, 400a
tune of flutes kept s., 287b
Strokes, amorous of their s., 287b
calumnious s., 258a
little s. fell great oaks, 422a
many s. fell the oak, 202b
tender s. of art, 404b
Stroll, country s. is a gallery, 724a
life like s. on beach, 681a
Strong, a few s. instincts, 516a
and active faith, 974a
and diverse heart, 1041b
armed so s. in honesty, 256a
as a bull moose, 847b
as flesh and blood, 515b
as iron bands, 621a
as proofs of holy writ, 274b
battle is to the s., 844b
battle not to the s., 28b, 465a
be s. and of good courage, 10b
be s. and quit yourselves, 12a
be s. be also one, 726a
be s. stand fast on faith, 53a
brown god, 1006a
cause s. or weak, 692b
corruption inhabits blood, 253a
devised to keep s. in awe, 218a
devouring of weak by s., 706a
dogged opponent of light, 713b
drink is raging, 25a
enough to be master, 435b
fifty score s., 662a
fifty thousand s., 748a
follow s. drink, 30b
for much to suffer, 978b
for service still, 458a
founded s., 853a
friend is a s. defense, 37b
gentleness my s. enforcement, 248b
give s. drink unto him that is ready to perish, 26b
God make me s., 1103b
gongs groaning, 918b
harder to be won than a s. city, 25a
Strong, harm to s. from weakest, 805b
heavens fresh and s., 514b
is the soul, 710b
just weak secure, 1074a
keep s. if possible, 1035a
know the wall is s., 841a
lance of justice, 279b
lean upon death, 995a
life too s. for you, 898a
long pull and s. pull, 671a
love built anew more s., 294a
love is s., 170b
lure more s., 811b
made what is s. just, 363b
man clinging to babe, 769b
man digests experiences, 805b
meat to them of full age, 55b
men rust, 1035b
men shall bow themselves, 28b
mortality's s. hand, 237a
most exquisite and s., 385a
native states, 997b
nor s. at thirty, 324b
nor'wester's blowing Bill, 517b
not to s. the fight, 827b
O s. soul, 715a
obscure and deep, 716a
only s. thrive, 932b
out of the s. came sweetness, 11b
pull, 671b
pure and sweetly s., 443b
rejoiceth as a s. man, 17b
remedy too s. for disease, 83a
right chiefly with the s., 377b
rousing like s. man, 340b
ruling passion s. in death, 406b
shadow where much light, 477a
shout out loud and s., 952a
small one become a s. nation, 33b
some circumstantial evidence s., 682a
stagger but not with s. drink, 32a
they are weak they are s., 846a
thick stupefying incense, 664b
tired yet s., 812a
to me-wards your affection's s., 320a
to save, 726a
toil of grace, 289b
tricks hath s. imagination, 230b
two s. men face to face, 872b
we that are s., 51b
weak against s. wrong, 505b
when man s. until alone, 662a
wise man is s., 26a
without rage, 357a
yet I am s. and lusty, 247b
Stronger by weakness, 333a
dog be on top, 995a
Fate s. than anything, 84a
gods are on side of s., 140a
government not s. than people, 1049a
handclasp's s., 914a
if bowl had been s., 1094a
let storm rage s., 894b
madder music s. wine, 890a
more doubt s. faith, 665a
Negroes s. than we are, 1039a
no s. than my sex, 254b
nothing s. than habit, 128b
pray to be s., 755a
than all afterthoughts, 84b
than hosts of error, 858b
than lions, 12b

Stronger than that cat, 505b
what s. breastplate, 215a
win because we are s., 948a
Strongest and the fiercest spirit, 343a
God with s. battalions, 435a
man stands alone, 729b
never strong enough, 435b
not from s. harm comes, 805b
opinion of s. always best, 359a
right of s., 435b
songs yet to be sung, 703b
time consume s. cord, 520b
tower of delight, 697b
Strongly it bears us along, 526b
Strove, a little still she s., 560a
against stream, 649a
to play broken flutes, 899b
to resuscitate dead art, 988a
with none, 536b
Strow brooks in Vallombrosa, 342a
Struck all of a heap, 481a
collected strength and s., 854a
crush before he has s., 973b
father when son swore, 312a
finger on the place, 711a
I am s. a deep mortal blow, 78b
let tent be s., 620a
mighty Casey s. out, 868a
one chord of music, 726a
so the s. eagle, 555a
streak of bad luck, 769b
the board, 323a
women s. like gongs, 1043a
Structural basis established by brush, 148a
Structure, nature's basic s., 1034a
of British sentence, 919b
of recollection, 907b
Structuring, nature's s., 1034a
Struggle, all I care about is s., 786a
and flight, 715a
arduous s. for liberty, 464b
Byron's s. cease, 711a
contemptible s., 452a
eternal s. between principles, 636a
for adaptation, 935a
for existence, 628a, 935a
for power scramble for pelf, 680a
for room and food, 628a
life s. not warfare, 770b
long twilight s., 1073a
man errs while s. lasts, 478b
man formed by s., 978a
manhood a s., 612a
naught availeth, 688b
need and s. inspire us, 794a
no long s. no desire, 1075a
not basely abandon noble s., 465a
not of men but forces, 777b
sociability as natural as s., 796a
vast s. to found Roman state, 117b
what s. to escape, 583a
with exterior forces, 978a
Struggled, men who s. here, 639a
Struggles, class s., 686b
mankind grown strong in s., 1011b
to idealize and unify, 528b
Struggling for life in the water, 429b
in storms of fate, 404b
to clothe Greece in freedom, 70b
Struggling to put down feet, 1064b
Strumpet wind, 232b, 233a
Strumpet's, 'tis the s. plague, 275b
transformed into s. fool, 287a
Strung high to notes of gladness, 537b
lute s. with his hair, 222a
on English thread, 694b
Struts his dames before, 334b
player that s. and frets, 286b
there s. Hamlet, 884b
Strutting player, 268a
Stubble, consumed them as s., 8b
land at harvest home, 238a
Stubborn and rebellious generation, 20a
facts are s. things, 391b, 462b
heart shall fare evil, 37b
patience as with triple steel, 344a
Stubbornly long or suddenly a splendor, 994b
Stubbornness, course of impious s., 257b
Stubborn-pulling fellow, 92a
Stubbs butters Freeman, 1101a
Stuck, Amen s. in my throat, 283b
fast in yesterday, 914b
like elephant s. in mud, 80b
suspicion s. full of eyes, 240b
Student dassn't doze, 1040b
for the s. the saddle, 721a
glued to desk, 721a
Studied in my foolish youth, 171a
men from topsy-turvy, 730a
method by which unconscious s., 834a
one s. in his death, 281b
with me at the U, 506b
Studies, air of delightful s., 339b
spur to the young, 110b
Studious, sober s. days, 405b
there s. let me sit, 419b
to please, 427a
Studiously neutral, 841b
Study a great deal to know little, 414b
but litel on the Bible, 166b
commonwealth affairs his s., 243a
culture s. of perfection, 716a
discourage s. in young, 961a
events in their bearings, 721a
give children right to s. painting, 463a
hard think quietly, 655b
I am slow of s., 229a
in brown s., 202b
in law's grave s. six, 198b
labor and intense s., 339b
law so general a s., 453a
like heaven's glorious sun, 221a
lives on a leaf, 1064b
much s. is a weariness, 29a
of revenge immortal hate, 342a
periphrastic s., 1005a
politics and war, 463a
prince have no s. but war, 177a
rhetoric in the s., 683a
that my sons s. mathematics, 463a
to be quiet, 54b
what you most affect, 219a
Stuff, ale's the s. to drink, 853b
all our perishable s., 1057b
ambition of sterner s., 255b
as dreams are made on, 297b
Correggios and s., 451a
Stuff, everything made of one s., 606b
he is writing bad s., 851b
listen all day to such s., 743b
neither starve nor s., 390a
of such s. diplomacy made, 958b
of various s. various man, 495a
precious as s. they sell, 631a
right American s., 772a
skimble-skamble s., 239b
stuffed bosom of perilous s., 286b
the head with reading, 413b
whatever you s. men with they bear, 684b
worst darn s., 1037b
written volumes of s., 672b
youth's a s. will not endure, 251b
Stuffed bosom of perilous stuff, 286b
men, 1003a
with epithets of war, 272a
Stuffs out vacant garments, 236b
Stultitia, tanta s. mortalium est, 129b
Stumble, designed to make people s., 980b
men that s. at threshold, 216a
that run fast, 224b
Stumbles at a straw, 199b
old horse s. and nods, 784a
Stumbling, stone of s., 31a
Stumblingblock or steppingstone, 808b
Stump, surely as vine round s., 819a
taken to be s. of tree, 467b
Stumped and paupered arm of Cervantes, 696b
Stung, bee had s. it newly, 350b
pierced and s., 790b
Stupefying incense smoke, 664b
Stupendous, parts of one s. whole, 408b
Stupid, ah it's too s., 1016a
be as s. as one wants, 909b
believe to be truthful is easy, 939b
clown of spirit's motive, 1069b
crime war, 933a
dastardly Public, 539b
moments when only s., 588b
starers and loud huzzas, 409b
think of something s., 478b
Stupidity, against s. gods contend, 498b
as if safety in s., 683b
nature equals s. of man, 979b
no sin except s., 839a
of the universe, 978a
space and time are s., 978a
Street, 906b
such excess of s., 430b
Stupor Mundi, 1075a
Sturdiness of German tongue, 435a
Sturdy and staunch he stands, 820b
Sturm und Drang, 482b
Stuttering or other epithet, 534a
rifles' rapid rattle, 1028b
Stutters, some scholars' s., 1078a
Stygian cave forlorn, 334b
Style agrees not with purse, 214b
bewrays us, 310a
definition of s., 389a
dress of thoughts, 415b

Style est l'homme, 310a
familiar but not coarse, 428a
grand s., 713a
honorable s. of Christian, 329b
how the s. refines, 403b
in the arts s., 885b
is the man, 423b
killed calf in high s., 365a
labored nothings in strange s., 403a
lapidary s., 607a
leave off s., 812b
putting on s., 812b
Racine will go out of s., 365a
steep minds in old s., 156b
tell me in good old s., 140b
vigor it will give s., 523b
will make writers unreadable, 551a
Styles develop freely, 1028a
Stylization makes art, 384a
Stylus virum arguit, 310a
Styx by which gods take oath, 119a
Suades, facias ipse quod faciamus s., 106a
Suage, words have power to s., 349a
Sub rosa, 330b
sighted s. sank same, 1069a
Subdue appetites my dears, 669b
force may s. for moment, 452b
power to chasten and s., 509b
replenish the earth and s. it, 5a
Subdued, be s., 62a
eyes, 276b
my nature is s., 294a
Subdues, surpasses or s. mankind, 556b
when one by force s., 99b
Subduing, necessity of s. again, 452b
Subhuman, live by s. means, 379a
Subject, duty s. owes prince, 219b
everything is a s., 591b
fanatic won't change s., 925a
grant artist his s., 798b
grasp s. words will follow, 107a
honor the s. of my story, 253b
idea donnée, 798b
know a s. ourselves, 431b
man marvelous vain s., 189b
not bear raillery, 483b
of all verse, 319a
of it is War, 1028b
of knowledge is to know, 96a
poetry s. of poem, 956a
prince s. Father Son, 307b
ruler having human body as s., 93b-94a
sensibility soil of s., 799b
that favorite s. myself, 468b
treats serious s. with simplicity, 713a
unlike s. I frame song, 416a
Subjection to alien oppressor, 1015b
Subjective, creation s., 936a
excess of s. propensities, 794a-b
objective and s. united, 528b
stream of s. life, 793a
Subject's duty is king's, 244b
Subjects, fit s. of tyrant, 636a
free and loyal s., 1090a
good of s. end of kings, 385b
men first s. afterward, 680b
of which soul speaks same everywhere, 143b
paid s. with royal wage, 994a
Subjects rebels from principle, 454a
were their s. wise, 458b
Subjugation, foreign conquest and s., 547b
Sublime, bards s., 622a
Beethoven's Fifth s. noise, 951b
boundless endless and s., 557b
coldly s., 800b
dashed to pieces, 530a
from s. to ridiculous, 504a
in simplicity s., 651b
lieth s., 643a
maintain the s., 988a
make our lives s., 620b
material s., 529b
object all s., 768b
second line s. third bombast, 144a
sense s., 509b
tobacco, 563a
when authors talk of s., 467b
Sublimely, fustian's so s. bad, 410b
Sublimity in effort of patriots, 462b
echo of a noble mind, 144a
Sublunary lovers' love, 306a
Submission, bear his share with s., 724a
no wisdom but in s., 82b
resistance or abject s., 461a
yielded with coy s., 345a
Submit because strength not adequate, 99b
courage never to s., 342a
I s. let it be done, 594a
thoughts and actions to laws, 191a
to be oppressed, 1091a
woman know to s. to opinion, 502b
Submits, in love s. to everything, 806a
Submitting, by s. sways, 407a
to reason, 1058a
Subordinate who never finds fault, 813b
Subordinates art to nature, 529a
Subsequent, pricks to s. volumes, 268a
proceedings, 770a
Subserved, liberty to be s., 702b
Subsidized, divinely s., 1061b
Subsist, beg leave to s., 868b
Subsistence in arithmetical ratio, 502a
mere s. out of soil, 717b
Substance, direct in s. of thought, 713a
each s. of a grief, 227a
God a sea of infinite s., 152a
lose s. by grasping at shadow, 76a
mind's avid s., 1038a
of ten thousand soldiers, 218a
of things hoped for, 56a
one s. with the Father, 60a
truth shows spirit and s., 153a
wasted his s., 47a
Substances not able to decompose, 474b
Substantial and genuine virtue, 471a
shadows not s. things, 327b
world pure and good, 515b
Substitute, bloodless s. for life, 822b
drunken dog, 534a
Substitute, manner is s. for genius, 456b
no s. for hard work, 811b
no s. for talent, 1032a
no s. for victory, 959a
rational for irrational, 995b
Subterranean weeds, 1064b
Subtle and profound female, 73b
but malicious he is not, 951a
demonisms of life, 696b
flavor of old socks, 831a
its name is The S., 74a
knot which makes us man, 306b
know not s. ways, 604a
Lord God is s., 951a
manner of speech delights us, 111a
no more s. master, 653b
poetry less s. and fine, 340a
poets witty mathematics s., 209b
rapture of postponed power, 787a
schoolman's s. art, 411b
serpent was more s., 5b
spirit my path attended, 990b
thief of youth, 334a
words full of s. flame, 316a
wounded by s. spell, 992a
wreath of hair, 306b
Subtlest one say I, 1017b
serpent s. beast, 347b
Subtleties, airy s. in religion, 329b
door of all s., 73a
of American joke, 759a
women destroyed by s., 730b
Subtlety, brother came with s., 7a
simplicity no hindrance to s., 779b
to give s. to the simple, 23a
Subtract work of men above forty, 817b
Suburb of life elysian, 622b
Suburban, still s. street, 1020a
Suburbs, asylum in s. of Jerusalem, 851b
Subway, Bagdad-on-the-S., 864a
Succeed, but for fools rest of us could not s., 763a
if mediocre you s., 460a
new things s., 320b
other means may s., 638b
to s. add water to wine, 869a
to s. in the world appear successful, 355a
to s. possible only one way, 97b
Succeeded in using whole talent, 1049b
known to those who have not s., 813b
never know when s. best, 870a
Succeeds, age to age s., 644b
all men strive who s., 664a
by force or fraud, 750a
many fail one s., 647b
nothing s. like success, 598b
Success, as long as gods give s., 66b
as singist not a s., 750b
bear s. with humility, 818a
bitch-goddess S., 792b
born for s., 603b
cash interpretation of s., 792b
catch with surcease s., 282a
command s., 393a
confidence of s., 834b-835a
depends on three things, 780a
deserve s. in war, 925a
dizziness from s., 954b
four flights, 910a

Success its own reward, 826b
makes s. only subsequent, 71b
no honor in sure s., 1008b
not fobbed off with s., 920a
not guarantee s. in war, 925a
nothing succeeds like s., 598b
owes s. to inconsistencies, 782b
people judge men by s., 355b
secret of s. constancy, 612b
secret of s. in life, 813b
sense of s. in work, 698b
steer honest course to s., 378b
things ill got had bad s., 215b
to periodic sentence, 1035b
to the weak, 460b
unexpected in common hours, 683b
vulgarizes what it touches, 826b
writer not want s., 1040a
your religion is s., 858a
Successful, everything to appear s., 355a
man s. animal, 846b
men cause neighbors envy, 131b
runs back to s. soldier, 417a
to be s. soldier, 987a
unsuccessful or s. war, 457b
when men drink they are s., 90b
Successfully executed, 477b
if delicately gelded, 1030b
Succession, contract s. bourn, 296b
slander lives upon s., 218a
Successor, no s. for great man, 607b
Successors of Charles the Fifth, 466a
Successors', our s. victory, 1008a
Such as sit in darkness, 21b
men are dangerous, 253b
of s. is kingdom of God, 45b
seems your beauty still, 293b
Suck, doth s. his sweet, 204b
her lips s. forth my soul, 213b
honeyed showers, 339a
melancholy out of song, 248a
I have given s. and know, 282b
Sucked, bit arm s. blood, 525a
on country pleasures, 304a
tyrant-hating milk, 692a
Sucker born every minute, 655b
hello s., 980a
never give s. even break, 842b
Sucking green from ferns, 1022b
roar you gently as s. dove, 229a
Suckle fools, 273b
Suckled by thee old nurse, 703a
in creed outworn, 515b
Suckling child shall play, 31a
Sucklings, out of the mouth of babes and s., 17a
Sucks, as weasel s. eggs, 248a
the nurse asleep, 289a
two souls, 306b
where the bee s., 297b
Sudden and quick in quarrel, 249a
be not afraid of s. fear, 23b
death best, 112b
farewells be s., 562b
from s. death, 60b
from wine s. friendship, 401b
glory maketh laughter, 318a
if thing comes in his head, 216b
in s. blackness the pall, 1022a
in shaft of sunlight, 1005a
make s. sally, 652a
said to dawn Be s., 856b
Sudden storms are short, 226b
this s. Diomede, 165a
too unadvised too s., 224a
violent and s. usurpations, 480b
Suddenly, lest coming s., 45b
mortal splendor, 994b
Sudetenland last territorial claim, 1012a
Sue, we were not born to s., 226a
Suez, east of S., 873b
Suffer, act or s., 1004b
all alike, 288a
armed men, 1042a
better to s. than die, 359a
detraction will not s. it, 240b
fools gladly, 53b
for such a woman they s., 63a
great souls s. in silence, 497b
hell I s. seems a heaven, 345a
him who has done deed to s., 79a
little children, 45b
me that I may speak, 15b
me to come, 425b
neither enjoy nor s., 847a
never s. evil in future, 66b
nobler in mind to s., 261b
one s. than nation grieve, 368b
rivalship of wisest men, 395b
sea-change, 296b
shame worse than death, 1067b
tamely lawless attack, 444a
than one innocent s., 444b
them and they'll overgrow garden, 214b
there is much to s., 978b
though guiltless must s., 86a
thy foot to be moved, 22a
truths by causing to s., 908a
who aim at great deeds must s. 108a
Sufferance badge of all our tribe, 232a
in corporal s., 271a
Suffered, enjoyed and s., 800a
entire city has s., 67b
fire s. rivers cannot quench, 216a
in his heart many woes, 65a
one who has most s., 712a
under Pontius Pilate, 60a
you have s. worse things, 117b
Sufferer, best of men was a s., 301b
each s. his say, 665b
unites with human s., 968b
Sufferest more of mortal griefs, 244b
Suffereth, charity s. long, 52b
love s. long, 52b
Sufferin', injye other people's s., 891b
Suffering, about s. never wrong, 1059b
acting is s., 1004b
brings joy of discovery, 908a
comparable to loss of finger, 1036b
enjoy other people's s., 891b
exercises his mind with s., 100b
healed of s. by experiencing it, 908a
human race, 711a
humanity achieve peace, 982b
implants responsibility, 778a
is redemptive, 1082b
knowledge by s., 617b
learn s. teach song, 569b
man consume own smoke, 577b
Suffering, miserable doing or s., 342a
more exposed to s., 515a
more mental s. in St. George's 756a
not go to full extent of s., 908a
truth by s., 897a
unavenged s., 708a
wisdom comes through s., 78b
yours has s. been, 625a
Sufferings, could not tell men's s., 119a
grave in human s., 968b
poets by their s. grow, 353b
to each his s., 439b
Suffers, eagle s. little birds to sing, 218b
man born s. dies, 869b
then nature of insurrection, 25a
Suffice for those who belong, 701a
ice also would s., 927a
sands s., 738a
Sufficeth, good old rule s., 513a
Sufficiency, elegant s., 419b
Sufficient, be s. unto oneself, 190a
beauty s. end, 882a
earth is s., 701a
ocean sea not s. room, 309a
understand that he is s., 232a
unto the day is evil thereof, 41a
virtue s. of herself, 325b
whether s. to finish, 47a
Sufficiently decayed, 768b
Suffocate for privacy, 1077a
Suffocating night, 853a
Suffocation, life threatened with s., 1035a
Suffrage, individual given universal s., 969b
Suffuses all with blackness of death, 113b
Suffusion from that light, 527a
Sugar and spice, 1096b
heaven's s. cake, 381b
if sack and s. be fault, 239b
in the gourd, 1099a
my hair, 744b
not made of s. candy, 923b
oil vinegar s., 451a
pious action s. o'er, 261b
Sugarcoat the pill, 361b
Sugarplum Tree, 820b
Sugarplums, decorating with s., 851b
Suggest, like two spirits s. me, 294b
to s. is ideal of poem, 797a
Suggestibility, limits poem's s., 885b
Suggestion, yield to that s., 281a
Suicide, Bill of Rights into s. pact, 1021b
committing s. by working, 870a
is confession, 547b
live through time or die by s., 635a
thought of s. consolation, 805a
Suicides and other conjecturally damned, 783a
Suis, j'y s. j'y reste, 627a
Suit action to the word, 262b
bring s. in Supreme Court, 982a
certainly not s. me, 767a
changing from brown s. to gray, 986b
man in gray flannel s., 1078a
of ancient black, 953a
of sables, 263a

Suit, shall I be still in s., 323a
silk s. which cost much, 375a
Suitors, widows destroyed by s., 379a
Suits, long s., 1019a
of solemn black, 257b
out of s. with fortune, 247a
these but s. of woe, 257b
wear strange s., 250a
Sukey take it off again, 1097b
Sulky, our s. sullen dame, 495b
Sullen and sad, 419b
beetle winds s. horn, 443b
hear the surly s. bell, 292b
new-caught s. peoples, 875b
our sulky s. dame, 495b
shields, 992a
swinging low with s. roar, 335b
tongue sounds as s. bell, 241a
untamed intractable, 1006a
white surf, 697b
winter hangs on till s., 940a
Sullenness against Nature, 340a
Sullied flesh, 257b
with crime of stealing, 759b
Sulphur, Calvin oatcakes and s., 522b
Sulphurous and thought-executing 278a
Sultan after sultan with his pomp, 629b
sea like great s., 954a
Sultanically among moons of Saturn, 697a
Sultan's turret, 629a
Sultry, common where climate's s., 560a
gray-fly winds her s. horn, 338a
main, 525b
Sum, giving thy s. of more, 247b
life not doing s., 787b
make up my s., 266a
man not s. of what he has, 1058b
married people owe, 477b
of all villainies, 420b
of earthly bliss, 347a
of good government, 472a
of human achievement, 817b
of human happiness, 966a
of things ever being renewed, 113b
poetry s. of attributes, 957b
trifles s. of human things, 475b
with a great s. obtained freedom, 50b
Sumer is icumen in, 1083a
Summary court in perpetual session, 980b
Summer, after many a s. dies the swan, 652b
after s. barren winter, 214b
afternoon most beautiful words, 800b
and winter shall not cease, 6b
clothe general earth, 526a
comes with flower and bee, 574a
commend all s. long, 882b
days oftest in Kentucky, 804b
dews of s. nights, 464a
dream beneath tamarind, 641b
embraced s. dawn, 830b
ends now, 803a
eternal s. gilds them, 560b
eves by haunted stream, 335a
expect Saint Martin's s., 214a
fight if it takes all s., 717a
Summer, flies on s. eves, 582b
fly after s. merrily, 297b
hath its joys, 300a
hearts dry as s. dust, 516a
in me invincible s., 1068b
in s. the other way, 823a
Indian s. of life, 777b
is ended, 34a
is icumen in, 1083a
it was a s. evening, 532a
last rose of s., 542a
liken love to s. and winter, 175b
mad naked s. night, 700a
made s. by sun of York, 216b
no season such delight as s., 319b
no spring nor s. beauty, 307a
now s. came to pass, 156a
one swallow makes a s., 97b
one swallow not a s., 97b
poetry like stove in s., 380b
provideth her meat in the s., 23b
redundant, 668a
reeling through s. days, 735a
revel in s. night, 641b
sacrament of s. days, 734b
sang in me, 1023b
singest of s., 582a
soldier sunshine patriot, 466b
summer's flower to s. sweet, 293a
sun and s. gale, 441b
sun shine friendly, 822a
sweet as s., 299b
then s. then heaven of God, 736a
this guest of s., 282a
thy eternal s. not fade, 291b
to your heart, 1023b
tranced s. night, 584b
we have had s. evenings, 990a
welcome s. with sonne softe, 164b
whirling s., 1054a
with flowers that fell, 773a
words in winter articulated next s., 137b
Summer's, all on s. day, 1094b
compare thee to s. day, 291b
day and with setting sun, 343a
fantastic s. heat, 226a
flower to summer sweet, 293a
grace a s. queen, 520b
lease too short, 291b
lie, 1032a
proper man as see in s. day, 229a
ripening breath, 224a
sunshine winter's snow, 720a
tasted all the s. pride, 486a
thy s. play, 489a
vernal bloom or s. rose, 344b
wonderland, 961b
Summers, farmers pray that s. be wet, 117a
in a sea of glory, 298b
raw inclement s., 389b
Summit, dewdrop from tree's s., 579b
dreadful s. of the cliff, 259b
from s. of pyramids, 504a
life harder toward s., 806a
to s. round by round, 690a
Summits, snowy s. old in story, 648b
Summon his array, 596a
Summon up remembrance of things past, 292a
up the blood, 243b
Summoned am to tourney, 1086a
by bells, 1059a
Summons, black Hecate's s., 284b
fate s. monarchs obey, 369a
fearful s., 257a
thee to heaven or hell, 283a
when s. comes to join, 574a
Summum bonum, 111b, 114a
ius summa iniuria, 151b
Sumner's mind contained itself, 777a
Sumptuous variety about weather. 759b
Sun, a being as the s., 3b
all except s. is set, 560b
also ariseth, 27a
and moon in flat sea sunk, 337a
and moon keep pace, 992a
and moon should doubt, 490a
and with the setting s., 343a
ariseth they gather themselves. 21b
as if s. blackamoor, 955b
as s. the morning dew, 372b
at going down of s., 896b
at noon, 308b
await at gate of west, 796b
aweary of the s., 286b
be not darkened, 28b
before the rising s., 396b
best not to see beams of s., 77a
black with strong s., 1022b
born of the s., 1067b
born over and over, 1070b
breaks through darkest clouds, 219b
Brother S. who brings us day, 157a
burn the great sphere, 288b
cannot feel the s., 675b
cast in brass to s., 1102b
chaos of the s., 955a
clear as the s., 29b
climbs slow how slowly, 689a
common s. air skies, 441a
dark simulacrum of God, 331a
day past and yet I saw no s., 205a
distilled by the s., 783a
doubt that s. doth move, 260b
dry s. dry wind, 182b
errand boy, 697b
eyes behold s. last time, 547a
eyes nothing like s., 294b
face downward in s., 1022b
faces the setting s., 860b
fail s. and breath, 699a
fame s. of dead, 590b
far from the s., 441b
fear no more heat o' the s., 291a
first poets then s., 736a
fog betwixt us and s., 835b
foolery about orb like s., 252b
force from which s. draws power, 982b
frisk i' the s., 295a
from rising of the s. unto going down, 21b
fruit I bore was the s., 137b
gather round setting s., 514a
gives light soon as he rises, 423a
gladdest thing under s., 1023a
glorious s. in heaven, 526b
glory of s. dimmed, 813a

Sun, go out in midday s., 1043a
golden apples of s., 880a
gorgeous as s. at midsummer, 240a
greater none beneath s., 876b
grew in s. and shower, 510b
has left the lea, 521b
he set a tabernacle for the s., 17b
heap o' s. and shadder, 963b
himself at center of universe, 178a
himself fair hot wench, 237b
his own animal s., 1081a
hold farthing candle to s., 312a
hold glimmering tapers to s., 312a
hope s. will pierce, 667a
I am part of the s., 986b
I myself caused s. to rise, 896a
if s. breed maggots, 260b
images where s. beats, 1002a
imitate the s., 238a
in bowling alley bowled s., 381a
in dim eclipse, 342b
in dominions never sets, 497b
in golden cup, 884b
in lap of Thetis, 353a
in lonely lands, 651a
inconceivable idea of s., 956b
into the warm s., 185a
is gone down while it was day, 34a
is laid to sleep, 302a
is lost and the earth, 307b
itself which makes times, 305b
Juliet is the s., 223b
keeps pace with s., 683a
kind old s. will know, 1028b
kings crept out to feel s., 617b
knitters in s., 252a
knoweth his going down, 21b
knowledge is great s., 546b
laughed in the s., 993a
leaning against s., 735a
leaves and flowers in s., 881a
let not the s. go down, 54a
let others hail rising s., 439a
light candle to the s., 362a
light dies with dying s., 826a
light where no s. shines, 1070a
lights candle to s., 312a
like Joshua commanded s., 423a
liken Homer to setting s., 144a
little window where s., 592a
live beneath making s., 801a
livery of burnished s., 232b
looked over mountain's rim, 663a
loss of s., 416a
Love that moves s. and other stars, 162a
loves to live in the s., 248a
low descending s., 1090a
made summer by s. of York, 216b
make guilty the s., 277a
make our s. stand still, 360a
maketh s. rise on evil and good, 40b
man work s. to s., 1090a
maturing s., 584a
mere fire, 1080a
moon or s. or what you please, 219b
moon stars sweet, 601a
more worship rising than setting s., 112a
Sun, mother give me s., 729b
mus'n't set on yo' sorrer, 814a
must bear no name, 956b
my mistress' eyes nothing like the s., 294b
name that never felt s., 739a
nearer comes the s., 986a
neither shall s. light on them, 58a
never sets on empire, 522a
no better thing under the s., 28b
no matter how fair s., 566a
no new thing under the s., 27a
no s. its day, 1081b
no s. upon an Easter day, 350b
no shadow where no s., 901b
not move of himself, 697b
not till s. excludes you, 702b
on green, 1054a
out of God's blessing into s., 185a
owes no homage unto s., 330b
pasted in sky, 905a
pay no worship to garish s., 225a
penetrates privies, 96b
place in the s., 815a
project for the s., 956b
protects dewdrop from s., 517b
question if his glory, 736a
reflected from almshouse, 684a
risen to hear him crow, 689a
rising of the s., 1099b
sadness with setting of s., 790a
sand and wild uproar, 602a
sea gone with s., 830a
see s. with ignorant eye, 956b
seemed a sheet of s., 1069b
self-same s. on court and cottage, 295b
sendeth s. shower, 615b
set a candle in the s., 312a
sets to rise again, 667b
setting s. and music at close, 226b
setting s. set to rights, 584b
shall not smite thee, 22a
shine friendly here, 822a
shineth upon dunghill, 96b
shut doors against setting s., 290a
sitting in the s., 532a
somewhere s. is shining, 868a
son of the S., 99b
splendid silent s., 701b
stain both moon and s., 292a
stand a little out of my s., 96b
stand still upon Gibeon, 11a
study like heaven's glorious s., 221a
summer whan softe was s., 164b
take all the s. goes round, 332b
tell you how s. rose, 735a
thank heavens s. gone in, 878b
that brief December day, 626b
that is young once only, 1070b
that s. thine eye, 292a
till s. grows cold, 726a
tired s. with talking, 719b
to have enjoyed s., 711b
to me is dark, 349a
tomorrow's s. may never rise, 392a
touched be th' s., 981a
traveled short while towards s., 1067b
true as dial to s., 353b
unruly S., 305a
Sun, walk in the s., 260b
was shining on the sea, 745b
was warm wind chill, 928a
what are you when s. shall rise, 300b
when s. out wind still, 928a
when s. shineth make hay, 182b
wherever bright s. of heaven, 299b
which sees all things, 63a
who drives horses of s., 813a
who scattered into flight, 629a
wide open to the s., 626a
wishes lengthen as our s. declines, 399b
with golden ball, 991a
works done under the s., 27a
worse than s. in March, 240a
would have disappeared, 851a
yesternight s. went hence, 305b
Sunbeam impossible to be soiled, 97a
in winter's day, 419a
thick as motes in s., 168a
Sunbeams, chances like s. pass, 422a
fatuous s., 1028b
gay motes that people s., 335b
out of cucumbers, 389b
Sunburnt by glare of life, 618b
mirth, 582a
this s. face, 487a
Sunday, buried on S., 1096a
chicken in pot every S., 202a
grand flights S. baths, 956a
heard preacher every S., 701b
not divide S. from week, 256b
put on his S. clothes, 568a
repentance on a S., 962a
we will be married o' S., 219a
Sunday's best, 533a
Sundays, begin journey on S., 390b
Sundered, as if birth s., 681b
Sundering, love know no s. quarrels, 121a
Sundial, motto of s., 539b
Sundown, elected between s. and sunup, 954a
Sundry contemplation of my travels, 250a
moveth us in s. places, 59b
Sunflower turns on her god, 542a
Sung, by forms unseen dirge s., 443a
guardian angels s. this strain, 420a
her amorous descant s., 345b
her first and last, 1086a
no more, 1086a
not stanza s. in vain, 887a
Sappho loved and s., 560b
strongest songs yet to be s., 703b
sword s. on barren heath, 488a
sword s. song of death, 488b
Sunium's marble steep, 561a
Sunk, all s. beneath waves, 459a
beneath watery floor, 339a
in flat sea s., 337a
Lethe-wards had s., 582a
so low that sacred head, 338b
world's whole sap is s., 306a
Sunless sea, 523b
Sunlight, moonlight unto s., 647b
on garden, 1062a
parables of s., 1070b
sudden in shaft of s., 1005a
weave s. in hair, 1001b

Sunlit arch, 928a
Sunnier side of doubt, 655a
Sunny, a little s. a little sad, 777b
count only s. hours, 539b
in s. beams did glide, 486a
Palestine, 947a
pleasure dome, 524a
Sunrise, dewdrops gathered at s., 864a
lives in eternity's s., 488b
lost between s. and sunset, 586b
never failed us yet, 758b
Sun's, like ice beneath s. rays, 379a
o'ercast with blood, 236a
rim dips, 525a
Suns, inhere as do s., 737a
light of setting s., 509b
million s. shone, 963a
process of the s., 647b
radiance of a thousand s., 106b
skies clouds of June, 741a
systemed s. globed and lit, 783b
that set may rise again, 302b
to light me rise, 408a
Sunset and evening star, 655a
at s. folds wings, 696a
between sunrise and s., 586b
breezes shiver, 865b
come to the s. tree, 574a
glow, 809b
I have seen s., 830a
in Islands of Blessed, 947a
of life gives me lore, 538a
ran one glorious blood-red, 663a
sail beyond the s., 646b
scrap of s. with voice, 811b
stained with wonders, 830a
touch, 665a
Sunshine, comforteth like s. after rain, 220a
digressions s. of reading, 437b
eternity about me in s., 814b
fill sky with cloudless s., 122a
glorious birth, 513a
holiday, 335a
if all skies were s., 827b
in s. blank pages, 614a
in the shady place, 200a
like day without s., 484b
on strange shore, 843b
patriot, 466b
summer's s., 720a
Sunt lacrimae rerum, 118a
Sun-treader life be thine, 661a
Sunup, elected between sundown and s., 954a
Sup at six sleep at ten, 599b
before we go, 1094b
of Jove's nectar s., 303a
sipped no s., 769a
Super legal aid bureau, 967a
Superabundance of life, 540a
Superabundant in anthologies of verse, 975a
Superannuated idol, 394a
Supercilious hypocrisy of bishop, 1091b
Superego, world s. and id, 834a
Superexcellent, tobacco divine rare s., 311b
Superficial, common sense hasty s., 681b
public s. and external, 860a
rely on s. conjectures, 537a
Superfluities, happiness in s., 634a
Superfluity, barren s. of words, 385b
Superfluity, questionable s. small beer, 215a
sooner white hairs, 231b
Superfluous, diary of s. man, 687b
in poorest thing s., 277b
lags the veteran on stage, 427a
quest for the s., 794b
to demand time of day, 237b
to many the s. is necessary, 788b
to point out this is war, 619b
verse, 625a
very necessary thing, 416b
with s. burden loads day, 340b
Superhighway of justice, 1082b
Superhuman spiritual and divine, 936a
Superintend sick, 88b
Superior, education men s., 97a
equals revolt to be s., 98b
for doors, 736b
if s. man dwelt among barbarians, 72a
intelligence, 942b
man acts before he speaks, 71a
man distressed by want of ability, 72b
man is modest in speech, 72b
man mind like Heaven, 740a
man satisfied and composed, 71b
man will not manifest narrow-mindedness, 99b
never finds fault with s., 813b
no attribute of s. man greater, 99b
not s. by reason of race, 749a
own no s., 702b
people never make long visits, 996a
powers s. to man, 829a
providence of inferior, 749a
sages s. only in cleverness, 455b
three things s. man guards against, 73a
to slavish mercenary, 461a
what s. man seeks, 72b
Superiority, feeling of s., 960b
intellectual s. of man, 764a
not admit assumptions of s., 100a
of their women, 617a
over dead level, 696b
over greater painters, 838b
Senate s. invisible, 776b
Superiors, between s. and inferiors, 72a
Superman, I teach you the S., 805a
lightning out of dark cloud, 805a
rope between animal and S., 805a
Supernatural, existence of s. probable, 868a
honest woman of s., 1061b
nothing impossible in s., 868a
Superpatriot, I am a s., 943a
Supersede last fashionable novel, 596a
Superseded, life-form not s., 935b
Superstition constructive religion, 705b
fear source of s., 913a
has ample wages, 179b
less than chaff, 843b
opposing one s. to another, 434b
religion of feeble minds, 454b
true remedy for s., 453a
Superstitions, haunted by grossest s., 628b
truths end as s., 725b
Superstitious atheist, 665a
in all things too s., 50a
modest chaste, 564b
valuation of Europe, 798a
Superstructure on economic foundation, 903a
Superzealots, capitulate to s., 1020b
Supine credibility of man, 817a
Supinely enjoyed gifts of founder, 466a
fools s. stay, 483a
Supped full with horrors, 286b
Supper, hope good breakfast bad s., 207b
Michelangelo for s., 759a
nourishment which is called s., 221b
sings for his s., 1094a
when s. things is done, 819a
Suppers, more killed by s., 324b
O nights and s. of gods, 120a
Supplement not replace change, 1083a
Suppliant, thus the s. prays, 427a
Supplication, grievous s., 890a
Supplied, can never be s., 449a
charm by thoughts s., 509a
Supply, all just s. and all relation, 307b
eating air on promise of s., 241b
lines guarded by navy, 1026a
no man will s. thy want, 309a
of truth in excess of demand, 685a
Support Caledonia's cause, 496b
it will s. itself, 732b
that renders independent, 461a
to s. him after, 290a
visible means of s., 792a
what is low raise and s., 341b
won people's s., 983b
Supporting, fatigue of s. freedom, 467a
stop s. that crowd, 732b
Suppose, dance in ring and s., 929a
do you s. Walrus said, 745b
less than most s., 456b
my daughters I s., 1058a
universe queerer than we s., 1021a-b
Supposed as forfeit to confined doom, 293b
Suppress nothing that is true, 110b
Suppressed, all one has s. in reader's consciousness, 940a
neither world to be s., 713a
no innocent wit s., 469a
Suppressing, French for s. one, 713a
Suppression of free speech, 832b
Supramundane mushroom, 1008b
Suprema, salus populi s. est lex, 111b, 151b
Supremacy, faith in s. of good, 867a
Supreme, bring suit in S. Court, 982a
Coort follows iliction, 890b
governors the mob, 442a
he is in battle s., 80a
heart's s. ambition, 434a
law of the land, 474b

Supreme, poetry s. fiction, 955a
self-sacrifice, 1033b
silence s., 746b
temptation late, 947b
theme of art and song, 884b
Surcease, catch with his s. success, 282a
of sorrow, 643a
Surcingles, gilt s., 738b
Sure and firm-set earth, 283a
as death, 302a
be s. give ocular proof, 275a
be s. your sin will find you out, 10a
Christian men be s., 687b
clear conscience is s. card, 202b
delight, 696a
he's a s. card, 369a
it may be so in Denmark, 260a
joy was never s., 775a
make assurance double s., 285b
man always dull, 960b
more s. of all I thought, 925b
no s. foundation on blood, 237a
nothing s. in sea fight, 492a
slow but s., 325a
slow but s. moves might, 85a
sweet cement of love, 319b
this Jesus will not do, 491a
what man has he's s. of, 197a
Sure-enwinding arms of death, 702a
Surely every man walketh in a vain show, 18b
goodness and mercy shall follow me, 18a
Surest, old soldiers s., 314b
Surety, he that is s. for a stranger, 24a
Surf, sullen white s., 697b
Surface and shadow, 992b
below s. stream, 716a
fine glossy s., 448a
go where we will on s., 681b
look beneath the s., 142b
material s. of things, 709a
Surfeit begets insolence, 77a
no crude s. reigns, 337a
of our own behavior, 277a
of the sweetest things, 230a
sick that s. with too much, 231b
when the daffodil, 736b
Surfeited with honey, 240a
Surfeiting appetite may sicken, 251a
Surge and thunder of Odyssey, 804b
booming s. of Aegean, 92b
laces just reveal s., 734b
murmuring s., 279b
Thule and Atlantic s., 419b
Surgeon to old shoes, 253a
with help of s. recover, 231a
Surgeons must be careful, 734a
Surgery, honor hath no skill in s., 240b
Surges, laboring s. of world, 856b
life's s. rudest roll, 497b
Surging immensity of life, 632a
sea outweighs, 604b
symbol of s. potency, 986a
Surly, hear the s. sullen bell, 292b
Surmise, deep s. pierces, 681b
soul's invincible s., 867a
wild s., 579b
Surmises jealousies conjectures, 241a
Surname, his s. epithet for knave, 176b
Surpass, charms other maids' s., 482b
nothing earthly s. her, 560a
Surpassed, loftiness of thought s., 370b
man something to be s., 805a
others but had no more power, 124b
Surpasses, not to be born s. thought, 83a
or subdues mankind, 556b
Surpasseth, night of time s. day, 331a
Surplus, power of s. in banks, 545b
wealth sacred trust, 757a
Surprise, April's blue s., 981a
better reason, 1040a
come as welcome s., 123a
meaning unfolded by s., 930a
respect mingled with s., 520a
stairway of s., 603a
unfolded by s., 930a
you with ingenuity, 987b
Surprised by joy, 516a
guilty thing s., 513b
sore s. them all, 493b
to find it done at all, 430b
was I with sudden heat, 210b
Surrender, break out rather than s., 924a
explaining instead of acting, 916a
Guards die never s., 508a
let us s. to love, 117a
man may be forced to s., 329b
not s. freedom for security, 1020b
of life nothing, 546a
unconditional s., 717a
we shall never s., 921a
Surrounds, ever-during dark s. me, 344b
Survey mankind, 427a
monarch of all I s., 457b
time takes s. of world, 240b
Surveying a blank, 977a
Survival, assure s. of liberty, 1072b
love only s., 1041a
of Christian civilization, 921a
of fittest, 627b-628a, 706b, 757a
without victory no s., 921a
Survive, monuments of wit s. monuments of power, 206a
nation will s., 896b
not s. wrongs repeated, 1021b
only the fit s., 932b
opinions not s. without fight, 937a
or perish, 546b-547a
or perish with country, 463a
our souls s. death, 128a
their own reputation, 190b
Survived, I s., 476b
pride of those who s., 924a
your gift s. all, 1060a
Survivors', dying more s. affair, 937b
Susanna, O S., 727b
Susanna's music, 955b
Suspect everybody, 670a
once s. Caspian fact, 738a
thoughts of others, 232b
Suspected, new opinions always s., 372b
wished wife not so much as s., 112a
Suspecting, ruminating without s., 908a
without s. our abode, 738b
Suspects himself of virtues, 1036b
yet soundly loves, 274a
Suspend functioning of imagination, 1045a
imagination, 1045a
men cannot s., 385b
Suspended, I s. religious inquiries, 466a
'twixt heaven and earth s., 825b
Suspense in news is torture, 350a
Suspension of disbelief, 529a
Suspicion always haunts guilty mind, 216b
born saint object of s., 781a
Caesar's wife must be above s., 112a
companion of mean souls, 466b
general s. and distrust, 912a
jealousy feeds upon s., 355a
more than half right, 1046b
no s. of partiality in his writing, 111a
stuck full of eyes, 240b
Suspicions, fresh s., 274b
Suspicious friend, 411a
of blessings of civilization, 763b
religious people s., 871b
Suspire, we only live only s., 1007a
Sustain, prop that doth s. house, 235a
Sustenance, giver of s., 3b
people's s. in taxation, 771a
white s. despair, 736b
Swabs, doctors is all s., 823a
Swag, clouds s. on the deep, 487b
Swaggering underemphasis, 1000a
Swagman, jolly s., 869a
Swain, frugal s., 445a
Swains, that all our s. commend her, 221a
Swaller, principles s., 693a
Swallow a camel, 43b
blow and s. at same moment, 106a
chattering s. is come, 105a
come before s. dares, 295b
flying south, 648b
gudgeons ere they're catch'd, 75b
more beliefs than digest, 851a
one s. makes a summer, 97b
one s. not a summer, 97b
principles s., 693a
revenge s. them up, 275a
swallow flying, 648b
up death in victory, 31b
Swallowed, Aaron's rod s. rods, 409a
as a s. bait, 294b
death s. up, 53a
easier s. than flap-dragon, 222b
grog they dreamed s., 961b
half our sailors s., 216b
keep riding or be s., 983a
lighted kerosene lamp, 940b
oblivion s. cities up, 268b
other books to be s., 209b
up and lost, 343b
up in death, 93b
Swalloweth the ground with fierceness, 16b
Swallow-flights of song, 650a
Swallowing, pity from s. wave, 359a

Swallow's, hope flies with s. wings, 217b
Swallows up the rest, 409a
veering skimmed, 933b
Swam in a gondola, 250a
little fish s., 673b
steeples s. in amethyst, 735b
Swamp of Styx by which gods take oath, 119a
Swamped, atoms cannot be s. by force, 113a
by Pharisaism, 1018a
Swan, black s. rare bird, 139a
cygnet to pale faint s., 237a
dies the s., 652b
every goose s. lad, 691a
love the wild s., 995a
of Avon, 303b
pike crab s., 505b
play the s. and die in music, 93b
shook slowly free, 1032a
silver s. who living, 1086a
song, 93b
think thy s. a crow, 223a
upward strained s., 505b
were I s. sing like s., 138a
woman shapely as s., 963a
Swanee, way down upon S. River, 727b
Swank, do not like his s., 919b
Swanlike, makes a s. end, 233b
sing and die, 561a
Swan's neck and abundant hair, 890a
Swans, all his geese are s., 442b
all our geese are s., 311a
as much spirit of prophecy as s., 93b
geese s. s. geese, 715a
more geese than s., 1086a
of others are geese, 442b
sail like s. asleep, 980a
sing more lustily, 93b
Swap, botch trying to s., 640a
horses crossing river, 639b
Swarm, Europe really a s., 978a
not good for s. not good for bee, 142b
of bees and honey in the carcass, 11b
of bees in May, 1087a
Swart convict Bunyan, 696b
Swashing and martial outside, 247b
Swat, Akond of S., 673b
Swath, spares next s., 584a
Sway, a little rule a little s., 419a
govern my passions with absolute s., 366b
in wind like corn, 1001b
love of s., 406b
mercy above sceptered s., 234b
mild parental s., 720b-721a
mortal things doth s., 200b
of the sea, 802b
prevailed with double s., 449b
sweeping whirlwind's s., 441b
Swayed, at times mob s., 929a
body s. to music, 883b
leaves and flowers in sun, 881a
rod of empire might have s., 440b
Sways, by submitting s., 407a
so s. she level, 252a
Swear, began to curse and s., 44b
by Apollo Physician, 88a
by thy gracious self, 224a
Swear, by yonder blessed moon I s., 224a
do not s. at all, 224a
lovers s. more performance, 268b
make deacon s., 693b
not at all, 40b
not bound to s. allegiance, 123a
not by the moon, 224a
nowhere woman true and fair, 304b
on eternal friendship, 361b
that Beauty lives, 980a
to Lord, 1050b
to truth of song, 387a
when very angry s., 762a
when you rant and s., 312a
Sweareth to his own hurt, 17a
Swearin', judicious s. keeps temper, 891b
Swears, Lucrece s. he did her wrong, 220b
Nature s. lovely dears, 493b
punishment if one s. false oath, 64b
she is made of truth, 294b
Sweat, all of a muck of s., 448a
and whine, 700b
athlete crowned in s. of brow, 145a
blood toil tears s., 920b
cold s. bathes me, 69b
earned with s. of brows, 194a
gods put s. in front of excellence, 67b
grunt and s., 262a
midday s., 321b
none s. but for promotion, 248a
of his brow, 682b
of other men's faces, 640b
of thy face, 6a
save gallon of blood, 987b
tears s. or blood, 920b
wet with honest s., 621a
who casts to write must s., 303b
worth s. of noblemen, 445b
Sweating, harbors I by s. blood won, 174a
Sweats, bloody s., 841a
easier than I do, 682b
Falstaff s. to death, 238b
Sweaty faces of coffee-pickers, 985a
head on s. bolster, 1079b
this s. haste, 256b
Swede, strike terror in S., 594a
Sweeney to Mrs. Porter, 1002b
Sweep clouds no more, 633a
cobwebs from sky, 1095b
new brooms s. well, 158b
on you citizens, 247b
over thee in vain, 557b
wind s. man away, 711b
your chimneys I s., 487a
Sweepers, as chimney s. come to dust, 291a
Sweepeth, new broom s. clean, 184b
Sweeping, in sceptered pall s. by, 335b
up the heart, 737b
us into nameless abyss, 722a
whirlwind's sway, 441b
Sweeps a room as for thy laws, 324a
next gale that s. from north, 465a
Sweet, adversity's s. milk philosophy, 225a
Sweet Alice Ben Bolt, 690a
all love is s., 569a
all seasons s. to thee, 526a
allaying both with its s. air, 296b
and bitter fancy, 250b
and gracious in speech, 679b
and honorable to die for country, 121b
and low, 648a
and musical as Apollo's lute, 222a
and twenty, 251b
and virtuous soul, 323a
approach of even or morn, 344b
are uses of adversity, 247b
are words of love, 757b
as by fancy feigned, 648b
as English air, 648a
as I could bear, 927b
as love, 483b
as my revenge, 290a
as summer, 299b
as the primrose, 450b
ask nothing more of me s., 775b
aspect of princes, 298b
attractive grace, 345a
attractive kind of grace, 314b
Auburn, 449a
be good s. maid, 691a
bells jangled, 262b
bird that shunnest noise, 335b
bird's throat, 248a
bitter all utterly things s., 1031b
bitter conduce to s., 1080a
bitter of it and s., 889b
blazon of s. beauty's best, 293b
blown hair s., 1003
bread of deceit is s., 25b
came o'er my ear like s. sound, 251a
cement of love, 319b
chariot, 1101a
cheat gone, 914b
childish days, 511b
city dreaming spires, 714a
coming my own my s., 652b
compulsion in music lie, 334b
concord of s. sounds, 235b
courtesies of life, 438b
cowslip's grace, 476a
day so cool so calm, 323a
disorder in the dress, 320a
dividing throat, 327a
doth suck his s., 204b
dream when trick's over, 947a
earth's s. flowing breast, 992a
Echo sweetest nymph, 336b
every bitter thing is s., 26b
every s. has sour, 606b
experience of this s. life, 162a
fierce hour and s., 919a
flow gently s. Afton, 495a
food of knowledge, 203b
for love s. love, 702a
for s. grape vine destroy, 220a
for thy more s. understanding, 221b
fountain of s. tears, 511b
Genevieve, 778a
girl graduates, 648a, 724b
glideth at own s. will, 512a
good amiable or s., 348a
good night s. prince, 266b
great s. mother, 774a
guess each s., 582b
he makes s. music with stones, 220b

Sweet, heard melodies s., 583a
Helen make me immortal, 213a
his fruit is s., 4b
his mouth is most s., 29b
how monie counsels s., 495b
how s. and fair she seems, 332b
how s. I roamed, 486a
how s. is solitude, 457a
how s. their memory still, 456b
how sour s. music is, 228a
if life s. give thanks, 776a
if proud is she not s., 699a
imaginary relish is so s., 268a
in s. pangs remember me, 252a
influences of Pleiades, 16a
is breath of vernal shower, 442a
is death, 653b
is every sound, 649a
is peace so s., 465a
is pleasure after pain, 371b
is revenge, 560a
is the breath of morn, 345b
is true love, 653b
keen smell, 731b
lady s. and kind, 1086a
land of liberty, 627b
life s. brother, 601a
little craft, 768b
little doll dears, 691a
loathe s. tunes, 774a
look of devotion, 781a
look s. upon seat, 885b
love s. for a day, 774a
lovers love the spring, 250b
made s. moan, 581a
magic brings together, 497a
Marie, 832a
medicine thee to s. sleep, 274b
meet in s. Jerusalem, 216b
mercy nobility's badge, 218b
milk of concord, 285b
mingles s. bitterness with her cares, 115a
mood when pleasant thoughts, 508b
moon s. regent of sky, 464a
more s. than painted pomp, 247b
mountain nymph s. liberty, 334b
music's melting fall, 442a
musk roses and eglantine, 229b
my Adonis hath a s. tooth, 203a
my lady s. arise, 290b
my life smack s., 667b
my s. Highland Mary, 495a
mystery about sea, 697a
nature's s. cunning hand, 251b
naught so s. as melancholy, 310a
neglect more taketh me, 302b
never merry when hear s. music, 235b
none the less s. for wisdom, 724b
not s. to dance on air, 841a
notes by distance made s., 443b
o' the year, 295a
oblivious antidote, 286b
of bitter bark, 927b
one grand s. song, 691a
one s. sacrifice, 298a
Parthenope nourished me, 847a
parting is such s. sorrow, 224b
passionate young thought, 1057b
Peace is crowned, 363a
Sweet perfections caught, 314b
pleasures newly found s., 511b
poison for age's tooth, 236a
poison of misused wine, 336b
post-prandial cigar, 786a
pour s. dew on his tongue, 67a
psalmist of Israel, 12b
reluctant amorous delay, 345a
remembrance of just, 327b
retired solitude, 337a
retirement urges s. return, 347b
Richard s. lovely rose, 238b
Roman hand, 253a
rose by any name as s., 223b
sensations s., 509a
serenity of books, 624b
showers of s. discourse, 354a
silent thought, 292a
simplicity of three percents, 475b
singing birds s., 906b
singing in the choir, 1099b
sleep of laboring man s., 28a
slug-a-bed, 320b
slumbers of virtuous, 394a
small clumsy feet, 1031a
smell s. and blossom in dust, 327b
smellest so s., 275b
so s. pure fair, 588a
so strangely s. not strange, 801a
softly s. in Lydian measures, 371b
solitude is s., 457a
some born to s. delight, 490b
sounds and s. airs, 297a
sounds together, 880b
spring full of s. days, 323a
spring year's pleasant king, 300a
stay O s., 1086b
stolen waters are s., 24a
such fleet things s., 775a
such s. thunder, 230a
summer's flower to summer s., 293a
swan of Avon, 303b
sweets to the s., 266a
sweets with s. war not, 291b
tell not s. I am unkind, 358b
Thames run softly, 201b
the coming on of evening, 345b
the moonlight sleeps, 235a
then how it was s., 666a
thing to revisit in dreams, 83b
things s. to taste prove sour, 226a
though in sadness, 570a
though wickedness be s., 15b
thoughts that savor of content, 206a
thy s. love remembered, 292a
to dance to violins, 841a
to know eye will mark, 560a
to let mind unbend, 122b
to look into fair, 579a
to make the end most s., 226a
took s. counsel together, 19b
touches of s. harmony, 235b
two-and-twenty, 562b
unmemoried scents, 801a
utter s. breath, 230b
voice s. lips, 581a
wee wife o' mine, 495a
what makes life so s., 739a
where late s. birds sang, 292b
white wine, 947a
who given me this s., 898b
world not s. in end, 774a
Sweet, your most s. voices, 289b
youth that I thought s., 187a
Zeus grant s. delight, 79b
Sweeten my imagination, 279b
this little hand, 286a
Sweeteners of tea, 424b
Sweeter, mountain sheep s., 552b
neater s. maiden, 873b
odors crushed s. still, 208a
pains of love be s. far, 367a
rose is s. in bud, 203a
speech s. than honey, 62b
than apples to children, 829b
than honey and the honeycomb, 17b
than sound of instrument, 330a
woman ne'er drew breath, 704a
world hath not a s. creature, 275b
wrath s. than honeycomb, 64b
yet is gratitude, 442a
Sweetes' li'l' feller, 845a
Sweetest, canker lives in s. bud, 292a
girl I know, 934a
hours e'er I spend, 493b
last taste s. last, 226b
leaves yet folded, 562a
Lesbia, 300a
life near bone s., 684a
little feller, 845a
love I do not go, 305a
melancholy, 313b
passage of song, 812a
rain makes not fresh, 313a
Shakespeare Fancy's child, 335a
song I ever heard, 559a
songs saddest thought, 570b
songs yet to be sung, 703b
soul that looked, 650b
surfeit of the s. things, 230a
sweet Echo s. nymph, 336b
thing that ever grew, 511a
vibrate s. pleasure, 494a
voice of God's creatures, 641b
way to me, 874a
what love nor says nor thinks, 757b
Sweetheart good night, 822a
stay my s. never go, 791b
that old s. of mine, 819a
Tray Blanch and S., 279a
Sweetly, hears you nearby s. speaking, 69b
how s. did they float, 337a
marveling s. on ills, 1009b
methinks how s. flows, 321a
more s. than rhyme, 583a
nimbly and s. recommends, 282a
one s. solemn thought, 722b
played in tune, 494a
pure and s. strong, 443b
so s. were forsworn, 271b
worm shall feed s. on him, 15b
Sweetmeats, taking s. only hooking, 759b
Sweetness and light, 388b, 716a
by convention s., 88a
flows into breast, 884a
keeps with perfect s., 606a
linked s. long drawn out, 335a
loathe taste of s., 240a
of proportion, 303a
out of the strong came s., 11b
through mine ear, 336a
waste s. on desert air, 440b
Sweets, broughtest Thy s. along, 323a

Sweets compacted lie, 323a
day gone s. done, 581a
diffuse balmy s. around, 208a
feast of nectared s., 337a
grown common lose delight, 293b
I sing the s. I know, 483a
into your list, 551b
last taste of s., 226b
lost in the s., 402a
of hasty pudding, 483a
stolen s. are sweeter, 551b
stolen s. are best, 392b
to the sweet, 266a
wilderness of s., 346a
with sweet war not, 291b
Sweet-scented manuscript close, 631a
Swell a progress, 1001a
bosom with thy fraught, 275a
deep sea s., 1003a
green s. in havens dumb, 802b
lyre within sky, 641b
music with voluptuous s., 555b
no minstrel raptures s., 518b
soul to rage, 371b
throat in vain, 582a
Swelling and limitless billows, 526b
angelic songs s., 676b
prologues to the s. act, 281a
Swells, note that s. gale, 441a
pealing anthem s., 440a
pity s. tide of love, 313a
Swelter and its sin, 898b
Swept, be not s. off feet by impression, 138b
cleaned windows s. floor, 766a
it for half a year, 75b
with confused alarms, 715a
Swerve a hair from truth, 268b
Swift as a bird or thought, 65b
as a shadow, 228b
be approaching flight, 572b
has sailed into rest, 884a
how s. how secretly, 1022b
journeyings, 1049a
lonely and s. like planet, 843a
love is s., 170b
mind beholds, 1023b
not to s. the race, 827b
O time too s., 204b
race is not to the s., 28b
race is to the s., 844b
red flesh, 1043b
sandy glass, 301b
slow man catches up with s., 65b
slow sweet sour, 803a
spirit beautiful and s., 572a
terrible s. sword, 690b
to harry, 987b
to hear, 56a
too s. arrives as tardy, 224b
true hope is s., 217b
Swifter than eagles, 12b
than weaver's shuttle, 14b
Swiftest traveler goes afoot, 682b
Swiftly, bright youth passes s., 77a
courses from shore, 703a
flowing cups pass s. round, 358b
happiness too s. flies, 439b
most s. fester or putrefy, 293a
the dead ride s., 476a
tilting planet, 1010b
walk over wave, 572b
Swiftness, O s. never ceasing, 204b
Swig, absorb deep s. of it, 940b
Swim before my sight, 405b
creep s. or fly, 377a
mother may I s., 1103a
naughty night to s. in, 278b
or sink live or die, 462b-463a
sink or s., 238b
sink or s. live or die, 546b
sink or s. together, 902b
teaching a fish to s., 151b
took s. now and then, 761a
wanton boys that s. on bladders, 298b
wherever wood can s., 504b
with bladders of philosophy, 382b
Swimmer, strong s. in agony, 560b
Swimmin', old s. hole, 819b
Swimming from tree to tree, 1075a
under water, 1037a
Swims, Altitudo in bloodstream s., 1011a
into his ken, 579b
only gamefish s. upstream, 846b
Swindled, men s. by other men, 1062b
sensible fish s. down, 846b
soul s. without gills, 943b
whale s. minnow-small, 991a
Swindles, great s. simple, 863b
without compeer among s., 760b
Swindling, men s. themselves, 1062b
Swine, cast pearls before s., 41a
herd of s. ran into sea, 41b
is unclean, 9b
nor feed the s., 1095b
pearl for carnal s., 353a
wine, 599a
Swine's, jewel of gold in a s. snout, 24a
Swing dat yaller gal, 814a
low sweet chariot, 1101a
of the sea, 802b
seraphs s. snowy hats, 735a
that fellow's got to s., 840b
tramp and trudge, 975a
Swinged, Saint George that s. dragon, 236a
Swinger of birches, 926b
Swinging low with sullen roar, 335b
round the circle, 627a
Swings, lost on roundabouts pulls up on s., 911a
slow punt s. round, 712a
Swinish, hoofs of s. multitude, 454a
Swirls of musk, 819a
Switch, hazel s. for discovery, 879a
quick path to light s., 1049a
Swiveller, here's a state cried S., 670a
Swollen shadow, 1069b
slothful ease, 847b
Swooned nor uttered cry, 649a
soul s. slowly, 968a
Swoop, at one fell s., 285b
Sword, another drawn with s., 640b
arm held fair s., 175a
axis of world, 1015b
brave man with s., 841a
deputed s., 270b
die on mine own s., 287a
every man's s. was against his fellow, 12a
Sword, eye tongue s., 262b
fallen by edge of the s., 38b
famous by my s., 353b
father's s. girded on, 542a
flaming s. which turned, 6a
fleshed thy maiden s., 241a
gird on s. O man, 801a
glorious by my s., 353b
I with s. will open, 267a
is the s. unswayed, 217b
kindest that ever struck with s., 175b
let s. of France fall, 1016a
man for the s., 649a
nation shall not lift s., 30a
no France without s., 1016a
nor s. nor age destroy, 129a
nor shall my s., 490b
not peace but a s., 42a
of heaven will bear, 271b
of justice has no scabbard, 482b
of justice lay down, 385b
of the Lord and of Gideon, 11a
of war or of law, 473a
one s. keeps another in sheath, 325a
outwears its sheath, 559b
pen mightier than s., 601b
pen preferable to s., 195b
pen worse than s., 311a
Pizarro traced line with s., 587a
propagates character by s., 1092a
pulleth s. out of stone, 175a
rust, 527a
rust that never stains s., 871a
seeks with the s. repose, 362a
sets s. back in sheath, 918b
shall be against his brother, 35a
sharp as a two-edged s., 23b
sharper than two-edged s., 55b
sigh s. of Angel King, 490a
slander whose edge sharper than s., 291a
sleep in my hand, 490b
sung on barren heath, 488a
sung song of death, 488b
take the s. perish with s., 44b
terrible swift s., 690b
the mace the crown, 244b
time rust sharpest s., 520b
to him that succeed me, 366a
united nations drew, 556a
unsmote by s., 559a
within the scabbard keep, 372a
won battle for free, 565b
Swords into plowshares, 30a
keep up your bright s., 272b
lips his s. are, 205a
little after draw out s., 36b
play orators for us, 212a
sheathed s. for lack of argument, 244a
walks and turns our s., 256b
yet were they drawn s., 19b
Swore, armies s. in Flanders, 438a
full great oath, 1088a
in faith 'twas strange, 272b
jested quaffed and s., 656a
my tongue s., 84b
struck father when son s., 312a
to be true to each other, 1101b
Sworn, be but s. my love, 223b
had I so s. as you, 282b
hostility against tyranny, 472a
I have s. thee fair, 294b
in s. twelve have thief, 270b
to weed and pluck away, 227a
who hath not s. deceitfully, 18a

Swound, noises in a s., 524b
Swung, out she s. far out, 825b
tired of dominion s. fiend, 730b
Sycamore, sighing by a s. tree, 276a
Sycamores, through s. lights, 905b
Syllable, built of just s., 738b
chase panting s., 457a
last s. of recorded time, 286b
men's names, 336b
Syllables, equal s. require, 403a
govern the world, 317b
Syllabub sea, 673b
Syllogism from Kiezewetter's Logic, 732b
Syllogisms, army of six hundred s., 176b
Sylvan historian, 583a
Sylvanus, Pan and old S., 117b
Sylvia, be by S. in the night, 220b
who is S. what is she, 221a
Symbol, good s. best argument, 609b
idea conveyed but by s., 528b
of power of Heaven, 997a
of surging potency, 986a
Symbolic, Chinese poetry least s., 863a
expression, 741b
Symbolism, impoverishment in s., 935b
Symbols, discourses to us by s., 529b
from s. into truth, 598a
harmonious in themselves, 528a-b
nature speaks in s., 626a
of high romance, 581a
Symmetrical complete colossal, 760b
Symmetry, frame thy fearful s., 489a
of shelves, 535a
Sympathetic, sacred source of s. tears, 441b
tear, 439b
wife best possession, 85b
Sympathies, culture lives by s., 796a
tumor kills s., 776b
Sympathize, I deeply s., 746a
Sympathy, carrier of love and s., 752a
cold to distant misery, 466a
exciting s. of reader, 529a
patience and s., 897a
secret s., 518b
with sounds, 458b
Symphony, Fifth S. sublime noise, 951b
this is my s., 656a
Syne, auld lang s., 494b, 495a
Syntax, both in s. and words, 712b
fails, 1057a
Synthesis, held in lunar s., 1001b
Synthetic magical power imagination, 529a
Syracusans, eight victories over S., 86a-b
Syrups, drowsy s. of world, 274b
System, convention s. has faults, 983b
energies of s. decay, 813a
extend s. to this hemisphere, 492a
federal s. too perfect, 549a
individuals adjusted to s., 613b
liable to convulsions, 819b
System, nature's s. a real beauty, 1034a
of general security, 974b
oppose every s., 451b
public school s., 1053b
two-party s., 1055b
Systematic procession of universe, 178a
Systemed suns globed and lit, 783b
Systems and creeds, 644b
atoms or s., 408a
moral and political s., 958a
our little s. have day, 649b
perverted by selfishness, 965a
Szilard, work by Fermi and S., 950b

T

T, fitted him to a T, 181a
performed to a T, 181a
Tabble, Casey's t. dote, 820a
Taberna, in t. mori, 154b
Tabernacle, cloudy t. parted, 587a
he set a t. for the sun, 17b
who shall abide in thy t., 17a
Tabernacles, how amiable are thy t., 20a
how goodly thy t., 10a
Table, arose from t. sober, 356b
behave mannerly at t., 823a
candle burned on t., 1018a
Casey's t. d'hôte, 820a
crumbs from masters' t., 43a
earth dice human bones, 563a
etherized upon a t., 1000b
gas steam or t. turning, 707b
general joy of whole t., 285a
national breakfast t., 678b
of my memory, 260a
red-leaved t. of my heart, 301b
remain sitting at your t., 980b
reside at T. Mountain, 769b
set t. on a roar, 265b
snatching from t., 920b
there is head of t., 605b
thou preparest a t. before me, 18a
with a stein on t., 868b
write it before them in a t., 32a
Tableaux, adieu chers t., 328b
Tables, he wrote upon t. words of covenant, 9b
make it plain upon t., 35b-36a
marriage t., 258a
near t. wanted food, 508b
of moneychangers, 43b
Tablet gift of memory, 95b
Tabooed by anxiety, 767b
Taciturnity, cultivate t., 817b
Tackle, bravery on and t. trim, 349b
Tackling, difficulty most worth t., 799b
Tacks, come to brass t., 1004a
Tact a kind of mind reading, 816b
saving virtue, 817a
Tactic, silence is best t., 355a
Tactics, adopting European war t., 997b
triumph over weapons and t., 938a
Tactile, primitive man t. man, 978b
Taddy, carry me along t., 969a
Tadpole, delightful human t., 870b
poet never grow, 776a
when you t. and I fish, 848b
Ta'en, home gone and t. thy wages, 291a
Taffeta, fair hot wench in t., 237b
phrases, 222b
Taffy was a Welshman, 1094a
Tags, some in t., 1098a
Tahiti, in soul of man one T., 697a
insular T. full of peace, 697a
Tail, Aesop's fox when he lost his t., 310b
alive and wagging t. in mud, 101b
baited with dragon's t., 332a
bear your blazing t., 955b
beginning with end of t., 744a
cast salt on woman's t., 352b
durst not touch t., 1094b
eyes small t. e-nor-mouse, 970a
hangs down behind, 874b
he had a t., 797a
hole where t. came through, 533a
improve shining t., 743a
my t. go to ground, 182b
such little t. behind, 901b
tied to me as to dog's t., 883a
treading on my t., 744b
waving wild t., 876a
Tailless man, 797a
Tailors, four and twenty t., 1094b
Tail's a limb, 1032a
Tails behind them, 1095b
cut off t., 1092b
puppy dogs' t., 1096b
salt upon their t., 388b
turning as t. of peacocks, 955a
Taint, any t. of vice, 253a
I cannot t. with fear, 285b
never t. my love, 276a
Tainted, goodness t., 682b
tyranny in t. breeze, 453a
what plea so t., 233b
Take a bond of fate, 285b
advantage get advantage, 689a
all the rest, 332b
another station, 766b
any shape but that, 285a
any streetful of people, 948b
arms against sea of troubles, 261b
arms t. your last embrace, 225b
away art of writing, 503b
back heart thou gavest, 733b
beak from out heart, 643a
bread from mouth of labor, 472a
but degree away, 267b
calculated risks, 987b
can't t. it with you, 1012b
care of the sense, 744b
chances for peace, 1000b
down this book, 879b
each man's censure, 258b
eat this is my body, 44b
eloquence wring neck, 808a
for all we t. we pay, 872b
form from off my door, 643a
from seventy springs score, 852b
from them sense of reckoning, 245a
give an inch t. an ell, 185b
give me today t. tomorrow, 149b

Take good the gods provide, 371b
hand part with laughter, 774b
heaven t. my soul, 237a
heed of loving me, 306b
her up tenderly, 592b
him and cut him in stars, 225a
him earth, 765a
him for all in all, 258a
honor from me and life done, 226a
how did you t. it, 887a
I believe and t. it, 189b
into air my breath, 582b
it as it comes, 769a
it from me, 864b
it from me kiddo, 1030b
it it is well spent, 1055a
kiss you t. is better, 269a
knows also how to t., 850b
life easy, 879b
love together to sky, 790b
mankind in mass, 697a
my drum to England, 865a
my milk for gall, 282a
my waking slow, 1065a
my yoke, 42a
no thought for morrow, 41a
not able to t. the lead, 63b
not t. his own life, 93b
not thy holy spirit from me, 19a
note O world, 275a
nothing of his labor, 28a
O take those lips away, 271b
of English earth, 877a
of London fog thirty parts, 864a
off my flesh, 523a
pair of sparkling eyes, 769a
passage we did not t., 1004b
physic pomp, 278b
pray Lord soul t., 1089b
risk I had to t. and took, 929a
some come to t. their ease, 299b
the wings of the morning, 23a
thee with her eyelids, 23b
them he cannot t., 719b
thine ease, 46b
thine old cloak about thee, 1085a
this cadence from Yeats, 1065a
this cannot t. her, 350a
this child to myself t., 510b
thy rod, 8a
to open road, 701a
triple ways to t., 874a
up quarrel with foe, 912b
up read, 147a
up thy bed, 45a
upon's mystery of things, 280a
we must t. the current, 256a
what course others may t., 465a
what fate or gods give, 871a
what is given, 930a
what sweet hour yields, 573a
what there is and use it, 800b
who have the power, 513a
will for the deed, 181b
winds of March, 295b
women all t. no give, 932b
you a buttonhole lower, 222b
you t. my house, 235a
you would not t. it, 1022b
Taken, ark of God is t., 12a
at the flood, 256a
away that which he hath, 44a
fun where found it, 875a
hardest is being t. in, 722b
hath t. away thy blessing, 7a
Taken, man's not t., 1057b
no profit where no pleasure t., 219a
one t. the other left, 44a
the Lord hath t. away, 14a
to drink, 900b
when t. to be shaken, 499b
worth's unknown though height t., 294a
Taker, laid to make t. mad, 294b
Takes away the performance, 283b
blesseth him that t., 234b
hair right off bean, 1037a
no fairy t., 257a
no man t. wealth with him, 77a
no private road, 410a
soul t. nothing with her, 93b
the reason prisoner, 281a
Takest, bringing in secret whom thou t. away, 110a
whatsoever thou t. in hand, 37b
Taketh away sin of world, 48a
he t. wise in craftiness, 14b
no man t. goods with him, 3a
sweet neglect more t. me, 302b
Taking, brief as the t., 1011a
damnation of his t. off, 282b
from one class to give to other, 417b
in hand a city, 77b
in one another's washing, 1102b
Taking-over by the state, 1035b
Talcum always walcum, 1052a
Tale, as a t. that is told, 20a
Christmas told merriest t., 519b
every schoolboy knows, 439a
every t. condemns me, 217b
every tongue brings in t., 217b
fair t. of a tub, 178b
find t. in everything, 508b
flowery t. more sweetly, 583a
hear by t. or history, 228b
I could a t. unfold, 259b
little simple t. easy told, 945b
love-gift of fairy t., 745a
moon takes up wondrous t., 393a
never heard in t. or song, 336b
of hardihood endurance, 896a
of human life, 455b
of ocean seemed to tell, 516b
of Shaun or Shem, 968b
of terror, 644a
of Troy divine, 336a
old wives' t., 889a
out of season, 38a
plain t. put you down, 239a
point moral or adorn t., 427a
round unvarnished t., 272b
say t. as said to me, 518b
schoolboy's t., 555b
shepherd tells his t., 334b
speeds best plainly told, 217b
tell a t. after a man, 167a
tell t. tit, 1093a
that I relate, 459b
thereby hangs a t., 181b, 219b, 248b
thus the t. ended, 621a
told by an idiot, 286b
twice-told t., 236b
which at a pinch, 814b
which holdeth children from play, 203b
without love, 802b
world one t. to tell, 945b
would cure deafness, 296a
yet often told a t., 538a
Talebearer, go up and down as a t., 9b
Talebearers as bad as talemakers, 481a
Talemakers, talebearers as bad as t., 481a
Talent, blessed who have no t., 604b
blessed with each t., 410b
contribution according to t., 687a
discover I had no t., 1011a
does what it can, 741b
doing difficult easily is t., 706b
extraordinary collection of t., 1074a
formed in stillness, 477b
has t. cannot use it, 1049b
honors t. in every branch, 89b
is in a man's power, 695a
man of t. sees two or three, 989b
no substitute for t., 1032a
no t. but character, 588b
of meatpacker, 896b
recognizes genius, 850a
succeeded using whole t., 1049b
to see what under nose, 1061a
tomb of mediocre t., 878a
what is impossible for t., 706b
which is death to hide, 341a
Talentgang, genius please the t., 1031b
Talents equal to business, 140a
grounds are virtue and t., 473a
la carrière ouverte aux t., 504b
let fools use t., 251a
reviewers tried t. failed, 528a
specialist regardless of t., 949a
Tale's, sad t. best for winter, 295a
when t. got little in it, 814b
Tales already plainly told, 66b
natural fear increased with t., 208a
of an old wife, 889b
out of school, 183b
tell old t. and laugh, 280a
to me so dear, 588a
witch t. Annie tells, 819a
words as idle t., 47b
Talk a little wild, 298a
about the rest of us, 789b
after-dinner t., 645a
always t. who never think, 304a
and never think, 303b
bad music people don't t., 840a
best about themselves, 802a
Cabots t. only to God, 858a
California, 926b
cannot t. with civet in room, 457a
come after me let people t., 161a
create do not t., 479a
faith, 825b
fishes t. like whales, 451b
fling fagot on t., 857b
fool may t. wise man speaks, 304a
from getting overwise, 928a
froze me to hear such t., 761a
gently act frankly, 655b
good gods how he will t., 384b
happiness, 825b
hear anyone t. of culture, 1026b
hear t. of court news, 280a
ho t. save us, 968b
is of bullocks, 38b
let's t. of graves, 227b

Talk, let's t. of wills, 227b
like stream, 600b
loves to hear himself t., 224b
moon t. by poet, 760b
never spent hour's t. withal, 221b
night crept upon our t., 256a
no use to t. to me, 852b
not of other men's lives, 38a
not of wasted affection, 622a
not to me of name, 562b
nothing but t. of his horse, 231b
of crabbed old men, 114b
of death of race, 1079b
of degeneracy and decay, 596b
of many things, 745b
of mysteries, 680b
of nothing but business, 171b
of pushing their bones, 1082a
of things heavenly, 365b
only to conceal the mind, 376b
people will t., 655b
pleasant walk pleasant t., 745b
save us, 968b
sense to a fool, 85a
sense to American people, 1048a
small t. dies in agonies, 570a
so much about myself, 682a
some little t. awhile, 630a
some t. of Alexander, 1100a
telephone really able to t., 742a
tendeth only to penury, 24b
'tisn't beauty nor good t., 876b
to him of Jacob's ladder, 610b
tongues have their t., 194a
too much, 368b
true I t. of dreams, 223a
two t. one hear, 606b
war t. by men, 760b
what common t. of town is, 375a
with crowds keep virtue, 877a
with lover's ghost, 306b
with you walk with you, 232a
woman who occasions least t., 90a
Talkative, learned silence from t., 976a
Talked, as he t. wallpaper came alive, 1033b
between the rooms, 736a
catched fish and t., 761a
I believe they t. of me, 398a
like poor Poll, 439a
long enough about rights, 1063b
much t. little said, 456a
of their Raphaels, 451a
with looks profound, 450a
worse than being t. about, 839a
Talker, he is a t., 85b
Talkers, know little great t., 436a
no good doers, 217a
Talking and eloquence not same, 304a
Frenchman always t., 433a
he is t. or is pursuing, 13a
he will be t., 246b
hydrant in yard, 930a
in mathematics never know what t., 912b
is passion of woman, 391b
just t. to your boss, 941a
know what we are t. about, 800a
magic t. to itself, 1082a
Talking of axes, 743b
of fall of man, 684a
of Michelangelo, 1000b
tired sun with t., 719b
to hens of Dorking, 673b
Talks, don't care how much man t., 685a
wish I liked way it t., 860b
Tall, as cedar t. and slender, 476a
building with tower and bells, 483a
divinely t., 645b
Lady Jane t. and slim, 554a
like some t. palm, 458b
oaks branch-charmed, 584b
ship and star to steer, 946b
to reach the pole, 396a
trees of a thousand kinds and t., 173a
yond t. anchoring bark, 279b
Taller by breadth of nail, 389a
from walking with trees, 943b
town than Rome, 918b
Tallest pine, 342a
Tall-growing, lilac bush t., 931b
Tally, no books but score and t., 215b
vote on t. sheet, 891a
Talmud, rather believe fables in T., 208b
Tam, ah T. thou'll get thy fairin, 496a
lo'ed him like brither, 495b
was glorious, 495b
Tamarind, dream beneath t. tree, 641b
Tamburlaine must die, 212a
the Scourge of God, 212a
Tame a shrew, 311b
dullard and the t., 692a
glass thou canst not t., 322b
heyday in the blood is t., 264a
of all t. a flatterer, 302b
tongue can no man t., 56b
Tamed and shabby tigers, 906a
by Miltown, 1076a
countries t. and made to bear, 940a
Tamely, suffer t. lawless attack, 444a
Tameness, trusts in t. of a wolf, 279a
Tamer of human breast, 439b
Tames, punishment t. man, 805b
Tammie, as T. glowered, 496a
Tan, caftan of t., 955a
cheek of t., 626a
Tan-faced children, 701b
Tangere, noli me t., 49b
Tangle of squabbling nationalities, 848b
Tangled, goat with t. hair, 505a
in amorous nets, 348b
lie t. in her hair, 358b
web we weave, 519b
Tangles of Neaera's hair, 338a
Tankard, die with t. by me, 154b
Tankards scooped in pearl, 734b
Tanqueray, Second Mrs. T., 902a
Tant pis and tant mieux, 438b
Tantum religio potuit suadere malorum, 112b
Tao, action of T., 74a
function of T., 74a
is storehouse of all things, 74b
look at T. and do not see it, 73b
leveled together by T., 101a
takes no action, 74a
that can be told of, 73a
Tao, were T. and virtue not destroyed, 101b
when average hear T., 74a
when highest hear T., 74a
when lowest hear T., 74a
why it is so near to T., 73b
Tape, red t., 672a
ticker t. ain't spaghetti, 969a
Taper of conviviality, 669b
Taper-light, with t. garnish heaven, 236b-237a
Taper's, like gleaming t. light, 447a
Tapers, hold glimmering t. to sun, 312a
priests t. temples, 405b
Tapestries, speech like embroidered t., 78a
Tapestry, broider with dreams t., 878b
give children right to study t., 463a
Tapped, wind t. like tired man, 735b
Tappertit, strings said Mr. T., 670a
Tapping, suddenly there came t., 642b
Tar baby ain't sayin' nuthin', 814a
in fir t. is, 1097a
water proportioned, 399b
wine that tasted of t., 902a
Tarantara tarantara, 766b
Ta-ra-ra-boom-de-ay, 886a
Tara's halls, 541b
Tarbaby ain't sayin' nuthin', 814a
Tardy apish nation, 226b
as t. as too slow, 224b
Tares, crop of corn a field of t., 204b
of mine own brain, 329b
Tarn, dank t. of Auber, 643b
Tarnish late on Wenlock Edge, 853a
that goes at touch, 926a
Tarquin, great house of T., 596a
viewed in her face's field, 220a
Tarred feathered carried in cart, 626a
Tarried, I t. not in any harbor, 172b
Tarried, too long we t., 673a
Tarries with yesterday, 975b
Tarriest, by what shore t., 715a
Tarrieth, guest that t. but a day, 37a
tide t. no man, 182b
time nor tide t., 182b
Tarry at Jericho until beards he grown, 12b
awhile says Slow, 1094b
where didst t. so long, 676a
why t. the wheels of his chariots, 11a
Tar's labor or Turkman's rest, 563a
Tarsus, a Jew of T., 50b
stately ship of T., 349b
Tart, to eat with apple t., 823b
Tartan, beneath the t. plaid, 674b
Tartarly, savage and T., 562b
Tarts, made some t., 1094a
Task, delightful t., 419b
first to learn what is, 801b
great t. of happiness, 824a
hard t. of governing well, 742a
labor at eternal t., 722a
laborer's t. o'er, 727a
live life not childish t., 1018a

Task, long day's t. is done, 288b
my t. is smoothly done, 337b
of fortitude and delicacy, 825a
of pure ablution, 581a
one t. for all, 877b
remaining before us, 639a
sore t., 256b
there's the rub the t., 118b
though hard be t., 722b
trivial round common t., 567a
uncompleted t., 792b
what he reads as t., 430b
worldly t. hast done, 291a
Tasking, whole soul's t., 692a
Taskmaster's, my great T. eye, 334b
Taskmasters, lies religion of t., 894b
Tasks, highest to humblest t., 923b
not t. equal to powers, 755a
Tassel-gentle, lure this t. back, 224a
Taste, all ashes to the t., 556a
and see that the Lord is good, 18b
arbiter of t., 140a
by which relished, 516a
connects active with passive, 528a
dull were all we t., 1031b
feminine of genius, 631a
from fountain wells up bitter t., 114a
good strong thick smoke, 664b
inch rule of t., 777a
last t. of sweets, 226b
liquor never brewed, 734b
loathe t. of sweetness, 240a
man's hand not able to t., 230b
never t. who always drink, 304a
no t. when you married me, 481b
not Pierian spring, 403a
of death but once, 254b
of your quality, 261a
prosperity with more t., 391a
questions of t. and feeling, 776b
sans t. sans everything, 249b
sit down and t. my meat, 324a
smell and t. of things, 907b
sole arbiter is t., 644b
things sweet to t. prove sour, 226a
touch not t. not, 54b
tree whose mortal t., 341b
whole joys, 307b
whole of it, 666b
wild vicissitudes of t., 427a
wretched t., 501b
your ware, 1093b
Tasted all the summer's pride, 486a
can't be t. in sip, 670a
eternal joys of Heaven, 213a
I t. careless then, 735a
of desire, 927a
some books to be t., 209b
two worms, 807b
Tasteless, this age how t., 114b
Tastes like wrath to come, 940b
no accounting for t., 150b
runs against popular t., 380b
wit ne'er t., 411b
woman ruin meets, 402a
Tasting of Flora and country, 582a
Tat, tit for t., 185a
Taters, corn and t. grow, 828b
Tatter in mortal dress, 882b
Tattered coat upon stick, 882b
married man t. and torn, 1098b
through t. clothes, 279b
Tatters, tear a passion to t., 262b
Tattlers and busybodies, 55a
Tattoo soap bubbles, 1047a
Taught as if you taught them not, 403b
character t. learned, 715b
dream t. me this wisdom, 328b
first he wroghte afterward t., 166b
folly's all they t. me, 542b
genius never can be t., 371a
happy is he born and t., 300b
her dazzling fence, 337b
I t. thee to love, 307a
it hath t. me to rhyme, 222a
man never flogged never t., 102a
me all I knew, 876a
me serpent's world, 1057a
mind what I am t., 546a
obeyed what wind had t., 998a
rather be t. than teach, 171b
three useful things, 562b
tortoise because he t. us, 744b
us how to live, 400b
us little but our soul, 711a
wise words t. in numbers, 201a
you t. me language, 296a
Tautness, greyhound's gentle t., 1077a
Tavern, happiness produced by t., 432a
I am come to t. alone, 395a
in the town, 1100a
intend to die in t., 155b
let me in t. die, 154b
Mermaid T., 583b
my t. the Big Bear, 829b
one flash in t. caught, 630b
opened t. for friends, 894a
sweeter wine in t. than bishop decanted, 154b
Taverns, knew t. wel in every toun, 166a
Tawny-throated, nightingale t., 712b
Tax for being eminent, 389a
from chimney t. free, 1105a
heavier than kings, 422b
I t. you not you elements, 278a
just man will pay more income t., 94a
not t. bill but t. relief bill, 973b
power to t. not power to destroy, 788b
power to t. power to destroy, 485b
where no revenue found, 452a
Taxation, more t. than necessary, 771a
without representation, 446a
Taxed, never t. for speech, 269b
schoolboy whips t. top, 522a
without consent, 446b
Taxes, all t. fall upon agriculture, 465b
death and t., 423a
generally raised on city land, 733b
pay for civilized society, 787a
true as t., 671b
war certain to increase t., 467a
Taxi throbbing waiting, 1002b
Te spectem te teneam, 128a
Tea, after t. and cakes and ices, 1001a
although Oriental, 919a
and comfortable advice, 585b
and scandal, 391b
and sometimes t., 404b
breakfast dinner lunch t., 902a
breakfasts at five-o'clock t., 746b
ceremony known as afternoon t., 798a
destruction of t. so bold, 462b
fights, 872b
glad not born before t., 523b
honey still for t., 993b
hot water remain upon t., 328b
if this t. I want coffee, 810b
Michelangelo for t., 759a
sweeteners of t., 424b
take some more t., 744a
thank God for t., 523b
without stratagem, 398b
Teach act of order to kingdom, 243a
aim of oratory to t., 111a
beasts shall t. thee, 15a
charm strengthen and t., 623a
child to doubt, 490b
crab to walk straight, 91a
delight in simple things, 877a
gladly lerne and gladly t., 166b
go and t. all nations, 45a
he who shall t. child, 490a
high thought, 653b
him to tell my story, 273a
himself to be afraid, 1039b
his feet a measure, 774b
I t. you Superman, 805a
learn from those who can t., 82a
learn suffering t. in song, 569b
learn what it had to t., 683a
learning does not t. intelligence, 77b
let such t. others, 402b
me half the gladness, 570b
me my God and King, 323b
me to feel another's woe, 412b
me to hear mermaids singing, 304b
me to live, 377b
men sense of existence, 805a
new occasions t. duties, 692a
noble negligences t., 387b
nothing but to name tools, 352a
order to peopled kingdom, 243a
orphan boy to read, 645a
others t. how to dare, 711b
pleased to t., 404a
rather be taught than t., 171b
same prayer doth t. us all, 234b
shall any t. God, 15b
still pleased to t., 404a
the earth shall t. thee, 15a
them diligently unto thy children, 10a
thy necessity to reason, 226a
to t. is to learn twice, 483b
trees and stones will t. you, 154a
us good Lord to serve Thee, 180b
us how to die, 557a
us to care, 1003b
us to have aspiring minds, 212a
us to number our days, 20b
us to sit still, 1003b
villainy you t. me, 233b

Teach, without sneering t. to sneer, 411a
ye how to climb, 337b
you more of man, 509a
young idea to shoot, 419b
Teacher affects eternity, 777a
bubble blown by successful t., 818b
city is t. of the man, 70b
government potent t., 538b, 833b
hold t. equal to parents, 88a
Nature be your t., 509a
time a great t., 949a
true t. has no disciple, 590b
value of true t., 741a
who can arouse feeling, 478a
Teachers by spherical predominance, 277a
men are my t., 408b
shame despair her t., 614a
ungrateful to these t., 976a
Teaches, experience t., 671a
grief t. to waver, 82a
hard dealing t. them suspect, 232b
he who cannot t., 836b
leaves to curtsy, 1078b
nature t. beasts to know friends, 289b
nature t. more than preaches, 770b
religion good that t. good, 467b
standing on toes, 1040b
such beauty as woman's eye, 222a
time t. all things, 78a
us to see, 1080a
Teaching a fish to swim, 151b
is awakening curiosity, 802a
nations how to live, 339b
only t. on Tuesdays, 1076a
simplicity to sing, 917b
thank thee Jew for t. word, 235a
truth persuades by t., 143b
what t. is and was, 1040b
Teachings, nature's t., 574a
Teacup, crack in t. opens, 1060a
Teacups, tinkled among t., 1001b
Teahouses, in t. and home, 1020a
Team, military forces are one t., 1025b
of little atomies, 223a
Teapot, storm in a t., 111b
Tear a passion to tatters, 262b
all he had a t., 441a
angel's t., 579a
blinded his e'e, 1087b
body limb from limb, 656a
cost a sigh a t., 470a
dry starting t., 765b
drying up single t., 561b
each other's eyes, 396b
every t. from every eye, 490a
falling of a t., 518a
from eyelids wiped t., 248b
great interpreter, 939b
hast thou no t., 642a
heart to dog to t., 877a
intellectual thing, 490a
man enough for t. in eye, 831a
man without a t., 538b
melodious t., 338a
never t. linnet from leaf, 882b
newborn infant's t., 489b
O shed no t., 580a
poem apart, 1071a
Tear, savage indignation t. heart, 391a
shed bitter t., 745b
shed one English t., 596b
singer dries one t., 887a
smile on lips t. in eye, 519b
splendid t., 652b
still ushered with t., 405b
sympathetic t., 439b
tattered ensign, 633a
to pieces that great bond, 284b
too foolish for t., 526b
we shed though secret, 541b
Tears, all that speaks in t., 758a
angry t. gone, 881b
are on her cheeks, 34b
ate bread with t., 477a
before my t. did drown it, 323b
big round t. coursed down, 247b
bitter t. to shed, 719b
blood toil t. sweat, 920b
blotted all over with t., 661a
broomsticks and t., 881b
bucket full of t. am I., 228a
but without t., 1076b
cannot bear a mother's t., 119b
crave stain of t., 927b
crocodile t., 205b
dark with torment and t., 685b
dearth of woman's t., 627b
dip wings in t., 650a
dipped pen into t., 811b
drop t. as fast, 276b
fight from eyes t., 1010a
flow with t. of gold, 487a
fountain of sweet t., 511b
fountains fraught with t., 204a
girlish t., 849a
hence these t., 108a
here are the t. of things, 118a
hired t., 330b
idle tears, 648b
idleness of t., 836a
if you have t., 255b
in silence and t., 554b
in t. amid corn, 583a
inscribed in t., 593a
iron t. down Pluto's cheek, 336a
kiss again with t., 648a
like Niobe all t., 257b
Lord God will wipe away t., 31b
mine own t. do scald, 280a
mist of t., 856b
never wipe off t. of woe, 488b
no t. in writer no t. in reader, 929b
nor all your t. wash out, 630b
not pay honor with t., 106b
nothing is here for t., 350a
now am full of t., 879b
of eternity, 854b
of repentance you'll wipe, 488b
of sky for loss of sun, 416a
pool of t., 857a
rain shower of commanded t., 219a
Recording Angel dropped t., 438a
remember with t., 729a
rent is sorrow income t., 321b
shall drown the wind, 282b
siren t., 294a
smiles t. of boyhood's years, 542b
smiling through t., 63b
songs composed of t., 657a
such as angels weep, 342b
Tears sweat or blood, 920b
sympathetic t., 441b
that speak, 358a
thaw not frost, 571a
they that sow in t., 22b
thoughts too deep for t., 514a
time with gift of t., 773a
tired of t. and laughter, 775a
touch lips part with t., 774b
undimmed by human t., 849a
unseen and unknown, 632a
waste not fresh t., 85b
watered heaven with t., 489a
way with t. watered, 906b
weep barren t., 568b
wipe away all t., 58b
with sobs and t. sorted, 746a
wrung me to t., 104b
young foolish full of t., 879b
Tear-wrung millions, 920b
Teas where small talk dies, 570a
Tease, fleas that t. in Pyrenees, 902a
fools no more I'll t., 405b
the housewife's wool, 337b
Teases, he knows it t., 743b
mind over for years, 816b
Teatray, like t. in sky, 744a
Technological world, 1055b
Tecum vivere amem tecum obeam libens, 122a
Tedious as twice-told tale, 236b
historical books t., 801b
old fools, 260b
on subject but own, 879a
relations t. pack, 840a
returning as t. as go o'er, 285a
road will be less t., 116b
shorten t. nights, 300a
sport would be t., 238a
thinking his prattle t., 228a
to tell tales already told, 66b
Tedium, pretentious quotations t., 852a
Teeming brain, 581a
mistress barren bride, 406b
refuse of t. shore, 817a
womb of kings, 226b
Teeth, bid them keep t. clean, 289b
bitch gone in the t., 988b
children's t. set on edge, 34b
dragon's t., 1042a
O cropped out with t., 1002a
red thoughts t. white, 904a
sans t. sans eyes, 249b
truth may strike out his t., 199b
weeping and gnashing of t., 41b
what speech escaped your t., 63a
who made t. shall give bread, 183a
with the skin of my t., 15a
Teetotaler, beer t. not champagne t., 836a
Tehee quod she, 167b
Tekel, Mene Mene T. Upharsin, 35a
Telegrams, not call t. science, 815a
Telemachus, mine own T., 646b
Teleology is theology, 870a
Telepathic instinct, 976b
Telephant, elephant tried to use t., 822a
Telephone, elephone tried to use t., 822a
humble appearance of t., 742a

Telescope, direct t. on Russia, 707b
ends microscope begins, 599b
Telescopes of the press, 870b
Television, crouch to t. set, 1077a
if t. no further advanced, 966a
Tell, a bore to t. everything, 416b
aloud greatest failing, 389b
can t. you being dead, 1006b
can't t. him much, 1102a
dare not t. sweet Marie, 832a
don't t. they'd advertise, 735a
dream of not t., 524a
'em Queen Anne's dead, 499b
every word t., 900b
Father I cannot t. lie, 462a
feat of T. the archer, 498b
fowls shall t. thee, 15a
her one thing and keep another, 66a
her that wastes her time, 332b
her what I t. to thee, 648b
him he hates flatterers, 254b
him politely to stop it, 970a
him to go to hell, 552a
how it actually happened, 586a
if one but t. a thing well, 79b
I'll t. you no fibs, 450b
it not in Gath, 12a
kiss and t., 391b
me I ought to do, 453a
me if lovers are losers, 948b
me Muse, 65a, 405a
me not here, 854b
me not in mournful numbers, 620b
me not sweet I am unkind, 358b
me of John or Shaun, 968b
me pretty maiden, 846a
me tales to me dear, 588a
me tell me elm, 968b
me thy company, 196b
me whar man gits corn pone, 764a
me what thy name is, 643a
me what you eat, 484b
me what you know, 604b
me where all past years are, 304b
me where fancy bred, 233b
men's countless sufferings, 119a
my story, 266b
never seek to t. thy love, 488a
never t. how to do things, 987b
never t. resolution beforehand, 317b
not ever t. me who I am, 1067a
not t. what will happen, 863b
old tales and laugh, 280a
sad stories of death of kings, 227b
she can t., 999a
tale of ocean seemed to t., 516b
tale tit, 1093a
tales already told, 66b
teach him to t. my story, 273a
that I cannot t. said he, 532a
that to the marines, 521b
the crooked rose, 1070a
the world, 240b
them I am, 444a
them I came, 914b
them what to do, 987b
those who sent you, 479b
truth and shame devil, 181b
truth or trump, 762a
us how to sit, 505b
Tell us your phobias, 1011a
what and where they be, 652b
what thou art, 196b
wife all he knows, 333b
William T. never shot apple, 1017b
with moderate haste t., 258a
world one tale to t., 945b
you a great secret, 1068b
you my drift, 246a
you what you are, 484b
young men, 428b
Teller, truth never hurts t., 667b
Telleth number of the stars, 23a
Telling battle on once more, 718b
blessed strains t., 676b
I am not arguing I am t., 754b
nothing in great harangue, 361a
off state and president, 1076a
pity beyond all t., 880a
this with sigh, 926b
Tells lies without attending, 471a
of a nameless deed, 501a
turbulency t., 644a
when too much lipstick, 1052a
Telltale tit, 1093a
Telmetale of stem or stone, 968b
Téméraire, Fighting T., 865b
Temper, Betsey had t. of her own, 808b
doctrinaire logic, 1021b
enforce with t., 435a
hot t. leaps over, 231b
judicious swearin' keeps t., 891b
justice with mercy, 348a
made thee to t. man, 383b
moderation in t. a virtue, 467b
ruddy t. the hammer, 956b
unless I mistake its t., 970b
which blades bears better t., 214a
wit with morality, 394a
woman of uncertain t., 533a
Temperament, Hyacinth's t., 904b
men of philosophic t., 861a
solvency matter of t., 878a
Temperamental atmosphere of Gallup Poll, 923a
Temperance a species of courage, 373b
acquire and beget a t., 262b
as easy as t. difficult, 429b
fruit of Spirit is t., 53b
things we can't get, 743a
Temperate affords me none, 327a
more lovely and more t., 291b
wise amazed t. furious, 284a
Temperature, poll taking t., 923a
Tempered, absolutism t. by assassination, 502a
by war, 1072b
Tempers, authority and place try t. of men, 136b
wanton t., 462b
wind to shorn lamb, 188b, 438b
Tempest, betokened t. to field, 220a
covert from the t., 32a
haunts t., 707a
in a teapot, 111b
in the very torrent t., 262b
no more hear t. howling, 475b
on me t. falls, 78b
seaman's story is of t., 127b
sensual lust t., 708a
still is high, 425b
terrible t. separated vessels, 174a
Tempests, errors wanderings mists and t., 113a
Tempests fell all night, 323b
glasses itself in t., 557b
looks on t., 294a
Tempest-tossed, send t. to me, 817a
Tempestuous petticoat, 320a
Temple bells they say, 873b
better than in t. lost, 630b
burned t. of Diana, 331a
drove out of t., 48a
each t. nobler, 633b
half as old as time, 675b
hangs on Dian's t., 290a
his people were his t., 364a
his train filled the t., 30b
Lord is in his holy t., 36a
Lord's anointed t., 284a
many a t. half as old, 500b
no sooner t. built to God, 179b
nothing ill in such t., 296b
of delight, 584a
of Dian, 1102b
of fame, 1092a
of God is holy, 52a
of science, 847a
two went into t. to pray, 354a
veil of t. rent, 45a
Temple-haunting martlet, 282a
Temple's inner shrine, 512a
Temples, builds glorious t., 692b
forsake their t. dim, 334a
God's first t., 574b
gorgeous palaces solemn t., 297b
made with hands, 50a
mortal t. of king, 227b
of his gods, 596a
priests tapers t., 405b
shall my joyful t. bind, 332b
smote the nail into his t., 11a
which men had commanded, 364a
Tempora mutantur nos et mutamur, 152b
O t. O mores, 110b
Temporal, concern t. salvation, 465a
force of t. power, 234b
matter unreal and t., 709a
reversion, 1006b
things seen are t., 53b
Temporary, dictionaries and t. poems, 427b
obtain a little t. safety, 422b
use of force but t., 452b
Temps, ah les bons vieux t., 1105b
au t. de ma jeunesse folle, 171a
le t. a laissé son manteau, 170b
Tempt frailty of our powers, 269a
its new-fledged offspring, 449b
me no more, 1055a
not desperate man, 225b
shall not t. the Lord, 10a
upper classes, 845a
Temptation, blessed the man that endureth t., 56a
cold and to t. slow, 293a
comes in fine gay colors, 299b
cowardice protection against t., 763a
enter not into t., 44b
last t. greatest treason, 1004b
lead us not into t., 40b
life's supreme t. late, 947b
maximum of t., 837a
my t. is quiet, 884b
resist everything except t., 839b
to get rid of t. yield, 839a

Temptation to the editor, 985b
white fever of t., 1018a
why comes t., 667a
ye're aiblins nae t., 493b
Temptations, not good to be without t., 726b
to belong to other nations, 766a
Tempted her out of gloom, 643b
me tempts me still, 887a
more pure as t. more, 515a
to overcome loneliness, 1056b
Tempts by making rich, 407a
woman t. me still, 887a
Tempus edax rerum, 129a
omnia t. revelat, 130b
Ten, and David his t. thousands, 12a
aren't no T. Commandments, 873b
better t. guilty escape, 444b
Commandments not budge, 694b
council of t., 976b
days that shook world, 998b
death hath t. thousand doors, 315a
good Lord had only t., 786a
it's now t. o'clock, 657a
jokes a hundred enemies, 437b
little Indians, 1098a
live t. times t., 599b
low words, 403a
men who haven't and don't, 838a
o'clock scholar, 1097b
public opinion and t. commandments, 733b
set my t. commandments in your face, 214b
strength as strength of t., 647b
thousand saw I at a glance, 514b
thousand to go out of it, 388b
to the world allot, 198b
vowing perfection of t., 268b
when angry count t., 474a
wrote words of t. commandments, 9b
Tenacious but restless, 997a
of purpose in rightful cause, 121b
Tenant ne'er pay reparation, 1105a
who would not t. be, 1105a
Tenantless, graves stood t., 256b
save to wind, 556b
Tend, great God to thee we t., 148a
on mortal thoughts, 281b
went to t. wounded under fire, 873a
Tendance, doth life in t. spend, 201a
Tendency to good like water, 100b
Tender and growing night, 700a
and true, 727a
eye of pitiful day, 284b
for another's pain, 439b
grace of day dead, 648a
happiness betray, 515a
irreproachably t., 1028a
is the night, 582b
know how t. 'tis, 282b
leaves of hopes, 298b
majesty, 735b
mercies of the wicked are cruel, 24a
murderer, 665a
nail touches t. spot, 808b
Tender, pitying the t. cries, 487a
rear t. thought, 419b
stops of various quills, 339a
strokes of art, 404b
the t. mercy of God, 46a
too t. or too firm heart, 406a
yearning sweet hoping, 498a
Tender-handed stroke a nettle, 400a
Tenderly, are you lost I arsked t., 985b
Tenderness its joys and fears, 514a
of Italian tongue, 435a
purest heartiest t., 703a
thanks to its t., 514a
Tendrils, limp and damp as t., 1065a
strong, 515b
Tenement of clay, 368a
threshold of ruined t., 426b
Tenere, finemque t., 716a
Teneriff or Atlas unremoved, 346a
Tenets, faith in some nice t., 358b
Tennessee how it's already T., 1039b
placed jar in T., 955b
Tennis anyone, 1046b
Tennyson not Tennysonian, 800b
Tennysonianness of speech, 989a
Tenor, noiseless t. of their way, 441a
Tenpence seven pounds t. a man, 451b
Tenpenny, sellin' t. nails, 891a
Tent, air mattress in nylon t., 1063a
Alexander in his t., 1054a
I rede you t. it, 495a
let t. be struck, 620a
little t. of blue, 840b
low green t., 625a
nightly pitch moving t., 518a
of luminous shade, 1032a
pitched his t. toward Sodom, 7a
prize of general not t., 787b
that searches bottom of worst, 268a
Tenth, be thou the t. Muse, 292a
less than t. part of one, 268b
Muse governs press, 678b
no t. transmitter, 419a
Tenting tonight, 752b
Tents, dwell in the t. of wickedness, 20a
dwelling in t., 7a
fold t. like Arabs, 622a
how goodly are thy t., 10a
magic t., 801a
of Kedar, 29a
sighed soul toward Grecian t., 235a
silent t. of green, 625a
silent t. spread, 704b
such as dwell in t., 6a
to your t. O Israel, 13a
Tenuity of symbolic expression, 741b
Tenures, his t. and his tricks, 265b
Term, served a t., 766a
Termagant, whipped for overdoing T., 262b
Terminate torment, 1003b
Termination, no government provides t., 637a
Terminations, terrible as her t., 246a
Termini, railway t. gates to glorious, 951b
Terminological inexactitude, 919b
Terms between Old and New World, 485a
fair t. and villain's mind, 232b
litigious t., 340a
of armistice with fate, 1038b
silken t. precise, 222b
too deep for me, 766b
unconditional surrender, 717a
Terra firma of accomplished discovery, 949b
in t. pax, 59a
sick of t. firma toils and cares, 949b
Terrace walk and half rood, 411b
Terrestrial ball, 1051b
written on t. things, 783b
Terrible as an army with banners, 29b
as her terminations, 246a
beauty born, 882a
beauty t. and awful, 708a
burden of nothing to do, 377b
enfant t. of literature, 756b
fluidity of self-revelation, 800a
from a t. land, 31b
from camps, 1058a
gift lifted from hearts, 708b
grumble rumble roar, 718b
haughtiness of the t., 31b
humanity may come to t. end, 952b
judges all ranged a t. show, 402a
lend the eye t. aspect, 243b
life ordinary life t., 732b
long and t. way, 1066b
man with t. name, 532a
meek, 907a
no accuser so t., 108a
not death but dying is t., 424b
nothing t. except fear itself, 207b
prongs, 969a
reality, 908a
sociologists, 870a
strange t. world war, 923b
swift sword, 690b
tempest separated vessels, 174a
thing happening to him, 1071a
threshold, 1057a
times, 828a
Terrible-eyed, staggered and t., 1059a
Terribly, armies swore t., 438b
Terrifies, silence of spaces t. me, 363b
Territorial aggrandizement, 974a
integrity, 842b
no t. changes, 974a
Sudetenland last t. claim, 1012a
Territories, occupied t., 923a
Territory, comes with the t., 1071b
nation t. people laws, 638a
not make nation, 725a
only of certain durability, 638a
Terror, afraid for the t. by night, 20b
and force, 1011b
at own finitude, 867a
death a hideous storm of t., 315a
human form divine, 489b
in house does roar, 489b
no t. Cassius, 256a
perch and not t., 270b

Terror, primitive t., 1006b
reigns of t., 706a
shadows struck t. to Richard, 218a
strike t. in Swede, 594a
thermonuclear t., 1063a
towards primitive t., 1006b
truce to t., 1073b
turbulency tells, 644a
understood t. and hope, 1077a
victory in spite of t., 921a
wins easiest victory, 1011b
Terrors, dare deadly t. clasp, 489a
king of t., 15a
painting gives form to t., 964b
Tess, ended his sport with T., 783a
Test, acid final t., 1048a
faith force we cannot t., 818b
ground before next step, 1056a
habit with him t. of truth, 483a
humor only t. of gravity, 483b
lies in action, 79a
no t. which is not fanciful, 82b
of first-rate intelligence, 1036b
of leader, 1013a
of man's breeding, 836a
of political party, 1048a
of ridicule, 483a
perception of beauty moral t., 681b
ridicule best t. of truth, 416a
true t. of civilization, 431a, 608b
untrained to stand t., 793a
Testament, blood of the new t., 44b
prosperity blessing of Old T., 208a
purple t. of bleeding war, 227b
spiritual t., 934b
than my T. fer that, 692b
thou makest t. as worldlings, 247b
Tested, metal of man t., 693b
to extreme old age, 710b
Testify, bricks alive to t., 215b
intellectual refuse to t., 951a
Testimony, no t. establish miracle, 434b
of Jesus Christ, 57b
Testing, forever t. new opinions, 781b
whether nation endure, 639a
Testis unus testis nullus, 151b
Tests, accuracy tried by severe t., 89a
Testy pleasant fellow, 394a
Testyment, than my T. fer that, 692b
Tetchy and wayward thy infancy, 217b
Tête, plutôt la t. bien faite que bien pleine, 190a
Tether, end of my t., 491b
time or tide, 182b
Tethered, lice t., 1064b
Text, holy t. of pike and gun, 352a
is old orator green, 220a
neat rivulet of t., 481a
of civil instruction, 472b
of men and women, 850a
Textbooks, scientific knowledge from t., 1026b
Texture, her woof her t., 581b
Thai half said, 202a
Thaïs, lovely T. beside thee, 371b
Thalatta, 92b
Thames and rivers of kings, 1041b
at Bablock-hithe, 712a
no allaying T., 358b
noblest river, 395a
set fire to T., 442b
sweet T. run softly, 201b
Thane, I am T. of Cawdor, 281a
of Fife had a wife, 286a
Thank God for peace, 914a
God for tea, 523b
God I also am American, 548a
goodness and the grace, 546a
heaven fasting, 250a
heavens sun gone in, 878b
me no thankings, 225a
Thee for gifts of mine, 720a
thee I am not as other men, 47a
Thee Jew for word, 235a
whatever gods may be, 775a, 816a
with brief thanksgiving, 775a
you for nothing, 194a
you for your voices, 289b
Thanked, God be t., 665b, 994a
she t. me, 273a
when I'm not t., 424a
Thankful, be t. unto him, 21a
come ye t. people, 655b
for fools, 763a
rest and be t., 1098b
Thankfulness, return their t., 487a
Thankings, thank me no t., 225a
Thankless arrant, 199a
child, 277b
meditate the t. Muse, 338a
Thanks and naught beside, 561b
angels yield eternal t., 444a
exchequer of poor, 227a
for this relief much t., 256b
his my special t., 710b
humble and hearty t., 60b
I am even poor in t., 261a
if life sweet give t., 776a
leave off wishing to deserve t., 115a
of man and woman, 466b
of millions yet to be, 565b
of Republic, 640a
Puritans founded to give t., 891a
taken with equal t., 263a
to give t. is good, 776a
to the human heart, 514a
we are presarved fr'm Puritans, 891a
words are empty t., 392b
Thanksgiving, come before his presence with t., 59b
enter into his gates with t., 21a
our t. accept, 771b
received with t., 55a
thank with brief t., 775a
Tharshish, came the navy of T., 13a
That, for a' t., 496a
that is is, 253a
thou art t., 61b
thou doest do quickly, 49a
That's all there is, 949b
Thaw and resolve itself in dew, 257b
sky, 1085a
Thawing, man mass of t. clay, 683b
tunes came out by t., 468a
Theater, as in a t. eyes of men, 228a
aspirin, 1050b
aunt was off to t., 902a
can flourish in barbarism, 800a
dream is a t., 936a
dream t., 936a
house of life, 933a
how wide t. expands, 536b
idols of the t., 207a
in t. of man's life, 207a
shouting fire in t., 788a
world's a t., 248b
Theatricals, game of private t., 794a
Thebes or Pelops' line, 336a
road to T., 1057a
Thebes's streets, 543b
Thee, I to t. thou to me, 767a
no more of t. and me, 630a
of t. I sing, 627b
through t. and me kings destroyed, 175b
Thee's, from me to T. long way, 1066b
Theft, Christ forgave t., 667a
property is t., 644b
Theirs but to do and die, 652a
Them that has gits, 811a
Theme, act of the imperial t., 281a
fools are my t., 554b
glad diviner's t., 368b
majestic t., 786b
mighty book mighty t., 697a
of art and song, 884b
on dark t. trace verses of light, 113a
Themes, nature's pleasing t., 420a
no t. so human as those, 799b
small minds never handle great t., 145b
Them's my sentiments, 659b
Themselves, hear good of t., 386b
help them that help t., 76b
judging for t., 481b
law unto t., 50b
our minds impress, 508b
subject people talk best about, 802a
think all men mortal but t., 399a
Theocrite, sang T., 662a
Theologian born by living, 180a
not born by thinking, 180a
Theologians, extinguished t., 724b
Theology, in t. experts differ, 864b
teleology is t., 870a
Theoretic and visionary fear, 472a
Theoric, bookish t., 272a
Theories, newfangled t., 612b
Theory is all gray, 478b
of probabilities, 479b
sea of cause and t., 919b
whole t. of universe, 702b
Therapist, life an effective t., 985a
There a little, 32a
because it is t., 876b
gone here and t., 293b
over over t., 944a
tell gang I will be t., 944a
Thereby hangs a tale, 181b, 219b, 248b
There's the rub, 261b
Theresa, Saint T. in wild lament, 1054a
Thermonuclear terror, 1063a

Thermopylae, crisis of history a T., 723a
make a new T., 561a
Therrble prongs, 969a
Thersites was the ugliest man, 62b
These are the arks, 211a
desolate dark weeks, 979b
Theseus a second Hercules, 136a
Thesis, average Ph.D. t., 1000a
failing that Doctor's t., 1035a
Thetis, sun in lap of T., 353a
They hurt me I grow older, 988a
Thick and fast came at last, 745b
another damned t. book, 470a
as autumnal leaves, 342a
as hasty pudding, 1090a
blood t. water's thin, 768a
blushing honors t. upon him, 298b
butter's spread too t., 746a
dashed through t. and thin, 369a
inlaid with patines, 235b
lay it on t., 756a
make t. my blood, 281b
muddy ill-seeming t., 219b
paint an inch t., 265b
rotundity o' the world, 278a
stupefying incense smoke, 664b
through t. and thenne, 168a
Thickens, light t. and crow makes wing, 284b
Thicker, blood t. than water, 520b
Thicket, filled t. with honeyed song, 91a
in t. ahead danger or treasure, 1078a
political t., 967a
ram caught in a t., 7a
Thicket's, deep t. gloom, 477a
Thickets of erroneous observations, 1026b
Thick-ribbed ice, 271b
Thicks man's blood with cold, 525a
Thick-sighted, ambition t., 580a
Thick-warbled, trills her t. notes, 348b
Thief, asked t. to steal me peach, 488a
bankrupt t., 528a
doth fear each bush, 216b
dwarfish t., 286a
fits your t., 272a
give to a t., 1067a
he winked at the t., 488a
honest t. tender murderer, 665a
I'll show thee a t., 325a
in the night, 54b
in twelve have t. or two, 270b
lie still ye t., 239b
no longer a t., 1067a
procrastination t. of time, 399a
rails upon yon simple t., 279b
said last kind word, 667a
steals something from t., 273a
Taffy was t., 1094a
Time subtle t. of youth, 334a
time you t., 551b
train anyone to be t., 949a
which is the t., 279b
you cannot banish, 1058a
Thief-taker, thief turns t., 528a
Thieves, beauty provoketh t., 247b
fell among t., 46b
knaves t. and teachers, 277a
Thieves, land t. and water t., 232a
made it a den of t., 43b
night is for t., 85a
the more t. there will be, 74b
where t. break through, 40b
Thieving Time take what must, 868b
Thigh, bee with honeyed t., 336a
smote them hip and t., 11b
Thimbles, sought it with t., 747a
Thin air, 297b
cheek grown t., 714a
dashed through thick and t., 369a
horizon's growing t., 1066a
lips red and one was t., 350b
makes you t., 1037a
man in every fat one, 1053a
my wit is t., 168b
no matter how t. slice, 916b
partitions, 368a
red 'eroes, 873a
red line of 'eroes, 705a
red line streak, 704b
ring becomes t. by wearing, 113a
seven t. kine, 7b
smoke without flame, 784a
so t. so pale yet gold, 483b
spread the t. oar, 409b
through thikke and t., 168a
water's t., 768a
Thine, fatal words mine and t., 194a
not my will but t., 47b
wear both for both are t., 217a
Thing, a little learning is a dangerous t., 402b
a tear an intellectual t., 490a
acting of dreadful t., 254a
aged man paltry t., 882b
asked no other t., 736a
awe of such t. as myself, 253b
bright tragic t., 739a
brood on Christian t., 1057b
crush the infamous t., 417b
dejecting t. of fortune, 279a
do not do t. they most do show, 293a
doing is another t., 190b
each t. his turn does hold, 320b
each t. in place best, 622b
enskyed and sainted, 270a
every bitter t. is sweet, 26b
excellent t. in woman, 280b
far far better t., 672a
fine t. needs laboring, 881a
foolish t. but a toy, 253a
good t. out of Nazareth, 48a
guilty t. surprised, 513b
hates t. he would not kill, 234a
hedgehog knows one great t., 68a
how divine a t. woman, 514b
how poor a t. is man, 211a
I am every dead t., 306a
I have done one braver t., 305a
I was born to do, 211a
ill-favored t. but mine own, 250b
important if think it important, 794a
is it so small a t., 711b
keep corner in t. I love, 274b
kills t. he loves, 840b
law for t., 602b
little baby t., 723b
little learning dangerous t., 402b
Thing, make good t. too common, 241b
many a t. sought, 292a
many-splendored t., 857a
mastery of the t., 803a
memory of lovely t., 982a
men prize the t. ungained, 267b
moderately good, 467b
motion like living t., 510a
must be sad of itself, 384a
necessary for evil, 454b
necessary for triumph of evil, 454b
never beheld so fair a t., 172a
never said a foolish t., 382a
new t. came they could not see, 944b
no better t. under the sun, 28b
no bird but invisible t., 514a
no new t. under the sun, 27a
no such cold t., 323b
no the t. I should be, 496b
not done in a corner, 50b
not t. to laugh to scorn, 250b
of beauty joy forever, 580a
of evil, 643a
of good repute, 845b
of shreds and patches, 768a
of watery salt, 947b
one damned t. after another, 938a
only t. to fear is fear, 971a
order a lovely t., 917b
people say life the t., 878a
pleasant t. if thou keep them within thee, 25b
poor t. but mine own, 250b
quite another t., 415a
reasoning self-sufficing t., 511a
reward of t. to have done it, 607b
right t. and clean t., 761b
said t. which was not, 389b
same t. good bad indifferent, 374a
saying is one t., 190b
sleep it is a gentle t., 525b
started like a guilty t., 257a
sudden if t. comes in his head, 216b
sweetest t. that ever grew, 511a
that eats the heart, 1057b
that ends all other deeds, 288b
that is your own, 98a
the play's the t., 261b
thou art the t. itself, 278b
throw away dearest t. owed, 281b
time least t. we have of, 1045a
to every t. there is a season, 27b
to love, 918a, 939b
too much of good t., 194a
unfeathered two-legged t., 368a
very odd t., 914b
want to do that very t., 759b
we may nat lightly have, 168a
what a little t., 729a
what t. of sea or land, 349b
winsome wee t., 495a
with feathers, 735a
your singing is the t., 821b
Things added to t., 608a
after t. broken, 907b
age best in four t., 207b
all beauteous t., 719b
all t. all day long, 653a
all t. are artificial, 329b
all t. are as they were, 143a
all t. are momentary, 143a

Things, all t. bright beautiful, 684b
all t. by law divine, 570a
all t. come, 605b
all t. come of thee, 14a
all t. great and small, 526a
all t. taken from us, 645b
all t. to all men, 52a
all thinking t., 509b
always best in beginning, 363a
and weather, 602b
are in saddle, 602b
are not what they seem, 620b
are sons of heaven, 427b
as language attractive, 608a
as t. have been they remain, 688b
at home are crossways, 808b
beautiful and good, 568b
best t. confused with ill, 568b
bitterness of t., 517a
both great and small, 526a
by season seasoned, 235b
by whom all t. were made, 60a
bygone only t. that last, 809b
calm Soul of all t., 711a
capable of higher t., 952a
catalogue of common t., 581b
come to helluva pass, 785b
compare great t. with small, 116a, 344a
counter original spare, 803a
dappled t., 803a
day of small t., 36a
delight in simple t., 877a
desired and timely t., 854a
discern t. outside of self, 978a
do noble t., 691a
does away with ideas of t., 95a
done a thousand dreadful t., 218b
dreaming on t. to come, 293b
drift of t., 925b
equal to all t., 451a
eternal fitness of t., 424b
evidence of t. not seen, 56a
excellent t. in counsels, 25b
facts are stubborn t., 391b, 462b
fair and flagrant t., 354b
fairer when we look back, 694b
fall apart, 882a
feed brain with better t., 918b
five t. observe with care, 812b
for all t. unfit, 451a
forms of t. unknown, 230b
four t. come not back, 123b
glorious t. of thee spoken, 446a
good t. strive to dwell, 296b
good t. which belong to prosperity, 208a
great t. are done, 490b
great t. made of little, 666b
greatest vicissitude of t., 209b
he can afford to let alone, 683a
he is before all t., 54b
he touched worked with, 943a
here are the tears of t., 118a
holy profane clean obscene, 318a
how can these t. be, 48a
how many t. I have no need of, 87b
human t. subject to decay, 369a
I have not done, 790b
important beyond fiddle, 996a
impossible t., 746a
in all t. thee to see, 323b
in the midst of t., 124a
judge of all t., 364a
kill t. they do not love, 234a
learned on earth, 663b
leave all meaner t., 407b
looked unutterable t., 419b
love conquers all t., 117a
loveliest t. soonest pass, 574b
made by human hand, 940a
make vile t. precious, 278a
mania of owning t., 700b
material surface of t., 709a
measure in all t., 120a
met with by the way, 851a
mind lets go thousand t., 765a
moderation in all t., 108a
more t. in heaven and earth, 260a, 1021b
more t. wrought by prayer, 654a
more than t. long past, 226b
most beautiful t. most useless, 698b
much as always found, 911a
mystery of t., 280a
no remembrance of former t., 27a
not always go your way, 817b
not always what they seem, 129b
not seen are eternal, 53b
oh the t. learned from her, 958b
old unhappy far-off t., 513a
order of t. satisfy, 605a
out of small beginnings greater t., 319a
outward draw inward quality, 288a
past redress now past care, 227a
penetrable to shower of gold, 576b
present nor t. to come, 51a
pretty state of t., 768b
prove all t., 55a
remembrance of t. past, 292a
remembrance of t. to come, 27a
rise to higher t., 649b
rolls through all t., 509b
sad vicissitude of t., 437a
see into life of t., 509a
see sons what t. you are, 242b
see t. bare to buff, 824b
seekest thou great t., 34b
seem to see t. thou dost not, 279b
seen are temporal, 53b
seen I see no more, 513a
seldom what they seem, 766a
sensible t., 695b
set affection on t. above, 54b
shape anew in Milton, 529b
shape of t. to come, 888b
silently gone out of mind, 511a
slimy t. crawl, 525a
small t. make base men proud, 215a
smell and taste of t., 907b
snob admires mean t., 660a
so many fine t. do, 943b
sorry scheme of t., 631a
standing thus unknown, 266b
submitting shows of t. to desires of mind, 207a
substance of t. hoped for, 56a
such t. to be, 650b
sum of human t., 475b
surfeit of sweetest t., 230a
talk of many t., 745b
that are more excellent, 849a
Things that are too hard for thee, 37a
that feed mind, 800b
that go bump in night, 1098b
that help with t. that hurt, 799b
that ne'er were nor are, 350b
that were and would be, 62b
that would astonish you, 767b
the more t. change, 627a
these t. added unto thee, 833b
these t. are past and gone, 114b
these t. come to pass, 43b
these t. shall be, 785b
think on these t., 54b
thou art to me all t., 348b
three silent t., 944b
three t. in building, 477b
three t. unfilial, 100a
three t. which are too wonderful, 26b
time bears away all t., 116b
to come, 268a
to vilest t. am thrall, 301a
truth in t. erroneous, 706a
two t. believed of any man, 900b
two t. fill mind with wonder, 445a
unattempted yet, 341b
uncomely and broken, 880b
unknown proposed, 404a
used to notice such t., 784b
vicissitudes in all t., 109a
vilest t. become themselves, 287b
we can't get, 743a
we ought to have done, 59b
we see shadows of t. to be, 722b
wee unimportant t., 1049a
which are Caesar's, 43b
which are not, 306a
who mind earthly t., 54b
who receives small t. greatly, 148b
why t. are as they are, 801b
why t. are what they are, 1068a
wild t. in eyes, 906a
without all remedy, 284b
won are done, 267b
work contrariously, 243a
world full of number of t., 823b
you do not hope happen, 106a
youngest curate cannot explain, 953b
Thing-um-a-jig, especially t., 746b
Thingumbob, hello t. again, 793b
Think aloud, 606b
always talk who never t., 304a
anew act a., 638b
as native thinks, 956a
before thou speakest, 195a
better than you dare t., 622b
books t. for me, 535b
by fits and starts, 854a
comedy to those that t., 442b
continually of truly great, 1067b
death i t. no parenthesis, 1031a
do thing you t. you cannot, 981b
every day your last, 123a
fellows it hurts to t., 853b
fool doth t. he is wise, 250b
for yourselves, 418b
free to t. speak write, 473b
freedom to t., 692b
greatly t. or bravely die, 406a

Think, haply I t. on thee, 292a
him as serpent's egg, 254a
him so, 693b
him so because think him so, 220b
himself act of God, 679a
horse t. it queer, 927b
how Bacon shined, 409b
how know what I t., 1061a
how much we t. of selves, 764b
I must not t. of thee, 812a
I t. therefore I am, 327b
I will not hang myself, 919a
important question what you t., 713a
in battered caravanserai, 629b
in it as native, 956a
in the morning, 487b
intelligently, 743a
it possible you may be mistaken, 328a
man may t. what he likes, 140a
Mediterraneans not t. clearly, 977b
mortal thoughts, 84a
never blows so red, 629b
never t. you already know, 818b
not God at all, 349a
not king did banish thee, 226a
not lightly of evil, 80a
not t. beforehand of his words, 100a
nothing done, 500b
of firelit homes, 992b
of the storm roaming, 1067b
of your forefathers, 502b
on thee dear friend, 292a
on these things, 54b
only this of me, 994a
quietly talk gently, 655b
so then thought so still, 674a
solicitous what men t., 351a
stand alone and t., 581a
stop to t. miss opportunity, 125b
strange to t. by the way, 731b
talk and never t., 303b
that day lost, 1090a
that I shall never see, 992a
that ye may be mistaken, 912a
this heart, 994a
those that t. must govern, 448a
thy swan a crow, 223a
to t. is full of sorrow, 582b
to t. is say no, 893b
too difficult to t. nobly, 436b
too little talk too much, 368b
twice and follow lead, 379a
unthinkable, 1056a
we are in rats' alley, 1002b
we have enow, 309b
what kind of people t. we are, 923b
what will Mrs. Grundy t., 501a
what you and other men t., 253b
when I t. I speak, 249b
whose woods I t. I know, 927b
you I am no stronger, 254b
young men t. it is, 854b
Thinker, beware when t. loose, 607a
deep t. or ventriloquist, 878a
secret joy of t., 786b
valuable coin of t., 1071a
Thinkers, solitary t., 750a
who have best stomachs not best t., 418a
Thinketh, as he t. in his heart, 25b
Thinking a kind of poetry, 851a
all t. things, 509b
and then to t., 539b
atom changed everything save t., 951a
blood around heart is t., 83b
bourgeois t. vulgar, 709b
comparable to paper money, 851a
curtsy while t., 745a
drinking pause from t., 563a
effort of t. troublesome, 778a
global t., 1053b
God does t. not I, 697b
high t., 512a
is experimental dealing, 834a
love hardly seem worth t., 880b
makes it so, 261a
man t. or working is alone, 683b
much drinking little t., 389a
of the key, 1003a
on fantastic summer's heat, 226a
on frosty Caucasus, 226a
on thinking, 97b
reed, 363b
refinement of everyday t., 950a
scratched head kept t., 899b
shifts to escape t., 694b
stops action mindless, 1056a
theologian not born by t., 180a
through t. few or none harmed, 187a
too highly of himself, 373b
too much of himself, 777b
too much t. to have common thought, 406b
too precisely on event, 264b
waste of thought, 543b
Thinkings, speak as to thy t., 274a
Thinks better of gilded fool, 301b
divine thought t. of itself, 97b
evil to him who evil t., 163a
he t. too much, 253b
heart t. tongue speaks, 246a
himself wise is great fool, 418a
in a marrowbone, 884b
know she t. o' me, 873b
like a philosopher, 436b
most feels noblest, 679a
never t. of me, 1100a
not look to see what neighbor t., 142a
of all the hands, 1001a
sleeps t. and wills, 869b
think as native t., 956a
to get a living, 436b
too little or too much, 409a
what a man t. of himself, 682a
what love nor says nor t., 757b
Thinned down predestined elect, 759b
Thinness, gold to airy t. beat, 306a
Thinning briefcase of enthusiasm, 1036b
list of single men, 1036b
Thin-spun, slits the t. life, 338b
Third and fourth generation of them that hate me, 9a
day comes a frost, 298b
day he will raise us up, 35b
drink not the t. glass, 322b
drowns him, 251b
fire tolerable t. party, 682a
Third in your bosom, 224b
is not to dare to be ahead, 75a
shadowy t., 664a
to make t. she joined former two, 370b
who walks beside you, 1003a
Thirst after happiness, 436b
bread to one dying of t., 831b
dangerous thing, 855a
die of t. at fountainside, 1080a
drank without t., 389b
dying of t. by the fountain, 170b
fame t. of youth, 556b
goes with drinking, 180b
hunger and t. after righteousness, 40a
low ambition and t. of praise, 456b
man can raise t., 873b
mouth and belly injured by t., 100b
neither t. any more, 58a
no wine wonderful as t., 1023b
nor for every t. to pot, 324b
of praise, 456b
that from soul doth rise, 303a
this t. blister easier, 735a
Thirsteth, everyone that t., 33a
my soul t. for God, 19a
my soul t. for thee, 19b
Thirsty and ye gave drink, 44a
busy curious t. fly, 418b
cold waters to a t. soul, 26a
drinks when not t., 1102a
earth soaks up the rain, 357b
for life, 994b
if thine enemy be t., 26a
in a dry and t. land, 19b
let the t. think, 790b
sleep is drink to t., 197a
Thirties, in t. want friends, 1037a
Thirty, at t. man suspects himself fool, 399a
consider t. chapters, 4b
days hath November, 187a
feel like t. cents, 886b
for t. pence my death, 322b
for t. pence Savior sold, 1088a
live enough before t., 891a
never admitted I am more than t., 839b
nor strong at t., 324b
on the wrong side of t., 390b
pieces of silver, 36a, 44b
promise of loneliness, 1036b
years in man's life, 94a
Thirty-five, from t. to fifty-five, 984a
Thirtyfold, brought forth fruit t., 42b
Thirty-four, this day t. years old, 375b
Thirty-one, all the rest have t., 187a
This above all, 259a
after t. therefore because of this, 151b
do in remembrance of me, 47b
hath not offended king, 179a
is my beloved, 29b
is my beloved Son, 39b
is my body, 44b
is my friend, 29b
is my own my native land, 518b
is our gracious will, 178a
is the real me, 792b
is the way, 32a
is the worst, 279a

This, it is t. oh it is t., 1086b
that it should come to t., 257b
was a man, 256b
yes t. comes from that, 742b
Thisbe fearfully o'ertrip dew, 235a
Pyramus and T., 228b
Thistles, figs of t., 653b
figs out of t., 653b
Thither, hither and t. spins, 711b
Thomas, saith he to T., 49b
true T., 1088a
Thoreau, living like T., 879b
unperfect unfinished, 798a
Thoreau's, no question of T. genius, 798a
Thorn, first kissed beside t., 801a
in the flesh, 53b
no harvest but a t., 323a
oak and ash and t., 876b, 1088a
plant this t. this canker, 238b
primrose peeps beneath t., 450b
robin bore away t., 626b
rose without a t., 482b
snail's on t., 661b
wantons through flowering t., 494a
withering on virgin t., 228b
without t. the rose, 345a
Thornbush, this t. my t., 230b
Thorns and dangers of this world, 237a
burrs and t. of life, 580a
crown of t. on labor, 858b
fall upon t. of life, 569b
first touched by t., 541b
grapes of t., 653b
in your sides, 11a
little willful t., 648a
no t. so deep as rose's, 773b
rose among t., 144b
rosebud set with t., 648a
roses have t. fountains mud, 292a
snow on barren t., 968a
that in bosom lodge, 260a
thy only crown, 333a
under a pot, 28a
Thorny hedgehogs, 229b
life is t., 524a
steep and t. path, 190a
way to heaven, 258b
Thoroughbreds fleetest in Kentucky, 804b
Thoroughly, need to be t. frightened, 1029b
Thou art that, 61b
art the man, 12b
beside me singing, 629b
duty whispers t. must, 603b
holier than t., 33b
Though an host should encamp, 18a
Thought, actuality of t. is life, 97b
adorns nature with new thing, 607b
all I t. was true, 925b
all is result of what we have t., 80a
all objects of all t., 509b
American cast of t., 898a
armor is his honest t., 300b
as a child, 52b
because we had power, 1042a
believe own t. genius, 605b
beneath slight film, 734b
best known and t., 713b
Thought, beyond utmost bound of t., 646b
brain destroyed by t., 456a
brightest t. incomplete, 705b
by t. word and deed, 61a
chaos of t. and passion, 409a
child of action, 611a
comforting t. when not our trouble, 946b
community of t., 777a
depends on stomach, 418a
dissolve and escape, 977a
divine t. thinks of itself, 97b
divorced from eye, 1038a
does not crush, 1064b
dome of t., 555b
elastic and vigorous t., 683a
energy of t., 597b
erring t., 771b
essential in painting, 153a
even t. can shatter us, 806a
every t. a conquest, 1058b
every t. that springs, 517a
evolution of t., 712b
finds the words, 929b
flashes in world of t., 705b
flies to bo-tree, 1065b
free t., 789a
freedom for t. we hate, 789a
freedom of t., 444a
God t. and t., 906b
gods t. otherwise, 118b
Greek t. and life, 728b
green t. in green shade, 360a
her body t., 307b
high t. amiable words, 653b
his mind a t. of God, 679a
his who says it best, 609b
human t. or form, 568a
ideals foundation in t., 939a
impose one school of t., 1028a
in you boundless t. born, 632b
independent of labor, 681b
indolent vacuity of t., 458b
is free, 297a
is speech, 519a
ladder of human t., 851a
lean upon the t., 711b
leaped to wed with t., 650a
learning without t., 71a
liberty of t. life of soul, 418a
like full-blown rose, 581b
live in fact or t., 1080a
lived with no other t., 644a
loftiness of t. surpassed, 370b
love and t. and joy, 511b
lucidity of t., 716b
man of action forced to t., 893a
microscope of t., 599b
midnight is noon of t., 470a
much t. cannot be said, 552b
near to be t. so shortly, 246b
nimble t. can jump, 292a
nor t. of leveling wind, 883a
northern t. slow, 664b
not from vain shallow t., 602a
not t. but action, 659a
not t. death undone so many, 1002b
not t. of own in head, 843b
not utilize t., 1019b
of China and Greece, 1054a
of kindnesses done, 115a
often original, 633b
old man had so much blood, 286a
one t. in breast another on tongue, 115b
one t. of thee, 405b
Thought, pale cast of t., 262a
passes swiftly as a t., 77a
passionate young t., 1057b
pearls of t., 694b
penny for your t., 185a
perish the t., 392b
pleasing dreadful t., 394a
plunged into sea of words, 975a
power in mysteries of t., 84a
practice and t. forge art, 117a
principle of free t., 789a
prior ages haven't t. of, 478b
process by which human ends answered, 546b
rear tender t., 419b
Roman t. hath struck him, 287a
saturates politics with t., 713b
schools of t. contend, 1027b
scientific t. human progress, 809a
seeker find the t., 966a
sense from t. divide, 368a
she pined in t., 252b
slave of life, 240b
sleep out the t. of it, 295b
sleeps in book, 609a
sow a t., 1100b
strange seas of t., 510a
stream of t., 793a
subtle demonisms of t., 696b
such stores as t. bring, 508b
sudden t. careless rhyme, 779a
sweet silent t., 292a
sweetest songs saddest t., 570b
sweetly solemn t., 722b
swift as a bird or t., 65b
take no t. about what is distant, 72b
take no t. for morrow, 41a
taking t. add one cubit, 41a
that lurks in delight, 812a
thee bright, 294b
think so then t. so still, 67a
thinking waste of t., 543b
third silence of t., 624b
time for labor and t., 773a
tire the night in t., 321b
to have loved t. done, 761b
to justify wrongdoings, 417b
to t. added will, 604a
too much thinking to have common t., 406b
too much to stoop to action, 780a
two souls with single t., 619a
uffish t., 745a
understandest my t. afar off, 23a
unmeaning thing they call a t., 403a
uttered a lie, 611a
vitality of t., 861b
want of t. and heart, 592a
wed with t., 650a
What jolly fun, 860b
what oft was t., 403a
when t. takes breath away, 720a
whistled for want of t., 372a
wish father to t., 242b
without learning, 71a
words slippery t. viscous, 777b
would destroy paradise, 439b
young man brings forth, 95b
Thought-executing fires, 278a
Thoughtless, hour of t. youth, 509b
my t. hand, 489a
saying of great princess, 436b

Thoughtlessness and optimism, 867b
Thought's slave of life, 240b
Thoughts according to inclination, 242b
all man's t. perish, 813a
all t. all passions, 526b
and feelings dwell, 742a
and intents of heart, 55b
assault of t. on unthinking, 977a
beyond reaches of souls, 259a
bring sad t. to mind, 508b
by England given, 994a
calmer of t., 326a
ceaseless t. of roaming, 380a
charm by t. supplied, 509a
discerner of the t., 55b
doubtful t., 233b
fat paunch never breeds fine t., 145b
fly in twinkling of eye, 1087a
fond and wayward t., 510b
fresh t. along shores, 656b
give thy t. no tongue, 258b
give thy worst of t., 274a
go blowing through them, 993b
gored mine own t., 294a
great t. come from heart, 438b
great t. good deeds, 679a
her flocks are t., 812a
high t. must have high language, 92a
high-erected t. in heart of courtesy, 203a
holy profane clean obscene, 318a
in these t. myself despising, 292a
joy of elevated t., 509b
leave to think own t., 868b
legible in the eye, 314b
less conscious t. mold lives, 755b
live in t. not breaths, 675a
long long t., 623b
my bloody t., 275a
my sad t. doth clear, 362b
my t. are minutes, 228b
my t. my trollops, 437a
my t. not your t., 33b
Nazi venom in t., 1058b
never alone accompanied with noble t., 203a
of a turtle turtles, 610a
of earthly men, 67a
of men decay, 201a
of men widened, 647b
of other men, 844a
of youth long, 623b
on hospitable t. intent, 346a
ought to control t., 628a
pansies for t., 265a
pious t. as harbingers, 333a
quotations give good t., 920a
remain below, 264a
river of his t., 621b
rule the world, 609b
sad t. sunny weather, 698a
second t. are best, 84b
secret t. run over all things, 318a
sensations rather than t., 584b
shroud of t., 556b
slumbering t., 331b
so thy t. when thou gone, 572b
soothe cares lift t., 580a
speech to conceal t., 417b
stray t. fancies, 668a
Thoughts, style the dress of t., 415b
submit t. and actions to laws, 191a
suspect the t. of others, 232b
sweet mood when pleasant t., 508b
sweeter are t. of love, 757b
tend on mortal t., 281b
that arise in me, 648a
that breathe, 441b
that glow, 720a
that nature gives way to, 283a
that savor of content, 206a
they have own t., 975b
think mortal t., 84a
tired t. to rest, 914b
to memory dear, 520b
to think great t. be heroes, 786b
too deep for tears, 514a
turns to t. of love, 647a
understandeth all imaginations of the t., 14a
unexpressed fall dead, 123b
unmentionable t., 698a
unrighteous man forsake his t., 33b
unthinkable t., 1056a
uplifting t. in baths, 1035b
wander through eternity, 343b
were always downward bent, 343a
were red thoughts, 904a
what sweet t. what longing, 160a
which were not their thoughts, 556b
why should t. roam, 491b
words without t., 264a
wrapped in my t., 170b
Thousand, a t. shall fall at thy side, 20b
actions once afoot, 243a
after t. victories foiled, 291b
ages in Thy sight, 396b
cattle upon t. hills, 19a
conscience hath t. tongues, 217b
day in thy courts better than a t., 20a
days, 1073a
death hath ten t. doors, 315a
difference of forty t. men, 506a
done a t. dreadful things, 218b
doors that lead to death, 315a
earth with t. voices, 526b
few t. battered books, 988b
forty t. brothers, 266a
fragrant posies, 212b
freedom has a t. charms, 456b
furlongs of sea, 296a
furnished rooms, 1001b
give me a t. kisses, 114b
hacking at branches of evil, 682b
hearts beat happily, 555b
his songs were a t. and five, 13a
homeless near t. homes, 508b
hundhred t. thrained men, 981a
I in twelve t. none, 228a
if one conquer a t. t. men, 80a
journey of a t. miles, 74b
leagues a t. years, 423a
little one shall become a t., 33b
man in a t., 877a
man picked out of ten t., 260b
men that fishes gnaw, 217a
more memories than if a t., 707a
Thousand natural shocks, 261b
near a t. tables, 508b
night has t. eyes, 826a
night hath a t. eyes, 203a
of t. kisses the poor last, 288b
one among a t., 16a
one man among a t., 28a
one small candle light a t., 319a
peering littlenesses, 653a
radiance of a t. suns, 106b
saw a t. fearful wracks, 217a
Shallow I owe t. pound, 242b
slain a t. men with jawbone, 11b
Solomon spake three t. proverbs, 13a
sonnets died, 944a
ten t. saw I at a glance, 514b
ten t. to go out of it, 388b
three hundred t. more, 656b
to that hundred, 320a
tongues to allure, 1086b
torture word ten t. ways, 369b
twangling instruments, 297a
wars of old, 651a
worth a t. men, 520a
would he had blotted a t., 304a
years are as yesterday, 20a
years of peace, 651a
Thousands, and David his ten t., 12a
at his bidding speed, 341a
by t. they pour, 531b
countless t. mourn, 492b
equally were meant, 390a
murder t., 398b
peace its ten t., 460a
Saul hath slain his t., 12a
slave to t., 274a
war its t. slays, 460a
Thousandth man, 877a
Thousendsthee, till t., 969a
Thracian ships and foreign faces, 772b
Thrained, hundhred thousand t. men, 981a
Thrall, thee hath in t., 581a
to least and vilest things am t., 301a
Thread, as t. plays out, 1057a
draw as love with t., 312a
feels at each t., 193a
nothing my own but the t., 191b
of his verbosity, 222a
our eyes upon double string, 306b
spun the t. for wretched mortals, 64b
strung on English t., 694b
that ties them together, 191b
touch the utmost t., 193a
weave their t. with bones, 252a
with a t. plucks it back, 224a
Threadbare juggler fortuneteller, 218b
saint, 301b
Threadneedle, Old Lady of T. Street, 491a
Threads, silver t. among gold, 815a
Threat, poverty a t., 982b-983a
to justice everywhere, 1082b
Threaten aggression, 974b
and command, 264a
life of soul, 969b
Threatened life with railway share, 747a

Threatening, looks with t. eye, 236b
tyrant's t. countenance, 122a
Threatenings and slaughter, 49b
Threatens, steed t. steed, 244a
Threats, no terror in your t., 256a
of halter, 475a
Three, always t. o'clock, 1036b
arts with all things, 95a
at t. hundred pence ointment prize, 322b
bags full, 1093a
beings worthy of respect, 707b
better t. hours too soon, 267a
blind mice, 1092b
come t. corners of world, 237b
fiddlers t., 1092b
fifths of him genius, 692b
for t. years out of key, 988a
galloped all t., 663a
Gaul divided into t. parts, 112a
generations of imbeciles, 788b
generations shirtsleeves, 757b
god would have t. sides, 414b
hour's sleep before midnight worth t. after, 325a
I have t. treasures, 74b
in right with two or t., 691b
jolly gentlemen, 914b
jolly huntsmen, 1097a
jovial, huntsmen, 424a
keep counsel if two away, 185a
keep secret if two dead, 421b
Latin word for t. farthings, 221b
laws of righteousness, 78a
little maids from school, 768a
long mountains, 1023a
men in a tub, 1096b
merry boys are we, 313a
most beautiful things, 1102a
no guest welcome after t. days, 105b
not t. good men unhanged, 239a
o'clock in morning courage, 504b
on 's are sophisticated, 278b
pecks of barley meal, 1098a
poets in t. ages born, 370b
ravens on a tree, 1088b
removes as bad as fire, 422a
rule of t., 1084b
sheets in the wind, 678a
ships come sailing, 1097a
silent things, 944b
smell in t. days, 105b
stoppeth one of t., 524b
these t. alone lead life, 645a
things in building, 477b
things to be happy in work, 698b
things unfilial, 100a
things which are too wonderful, 26b
though he was only t., 970a
two live as t., 1004a
we t. meet again, 280b
whine of amateur for t., 754a
white leopards, 1003b
who gives self feeds t., 692b
whole days together, 350b
wise men of Gotham, 1094a
without t. good friends, 249b
years she grew, 510b
Three-and-twentieth year, 334b
Threefold cord not quickly broken, 27b
fourfold tomb, 319a
Three-fourths, conduct t. of life, 716a
Three-personed God, 308a
Three-piled hyperboles, 222b
Threescore, of my t. years and ten, 852b
our years are t. and ten, 20b
see bachelor of t., 245b
Thresh and ply, 784b
Threshold high to turn deceit, 827b
men that stumble at t., 216a
of Jove's Court, 336a
of ruined tenement, 426b
of waking light, 1081b
stand upon t. of the new, 333a
terrible t., 1057a
whining at t., 859b
Threw down their spears, 489a
him downstairs, 1094b
pearl away, 276b
their caps, 289b
warm gules, 582a
you in told you rules, 1044a
Thrice and four times happy, 181a
armed that hath quarrel just, 215a
blessed are friends, 942b
deny me t., 44b
four times blessed, 117b
gorgeous ceremony, 244b
he assayed, 342b
he slew the slain, 371b
tried to clasp her image, 66a
Thrift, due respective t., 721b
handmaid of enterprise, 976b
may follow fawning, 263a
thrift Horatio, 258a
Thrifty, here's to housewife that's t., 481b
never stale in t. mind, 182b
to prepare today, 76a
Thrill deepest notes of woe, 494a
joy the t. the whirl, 695b
new t., 599a
of life along keel, 622b
that comes once in lifetime, 990a
Thrilling glorious hours, 684a
region of ice, 271b
Thrive at Westminster on fools, 413a
let copulation t., 279b
only strong t., 932b
Throat, Amen stuck in my t., 283b
as if my hand at t., 1076b
brazen t. of war, 348a
chokin' in my t., 820a
coat from heel to t., 881b
constricted, 1034b
fishbone in city's t., 1077a
fog in t. mist in face, 666b
Hun at t. or feet, 924a
lie in your t., 241b
moment I cut his t., 1081a
of iron chest of brass, 119a
out of mockingbird's t., 701b
poem begins as lump in t., 929b
put a knife to thy t., 25b
scuttled ship or cut t., 560b
sweet bird's t., 248a
swell t. in vain, 582a
taking life by t., 930a
took by t. circumcised dog, 276b
unlocked silent t., 1086a
your sweet dividing t., 327a
Throats, engines whose rude t., 275a
Throb throe on throe, 784b
Throbbed, war drum t. no longer, 647b
Throbbing between two lives, 1002b
taxi t. waiting, 1002b
Throe, dare never grudge t., 666a
throb t. on t., 784b
Throne, Aphrodite on your rich-wrought t., 69b
barge like burnished t., 287b
bust outlasts t., 782b
Death reared t., 641b
died to keep past on t., 693b
down to Gehenna up to t., 872a
ebon t. in rayless majesty, 399a
for King George upon t., 500a
give t. would be easy, 99b
God's footstool may be t., 925b
heaven is God's t., 40b
heaven to t. in, 290a
intellectual t., 712a
light beats on t., 653a
loafing around the T., 778b
Lord sitting upon a t., 30b
Misfortune made t. seat, 396a
name t. in possession, 641b
no brother near t., 410b
nor tide of pomp, 244b
of bayonets, 859b
of rocks, 559b
of royal state, 343a
prize ribbon or t., 680a
ready to descend t., 504b
reason keeps its t., 397b
royal t. of kings, 226b
sits on never so high t., 191b
something behind t., 426a
the living t., 441b
through slaughter to t., 440b
thunder him higher than t., 696b
what is the t., 504a
wrong forever on t., 692a
Throned, becomes t. monarch better, 234b
in glory, 743a
on hundred isles, 556b
Thrones Dominations Princedoms, 346b
not t. and crowns, 545a
stakes were t., 563a
Throng, flung roses with t., 890a
into my memory, 336b
plaudits of t., 624b
thou idol I t., 767a
Throops, go out alone come with t., 891b
Throstle, sing clear O t., 905a
Throttle, after kiss comes t., 1059b
Through, best way out is t., 926a
man who has come t., 985b
muddle t., 658a
Through-and-through universe, 796a
Throw all beer into Channel, 818a
away dearest thing owed, 281b
bricks and sermons, 763b
do not t. book about, 901a
gods themselves t. incense, 280b
greater t. from weaker hand, 232b
if any have stone to t., 990b

Throw myself down in my chamber, 308b
of dice not abolish chance, 797a
out the lifeline, 826a
physic to the dogs, 286b
quaint enameled eyes, 339a
rascals in, 1048b
sand against the wind, 489b
time t. dart at thee, 319b
torch hold it high, 912b
within a stone's t., 195a
yourself into coach, 996b
Throwing confetti blowing horns, 948b
Thrown, discretion should be t. aside, 102a
Throws himself on God, 664b
imperfections outward, 1054a
little candle t. beams, 235b
shadow on floor, 643a
shadows which fire t., 94b
snake t. enameled skin, 229b
up a steamy column, 458a
Thrush, deception of t., 1005a
frail gaunt small, 783b
music went, 928b
that's the wise t., 663a
Thrust, greatness t. upon them, 252b
into nature like wedge, 681b
ivrybody but cut cards, 891a
man who knows when to t., 180b
of cure, 1082a
spear to t. club to strike, 180b
Thrusts thing we prayed for, 618b
Thucydides, a T. at Boston, 442a
wrote history of war, 89a
Thule, farthest T., 117a, 419b
period of cosmography, 1085a
ultima T., 117a, 131a
Thumb, he who has t. on purse, 677b
miller hath golden t., 167a
O Tom T., 223b
of gold, 167a
put in his t., 1093a
refreshment from his t., 797a
Thumbs, forget green t., 1070a
pricking of my t., 285a
Thunder, came burst of t. sound, 574a
clothed his neck with t., 16b
comb me all to t., 759b
crawl flash or t. in, 1071a
dawn comes up like t., 873b
earthquakes t. lightning, 760a
harp of pines, 740b
he was as rattling t., 289a
him higher than throne, 696b
Him who rules t., 390a
impressive, 764a
is good, 764a
Jove for his power to t., 289b
lightning or in rain, 280b
loud roared dreadful t., 499b
miniature t. where fled, 927b
moan of t. to song, 572a
of the captains, 16b
of the Odyssey, 804b
of the wings, 995a
of your words, 281b
omnipotent Father with his t., 66a
peals loudest, 804b
pens louder than t., 195b
purr to sleep with t., 760a
sound of t. heard remote, 343b
Thunder, steal my t., 384b
such sweet t., 230a
thou all-shaking t., 278a
Thunderbolt, like t. he falls, 651b
snatched t. from heaven, 131b
split mountains with t., 117a
Thunderbolts, oak-cleaving t., 278a
Thundered and lightened, 90b
before Franklin took hint, 930a
volleyed and t., 652a
Thunder-harp of pines, 740b
Thundering Aeschylus, 303b
cannons roar, 450b
shepherd hears their t., 63a
sound, 450a
Thunder's, felt him like t. roll, 711a
Thunders condemnation, 680a
indignation, 740a
of white silence, 618a
what you are t., 609b
Thunderstorm, no t. for new year, 937a
streams like t., 557a
Thursday come and week gone, 325a
do not love you T., 618a
took ill on T., 1096a
Thursday's child, 1096a
Thus joy to pass to world below, 118b
to be t. is nothing, 284a
why is this t., 751a
Thusness, reason of this t., 751a
Thwackum was for doing justice, 424b
Thy-doxy, heterodoxy t., 577a
Thyme, bank whereon wild t. blows, 229b
Thyrsis and I, 714a
hear it O T., 714b
still had T. then, 714a
Thyself, know then t., 408b
love t. last, 299a
love thy neighbor as t., 9b
only gift portion of t., 607b
rule well t., 169b
so true to t., 209a
Tiara of proud towers, 557a
Tiber, Father T., 596a
let Rome in T. melt, 287a
not a drop of allaying T., 289b
trembled underneath banks, 253a
Tiberius, coin outlasts T., 782b
had T. been cat, 715a
Tick, seeds in dry pod t., 898a
what makes it technically t., 1071a
Ticker tape ain't spaghetti, 969a
Ticket collector man who never wants ticket, 895b
respectfully return Him t., 708a
Tickle earth with hoe, 610b
if you t. us do we not laugh, 233b
your catastrophe, 242a
Tickled with a straw, 409a
Tickling, trout caught with t., 252b
what gnawing of worm not t., 308b
Tid, yes t. there's where, 969a
Tiddler's, Tom T. ground, 686a
Tide, a-going out with t., 671b
blood-dimmed t. loosed, 882a
boots not to resist wind and t., 216a
Tide but no gulf stream, 695a
call of running t., 946b
deaths at ebb t., 829a
dire gorge of salt sea t., 234a
disappointed t., 734b
full moon lies fair, 714b
in affairs of men, 256a, 695a
is coming in, 595a
of pomp that beats, 244b
of times, 255a
rode t. to Ararat, 1078b
such t. as seems asleep, 655a
tarrieth no man, 182b
time nor t. tarrieth, 182b
turning o' the t., 243b
under the whelming t., 339a
unheard beyond ocean t., 693b
wind nor t. nor sea, 770b
wind raves t. runs high, 758b
Tideless, earth t. and inert, 813a
Tides and life of man, 829a
contrive no farther t., 1043b
dread abysses unknown t., 796a
hill-hid t. throb, 784b
of grass foam of flowers, 773b
of men into my hands, 1008b
push in their t., 1070a
salt t. seawards flow, 710b
Tidings, confirm t. as they roll, 393a
dismal t. when he frowned, 449b
good t. of great joy, 46a
him that bringeth good t., 33a
Tie, careless shoestring in whose t., 320a
educational relations strongest t., 828b
of host and guest, 79a
silken t., 518b
stand before glass t. my t., 1010b
untwisting chains that t., 335a
up the knocker, 410a
up thy fears, 323b
Tied by chance bond together, 680b
I am t. to the stake, 279a
to me as to dog's tail, 883a
Ties, clear of all t., 539b
Tiger, Hyrcan t., 285a
imitate action of the t., 243b
lady or t., 753b
opened door out came t., 753a
rides t. afraid to dismount, 920a
riding a t., 983a
tiger burning bright, 489a
Tiger's heart in player's hide, 206a
heart in woman's hide, 215b
Tigers, catches t. in red weather, 955a
empty t. or roaring sea, 225b
getting hungry, 920a
in the wood, 1078b
not daughters, 279a
shabby t., 906a
they dare not dismount, 920a
Tight hot cell, 1038a
little island, 517b
little slight little, 768b
Tight-rooted, wolf's-bane t., 584a
Tiles, as many devils in Worms as t., 180a
Tillage begins other arts follow, 548a
Tilled, little field well t., 421b
Tiller, Cain was t. of ground, 6a

Tilling and grazing feed France, 206a
dignity in t. field, 838a
soil of vanity, 930b
Tilly-loo, sang T., 673b
Tilt at all I meet, 411b
Tilth vineyard none, 296b
Tilting planet, 1010b
Tim, Tiny T. last of all, 671a
Timber, crazy as hauling t. into woods, 120a
knowledge and t. seasoned, 634a
one old t. leg, 909a
rotten t., 453b
seasoned t. never gives, 323a
Timbrel is stilled, 1038a
sound the loud t., 543a
Timbrels, pipes and t., 583a
played before the Lord on t., 12b
Timbuctoo, on plains of T., 617a
Time, a little t. for laughter, 821b
a t. when it was not, 736b
abysm of t., 296a
age and body of the t., 262b-263a
almighty t. disquiets, 83a
an endless song, 880a
and intents are savage-wild, 225b
and stars below, 944b
and the hour, 281b
and world ever in flight, 880a
annihilate space and t., 407b
arrest your flight, 565b
art long t. fleeting, 620b
art's long though t. short, 88b
as one born out of t., 52b
ask for anything except t., 504a
at same t. good bad indifferent, 374a
author of authors, 206b
ay fleeth t., 168b
backward turn backward t., 742b
bank and shoal of t., 282a
bears away all things, 116b
beautiful t. of young love, 498a
beginning of t. resemble end, 957a
beyond Space and T., 993b
bid t. return, 227a
bind us in t., 1043a
bird of t. has little way, 629a
books of all t., 698b
born out of my due t., 753a
bounds of place and t., 441b
bridge of t., 707b
brief chronicles of the t., 261b
but little at a t., 390a
by laws of t. decay, 719b
came across a t., 1064b
cancels young pain, 84a
cast me not off in the t. of old age, 19b
cease and midnight never come, 213b
chinks that T. has made, 333a
choose thine own t., 470a
chronicle of wasted t., 293b
comfortable t. lag, 888b
consume strongest cord, 520b
convinced of imbecility by t., 428b
cools time clarifies, 937b
cormorant devouring t., 221a
corridors of t., 622a
Time, could have had damned good t., 1044a
count t. by heartthrobs, 679a
creeping hours of t., 248b
criticized for us, 694b
daughters of t., 603b
Death old captain it is t., 707a
defy tooth of t., 398b
devourer of all things, 129a
die for such a long t., 360b
died far away before his t., 865a
discovers truth, 130b
dissipates to ether, 605b
do not squander t., 422a
done his best for his t., 498a
doth transfix flourish, 292b
driveth onward fast, 645b
duty beyond space and t., 922b
effluxion of t., 949b
engenders forgetfulness, 937a
enough for that, 295b
enough to sleep, 852b
entertainer who understood his t., 965a
envious and calumniating t., 269a
every day is elastic, 907b
evidence of wasted t., 845b
falling oars kept t., 360b
feet in ancient t., 490b
fire in which we burn, 1069a
fire next t., 1101a
fleet the t. carelessly, 247a
flying never to return, 117b
fool people all the time, 641a
footprints on sands of t., 620b
for a change, 1050b
for a little something, 970a
for all good men, 1100b
for labor and thought, 773a
for many words, 66a
for sleep, 66a
for soul to stretch, 1062a
for such a word, 286b
foremost files of t., 647b
future in t. past, 1004b
goes you say, 782a
good t. coming, 521a, 677a
great legalizer, 960a
great men light up t., 674b
great poet writes his t., 1007b
great teacher, 949a
grows beautifully dim, 992a
habit fills up t., 907b
half as old as T., 500b, 675b
happiest t. of New Year, 645a
has come Walrus said, 745b
has its way with you, 952b
has no divisions, 937a
hath taming hand, 597b
hath to silver turned, 204b
hath wallet at his back, 268b
healing a matter of t., 88b
heals all wounds, 108b
heaven knows its t., 522a
held me green and dying, 1070b
his t. is forever, 358a
history the witness to passing t., 110b
history triumphed over t., 199b
hold fast the t., 937b
holy t. quiet as nun, 512a
hot t. in old town, 868a
how long a t. in one word, 226a
how women pass t., 863b
hurry up please its t., 1002b
I had lived a blessed t., 284a
idea whose t. come, 598b
Time image of eternity, 143a
in a moment of t., 46b
in his good t., 661a
in hours days years, 362b
in space and t. universes, 703a
in t. we know not fate begin, 774b
in your flight, 742b
irreparable ravages of t., 378b
is a kind friend, 982a
is a very shadow, 36b
is dead, 1039a
is man's angel, 498a
is money, 422b, 598b
is not ripe, 894a
is of essence, 1102a
is on our side, 631b
is out of joint, 260a
is still a-flying, 320b
is your madness, 1056b
it is t. to choose, 956a
joyous t. not be stayed, 201b
keeping t., 1005a
kill t. injuring eternity, 682a
killing t. essence of comedy, 870a
lag, 888b
laid hand on my heart, 624a
last syllable of recorded t., 286b
last t. I see Paris, 1020a
least thing we have of, 1045a
let me play, 1070b
Lethe, 937a
life and spirit of t., 721a
like ever-rolling stream, 397a
like fashionable host, 268b
lilac t., 961b
long t. between drinks, 824b
lost may nought recovered be, 165a
lost t. never found, 422a
machine, 888a
made me his numbering clock, 228b
makes ancient good uncouth, 692a
makes possible Day of Judgment, 980b
makes these decay, 327a
maniac scattering dust, 650a
market of his t., 264b
memory emancipated from t., 529a
mild Heaven a t. ordains, 340b
misspending t. a kind of self-homicide, 376b
mock t. with fairest show, 283a
more than half the t., 1046b
most valuable thing, 104a
must have stop, 240b-241a
my t. is at hand, 44b
my t. not come either, 806b
never t. and place, 668b
new direction of T., 985b
night of t. surpasseth day, 331a
no enemy but t., 883b
no man abide, 168b
no t. for sorrow, 487b
no t. like old t., 633b
no t. to speak of hopes, 923b
noiseless foot of t., 270a
nor t. nor place, 282b
nor tide tarrieth, 182b
nor yet by t. silvered, 458a
not of an age but for all t., 303b
not sacred until lived, 770b
nothing so precious as t., 104a
now is accepted t., 53b

Time, now is t. for drinking, 121a
now near at hand, 461a
O t. too swift, 204b
of death every moment, 106a
of life is short, 240b
of milking time of harvest, 1005a
of peace, 27b
of scorn, 275b
of the singing of birds, 29b
of war, 27b
of your life, 1066b
old bald cheater T., 302b
old common arbitrator T., 269b
one is so lucky as to have, 799a
only pretty ring t., 250b
open T. let him pass, 860a
our t. is all today, 517b
out of key with his t., 988a
out of mind, 194a, 1024a
out of space out of t., 643a
Paleozoic t., 848b
panting T. toiled after him, 426b
passions expand t., 907b
past comes not back, 123b
peace for our t., 897a
play the fools with t., 242a
present and t. past, 1004b
procrastination thief of t., 399a
proper t. to marry, 459b
rags of t., 305a
rave no more 'gainst t., 770b
redeem the t., 1003b
remembered, 773a
removes distress, 108b
respect of place persons t., 251b
reveals all, 130b
rider that breaks youth, 325a
river of strong current, 142a
rolling t. hath pressed, 630a
runs the clock will strike, 213b
rust sharpest sword, 520b
sands of time, 620b
saltness of t., 241b
school in which we learn, 1069a
seas of space and t., 999b
seeds of t., 281a
seen the best of our t., 277a
served my t. in hell, 1103b
shall throw a dart at thee, 319b
shall unfold, 277a
show and gaze o' the t., 287a
silence and slow t., 583a
so gracious is the t., 257a
so little t. to do so much, 973b
some t. his good t., 661a
soul of this world, 137b
space and t. are stupidity, 978a
spend and waste t., 1041a
spoils of t., 440b
squall of t., 1022b
staunchless flows, 1032a
stays we go, 782a
stream I go a-fishing in, 683a
stream of t. run, 242b
strengthens friendship, 381b
subtle thief of youth, 334a
superfluous to demand t. of day, 237b
take no note of t., 399a
take t. by the forelock, 201b
teaches all things, 78a
that aged nurse, 580b
that may not sojourne, 164a
that t. of year in me behold, 292b
that takes in trust, 199b
Time that takes survey of world, 240b
the avenger, 557a
thief you cannot banish, 1058a
thieving T., 868b
this day T. winds, 495a
this great gap of t., 287a
this is my hard t., 1064b
though t. be fleet, 744b
through t. t. conquered, 1005a
till t. and times done, 880a
time time, 644a
'tis almost fairy t., 231a
to be born, 27b
to break down, 27b
to build up, 27b
to cast away, 27b
to cast away stones, 27b
to choose, 956a
to count your crimes, 505b
to dance, 27b
to die, 27b
to embrace, 27b
to every purpose, 27b
to gather stones together, 27b
to get, 27b
to hate, 27b
to heal, 27b
to keep, 27b
to keep silence, 27b
to kill, 27b
to laugh, 27b
to lose, 27b
to lose t. displeasing, 161a
to love, 27b
to mourn, 27b
to murder and create, 1000b
to plant, 27b
to pluck up, 27b
to refrain from embracing, 27b
to remember, 843b
to rend, 27b
to serve and sin, 773a
to sew, 27b
to speak, 27b
to stand and stare, 905a
to stop revolution, 1048b
to unerring t. committed, 658b
to weep, 27b
to wonder Do I dare, 1000b
tooth of t., 272a
transported, 1086b
travels in divers paces, 249b
turn up his glass, 301b
turns old to derision, 773b
uncertain balance of proud t., 206a
unconscionable t. dying, 366b
unthinking t., 372a
upset fighting faiths, 788a
vague crepuscular t., 688a
value of t., 540a
was when toy dog new, 820b
waste sad t., 1005a
wasted t. now doth t. waste me, 228a
wastes her t. and me, 332b
wastes things, 97a
weak piping t. of peace, 216b
weakens love, 381b
weight of this sad t., 280b
when meadow grove stream, 513a
when t. is broke, 228a
when t. is old, 268b
whereof memory of man, 444b
which antiquates antiquities, 331a
while it is new, 1088b
Time, whips and scorns of t., 262a
whirligig of t., 253a
whole earth and all t., 511a
will be till t. lose breath, 825b
will change your opinions, 96a
will come you will hear me, 611b
will doubt of Rome, 561a
will explain all, 85b
will not be ours forever, 302b
will run back, 334a
wings of T. grief flies, 359b
wisest of counselors T., 80b
witching t. of night, 263b
with gift of tears, 773a
with thee I forget all t., 345b
woes as t. cannot recure, 198b
woman's t. of opportunity short, 91b
work the scythe of t., 504b
world enough and t., 359b
world of trouble and t., 667a
worn out with eating t., 367b
wrecks of t., 779a
writes no wrinkle, 557b
wrong war at wrong t., 1025b-1026a
you old gypsy man, 906a
you thief, 551b
youth 'gainst t. and age, 204b
youth the t. for toil, 94b
Timed, gifts well t., 381b
Time-harried prisoners, 1066b
Time-honored bread sauce, 799a
Timely, desired and t. things, 854a
dew of sleep, 345b
gain t. inn, 284b
Timeo Danaos et dona ferentis, 118a
Time's fell hand, 292b
flies, 290b
glory calm contending kings, 220b
iron feet, 557b
life t. fool, 240b
love's not T. fool, 294a
noblest offspring, 400a
winged chariot, 360a
Times, all classes t. circumstances, 678a
all old t. good, 563a
all t. are his seasons, 308b
and Saturday Review, 765b
are in his hand, 666a
at all the t. you can, 421a
at t. almost ridiculous, 1001a
background of the t., 497b
before you, 330b
best of t. worst of t., 672a
brisk and giddy-paced t., 252a
change and move continually, 200b
change and we change with them, 152b
changed with him who marries, 822a
cowards die many t., 254b
fashion of these t., 248a
glory of their t., 38b
go by turns, 210a
good old t., 633b
good old t. when unhappy, 1105b
hard doubtful t., 575a
hard money scarce, 609a
illusion that t. were better, 658b

Times, in the morning of the t., 206b
later t. more aged than earlier, 206b
lived for all t., 498a
my t. are in thy hand, 18b
necessity of the t., 444a
O what fine t., 416b
of great Elizabeth, 645b
Oh what t. what standards, 110b
old simplicity of t., 1090b
old t. manners books, 450b
old t. not forgotten, 678a
past t. preserve themselves, 1035a
purest treasure mortal t. afford, 226a
pursy t., 264b
seven t. over and over, 704a
signs of the t., 43a
sun itself which makes t., 305b
terrible t., 828a
that try men's souls, 466b
these t. are ancient t., 206b
these unhappy t., 970b
thus t. do shift, 320b
tide of t., 255a
till time and t. done, 880a
truth which cunning t. put on, 233b
truths not for all t., 417b
Times', my dear t. waste, 292a
Timetable, read t. sooner than nothing, 932a
Timid soul, 989b
state t. as lone woman, 681a
Timidity, whistles and disavows t., 833b
Timing, circumstance and proper t., 92a
is exact, 88b
is most important factor, 68a
know the right t., 68b
Timon, till I am T. and Lear, 885a
Timor mortis conturbat me, 176a
nil terribile nisi ipse t., 207b
Timorous beastie, 492b
foe, 411a
million dollars t., 1017b
Timothy learned sin to fly, 1089a
Tim'rous beastie, 492b
Tin, blowing t. horns, 948b
cheap t. trays, 947b
in t. factory human being crushed, 1069b
little t. gods, 871b
path paved with t. cans, 835b
Tincture, best virtue has t. of vice, 190b
Tinge brow with sunset glow, 809b
Tinged by what absorbs it, 795a
eyelids and hands, 781a
Tingle remarkably pleasant, 1052a
Tinhorn politicians, 896a
Tinker more than renew, 795a
to Evers to Chance, 962b
with abstract idea, 1046a
Tinkled among teacups, 1001b
Tinkling, chime of words t., 878a
cymbal, 52b
with their feet, 30b
Tinklings, drowsy t. lull, 440a
Tinpinny, sellin' t. nails, 891a
Tintinnabulation musically wells, 644a
Tints, why flowers painted in t., 861a
Tiny, little t. boy, 253a
little t. wit, 278a
round bole in t. leaf, 663a
Tim last of all, 671a
Tiphys disclose new worlds, 131a
Tippecanoe, soldier of T., 600a
Tipped with line of steel, 704b
Tippenny, wi' t. fear nae evil, 495b
Tipperary, long way to T., 934a
Tippled drink more fine, 583b
Tippler, little t. leaning, 735a
violetflavored nuisance, 1030b
Tips with silver fruit-tree tops, 224a
Tipsy, blind and often t., 600b
dance and jollity, 336b
Tip-tilted like petal, 653a
Tiptoe malices, 866a
on misty mountaintops, 225a
religion stands on t., 324a
stand a-t. when day named, 245a
upon a little hill, 579a
Tirade, your old-fashioned t., 1076a
Tire day in toil, 321b
ear the open vowels t., 403a
night in thought, 321b
of all creation, 634a
speeds too fast 'twill t., 221b
Tired and sick of war, 705a
dull stale t. bed, 277a
eyelids upon tired eyes, 645b
give me your t. your poor, 817a
Jezebel t. her head, 13b
nature's sweet restorer, 398b
no time to be t., 589b
of his dark dominion, 730b
of honest things, 1024a
of its pleasures t., 510a
of kings, 603a
of London tired of life, 432a
of my turmoil, 1076b
of ruling over slaves, 435a
of tears and laughter, 775a
on day of victory no one t., 149b
Sister Caroline t., 906b
stummucks don't git t., 814a
sun with talking, 719b
till t. he sleeps, 409b
today's newspaper t., 916a
waves vainly breaking, 688b
wind tapped like t. man, 735b
with all these, 292b
yet strong shun thought, 812a
Tirer les marrons du feu, 360b
Tires, sad t. in a mile-a, 295b
unchartered freedom t., 514b
Tiresias, I T. though blind, 1002b
Tiresome verse-reciter Care, 573a
Tiring, mothers' wombs the t. houses, 199b
Tirlin' at the window, 657a
Tirra lirra by the river, 645b
Tit for tat, 185a
tell tale t., 1093a
Titania, there sleeps T., 229b
Titanic, alley t., 643b
Tithe of mint and anise, 43b
Title and profit I resign, 393b
excels at t. page, 447a
farced t. 'fore king, 244b
feel his t. hang loose, 286a
from better man I stole, 823b
Title, gained no t., 407a
like t. for it not mine, 823b
neither can t. to ocean belong, 188b
no lover of pompous t., 189a
no t. I deem more honorable, 967b
ready my t. clear, 397a
Titles are shadows, 385b
gratuities privileges, 503a
high though his t., 519a
kinquering congs t. take, 807b
of mining claims, 1041b
power and pelf, 519a
Titter w'en stew smokin' hot, 911b
Tittle, jot or t., 40a
Tittlemouse, Tommy T., 1097b
Tityrus, once sang of you T., 117b
To, going t. and fro on earth, 14a
many shall run t. and fro, 35a
reel t. and fro, 21b
the unknown god, 50a
Toad beneath harrow knows, 871b
glorious sight murmured T., 852a
I had rather be a t., 274b
like t. at ear of Eve, 346a
like t. ugly and venomous, 247b
preaches contentment to t., 871b
rosewater on a t., 610b
without which no garden complete, 733b
worm to a t., 791b
Toads brooding in wells, 1064b
imaginary gardens with real t., 996a
Toast golden for its beauty, 763a
let the t. pass, 481b
particularly long, 553b
works down to babies, 760a
Toasted, dreamed of t. cheese, 823a
Toasts of the young men, 476a
Tobacco, devilish and damned t., 311b
divine nothing equal it, 563a
divine rare, 311b
for thy sake T., 535b
is a dirty weed, 1037a
is a filthy weed, 484a
metaphysical t., 1085b
Road, 1052b
sublime t., 563a
this night leave off t., 534b
Tobacco's fragrance greet, 1080a
Tobermory's rejoinder, 904a
Toboggans, ignorance t. into know, 1032a
Toby, my uncle T., 438a
Tocsin of the soul, 561b
Today a king, 38a
be good and happy t., 523b
be wise t., 399a
beaten yet t., 1050b
beneath foeman's frown, 656a
call t. his own, 369b
doubts of t., 974a
flower that smiles t., 320b
friends of t., 3a
future lays law of t., 804b
give me t. take tomorrow, 149b
he puts forth tender leaves, 298b
here t. next week tomorrow, 852a

Today, I have dined t., 523b
I have grown taller, 943b
I have lived t., 369b
in t. walks tomorrow, 538a
isn't any other day, 746a
live t., 134b
lose ground won t., 712a
Mother died t., 1068b
never do t. what you can put off, 719a
never jam t., 746a
nor care beyond t., 439b
not t. drives men mad, 801b
nothing else show t., 736a
our pleasure to be drunk, 424a
our time is all t., 517b
rude brief recitative, 702b
same yesterday t. and forever, 56a
shalt thou be with me, 47b
speed t. put back tomorrow, 201a
such a day tomorrow as t., 295a
thrifty to prepare t., 76a
Today's t., 84a
tomorrow be t., 624b
tomorrow is not until t. past, 82b
voice of t., 871a
wasn't there again t., 938a
weep no more t., 727b
what you can do t., 719a
wiser t. than yesterday, 413a
Today's achievement tomorrow's confusion, 771b
guilt, 1056a
made end of life with t. light, 114a
newspaper old, 916a
today, 84a
Toddle safely home, 992b
Toe, eye of newt t. of frog, 285a
fill me from crown to t., 281b
light fantastic t., 334b
lissom clerical printless t., 993b
of peasant, 265b
Toenail, from his t. a lion, 150b
Toes, bells on her t., 1095a
first t. and then heels, 902a
frozen t., 900a
Pobble who has no t., 674a
pretty little t., 1095b
teaches on t., 1040b
turn out your t., 745b
Toga, let arms yield to t., 111b
vocal cords in t., 1047a
Together achieve victory, 1016b
articulate sweet sounds t., 880b
damned good time t., 1044a
evils draw men t., 98b
for brethren to dwell t., 22b
gathered t. in my name, 43a
getting on t., 966b
good fellows get t., 868b
hang t. or hang separately, 423a
let us reason t., 30a
mercy and truth are met t., 20a
pull all t., 671b
ride t. forever, 664a
time place loved one t., 668b
took sweet counsel t., 19b
vow an eternal misery t., 383b
we'll pluck crow t., 218a
Togetherness, spaces in t., 975b
Toil and be mixed with main, 796b
and not seek rest, 180b
and trouble caldron bubble, 285a
Toil, blood t. tears sweat, 920b
consumed midnight oil, 401a
envy want, 427a
ere the t. done, 675b
exercises sinews and bones with t., 100b
fatuous sunbeams t., 1028b
govern those that t., 448a
her strong t. of grace, 289b
horny hands of t., 691b
hunger nakedness, 587a
isn't worth the t., 871b
mock their useful t., 440a
not neither spin, 41a
of breath, 530a
of growing up, 883b
play to win t. to lose, 900a
pledge our love and t., 877a
sleep after t., 200a
sons of t., 721a
tire the day in t., 321b
unrequited t., 640b
war is t. and trouble, 371b
waste their t., 518b
why this t. and trouble, 509a
youth the time for extraordinary t., 94b
zealous nameless t., 593b
Toiled, forgot for which he t., 291b
so hard and late, 883a
Toiling upward in night, 623b
Toils and cares, 660b
backward goes who t. most, 161a
despair to reach, 387b
easier to get into enemy's t., 76b
pleasures and t., 521b
terra firma t., 695b
Toilsome way into upper air, 587a
Token of a covenant, 6b
Told, as a tale that is t., 20a
but he never t. anybody, 876a
Christmas t. merriest tale, 519b
hath it not been t. you, 32b
I t. her all my heart, 488a
I t. it not, 489b
I t. my love, 488a
I t. you so, 562a, 624a
I would have t. you, 49a
love that never t. can be, 488a
me Heraclitus, 719b
my wrath, 489b
never t. her love, 252a
tale speeds best plainly t., 217b
tale t. by an idiot, 286b
tales already plainly t., 66b
Toledo trusty, 352b
Tolerable accommodation, 912a
fire most t. third party, 682a
Tolerance, practice t., 1104a
Tolerant, understand everything makes t., 502b
Tolerated, error of opinion t., 472a
not only t. but encouraged, 531a
Toleration, learned t. from intolerant, 976a
Toll for the brave, 459a
me back from thee, 583a
me purple clapper, 704a
oppress of t., 738a
Tolle lege tolle lege, 147a
Tolled, sexton t. bell, 591b
twilight hour, 825b
Tolls, curfew t. knell, 439b
faintly t. evening chime, 541a
for whom the bell t., 308b
it t. for thee, 308b
Tom, Adventures of T. Sawyer, 761a
appeared on sidewalk, 759a
bears logs into the hall, 222b
before I go T. Moore, 559b
Fool's errand, 437b
Jones will outlive Escurial, 466a
little T. Tucker, 1094a
loves me best that calls me T., 301b
o' Bedlam, 277a
O T. Thumb, 223b
poor T. Bowling, 475b
Tiddler's ground, 686a
Tom piper's son, 1095a
Tomb, Achilles' t., 561a
adjusted in the t., 736a
by side of sea, 644a
e'en from t. nature cries, 441a
icy silence of t., 581b
Mausolos' t., 1102b
monument without a t., 303b
of Callimachus, 104b
of mediocre talent, 878a
Prince Andrey went to t., 732a
room for Shakespeare in your t., 319a
room my heart keeps in thy t., 321a-b
rule from t., 1004b
saint and martyr rule from t., 1004b
sea was made for his t., 309a
that swallowed Pharaoh, 695b
threefold fourfold t., 319a
Wordsworth's t., 711a
Tombs, half-acre t., 305a
in dust in cool t., 948b
shoveled into the t., 948b
Tombstone, end of fight t. white, 872b
Tomlinson, naked soul of T., 874a
Tommy this and T. that, 873a
Tittlemouse, 1097b
Tomorrow and t. and t., 286b
ask for me t., 225a
be today, 624b
blossoms, 298b
boast not thyself of t., 26a
call progress t., 599a
do thy worst, 369b
dread of t., 801b
eat drink t. we die, 31b
fair adventure of t., 237a
feather duster, 915a
fill sky with clouds, 122a
give me today take t., 149b
gone down drain of eternity, 84a
happiest time, 645a
heirs of t., 789a
herald of t., 871a
here today next week t., 852a
house of t., 975b
I know t., 3a
I purpose to regulate room, 428b
in today walks t., 538a
is not, 82b
jam t. jam yesterday, 746a
king t. shall die, 38a
know nothing of t., 523b

Tomorrow, land ethic for t., 1077b
let him love, 150a
let us do or die, 313b
live till t., 459a
lose t. ground won today, 712a
never put off till t., 719a
new day, 196b
no t. nor yesterday, 305b
nor can buy t., 302a
not bother about t., 818a
not worry about t., 801b
oh 'twill never be, 517b
once again sail Ocean Sea, 121a
one who comes t., 604a
perhaps not do't t., 312b
prepare for wants of t., 76a
program for t., 977b
put off till t., 719a, 886a
realization of t., 974a
speed today be put back t., 201a
such day t. as today, 295a
to fresh woods, 339a
unborn t. dead yesterday, 630b
wait not till t., 188a
what vogue will be t., 1034b
why t. I may be, 630a
will be dying, 320b
will repay, 367b
wisdom of t., 817a
Tomorrow's falser than former day, 367b
life is too late, 134b
sun may never rise, 392a
today's achievement t. confusion, 771b
Tomorrows, confident t., 516b
Tom's food for seven long year, 278b
poor T. a-cold, 278b
Tomtit, little t., 768b
Tone, antediluvian t., 747a
deep autumnal t., 570a
peremptory t., 457a
Robert Emmet and Wolfe T., 881a
take t. of company, 415a
withers takes grass's t., 878b
Tones, harp in divers t., 649b
in hollow t. heard, 565b
Tongs, let us have t. and bones, 230a
Tongue at will yet never loud, 273b
can no man tame, 56b
candied t. lick pomp, 263a
casual t., 899a
cleave to the roof of my mouth, 23a
cold words of t. or pen, 905b
confuted by conscience, 333b
could scarcely cry, 487a
curled last drop, 953b
customs politics and t., 721b
death lies on my t., 241a
dove with flickering t., 1006b
every t. brings in tale, 217b
exceeds in number of movements, 174b
eye t. sword, 262b
fair words never hurt t., 183b
fallen by the t., 38b
falls silent, 69b
falsehood of the t., 471a
fellows of infinite t., 245a
flattering t. speeds guest, 883a
fool hold t. and pass for sage, 127a
from his t. flowed speech, 62b
give thy thoughts no t., 258b
Tongue, great ox stands on my t., 78b
heart thinks t. speaks, 246a
her t. fetters breaks, 1089b
his t. dropped manna, 343b
his t. must vent, 289b
hold your t. and let me love, 305a
I am the t. of war, 1083a
iron t. of midnight, 231a
is the clapper, 246a
is the law of kindness, 27a
keep good t. in head, 297a
keep t. and keep freend, 169b
keep thy t. from evil, 181a
live t. all dispelled, 1080a
love's richer than my t., 276b
man that hath t. no man, 220b
murder though no t. speak, 169a
my t. is the pen of a ready writer, 19a
my t. swore, 84b
needs so great number of muscles, 174b
never ear did hear that t., 314b
never hold t. a minute, 389b
never in t. that makes it, 222b
no need for t., 1064b
no t. to wound us, 542b
nor speak with double t., 603b
not able to conceive, 230b
not far from Kilmer cheek, 1000a
now t. the mystery telling, 158a
of a slow t., 8a
of the dumb shall sing, 32a
old and bitter of t., 880a
on his t. they pour sweet dew, 67a
one thought in breast another on t., 115b
outvenoms all worms of Nile, 291a
poetry mother t. of mankind, 455b
put a t. in every wound, 256a
rank t. blossom, 666a
rolls it under his t., 386a
Russian t. to converse with all, 435a
Russian t. we save, 1014b
sad words of t., 626a
Shakespeare spake, 512b
shall be slit, 1093a
sharp t. grows keener, 550a
sing t. the Savior's glory, 158a
snakes with double t., 229b
so loud each t., 456a
so varied in discourse, 536b
soul lends t. vows, 259a
sounds as sullen bell, 241a
strength is t., 3a
strenuous t., 584a
such t. to great people, 688a
that I sin not with my t., 18b
though he hide it under his t., 15b
thy own shame's orator, 218b
to deal in fiction, 401a
to persuade, 466a
to uphold truth one t., 478b
trippingly on the t., 262b
truth in shepherd's t., 198b
understanding but no t., 258a
uphold truth and has one t., 478b
use of my oracular t., 480b
wery good thing, 669a
Tongue, when my t. blabs, 251a
wherever German t. heard, 503b
with his t. win a woman, 220b
with own t. edified ears, 404a
wool of bat t. of dog, 285a
would t. utter, 648a
Tongued with fire beyond living, 1006b
Tongueless nightingale, 582a
vigil, 772b
Tongues, all people and t., 58a
and deeds, 644b
aspics' t., 275a
bray of bragging t., 81b
clocks the t. of bawds, 237b
conscience hath thousand t., 217b
evil days and evil t., 346b
eyes silent t. of love, 194a
from the strife of t., 18b
govern t. with difficulty, 373b
had I a hundred t., 119a
had I your t. and eyes, 280b
have their talk, 194a
hearts in love use own t., 245b
in all t. called fools, 250b
in trees, 247b
leaves stuck out t., 1064b
millions of t. record, 556a
not uttered by chapmen's t., 221b
of Douglas and myself, 636a
of dying men, 226b
of fire, 49b
of flame infolded, 1007a
of men and angels, 52a
one soul though many t., 143b
self-interest speaks all t., 355a
sharpened their t. like a serpent, 23a
silence envious t., 299a
silver-sweet sound lovers' t., 224a
slanderous t., 247a
speak with other t., 49b
that syllable men's names, 336b
thousand t. to allure, 1086b
woods have t., 167a
Tongue-tied by authority, 292b
Tonight, child again just for t., 742b
curfew not ring t., 825a
from Oxford strays, 714a
hot time in old town t., 868a
met in thee t., 755a
refrain t., 264b
tenting t. on campground, 752b
world may end t., 664a
Tonnage, damp t., 1043b
Tonsorial or agglutinative type, 902b
Too little t. late, 1018a
Took, all which I t. from thee, 856b
by throat circumcised dog, 276b
circle that t. him in, 827a
him by left leg, 1094b
might vantage best have t., 270b
not men you t. them for, 246b
one draught of life, 739a
one less traveled by, 926b
suffering human race, 711a
to my heels, 109a
to the law, 743b
wages and are dead, 854a
went and t. same as me, 874b
Tool grows keener with use, 550a
maker, 948a

Tool, nor any t. of iron, 458b
scourge t. that did his will, 791a
Too-late, also called T., 731b
Tools, each given bag of t., 808a
give us the t., 922a
no jesting with edge t., 313b
of working our salvation, 353b
sin has many t., 634a
teach but to name t., 352a
to make tools, 849b
to who can handle them, 575b
to work withal, 691b
with t. he is all, 576a
Tool-using animal, 576a
Tooth defy t. of time, 398b
for tooth, 9a
had alwey coltes t., 168a
more deadly than mad dog's t., 218b
my Adonis hath a sweet t., 203a
of the ego, 1068a
of time, 272a
one t. and it aching, 909a
poison for age's t., 236a
purrs and never shows t., 990b
red in t. and claw, 650b
sharper than serpent's t., 277b
where each t. point goes, 871b
Toothache, philosopher endure t., 247a
Toothless mastiff bitch, 524a
Toothpaste and dandruff ads, 1043b
Toothpicks, nothing but supply of t., 610b
Toothsomest, old pippins t., 314b
Tootings at weddings of soul, 956b
Top, die at the t., 391a
events soon on t. of him, 983a
fool me to t. of my bent, 263b
He which is t. of judgment, 270b
higher t. of delight, 696a
o' the mornin', 812a
of head taken off, 739b
of sovereignty, 584b
President on t. of events, 983a
Revolution began at t., 721a
schoolboy whips taxed t., 522a
Topgallants and mainsails of stone, 911a
Top-hat, famous high t., 953a
Topic, skim one t. here there, 593a
Topics, melancholy t., 643b
only two serious t., 885b
other fashionable t., 448a
two t. yourself and me, 432a
Topless towers of Ilium, 213a
Toppling, send skyscrapers t., 1067a
Tops, slender t. against sky, 592a
tips with silver fruit-tree t., 224a
Topsy-turvy, studied men from t., 730a
Torch, bright t. and casement, 583b
give me a t., 986a
like runners hand on t., 113b
of a flower, 986a
passed to new generation, 1072b
throw t. hold it high, 912b
truth is t., 438b
Torchbearing outrider, 798b
Torches, great men like t., 674b
of martyrdom, 473a
Torchlight crimson on kettle-drums, 918b
Tore, shout t. hell's concave, 342b
Torment, dark with t. and tears, 685b
delicious t., 606b
I feel it and am in t., 115a
is my joy, 1066a
luxury and t. of novelist, 798a-b
man comes with his t., 498b
measure of our t., 873b
of love unsatisfied, 1003b
there shall no t. touch them, 36b
what t. not a marriage bed, 308b
when religion positive t., 696a
who devised the t., 1007a
Tormented with ten thousand hells, 213a
Tormenting, cant of criticism most t., 438a
mild image in fountain, 696a
Torments in wedding ring, 392b
most maddens and t., 696b
of grief endured, 604b
Torn and beaten out he lies, 573b
between passion for righteousness, 997a
frayed soiled and t., 776a
naiad from flood, 641b
persons with t. bodies happy, 905a
seine shattered lobsterpot, 1006a
Torpedo, pen in his hand a t., 429b
Torpedoes, damn the t., 597b
Torpid, mind t. in old age, 432b
Torquatus stretching his baby hands, 115a
Torrent, character formed in world's t., 477b
in the very t. tempest, 262b
of his fate, 427a
rough t. of occasion, 242b
wind t. of darkness, 961b
Torrents, blood in t. pour, 845a
Torrid or frozen zone, 327a
Tortoise because he taught us, 744b
hare and t., 75b
prince keep t. enclosed, 101b
Tortuous road from Montgomery, 1082b
Torture, hum of cities t., 556b
Negro past of t., 1081a
no rack t. me, 735b
one poor word, 369b
suspense in news is t., 350a
touch him not t. not again, 572a
Tortured brilliant bold, 588a
with history, 1043b
Torturing hour, 439b
Tory, bitter Whig or T. sour, 389b
Toryism, English Liberalism nor T., 713b
Toss in the spray, 710b
weariness t. him to my breast, 323b
Tossed, I am t. up and down, 21b
it t. them down, 854a
old woman t. in blanket, 1095b
the dog, 1098b
them human hearts, 570a
Tosses but doesn't sink, 150b
hints of earlier creation, 1006a
up our losses, 1006a
Tossing aloft invisible, 843a
crossing Channel t., 767b
green water, 979a
heads in sprightly dance, 514b
mind is t. on the ocean, 231a
sea of cause and theory, 919b
so as to scare clouds, 926b
Total, irrecoverably dark t. eclipse, 349a
isolationism no answer, 1049a
Totalitarian, better no world than t., 1015b
Totality of functions, 517b
of what he might have, 1058b
Totalizing, personalizing by t., 965a
Tots sang Ring-a-rosie, 862b
Totter into vogue, 442a
now we maun t. down, 494b
off and go to sleep, 899b
Totters, lift one if one t., 740a
Touch a hundred flowers, 1023a
at t. I yield, 649a
common t., 877a
fear not to t. the best, 199a
furs to t., 993b
great death, 905a
Happy Isles, 646b
harps of gold, 657b
he wants the natural t., 285b
hills whose heads t. heaven, 272b
honey of romance, 838b
it and do not find, 74a
lips part with tears, 774b
lips t. sacred fire, 906b
lips that t., 1010b
little t. of Harry, 244b
Lord's Anointed, 1090b
me afresh, 802b
me and no minister so sore, 411b
me not, 49b
mimosa t., 1057a
money t., 848b
must have t. of earth, 653b
natural t., 285b
never lose t. of the one, 861a
no beast but knows t. of pity, 216b
no state matters, 450a
not taste not, 54b
nothing can t. him further, 284b
O for t. of hand, 648a
of earthly years, 511a
of greatness, 653b
of Harry in night, 244b
of love and pride, 844a
of vanished hand, 648a
one t. of nature, 269a
our country shackles fall, 457b
ponderable to t., 882a
puts it not unto t., 353b
scarcely felt or seen, 414a
shivering-sweet to t., 991b
soul look body t., 884b
spider's t. how fine, 193a
strives to t. the stars, 199b
sweet as I could bear, 927b
tarnish that goes at t., 926a
that I might t. that cheek, 223b
they that t. pitch defiled, 246b
truth needs no other t., 303a
two solitudes t. each other, 938b
whatever you t. is Jupiter, 134b
when safest sunset t., 665a
world intangible we t., 857a
you must not t., 306b

Touched be th' sun, 981a
chord in unison t., 458b-459a
God's finger t. him, 650b
nothing he did not adorn, 432a
spirits not finely t., 270a
things he t. worked with, 943a
to the quick, 662a
with fire, 786b
with moon's red silver, 1081a
Touches, mortality t. the heart, 118a
of sweet harmony, 235b
who t. this t. a man, 703a
Touching, not succeed in t. ideals, 733a
sight so t. in majesty, 512a
Touchstone by which we try services, 472b
calamity man's true t., 316b
panics t. of sincerity, 467a
Touchstones, dreams t. of characters, 681b
Touchy, pacify t. tribe of poets, 124a
testy pleasant fellow, 394a
Tough and devilish sly, 671a
and final growth, 1057b
as a steak, 1035b
but nervous, 997a
customer, 670a
interesting but t., 761a
life t. proposition, 941a
rack of this t. world, 280b
wedge for tough log, 127a
worm in little inside, 768b
Tough-minded, government not more t., 1049a
Toujours gai, 946a
Touring culture like museum, 1057a
Tourist, rich vagabond called t., 932b
Tourney, summoned am to t., 1086a
Tout comprendre t. pardonner, 502b
est pour le mieux, 417a
milieu entre rien et t., 363b
passe, 658a
passe casse lasse, 1105b
perdu fors l'honneur, 180b
rire de t., 460a
Toves, slithy t., 745a
Tower and bells, 483a
burning roof and t., 883b
clock collected in t., 854a
cries as from lighted t., 970b
gloomy shadowed t., 825b
inaccessible t. of past, 694b
intending to build t., 47a
ivory t., 615a
ivory t. of cultural, 937b
ivy-mantled t., 440b, 962b
king's name a t. of strength, 217b
Montaigne in his t., 1054a
neck is as a t. of ivory, 29b
of ivory, 615a
of strength, 651b
proud t., 642a
stand like a firm t., 161a
strongest t. of delight, 697b
to dark t. came, 278b
Trojans sitting on the t., 63a
yonder ivy-mantled t., 440a
Towered citadel pendant rock, 288b
cities please us then, 335a
grim shape t. up, 510a
Towering confidence of twenty-one, 430a
hopes like t. falcons, 387a
in her pride of place, 284a
Towers and battlements it sees, 334b
cloud-capped t., 297b
death overtake you though in lofty t., 149a
elephants endorsed with t., 348b
ivory t., 878a
no t. along the steep, 537b
proud t., 557a
topless t. of Ilium, 213a
two t. of sail, 688b
walls and t. girdled round, 523b
whispering from her t., 713b
ye antique t., 439a
Town, all around the t., 862b
all round t., 1092b
atheist, 1047a
consul in foreign t., 864a
country in t., 135b
crier spoke my lines, 262b
dear damned distracting t., 405b
defend village t. city, 921b
distressed and forsaken, 375b
drunkard, 1047a
end of the t., 970a
follies of t. crept slowly, 450b
hot time in old t., 868a
humming t., 711a
in Scarlet t., 1088a
is lighter than vanity, 365b
it rains softly on t., 830b
leave by t. drain, 807b
little t. of Bethlehem, 755a
London a man's t., 827b
London Town's fine t., 947b
man in our t., 1098a
man made the t., 457b
many ways meet in one t., 243a
never go down to t., 970a
one-horse t., 759a
Paris a woman's t., 827b
Paris my home t., 933b
pretty how t., 1031b
proud tower in t., 642a
sent them out of t., 1093a
Shuteye T., 820b
sprinkle quarters on t., 854a
taller t. than Rome, 918b
tavern in the t., 1100a
what common talk of t. is, 375a
woods go seaward from t., 551a
Yankee Doodle to t., 1090a
Town's, London T. fine town, 947b
Towns, away away from t., 573a
dust and reek of t., 695b
seen enough English t., 1047a
seven t. contend for Homer, 301b
taken t. with words, 311a
winter too long in country t., 940a
Township, destroys t. in sleep, 980b
Toy dog covered with dust, 820b
foolish thing but a t., 253a
had not friend nor t., 694a
like through t. fair, 969a
religion but a childish t., 212b
sells eternity to get t., 220a
soldier red with rust, 820b
Toyed and kissed, 401b
Toys, all is but t., 84a
Toys, bring you colored t., 861a
brooches and t. for delight, 824b
enemies for t., 310a
for your delight, 824b
love and all his pleasures t., 300a
of age, 409a
Trace, boding tremblers learned to t. 449b
characters of hell to t., 441b
misery still delights to t., 459b
noble dust of Alexander, 266a
on dark theme t. verses of light, 113a
painters cannot t., 397a
Traced lives of good men, 517a
Traces, in the t. lead 'em, 693a
of original sin, 707b
winter's t., 772b
Tracing, fitful t. of portal, 955b
Tracings of eternal light, 497a
Track, around ancient t., 730b
down relations of aspects of experience, 984a-b
golden t. 953a
narrow t. to highest good, 114a
Trackless, launch on t. seas, 702b
way, 661a
Tract of inland ground, 516b
Trade, commonly called slave t., 420b
dreadful t., 279b
except what t. give, 668a
food of us that t. in love, 288a
free t., 594b
free t. in ideas, 788a
free t. not principle, 611b
heel of Northeast T., 874a
homely slighted shepherd's t., 338a
how is your t. Aquarius, 1034b
instrument of t., 752a
Irish poets learn t., 885a
literature half t. half art, 859b
love t. thou hast learned, 142a
mission of t. unions, 821a
never pursue literature as t., 528b
no nation ruined by t., 423a
nothing to do but t., 467a
of blood and guile, 526b
serve time to every t., 554b
slave t., 420b
two of a t. never agree, 401b, 730a
unions outgrowth of conditions, 821a
Trades, critic most degraded of t., 764a
ugliest t. have pleasure, 610b
Tradesmen, bow ye t., 767a
lying becomes none but t., 295b
Tradition becomes holy, 805a
cannot be inherited, 1007a
desert t., 605b
finally inspires awe, 805a
for three hundred years, 840a
grows more venerable, 804b
not enough, 1008b
reverence due t. increases, 804b
youth of America oldest t., 840a
Traduced the state, 276b
Traffic, green t. light, 1017b
in mockery, 883a
no kind of t., 296b
of Jacob's ladder, 857a
Trafficked for strange webs, 781a
Trafficking, sail to all thy t., 105a

Tragedies, only two t. in world, 839b
Tragedy, death always t., 847b
Fate written t., 933a
go litel bok litel myn t., 165b
gorgeous t., 335b
herein t. of age, 894b
imitation of action, 98b
killing eternity essence of t., 870a
of love indifference, 932a
play is the t. "Man," 642b
reveals nature of man, 1062b
to be out of society a t., 840a
world is a t., 442b
write you a t., 1037a
wrought to uttermost, 884b
Tragic, beneath t. years, 844b
bright t. thing, 739a
house with nobody in it, 756a
in t. life no villains, 730a
Muse first trod stage, 404b
perform t. play, 884b
Tragical mirth, 230b
Trail, ever t. held true, 872b
hit the dusty t., 952a
long long t., 1012b
neither go from t., 874b
of serpent over all, 543a
Trailing clouds of glory, 513b
garments of Night, 620b
in stream fingers wet, 712a
star, 1056b
Train filled the temple, 30b
follows in His t., 549b
great Mother's t. divine, 714b
isn't t. I wouldn't take, 1023b
jumps in after t. started, 867b
life's headlong t., 714a
miserable t., 515a
noble natures not to desire more, 98a
sensational to read in t., 840a
shaves and takes t., 1046a
starry t., 345b
starve numerous t. below, 382b
they love a t., 265a
trees that would t., 953a
up child in way he should go, 25b
war t. of circumstances, 467a
world and all her t., 362b
Trained, conscious mind t. like parrot, 936a
hundred thousand t. men, 981a
Trainer, painter t. soothsayer, 139a
Training, dancing wonderful t., 1017b
genius without t., 656b
is everything, 762a
rather than birth counts, 379a
Trait whereby worst inferred, 614a
Traitor, brazen forehead of t., 749a
love treason but hate t., 112a
no longer needed, 328b
Traitorously corrupted youth, 215b
Traitors escape detection, 912a
fears make us t., 285b
hate t. and treason love, 370b
our doubts are t., 270a
Trammel up the consequence, 282a
Trammels of world and opinion, 539b
Tramp, dull t. of plodders, 695b
swing t. and trudge, 975a
Tramp tramp tramp, 704b
Trample bad laws under feet, 659a
empire down, 807b
light doth t. on my days, 362b
on rights of others, 636a
them in my fury, 33b
underfoot a hyacinth, 69b
vices underfoot, 147a
whose rights I t., 749a
young lion and dragon shalt thou t., 20b
Trampling homes and rights, 923a
on feelings, 1041a
out the vintage, 690b
Tramplings of three conquests, 330b
Tranced summer night, 584b
Trances, days are t., 642a
Tranquil, benevolence t. habitation, 100a
farewell the t. mind, 275a
humble t. spirit, 301b
mind a mind well ordered, 141b
occupations few t. life, 142a
solitude, 572b
Tranquilized Fifties, 1076a
Tranquillité, la t. règne à Varsovie, 531a
Tranquillity, emotion recollected in t., 511b
feeling of inward t., 609b
insure domestic t., 474a
thou better name, 526b
Tranquilly, nature gone t. on, 905a
Transatlantic, control of t. force, 485a
Transcendental kind, 766b
Transcribe my chronicles, 593b
Transcribed without acknowledgment, 132a
Transcript, Boston Evening T., 1001b
Transference of bones, 1000a
Transfigured, come t. back, 694a
Transfigures wretched, 599a
you and me, 690b
Transfiguring power, 806a
Transfigurings of freshest blue, 956a
Transfix flourish set on youth, 292b
Transform, even a thought can t. us, 806a
hope to effective desire, 781b
ourselves into beasts, 274a
world ideas were to t., 750a
Transformations, strange and monstrous t., 101a
Transformed, if any reaction both t., 935b
into strumpet's fool, 287a
joy t. in us, 938b
Transforming, no t. without emotion, 936b
Transforms, future t. self in us, 938b
strength into right, 435b
Transgress, if I t. and forswear, 88b
Transgressing, by t. truly kept law, 340b
Transgression brings admitted shame, 89b
no law no t., 50b
Transgressors, way of t. is hard, 24a
Transient, early bright t. chaste, 372b
most t. of passions, 837a
opportunity t., 477b
quick and t., 664b
Transit where dreams cross, 1003b
Transition, what seems death is t., 622b
Transitory, false world but t., 176b
Translated, Bottom thou art t., 230a
from despotism to liberty, 471b
Translating into living law, 991a
Translation give music as well as words, 909a
mistake in t., 388a
Translator of Homer, 712b
Translators between dream and reality, 998b
Translucent, glassy cool t. wave, 337b
Translunary, those brave t. things, 211b
Transmit the Preludes, 1001a
Transmitter, no tenth t., 419a
Transmute to flower and leaf, 765a
Transparence, prefer shadow to t., 992b
Transport stem to victory, 919b
Transportation, history of t., 1011b
Transported, Time t., 1086b
Trap moment before ripe, 488b
Trapeze, young man on flying t., 780a
Trappings, these but t. of woe, 257b
Traps, be fox to recognize t., 177b
not fall into same t. twice, 145b
snares t. gins pitfalls, 659b
Trash, money is t., 302a
steals my purse steals t., 274a
Traurig, ich so t. bin, 588a
Travail and vexation of spirit, 27b
great t. so gladly spent, 186b
mine the t. thyn the glorie, 167b
my labor for my t., 267b
Travaileth, groaneth and t., 51a
with lips he t., 773a
Travel along with friend and song, 945a
faster than stagecoach, 450b
for travel's sake, 822a
from Dan to Beersheba, 438a-b
hopefully better than arrive, 822b
light, 1061b
never t. without diary, 840a
not to go anywhere, 822a
on life's common way, 512b
part of education, 208b
prayers to preserve t., 390b
real only way to t., 852a
road to Hades easy to t., 104b
thought the t. long, 314b
to go, 822a
to home among dead, 571a
to school not to t., 208b
youth who from east t., 513b
Traveled a good deal in Concord, 682a
among unknown men, 510b
much have I t., 579b
short while towards sun, 1067b

Traveled, somewhere i have never t., 1031a
took one less t. by, 926b
whoe'er has t., 432a
Traveler, a t. came by, 488a
anybody there said T., 914b
farewell Monsieur T., 250a
from antique land, 568a
from cradle to grave, 569a
from New Zealand, 595b
has right to embellish, 468a
hour that pierces new t. with love, 161a
no t. returns, 262a
spurs lated t. apace, 284b
swiftest t. afoot, 682b
world-besotted t., 884a
Traveler's, I have eaten t. fare, 380b
Travelers, fellow t. of revolution, 957b
must be content, 248a
of eternity, 380a
Traveleth before he hath language, 208b
poverty come as one that t., 23b
Traveling all same pace, 631a
consider my t. expenses, 1028a
fool's paradise, 606a
in t. carry knowledge, 432b
through dense forest, 984b
to regulate imagination, 429a
without fatigue of t., 196a
Travel's, travel for t. sake, 822a
Travels alone without friend, 872a
fastest travels alone, 872a
he who t. with another, 682b
ill news t. fast, 137a
in search of needs, 827b
in strait so narrow, 268b
like him that t., 293b
objects of t. neglected if under our eye, 141a
scholar t. loved hillside, 714b
sundry contemplation of my t., 250a
time t. in divers paces, 249b
Traverse, this t. poorest take, 738a
Tray Blanch and Sweetheart, 279a
dog T., 537b
Trays, cheap tin t., 947b
Treacherous, experience t., 88b
Treachery, death not t. to life, 1056b
friend without t., 747b
machinations hollowness t., 277a
wedlock t., 349b
Treacle, fly that sips t., 402a
Tread again the scene, 518a
close behind him t., 525b
Death with impartial t., 120b
don't t. on me, 1090b
each deed of shame, 623a
each other's heel, 265a
endless road you t., 853b
ever so airy t., 652b
far-off shore where he would t., 216a
hungry generations t., 583a
I with mournful t., 702a
lightly she is near, 838b
on classic ground, 393a
on march with sovereign t., 958a
poor beetle we t. upon, 271a
Tread, shine by side of path we t., 459a
softly t. on dreams, 880b
them in mine anger, 33b
thou shalt t. upon the lion, 20b
upon another's heel, 265a
upon brink of meaning, 428b
upon my patience, 238a
where angels fear to t., 404a
where'er we t. haunted, 555b
where'er you t., 402b
years like oxen t. world, 879b
Treadeth winepress of wrath, 690b
Treading course of virtue, 72b
on my tail, 744b
Treads, one who t. alone, 542b
primrose path of dalliance t., 258b
she t. on it so light, 220a
Treason against the United States, 474a
bloody t. flourished, 255b
but trusted like fox, 240b
can but peep, 265a
confess to t. or wig, 870b
corporations cannot commit t., 198a
cried the Speaker, 464b
doth never prosper, 210a
ever less than t., 925b
gunpowder t. and plot, 1087a
has done his worst, 284b
hate traitors and t. love, 370b
if my words seem t., 692a
if this be t., 464b
last temptation greatest t., 1004b
love bitter with t., 774a
love t. but hate traitor, 112a
none dare call it t., 210a
sows secret seeds, 156b
Treasonous malice, 284a
Treasons stratagems and spoils, 235b
Treasure, chiefest t., 901b
considers impartiality as his t., 109b
danger or t., 1078a
discovery of buried t., 879a
good man's t., 74b
great t. and trouble, 24b
hath found a t., 37b
heaps of miser's t., 337a
purest t. mortal times afford, 226a
rich the t., 371b
that inestimable t., 5a
thou shalt have t., 43a
what men call t., 694a
where your t. is, 40b
witty woman a t., 731a
Treasured, embalmed and t. up, 340a
Treasures, bee's collected t., 442a
heart has hidden t., 679b
I have three t., 74b
lay not up t., 40b
lay up t. in heaven, 40b
sea-born t., 602a
Treat as dogs do the Nile, 129b
friend as if he might become enemy, 126a
gives a child a t., 947a
nature as cylinder, 780a
two impostors same, 877a
whore like lady, 941a
with virtuous scorn, 767b
you'd t. if met where bar, 783b
Treated as wish to be t., 1074a
I t. him God cured him, 187b
Treaties, thirty years life of t., 870b
under authority of U.S., 474b
Treatise, at dismal t. rouse, 286b
my T. of Human Nature, 434b
of natural education, 436a
Treatment, fair t. and appreciation, 959a
stomach endure rough t., 130b
use t. to help sick, 88a
Treatments, for extreme illnesses extreme t., 88b
Treaty, if t. serves ten years, 870b
of strict nonaggression, 1067b
Treble, childish t., 249a
Tree, against blue a pine t., 384a
almond t. shall flourish, 29a
Amfalula t., 820b
apple t. among the trees, 29a
at my window, 928a
as twig bent t. inclined, 406b
beneath the tamarind t., 641b
billboard lovely as t., 1051b
birds still hopping on t., 823a
Bong t. grows, 673a
boughs off many a t., 322b
but I must climb the t., 322b
cinnamon t., 1053a
coolibar t., 869a
crumpetty t., 673b
dead t. no shelter, 1002a
dew bespangling herb and t., 320b
do these things in green t., 47b
down to calico t., 673b
easy as leaves grow on t., 879a
elm t. bole, 663a
every man under his fig t., 13a
fair limbs of the t., 775b
fair little girl under t., 634b
first tall poplar t., 942a
fleet of life like t. leaves, 91b
flies on plane t., 1075b
forbidden t. whose mortal taste, 341b
friendship a sheltering t., 527b
give me my hollow t., 411b
give to eat of the t. of life, 57b
go to pear t. for pears, 126b
golden t. of life is green, 478b
green field or t., 963b
greenwood t., 248a
growing in garden, 4b
growing when ye're sleeping, 521a
had a peach from the t., 488a
hang harp on willow t., 1100b
hang there till t. die, 291a
hate the t., 147a
I shall be like t., 391a
if t. dies plant another, 425a
is hewn down, 39b
is known by fruit, 42b
keep way of the t. of life, 6a
killed little cherry t., 499a
last leaf upon t., 634b
leopards under juniper t., 1003b
Liberty T., 466b
like a t. planted by rivers, 16b
like t. in garden, 4b
lime t. bower my prison, 523b
little nut t., 1095b
lone sky-pointing t., 714b
lopped t. may grow again, 80b
loved t. or flower, 543a
Mahogany t., 660b

Tree, man plants t. for posterity, 107b
my ancestral t., 633a
my body now an old t., 380a
never see t. at all, 1051b
not renewed, 1057b
not too far from yew t., 1006b
O chestnut t., 883b
of deepest root is found, 468b
of diabolical knowledge, 480b
of knowledge of good and evil, 5b
of liberty refreshed, 471b
of liberty watered by blood, 484a
of life, 5b, 345a
of life itself, 899a
of man never quiet, 853a
old apple t., 934a
on a t. by a river, 768b
on t. they slew Him, 796b
once upon a t., 1064b
only God can make t., 992a
our t. crowns hill, 714b
planted by the waters, 34a
poem lovely as a t., 992a
poisonous minerals and that t., 307b
presents upon a t., 737b
riding by Eildon T., 1088b
righteous like palm t., 20b-21a
sat beneath a lime t., 505a
shady cypress t., 739b
shake t. of life, 899a
she gave me of the t., 6a
sighing by a sycamore t., 276a
singing sweetly on t., 974b
sits on ancestral t., 866a
snow from hemlock t., 927a
spreading chestnut t., 621a
spreading himself like a green bay t., 18b
still our t. there, 714b
Sugarplum T., 820b
swimming from t. to t., 1075a
taken to be stump of t., 467b
thou t. I flower, 767a
too happy happy t., 580a
under the bamboo t., 1004a
under the gallows t., 313a
under the greenwood t., 248a
which did not know, 358a
whose mouth is pressed, 992a
window t., 928a
with ease from t. to t., 398a
woodman spare beechen t., 538a
woodman spare that t., 600a
yet crowns the hill, 714b
you are, 987b
Zaccheus climb t., 1089a
Tree's, as twig bent t. inclined, 406b
Trees, all the t. green, 691a
amidst tall ancestral t., 573b
among gusty t., 961b
and fields tell nothing, 408b
and stones will teach you, 154a
annoying piece of verse, 1000a
Arabian t. their med'cinable gum, 276b
ax laid unto root of the t., 39b
beautiful and different, 172a
birch most shy of t., 692a
birds in the t., 882b
blasts roots of t., 1070a
blue promontory with t., 288b
bosomed high in tufted t., 335a
brotherhood of venerable t., 513a
cannot see forest for t., 462a
Trees, cannot see wood for t., 185a
cross river rest under t., 723a
dryad of the t., 582a
family t. remember name, 1041b
flowers watercraft, 703b
green gits back in t., 819b
grow up again quickly, 80b
he that plants t. loves others, 107b
herbs and t. flourish in May, 175a
hurt not the t., 58a
known to speak, 285a
land of vines and fig t., 10a
lemon t. bloom, 477a
like t. because more resigned, 939b
loveliest of t., 852b
maddens me, 1000a
men as t. walking, 45b
more resigned, 939b
my apple t. never eat cones, 926a
of a thousand kinds and tall, 173a
of all t. so fair, 876b
old t. used to people, 1041b
on either hand, 823a
Orpheus with lute made t., 298a
rest under the t., 723a
rocks and stones and t., 511a
seemed to march seaward, 816b
set about with fever t., 876a
shall be my books, 249b
stood like t. in ground, 702b
that grow so fair, 876b
that would march, 953a
those dying generations, 882b
to benefit another generation, 107b
tongues in t., 247b
turn bare, 1081b
uptorn, 580a
vines and olive t., 1060a
walked among ancient t., 488b
walking with t., 943b
when all t. brown, 691a
when t. bow down heads, 739b
where you sit, 402b
wind in t. a sad thing, 116b
wind is in palm t., 873b
wonder about t., 926b
you lover of t., 663b
Treetop, baby on t., 810b
Treetops, in all t. scarce a breath, 479a
whispering t. setting sun, 860b
Trelawny, shall T. die, 610a
Tremble, afraid because we t., 794a
all t. at the rod, 80b
at word of Lord, 364b
enemies of blacks t., 615b
even at air pump, 462a
I t. for my country, 471a
keepers of the house shall t., 28b
let Sporus t., 411a
like guilty thing surprised, 513b
made the earth to t., 31b
my firm nerves never t., 285a
poplars stand and t., 853b
Quakers because I bid them t., 364a-b
sail-yards t. masts crack, 205b
under her feet, 652b
Tremble while they gaze, 441b
Trembled, Tiber t. underneath banks, 253a
with fear at frown, 690a
Trembler, no t. in world's sphere, 685b
Tremblers, boding t., 449b
Trembles before your glory, 82b
in the breast, 518a
Trembling cold in ghastly fears, 488a
cup of t., 33a
fear came upon me and t., 14b
hare limped t., 581b
hoping lingering, 404a
in t. hope repose, 441a
seizes me all over, 69b
work out salvation with fear and t., 54a
Tremendous object of creation, 450b
pace of change, 1014b
Tremulous cadence slow, 714b
stay, 784b
Trench confessions, 988a
Trenchant blade Toledo trusty, 352b
Trencher, dead Caesar's t., 288a
Trencher-friends, 290b
Trencherman, valiant t., 245b
Trenches in beauty's field, 291b
Treo, handed all sails and set t., 172a
Trespass, those who t. against us, 40b
Trespasses against duty, 452a
forgive us all our t., 974b
forgive us our t., 40b
Tresses, fair t. race ensnare, 404b
like the morn, 337b
withered cheek t. gray, 518a
Trial and error, 833a
by juries, 472a
by jury a security, 540b
democracy is on t., 809a
democracy still upon t., 795b
fiery t. which we pass, 638b
for crimes against peace, 1021b
future great national t., 640a
man on t. in good fortune, 728b
truth the t. of itself, 303a
Trials of life nearly done, 779a
Triangles and other geometrical figures, 211b
if t. had god, 414b
nature based on t., 1034a
Triangular, eyes t., 978b
person in square hole, 522b
Tribal, constructing t. lays, 874a
Tribe, abhorred senseless t., 390a
and all that t., 120a
cursed be my t., 232a
family party t. clan, 1100a
highly respectable t., 1100b
his t. were God Almighty's gentlemen, 368b
idols of the t., 207a
may his t. increase, 551b
pacify touchy t. of poets, 124a
phylogenesis development of t., 752b
purify dialect of t., 1006b
richer than all his t., 276b
whole t. of fops, 277a
Tribes, all t. of birds sang, 156b
two mighty t., 562a
Tribu, mots de la t., 1006b

Tribulation, brother and companion in t., 57a
came out of great t., 58a
gaze from shore on another's t., 113a
patient in t., 1073a
youth inherit t. of war, 931a
Tribunal, nation's ultimate judicial t., 967a
Tribune, Chicago responsible for T., 999a
Tribute, not one cent for t., 501b
passing t. of a sigh, 441a
to whom t. due, 51b
vain t. of a smile, 518b
Trice, change in a t., 773b
Trick, ere t. of truth undo me, 944b
get the t., 762a
Machiavel had ne'er t., 353a
of our English nation, 241b
when in doubt win t., 396a
wins t. with both combined, 782a
worth two of that, 238b
Tricked into European war, 913b
Tricking and stopping, 1009b
Trickled through my head, 746b
Trick's, long t. over, 947a
Tricks by sleight of hand, 391b
fox has many t., 68a
his tenures and his t., 265b
no t. in faith, 256a
plays such fantastic t., 271a
such t. hath strong imagination, 230b
that are vain, 769b
vanity plays lurid t., 843a
Yahoo t., 952b
Tricksome little monkey, 505a
Trident and dolphins, 954a
flatter Neptune for t., 289b
Tried a little failed much, 825a
accuracy t. by severe t., 89a
and found wanting, 918a
can't drop it if I t., 874b
first by whom new t., 403a
he t. each art, 449b
old and t., 636b
private enterprise not yet t., 972a
so hard to do right, 771b
their adoption t., 258b
thou that hast not t., 201a
to hustle the East, 872b
to live without him, 301a
wouldn't say so till t., 963b
Tries earth if in tune, 692b
everything before arms, 109a
no one knows till he t., 127a
Trifle, at t. scorn to take offense, 403b
careless t., 281b
do not t. with love, 657a
dying is a t., 737b
how love can t. with itself, 221a
Trifled, freedom not t. with, 1020b
Trifles, dispense with t., 267a
law not concerned with t., 150b
light as air, 274b
make sum of life, 672a
sum of human things, 475b
think my t. worth something. 114a
unconsidered t., 295a
win us with honest t., 281a
Trifling, jotting down t. thoughts, 162a
Trigger, draw t. at his death, 430a
Trilling wire in blood, 1005a
Trills her thick-warbled notes, 348b
Trim, April dressed in all his t., 293b
array, 515b
boy that shook t., 1084b
bravery on and tackle t., 349b
gardens, 335b
he that shot so t., 223b
honor a t. reckoning, 240b
in gallant t. vessel goes, 441b
little prim little craft, 768b
meadows t. with daisies pied, 334b
Trimming, while bonnet t., 770b
Trinacrian Aetna's flames, 1085a
Trinity, blessed T., 549b
unscriptural doctrine, 544a
Trinkets, returned to t., 875b
Trio, great historic t., 972b
Trip, enjoy t. after unpacking, 886b
fearful t. done, 702a
into unknown, 1028a
it as you go, 334b
though he t. and fall, 649b
through sewer, 941a
Triple, arm as with t. steel, 344a
pillar of the world, 287a
ways to take, 874a
Tripoli, shores of T., 1100a
Tripped light fantastic, 862b
Trippingly on the tongue, 262b
Trips north again this year, 1009b
Trissotin, half T., 596a
Triste, la chair t. hélas, 797a
sois belle et sois t., 707a
Triton, hear old T., 515b
of the minnows, 289b
Triumph and disaster, 877a
and the jingle, 975a
brings void, 794a
Chief who in t. advances, 520a
few men know, 1049b
in ourselves t. and defeat, 624b
join the t. of skies, 425b
keep alive rather than t., 1008a
learning's t. o'er foes, 426b
necessary for t. of evil, 454b
of hope over experience, 431a
one more devils' t., 662b
over scientific weapons, 938a
pedestaled in t., 667a
Philistia t. thou because of me, 19b
pursue t. partake gale, 410a
ride in t. over mischance, 216a
right worsted wrong t., 668b
the more glorious the t., 466b
without glory, 331b
Triumphant, bound in with t. sea, 227a
o'er our fears, 622b
Triumphed, he hath t. gloriously, 8b
history t. over time, 199b
Jehovah has t., 543a
morality of common man t., 805b
nothing but eternity t., 199b
Triumphing over kings and aces, 1019a
with Joy and Love t., 344b
Triumphs, conquests glories t. spoils, 255a
Triumphs, his are t. till day, 989b
raise joys and t. high, 425a
Trivial and political, 430b
hope it's nothing t., 940b
personalities decomposing, 975a
rise from t. things, 404a
round common task, 567a
wipe away t. fond records, 260a
Triviality, above insolence and t., 996a
Trochee trips from long to short, 527a
Trod by rocky ledge, 860a
in footsteps of calf, 846a
soil where first t., 573b
still by faith he t., 952b
through life before, 518a
under by hurrying feet, 889b
upon neat's leather, 253a
Trodden gold, 343a
little fire quickly t. out, 216a
paths of men, 571b
the winepress alone, 33b
under hoofs of multitude, 454a
worm will turn being t. on, 215b
Troika, fatal t. dashes on, 708b
Rus similar to nimble t., 632b
winged t. invented you, 632b
Troilus mounted Troyan walls, 235a
Trojan gestes as they felle, 164b
no distinction between T. and Tyrian, 118a
Trojans, no reason to blame T., 63a
we have been T., 118a
were sitting on the tower, 63a
Troll to thyself be enough, 729a
Trollops, my thoughts my t., 437a
Troop, farewell plumed t., 275a
foreign t. in my country, 426a
Troops, charged t. of error, 329b
go out alone come with t., 891b
hoist colors to peak, 959a
led by the Czar, 1100b
of Allied Expeditionary Force, 1016b
of friends, 286a
of solemn people, 1034b
sense any blunder, 1016b
take command of t., 504a
what t. he considered best, 505a
wherever enemy goes t. go, 717a
Trope, out flew a t., 352a
Tropes, ranged his t., 387b
Trophies, all their t. pass away, 779a
and dead things, 315a
cloudy t., 584a
ransomed broken lost, 1057b
these are the arks the t., 211a
unto enemies of truth, 329b
Tropic for your balm, 1033a
under t. our language spoke, 332a
Tropics zones and meridian lines, 746b
Trot, riseth late t. all day, 422a
sideaways, 1051b
Troth, I wonder by my t., 304a
Trots, who Time t. withal, 250a
Trouble, a very present help in t., 19a
and time, 667a
borrow t., 953b
comforting thought when not our t., 946b
days begin with t., 1089a

Trouble deaf heaven, 291b
dishonor will not t. me, 84a
double toil and t., 285a
earth has t. enough, 826a
enough of its own, 826a
genius capacity for getting into t., 756b
genius capacity for taking t., 424a, 578a, 424a
great treasure and t., 24b
happens to others, 946b
happens to you, 946a
here where all t. seems, 775a
man is born unto t., 14b
my presence that doth t. ye, 214b
of a few days and full of t., 15a
running any country, 946a
smooth away t., 993b
time of t. not our t., 946b
take utmost t., 836a
toil and t. caldron bubble, 285a
useful t. of rain, 653a
war is toil and t., 371b
went to t. to be born, 460a
why all this toil and t., 509a
words weighty with t., 962b
Troubled air, 342b
be ye not t., 43b
by this beauty, 781a
captain's mind, 792a
fish in t. waters, 386a
gold gateways of stars, 856b
I am t., 996b
let not heart be t., 49a
life's t. bubble, 914b
mind, 322a
my mind is t., 269a
piping took t. sound, 714a
tumors of a t. mind, 349a
woman moved like fountain t., 219b
Troubles, fear of Acheron which t. life, 113b
of proud and angry dust, 853b
pack up your t., 958a
peck of t., 176b
sea of t., 261b
written t. of the brain, 286a
Troublesome disguises which we wear, 346a
effort of thinking t., 778a
how t. a country China, 419a
loud and t. insects, 454b
ways to dishonor Sabbath, 761b
Troubling of a star, 856b
the wicked cease from t., 14b
Troublous, part we sadly in t. world, 216b
sights and sounds, 890b
Trough, snake came to water t., 986a
Trousers, not best t. to fight, 729b
steam engine in t., 523a
wear bottoms of t. rolled, 1001a
wear white flannel t., 1001a
Trout, build t. crystal stair, 944a
find t. in milk, 682a
here comes the t., 252b
Trowel, laid on with a t., 247a
Troy, did not go to citadel of T., 69a
fields of corn where T. was, 128b
fired another T., 371b
half his T. was burned, 241a
has been, 118a
heard T. doubted, 561a
Troy, sacked the holy citadel of T., 65a
stones of T., 368b
tale of T. divine, 336a
walls famed in battle, 118a
was there another T., 881a
why Grecians sacked T., 213a
windy T., 646b
woman laid T. in ashes, 383b
Troyan, Troilus mounted T. walls, 235a
Truant disposition, 258a
every t. knew, 449b
Truce, never t. between virtue and vice, 683b
no t. or parley with Hitler, 923a
no t. with Adam-zad, 875a
to navigation, 766b
to terror, 1073b
Truck, drag t. along the road, 505b
Truck's, know the t. still there, 505b
Trudge, swing tramp and t., 975a
Trudged unknowing what he sought, 372a
Trudges up to ignorance, 1032a
Trudgin' my weary way, 809a
True, advanced t. friends, 711b
all I thought was t., 925b
and honorable wife, 254b
and righteous altogether, 640b
apothecary thy drugs quick, 225b
as dial to sun, 353b
as I live, 314a
as needle to pole, 353b
as stars above, 1101b
as stiel, 165a
as taxes, 671b
as turnips, 671b
be t. be t., 614a
beautiful words are not t., 75a
beggar t. king, 455a
beginning of our end, 230b
believers take precautions against enemies, 149a
best not expected to go t., 429a
blue, 352a
both t. both wise, 357b
child always say what's t., 823a
children and fools speak t., 184b
considered by people equally t., 465b
course of t. love, 228b
dare to be t., 322b
definition of style, 389a
democracy never existed, 435b
distinguish t. from false, 373a
every t. man's apparel, 272a
ease in writing, 403b
everyone's t. worship, 92b
face of death, 890b
false idol or noble t. birth, 95b
falsely t., 653b
first t. gentleman, 302a
for you true for all, 605b
founder of civil society, 435b
free Russian speech, 688a
friendship never serene, 365a
generous t. and fierce, 920a
good men and t., 246b
good to be honest t., 753b
great Power make me think t., 724b
guid to be honest and t., 496b
True happiness not in multitude of friends, 302a
he was a t. poet, 487b
how should I t. love know, 265a
how to speak t. things, 67a
I am a t. laborer, 249b
I am t. Russian, 1083a
I and my t. love, 1099a
I have gone here and there, 293b
I talk of dreams, 223a
I to my pledged word t., 1010a
I would be t., 978b
idea of what t. and false, 373a
if England rest but t., 237b
if t. a big step forward, 1011a
if we are t. to plan, 737b
I'll prove more t., 224a
in mathematics never know what t., 912b
in print sure they are t., 295b
is it t. in and for itself, 507b
judgments of Lord t., 17b, 640b
lease of my t. love, 293b
live pure speak t., 653a
love a durable fire, 198b
love is like ghosts, 355a
love kept under, 767b
love sits him down, 1100a
lovers run into strange capers, 248a
make dreams come t., 1025a
making dream come t., 966a
man to thyself be t., 729a
marriage of t. minds, 294a
matter decided considered t., 151b
more t. than love to me, 1085a
mysterious law t. source, 346a
never accept thing as t., 327b
no man worth having t., 388a
nobility exempt from fear, 215a
not t. or undeveloped, 697a
nothing t. makes complete sense, 1024b
of most we leave behind, 688b
oh 'tis t. 'tis t., 852b
old and t. as sky, 932b
one religion t. as another, 312a
order of going, 93a
Penelope was Flaubert, 988a
people's judgment t., 368b
pessimist fears this is t., 949b
pity 'tis 'tis t., 260b
plain hearts, 304b
plots t. or false necessary, 368a
poem an invocation, 1034b
proved t. before prove false, 353a
right praise t. perfection, 235b
right t. end of love, 307a
ring in the t., 651a
simple modest manly t., 694a
small service is t. service, 517b
so t. so brave, 508a
so t. to thyself, 209a
so young my lord and t., 277a
strange but t., 562a
such as I all t. lovers, 252a
tender and t., 727a
that he is mad 'tis t., 260b
the blushful Hippocrene, 582b
the t. light, 48a
theory of t. civilization, 707b
think of companions t., 506b
Thomas, 1088a
'tis easy to be t., 378b
'tis t. 'tis day, 305b
'tis t., 'tis pity, 260b

True to kindred points, 517a
to t. occasion t., 651b
to thee till death, 677a
to thine own self be t., 259a
too good to be t., 386b
trail held t., 872b
trusty dusky vivid t., 824b
way but yet untried, 207a
way goes over rope, 980b
what each wishes he believes t., 99a
what is t. of shopkeeper, 436b
what people say of us t., 878a
whatsoever things are t., 54b
when you met her, 304b
who would distinguish t., 373a
wit nature to advantage, 403a
woman t. and fair, 304b
wood yew wood, 850a
words are not beautiful, 75a
worshipers shall worship, 48a
writ your annals t., 290a
writes thing not t., 384a
you are not t., 1078b
True-begotten father, 232b
True-blue professor of literature, 986b
True-born Englishman, 226b
True-fixed and resting quality, 254b
True-hearted soldier, 600a
True-love, my t. hath my heart, 203b
pokers into t. knots, 527a
Truer, friendship's t., 914a
to be rebel, 868b
Truest of books Solomon's, 697a
of men Man of Sorrows, 697a
Truism, not paradox but t., 95a
Truly a peck of provender, 230a
here lies t. honest man, 354b
loves on to the close, 542a
those who were t. great, 1067b
Trump, farewell the shrill t., 275a
last t., 53a
of rescue sound, 603b
tell truth or t., 762a
Trumpet, believeth that it is sound of the t., 16b
blow t. to arms, 466b
cock the t. to the morn, 257a
give uncertain sound, 52b
great sound of a t., 282b
heart moved more than with t., 203b
of child of Rome, 775b
of his own virtues, 247a
of prophecy O Wind, 570a
pride his own t., 268a
shall be heard on high, 370a
shall sound, 53a
shifted his t., 451a
sound t. beat drums, 420b
summons again, 1073a
Trumpet's loud clangor, 370a
Trumpets, blow your t. angels, 307b
he saith among the t., 16b
loud uplifted angel t., 339b
no t. for new year, 937a
of the sky, 602a
silver snarling t., 581b
sound t. beat drums, 371a
sounded for him, 366a
tuckets then t., 918b
Trumpet-tongued, angels t., 282b
Trumps, if dirt was t., 535b
let spades be t., 404b
Trumps they were, 404b
Truncheon, marshall's t., 270b
Trunk, clean t. of death, 1057b
so large a t. before, 901b
spouts out a sea, 347a
Trunkless legs of stone, 568a
Trunks, animals infuse into t. of men, 234a
Trust, a little t., 751b
all t. impossible, 1081a
as soon as you t. yourself, 478b
begets power, 996b
blessings-of-civilization t., 763b
brains t., 1050a
built absolute t., 281b
contagion of t., 996b
did not t. own impressions, 89a
ears less than eyes, 86b
empire power in t., 368b
everybody but cut cards, 891a
government is a t., 538b
heathen heart puts t., 875b
husband doth safely t. in her, 27a
in all things high, 649b
in God hope for best, 522b
in God is our t., 541a
in God keep powder dry, 539a
in him will I t., 20b
in his cussedness, 778b
in Providence, 326b
life of magnanimity and t., 682b
Lord shall raise me up I t., 199b
love all t. a few, 269b
magistracy is great t., 454b
make man trustwothy t. him, 893b
man on his oath or bond, 290a
men aware of grave t., 1072b
no agent, 246a
no future, 620b
none, 243b
not him with secrets, 469b
not one night's ice, 324b
not t. in money, 633b
old friends to t., 207b
power a t., 611b
public office public t., 659b, 771a
put no t. in the morrow, 121a
put not your t. in princes, 23a
put their t. in him, 37a
rude cruel not to t., 294a
soothed by unfaltering t., 574b
soul's invincible surmise, 867a
surplus wealth sacred t., 757a
that man in nothing, 438a
that somehow good, 650b
thee gentle Kate, 239a
there are those who t. me, 978b
they that put their t. in him, 17a
thou thy love, 699a
time that takes in t., 199b
to frail mortality t., 210a
tomorrow will repay, 367b
tyranny's disease to t. no friends, 78a
under his wings shalt thou t., 20b
when man assumes public t., 472b
wonder men t. selves with men, 290a
Trusted, I have t. in thee, 192b
let no such man be t., 235b
not in one bottom t., 235b
Trusted to thy billows, 558a
treason but t. like fox, 240b
was ever poet so t., 431b
with government of others, 472a
Trustee, millionaire t. of poor, 757b
Trustees, officers of government t., 538b
Trustest in staff of this broken reed, 32b
Trusteth, he that t. in his riches, 24a
in his own heart, 26b
in man, 34a
in the Lord, 34a
Trusting, calls his t. benevolence, 448b
in good times people t., 1062b
no more t. in women, 66a
Trusts, foolish man who t. woman, 118b
in tameness of wolf, 279a
offices public t., 545b
public t. in hands of fit, 386b
Trustworthy, make man t. trust him, 893b
not one altogether t., 888b
Trusty, ancient t. drouthy crony, 495b
dusky vivid true, 824b
Toledo t., 352b
Truth, a God of t., 10b
about life, 1056b
absurd is the first t., 1068b
accepted in market, 788a
adherence to t. of nature, 529a
affirm what seems to be t., 95b
all we know for t., 881a
always bitter, 145a
always strange, 562a
and all that makes man, 654a
and nonviolence inseparable, 897a
as much t. as I dare, 190b
as old as God, 737a
as opposeth no profit, 318a
authority and show of t., 246b
awoke and found it t., 584b
basis of moral authority, 706b
be in the field, 340b
beauty, 583b
beauty adventure, 861b
beauty must be t., 584b
begets hatred, 108a
being truth tell it, 181b
better for showing face, 79b
between us, 608b
blessed strains telling, 676b
bright countenance of t., 339b
by woman causing to suffer, 908a
call upon him in t., 23a
can live with right and wrong, 1031a
carp of t., 260a
certainty of the words of t., 25b
comes like bastard, 339b
communicated by contagion, 706b
crushed to earth, 574b
cry of all game of few, 399b
depository of t., 364a
deviation from t. is multiplied, 97b
dignity of t. lost with protesting, 302b
disagreeable t., 469b
does not blush, 143b

Truth, doubt t. to be liar, 260b
draw bow ride and speak t., 562b
dreadful knowledge of t., 81b
enemies of t., 329b
error more dangerous the more t., 706b
evidence of t. but only evidence, 538b
exists falsehood invented, 966a
faithfulness to t. of history, 721a
felt by instinct here, 667a
fiction lags after t., 452b
follow t. too near heels, 199b
for a moment lie is t., 708b
for t. ought to die, 604a
forever absolute, 659a
forever on scaffold, 692a
found t. in all but one, 228a
found when men free, 971a
free movement in search of t., 964b
free to pursue t., 971a
friend to t., 407a
friends his t. proclaim, 368b
from his lips prevailed, 449b
from shadows into t., 598a
full of grace and t., 48a
gate of horn for t., 119a
go to real t. of matter, 177a
goes a-begging, 179b
good and t. to borrow, 604a
great is t., 36b, 722a
great shall prevail, 722a
habit with him test of t., 483a
half t. blackest lie, 654b
happens to idea, 795a
has such face and mien, 370a
hath a quiet breast, 226a
heart fed upon t., 529b
highest thyng men kepe, 169a
Him who is T. itself, 387a
his t. endureth, 21a
His t. marching on, 690b
his t. shall be thy shield, 20b
holding on to t., 897a
honor t. above friends, 97b
hour of t. now, 939a
how sweet the t., 676b
I am very fond of t., 418a
I speak t., 190b
I will be harsh as t., 615b
if life be t., 328b
if t. offend my sweet, 944b
ill-timed t., 790b
impossible to be soiled, 97a
in different forms, 741b
in first place or second, 1014a
in masquerade, 561b
in medicine most difficult, 564b
in shepherd's tongue, 198b
in spirit and t., 48a
in t. we know nothing, 88a
in the end t. will conquer, 163a
in wine is t., 69a
is a poison, 987a
is as old as God, 737a
is marching on, 690b
is not in us, 57a
is on the march, 786a
is precious and divine, 353a
is t. love love, 944b
is there in t. no beauty, 323a
is torch, 438b
is truth to the end, 272a
judgment of intellect half t., 935a
justice t. in action, 612a
Truth, keep abreast of t., 692a
kept strict regard for t., 902a
language of t., 909b
liars when they speak t., 97a
lie which is half t., 654b
lies in the depth, 88a
light between t. and intellect, 161a
look for t. not find it, 436b
lost to love and t., 873b
love t. pardon error, 416b
maintained cause of t., 346b
make the t. known, 885a
map of t. in thy face, 215a
mathematics possesses t., 913a
may bear all lights, 416a
may still go wrong with t., 1020a
may strike out his teeth, 199b
mercy and t. are met together, 20a
misunderstood, 795a
most valuable thing, 762b
naked t. is I have no shirt, 222b
nation which keepeth the t., 31b
never fell dead in streets, 657a
never hurts teller, 667b
never is undone, 1064b
never understood and not believed, 488a
no eternal t., 1019a
no god higher than t., 897b
no greatness where no t., 732a
no special time of own, 939a
no t. dies, 575b
no t. in him, 48b
no t. to be discovered, 960b
not always object of philosophers, 813b
not assimilated by crowd, 706b
not offend you by speaking t., 177b
not only by reason, 363b
not so much t. as I would, 190b
not sought for, 102b
not to be spoken at times, 191b
nothing but t. is lovely, 377b
nothing but the t., 195b
nothing so least as t., 1031b
nothing so strange as t., 547b
nutritive or suggestive t., 799a
obedience bane of t., 568a
obeyed his call, 885a
object of philosophy, 813b
object of science t., 527b
ocean of t. undiscovered, 380a
of history, 721a
of imagination, 584b
on march nothing can stop, 786a
one law and one t., 142b
on one side Ease on other, 657b
one t. is clear, 408b
one who died for t., 736a
only in imagination, 844a
only merit to history, 750a
only two ways of discovering t., 207a
opinion is t. filtered, 659a
painful t., 464b
peeps over glass's edge, 664b
persuades by teaching, 143b
petrified t., 758b
philosophy conformable to t., 801b
pick way from t. to t., 565a
Truth, Plato and t. are dear, 97b
poet sings, 647a
possession of t. as city, 329b
pure t. not assimilated, 706b
put in possession of t., 372b
put to the worse, 340b
rather than love give me t., 684a
receives t. as angel, 544b
religion instinctive t., 722a
ridicule best test of t., 416a
satisfaction of intellect, 643b
Satya t., 897a
science search for t., 1050a
sea room to tell t. in, 695a
searcher obedient to t., 705b
secret of eloquence, 706b
seek t. in groves of Academe, 124a
severe, 442a
shall be thy warrant, 199a
shall make you free, 48b
sharp seasoning of t., 145a
shows spirit and substance, 153a
simple t. his utmost skill, 300b
simple t. miscalled simplicity, 292b
sits on lips of dying, 712b
snap like vixens at t., 990b
sole judge of t., 409a
sometimes improbable, 562a
soul of t. in things erroneous, 706a
speak t. and shame Devil, 181b
speak t. and soberness, 50b
speech is t., 519a
spirit of t. and freedom, 729a
spread t. from pole to pole, 393a
sterile t., 814b
stood up instead, 662a
stranger than fiction, 562a
strife of t. falsehood, 691b
suffers by heat of defenders, 380b
supply of t. in excess of demand, 685a
swear to t. of song, 387a
swears she is made of t., 294b
swerve a hair from t., 268b
takes two to speak t., 681b
tell how t. may be, 518b
tell t. or trump, 762a
tells disagreeable t. boldly, 469b
the t. and the life, 49a
thee shal delivere, 169b
these mountains bound, 190b
they shall understand the t., 37a
this t. at least we know, 899b
though I perish t. is so, 688b
thought I knew t., 1066a
thy t. so pure of old, 341a
time discovers t., 130b
to cover lies, 391b
to one error to other, 897a
to save t. renounces life, 978a
to side with t. noble, 692a
to uphold t. one tongue, 478b
told with bad intent, 490a
trial of itself, 303a
trick of t. undo me, 944b
trouble to build up t., 565a
Twain told t. mainly, 761a
unarmed t., 1082b
unbidden t., 1040a
universally acknowledged, 533a
vantage ground of t., 113a, 208a
veracity in intention of t., 528b

Truth vindication against slander, 640a
vindication of t. by suffering, 897a
we seek the t., 989b
weep for me who has t., 174a
well of true wit t., 731a
what is t., 49b
what is t. said jesting Pilate, 207b
what remains must be t., 849b
when in doubt tell t., 762b
when no help in t., 81b
when t. entails ruin, 83a
where doubt there t., 651a
where is t. we seek, 569b
which cunning times put on, 233b
will come to light, 169a
willing to know whole t., 465a
wine dear boy and t., 69a
wit has t. in it, 1029a
with gold she weighs, 413b
with him who sings, 649b
with malice in it, 696b
wither into t., 881a
within little compass, 397b
within mind rehearse, 644b
Truthful James, 769b
stupid believe easy to be t., 939b
Truthfulness, artistic growth refining of t., 939b
Truth's a dog must to kennel, 277b
thy country's thy God's and t., 299a
Truths, all t. half-truths, 861b
art establishes t., 1074b
bear all naked t., 584b
begin as blasphemies, 827b
begin as heresies, 725b
conceived to be eternal t., 811b
discovery of divine t., 397b
doubts more cruel than t., 361a
end as superstitions, 725b
eternal t. have fresh meaning, 972b
Freud and larger t., 861b
in and out of favor, 926a
in flag government and t., 674b
instruments of darkness tell us t., 281a
irrationally held t., 725b
mistaking verbiage for t., 909b
not for all men nor times, 417b
of the heart, 1039b
old universal t., 1039b
symbols conductors of t., 528a-b
treating half-truths as whole t., 861b
wake to perish never, 513b
we hold these t., 470b
which can kill nation, 967b
Try, above all t. something, 970b
axes edge did t., 359b
fair adventure of tomorrow, 237a
first thyself, 76b
fortunes to last man, 242b
guiltier than him they t., 270b
if live start to t., 1059b
let end t. the man, 242a
little soul let us t., 543a
might as well not t., 926a
one white foot t. him, 1101b
then worms shall t., 360a
times that t. men's souls, 466b
Try to be one on whom nothing lost, 798b
tropic for your balm, 1033a
whole cause condemn you, 743b
with all my might to mind, 546a
Trying, because we have gone on t., 1006b
for us there is only t., 1005b
makes friends without t., 914a
Trysted, the wished the t. hour, 495b
Trysting, named a t. day, 596a
Tu, et t. Brute, 112b, 255a
Tub, every t. stand upon bottom, 365b
fair tale of a t., 178b
three men in a t., 1096b
Tubal Cain man of might, 677a
fashioned hand-flung spears, 677a
Tube, reeking t., 875b
Tubes twisted and dried, 872b
Tubs, adjacent t., 1101a
Tuckahaw, high t., 1099a
Tucker, little Tom T., 1094a
Tuckets, then t. then trumpets, 918b
Tucson and Deadwood, 1041b
Tuesday, christened on T., 1096a
dissolutely spent T. morning, 237b
Tuesday's child full of grace, 1096a
Tuesdays, only teaching on T., 1076a
Tuffet, sat on a t., 1096b
Tufted, bosomed high in t. trees, 335a
Tufts of snow on bare branch, 526a
Tug, then was the t. of war, 384b
Tugged with fortune, 284b
Tugs, each t. in different way, 562b
Tulgey wood, 745a
Tulip, fresh without fragrance t. was, 990a
Tumble, anarchy why cities t., 82a
another t., 592b
ready with every nod to t., 216a
Tumbler, clean t. corkscrew, 669b
Tumbling in twenty rings, 906a
Jill t. after, 1094a
Tumor that kills victim's sympathies, 776b
Tumors of a troubled mind, 349a
Tumult and shouting dies, 875b
in the clouds, 881b
of mighty harmonies, 570a
of the soul, 516b
whirling through air forever dark, 159b
Tumultuous privacy of storm, 602a
Tune, all t. he could play, 1095a
enchantress plays, 854b
hurdygurdies make t. their own, 814b
if it be in t., 692b
incapable of t., 535a
instrument here at the door, 308a
like old opera t., 931b
of flutes kept stroke, 287b
out of t. and harsh, 262b
play to quite another t., 505a
singeth a quiet t., 525b
Tune, sings t. without words, 735a
sweetly played in t., 494a
voices keep t. oars time, 541b
vulgar if public hums, 814b
what t. enchantress plays, 854b
Tuned like fifty stomachaches, 670b
spheres, 288b
to poetry life's prose, 742a
Tuneful, soon mute however t., 536b
Tuneless, heroic lay t., 560b
not to be t. in old age, 121a
Tunes, cathedral t., 735a
devil have all good t., 475a
frozen up in horn, 468a
loathe sweet t., 774a
love t. shepherd's reed, 518b
Tuning lyre and handling harp, 77b
Tunis, mail from T. probably, 738b
Tunnel, antiseptic t., 1082a
Tupping your white ewe, 272a
Turbaned, malignant and t. Turk, 276b
Turbans, white silken t. wreathed, 348b
Turbulency tells, 644a
Turbulent fleshy sensual, 700a
free me from t. priest, 155b
how t. a country China, 419a
people t. and changing, 484b-485a
sagacious and t. of wit, 368a
Turc, la galère d'un T., 361b
Tureen, steward falls into t., 876a
Turf, bless t. that wraps clay, 443a
dappled t. at ease, 512b
grass-green t., 265a
green be t. above thee, 565a
green t. beneath feet, 539b
on green t. suck showers, 339a
soldier's sepulcher, 538a
Turk, bear like the T., 410b
little T. or Japanee, 823b
malignant and turbaned T., 276b
or Proosian, 766a
out-paramoured the T., 278b
work hard as T., 1087a
Turkey a more respectable bird, 423a
in the straw, 1099a
it was a t., 671a
Turkey-cock parades, 1079a
Turkish, English not T. court, 242b
Turkman's rest, 563a
Turk's, on board a T. galley, 361b
Turks, Papists Protestants Jews T. in one ship, 329a
sleep with T. and infidels, 228a
Turmoil, tired of my t., 1076b
Turn again Whittington, 1085b
and live with animals, 700b
away no more, 488b
backward O time, 742b
by fortune from weaker, 232b
currents t. awry, 262a
dark cloud inside out, 917a
do not hope to t., 1003b
do not t. back at goal, 126b
down empty glass, 631a
each thing his t. does hold, 320b

Turn face towards Mecca, 148b
good t. asketh another, 184b
him to cause of policy, 243a
his merry note, 248a
hope to t. again, 1003b
I t. my back to the east, 486a
in door once t. once only, 1003a
Lordship t. it over, 597a
mills are to t., 796b
never t. back on life, 981b
now t. different hue, 77a
on hinge that night, 1057a
one good t. deserves another, 133b
out your toes, 745b
over a new leaf, 196a
over half a library, 431b
pass and t. again, 604a
quickly t. away, 883b
smile once more t. thy wheel, 277b
something t. up, 612a
stone start a wing, 857a
the other cheek, 40b
thee behind me, 13b
to t. you out t. you out, 873a
up the lights, 864b
wheresoe'er I may, 513a
why wilt thou t. away, 488b
worm will t., 215b
Your Shirttails Into Drawers, 1030b
Turned aside to sleep, 305b
dead and t. to clay, 266a
face with ghastly pang, 525a
from one's course by opinions, 105a
having once t. walks on, 525b
he t. up his eyes, 488a
heart is t. to stone, 275b
him right and round about, 494a
home his footsteps t., 518b
in case anything t. up, 671a
like yonder windlass, 697b
my live idol marble, 890a
one who never t. back, 668b
round and round in world, 697b
suddenly cried and t. away, 993a
sword which t. every way, 6a
them inside outside, 907a
world t. upside down, 310b
Turnest, thou t. man to destruction, 20a
Turning as flames in fire, 955a
condones, 1057a
from itself ever t., 198b
gas steam or table t., 707b
in widening gyre, 882a
neither shadow of t., 56a
o' the tide, 243b
still point of t. world, 1004a
to gold all it touches, 730a
wine into urine, 984b
Turnings, long lane knows no t., 662b
Turnip, rather have t. than father, 429a
Turnips, man who t. cries, 429a
true as t., 671b
Turns again home, 655a
climber upward t. face, 254a
earth's smoothness rough, 666a
everything to measure, 1056b
finger that t. the dial, 985a
giddy thinks world t. round, 219b
Turns his necessity to gain, 515a
into Miss T., 914b
lightly t. to love, 647a
no more his head, 525b
over your papers, 469b
poet's pen t. to shapes, 230b
times go by t., 210a
to face on-coming snow, 1066a
to thoughts of love, 647a
uneasily from fire, 1040b
unto ladder t. his back, 254a
with ceaseless pain, 447b
Turpissima bestia, 107a
Turret, sultan's t. with light, 629a
Turtle, clever of t., 1052a
lives 'twixt decks, 1052a
love of the t., 558a
Mock T., 744b
thoughts of t. turtles, 610a
voice of the t. is heard, 29b
Turtledoves, two twin t. dwell, 704a
Turtle's breast, 1004a
Tuscany, ranks of T., 596b
Tut child said Duchess, 744a
done thousand dreadful things, 218b
Tutelage, period of political t., 889a
Tu-whit tu-who, 222b
Twa, lost but ane t. behin', 496a
sisters in bour, 1088b
Twain, book made by Mr. Mark T., 761a
from one book by Mark T., 1044b
never t. meet, 872b
Twangling, thousand t. instruments, 297a
Tweedledee, Contrariwise continued T., 745b
Tweedledum and Tweedledee, 415a
Twelve, all my hearts strike t., 1056b
good men, 540b
good rules, 450a
honest men, 399b
I in t. thousand none, 228a
in sworn t. have thief, 270b
in t. found truth in all but one, 228a
iron tongue hath told t., 231a
o'clock, 1001b
parted between t. and one, 243b
snowed for t. days and t. night, 1070b
Twelvemonth's, run t. length again, 495a
Twentieth, party make t. century, 600a
Twentieth-century blues, 1043a
Twenty ballads stuck about wall, 326a
cannot live on t. pound, 322b
love-sick maidens, 766b
men crossing bridge, 955a
not handsome at t., 324b
pay for one, 1104b
strength of t. men, 225b
substance of grief hath t. shadows, 227a
sweet and t., 251b
times Peter feared, 509b
to that t. add hundred more, 320a
to twenty-five the years, 920a
understand life at t., 869b
will not come again, 852b
Twenty years in woman's life, 94a
Twenty-eight, came to serve at t., 174a
Twenty-five, between t. and forty, 817b
first t. years worth all, 601a
Twenty-nine, she had a long t., 839b
the worth of thee, 1088a
when there are pink shades, 839b
Twenty-one, brisk minor pants for t., 412a
confidence of t., 430a
Twenty-seven, woman of t., 1037a
Twice as muckle 's a' that, 496a
blessed, 234b
life closed t. before close, 739a
never lost as much but t., 734a
old man t. a child, 261a
or thrice had I loved thee, 305b
serpent sting thee t., 234a
step t. into same river, 77b
to teach is to learn t., 483b
woman's name in print t., 984b
Twice-told tale, 236b
Twig, and a pillar, 101a
as t. bent tree's inclined, 406b
birch t. for castigation, 879a
Twilight and evening bell, 655a
between birth and dying, 1004a
brown t. atmosphere, 614a
disastrous t. sheds, 342b
dreamcrossed t., 1004a
glimmer of t., 662b
hour of breath, 890b
land no-man's land, 764b
live in gray t., 847a
of power, 1049a
of things that began, 775b
past is t. of dawn, 888a
pilots of purple t., 647a
still evening and t. gray, 345b
struggle, 1073a
timid fawn, 893b
tolled t. hour, 825b
was it cry against t., 954b
Twilight's last gleaming, 540b
Twin, his t. identity, 737a
stiff t. compasses, 306a
turtledoves dwell, 704a
Twin-born, despair t. of devotion, 773b
Twine, soft as roses they t., 558a
Twined flowers, 584a
Twinkle little bat, 744a
little star, 546a
on milky way, 514b
Twinkling of an eye, 53a
Twinned, we were as t. lambs, 295a
Twins, body and spirit t., 776b
two young roes that are t., 29b
Twirled, Brazil he t. button, 736a
fingers madly, 673b
Twist 'em up, 1099a
no more t., 887a
Oliver T. asked for more, 669a
oozy weeds about me t., 698a
wolf's-bane, 584a
Twisted braids of lilies, 337b
cue, 768b
our eye-beams t., 306b
prisoner in his t. gyves, 224a
tubes t. and dried, 872b
Twisting, character of t. octopus, 77a
Twitched his mantle blue, 339a
strings clang of metal, 878b

Twitches, death t. my ear, 119b
Twitter and feathers sleek, 579a
Two and one are three, 516a
and two make four, 754a
as stiff twin compasses, 306a
bicycle built for t., 885b
blackbirds, 1098b
can t. walk together, 35b
cardinal sins, 980b
do t. things do neither, 125a
fifths sheer fudge, 692b
gods Persuasion and Compulsion, 78a
grains of wheat in chaff, 231b
grant that twice t. not four, 688a
grenadiers, 588a
gross of broken statues, 988b
I am t. fools I know, 305a
if by sea, 624a
if ever t. were on, 351b
in right with t. or three, 691b
irons in the fire, 316a
kinds of people, 825b, 1051b
lads that thought no more behind, 295a
lanterns in North Church, 464b
live as one, 1004a
lost but are t. behin', 496a
love idea of t. sexes, 1033a
lovely berries on one stem, 230a
loves I have,, 294b
may keep counsel, 185a
may talk one hear, 606b
more onetwo moremens more, 969a
o'clock in morning courage, 504b
of every sort, 6b
of far nobler shape, 345a
of trade never agree, 401b, 730a
oh that we t. Maying, 690b
oldest professions, 999a
one t. and third in your bosom, 224b
or three gathered together, 43a
our t. souls which are one, 306a
roads diverged in wood, 926b
sides to every question, 87a
sin ye do by t. and t., 874a
single soul in t. bodies, 97a
sisters sat in a bour, 1088b
sleep an act or t., 299b
souls dwell in my breast, 478b
stars keep not motion, 240b
strings to bow, 184a
supreme blessings, 85a
takes t. to speak truth, 681b
things believed of any man, 900b
voices are there, 516a
walking apart forever, 704a
we t. alone will sing, 280a
went to pray, 354a
Two-and-twenty, I am t., 852b
sweet t., 562b
Two-edged, sharp as a t. sword, 23b
sharper than t. sword, 55b
Two-handed engine, 338b
Two-legged, unfeathered t. thing, 368a
Two-ness an American a Negro, 894b
Two-party system, 1055b
Twopence a week and jam, 746a
colored, 824a
Twopenny, don't care t. damn, 506a
Twopenny, wi' t. fear nae evil, 495b
Tyne, cargo of T. coal, 947a
Type, highest t. nowhere existing, 706b
I am t., 871a
loose t. of things, 512b
of all her race, 656a
of the wise, 517a
of true love kept under, 767b
so careful of t., 650b
Types, movable t., 576a
of judicial writing, 902b
Typical, clubs t. of strife, 458b
Tyrannical habit of reading, 694b
strength without justice is t., 363b
Tyrannies, of all t. on humankind, 370a
shams inequalities, 763b
war dearth age agues t., 307b
Tyrannis, sic semper t., 778a
Tyrannous to use it like giant, 270b
word of command, 728b
Tyranny and oppression vanish, 473a
death a milder fate than t., 78b
destruction of Nazi t., 974b
economic t. above, 991a
enter if people lose spirit, 703b
fate awaiting Nazi t., 923a
fortune's wayward t., 81a
Frederick without t., 747b
government transformed to t., 548b
Law ends T. begins, 372b
laws end t. begins, 426a
liberty and t., 639b
like hell not easily conquered, 466b
not only t. but tyrant, 466b
of majority, 750a
of Mrs. Grundy, 706a
of one literature, 828a
only bar against t., 703b-704a
over mind of man, 472a
poverty disease war, 1073a
reliance against t., 636a, 946b
snuff approach of t., 453a
taxation without representation t., 446a
Tyranny's disease, 78a
ecclesiastic t. worst, 385b
Tyrant, any excuse will serve t., 76a
conform to t. custom, 193b
first cunning t., 636a
if t. trouble happens to others, 946b
is child of Pride, 81b
little t. of fields, 440b
not only tyranny but t., 466b
old man weds t., 86a
preserve me from a t., 302b
public opinion weak t., 682a
root from which t. springs, 95a
when t. has disposed of enemies, 95a
Tyrant-hating milk, 692a
Tyrant's, Ercles' vein a t. vein, 229a
necessity the t. plea, 345a-b
threatening countenance, 122a
Tyrants, all men would be t., 385b
and slaves, 448b
argument of t., 496b
blood of patriots and t., 471b
Tyrants fall in every foe, 496a
fear reigns with t., 622a
hand unfriendly to t., 362a
how can t. govern home, 216a
kings t. from policy, 454a
rebellion to t., 1090b
snatched scepter from t., 131b
three t. of ego, 834a
thus always to t., 151b
to t. no quarter, 616a
watered by blood of t., 484a
Tyre, one with Nineveh and T., 875b
Tyrian, no distinction between Trojan and T., 118a

U

U, green U blue O, 830a
will not be missed, 1031b
Ubi bene ibi patria, 151b
libertas ibi patria, 446b
saeva indignatio, 391a
Ubiquitous, her envoys u., 660a
Ubu, Mother U. ugly today, 915a
Ucalegon, Melchizedek u., 899b
Ucalegon's afire next door, 118a
Uffish thought, 745a
Ugliest man who came to Ilium, 62b
Uglification and derision, 744b
Ugliness, one's beauty another's u., 607a
recognition of u., 73a
Ugly America, 1077b
as sin almost as delightful, 710a
born old and u., 670a
fact nature hides, 740b
foul and u. mists, 238a
houses stand, 1023a
like toad u. and venomous, 247b
Mother Ubu u. today, 915a
night full of u. sights, 217a
old u. burdened, 910b
what made her u., 1081b
what u. sights of death in eyes, 217a
woman not u., 415b
women indisputably u., 415b
world's u. as sin, 710a
Yahoo tricks, 952b
Ulster will fight, 815b
Ultima Thule, 117a, 131a
Ultimate, depository of u. powers, 473b
escape from life, 1056b
mystery works sadly, 794a
sanction of exploitation, 1027a
Ultimum moriens of respectability, 634a
Ulysses, effect of U. on reader, 968b
like U. made glorious voyage, 187b
Ulysses' absence, 289b
Umbered, sees other's u. face, 244a
'Umble, very 'u. person, 671b
Umbrage, Americans have taken u., 810a
Umbrella in Scotch mist, 695a
Umbris, ex u. in veritatem, 598a
Umpire, death u. of men's miseries, 214a
Unable to live in society, 98a
to sit still in a room, 363b

Unaccommodated man, 278b
Unaccustomed to fear, 1100b
to thought of dying, 732b
Unacquainted, not u. with misfortunes, 66b
Unadorned, when u. adorned most, 419b
Unadvertised, leave it u., 787b
Unadvised, too rash too u., 224a
Unadvisedly, entered into u., 61a
Unaffected, affecting to seem u., 392a
Unafraid, gentlemen u., 873a
Unaging intellect, 882b
Unalienable, certain u. rights, 470b
essential and u. rights, 470b
Unalterable, army of u. law, 730b, 1001b
days, 603b
quantity of force u., 709b
Unaltered, laws ought not to remain u., 98a
Unaneled, unhouseled disappointed u., 259b
Unanimity, feel way toward u., 870b
on legal questions, 864b
Unapproachable in White House, 976b
Unarm Eros, 288b
Unarmed, being u. be despised, 177a
truth, 1082b
Unashamed, brawling judgments u., 653a
Unassisted merit advances slowly, 426b
Unassuming commonplace of Nature, 512b
Unattached, vagaries of u. relatives, 1027b
Unattainable perfection, 878a
Unattained, how vast the u., 650b
Unattempted yet in prose or rhyme, 341b
Unavailing star, 878a
Unavenged, insults u., 516a
suffering, 708a
Unaware, blessed them u., 525b
hope he knew and I u., 783b
some morning u., 663a
Unawares, entertained angels u., 56a
Unbarred gates of light, 346b
Unbeautiful and have comfortable minds, 1030b
Unbecoming, not u. men that strove, 646b
Unbelief, fearful u. in yourself, 576b
help thou mine u., 45b
Unbelieving came home, 988a
Unbend, sweet to let mind u., 122b
universal horror u., 965b
Unbidden guests welcomest when gone, 214a
I knock u. once, 748b
truth, 1040a
Unbirthday present, 746a
Unbodied, souls u., 307b
Unborn, fate of u. millions, 461a
generations, 970b
little souls u., 962a
millions yet u., 444a
posterity of those u., 394b
states u., 255a
ve u. ages, 442a
Unborrowed, interest u. from the eye, 509a
Unbought grace of life, 454a
health u., 371b
Unbound, so are ye u., 603b
Unbounded, man of an u. stomach, 299a
salt water u., 876a
Unbowed, head bloody but u., 816a
Unbreathed, virtue unexercised and u., 340a
Unbroken, seaward flying u. wings, 1004a
spur not u. horse, 521b
Unburied, bodies of u. men, 315a
unwept u. Patroclus, 64b
Unburnished, rust u., 646b
Unbusy, sole u. thing, 527b
Unbutton, come u. here, 278b
Uncaught, from world's snare u., 288a
Uncertain balance of proud time, 206a
coy hard to please, 519b
glory of April day, 220b
hour before morning, 1006b
life's u. voyage, 290b
rustling of curtain, 643a
to it nothing u., 479a-b
trumpet give u. sound, 52b
world u. comes, 604b
Uncertainties, capable of u., 584b
Uncertainty, quit certainty for u., 428a
sink of u. and error, 364a
Unchanging, no u. truth, 1019a
Olympus ever u., 65b
Uncharitable to ourselves, 330a
Uncharitableness, from all u. deliver, 60b
Unchartered freedom tires, 514b
Unchecked, capitalist society u., 1014b
population u. increases, 502a
Uncircumcision, neither circumcision nor u., 54b
Uncivilized Eastern instincts, 871b
Unclasps her warmed jewels, 582a
Uncle, I have good eye u., 245b
me no uncle, 227a
my prophetic soul my u., 259b
yours U. Sam when it's wet, 942b
Unclean, man of u. lips, 30b
people of u. lips, 30b
swine is u., 9b
Unclothed, bodies u. must be, 307b
Unclouded, pure u. brow, 744b
weather, 645b
Unclubable, very u. man, 431a
Uncoffined and unknown, 557b
Uncomely, things u. and broken, 880b
Uncomfortable feel tarantara, 766b
inn to lodge in, 696a
moral when u., 836b
Uncommon, common murderer u. cook, 904a
common opinions u. abilities, 726b
valor common virtue, 987a
Uncompleted, hanging on of u. task, 792b
Uncompromising as justice, 615b
hostility, 1055a
Unconcern, patron looks with u., 429b
Unconcerned hear mighty crack, 393a
Unconditional and immediate surrender, 717a
love, 1082b
right to say what one pleases, 991b
war, 1073b
Unconfined, lawless winged u., 488a
let all her ways be u., 387b
let joy be u., 556a
Unconquerable, love u. waster, 82a
man's u. mind, 512b
nursing u. hope, 712a
soul, 816a
will, 342a, 923a
Unconquered, thy arm u. steam, 459b
Unconscionable time dying, 366b
Unconscious, all greatness u., 575b
archetypes of u., 935b
collective u., 935a
discovered u. before me, 834a
fastidiousness, 996a
humor, 756b
infancy's u. spell, 697b
Kosmos, 796a
not only evil by nature, 936a
part of man's life, 575b
poetry, 716b
prejudice, 1026b
spiritual unbidden u., 656a
studied, 834a
the source of good, 936a
work, 772a
Unconsidered, decisive actions often u., 897b
snapper-up of u. trifles, 295a
Unconstitutional, power to pronounce u., 616b
Uncontrollable laughter, 62b
Unconvincing, preferable to u. possibility, 99a
Uncornered animal's, 1081a
Uncorseted her friendly bust, 1002a
Uncounted, monster with u. heads, 241a
Uncouth, ancient good u., 692a
savage men u. manners, 452b
Uncreated conscience of race, 968b
wide womb of u. night, 343b
Uncreating word, 414a
Uncrowned in the underworld, 986a
Unction, flattering u., 264a
Uncumbered with a wife, 371b
Uncut hair of graves, 700a
Undaunted by villains in power, 464b
daughter of desires, 354b
we must be u., 921b
Undazzled, kindling her u. eyes, 340b
Undecided, decided only to be u., 920a
Undefeated because we have gone on trying, 1006b
Undefiled, well of English u., 200b
Under blossom that hangs on bough, 297b
every stone a politician, 91b
the greenwood tree, 248a
Underbelly, soft u. of Axis, 924a

Underbred, overdressed and u., 860b
Underdeveloped, growth of u. areas, 982b
Underemphasis, swaggering u., 1000a
Undergraduates limited to four, 915b
Underground, defense not in going u., 951a
go burrow u., 990a
her alchemy, 602b
living in u. den, 94b
might well be u., 768a
Underjaw, most things move u., 323a
Underlings, that we are u., 253b
Undermine, echo u. her hold on life, 951b
Undermining prosperity, 848a
Underneath are the everlasting arms, 10b
in uplifting get u., 886a
this sable hearse, 319b
this stone doth lie, 303a
Undernourishment, extinction from u., 1045b
Underrated nobleman, 769a
Understand about applied science, 950a
adores what he cannot u., 770b
believe what they least u., 191b
both these do not u. 62a
each other to core, 876b
everything makes tolerant, 502b
French gone no one to u., 916a
fury in your words, 275b
Gettysburg you can't u., 1039b
go on explaining cease to u., 976a
how little we need, 857b
I do not u., 191b
I u. thy kisses, 239b
if I could u., 654b
know less u. more, 975a
life at forty, 869b
may not be made to u. it, 71b
men and women u. each other, 850b
ne'er quite u. customs, 721b
never u. folks they hate, 693b
not to be understood but to u., 157b
not u. only by intellect, 935a
remember and u., 663b
say it as you u. it, 498a
shire for Men who U., 993b
so many tried to u., 1041b
that he is sufficient, 232a
they that trust in him shall u., 37a
to admire we should not u., 391b
vexation only to u. the report, 32a
want to u. others, 497b, 1014a
what it is to be President, 983a
writer's ignorance, 528b
youngsters read men u., 195b
Understandable spirit, 1065a
Understandest my thought afar off, 23a
Understandeth, Lord u. all the imaginations, 14a
Understanding action of forces, 710a
candle of u., 36b
declare if thou hast u., 16a
first from mind banish u., 86a
Understanding, foolish people without u., 34a
for thy more sweet u., 221b
give it an u., 258a
gone a-woolgathering, 314a
ignorant of his u., 528b
in length of days u., 15a
live as if they had private u., 77b
man of u., 37b
man of u. is of excellent spirit, 25a
myself, 1014a
no full u. of own epoch, 936b
not hand but u., 195b
not obliged to find u., 433b
peace which passeth u., 54b, 62a
political u. to run government, 983b
spirit of wisdom and u., 31a
steppingstones to u., 949a-b
sufficient for stations, 472b
to depart from evil is u., 15b
to direct, 1091b
well-meaning but without u., 833a
where is the place of u., 15b
wife, 315b
wise and u. heart, 13a
with all thy getting get u., 23b
with hills, 944a
with little u. world ruled, 186a
woman of mean u., 533a
Understandings, best flattered upon u., 415b
Understands, Nature better u. her affairs, 191b
without seeing, 74b
woman who u., 910a
Understood as a child, 52b
by quiet natures u., 882b
harmony not u., 408b
his time, 965a
life u. backwards, 676a
lightly hid deepest u., 1078b
poetry communicate before u., 1008a
praised thing he u., 782a
truth never u. and not believed, 488a
Undertake executions for master executioner, 75a
Undertaken, work we have u., 318a
Undertaker, manners of u., 896b
Underwear, never heard of u., 1018b
remain king in u., 863a
Underwood, green u. and cover, 773a
Underworld, uncrowned in the u., 986a
Undescribable, describe u., 557a
Undeserved, wear u. dignity, 233a
Undeservedly forgotten, 1061a
Undeveloped, not true or u., 697a
Undevout astronomer is mad, 399b
Undigested apple dumpling, 696a
Undiminished natural wealth, 1073b
Undimmed by human tears, 849a
Undisciplined squads of emotion, 1005b
Undiscovered, bring light otherwise u., 467a
country from whose bourn, 262a
embezzlement, 1062b
Undiscovered, ocean of truth lay all u., 380a
Undisguised, truth showing face u., 79b
Undismayed unintimidated inquiry, 912a
Undisturbed, stand u. as monuments, 472a
Undivulged pretense, 284a
Undo, equivocation will u. us, 265b
me so, 784a
parchment scribbled o'er u. a man, 215a
power to u. the past, 92a
pray you u. this button, 280b
so much of either may u. thee, 315b
things done, 301b
Undoing, that was my u., 478b
Undone, another such victory and we are u., 103b
death u. so many, 1002b
I am u., 30b
John Donne Anne Donne U., 307a
left u. those things, 59b
truth never is u., 1064b
wish estate of world u., 286b
wrongdoer often left something u., 143a
yet is nothing left u., 74a
Undraped spectacle of valor-ruined man, 696b
Undress, gentle limbs u., 524a
Undulantly with catlike steps, 878b
Undulate round the world, 702a
Undulations, ambiguous u., 955a
of Ephesian sod, 697a
Unearned increment, 619b
suffering, 1082b
Uneasy lies head that wears crown, 242a
Uneducated, educated superior to u., 97a
simplicity makes u. effective 98b
Uneffectual, pale his u. fire, 260a
Unemployed labor means want, 1010a
purchasing power, 1010a
Unemployment, solved whole u. problem, 1000a
Unencompassable, encompass u., 684b
Unending, end of the u., 1006b
Unenlightened, strong dogged u., 713b
Unenviable, not most u. of fates, 922a
Unequal distribution of property, 480a
laws unto savage race, 646a
separate inherently u., 1021a
sharing of blessings, 925a
Unequals, equals and u. alike, 94b
Unerring, to u. time committed, 658b
Unerringly, sniffs u. as dog, 799b
to you, 702b
Unespied, in ocean's bosom u., 360a
Unethical and lousy, 1053b
Uneven, prefer u. rhythm, 808a
Unevenness of blessings, 1063b
Unexamined, life which is u., 93a

Unexercised, virtue u. and unbreathed, 340a
Unexpected, absurd not the u., 676a
always happens, 106a
Unexplored, genius seeks regions u., 635a
Unexpressed, uttered or u., 518a
Unexpressive, fair chaste u. she, 249b
Unextinguishable laugh in heaven, 331a
Unfair as only sport can be, 1011b
Unfairnesses that afflict people, 763b
Unfaithful, faith u., 653b
to what we have been, 908a
Unfamiliar, black-sailed u., 1080b
foot of u. men, 714a
love u. Name, 1007a
Unfathomed center, 586b
dark u. caves, 440b
Unfeathered two-legged thing, 368a
Unfed sides, 278b
Unfeeling, the u. for his own, 439b
Unfelt, show an u. sorrow, 284a
Unfettered, beat earth with u. foot, 121a
leewardings, 1043a
Unfilial, three things u., 100a
Unfinished man and his pain, 883b
work they nobly advanced, 639a
Unfirm, fancies more giddy and u., 252a
Unfit, for a calm u., 368a
for all things u., 451a
for ladies' love u., 372a
for nation of shopkeepers, 445a
picture u. for view, 754a
to hold an office, 105a
Unfix, horrid image doth u. hair, 281a
Unfixed in principles, 368a
Unflinching, wish I were u., 877b-878a
Unfold, I could a tale u., 259b
leaves of Judgment Book u., 726a
meadow flower bloom u., 517b
O clouds u., 490b
such companions thou'dst u., 275b
what cunning hides, 277a
Unfolded by surprise, 930a
Unfolds both heaven and earth, 228b
Unforeseen, absurd not the u., 676a
remembrance, 899a
Unforgiving, an u. eye, 481b
Unfortified, heart u., 257b
Unfortunate, literary attempt u., 434b
Miss Bailey, 499b
one more u., 592b
Unfound door, 1049b
Unfriended, remote u. melancholy, 447b
Unfriendly disposition toward U.S., 492a
this hand u. to tyrants, 362a
to society's chief joys, 457a
Unfruitful, invention is u., 452b
Unfurled o'er all world, 655a
to April's breeze u., 603a
Ungained, men prize the thing u., 267b
Ungalled, hart u. play, 263b
Ungartered and down-gyved to ankle, 260b
climate, 717b
Ungirt loin, 665a
Ungodly are like chaff, 16b
are not so, 16b
hope of the u., 37a
walketh not in counsel of u., 16b
Ungracious, as some u. pastors, 258b
Ungraspable phantom of life, 696a
Ungrateful man less to blame, 355b
public, 539b
to these teachers, 976a
Ungue, ex u. leonem, 150b
Unhabitual, genius perceiving in u. way, 793b
Unhallowed, uplift a new u. song, 844b
Unhand me gentlemen, 259b
Unhandsome, slovenly u. corpse, 238b
Unhanged, not three good men u., 239a
Unhappiness comes of greatness, 576a
of his age has the u., 418a
of person who could not say no, 1067b
riches in u., 4b
Unhappy as we imagine, 355a
brains for drinking, 273b
clergymen's households generally u., 756a
family u. in own way, 732b
folks on shore now, 517b
good old times when u., 1105b
hates, 712b
how much more u. he might be, 395a
linger a space, 994b
lot finds no enemies, 126a
no one who loves u., 857b
none u. but great, 396a
not one respectable or u., 700b
old u. far-off things, 513a
these u. times, 970b
to have been happy u. misfortune, 148a
wight, 201a
Unheard beyond ocean tide, 693b
those u. sweeter, 583a
Unhelped by any wind, 526a
Unheroic dead who fed guns, 992b
Unhinged brains of better heads, 329b
Unholy pleasure, 901a
shrieks and sights u., 334b
Unhonored, mindful of u. dead, 441a
unwept u. unsung, 519a
Unhounded by sordid cares, 960b
Unhouseled disappointed unaneled, 259b
Unhurrying chase, 856b
Unicorn, lion and u., 1092b
pity the u., 1047b
Unicorns come down to sea, 1010b
jeweled u., 1003b
Un-idea'd, wretched u. girls, 429b
Uniform 'e wore, 873a
motion in right line, 379b
Uniformity not lightly sacrificed, 902b
Unify, imagination struggles to u., 528b
Unimpaired, nation's economy u., 930b
strong and u., 458a
Unimportant, interesting because u., 1018b
situation that was intolerable becomes u., 908a
Unimproved people, 1063b
Unintelligent, sheep u., 997a
Unintelligible, find explanation u., 942b
weight of u. world, 509a
Unintimidated inquiry, 912a
Union be imperiled, 787b
bonds of u. dissolved, 530a
cause, 752a
Civil War rebirth of U., 841b
common cause to save U., 637a
form a more perfect U., 474a
further u. deeper communion, 1006a
gives strength, 76b
in partition, 230a
is my country, 538b
keep step to music of U., 591a
knell of U., 473b
labor u. elemental response, 915a
longshoreman's u., 892a
nature's social u., 492b
not expect the U. to be dissolved, 635b
now and forever, 547b
object to save U., 637b
of English-speaking peoples, 828b
of gin and vermouth, 1038b
of hands and hearts, 356b
of mathematician with poet, 796a
of very sorry men, 63b
once glorious u., 547a
one and inseparable, 895b
our Federal U., 503a
salvation in u., 903a
save U. by freeing slaves, 637b
saved U. of these States, 702a
ship of U., 637a
strength in u., 623a
strict and indissoluble U., 485a
strong and great, 622b
swell chorus of U., 637b
we say we are for U., 638b
wish to dissolve U., 472a
with native sea, 516b
Unions, glorious mission of u., 821a
outgrowth of conditions, 821a
Unison, chord in u. is touched, 458b-459a
heart in u. with mankind, 815b
in u. strike twelve, 1056b
Unit, collective u. form, 795a
misses u., 664b
morale in military u., 959a
Unite avocation and vocation, 928b
bonds that u. only in mind, 908a
far and near u., 466b
for public safety, 504b
internal propensity to u., 965a

Unite, workers of the world u., 687a
United, avoid perils by u. forces, 374a
faction u. by common impulse, 480a
nations, 556a
States of Europe, 600a
States of World, 600a
sword u. nations drew, 556a
we must be u., 921b
we stand, 600a
United Nations alternative to war, 1073b
flouted policy of U.N., 984a
peoples of U.N., 1104a
plan for liberation, 1016b
world state inherent in U.N., 1013b
United States and Europe, 492a
bounded on north, 655a
British Empire and U.S., 921b
Constitution and laws of U.S., 474a
Constitution for U.S., 474a
Constitution of U.S. shield, 678a
declare peace, 1019a
deliberately attacked, 973b
fate of book in U.S., 772a
flag of U.S., 832b
fools drunkards and U.S., 1102b
gives bigotry no sanction, 461b
greatest potential force, 863a
has thirty-two religions, 484a
history of U.S., 1011b
I believe in U.S., 895b
in U.S. more space, 933b
in U.S. utter rubbish, 977a
join U.S., 928a
land of free speech, 924a
life in U.S., 1062b
live in U.S. and not happy, 961a
monster the U.S., 828b
neutral in fact, 841a
not end if we declare Act of Congress void, 787b
not proclaimed democracy, 917a
poor Mexico so close to the U.S., 734a
rendered U.S. helpless, 842a
responsibilities of U.S., 1013b
result in evil to U.S., 728b
so happy as in U.S., 960b
students from U.S., 828b
themselves greatest poem, 699b
treason against the U.S., 474a
Ulysses admitted into U.S., 968b
unfriendly towards U.S., 492a
we the people of the U.S., 474a
Unites, happy whom unbroken bond u., 121a
Unitest nations, 703a
Unities sir are a completeness, 669b
Uniting, by u. we stand, 460b
Unity, confound all u. on earth, 285b
dwell together in u., 22b
give to all nations u., 60b
makes strength, 726a
multeity in u., 528a
of German nation, 1012a
of humanity in word, 937b
preserve u. of empire, 453a
Universal and common bond, 191a
Universal, appetite an u. wolf, 268a
blank, 344b
books of u. appeal, 915a
cock, 955b
darkness buries all, 414a
Declaration of Human Rights, 964a-b
dismal u. hiss, 348a
dovetailedness, 669b
frame without mind, 208b
grin, 424a
harmony, 709a
horror unbend, 965b
lapped in u. law, 647b
law, 445b
made u. shout, 253a
monarchy of wit, 326b
Nature did lament, 338a
nature say, 425b
nuisance, 373b
old age in u. man, 206b
partial evil u. good, 408b
peace like light, 646a
prey, 268a
quality is diversity, 190b
Rossum's U. Robots, 1015a
this u. frame began, 370a
truths, 1039b
uproar the u. peace, 285b
Universally relations stop nowhere, 799a
Universals, statements of nature of u., 99a
Universe, accident in meaningless u., 925b
allegorical of u., 918a
anthology of u., 1040a
benign indifference of u., 1068b
born for the u., 451a
chess pieces phenomena of u., 724b
connect subject with u., 787a
emptiness produced the u., 110a
fathomless u., 702a
Gaseous Vertebrata own u., 961a
glory and shame of u., 364a
glory of the u., 628a
Great Architect of U., 942b
harmony for thee O U., 142a
harnessing power of u., 982b
hell of a good u., 1032a
hints for better ordering of u., 157b
I accept the u., 656b
in boundless u., 644b
information about u., 834b
is change, 141b
know another's view of u., 908b
knows the u. not himself, 359b
largest u. of good, 794b
man said to u., 905a
meets own destruction, 964b
not hostile nor friendly, 952b
one u. made up of all that is, 142b
open to our gaze, 211b
piety towards u., 867b
queerer than we suppose, 1021a-b
snow falling faintly through u., 968a
something gained for u., 794a
sun himself at center of u., 178a
systematic procession of u., 178a
this grand book the u., 211b
through-and-through u., 796a
Universe, true piety towards u., 867b
whole theory of u., 702b
Universes, in space and time u., 703a
University become multiversity, 1068a
best u. gauntlet of mobs, 609a
he who enters u., 1026a
Lomonosov our first u., 434b
place of light, 613a
Unjust, God all mercy is God u., 399a
in least u. in much, 47a
let him be u. still, 58b
peace before just war, 422b
sendeth rain on just and u., 40b
war protracted, 698b
will pay less tax, 94a
Unkempt about those hedges, 993a
Unkind, learned kindness from u., 976a
tell me not I am u., 358b
thou art not so u., 249b
when givers prove u., 262a
Unkindest cut of all, 255b
Unkindness, I tax you not with u., 278a
may defeat my life, 276a
may do much, 276a
Unkissed, unknown u. and lost, 164b
Unknelled uncoffined, 557b
Unknow, knows not also to u., 707b
Unknowable, world u. we know, 857a
Unknown, accents yet u., 255a
affection hath u. bottom, 250b
and silent shore, 534b
behind dim u., 692a
black and u. bards, 906b
critics shouting He's u., 791b
enemy is the u., 937a
fearless for u. shores, 702b
footprint on shores of u., 967a
forms of things u., 230b
from known to u., 675b
hardships we suffered, 1022b
let me live unseen u., 402a
loss no loss, 125a
means of destruction hitherto u., 982b
mighty continent hitherto u., 173b
naked in death on u. shore, 118b
nature is but art u., 408b
not lived ill who passed u., 123b
not to know me argues yourselves u., 346a
out of me unworthy u., 898b
poetry trip into u., 1028a
railway termini gates to u., 951b
region, 702b
renown, 738a
sea, 700a
she lived u., 510b
taken for marvelous, 140a
things standing thus u., 266b
things u. proposed, 404a
to fortune and fame u., 441a
to the u. god, 50a
too early seen u., 223b
traveled among u. men, 510b
unkissed and lost, 164b

Unknown, unknelled uncoffined u., 557b
woman love, 807b
worth's u. though height taken, 294a
Unlamented let me die, 402a
Unlearned, amaze the u., 403a
lessons of paternalism u., 771a
Unleashed power of the atom, 951a
Unleavened, seven days shall ye eat u. bread, 8b
Unleaving, Goldengrove u., 803b
Unless statistics lie, 1031a
Unlessoned girl unschooled, 234a
Unlettered small-knowing soul, 221b
Unlimited power apt to corrupt, 426a
rights will become u., 435b
Unlistening street, 836a
Unlit lamp ungirt loin, 665a
Unlocked, Shakespeare u. heart, 517a, 668a
silent throat, 1086a
Unloose, Gordian knot u., 243a
not worthy to u., 45a
scatter and u. it from bond, 220a
Unloved year, 1057a
Unlucky, book lucky or u., 781b
so u. he runs into accidents, 946a
these u. deeds relate, 276b
Unmake, people can u. constitution, 485b
Unmanageable, most u. of all animals, 96a
Unmanliness, wisdom without u., 89b
Unmanly, 'tis u. grief, 257b
Unmannerly, called them untaught u., 238b
sadness in youth, 231b
Unmask her beauty to moon, 258a
time's glory to u. falsehood, 220b
Unmasked, offer itself to be u., 980b
Unmatchable, mastiffs of u. courage, 244a
Unmeaning thing they call a thought, 403a
Unmentionable thoughts, 698a
Unmerciful disaster, 643a
Unmoor no more, 697b
Unmotived herd, 264b
Unmoved cold and to temptation slow, 293a
see thee dying, 669a
Unmysterious flesh, 1038a
Unnat'ral, poetry's u., 669a
Unnatural, nothing u. that is not impossible, 481b
Unnecessary, curious in u. matters, 37a
heroic in u. points, 793a
luxuries, 894a
mob of u. duplicates, 697a
sentence no u. words, 900b
wants, 794b
Unnerved and untrained, 793a
Unnoticed, rather attacked than u., 432b
Unnumbered idle pebbles, 279b
Unobtrusive, poetry should be u., 584b-585a
Unofficial, English u. rose, 993a
Unordered, Chaos a rough u. mass, 128b
Unpacking, enjoy trip after u., 886b
Unpaid, promise made is debt u., 933a
you with u. bill, 573a
Unparalleled catastrophes, 951a
in thought u., 540a
lass u., 289a
Unpardonable, what is u. sin, 613b
Unpassioned beauty of great machine, 993b
Unpastured dragon in den, 571b
Unpeaceful, not u. evening, 534a
Unperceived decay, 449a
Unperiphrastic, 92a
Unperplexed like migratory birds, 938b
seeking find Him, 664b
Unperturbed pace, 856b
Unpitied sacrifice, 452a
unrespited u. unreprieved, 343b
Unpleasant, demd u. body, 669b
to meet Mr. Eliot, 1004a
Unpleasantest words that blotted paper, 234a
Unpleased, in power u., 368a
Unpleasing to a married ear, 222b
Unpledged, mind was still u., 84b
Unpoetical, poet u., 585b
Unpolluted, fair and u. flesh, 266a
Unpopular, afraid to make u. decisions, 983b
free trade u., 594b
names impossible loyalties, 713b
the more u. an opinion, 756b
Unpossessed, is empire u., 217b
Unpracticed, unlessoned girl u., 234a
Unpremeditated art, 570b
lay, 518a
strain, 420a
verse, 347b
Unprepared courage, 504b
magnificently u., 991b
Unprincipled for good of unprincipled, 72a
weak vain u., 614b
Unprofitable, how weary stale flat u., 257b
Unprofitably, wasted oil u. burns, 457a
Unqualified blessing, 503b
Unquenchable, gleam of noble deeds ever u., 79b
Unquiet, hate to be u. at home, 376a
heart and brain, 649b
how imagine u. slumbers, 685b
meals make ill digestions, 218b
slumbers, 685b
Unravished bride of quietness, 583a
Unread his works, 510b
vision, 1003b
your letters forever u., 765a
Unreadable forty years from now, 551a
Unreal, lead me from u. to real, 62a
matter u. and temporal, 709a
mockery hence, 285a
Unreason, world's God full of u., 994b
Unreasoning faith, 1052b
Unreckoning hearts, 1079b
Unredressed, wrong u., 691b
wrongs u., 516a
Unreflecting herd, 517a
Unreflectively, ceases to live u., 939a
Unregarded time slips away, 937b
Unregenerate, more about iniquity than u., 872a
Unrelenting foe to love, 420a
haughty Juno's u. hate, 371a
our cruel and u. enemy, 461a
Unremembered, nameless u. acts, 509a
Unremembering way, 856a
Unrepentant old sinners, 1022a
Unreprieved, unrespited unpitied u., 343b
Unreproved pleasures free, 334b
Unrequited toil, 640b
Unrespited unpitied unreprieved, 343b
Unrest, attacks on Court expression of u., 787b
fairest joys give u., 580b
frantic-mad with evermore u., 294b
men miscall delight, 572a
secret u. tortured, 588a
Unresting cells, 947b
Unrestrained military power, 997b
Unrestricted access to knowledge, 1055b
Unretracing, steady u. progress, 697b
Unreturned, love u. has rainbow, 857b
Unrighteous, if you know a thing is u., 99b
man forsake his thoughts, 33b
Unrighteousness, riches and honors by u., 71b
Unripened beauties of north, 393b
Unroll, page did ne'er u., 440b
Unruly, scepter snatched with u. hand, 236b
Sun, 305a
tongue an u. evil, 56b
wit's an u. engine, 322b
Unsafe, democracy u., 866b
Unsatisfied indignation, 708a
love u., 1003b
Unscathed, come through struggle u., 833b
Unschooled, unlessoned girl u., 234a
Unscottified, most u. of your countrymen, 431b
Unsearchable dispose, 350a
secret aims of nature, 801a
Unseasonable and immoderate sleep, 428b
in months have no r, 892b
Unseemly, not u. to die in defense, 64a
Unseen, born to blush u., 440b
by forms u. dirge sung, 443a
down u. full of water, 228a
dream u. unsought, 958b
guess u. from seen, 798b
I walk u., 335b
ill habits by u. degrees, 372a
jest u. inscrutable, 220b
let me live u. unknown, 402a
thou art u. yet I hear, 570b
walk the earth u., 345b
within thy airy shell, 336b
Unselfish, if men u. as women, 813b

Unselfish love of brute, 642b
Unselfishness, modesty and u., 987a
Unsettled, precedent not u. overnight, 902b
Unsex me here, 281b
Unshackled by party, 518a
Unshorn fields boundless beautiful, 574b
Unshut eye, 711a
Unsifted in perilous circumstance, 259a
Unsightly noisome things, 602a
Unsmote by the sword, 559a
Unsocialized pairs in parks, 1022a
Unsought, dream unseen u., 958b
love u. is better, 252b
Unsoundness of mind, 594b
Unspeakable desire, 712a
is sorrow you bid me renew, 118a
psychopathologist sees u., 932a
Unspoken, words which were better u., 66b
Unsponsored, solitude u. free, 955a
Unspotted from the world, 56b
Unstable as water, 8a
become u. without knowing it, 86b
feet u., 952b
man u. subject, 189b
society u. world, 911a
woman always fickle u. thing, 118b
Unstaid and skittish in motions, 252a
Unstained, give u. to sons of sons, 1014b
left u. what there found, 573b
Unsteadiness of second class, 485a
Unstilled world whirled, 1003b
Unsubstantial as shadows, 91b
persistent faithful, 907b
Unsuccessful or successful war, 457b
Unsung noblest deed will die, 80a
unwept unhonored u., 519a
Unsunned, chaste as u. snow, 290b
heaps of miser's treasure, 337a
Unsure, habitation giddy and u., 242a
what's to come still u., 251b
Unsuspected isle in far-off seas, 661b
Unswayed, is the sword u., 217b
Untainted, what stronger breastplate than heart u., 215a
Untamed continent, 720b
indomitable u. as thee, 703a
sullen u. intractable, 1006a
woods u., 860a
Untaught, called them u. knaves, 238b
Untell the days, 301b
Untender, so young and so u., 277a
Untented Kosmos my abode, 824a
Unthinkable, if u. thinking stops, 1056a
Unthinking, assault of thoughts on u., 977a
devotion to organization, 915b
time, 372a
Unthread rude eye of rebellion, 237a
Untidy, beginnings and endings u., 893a
Until the day break, 29b
Untilled air between, 1060b
Untimely grave, 327a
graves, 458b
'Unting, ain't 'u. as 'urts 'un, 810a
Untitled aristocracy, 634b
Untold, dreams u., 860b
Untouched, strings u. will harshly jar, 213a
Untrained hand, 761b
to stand test, 793a
Untraveled, gleams u. world, 646b
heart u. turns to thee, 447b
Untriangulated stars, 899b
Untried, Christian ideal u., 918a
difficult and left u., 918a
emergencies, 693b
new and u., 636b
Untrodden, dwelt among u. ways, 510b
Untroubling and untroubled where I lie, 573a
Untrue, cloth u. twisted cue, 768b
might telle his tale u., 167a
narrative as a whole u., 721a
thy lovers were all u., 372a
unsad and evere u., 168b
Untrustworthy, make man u. distrust, 893b
Untruth, never dare utter u., 110b
Untune, music shall u. the sky, 370a
that string, 267b
Untuned, like u. strings women are, 213a
Untutored, Indian whose u. mind, 408a
Untwist last strands of man, 803b
Untwisting all the chains that tie, 335a
Unum, E pluribus u., 119b
Unus, E pluribus u., 119b
Unused, fust in us u., 264b
to the melting mood, 276b
Unutterable, God u. sigh, 850b
looked u. things, 419b
Unuttered part of man's life, 575b
Unvarnished, round u. tale deliver, 272b
Unveil, immortality u. third event, 739a
Unveiled her peerless light, 345b
Unveiling, uprising u. affirm, 642b
Unvexed to the sea, 638b
Unvictorious, conscripted u. ones, 992b
Unwashed and half-educated, 870b
great u., 540b
lean u. artificer, 237a
platters ride, 1043b
Unwastefully, manage affairs u., 753a
Unwelcome, bringer of u. news, 241a
future u. guest, 815b
Unwept in eternal night, 122b
unburied Patroclus, 64b
unhonored unsung, 519a
Unwholesome in months have no r, 892b
Unwillingly I left your land, 119a
to school, 249a
Unwise to be heedless while giving advice, 129b
Unwitting where Master dwells, 947b
Unwomanly rags, 592b
Unworth, damned fellows for own u., 791b
Unworthy, merit of the u. takes, 262a
out of me u. unknown, 898b
Unwritten ordinances, 89b
written and u. law, 143a
Unwrung, our withers are u., 263b
Unyielding, Hades is u., 63b
Unyoked humor of idleness, 238a
Up and down City Road, 1099b
and down or round, 911a
boots movin' u. and down again, 876b
cannot bear leveling u., 430b
from the ape, 994a
game is u., 291a
go u. and down as a talebearer, 9b
lad when journey's over, 852b
look not down but u., 666a
look u. not down, 718a
men to your posts, 725b
mind thine aim, 602b
nice to people on way u., 941a
rose sonne and Emelye, 167b
Satan walking u. and down, 14a
shut u. he explained, 985b
so floating many bells, 1031b
up my friend, 509a
you've got to get u., 999b
Upbraid my falsehood, 268b
Upharsin, Mene Mene Tekel U., 35a
Uphill, road u. all the way, 739b
Uphold truth and has one tongue, 478b
Upholds, giant Atlas u., 84b
Upland dim, 714b
Uplands, world move into sunlit u., 921a
Uplifted, from despair thus high u., 343a
loud u. angel trumpets, 339b
Uplifting, in u. get underneath, 886a
thoughts in baths, 1035b
Upmost, attains u. round, 254a
Upon me soul Reilly, 1100b
Upper crust, 564b, 587b
materializing u. class, 716b
part of mankind, 385b
stiff u. lip, 722b
Upraised, eyes u. as inspired, 443b
Upright, behold the u., 18b
God hath made man u., 28a
judge learned judge, 235a
man is laughed to scorn, 15a
man should be u. not kept u., 141b
these set our flesh u., 307a
virtue of u. man, 3a
Uprightness, man is born for u., 71b
Uprising, my downsitting and mine u., 23a
unveiling affirm, 642b
Uproar, in bellow and u., 975a
sand and wild u., 602a
universal peace, 285b
Uprose, Prince Lucifer u., 730b
Upset calculations, 379a
Upsets, art u., 966a

Upside, world turned u. down, 310b
Upstairs and downstairs, 657a
  equal u., 857b
Upstart crow beautified with our feathers, 206a
Upstream and downstream alike, 4a
  only gamefish swims u., 846b
Upswept angel wings, 1018b
Upturned, sea of u. faces, 521a
Upward and inward delight, 696a
  as the sparks fly u., 14b
  climber u. turns face, 254a
  glancing of eye, 518a
  human race born to fly u., 161a
  look of caution, 929a
  still and onward, 692a
  strained the swan, 505b
  toiling u. in night, 623b
Upwards, astronomy compels soul to look u., 94b
Uranium new source of energy, 950b
Urban, complicated u. society, 1013b
  for u. poor police arrest, 1082a
  squat and packed with guile, 993b
Urbi et orbi, 152a
Urge and urge and urge, 700a
  no healths, 450a
  of a song, 929b
  procreant u. of world, 700a
  to kill, 1083b
  wrestle resurrection, 1064b
Uriah, set ye U. in forefront of battle, 12b
Urine, turning wine into u., 984b
Urn, bubbling loud-hissing u., 458a
  fills blue u. with fire, 603b
  Grecian U. worth old ladies, 1040a
  lean on garden u., 1001b
  storied u., 440a
  well-wrought u. becomes greatest ashes, 305a
Urns, old sepulchral u., 457a
Urs, those dreadful u., 633a
Us then Finn again, 969a
'Usband, man-o'-war's 'er 'u., 874b
Use a little wine for stomach's sake, 55a
  again until eternity, 737b
  against the u. of nature, 281b
  all gently, 262b
  almost change nature, 264b
  and overuse word new, 760a
  any language you choose, 767b
  beauty too rich for u., 223a
  cannot u. talent, 1049b
  come to deadly u., 279a
  doth breed habit, 221a
  every man after desert, 261b
  find but seldom u. them, 606b
  frequent u. of any organ, 475a
  glad to be of u., 1001a
  God made for u. of men, 366b
  harms beauty, 870a
  him as though love him, 1036a
  him as though loved him, 326b
  I'll u. you for my mirth, 256a
  in measured language, 649b
  it and never wear it out, 73b
  it up wear it out, 1102b
  know not how to u. victory, 106a
  main thing is u. it well, 327b
Use, make proper u. of victories, 107b
  many books and never u. them, 309b
  materials indifferent but not u., 138b
  me to the limit, 847b
  no u. of metal, 296b
  no u. to talk to me, 852b
  not poor who has enough to u., 123b
  not to shine in u., 646b
  of force but temporary, 452b
  of him more than I see, 823b
  of riches better than possession, 176b
  of u. to those who understand, 177a
  pragmatism no u. to anybody, 1008a
  public u. and custom, 188b
  rather in power than u., 269b
  ring worn thin by u., 113a
  soiled with ignoble u., 651a
  speak daggers but u. none, 263b
  sure to find u. for it, 522a
  treatment to help sick, 88a
  try to have and u. it, 98a
  tyrannous to u. it like giant, 270b
  want of u. mind torpid, 432b
  we make of days, 189b
  what's the u., 915a
  worship he found in u., 92b
  worst u. a man could be put to, 301a
Used, I am u. to it, 639a
  I have u. similitudes, 35b
  joys must be u., 917b
  key always bright, 422a
  knowledge not u. till seasoned, 634a
  my credit, 237b
  only witchcraft I have u., 273a
  wine good if well u., 274a
Useful, be u. where thou livest, 322b
  books most u. after all, 429a
  by magistrate equally u., 465b
  lesson to head, 459a
  mock their u. toil, 440a
  nothing in house not u., 753a
  trouble of rain, 653a
Useless, art quite u., 839a
  better know u. things than nothing, 130b
  each without other, 623a
  general maxim u., 595a
  gold in itself u., 178b
  if object u. labor u., 687a
  laws weaken necessary laws, 414b
  life is early death, 477b
  lodged with me u., 341a
  most beautiful most u., 698b
  no man u. who has friend, 825a
  nothing u. is, 622b
  other virtues would be u., 361a
  second good third u., 177b
  slip u. away, 578a
  to excel, 434a
  to poet nothing u., 428a
Uselessly, nature does nothing u., 98a
Uselessness of men above sixty, 817b
Uses, corner for others' u., 274b
  has enough u. nothing, 743a
Uses, one art which u. things, 95a
  panics have u., 467a
  seem all u. of this world, 257b
  sweet are u. of adversity, 247b
  the more he u. for others, 75b
  to what base u. return, 266a
Usher, House of U., 642a
Ushered, still u. with tear, 405b
Ushers in the morn, 424a
Usquebae, wi' u. face the devil, 495b
Usura sin against nature, 988b
  slayeth child in womb, 988b
  with U., 988b
Usurpations, violent and sudden u., 480b
Usurpers, lay proud u. low, 496a
Usury, from all u. free, 120b
  lent heart with u., 534b
Utility, in science not seek immediate u., 709b
  nothing value but object of u., 687a
  of futility, 101a
  of useful things, 101a
Utmost bound of human thought, 646b
  bound of the everlasting hills, 8a
  Thule, 117a
Utopia, literature is my U., 958b
  principality in U., 595b
Utter, feel it cannot u. it, 1049b
  liberty to u., 340b
  not in u. nakedness, 513b
  not u. what do not know, 239a
  nothing for which not responsible, 638b
  such as words never u., 660b
  sweet breath, 230b
  wise man u. vain knowledge, 15a
  would tongue u., 648a
Utterance, action nor u., 255b
  civil limitation daunts u., 731a
  of early gods, 584a
  with what strange u., 510a
Uttered, not u. by chapmen's tongues, 221b
  nothing base, 651b
  or unexpressed, 518a
  part of man's life, 575b
Uttereth, day unto day u. speech, 17b
  fool u. all his mind, 26b
  wisdom u. her voice, 23a
Uttering such dulcet breath, 229a
Utterly destroy power of reasoning, 95a
  things sweet, 1031b
Uttermost parts of the sea, 23a
Uzzah put forth his hand, 458a

V

V notes are something, 666b
  sign is symbol and portent, 923a
Vacancies, how are v. to be obtained, 472b
Vacancy, gloomy calm of idle v., 431a
Vacant, body filled and v. mind, 244b
  chair, 622b, 676b
  heart hand eye, 521a
  interlunar cave, 349a

Vacant interstellar spaces, 1005b
laugh that spoke v. mind, 449a
mind distressed, 457a
powers, 1013b
stuffs out v. garments, 236b
the v. go into the v., 1005b
Vacation, caryatid on v., 599b
Vacuity, indolent v. of thought, 458b
Vacuous, keeps their hearts v., 73b
Vacuum, author's life a v., 726b
nature abhors a v., 373a
think in v., 861b
Vade in pace, 152a
salutatem pro me liber, 165b
Vae victis, 152a
Vagabond began to sketch, 797b
shalt thou be, 6a
when rich called tourist, 932b
Vagaries of unattached relatives, 1027b
Vagrant gypsy life, 946b
Vague, boundaries shadowy and v., 642b
crepuscular time, 688a
generality a lifesaver, 886b
The V. and Elusive, 74a
Vagueness perhaps ignorance, 703b
Vain, a' is done in v., 494a
ah v. English fields, 714b
all delights are v., 221a
ambition of kings, 315a
beauty is v., 27a
begot of v. fantasy, 223a
behold thee flippant v., 579a
blood pour in v., 845a
bring no more v. oblations, 30a
call it not v., 518b
citadels not walled, 1028b
deluding Joys, 335b
denial v. and coy excuse, 338a
dream of joy all but in v., 171a
every man walketh in a v. show, 18b
fools make such v. keeping, 315a
for singer to burst into clamor, 985b
hatching v. empires, 343b
hence all you v. delights, 313b
I have not lived in v., 394a
ignobly v., 405a
ill-natured Englishman, 385a
in v. always in v., 845a
in v. to wish for death, 82b
king grew v., 371b
know we loved in v., 554b
labor and wounds v., 688b
man marvelous v. subject, 189b
man may become proud, 373b
man pleased with effect on people, 910b
mock on 'tis all in v., 489b
most v. most generous, 815b
my weary search to find, 448a
name of the Lord in v., 9a
nor yet too v. to mend, 404a
not in v., 924a
oblations, 30a
pain to love in v., 358a
parcel of v. strivings, 680b
people imagine a v. thing, 17a
pomp and glory, 61a, 298a
pursuit of human glory, 327a
says a lot in v. refusing, 477b
sealed in v., 271b
shallow thought, 602a
Vain, spend not then his gifts in v., 302b
they are disquieted in v., 18b-19a
they labor in v., 22b
to look for defense against lightning, 127a
tribute of a smile, 518b
tricks that are v., 769b
war with heaven, 343a
was the chief's pride, 412b
watchman waketh but in v., 22b
weak v. unprincipled, 614b
wisdom all, 344a
wise man utter v. knowledge, 15a
youth is v., 524a
Vaincrons parce que plus forts, 948a
Vaine, la vie est v., 751b
Vainglory, from pride v. and hypocrisy, 60b
pleasance here all v., 176b
Vainness, lying v. drunkenness, 253a
Vale, depart this v., 960b
far sunken, 584a
meanest floweret of v., 441a
meet thee in hollow v., 321b
of rural life, 441a
of soul-making, 585b
of years, 274b
sequestered v. of life, 440b, 441a
violet-embroidered v., 337a
which dew cumbers, 784b
Vale, ave atque v., 115b
Vales, from our lovely v., 589b
hills v. woodland plain, 405a
o'er v. and hills, 514a
of meadowsweet, 1046b
Valet, hero to his v., 99b
not aware of this, 99b
will appreciate his like, 99b
Valets, masters worthy v., 460a
Valiant, as v. I honor him, 255a
be v. not too venturous, 202b
brothers v., 1104b
dust, 245b
dust builds on dust, 875b
England breeds v. creatures, 244a
herdman, 3b
if you are very v., 62b
in velvet, 815b
man and free, 651a
never taste of death but once, 254b
reproof v., 251a
souls of heroes, 62a
trencherman, 245b
Validation, validity process of v., 795a
Validity process of validation, 795a
what v. and pitch, 251a
Valkyries, ride of the V., 676b
Valley, all in the v. of death, 652a
bicker down v., 652a
darker grows the v., 730b
every v. shall be exalted, 32b
he paweth in the v., 16b
hill becomes the v., 1066b
may v. streams content me, 117a
of Ajalon, 11a
of decision, 35b
of Humiliation, 365b
of reveries, 930b
Valley of shadow, 644a
of shadow of death, 17b
sheep fatter, 552b
spirit of the v. never dies, 73b
Valleys groves hills fields, 212a
lick v. up, 736a
lily of the v., 29a
of Hall, 796b
peace of lovelier v., 914b
piping down v. wild, 486b
Vallombrosa, strow the brooks in V., 342a
Valor, as well as v. may, 653b
better part of v. discretion, 241a
birthplace of v., 494b
brute beauty and v., 803a
constancy and v. our shield, 921b
courtesy wins as v., 653b
deed whereat v. will weep, 290a
God's help and their v., 504b
good speed to your youthful v., 119b
he for v. formed, 345a
mighty men of v., 10b
my v. is certainly going, 481a
no need of v., 92a
plucks dead lions, 236a
to which monuments reared, 795b
uncommon v. common virtue, 987a
who would true v. see, 366a
Valorous, Roland v. Oliver wise, 154b
Valor-ruined man, 696b
Valuable, byproduct more v., 851a
coin of thinker, 1071a
if riches v. to heaven, 389a
reputation more v. than money, 125a
something v. as object, 507b
time most v. thing, 104a
truth most v. thing, 762b
what v. not new, 540a, 548b
Valuation, government resting on v. of property, 94b
superstitious v. of Europe, 798a
Value at a penny talk of old men, 114b
book counts more than v., 781b
carry body for its sentimental v., 1061b
cynic knows v. of nothing, 839b
dearness only gives v., 466b
easier discover deficiency than see v., 507b
estimate v. by irritation, 946b
from stamp of ages, 366b
hard latent v., 799b
it next to good conscience, 326b
Jews generally give v., 837b
men of less v. than gold, 178b
no v. when possessed, 383b
none but horizontal, 1059b
nothing has v., 951b
nothing v. but object of utility, 687a
of sentiment is sacrifice, 892b
of what poet has written, 1008a
rubs enhance v. of favors, 448a
then we rack the v., 246b
what gives life v., 1056a
Valued, loss of lives cannot be v., 319a
Valueless, reading v. books, 698b
Values anything more than freedom, 932a

Vampire, like v. dead many times, 781a
Vandunck, Mynheer V. never drunk, 500a
Vanessa extraordinary woman, 389a
Vanilla of society, 523a
Vanish from the plain, 686a
like evil spirits, 473a
where did children v., 1058a
with the rose, 631a
Vanished and shrunk away, 210b
Cheshire Cat v. slowly, 744a
past v. like dream, 577a-b
touch of v. hand, 648a
Vanisheth, life a vapor that v., 56b
Vanishing, keep beauty from v., 803b
race, 1037b
Vanitas vanitatum, 660a
Vanities, guides us by v., 1001b
man of my v., 960b
Vanity, all is v., 27a
all others but v., 532b
and vexation of spirit, 27a
beauty without v., 554b
cords of v., 30b
cry out v. of world, 374b
cured of every folly but v., 436a
dispel v. with v., 144a
every man at his best state is v., 18b
extreme actions ascribed to v., 804b
Fair, 365b, 659b
give no hollow aid, 557a
Golden V., 1089a
hath not lifted his soul unto v., 18a
highest v. love of fame, 867a
in years, 239b
my days are v., 15a
no competition no v., 431b
no love but v., 551b
nothing to feed on but v., 351b
of human hopes, 427b
of immediate auditor, 976b
of vanities, 27a
plays tricks with memory, 843a
pull down thy v., 989a
repeyreth hom fro worldly v., 165b
tilling soil of v., 930b
town is lighter than v., 365b
Vanquished by desire, 69b
had Cato, 134a
in life, 893a
Macbeth never v. be, 285b
one safety to v., 118a
though v. argue still, 450a
victor's terms on v., 841b
woe to the v., 125a
Vans, omnibuses and v., 975a
to beat the air, 1003b
Vantage, coign of v., 282a
might v. best have took, 270b
Vantage-ground of truth, 113a
Vapor, floating like v. on air, 728a
life a v. that vanisheth, 56b
life short fleeting v., 814b
like bear or lion, 288b
live upon v. of dungeon, 274b
Vaporized no public buildings, 967b
Vapors both away, 306b
congregation of v., 261a
strangle him, 238a
Variable as the shade, 519b
lest thy love prove v., 224a
mysterious independent v., 725a
Variableness, with whom is no v., 56a
Variation if useful preserved, 627b
Varied carols I hear, 699b
mob is v. and inconstant, 374a
natural and v. abundance, 1025a
rule the v. year, 419b
Variety, abjure my so much loved v., 307a
about New England weather, 759b
in spite of v. and power, 712b
infinite v., 287b
joy of life is v., 428a
mother of enjoyment, 611a
no pleasure unseasoned by v., 126a
order in v. we see, 405a
Variety's spice of life, 458a
Various, a man so v., 368b
as lovely so be v., 1034a
as your land, 1041b
constant as v., 1034b
distribution of property, 480a
gift to each, 623a
of v. stuff the v. man, 495a
so v. so beautiful so new, 715a
speaks a v. language, 574a
stops of v. quills, 339a
Varium et mutabile femina, 118b
Varnished clock, 450a
Varsovie, la tranquillité règne à V., 531a
Varying shore of the world, 288b
Vase, as in earth Grecian v., 963a
shatter v. if you will, 542a
Vassal, God how fine a v., 155a
Muse I was your v., 829b
Vassals and serfs at side, 586b
Vast and furious ocean, 319a
complex technological world, 1055b
conspiracy against law, 1082a
dead v. and middle of night, 258a
deserts of v. eternity, 360a
dome more v., 633b
edges drear, 714b
heaven's net is v., 75a
how v. a memory has Love, 402b
how v. unattained, 650b
intelligence were v. enough, 479a
labor-house v., 715b
like a v. shadow moved, 362b
lodge in v. wilderness, 457b
marvel is to be alive, 986a
mass of London itself, 921b
more devils than v. hell, 230b
single object suggests v. conditions, 689b
slow-breathing unconscious, 769a
soul o'er him planned, 602a
structure of recollection, 907b
struggle to found Roman state, 117b
wings across skies, 1022a
Vaster, grow v. than empires, 359b
Vastness and age and memories, 642a
Vasty, call spirits from v. deep, 239b
Vasty hall of death, 712b
Vat, Diogenes crept into v., 742b
every v. stand upon bottom, 365b
Vaterland, Kaiser auf der V., 811a
Vats, cheeses out of v., 662b
parcel of boilers and v., 433a
Vault, fretted v., 440a
left this v. to brag of, 284a
Vaulter in sunny grass 551b
Vaulting ambition, 282b
Vaults, heaven's v. should crack, 280b
Vaunt-couriers to thunderbolts, 278a
Vaunted works of art, 604a
Vaunteth, charity v. not, 52b
Vauntie, her best and she was v., 496a
Vaunting aloud, 342a
Vaward of our youth, 241b
Vécu, rose a v. ce que vivent les roses, 204a
Veering, swallows v., 933b
Vegetable fashion, 766b
halfmoon's v. eye, 1070a
love not suit me, 767a
my v. love should grow, 359b
Vegetate like the country, 539a
Vegetative gracefulness, 985a
Veil after v. will lift, 742b
draw soft across day, 714a
my v. no mortal ever took up, 137b
of temple rent, 45a
painted v. called life, 568b
through which not see, 630a
Veiled jokes tiptoe malices, 866a
melancholy, 584a
Veiling lightnings of song, 572a
Veillons dormants et veillants dormons, 190b
Veils of morning, 879b
of soul therein, 773a
religion v. her fires, 414a
Vein, Ercles' v. a tyrant's v., 229a
King Cambyses' v., 239a
not in giving v. today, 217b
Veined humanity, 617b
Veins, blood burns in v., 702b
bound bones and v. in me, 802b
dried sap out of v., 881a
in my v. red life, 581b
in your body were dry, 531b
sea itself floweth in v., 377b
within our hands, 1064b
Velasquez, why drag in V., 754b
Velocities of evanescent increments, 399b
Velvet, gilded and covered with v., 504a
iron hand in v. glove, 186a
live like v. mole, 990a
some in v. gowns, 1098a
valiant in v., 815b
walk in v. shoes, 990a
Venenum, ali cibus aliis v., 114a
Venerable, brotherhood of v. trees, 513a
every tradition grows v., 804b
old clothes v., 576b
parts of constitution, 453b
patriarch, 441a
Venerably dull, 456a
Venerate four characters, 469b
Veneration, much v. but no rest, 208b
nation's memory and v., 947b
Venetian, Turk beat a V., 276b

Vengeance, blood v. desolation, 705a
for v. do nothing, 741a
in the day of v., 23b
is mine, 51b
just my v. complete, 662a
nor one feeling of v., 483b
Veni vidi vici, 112b
Venial, sins of omission v., 434a
Venice, at V. gave his body, 227b
in commonwealth of V. this inscription, 311b
more than any man in V., 231b
on Bridge of Sighs, 556b
sate in state, 556b
Venienti occurrite morbo, 133b
Venizelos observed, 923b
Venom, bubbling v. flings, 555a
clamors of jealous woman, 218b
Nazi v., 1058b
Venomous, like toad ugly and v., 247b
no means too v., 806a
Vent, his tongue must v., 289b
Vent, le v. se lève, 909b
Ventre affamé, 359b
Ventricle of memory, 222a
Ventriloquist, deep thinker or v., 878a
Venture, each v. new beginning, 1005b
naught v. naught have, 184b
nothing v. nothing win, 768a
to call himself architect, 520b
Ventured like wanton boys, 298b
Ventures, lose our v., 256a
not in one bottom trusted, 231a
Venturi, efflux from hot v., 1072a
Venturing, among radiant v. on, 947b
Venturous, be valiant not too v., 202b
Venus grown fat, 551b
here choose dwelling, 371a
herself fastened to prey, 378b
mingles sweet bitterness with cares, 115a
nurturing V., 112b
take my votive glass, 388a
to V. consecrates glass, 1086a
Vénus toute entière, 378b
Veracity, entertain doubt of my v., 468a
heart of morality, 725a
not in saying truth, 528b
which increases with age, 356b
Verb, emerges with v. in mouth, 761b
God is a v., 1034a
Verba, rem tene v. sequentur, 107a
Verbal contract not worth paper, 967b
poem a contraption, 1061a
Verbiage, mistaking v. for truths, 909b
Verbosity, thread of his v., 222a
Verbs and nouns do more agree, 770a
Verdant land, 697a
Verdantly, entwine itself v., 542a
Verdict afterwards, 744b
one wise man's v., 665a
Verdun, Ypres and V., 948a
Verdure, vast forest v., 720b
Verge, ability to get to v., 1000b
ample room and v. enough, 441b
Verge, on very v. of her confine, 277b
Verification, verity process of v., 795a
Verify your references, 486a
Veritable ocean, 956a
Véritable Amphitryon, 361b
Veritas, in vino v., 69a
magna est v., 36b, 722a
non erubescit, 143b
odium parit, 108a
Veritatem dies aperit, 130b
Vérité que ces montagnes, 190b
Verities and truth of heart, 1039b
Verity is an event, 795a
religious feeling a v., 705b
verifying itself, 795a
which drags me to ground, 462a
Vermeer, whether Rembrandt or V., 908b
Vermeil-tinctured lip, 337b
Vermin, pearls and v., 597a
racé of odious v., 389b
Vermont, as Maine so goes V., 1101a
indomitable people of V., 911b
mountains stretch straight, 927a
serve as well about V., 927a
Yankee, 998b
Vermouth, not the v., 1052a
union of gin and v., 1038b
Vernal, breath of v. shower, 442a
flowers, 339a
one impulse from v. wood, 509a
seasons of the year, 340a
sight of v. bloom, 344b
Verneint, der Geist der stets v., 478b
Versailles, death sentence of V., 1012a
was a gulf, 721a
Verse, able to bumbast out blank v., 206a
all not prose is v., 361b
annoying pieces of v., 1000a
art of Racine's v., 909b
brings to his v. cadence, 377a
by his v. gave exceeding delight, 90b
cheered with ends of v., 352b
cursed be the v., 411a
died to make v. free, 981a
find him who sermon flies, 322a
give up v. my boy, 988b
gives immortal youth, 536b
happy who in v. steer, 376b
homely v. to God dear, 887a
make the first v. well, 360b
married to immortal v., 335a
my v. sad no wonder, 854b
no rhymes in my v., 894a
octosyllabic v., 558b
of all my v. like not, 823b
publishing v. like dropping petal, 946b
read out my v., 187b
says in v. what others say in prose, 412a
subject of all v., 319a
superfluous v., 625a
this v. grave for me, 823b
unpremeditated v., 347b
whatever I tried to write was v., 129a
will seem prose, 382b
yet write v. badly, 361a
Versed, deep v. in books, 349a
in reasonings of men, 84a
Verse-reciter, tiresome v. Care, 573a
Verses, Appius says in v., 116a
as literary performance, 703b
doctrine hidden under strange v., 160a
false gallop of v., 249b
I hate my v., 995a
indignation will produce v., 139a
no one ever get at my v., 703b
on dark theme trace v. of light, 113a
poverty drove me to writing v., 124a
praise v. but read something else, 135a
quire of bad v., 596a
rhyme rudder of v., 352b
stop abusing my v. or publish, 135a
underneath the bough, 629b
writes v. speaks holiday, 267a
Versing, relish v., 323b
Versions, one religion hundred v., 836b
Vertebrae, stiffening of v., 835a
Vertebrata, Gaseous V., 961a
Vertical man, 1059b
Very beadle to humorous sigh, 221b
God of very God, 60a
Vesper now raising his light, 115a
Vessel, a chosen v., 49b
empty v. greatest sound, 245a
gilded v. goes, 441b
goodly v., 622b
he that v. made, 630b
I am like a broken v., 18a
of more ungainly make, 630b
of my genius now hoists sails, 160b
one v. unto honor, 51a
strikes with shivering shock, 532b
wife the weaker v., 57a
Vessels, feminine gender of v., 954a
noblest of sailing v., 998a
oft handled brightly shine, 213a
terrible tempest separated v., 174a
Vest, casting the body's v., 360a
neither v. nor pants, 755b
Vestal grace, 721b
Vestal's, blameless v. lot, 405b
Vestige, no v. of a beginning, 446b
Vestigia, agnosco veteris v. flammae, 118b
Vestments, priestly v., 845b
priestly v. in dens, 720b
Vesture, cast lots upon my v., 17b
muddy v. of decay, 235b
Vesuvius' crater for inkstand, 697a
Veteran, lags the v. on stage, 427a
Vex and oppress each other, 480a
definition of oats meant to v., 427b
not his ghost, 280b
such injury v. a saint, 219a
Vexation, multiplication is v., 1084b
only to understand the report, 32a
travail and v. of spirit, 27b
vanity and v. of spirit, 27a

Vexed with mirth ear of night, 555a
Vexes public men, 647b
Vexing dull ear of drowsy man, 236b
Viands, what v. he preferred, 820a
Vias, stare super v. antiquas, 34a
Vibrate sweetest pleasure, 494a
Vibrates in memory, 572b
Vibrations, deaden its v., 624a
of deathless music, 898b
Vicar, justice judge or v., 481a
of Bray, 1090b
Vicarious, servile status v. life, 845b
Vicars, God as revealed to v., 1058a
Vice, abolish v. destroy virtue, 330a
accommodating v., 361a
amplification v. of oratory, 473b
amusements keep people from v., 431a
any taint of v., 253a
avarice not so much a v., 374a
best virtue has tincture of v., 190b
big v. keep out smaller, 770a
bullied out of v., 611a
by action dignified, 224b
can't be v. in cat, 748a
creature of heejous mien, 891a
distinction between virtue and v., 430b
dreary morals like v., 825a
encourage no v., 450a
extremism in liberty no v., 467b
gathered every v., 414a
good old-gentlemanly v., 314a
homage v. pays to virtue, 355b
inherent v. of capitalism, 925a
lashed v. spared name, 390a
lost half its evil, 454a
moderation in principle a v., 467b
monster of frightful mien, 409a
no v. so simple, 233b
pleasure of itself not v., 432b
pride v. of fools, 402b
prosperity best discover v., 208a
raptures and roses of v., 773b
reverend v., 239b
schools nurseries of v., 424a
to be intent upon our interests, 109b
to flee v. beginning of virtue, 123a
truce between virtue and v., 683b
virtue is not desiring v., 837a
virtue itself turns v., 224b
virtue of v. pardon beg, 264b
virtue or v. leaves scar, 793a
virtue sold and almost every v., 303a
weariness v. and want, 417a
when v. prevails, 393b
Vice-prisidincy next highest and lowest, 892a
Viceroy, outward soul v., 306b
Vices, all v. of our generation, 677a
and follies of humankind, 391b
aped from white men, 1030a
capable of greatest v., 327b
committed genteelly, 431b
good to be without v., 726b
Vices, make a ladder of our v., 147a
may be of use, 1092a
of v. frame ladder, 623a
public officer without v., 747b
small v. do appear, 279b
virtues of heathen splendid v., 143b
virtues of man without v., 554b
virtues v. in disguise, 354b
wrap me in my v., 155a
Vici, veni vidi v., 112b
Vicious circle, 751a
display their v. nature, 177b
Viciousness, poverty the parent of v., 94a
Vicissitude, greatest v. of things, 209b
of sects and religions, 209b
sad v. of things, 437a
Vicissitudes, changing v. of life, 834b
in all things, 109a
of fortune, 466a
of government, 462b
wild v. of taste, 427a
Vicisti Galilaee, 144b
Victim, I v. and executioner, 707a
must be found, 768a
O saving V. opening wide, 158b
o' cunnubiality, 669a
power marks its v., 538b
shall be ready, 463a
without murmuring, 747b
Victim's, tumor kills v. sympathies, 776b
Victims, better men his v., 471a
little v. play, 439a
of disease, 982b
priests altars v., 405b
Victis, vae v., 152a
Victor belongs to spoils, 1036a
can go it alone, 680a
had gods vanquished had Cato, 134a
in defeat as great, 1041b
or announcer of the victor, 78a
to v. belong spoils, 553b
Victoria uti nescis, 106a
Victorian, stale V. piece of poetry, 741b
Victories, after thousand v. foiled, 291b
eight v. over Syracusans, 86a-b
go forward give us v., 638b
make proper use of v., 107b
of mighty generals, 701a
peace hath her v., 341a
worse than defeat, 689a
Victorious, hold your hand v., 85b
o'er ills o' life v., 495b
rejoice we are v., 70a
those which are v., 505a
Victor's terms on vanquished, 841b
Victors destruction and barbarism, 979b
let v. when they come, 715a
most glorious to v., 90b
Victory, another such v. and we are undone, 103b
at all costs, 921a
beautiful bright-colored flower, 919b
best kind of v., 197b
blessed with v. and peace, 600a
by bombing Chinese cities, 984a
by expanding conflict, 984a
Cadmean v., 86b
Victory, death swallowed in v., 53a
defeat preface to v., 1008a
fell in the great v., 532a
for humanity, 586b
for mankind, 1074b
God of Clotilda grant v., 147b
gory bed or to v., 496a
grave where is thy v., 53a
hundred fathers, 1053a
if not v. is yet revenge, 343a
illusion of philosophers, 1039a
in spite of terror, 921a
in v. magnanimity, 925a
know how to win v. Hannibal, 106a
MacArthur had in mind, 984a
morale wins v., 959b
no substitute for v., 959a
not v. nor defeat, 847a
not v. of party, 1072b
on day of v. no one tired, 149b
over reason, 1011b
peace without v., 841b
Pyrrhic v., 103b
rampant for spoil and v., 805b
right and wrong kind of v., 984a
shifts from man to man, 63b
spirit that gains v., 987a
swallow up death in v., 31b
terror wins easiest v., 1011b
this alone life and v., 569a
together achieve v., 1016b
total v., 1055b
'twas a famous v., 532a
Westminster Abbey or v., 492a
without v. no survival, 921a
world beyond v., 923b
Victrix deis victa Catoni, 134a
Victuals, served v. course by course, 920b
Vidders, be careful o' v., 669a
Video meliora deteriora sequor, 129a
Vidi, veni v. vici, 112b
Vie with Zeus, 65a
Vie, la v. est un songe, 190b
la v. est vaine, 751b
Vieille, quand vous serez bien v., 187b
Vieillesse est l'enfer des femmes, 359a
si v. pouvait, 188b
Vieux, bons v. temps, 1105b
View, American point of v., 699b
beast in v., 372a
both worlds at once they v., 333a
choice of point of v., 978a
demon in my v., 641b
don't v. with critic's eye, 507a
fair Melrose, 518a
gloomy v. of future, 942a
made myself motley to the v., 294a
man stern to v., 449b
not fair to outward v., 586b
observation with extensive v., 427a
ourselves with clearer eyes, 321a
prejudice cut off v., 859b
recollection presents to v., 553a
which has grander v., 599b
with hollow eye, 235a
world invisible we v., 857a
worm's-eye v., 1048a
Viewed his own feather, 555a
in her face's field, 220a

View-halloo, Peel's v., 578b
Viewing, by v. Nature, 367a
verses as literary performance, 703b
Viewless, imprisoned in v. winds, 271b
Views, adopt new v. if true v., 638a
not do something to people for v. they express, 991b
take short v., 522b
Vigil in soft face of girl, 82a
tongueless v., 772b
Vigilance, energy and sleepless v., 638b
eternal v., 479b, 1015b
while people retain v., 637b
wrenlike v., 1077a
Vigilant, be sober be v., 57a
haughty v. resolute, 596a
to the v. active brave, 465a
Vigils, pensive poets pensive v., 413b
Vigny more secret, 615a
Vigor, exist in undiminished v., 595b
from the limb, 555b
in man not yet old, 131b
in what they ought to do., 100a
O future V., 830a
of bone, 269a
press with v. on, 420a
takes v. from arms, 453b
what v. it will give style, 523b
Vigorous, characteristics of v. mind, 427b
elastic and v. thought, 683a
writing concise, 900b
Vigors, inaction saps v. of mind, 174a
Vile antithesis, 411b
behold I am v., 16b
better v. than v. esteemed, 294a
blows and buffets, 284a
durance v., 496b
dust whence he sprung, 519a
fled from this v. world, 292b
George the First v., 934a
guns, 238b
ill-favored faults, 267a
insect that has risen up, 420b
make so v. a pun, 384b
make v. things precious, 278a
makes nice of no v. hold, 236b
man that mourns, 408b
not one altogether v., 888b
only man is v., 549b
out v. jelly, 279a
phrase beyond others v., 856a
race of quislings, 922b
squealing of wry-necked fife, 232b
wisdom and goodness to v., 279a
Vilely, show v. to desire small beer, 215a
Vileness, if one had spoken v., 951b
Viler George the Second, 934a
Vilest, ape v. of beasts, 107a
deeds like poison weeds, 841a
things become themselves, 287b
to v. things am thrall, 301a
with v. worms to dwell, 292b
Vilified, man who does anything v., 895a
most v. minority, 967a
Village all declared how much he knew, 449b
Village, any well-established v., 1047a
belongs to Castle, 980a
crossing bridge into v., 955a
defend v. town city, 921b
every Middlesex v., 624a
his house in v. though, 927b
less than Islington, 358a
loveliest v. of the plain, 449a
of Howling, 1050b
smithy stands, 621a
some v. Hampden, 440b
statesmen talked, 450a
Villages, dollar no devotees in v., 550b
skipped towns jumped, 852a
Villain and he be many miles asunder, 225a
every tale condemns me for v., 217b
ne'er v. in Denmark, 260a
one murder made a v., 460a
Pinch a hungry lean-faced v., 218b
play the v., 274a
smile and be a v., 260a
smiling damned v., 260a
some v. hath done me wrong, 220b
still pursued her, 812b
who calls me v., 261b
Villainies, execrable sum of all v., 420b
Villainous company spoil of me, 240a
demitasses, 845a
foreheads v. low, 297b
my cue v. melancholy, 277a
newspapers the most v., 481b
Villain's mind, 232b
Villains by necessity, 277a
in power, 464b
no v, need be, 730a
Villainy, clothe my naked v., 217a
natural expresion of v., 759a
you teach me, 233b
Ville, comme il pleut sur la v., 808a
il pleut doucement sur la v., 830b
Villon our sad bad brother's name, 776a
Vincent, nobly Cape St. V., 663a
Vincere scis Hannibal, 106a
Vinchy, spell Vinci pronounce V., 759a
Vinci pronounce Vinchy, 759a
Vindicate ways of God to man, 407b
Vindication of truth, 897a
truth v. against slander, 640a
Vindictively, Deity ever v., 643b
Vine, every man under his v., 13a
for one grape v. destroy, 220a
gadding v., 338a
I drank at every v., 1023b
leaves in his hair, 729b
surely as v. round stump, 819a
thou monarch of the v., 288a
viol violet and v., 642a
Vinegar, oil v. sugar, 451a
Vines and olive trees, 1060a
bosomed deep in v., 414a
land of v. and fig trees, 10a
little foxes that spoil the v., 29b
Vineyard, bound of land tilth v., 296b
my wellbeloved hath a v., 30b
Vineyard, not glean thy v., 9b
Vineyards, plant v. and eat the fruit, 33b
Vino, in v. veritas, 69a
Vintage, better than the v. of Abiezer, 11a
bitter v. of race problem, 998a
draught of v., 582a
from v. time pressed, 630a
trampling out v., 690b
Vintners, wonder often what v. buy, 631a
Viol of her memory, 955b
violet and vine, 642a
Viola, notes v. fiddles bass, 505a
Violate agreements, 972a
Violations, security against future v., 426a
Violence, age of comfort and v., 999b
and injury to humanity, 100a
and injury to willow, 100a
blown with restless v., 271b
covereth the mouth of the wicked, 24a
dictatorship maintained by v., 957b
nation at mercy of v., 1013a
never by v. constrained, 189a
not by force or v., 465b
overcome v. without v., 1082b
perseverance more prevailing than v., 136b
truth not permit v., 897a
Violent and sudden usurpations, 480b
death of slaveholder, 684a
delights have violent ends, 224b
fear and danger of v. death, 318a
fires soon burn out, 226b
lost v. souls, 1005a
most v. of passions, 837a
order is disorder, 956a
population v. and gross, 725a
restless v. hands, 899a
so over v. or over civil, 368b
thoughts with v. pace, 275a
Violently if they must, 530b
things v. destroyed, 511a
Violet by mossy stone, 510b
hour, 1002b
nodding v. grows, 229b
of his native land, 650a
queen of secrecy v., 581a
throw perfume on v., 236b
viol v. and vine, 642a
what v. has camellia not, 858a
Violet-crowned, bright and v., 79b
Violet-embroidered vale, 337a
Violetflavored nuisance, 1030b
Violets are dark too, 116b
breathes upon bank of v., 251a
daisies pied and v. blue, 222b
from her may v. spring, 266a
I would give you some v., 265a
plucked, 313a
raining v., 869a
roses red and v. blew, 200a
when sweet v. sicken, 572b
with wind above, 987b
Violin, flute v. bassoon, 652b
Violins, sobbings of v., 807b
Stradivari's v., 689a
sweet to dance to v., 841a
Violoncello young man's complaint, 700b
Violons de l'automne, 807b

Viper not more hateful, 83b
Vipers, generation of v., 39b
Virgil, a V. at Mexico, 442a
Virgin, born of V. Mary, 60a
incarnate of the V. Mary, 60a
shall be with child, 39a
shall conceive, 30b
wedded maid v. mother, 334a
withering on v. thorn, 228b
Virginia, first families in V., 1042a
you are from Old V., 725b
your friends are wrong, 780b
Virginian, not V. but American, 464b
Virginity, a little more v., 999a
express my name my v., 189a
that long preserved v., 360a
Virginny, old V., 828b
Virgin's sidelong looks, 449a
Son, 909a
Virgins, foolish v., 44a
soft as roses they twine, 558a
wise v., 44a
Virile, intellectual v. courageous, 895b
Virtue, abolish vice destroy v., 330a
admire v. follow not her lore, 348b
adversity best discover v., 208a
ambition the soldier's v., 288a
and conscience of her worth, 347a
and prudent act, 453a
and riches seldom in one man, 311a
and worthiness, 254a
as it never will be moved, 259b
assume a v., 264b
assumes some mark of v., 233b
at expense of injuring their v., 72b
beauty and v. rarely together, 163a
best v. has tincture of vice, 190b
born to follow v., 160b
can have naught to do with ease, 190a
cloistered v., 340a
constitutes perfect v., 72b
could see to do what Virtue would, 337a
crime like v. has degrees, 378b
debases in justifying, 416b
distinction between v. and vice, 430b
dwelling place of God in v., 134b
economy distributive v., 455a
escapes not calumnious strokes, 258a
extends our days, 135a
flattered into v., 611a
forbearance ceases to be v., 452a
friendship with his v., 100a
germ of all v., 691b
government by means of his v., 71a
grounds are v. and talents, 473a
had gone out of him, 45b
harder than knowledge, 373a
helping men practice v., 99b
herein be seen hate v. sin, 175a
heroic and saintly v., 544a
highest proof of v., 596b
homage vice pays to v., 355b
Virtue, humility most difficult v., 1007b
if lost seldom recovered, 373a
if there be any v., 54b
if V. feeble were, 338a
in conscious v. bold, 404b
in her shape how lovely, 346a
inebriated v., 776a
infinite v., 288a
inherent v. of socialism, 925a
is at hand, 71b
is bold, 271b
is her own reward, 325b
is not desiring vice, 837a
is not hereditary, 466b
is v. a thing remote, 71b
itself turns vice, 224b
learning flock to aid, 605b
like a rich stone, 209a
like precious odors, 208a
lived in practice of every v., 681a
lilies and languors of v., 773b
little v. in action of masses, 90b
lo v. is at hand, 71b
love of v., 436a
love V. she alone is free, 337b
lovers of v., 326b
make ambition v., 275a
man of v., 71b
man's v. monument, 3a
men touched by heaven's v., 378b
moderation in justice no v., 467b
moderation in temper a v., 467b
more to man that water, 72b
more v. than doth live, 303a
much v. in If, 251a
negative yet no slight v., 576b
no empty echo, 497b
no road or ready way to v., 330a
no v. like necessity, 226a
no v. with size, 603b
nobility the only v., 139b
not left to stand alone, 71b
not sufficient to hold, 72b
now is sold, 303a
obedience bane of v., 568a
obstinate v., 361a
of ancient literature, 712b
of paper government, 452b
of upright man, 3a
of vice must pardon beg, 264b
one v. thousand crimes, 558b
or vice leaves scar, 793a
peace is a v., 373a
person who loved v., 71b
philanthropy only v. appreciated, 683a
pine because they lost v., 133b
possesses v. in abundance, 74b
profound and secret v., 73b
prosperity not favorable to public v., 575a
redeem us from v., 773b
reward of v. is v., 606b
seldom associated with true v., 71a
show v. her own feature, 262b
sinews of v., 326a
solid v., 275b
some by v. fall, 270b
some mark of v., 233b
substantial and genuine v., 471a
sufficient of herself, 325b
Virtue, tact saving v., 817a
talk with crowds keep v., 877a
that possession would not show, 246b
though in rags, 369b
to flaming youth v. wax, 264a
to flee vice beginning of v., 123a
to make necessity a v., 135b
treading the course of v., 72b
truce between v. and vice, 683b
truth secret of v., 706b
uncommon valor common v., 987a
unexercised unbreathed, 340a
vice assumes some v., 233b
vice pays homage to v., 355b
were Tao and v. not destroyed, 101b
what's v. in man, 748a
which requires to be guarded, 448a
while people retain v., 637b
wickedness easier than v., 429a
woman's v. invention, 1050a
Virtue's, died in v. cause, 218b
failings leaned to V. side, 449b
Virtues, average of all v., 770a
be to her v. very kind, 387a
curse on his v., 393b
expected of servant, 460a
five cardinal v., 537a
for several v. several women, 297a
greatest vices as well as v., 327b
if individuals no v., 1092a
in v. nothing surpass her, 560a
men praise and pass by, 987a
not showing moral v., 980b
of heathen splendid vices, 143b
of man without his vices, 554b
of no avail, 1032a
other v. would be useless, 361a
pearl chain of all v., 309b
Princedoms V. Powers, 346b
some v. he might lack, 866a
suspects himself of v., 1036b
these v. of delight, 487a
to sustain good fortune, 355a
trumpet of his own v., 247a
vices in disguise, 354b
we write in water, 299a
will plead like angels, 282b
world to hide v. in, 251b
Virtuous, because v. no more cakes and ale, 251b
grow v. in old age, 413a
hated what was not v., 71b
I wish to be v., 71b
love of the v., 71a
matter for v. deeds, 205b
mischief v. do, 660b
no act as v. from standpoint of friend, 1024b
on ten thousand a year, 725a
outrageously v., 395b
pleasures of v. and wise, 147b
scorn, 767b
sisters v., 1104b
sweet and v. soul, 323a
sweet slumbers of v., 394a
who can find a v. woman, 27a
who most v. alway, 168b
woman is a crown, 24a
wrongdoing v. for good cause, 125b
Virtuousest discreetest best, 347a
Virtuously, many daughters have done v., 27a

Virulence of appetite for revelation, 960a
Virum, stylus v. arguit, 310a
Visage, hides not v. from cottage, 295b
  Launcelot saw her v., 175b
  lean body and v., 333a-b
  meet your v. here, 1043b
  shattered v. lies, 568b
  with devotion's v., 261b
Visages cream and mantle, 231a
Viscous, words slippery thought v., 777b
Visible, all things v. and invisible, 54b
  communion with v. forms, 574a
  elements least v., 1068a
  labor, 599b
  no light but darkness v., 341b
  outward and v. sign, 61a
  poem of world, 1054a
  sage mechanician, 686a
  work is love made v., 976a
Vision, baseless fabric of this v., 297b
  beatific, 343a
  boundless v. grows upon us, 720b
  by the v. splendid, 513b
  fatal v., 283a
  I saw in v., 906b
  in v. once I saw, 524a
  inward v., 867a
  life a watch or v., 773a
  of all that is ordinary, 689b
  of Christ thou dost see, 491a
  of the world, 647a
  on inward v. close eyes, 867a
  or waking dream, 583a
  perfect blessedness v. of God, 158b
  unread v. in higher dream, 1003b
  where there is no v., 26b
  who have clearest v., 89b
  write the v., 35b
  young men's v., 368b
Visionary gleam, 513b
  theoretic and v. fear, 472a
Vision's, my v. greatest enemy, 491a
Visions, I have multiplied v., 35b
  of glory, 442a
  stone better pillow than v., 994b
  what v. have I seen, 230a
  while these v. did appear, 231a
  young men shall see v., 35b
Visit, delightful v. too short, 533b
  drops that v. heart, 254b
  her face too roughly, 257b
  it by pale moonlight, 518a
  not v. house of tomorrow, 975b
  sins of fathers upon children, 86a
  us with death, 319a
  what thy short v. meant, 535b
Visitant, pleasure oft a v., 580b
Visited, dayspring hath v. us, 46a
  he hath v. and redeemed, 46a
  nor v. in heaven, 737b
  sick and ye v. me, 44a
Visitest, son of man that thou v. him, 17a
Visiting acquaintance, 480b
  nothing remarkable beneath v. moon, 288b
  the iniquity of the fathers, 9a
Visitings, compunctious v. of nature, 281b
Visitor, reels them to every new v., 837a
Visits, angel v., 537b
  angels' v., 385a
  his dinners not him, 361a
  never make long v., 996a
  places eye of heaven v., 226a
Vita brevis est, 88b
Vitae, cursores v. lampada tradunt, 113b
  philosophia dux, 111b
  summa brevis spem vetat, 120b
Vital arrogant X, 956b
  if v. light inhere, 737a
  imagination essentially v., 528b-529a
  measure of newspaper, 1020b
  mechanisms one object, 675a
  quality self-confidence, 987b
  resources, 792b
  spark of heavenly flame, 404a
  spirit, 849b
Vital, élan v., 849b
Vitality, fragile but with more v., 907b
  of thought in adventure, 861b
Vitalizes, history v. memory, 110b
Vitalizing work between twenty-five and forty, 817b
Vivamus atque amemus, 114b
Vive tuos, 1105a
Vivez n'attendez à demain, 188a
Vivid air signed with honor, 1067b
  physical illustration, 741b
  trusty dusky v. true, 824b
Vividly, pass v. down ages, 910a
Vivi-mus, bibi-mus v. oremus, 444b
Vivre, il faut tenter de v., 909b
Vixens, snap like v. at truth, 990b
Vixi, ille potens sui dixisse V., 122a
Vocal cords wrapped in toga, 1047a
Vocation, avocation and v., 928b
  demands self-sacrifice, 1033b
  no sin to labor in v., 238a
  'tis my v. Hal, 238a
  to be ruined man is a v., 1008a
  whole v. endless imitation, 513b
Vogue, blessed be thy name V., 1035a
  totter into v., 442a
  what v. will be tomorrow, 1034b
Voice, a v. a mystery, 514a
  all with one v., 50a
  arrow like sweet v., 562a
  as sound of many waters, 57b
  audible v. of past, 577a
  beat and a V. beat, 856b
  behind me whispered low, 840b
  bird or wandering v., 514a
  bird shall carry the v., 28b
  by v. by posted card, 896b
  can honor's v. provoke, 440b
  cannon his v., 731a
  cry Sleep no more, 283b
  crying in the wilderness, 39b
  distant v. in darkness, 624a
  each a mighty v., 516a
  earth echo of v. of God, 813b
  give but few thy v., 258b
  great sea's v., 905a
  hear v. in every wind, 439a
  hear v. of the bard, 488b
  heard the v. of the Lord, 30b
  hearing of a v., 697b
Voice, heart and v. oppressed, 687b
  her v. was ever soft, 280b
  his big manly v., 249a
  his v. in all her music, 572a
  his v. was propertied, 288b
  horrible v. a politician, 91a
  I hear this night, 583a
  I sing with mortal v., 346b
  I will aggravate my v., 229a
  in every v. every ban, 489b
  in hollow murmurs, 501a
  in v. and tossing, 926b
  is and is not v. of God, 412a
  is full of money, 1036b
  is Jacob's voice, 7a
  joy is the sweet v., 527a
  joy's the v., 1031b
  last poetic v. dumb, 711a
  look in that tone of v., 810b
  love's v. wearies not, 569a
  melodies echoes of that v., 527a
  monstrous little v., 229a
  my v. ascending high, 396b
  my v. fails me, 452a
  my v. I have lost it, 241b
  my v. is still for war, 393b
  nature without v. or sound, 444a
  no v. but oh the silence, 525b
  O for a falconer's v., 224a
  obey v. at eve, 604a
  of charmers charming, 19b
  of complaining, 753a
  of fate, 498a
  of gods makes heaven drowsy, 222a
  of him that crieth in the wilderness, 32b
  of intellect soft, 834a
  of law harmony, 202a
  of my heart, 594b
  of nature cries, 441a
  of Nature loudly cries, 495a
  of people is voice of God, 152b
  of protest warning appeal, 728b
  of the bard, 488b
  of the Lobster, 744b
  of the Lord God walking in garden, 5b
  of the sluggard, 396b
  of the turtle is heard, 29b
  of thy brother's blood, 6a
  of today herald of tomorrow, 871a
  one rational v. dumb, 1060a
  only a look and a v., 624a
  Orpheus' v. and poetry, 83b
  people's v. odd, 412a
  rise like fountain, 654a
  rise up at the v. of the bird, 29a
  scrap of sunset with v., 811b
  seasoned with gracious v., 233b
  so charming left his v., 347a
  sole daughter of his v., 347b
  song of siren nor v. of hyena, 205b
  sounds like prophet's, 565b
  Stentor with brazen v., 63a
  stern daughter of v. of God, 514b
  still small v., 13b, 644b
  still small v. of gratitude, 442a
  sweet v. sweet lips, 581a
  sweeter thy v., 649a
  sweetest v. has Israfel, 641b
  that breathed o'er Eden, 567b
  that is still, 648a

Voice, think public opinion v. of God, 764a
thy sweet v. to me, 559a
watchdog's v., 449a
water never formed to v., 956a
what inner v. says, 497b
what v. on spirit fall, 650a
wherefore let thy v., 654a
which I uttered was crying, 37a
whose sound like sea, 512b
wisdom uttereth her v., 23a
without reply, 604a
Voiceless shore, 560b
wailing, 1006a
Voices, ancestral v. prophesying war, 524a
cicadas pour out their piping v., 63a
deep moans with many v., 646b
distant speaking of v., 1070b
earth with thousand v., 526b
gentle v. calling, 727b
human v. wake us, 1001a
I thank you for your v., 289b
keep tune oars time, 541b
lost sea v., 1004a
music when soft v. die, 572b
no v. O Rhodopè, 536b
of dissent, 1056a
of winds that sing, 953b
other v. other rooms, 1081a
sea has many v., 1006a
singing out of cisterns, 1003a
still thy pleasant v., 719b
that make me sleep again, 297a
to Thee all v. pray, 743a
two v. are there, 516a
when v. of children, 487b
where beyond v. peace, 654a
Voici des fruits des fleurs, 808a
Void, act against Constitution v., 446a
act against natural equity v., 446a
beating in v. luminous wings, 717a
conscience v. of offense, 50b
declare Act of Congress v., 787b
it has long stood v., 321b
of envy guile lust, 420a
of light, 342a
they have left aching v., 456b
triumph brings v., 794a
without form and v., 5a
Volatility, sanguine who checked v., 469b
Volcanic political instinct, 838a
Volcano, dancing on v., 575a
of revolution, 851a
Volcanoes, old factions are v., 454b
Vole to umbrageous clump, 110b
Volenti non fit iniuria, 152a
Volitional and portals of discovery, 968b
Volleyed and thundered, 652a
Volscians, fluttered your V., 290a
Voltage, chattering v., 1018a
Voltaire, mock on V., 489b
Volume, false v. of single mind, 791b
of forgotten lore, 642b
within awful v. lies, 521a
within v. of my brain, 260a
Volumes, creators of odd v., 535a
dry v. of ethics, 470b
I prize above dukedom, 296a
might be written, 706a
of Addison, 428b
Volumes, pricks to subsequent v., 268a
whole v. in folio, 221b
Voluminous writer, 394b
Voluntarily performeth a good work, 149a
Voluntatis, hominibus bonae v., 59a
Volunteered when disaster clouded, 752a
Volupté, luxe calme et v., 707a
Voluptuous, music with v. swell, 555b
Voluptuousness, misanthropy and v., 595a
Vomit, dog returneth to his v., 26a
dog turned to his own v., 57a
Vorpal blade, 745a
Vortex of our grave, 1043a
Vortices of glory and blue air, 618b
Votaress, imperial v. passed on, 229a
Votaries, hatred v. credulous, 436b
Votarist, sad v. in palmer's weed, 336b
Vote and act to bring good, 794b
early vote often, 718b
give hand and heart to v., 547a
monyment refuse to help fam'ly, 890b
on tally sheet, 891a
one man one v., 1104b
straw v., 864b
supporting church and school, 785a
Voted not to rescind, 464b
Voter exercises public trust, 771a
Votes, as long as I count v., 722b
Voting, speaking v. reasonably, 795b
Votive, Venus take my v. glass, 388a
Voulu, vous l'avez v. Georges Dandin, 361b
Vow, better that thou not v., 28a
eternal misery together, 383b
it shall be so for me, 219b
that binds too strictly, 653b
Vowels, colors for v., 830a
ear the open v. tire, 403a
I recount your births, 830a
only consonants and v., 1009b
Vowing more than perfection, 268b
Vows, cancel all our v., 211b
made in wine, 250a
our v. are heard betimes, 370b
soul lends tongue v., 259a
write woman's v. upon wave, 83a
Vox populi vox Dei, 152b
Voyage, all v. of their life, 256a
finish of a v., 893a
I am about to take last v., 318a
life's uncertain v., 290b
like Ulysses made glorious v., 187b
many signal miracles on v., 173a
not for gain honor wealth, 174a
of oblivion, 986b
people complained of long v., 172a
save ship of Union on v., 637a
Voyager, denies v. further sailing, 84b
Voyager, heavens opened to v., 830a
lands v. at last, 727a
Voyagers, fare forward v., 1006b
years are v., 380a
Voyages, selecting v. you never make, 916b
Voyaging through strange seas, 510a
voyaging voyaging, 701b
Vulcan's, foul as V. stithy, 263a
Vulgar, both great v. and small, 358a
bourgeois thinking v., 709b
buildeth on v. heart, 242a
cocoa a v. beast, 919a
Discobolus, 755b
familiar but by no means v., 258b
insipid to v. taste, 878a
manner popular politician, 91a
of manner overfed, 860b
tune v. if public hums it, 814b
war looked on as v., 839a
worse than wicked it's v., 810b
Vulgarity, Jacksonian v., 758a
Vulgarize day of judgment, 610b
Vulgarizes, success v., 826b
Vulgarizing middle class, 716b
Vulture, rage of the v., 558a

W

Waa-hoo, 935a
Wabash, banks of W., 905b
Wabe, gimble in the w., 745a
Wacht am Rhein, 699a
Wade, should I w. no more, 285a
through slaughter to throne, 440b
Wading up to eyes in blood, 452a
Wafer, sun pasted like w., 905a
Wafer-cakes, man's faiths w., 243b
Waft her love to Carthage, 235a
seas roll to w. me, 408a
sigh from Indus to Pole, 405b
Wafted, good man w. to all quarters, 80a
Wag, let world w., 183a
where beards w. all, 188a
Wage, employers of w. labor, 686b
paid subjects with royal w., 994a
war like physical giants, 1024b
when his w. come in, 898b
work for which draw w., 876b
Wägen, erst w. dann wagen, 597a
Wagers, lay no w., 450a
Wages, home gone and ta'en thy w., 291a
no love no w., 1057b
of sin is death, 511a
took w. and are dead, 854a
world looks for w., 667b
Wagging, alive and w. tail in mud, 101b
Wagon, hitch w. to star, 608b
soldiers, 952a
water w. place for me, 886b
Wags, see how world w., 248a
Wail, new w. times' waste, 292a
or knock the breast, 350a
to w. such woes, 198b
who buys mirth to w. a week, 220a
Wailful choir, 584a

Wailing, voiceless w., 1006a
winds naked woods, 574b
woman w. for demon-lover, 523b
Wailings, sighs lamentations and w., 159b
Wain, wheels of Phoebus' w., 336b
Waist, round w. felt it fold, 647b
slender w. confined, 332b
Wait a bit oysters cried, 746a
a man should w., 93b
all things come to who w., 605b
be still w., 1065a
could not w. their passing, 714a
digestion w. on appetite, 284b
do not listen simply w., 980b
do not w. be still, 980b
do not w. for last judgment, 1068b
drift w. and obey, 877b
everything comes if man w., 612a
fold hands and w., 770b
for wisest of counselors, 80b
hurry up and w., 1103b
I almost had to w., 378a
I w. until I am ready, 996a
labor and to w., 620b
Life knocks no one can w., 947b
lily whispers I w., 652b
O we can w. no longer, 702b
stand and w., 341a
these w. all upon thee, 21b
till other is ready, 682b
to fawn to crouch to w., 201a
to watch water clear, 925b
upon I would, 282b
upon the Lord, 32b
who only stand and w., 341a
why w. until next year, 99b
Waited for billy-boil, 869a
for the light, 900a
for thy salvation, 8a
Waiter roars it through hall, 720b
Waitest for spark from heaven, 712a
Waiteth, my soul w. for the Lord, 22b
Waiting for invasion so are fishes, 922a
for rain, 1001b
for something to occur, 930a
hardest time of all, 797b
taxi throbbing w., 1002b
time my brothers, 797b
who may be w. there, 535a
worse things w. than death, 774a
Waits, destiny w. alike, 79a
human engine w., 1002b
star for which evening w., 900a
to make you win, 910a
who w. at gate, 1065a
woman w. for me, 701a
Waive quantum o' the sin, 493b
Wake and call me early, 645a
and feel fell of dark, 804a
die before I w., 1089b
do I w. or sleep, 583a
eternally, 308a
for the sun, 629a
him no not I, 1093b
human voices w. us, 1001a
in durance vile I w., 496b
remember and understand, 663b
sleep to w., 668b
sleeping w. and waking sleep, 190b
Wake, thou wilt not w., 321a
to sleep, 1065a
truths w. to perish never, 513b
unto me, 728a
you will w. and remember, 663b
Waked after long sleep, 297a
by the circling hours, 346b
I w. she fled, 341b
priest all shaven, 1098b
to ecstasy living lyre, 440b
you have w. me too soon, 396b
Wakeful nightingale, 345b
Wakefulness, wit and w., 1078b
Waken, men w. and stand, 4a
primitives not w. sleeper, 829a
thou with me, 649a
Wakened by silence, 771b
us from sleeping, 994a
Wakens, firefly w., 649a
Wakes, maypoles hockcarts wassails w., 319b
or sleeps with dead, 572a
whoever w. in England, 663a
Waketh, watchman w. but in vain, 22b
Waking bliss, 337a
bore w. up same person, 877b
hope a w. dream, 97a
morn not w. till she sings, 203a
nights of w., 520a
no such matter, 293a
silence with w. bird, 652b
sleeping wake and w. sleep, 190b
souls, 304b
take my w. slow, 1065a
thou shalt fear w., 774b
threshold of w. light, 1081b
vision or w. dream, 583a
Walcum, talcum always w., 1052a
Walden only book I own, 682a
Waldo, Matthew and W. guardians, 1001b
Wales, God bless Prince of W., 589b
one road runs to W., 947a
Walk a little faster, 744b
amidst beautiful things, 867b
and not faint, 33a
and wot not what they are, 221a
ask for old paths and w. therein, 34a
before they dance, 412a
by faith, 53b
can two w. together, 35b
Catullus w. that way, 881b
closer w. with God, 456b
crust where I must w., 1076b
cypress in palace w., 649a
deck my Captain lies, 702a
down Piccadilly, 767a
each w. of life, 1026a
fatal shadows w. by us, 313a
fishermen that w. beach, 279b
foolery does w. about, 252b
free, 702b
from breakfast to madness, 108b
humbly with thy God, 35b
I w. unseen, 335b
I'll rest but thou w., 1088a
in fear and dread, 525b
in velvet shoes, 990a
into my parlor, 593a
let her not w. in the sun, 260b
let us w. honestly, 51b
make running water w., 970b
no spirit can w. abroad, 257a
Walk on eggs, 301b
out toward unknown region, 702b
oysters come w. with us, 745b
pleasant w. pleasant talk, 745b
race of men who w. upon earth, 63a
rather one w. with me, 963b
revealed her as true goddess, 118a
rise and w. with him, 83b
shall not w. in darkness, 48b
slow silent w., 784a
solar w. or milky way, 408a
take up bed and w., 45a
talk with you w. with you, 232a
teach crab to w. straight, 91a
the earth unseen, 345b
through fields in gloves, 991b
through valley of shadow, 17b
under water men w., 1087a
upon England's mountains, 490b
upon the beach, 1001a
where'er you w., 402b
which way they w., 283a
while ye have light, 49a
with kings, 877a
with stretched forth necks, 30b
ye in it, 32a
your ghost will w., 663b
your mystic way, 766b
Walked along the Strand, 429a
among ancient trees, 488b
as he forth w. on way, 219b
cat w. by himself, 876a
crowns and crownets, 289a
Enoch w. with God, 6b
eye-deep in hell, 988a
glittered when he w., 900a
him that w. the waves, 339a
in glory and in joy, 511b
in the search of the depth, 16a
in Thebes's streets, 543b
mile with Pleasure, 958b
people that w. in darkness, 31a
straight out of ark, 522b
suddenly ghosts w., 1033b
through wilderness of world, 365b
to hotel in rain, 1044b
with his mother, 1070b
without upward look, 929a
Walketh, devil w. about, 57a
every man w. in a vain show, 18b
not in counsel of ungodly, 16b
pestilence that w. in darkness, 20b
upon the wings of the wind, 21a
Walking along Cotswold lanes, 966b
and mincing as they go, 30b
by wild lone, 876a
close at hand, 745b
Devil is gone a-w., 533a
dog's w., 430b
enterprise in w. naked, 881b
gently w. in snow, 958a
giant wings prevent w., 707a
have ye not seen us w., 358a
I nauseate w., 392a
in an air of glory, 362b
life's but a w. shadow, 286b
like two angels white, 801a
men as trees w., 45b
on the sea, 42b

Walking round the fold, 487a
taller from w. with trees, 943b
two w. apart forever, 704a
up and down in it, 14a
Walks, bear that w. like man, 875a
biggest rascal that w., 140b
eye Nature's w., 407b
God w. in mine, 734a
having once turned w. on, 525b
in beauty, 558b
in w. it seems to me, 902a
lards lean earth as he w., 238b
night in silver shoon, 914a
Nobleness w. our ways, 994a
o'er dew on eastern hill, 257a
on hallowed ground, 1026a
she w. lady of delight, 812a
so arrogantly, 996b
third who w. beside you, 1003a
thy spirit w. abroad, 256b
two luxuries in w., 586a
up and down with me, 236b
up stairs of concepts, 1052b
who w. with Beauty, 992a
wish I liked way it w., 860b
with tender growing night, 700a
Wall, ballads stuck about w., 326a
before I built a w., 926a
between church and state, 991a
Blake beat upon w., 885a
boasting on my w., 1057b
bores through his castle w., 227b
broken w. burning tower, 883b
close w. up with English dead, 243b
confronting apparition, 708b
crannied w., 654b
doesn't love a w., 926a
even w. fell down, 1018a
faces turned to w., 724b
fell down flat, 11a
find thy body by w., 715a
Humpty Dumpty sat on w., 1095b
Jackson like stone w., 719a
know the w. is strong, 841a
must be kept high, 991a
not conclude against w. of stone, 1079a
of oblivion, 1040a
of wisdom, 1054a
painting lends joy to w., 790a
serves it in office of a w., 226b
shadows on opposite w. of cave, 94b
stone shall cry out of w., 283a
thou whited w., 50b
waters were a w., 8b
weakest goes to w., 195b
when icicles hang by the w., 222b
whitewashed w., 450a
wit is the only w., 1033b
without a city w., 684b
wooden w. is your ships, 77b
your concern when neighbor's w. on fire, 123b
Wall Street, economy reflected in W., 1062b
lays egg, 916a
nation that supports W., 891b
Wallace, what W. calls global, 1053b
wi' W. bled, 496a
Walled round with rocks, 776a
vain citadels not w., 1028b
Walled, wear out in a w. prison, 280a
Wallet at his back, 268b
for alms a pilgrim's w., 380b
Walling in or w. out, 926a
Walloping Window Blind, 792a
Wallow naked in December snow, 226a
Wallpaper came alive, 1033b
one-armed man with w., 864a
Walls and towers girdled round, 523b
are nothing, 81a
close her from ancient w., 491a
down the mountain w., 885a
falls on castle w., 648b
hang banners on outward w., 286b
happy those whose w. already rise, 118a
have ears, 167a
I have my own four w., 578a
of Cumnor Hall, 464a
peace be within thy w., 22b
prison w. cannot control, 359a
pry loose old w., 948b
stone w. not prison make, 358b
through w. by thousands pour, 531b
Troilus mounted Troyan w., 235a
Troy w. famed in battle, 118a
watches from mountain w., 651b
Walnuts and wine, 645a
Walrus and the Carpenter, 745b
weep for you W. said, 746a
Walruses, herds of w. and whales, 696a
Walsinghame, holy land of W., 198b
Walt Whitman am I, 700a
Walter, Sir W. responsible for war, 760b
Walton, rodless W., 846a
Waltzes, Congress doesn't run it w., 464a
Waltzing Matilda, 869a
Waly waly up the bank, 1088b
Wampum of the night, 734b
Wan, angels pallid and w., 642b
how silently with how w. face, 203b
so w. with care, 237b
west shivers, 772b
why so pale and w., 350a
Wander, children shall w. in the wilderness, 9b
forth sons of Belial, 342b
hand in hand, 961b
if I might, 753a
thoughts that w. through eternity, 343b
where'er I w. boast of this, 226b
wherever I w. wherever I rove, 494b
whither shall I w., 1094b
Wandered east w. west, 589a
fingers w. idly, 725b
lonely as cloud, 514a
till I died, 714b
Wanderer, ah do not we w., 712a
halts and hears, 853b
merry w. of the night, 229a
weary wayworn w., 641b
Wandering about from house to house, 55a
between two worlds, 712b
bird or w. voice, 514a
Wandering by lone sea breakers, 807a
from nightly shore, 643a
in w. mazes lost, 344a
Jew, 1088a
lazy Scheldt or w. Po, 447b
minstrel I, 768a
moon, 335b
on foreign strand, 518b
planet's course, 212a
star to every w. bark, 294a
stars, 57a
steps and slow, 348b
through many countries, 115b
to nest from w. wide, 854a
with great Mother's train, 714b
Wanderings, errors w. mists and tempests, 113a
to guide, 73a
Wane, constellations when they w., 78b
moon who knowest no w., 630b
moon will wax w., 624b
Waneth, youth w. by increasing, 204b
Wangle, quangle w., 673b
Waning, beneath w. moon haunted, 523b
in this w. of light, 1065b
sadder than w. moon, 626b
Want, buy what you do not w., 474a
climacteric of his w., 1076b
covetous man ever in w., 123a
died in w., 1075b
for one who comes not, 1037a
for w. of me, 722a
for w. of nail shoe lost, 324b, 422a
freedom from w., 973a, 974b
get what you w., 878a
House of W., 780b
I shall not w., 17b
if you w. me again, 701a
in midst of plenty, 1010a
it most like it least, 415b
labor with reference to w., 507b
no man will supply thy w., 309a
nothing you w., 718a
of coincidence between accounts, 89a
of decency want of sense, 374b
only w. and discontent, 353b
progress from w. to w., 432a
thy w. as an armed man, 23b
to be alone, 1056a
to be forgotten, 661b
to spend to give to w., 201a
toil envy w., 427a
we do not do what we w., 1058b
weariness vice and w., 417a
what I w. when I w., 886b
woeful w., 546a
Wanted, every man is w., 607b
never w. a good word, 447a
one immortal song, 368b
when discovered not w., 997b
Wanting is what, 668a
not w. what is stolen, 274b
perfect and entire w. nothing, 56a
that which is w. cannot be numbered, 27b
tried and found w., 918a
weighed in the balances and found w., 35a
words once my stock w., 371b

Wanton, as flies to w. boys, 279a
boys that swim on bladders, 298b
freak, 579a
friar ther was w. and merye, 166a
gods that w. in the air, 358b
her w. spirits look out, 269a
imaginations and w. tempers, 462b
stings of sense, 270a
stretched forth necks and w. eyes, 30b
wiles, 334b
Wantoned with thy breakers, 558a
Wantonness, chambering and w., 51b
kindles in clothes a w., 320a
Wanton's, no further than w. bird, 224a
Wantons thro' flowering thorn, 494a
Wants, everything he w., 718a
fantastic unnecessary w., 794b
getting what one w., 839b
has more than he w., 395a
having fewest w., 87b
man w. but little, 399a, 448a
my w. are many, 503a
my w. few, 634a
nor w. that little long, 399a, 448a
not getting what one w., 839b
nothing but eternity, 290a
provide for human w., 454a
speech not to express w., 376b
the natural touch, 285b
to make flesh creep, 669a
woman w. scarce thing, 863b
War, a god has given deeds of w., 63b
a just w., 422b, 467a
adopting European w. tactics, 997b
aftermath of w., 931a
alone brings nobility, 977b
always stirring up some w., 95a
amidst ranks of w., 594b
an invention, 978a
and carnage be lost, 701b
armament important in w., 1027b
art of w. simple, 717a
as much and as little of w., 209b
battlefield of that w., 639a
beginning badly, 1016a
begun without money, 181a
Between Men and Women, 1033a
blast of w. in ears, 243b
blood-swollen god, 904b
brazen throat of w., 348a
breeds war again, 845a
chance of w., 267b
check murder but what of w., 130b
circumstance of glorious w., 275a
class w. destroy inequalities, 889a
coin is sinews of w., 181a
cold w. altered, 1055b
cold w. getting warmer, 901a
cold w. master myth, 1056a
concealed throughout w., 769a
condition of man condition of w., 317b
conquer us, 1019a
War, conquered what causes w., 996b
Constitution is law in w. and peace, 678a
contagion, 972a
continuation of political relations, 544b
could have been prevented, 979b
danger and tempest of w., 661a
dastard in w., 519b
dauntless in w., 519a
dearth age agues, 307b
delays dangerous in w., 202b
deserve success in w., 925a
devil's madness w., 933a
disease and w. itself, 1073a
dogs of w., 255a
Don John going to w., 918b
doubt and darkness of w., 661a
drum throbbed no longer, 647b
each w. creation of preceding w., 941a
ease after w., 200a
either w. obsolete or men, 1034a
enemies in w. in peace friends, 470b
engaged in great civil w., 639a
epithets of w., 272a
even to the knife, 555a
everybody against w., 1019b
fever famine and w., 817b
first in w. first in peace, 486a
first invented w., 212a
fought with atomic bomb, 950b
France has not lost w., 1016a
garland of the w., 288b
generation shorn by w., 920a
generator of wars, 941a
get too fond of w., 620a
go forth to w. together in a body, 149a
Great Britain going to w., 832b
great w. petty peace, 888a
has actually begun, 465a
hath smoothed his front, 216b
hero of the next w., 980b
how much w. seen, 1080b
I am the tongue of w., 1083a
I call it murder, 692b
I have seen w. I hate w., 971b
I make w. on the living, 186a
if they mean to have w., 455a
image of w. without guilt, 397a
in heaven, 58a
in his heart, 19b
in peace provided for w., 146b
in peace thinks of w., 311b
in state of w. by nature, 390a
in this w. books weapons, 973b
in w. daring boastful, 564a
in w. mounts warrior's steed, 518b
in w. no second prize, 1025b
in w. no substitute for victory, 959a
in w. nothing impossible, 987b
in w. parents inter children, 86b
in w. resolution, 925a
inevitable, 950b
infection and hand of w., 226b
involves train of circumstances, 467a
is a contagion, 972a
is a game, 458b
is cruelty, 705a
is glorious art, 398b
War is hell, 705a
is still the cry, 555a
is toil and trouble, 371b
is w. biological necessity, 980b
its thousands slays, 460a
killed only once in w., 919b
knew when w. going to end, 965b
lead peaceful into w., 842a
let slip dogs of w., 255a
levying w., 474a
liberty to begin and end w., 209b
Lord is a man of w., 8b
love and w. same thing, 196b
love calls to w., 205a
love of w. for itself, 591a
luxury more deadly than w., 139b
magnificent but not w., 655b
make w. for scrap of paper, 832b
make w. to live in peace, 98a
makes rattling good history, 783b
mankind put end to w., 1073b
marching as to w., 750b
men unproved in w., 752a
money sinews of w., 104b
moral equivalent of w., 795b
my voice is still for w., 393b
national misfortune, 597a
neither shall they learn w., 30a
never a w. not inward, 996b
never good w. or bad peace, 422b
never slays bad man, 82b
no discharge in w., 28a, 876b
no great w. come again, 1015a
no modern w. won without sea power, 998a
no w. or battle's sound, 334a
no will to win w., 959b
noble efforts in last w., 426a
not an instinct, 978a
not disturbed by planetary w., 990b
not divorced from politics, 1027b
not rational alternative, 1073b
nothing easy in w., 1016b
object of w. peace, 705a
object only of w. honorable, 467a
of everyone against everyone, 317b
of looks between them, 220a
older men declare w., 931a
only art necessary, 177a
open or secret w., 471b
outcome of the w. in our hands, 64a
pattern called w., 931b
peace better than most just w., 422b
peace corrupt w. waste, 348a
peace not absence of w., 373a
phony w., 979b
political relations by other means, 544b
politics almost exciting as w., 919b
prepared for w., 461b
prince have no study but w., 177a
prophesying w., 524a
purple testament of bleeding w., 227b
put end to mankind, 1073b

War, quaint and curious w. is, 783b
ready for w. to avoid it, 383a
real w. never in books, 703a
red animal, 904b
regarded as wicked, 839a
relentless, 903a
result of mistaken calculation, 938a
same reason causes w., 190a
Scott responsible for w., 760b
scourge of w., 640b, 1104a
seldom enters but where wealth allures, 370b
sentence is for open w., 343a
silent w. of lilies, 220a
sinews of w., 104b, 181a
some slain in w., 227b
Son of God goes forth to w., 549a
Spanish ships of w., 654b
spares not the brave, 70a
stand up and take w., 877b
strange terrible world w., 923b
study politics and w., 463a
stupid crime, 933a
subject of it is W., 1028b
sweets with sweet w. not, 291b
sword of w. or of law, 473a
talk by men who have been in w., 760b
tempered by w., 1072b
that will end war, 888a
the w. is over, 717a
there was w. in heaven, 58a
this is w., 619b
this w. elemental conflict, 1012a
those who brought w. to Far East, 982b
though w. should rise against me, 18a
Thucydides wrote history of w., 89a
time of w. time of peace, 27b
tired and sick of w., 705a
to make world safe, 866b
to prevent w. not fear it, 531a
to w. and arms I fly, 358b
tongue of w., 1083a
too serious for military, 786a
train of circumstances, 467a
tricked into European w., 913b
ultimate sanction of exploitation, 1027a
unconditional w., 1073b
United Nations alternative to w., 1073b
unjust peace before just w., 422b
unjust w. protracted, 698b
unsuccessful or successful w., 457b
vain w. with heaven, 343a
wage w. like physical giants, 1024b
want an end to w., 974a
warmest heart recoiled at w., 1031a
weapons of w. perished, 12b
well that w. so terrible, 620a
what A.D. is elsewhere, 760b
when aggressions require w., 472b
when I speak they are for w., 22a
when w. he went, 1060b
when w. is done, 992b
who desires peace prepare for w., 146b
War, will to win w., 959b
with reremice, 229b
with rights of mankind, 471b
woman cause of ten years' w., 383b
wrong w. at wrong time, 1025b-1026a
Warble child, 221b
native wood-notes wild, 335a
sweet in springtime, 828b
Warbled to the string, 336a
Warbler, Dan Chaucer first w., 645b
Warblest at eve, 339b
Warbling his Doric lay, 339a
thou w. bird, 494a
Warbonnet of Medicine Hat, 1041b
Ward has no heart they say, 500b
Warder is Despair, 841a
memory the w. of brain, 283a
Wardrobe, dalliance in w. lies, 243b
Wards in Chancery, 767b
pretty young w., 767b
Ware, ill w. is never cheap, 324a
pleasing w. is half sold, 324a
taste your w., 1093b
that will not keep, 852b
wiser than thou art w., 248a
Wares harder to get rid of, 927a
Warfare, atomic w. bad enough, 1015a
biological w. worse, 1015a
is accomplished, 32b
life struggle not w., 770b
love a kind of w., 128b
thy w. o'er, 520a
War-horse, hurl Jackson on w., 696b
Warld, a' the weary w., 479b
it's a weary w., 857b
Warlike, people numerous and w., 173b
Warling, young man's w., 185b
Warm and capable of grasping, 581b
cheek and rising bosom, 441b
heart within, 459a
her coat is so w., 546a
into the w. sun, 185a
keeper of w. lights, 82a
keeps w. her note, 327a
let out to w. air, 389b
man whose blood is w., 231a
now w. in love, 405b
nursing wrath to keep it w., 495b
precincts of cheerful day, 441a
ruddy drops that w. heart, 254b
sea-scented beach, 663a
side inside, 907a
so cold no fire w., 739b
summer sun shine friendly, 822a
sun was w. wind chill, 928a
this sensible w. motion, 271a
virtue keep me w., 369b
weather in bed, 388b
wind the west wind, 947a
with friends I make, 1023b
without heating, 399b
Warm-blooded animals from one filament, 459b
Warmed, glow has w. the world, 981b
hands before fire of life, 536b
unclasps w. jewels, 582a
washed dressed w. fed, 947a
Warmest heart recoiled at war, 1031a
welcome at an inn, 432a
Warming pretty little toes, 1095b
Warmly, in numbers w. pure, 443b
Warms some poor name, 739a
Warmth, a little w. a little light, 751b
about my heart, 585a
no w. no cheerfulness, 592a
of heart increase with years, 1027b
spring brings back balmy w., 114b
warmth more warmth, 869b
Warn, all poet can do is w., 1028b
to comfort and command, 514a
Warned, friends be w. by me, 902a
in a dream, 39b
Warning, come without w., 676b
give w. to world, 292b
steal away give little w., 470a
voice of w. needed, 728b
Warp, weave the w., 441b
Warrant him heart-whole, 250a
she'll prove an excuse, 481b
truth shall be thy w., 199a
Warred for Homer dead, 301b
Warring within breasts, 212a
Warrior, British w. queen, 459a
every lover a w., 128b
happy w. of politics, 916b
happy w. sleeps, 976a
home brought her w., 649a
lay like w. taking rest, 566b
like an armed w., 749a
of North America, 564a
painful w. famoused for fight, 291b
who is the happy W., 515a
Warrior's, in war mounts w. steed, 518b
Warriors, female w., 417b
stern joy w. feel, 520a
War's a game, 458b
annals cloud into night, 784b
disciplinary functions, 795b
glorious art, 398b
used to w. alarms, 591b
Wars, all skillful in the w., 363a
all their w. merry, 918a
and alarums unto nations, 200b
and rumors of wars, 43b
begin in minds, 1104a
boys not sent into foreign w., 972b
brought nothing about, 372a
caused by man, 1018b
chronicle the 'w. of kites, 350a
dates of w., 765a
disciplines of w., 244a
end to beginnings of w., 974a
fierce w. and faithful loves, 200a
for right thing, 984a
forgotten w., 1005a
inevitability of w., 954b
more pangs than w. or women, 298b
most terrible of all w., 842a
not acts of God, 1018b
of European powers, 491b
planned by old men, 962a
that make ambition virtue, 275a
thousand w. of old, 651a

Wars won by men, 987a
wrong from every standpoint, 984a
Warsaw, order reigns in W., 531a
Warts and all, 328a
Was, he is or w. or has to be, 418a
I am not what I w., 388a
which w. and is and is to come, 58a
Wash, air w. leaves cover me, 773b
balm from anointed king, 227a
bid them w. their faces, 289b
dirty linen at home, 504a
feet in soda water, 1002b
gulfs w. us down, 646b
incessantly softly w., 702a
me and I shall be whiter than snow, 19a
old linen w. whitest, 314b
she makes me w., 759b
the river Rhine, 527b
this blood from my hand, 283b
what art w. guilt away, 448b
with Pilate w. your hands, 228a
ye may not w. name out, 566b
Washed dressed warmed fed, 947a
if clod w. away, 308b
in life's river, 487a
Pilate w. hands, 44b
robes in blood, 58a
Washing, aflutter like w. on line, 1069a
hands with invisible soap, 592b
home and being w. day, 375b
one another's w., 1102b
Washington, America furnished W., 548a
bequeathed name of W., 558b
city of southern efficiency, 1074b
government at W. lives, 741a
had thanks, 561b
in clear upper sky, 547a
Leonidas and W., 561b
like Joshua of old, 423a
never slopt over, 750b
task greater than W., 636b
what posterity say of W., 423a
without reward, 747b
Washingtonian dignity, 758a
Washington's a watchword, 563a
Lincoln's name close to W., 733a
Washpot, Moab is my w., 19b
Washup, die down only to w., 969a
Waspish, when you are w., 256a
Wasps and hornets break through, 388b
Wassails, maypoles hockcarts w., 319b
Waste and solitary places, 569a
haste maketh w., 182a
his flames must w. away, 327a
lay w. our powers, 515b
my dear times' w., 292a
natural resources, 848a
nights in discontent, 201a
not fresh tears, 85b
now doth time w. me, 228a
of public money, 779b
of seas, 590a
of shame, 294a
peace corrupt war w., 348a
sad time, 1005a
sweetness on desert air, 440b
their toil, 518b
Waste, to what purpose this w., 44a
wherefore w. elocution, 769a
willful w. woeful want, 546a
Wasted, affection never w., 622a
barrel of meal w. not, 13a
chronicle of w. time, 293b
evidence of w. time, 845b
heart, 1056b
his substance, 47a
hours of life, 797b
most w. day of all, 469a
no act of kindness ever w., 75b
oil unprofitably burns, 457a
they that w. us, 22b
time now doth time waste me, 228a
Wasteful, ah w. woman, 721b
and ridiculous excess, 237a
youth of pleasure w., 667b
Wastefulness, conspicuous w., 845b
Waster of rich men, 82a
Wastes and withers there, 841a
her time and me, 332b
marble w. statue grows, 178a
time w. things, 97a
Wasteth, destruction that w. at noonday, 20b
man dieth and w. away, 15a
Wasting, shall I w. in despair, 318a
Watch and laugh, 752b
and pray, 44b
authentic w. is shown, 350a
care keeps his w., 224b
cat w. mouse, 391a
corn licker stop victim's w., 940b
could ye not w., 44b
ef you don't w. out, 819a
from their graves, 662b
human body a w., 434a
I could w. I could w., 1065a
I w. and am as a sparrow, 21a
in the night, 20a
keeping w. above own, 692a
keeping w. over their flock, 46a
kept w. Matthew and Waldo, 1001b
life a w. or vision, 773a
Lord w. between thee and me, 7a-b
men at play, 940b
not one another out of fear, 304b
o'er man's mortality, 514a
on the Rhine, 699a
one to w. one to pray, 357a
out w'en gittin' all you want, 814a
secret whispers of other's w., 244a
sleeps upon w., 452a
some must w. some sleep, 263b
that basket, 762a
that ends night, 396b
they that w. for the morning, 22b
this long year's w., 78b
wear learning like w., 415b
woods fill with snow, 927b
ye stand fast, 53a
ye therefore, 45b
Watchdog's honest bark, 560a
voice, 449a
Watched, deaths ye died w. beside, 871b
ramparts we w., 541a
Watcher of the skies, 579b
Watches, dictionaries are like w., 429a
of night, 624b
with judgments as w., 402b
Watchful, many a w. night, 242b
place of w. intentness, 783a
Watching, all her maidens w., 649a
Big Brother w., 1053b
for riches, 38b
sits w. for omens, 91b
what goes in comes out, 675a
with eternal lids apart, 581a
Watchman tell us of night, 567a
waketh but in vain, 22b
what of the night, 31b
Watchword recall, 600a
Royal Navy w., 920b
Washington's a w., 563a
Water and a crust, 581b
and fire shall rot, 1006b
as showers that w. the earth, 20a
as the hart panteth after w. brooks, 19a
as w. flows downwards, 100a
as w. spilt on the ground, 12b
as w. unto wine, 647b
as wheel runs why w. pitcher, 124a
benefit written in w., 179a
benison of hot w., 993b
best man like w., 73b
better deeds in w. writ, 179a
better than stars or w., 953b
blood is thick w. thin, 768a
blood thicker than w., 520b
brief as w. falling, 1011a
bring w. bring wine, 70a
buffaloes neurasthenic, 997a
burned on the w., 287b
but the desert, 557a
came out abundantly, 547b
charmed w. burnt alway, 525b
Christ walks on black w., 1075a
colors on clouds on w., 861a
conscious w. saw its God, 354a
daughter of Earth and W., 570b
death of w. and fire, 1006b
does mill make w. run, 891a
don't care where w. goes, 919a
don't go near w., 1103a
down unseen full of w., 228a
drawers of w., 11a
drink no longer w., 55a
drinks w. her keel plows air, 205b
dripping w. hollows stone, 113a
drunk your w. and wine, 871b
dry and thirsty land where no w. is, 19b
dry stone no w., 1002a
earth and w. strive again, 405a
earth hath bubbles as w., 281a
everywhere, 525a
false as w., 268b, 276a
feet are always in w., 491b
fetch pail of w., 1094a
fire and w., 267a
fish out of w., 380a
flows clear from Lebanon, 945a
fortune melted to w., 379a
give thine enemy w., 26a
glory like circle in w., 214a
green w. through my hull, 829b
grind with w. that's past, 324a
hears thy faintest word, 354a
heaven as near by w., 192a

Water, honest w., 290a
hot w. to remain upon tea, 328b
I came like w., 630a
if British went by w., 464b
imperceptible w., 592b
in Arkansas River, 982a
in w. lives the fish, 364b
is best, 79a
is good, 73b
is my will, 1065b
Just Add Hot W., 1030b
know worth of w., 422a
land rats and w. rats, 232a
land thieves and w. thieves, 232a
Laughing W., 623a
like a stone, 740a
lily bloom, 645b
limns on w. writes in dust, 210a
little drops of w., 719b
little w. in stream fault of source, 145a
meditation and w. wedded, 695b
Mississippi muddy w., 846a
more than ocean w. broken, 928a
more w. glideth by mill, 185a
most encourage flame, 1031b
much w. goeth by mill, 185a
never formed to mind, 956a
never hold w., 392b
name writ in w., 586a
never miss w. till well dry, 422a
no more w. fire next time, 1101a
no sound of w., 1002a
no w. only rock, 1003a
not all w. in rough rude sea, 227a
o'er the w. to Charlie, 507b
of affliction, 13b, 32a
of gall to drink, 34a
of life given to us, 1038b
of river never the same, 156a
on hands like Pilate, 1054b
people are like w., 1027b
plunge hands in w., 1059b
profusion of w. light air, 748b
quarrel over w., 982a
reasons made mouth w., 352b
reflects images, 777a
rivers of w. in a dry place, 32a
run through fire and w., 267a
running w. walk, 970b
Saint Lawrence is w., 846a
salt w. unbounded, 876a
saving soil and w., 970b
skuttle fish blackens w., 395a
slippy-sloppy in larder, 887b
snake came to w. trough, 986a
sound of w., 380b
spring of ever-flowing w., 120a
stagnant w. loses purity, 174a
stained the w. clear, 486b
steeds to w. at those springs, 290b
stream smoothest w. deepest, 199a
struggling for life in the w., 429b
tar w. so mild and benign, 399b
through a sieve, 746b
through fire and through w., 19b
to succeed add w. to wine, 869a
tossing green w., 979a
tree planted by rivers of w., 16b
Water, under running w., 1004a
under w. men walk, 1087a
unstable as w., 8a
until desert knows w., 738a
virtue more than w. or fire, 72b
virtues we write in w., 299a
wagon place for me, 886b
wait to watch w. clear, 925b
was made wine, 48a
wash feet in soda w., 1002b
wetter w. slimier slime, 993b
what w. lapping bow, 1004a
where b'iling w. hit, 814a
which they beat, 287b
whole stay of w., 30a
wide w. inescapable, 955a
will flow indifferently, 100b
with w. to drink, 71b
written in running w., 115a
Watercolors to impaint his cause, 240b
Watercraft, not be precise about w., 703b
Water-drinkers, no poems by w. please for long, 123b
Waterdrops, soul be changed to w., 213b
waterpot is filled by w., 80a
women's weapons w., 278a
worn stones of Troy, 268b
Watered, Apollos w., 52a
by blood of tyrants, 484a
heaven with tears, 489a
our horses in Helicon, 205b
with tears w., 906b
Waterfall, from w. named her, 623a
Watering last year's crops, 689a
pot and pruning knife, 656b
your waters and w. places, 929a
Waterloo, Austerlitz and W., 948a
battle of first rank, 599a
dismal plain, 599a
every man meets W., 659a
from Marathon to W., 766b
thou fatal W., 556a
Wessex behind chaos of W., 951b
won on playing fields, 506a
Waterman, great-grandfather was but a w., 365b
Watermen look astern row ahead, 137b
Waterpot is filled by waterdrops, 80a
Water's my will, 1065b
thin, 768a
Waters and their powers, 557a
at their priestlike task, 581a
beams of his chambers in w., 21a
beautiful drifts like w., 881a
beside the still w., 17b
cannot quench love, 30a
cast thy bread upon the w., 28b
clamor of w. and might, 772b
cold w. to a thirsty soul, 26a
come ye to the w., 33a
cover the sea, 31a
desert of w., 733a
do business in great w., 21b
dreadful noise of w., 217a
fades o'er w. blue, 555a
Father of W. unvexed to sea, 638b
fen of stagnant w., 512b
fish in troubled w., 386a
here are your w., 929a
hitherandthithering w., 968b
Waters, liffeying w., 968b
like music on w., 559a
murmuring, 336a
music crept by upon w., 296a
nearer roll, 425b
no w. breed or break, 1080b
noise of many w., 21a
of petrel and porpoise, 1006a
of the heart, 1070a
once more upon w., 555b
over great sea winds trouble w., 113a
over rolling w. go, 648a
peopling earth w. and sky, 377a
pour w. of Nile, 743a
returning to springs, 622a
rivering w., 968b
rushing of many w., 31b
scattered w. rave, 676a
secret w., 1036a
should lift their bosoms, 268a
shout golden shouts, 730a
Spirit of God moved upon w., 5a
stilled at even, 731a
stolen w. are sweet, 24a
swine perished in w., 41b
take heed of still w., 199a
their name is on your w., 566b
tree planted by the w., 34a
turns to perilous w., 159a
vast w. of petrel, 1006a
voice as sound of many w., 57b
were a wall, 8b
were his winding sheet, 309a
wonderful w. round you, 719a
words writ in w., 178b
your divine w., 1079b
Watersmooth-silver stallion, 1030a
Watery, crown the w. glade, 439a
envious siege of w. Neptune, 227a
main, 292b
nest, 332a
shore, 488b
sunk beneath w. floor, 339a
thing of w. salt, 947b
wide-rolling w. prairies, 697a
Watson, know my methods W., 850a
Mr. W. come here, 811b
Wattle, ever hear of Captain W., 475b
Wattles, of clay and w. made, 879b
Wave, across the dark w., 826a
all sunk beneath the w., 459a
and whirlwind wrestle, 622b
as w. succeeds w., 265a
blue w. rolls nightly, 558b
cry wind cry vast waters, 1006a
dance like w. of sea, 880b
every w. had nightcap, 822a
glassy cool translucent w., 337b
hands for mute farewell, 704a
life is a w., 705b
life on ocean w., 676a
lift me as w. leaf cloud, 569b
never w. of all waves, 875a
obeyed what w. had taught, 998a
of the future, 1061b, 1073b
seen her w. hand, 645b
small rock holds back great w., 65a
star-spangled banner w., 541a
swiftly walk over w., 572b
to wash him from world, 909a

Wave, whose arm bind restless w., 726a
wind or swallowing w., 359a
winning w. deserving note, 320a
wish you a w. of the sea, 295b
write woman's vows upon w., 83a
Wave-beat shore, 676b
Waved her lily hand, 401a
long has it w. on high, 633a
Waver, steadiest minds to w., 82a
Wavering between profit and loss, 1003b
discordant w. multitude, 241a
fickle and w. told, 754a
more longing w., 252a
Waves, amber w. of grain, 849a
bound as steed, 555b
breaking w. dashed, 573b
Britannia rule the w., 420a
come as the w. come, 520b
cypress in palace walk, 649a
ever-rolling w. made by restlessness, 697b
here shall thy proud w. be stayed, 16a
him that walked the w., 339a
hopping through frothing w., 745b
I danced on the w., 829b
into w. pine needles, 380b
laughter of ocean w., 78a
make towards pebbled shore, 292b
march o'er mountain w., 537b
music of dancing w., 998a
mutinous Shannon w., 968a
never wave of all w., 875a
nothing but w. and I, 561a
of religious emotion, 997a
of science beat in vain, 705b
on side of ablest navigators, 466a
over mountains over w., 1086b
paced to and fro, 905a
raging w. of the sea, 57a
reach hands for it, 758b
righteousness as w. of sea, 33a
salt sea w., 923b
rise and fall unceasingly, 697a
sunset illumine w., 830a
tired w. vainly breaking, 688b
what are wild w. saying, 675b
when w. went high, 368a
which only He may walk, 1031a
white w. paced to and fro, 905a
wild w. whist, 296a
Waves', spent w. riot, 775a
Waving, sails filled streamers w., 349b
wild tail, 876a
Wax, didn't w. moustache, 872a
mind a block of w., 95b
moon will w. wane, 624b
my heart is w., 197b
rich gifts w. poor, 262a
shoes ships sealing w., 745b
snapped like sealing w., 671a
to flaming youth virtue w., 264a
to receive, 559b
Waxed, Jeshurun w. fat, 10b
Waxworks, if we're w. you pay, 745b
Way, a w. a lone a last, 969a
abode hour and went his w., 629b
all along the pleasant w., 758a
all the w. home, 1093b
Way, best w. out is through, 926a
birds their trackless w., 661a
broad is the w., 41b
catch the nearest w., 281b
crow shook snow, 927a
died maintaining right of w., 1105a
dizzy w., 944b
down broad w. young and unregretting, 155a
down upon Swanee River, 727b
every day in every w., 844b
every one his own w., 109a
every w. makes my gain, 276a
go not into every w., 37b
God moves in mysterious w., 456b
going the w. of all the earth, 11a
gull's w. and whale's w., 946b
Great White W., 860b
he should go, 25b
hear right w. in the morning, 71b
heaven's wide pathless w., 335b
home's the farthest way, 321b
in dark wood where straight w. lost, 159a
in whatsoever w. any come to Me, 106b
is plain peaceful just, 638b
jog on the footpath w., 295b
Karamazov w., 708a
kept the humble w., 813a
king stood at parting of w., 35a
lambs who lost w., 873b
lovers of landscapes are led into W., 147b
let each go his own w., 128a
let the wicked forsake his w., 33b
life's common w., 512b
like wild beast guards w., 489b
long and steep is the w., 67b
long is the w. and hard, 343b
long w. I tread alone, 574b
long w. to Tipperary, 934a
long wind cold, 518a
longest w. round shortest home, 321b
love find w., 1086b
make it over your w., 930a
many a weary w., 589a
merely tell the w., 963b
merit makes his w., 297b
met you not my love by the w., 198b
my w. of life is fallen, 286a
narrow is the w., 41b
new w. to pay old debts, 316a
no ready w. to virtue, 330a
no wider than hair, 944b
noiseless tenor of their w., 441a
not pass this w. again, 531a
of a fool, 24a
of a serpent upon a rock, 26b
of a ship in the sea, 26b
of all flesh, 314b
of an eagle in the air, 26b
of coming into world, 388b
of Heaven has no favorite, 75a
of Heaven to benefit others, 75b
of ignorance, 1005b
of man with maid, 26b, 874a
of sage is to act, 75b
of saying above thing said, 960a
of the tree of life, 6a
Way of transgressors is hard, 24a
old paths where is the good w., 34a
out of hell leads up, 343b
out of wind's and rain's w., 963b
plods his weary w., 440a
prepare the w. before me, 36a
prepare the w. of the Lord, 32b, 39b
pretty Fanny's w., 398a
primrose w., 283b, 823b
rebellion lay in his w., 240b
roses all the w., 662b
see the W. of Heaven, 74b
set out in relative w., 917b
ship's w. on sea, 874a
so plain we may lose way, 919a
solar walk or milky w., 408a
such ever love's w., 666a
sweetest w. to me, 874a
tells us the w. to go, 825b
that can be told of, 73a
that w. madness lies, 278b
that with tears watered, 906b
that's my w. sir, 689a
that's the w. to do it, 552a
the money goes, 1099b
the truth and the life, 49a
there is a lion in the w., 26a
they eat drink learn and everything, 933b
they say it, 1052b
this is w. world ends, 1003a
this the w. walk ye in it, 32a
thorny w. to heaven, 258b
though hell bar w., 961b
thoughts nature gives w. to, 283a
to be immortal is die daily, 330a
to bliss, 322a
to draw new mischief, 273a
to dusty death, 286b
to keep thee in the w., 9a
to man's heart, 658a
to tell if poem lasting, 929b
took their solitary w., 348b
trudgin' weary w., 809a
true w. but yet untried, 207a
true w. goes over rope, 980a
twinkle on milky w., 514b
unlikely to be undone, 1021a
unremembering w., 856a
which is the w., 1066a
win my w. to the coast, 84b
wisdom finds a w., 483a
world ends, 1003a
wrong w. more reasonable, 827a
Wayfarer, when w. whistles in dark, 833b
world-renowned, 152b
Wayfaring, lodging place of w. men, 34a
Ways, amend your w., 34a
blood nipped and w. be foul, 222b
consider her w. and be wise, 23b
dazzled by w. of God, 952b
dwelt among untrodden w., 510b
extract yourself from bad w., 80b
from cheerful w. of man, 344b
God's w. to man, 853b
her w. are w. of pleasantness, 23b

Ways, her w. with a man, 1065b
high-hearted w., 694a
his w. are judgment, 10b
I knew all her w., 854b
I will take heed to my w., 18b
in all the w. you can, 421a
in His w. found Him not, 654a
just are the w. of God, 349a
keep thee in all thy w., 20b
labyrinthine w., 856b
many w. meet in one town, 243a
nine and sixty w., 874a
of God justifiable, 349a
of God to man, 407b
of God to men, 341b
of human spirit, 1104b
oldest sins newest w., 242b
possible to fail in many w., 97b
practice childish w., 65a
sing ancient w., 879b
stand ye in the w., 34a
that are dark, 769b
to lengthen our days, 542a
to make thy w. known, 60a
triple w. to take, 874a
your w. are not my w., 33b
Wayside, seeds fell by w., 42b
Wayward, clod of w. marl, 245b
fond and w. thoughts, 510b
fortune's w. tyranny, 81a
purblind w. boy, 221b
sisters depart, 553b
tetchy and w. thy infancy, 217b
Wayworn, weary w. wanderer, 641b
We about to die salute you, 141a
are ancients of the earth, 206b
are his offspring, 50a, 104a
are his people, 21a
are lost captain shouted, 679b
are many, 45a
are not amused, 699a
are the hollow men, 1003a
art is I science is w., 675a
be brethren, 6b
content at the last, 1006b
happy few, 245a
must needs die, 12b
my ship and I., 1051a
only are left, 715b
that had loved him so, 662b
the peoples of United Nations, 1104a
thought we would try, 1051a
would and would not, 272a
Weak against strong wrong, 505b
all of us w. at times, 747a
and beggarly elements, 53b
and fruitless words, 640a
and mighty Russia, 710a
concessions of the w., 452b
creatures of clay, 91b
defense of w. is recriminate, 528b
devouring of w. by strong, 706a
dictatorships out of w. governments, 972a
evils age and hunger, 248b
fear to appear w., 365a
flesh is w., 44b
God hath chosen w., 51b
grow w. keeping on guard, 806b
hands mighty heart, 571b
head with strongest bias, 402b
infirmities of w., 51b
lemonade w. like your soul, 497a
man better enemy than friend, 685a
Weak, men as w. and strong, 640a
men not change mind, 931b
my spirit too w., 579b
not w. if we use means, 465a
piping time of peace, 216b
pondered w. and weary, 642b
poor infirm w. old man, 278a
poor w. palsy-stricken, 582a
refuge of w. minds, 415b
speak for fallen and w., 691b
spirit quickens to rebel, 1004a
strength for w., 749a
strong just w. secure, 1074a
success to the w., 460b
surely w. perish, 932b
that which pleases w., 462b
they are w. they are strong, 846a
to be w. is miserable, 342a
too w. to be a sinner, 290a
too w. to bear them long, 385a
vain unprincipled, 614b
witness of thy name, 334a
Weaken, to convince is to w., 914a
Weakening eye of day, 783b
Weakens, time w. love, 381b
Weaker, may turn from w. hand, 232b
wife the w. vessel, 57a
Weakest fruit drops earliest, 234a
goes to wall, 195b
harm to strong from w., 805b
Weak-eyed bat, 443b
Weakling, no room for w., 923b
Weakly perish at another moment, 64b
Weakness, all else is w., 589b
amiable w., 424b
carp at w. of human mind, 373b
credulity man's w., 535a
fear of w., 988a
is function of Tao, 74a
is it w. of intellect, 768b
made perfect in w., 53b
man of my w., 960b
no w. no contempt, 350a
not in your word, 715b
not to discover w., 737b
of children's limbs innocent, 146b
of democracies, 979b
of most public men, 750b
of pragmatism, 1008a
read each wound each w., 711a
regime collapses of w., 1013b
stronger by w., 333a
too much w. for stoic's pride, 408b
Weaknesses, people with no w. terrible, 802a
Weal and woe is common, 329a
come w. come woe, 507b
scheme of w. and woe, 665b
Wealth, administer w. for good, 757a
all that w. e'er gave, 440b
and commerce die, 686b
and freedom reign, 447b
arithmetic cannot number, 316a
best riches ignorance of w., 449a
better honor than shameful w., 169b
boundless his w., 519a
build up great fortunes, 780b
by any means get w., 412a
Wealth cause of covetousness, 212b
company of just men better than w., 85b
consume w. without producing it, 836a
even to wicked man, 77a
health and w. missed me, 551b
health more important than w., 985a
honor or w., 527a
I ask not, 824a
large w. larger heart, 368b
let man outlive his w., 235a
loss of w. loss of dirt, 182a
love of w. in all that Americans do, 617a
love remembered such w. brings, 292a
maketh many friends, 25a
malefactors of great w., 848a
match w. with wisdom, 1074b
meself an' me w. between, 830b
no man takes w. to Hades, 77a
no w. but life, 698b
nor too much w. nor wit, 315b
not acquired w. in youth, 80b
number and happiness, 453b
of Indies, 432b
of kings can give nothing more, 123b
of Ormus and of Ind, 343a
opportunity for achievement, 89b
or rank possessing, 687b
parent of luxury, 94a
pauper in midst of w., 122a
pernicious influence of w., 548a
piled by unrequited toil, 640b
private w. I decline, 867b
proper administration of w., 757a
set exact w. of states, 240a
sinews of affairs, 104b
small aid is w., 85a
so act toward office so toward w., 138b
such great w. can be drawn, 173b
surplus w. sacred trust, 757a
to live on little with contented mind, 114a
true gospel concerning w., 757b
undiminished natural w., 1073b
unequal distribution of w., 889a
voyage not for gain honor w., 174a
war where w. allures, 370b
where w. accumulates, 449a
wisdom outweighs w., 82b
wisdom to use w., 1064a
Wealthy, be w. not rich, 655b
curled darlings, 272b
healthy w. and dead, 1033b
healthy w. and wise, 421b
if live productively, 995b
man and kindly, 63a
obliged w. relieved poor, 846b
Weaned away from earth, 1041a
child shall put hand on cockatrice' den, 31a
from error, 897a
heart from low desires, 178a
were we not w. till then, 304a
Weans, are w. in bed, 657a
Weapon, every experiment like w., 180b
poor blameless w., 68a
print is strongest w., 954b

Weapon, satire's my w., 411b
Weaponless himself, 349a
Weapons, books are w., 973b
change but not man, 987b
get your w. ready, 701b
of war perished, 12b
spare us word of w., 1079b
to win beat man not w., 987b
triumph over w. and tactics, 938a
women's w. waterdrops, 278a
Wear an undeserved dignity, 233a
both for both are thine, 217a
bottoms of trousers rolled, 1001a
day out before it comes, 816b
disguises which we w., 346a
golden sorrow, 298a
hat not worse for w., 457b
heart upon my sleeve, 272a
him in my heart's core, 263a
I get that I w., 249b
let the devil w. black, 263a
long boots, 948b
motley's the only w., 248b
ne'er w. out everlasting flint, 224b
not my dagger in my mouth, 291a
nothing to w., 724a
ourselves and never rest, 212a
out better than rust, 367a
out in a walled prison, 280a
such qualities as would w., 448a
the gold hat, 1036a
thou w. lion's hide, 236a
use and never w. it out, 73b
use it up w. it out, 1102b
weeds of Athens he doth w., 229b
white flannel trousers, 1001a
women w. the breeches, 310b
your rue with a difference, 265a
Wearer, honor purchased by merit of w., 233a
Weariest and most loathed life, 271b
river, 775a
Wearin' o' the Green, 1090b, 1091a
Weariness and fault, 927b
can snore upon flint, 291a
fever and the fret, 582b
may toss him to my breast, 323b
much study a w., 29a
not on your brow, 715b
of thee, 305a
vice and want, 417a
Wearing, not linen you're w. out, 592b
o' the Green, 1090b, 1091a
ring becomes thin by w., 113a
weight of learning, 651a
Wearing-stone or open eye, 927a
Wearisome condition of humanity, 202a
Wears faith as fashion of hat, 245b
head that w. a crown, 242a
his wit in his belly, 268a
morality as best garment, 976a
on smiling face dream, 527b
rose of youth, 288a
so w. she to him, 252a
those that April w., 271b
Weary, a' the w. warld, 479b
across a w. land, 918b
age not w. them, 896b
along rough w. road, 493b
Weary and ill at ease, 725b
and old with service, 298b
comforts of w. pilgrimage, 433b
eyelids a little w., 781a
fingers w. and worn, 592b
great rock in a w. land, 32a
grunt and sweat under w. life, 262a
how my heart grows w., 727b
how w. stale flat, 257b
I sae w. fu' o' care, 494a
I w. for thee, 192b
in well-doing, 54a
it's a w. warld, 857b
lay His w. bones among ye, 299a
let him be rich and w., 323b
life a w. pilgrimage, 322a
lips I close, 442a
most w. cry I can no more, 803b
not thyself to seek more, 4b
of breath, 592b
of days and hours, 775a
of existing government, 637a
of labor weary of play, 989b
plods his w. way, 440a
pondered weak and w., 642b
run and not be w., 33a
sad and w. I go back, 968b
say I'm w., 551b
she's w. go down Death, 907a
there the w. be at rest, 14b
trudgin' w. way, 809a
vain my w. search to find, 448a
wayworn wanderer, 641b
weight of world, 509a
wheels of w. life, 367b
wi' hunting, 1089a
with disasters, 284b
world, 479b, 857b
world w. of past, 570b
Wearyin', jest a-w. fer you, 845a
Weasel, as w. sucks eggs, 248a
methinks it is like a w., 263b
pop goes the w., 1099b
Weather, all sorts of things and w., 602b
always doing something, 759b
always fair w., 868b
appeared when w. cleared, 792a
bless with sunniest w., 600b
blue unclouded w., 645b
born with anxiety about w., 770b
calm or stormy w., 740a
clear w. spreads cloudless, 65b
cloudy was the w., 1098a
come wind come w., 366a
dreadful hot w., 533b
everybody talks about w., 733b
excellent campaigning w., 1042a
fair w. cometh out of the north, 16a
get behind w., 843b
if it prove fair w., 350b
inner w., 928a
it will be fair w., 43a
like April in Andalusia, 172a
literary speciality, 761b
many can brook the w., 222a
mighty good w. as general thing, 761a
mine with inner w., 928a
New England w., 759b
nobody does anything about w., 733b
October's bright blue w., 741a
Weather, one hundred thirty-six kinds of w., 759b
pauper in all kinds of w., 880b
pleasant and cloudy w., 470a
sad or singing w., 774b
sad thoughts sunny w., 698a
shepherd shuns, 784b
things and w., 602b
this w. for to slepen inne, 164b
three months of cold w., 717b
tigers in red w., 955a
to w. as to grief, 979a
trying to get behind w., 843b
under window in stormy w., 390a
warm w. in bed, 388b
when God sorts out w., 819a
wind or w., 527b
winter and rough w., 248a
without, 660b
won't hold up the w., 1062a
Weatherby George Dupree, 970a
Weathercock, stump proved to be w., 467b-468a
unseen as w. on steeple, 220b
Weathered, love w. storms of life, 855b
pilot that w. storm, 506b
ship w. every rack, 702a
Weatherwise, some w. some otherwise, 421b
Weave circle round him thrice, 524a
flitter dip and soar, 1079a
hands of memory w., 778a
nets to catch wind, 315b
old England's winding sheet, 490a
sunlight in your hair, 1001b
tangled web we w., 519b
the warp, 441b
their thread with bones, 252a
wreathe and w. roses, 497b
Weaver's, swifter than w. shuttle, 14b
Weaves and is clothed with derision, 773a
Weaving labor and sorrow, 789b
sand, 610a
web of days, 774b
what are you w., 789b
Web, invisible w. you wove, 1007a
laws compared to spider's w., 321a
left the w. left the loom, 645b
of loveliness, 917b
of our life, 269b
out flew the w., 646a
subtle spider w., 193a
tangled w. we weave, 519b
weaving w. of days, 774b
Web's, spider in w. center, 193a
Webs from entrails spin, 193a
laws are like spiders' w., 68b
trafficked for strange w., 781a
Webster, Daniel W. steam engine, 523a
eloquence of Mr. W., 1042a
liberty in mouth of W., 604b
much possessed by death, 1002a
Wed, December when they w., 250b
fair Ellen, 519b
love star and think to w. it, 269b
thought w. with thought, 650a
with this ring I thee w., 61b
wooed in haste w. at leisure, 219a

Wed, wooed not w., 663b
Wedded, hail w. love, 346a
maid virgin mother, 334a
man assaille wyves pacience, 168b
meditation and water w., 695b
to calamity, 225a
Wedding, chose wife as she her w. gown, 448a
circle of w. ring, 392b
dance barefoot on w. day, 219a
day absolutely fixed, 424b
earliest w. day, 567b
Guest stood still, 524b
is destiny, 182b
man looks small at w., 1041a
O w. Guest, 526a
saw a w. in the church, 375b
Weddings of the soul, 956b
Wede, flowers of the forest a' w. away, 446b
Wedge, thrust into nature like w., 681b
tough w. for tough log, 127a
Wedlock forced a hell, 214b
treachery, 349b
Wednesday, he that died o' W., 240b
if I loved you W., 618a
married on W., 1096a
Wednesday's child, 1096a
Weds, old man w. tyrant, 86a
Wee doch-an'-dorris, 903a
modest crimson-tipped flower, 493a
sleekit cow'rin beastie, 492b
sweet w. wife o' mine, 495a
unimportant things, 1049a
wee wee, 1093b
Willie Winkie, 657a
winsome w. thing, 495a
Weed, anger is a w., 147a
duller than fat w., 259b
flower in disguise, 610a
ill w. groweth fast, 183b
ill w. grows apace, 184a
is unloved flower, 610a
law ought to w. it out, 208a
my body a floating w., 153a
O thou w., 275b
palmer's w., 336b
pernicious w., 457a
sworn to w. and pluck away, 227a
that grows beside door, 871a
that grows in every soil, 453a
tobacco a dirty w., 1037a
tobacco a filthy w., 484a
what is a w., 610a
whiskers of w., 954a
wide to wrap a fairy, 229b
Weeds and foam, 602a
are shallow-rooted, 214b
deeds like poison w., 841a
fragrant flowers or poisonous w., 1028a
garden full of w., 1092a
great w. grow apace, 184a
of Athens he doth wear, 229b
of mine own brain, 329b
oozy w. about me twist, 698a
sleep beneath these w., 898b
smell far worse than w., 293a
subterranean w., 1064b
winter w. outworn, 570b
Week, argument for a w., 238b
eighth day of w., 1056b
in beak enough for w., 953b
longer in hour than w., 772a
Week, not divide Sunday from w., 256b
of all days in w., 401a
rare and bloodless w. of repose, 91b
Thursday come and w. gone, 325a
who buys mirth to wail a w., 220a
Week's, good w. labor, 314a
Weeks, desolate dark w., 979b
his brief hours and w., 294a
to months, 654a
Weel done Cutty Sark, 496a
Weep a people inurned, 595b
all around thee w., 476a
and you weep alone, 825b
at joy, 245b
away life of care, 568b
but never see, 536a
deed whereat valor will w., 290a
do not w. it's chronic, 670a
for Adonais, 571a
for me who has charity, 174a
for you the Walrus said, 746a
heart break e'er I'll w., 278a
if she saugh mous kaught, 166a
if you wish me to w., 456a
in durance vile I w., 496b
laugh that I may not w., 561a
lie in dark w. for sins, 700b
like child for past, 985b
little sorrows sit and w., 488a
make the angels w., 271a
men that laugh and w., 775a
men work women w., 690b
milk my ewes and w., 295b
mourners w. again, 571a
no more my lady, 727b
no more nor sigh, 313a
no more O weep no more, 580a
now or nevermore, 642a
quanch heart to not w., 1010a
scarcely cry w., 487a
she must w. or she will die, 649a
some w. because they part, 764b
stricken deer go w., 263b
strive nor w., 663a
tears such as angels w., 342b
thy girlish tears, 849a
time to w., 27b
to record, 438a
to see you haste away so soon, 320b
to w. is to make less depth, 215b
what's Hecuba that he should w., 261b
who would not w., 411a
words that w., 358a
you are Emperor yet w., 378a
Weepeth, goeth forth and w., 22b
sore in the night, 34b
Weeping anarchic Aphrodite, 1060a
and gnashing of teeth, 41b
and the laughter, 890a
do ye hear children w., 617b
dwell a w. hermit there, 443a
full cause of w., 278a
in my heart, 808a
joy at w., 245b
may endure for a night, 18a
mist and w. rain, 723b
not celebrate funeral with w., 106b
philosopher when old, 231b
Weeping, Rachel w. for her children, 39b
their birth w., 315a
thou sat'st, 476a
upon his bed has sate, 621a
who never sat w. on bed, 477a
wipe my w. eyes, 397a
without cease, 808a
Weeps incessantly for my sin, 489b
Weib, Wein W. und Gesang, 482a
Weigh eyelids down, 242a
faith the force we cannot w., 818b
more people see than w., 415b
our deeds let us not w., 300a
thine anchors, 105a
Weighed in the balances, 35a
me dust by dust, 739a
stars w. molecules counted, 861a
thirty pieces of silver, 36a
Weighing delight and dole, 257a
Weighs, always w. the same, 1060b
mortality w. like sleep, 579b
never knows how much he w., 828a
stuff which w. upon heart, 286b
truth with gold she w., 413b
Weight, all that carries w., 1060b
and pain of life, 83a
bear w. of Antony, 287a
force without wisdom falls of own w., 122a
knowledge may give w., 415b
of another's burthen, 325a
of centuries, 826b
of chance desires, 514b
of learning, 651a
of primary noon, 956b
of this sad time, 280b
of unintelligible world, 509a
pull his w., 847b
Weights lifted from men, 637a
Weimar, Goethe in W. sleeps, 711a
Wein Weib und Gesang, 482a
Weir, woodland of W., 643b
Weird power in spoken word, 843a
sisters, 285b
wild w. clime, 643a
Weirs, glimmering w., 853b
grass grows on w., 879b
Weiss, ich w. nicht, 588a
Welcome adoo, 750b
advice is seldom w., 415b
all wonders, 354b
be thou faire fresshe May, 167a
come as w. surprise, 123a
coming guest, 405b, 411b
deep-mouthed w., 560a
dog first to w., 554b
each rebuff, 666a
ever smiles, 269a
great w. makes merry feast, 218a
home discarded faith, 237a
kindred glooms, 419b
love bade me w., 324a
make w. the present guest, 66b
marriage an evil most men w., 102b
O life, 968b
pack clouds away and w. day, 301b
peaceful evening in, 458b
rest reason and w., 666a
say W. friend, 354a
such truth to all men w., 318a

Welcome to your gory bed, 496a
warmest w. at an inn, 432a
Welcomes, consciousness w. object, 793a-b
little fishes in, 743a
Welcomest, unbidden guests w. when gone, 214a
Welcomin' irish immigrants, 864b
Welded, ice and iron not w., 825a
Welfare, moral and material w., 848a
music ministers to human w., 706a
of people object of government, 848a
promote general w., 474a
property use subject to public w., 848a-b
sets friendship above public w., 81b
Welkin, hark how w. rings, 425b
let the w. roar, 242a
Well, all is not w., 258a
all is w. I feel happy, 1014a
all w. that ends w., 183b
all's w. that ends w., 270a
bedtime Hal and all w., 240b
begun is half done, 98b
bucket that hangs in w., 553a
cat is in w., 1093b
Chaucer w. of English, 200b
content to entertain lag-end of my life, 240b
day is a poem, 995a
done and fitting for a princess, 289a
done Cutty Sark, 496a
done good and faithful servant, 44a
done is quickly done, 124b
don't speak w. of self, 363a
fitted in arts, 221b
foolish thing w. done, 431b
for fisherman's boy, 648a
God is and all w., 626b
golden crown like a deep w., 228a
good deed to say w., 298a
hope all will yet be w., 636b
it were done quickly, 282a
kiss place to make w., 546a
laugh and be w., 418b
learn to do w., 30a
mania for maintaining all is w., 417a
moments when everything goes w., 869a
not so deep as a w., 224b
not wisely but too w., 276b
nothing becomes ill that he would w., 221b
of love spring of light, 586b
of true wit truth, 731a
paid that is satisfied, 235a
poetry must be w. written as prose, 989a
preaches w. that lives w., 196b
roared Lion, 230b
servant of God w. done, 346b
sing so wildly w., 641b
to be off with old love, 753b
to do w. is what matters, 328b
when the w. is dry, 422a
worth doing is worth doing w., 415a
Well-a-way, youth cry W., 1088a
Well-being dependent on w. of others, 974a
Well-beloved in that home, 1067a
Well-beloved, my w. hath a vineyard, 30b
Well-benched, board the w. ships, 69a
Wellborn, few are rich and w., 484b
Well-bred man knows how to confess, 422a
moral sensible w. man, 457a
very strange and w., 392a
Well-chosen anthology, 1034b
book or friend, 300b
Well-connected, treat with scorn w., 767b
Well-doing, be not weary in w., 54a
religion of w. and daring, 430b
Well-dressed, sense of being perfectly w., 609b
Well-equipped American bathrooms, 1035b
Weller's knowledge of London, 669a
Well-favored man, 246b
Well-fed, not these w. men I fear, 112b
Well-furnished libraries, 309b
Well-governed, marble w. cities, 1060a
Well-graced actor leaves, 228a
Well-greaved Achaeans, 63a
Wellington's army, 436b
Well-instructed, body of w. men, 628a
Well-meaning but without understanding, 833a
Well-read, writer shows he is w., 851b
Well's, when the w. dry, 422a
Wells, buckets into empty w., 458a, 523a
exhausted w., 1003a
Well-spent, rare as w. life, 575a
Wellspring, bubbling w., 730b
Well-trod stage, 335a
Well-wishing adventurer, 291b
Well-written life rare, 575a
Well-wrought urn becomes greatest ashes, 305a
Welsh, hear lady sing in W., 239b
Welshman, Taffy was a W., 1094a
Weltering in his blood, 371b
Weltschmerz, 500a
Wenceslas, good King W., 687b
Wench, besides the w. is dead, 212b
fair hot w. in taffeta, 237b
one w. in the house, 316a
Wenches, beery w., 807b
Wenlock, tarnish late on W. Edge, 853a
Went in jeopardy of their lives, 12b
Lord w. before them, 8b
ne'er w. up again, 1092b
out to milk, 1099a
same door wherein I w., 630a
to bed with stockings on, 1096b
to woods to live deliberately, 683a
where spender thinks it w., 928b
Wept as I remembered, 719b
for my youth, 1057b
I w. and I believed, 503b
Jesus w., 49a
Launcelot w. not greatly but sighed, 175b
Wept like anything to see, 745b
my father w., 489b
not one but has w., 888b
remembering he w. bitterly, 64b
that he was born, 899b
when the poor cried Caesar w., 255b
when we remembered Zion, 22b
with bitter longing, 1057b
with delight, 690a
young man who has not w., 867b
Were, Euripides drew men as they w., 81a
now you are not as you w., 784a
Werewolf's painful change, 1079b
Werther had love for Charlotte, 660b
Wessex behind chaos of Waterloo, 951b
West begins where rainfall drops, 1038a
bosom of urgent w., 801a
Cincinnatus of W., 558b
East and W. will pinch heart, 1023a
East is East W. W., 872b
east or w. Phoenix builds, 327a
East Side W. Side, 862b
fifty north forty w., 876a
go w. young man, 678b
imaginative genius of w., 703b
Lochinvar out of the w., 519a
most beautiful lady in W. Country, 914a
of these out to seas, 980a
one ship east another w., 825b
open the W. Port, 522a
out of the gladdening w., 899a
pleasant w. wind, 105a
ponderous gate of w., 796b
safeguard of w., 512b
satisfy spiritual demands, 1019b
that's where W. begins, 914a
the achieved W., 1038b
turn to great w., 658b
wan w. shivers, 772b
where W. begins, 914a
wild w. wind, 569b
wind full of cries, 947a
without declining w., 304b
Westard eastard points between, 760a
Westen, im W. nichts neues, 1040b
Wester, rainy Pleiads w., 854b
Western, all quiet on W. front, 1040b
brookland, 853a
civilization not know contentment, 1019b
civilization worth saving, 1015b
custom of one wife, 904a
equipped as W. world, 752b
from east to w. Ind, 249b
little w. flower, 229b
many w. islands, 579b
native w. manliness, 703a
playboy of W. world, 909a
ridicule W. civilization, 1019b
spray of w. pine, 769b
walk over w. wave, 572b
wind blow kindly, 822a
wind of w. sea, 648a
wind when wilt thou blow, 1084a
wonders of W. world, 908b

Westminster Abbey or victory, 492a
thrive at W. on fools, 413a
Westward eastward points between, 760a
ho, 252b
look the land is bright, 689a
stepping w., 513a
the course of empire, 400a
Wet, all dirty and w., 391a
all night in dark and w., 823a
black bough, 987b
eye manes dhry heart, 891a
farmers pray that summers be w., 117a
liked getting feet w., 887b
my mind and say something clever, 91a
nor ever w. with rain, 65b
not nasty dirty w. hole, 1025a
out of these w. clothes, 999a
sail w. seas roun', 874b
sheet and flowing sea, 551a
wild woods, 876a
would not w. her feet, 184a
Wetter water slimier slime, 993b
Whacks, forty w., 1101a
Whale, bob for w., 332a
leap of w. up Niagara, 422b
of a diplomat, 958b
swims minnow-small, 991a
that wanders round Pole, 901b
very like a w., 263b
Whalebone of flexibility, 958b
Whale-fat of postwar London, 1075b
Whale's backbone, 1006a
gull's way and w. way, 946b
white hump, 696b
Whales, drag Atlantic for w., 760a
great w. sailing by, 711a
herds of walruses and w., 696a
talk like w., 451b
Whaleship my Yale and Harvard, 696b
Wharf, rots in ease on Lethe w., 259b
What ain't so, 685b
am I Life, 947b
and Why and When, 876a
are they among many, 48b
are we fighting for, 933a
are you when sun shall rise, 300b
art thou idol ceremony, 244b
can I do for her, 1073a
could she have done being what she is, 881a
did hand of potter shake, 630b
did with every cent, 928b
do I know, 190a
does a woman want, 835a
God hath joined, 43a
hath God wrought, 10a
have I done unto thee, 10a
have I to do with thee, 48a
how who gets w., 994a
I am so shall thou be, 152b
is a man profited, 43a
is Africa to me, 1053a
is city but people, 289b
is left when honor lost, 125b
is love 'tis not hereafter, 251b
is man, 984b
is our life, 199a
is so rare as day in June, 692a
is that something, 1048a
is the grass, 700a
is the night, 285a
What is this quintessence of dust, 261a
is truth, 49b
is truth said jesting Pilate, 207b
is your life, 56b
is yours is mine, 105a
makest thou, 33a
needs my Shakespeare, 334a
news on the Rialto, 232a
no soap, 442b
of the night, 31b
price glory, 999b
say they let them say, 202a
tell them w. to do, 987b
the anvil, 489a
the devil was he doing in that galley, 361b
the hammer, 489a
thou seest write, 57b
we need to know, 1012b
who why which w., 673b
you cannot as you would achieve, 218b
Whatever begotten born and dies, 882b
best administered is best, 409b
comes with years, 774b
gods may be, 775a, 816a
I tried to write was verse, 129a
is fickle freckled, 803a
is is in its causes just, 367b
is is right, 408b
Miss T. eats, 914b
stirs this mortal frame, 526b
you have spend less, 433b
you lose reckon no account, 125b
Whatever's, hold own with w. going, 930a
What-is-it, certain w. in voice, 965b
What's come to perfection, 663b
done is done, 284b
gone and what's past help, 295a
Hecuba to him, 261b
her history, 252a
in a name, 223b
past and what's to come, 269a
past is prologue, 297a
the shootin' for, 944a
use of worrying, 958a
Whatsoever, in w. way any come to Me, 106b
ye would men do, 41a
What-was-his-name, 746b
What-you-may-call-um, 746b
Wheat, belly is like a heap of w., 29b
fields tall with w., 1046b
for this planting, 372b
hid in two bushels of chaff, 231b
immortal w., 377b
land of w. and barley, 10a
stacker of w., 948a
worm in the w., 906b
Wheaten, sickle and w. sheaf, 419b
Wheel, as w. runs why water pitcher, 124a
at w. in humming town, 711a
bound upon w. of fire, 280a
breaks butterfly upon w., 411a
broken at the cistern, 29a
ever-whirling w., 200b
I the limbs and w., 707a
in the middle of a wheel, 34b
is come full circle, 280b
man at w. taught to feel, 792a
Wheel, no place for fifth w., 157a
shoulder to the w., 76b
smile once more turn thy w., 277b
sofa round, 458a
that squeaks gets grease, 685a
wherever a turning w., 1069b
with a revolving w., 738b
Wheelbarrow, red w. glazed with rain, 979a
Wheelock, Eleazer W. pious man, 868b
Wheel's kick and winds' song, 946b
Wheels, all w. run down, 691a
beetle w. droning flight, 440a
clocked off by little w., 1039a
dust beneath chariot w., 871a
little tin gods on w., 871b
of Phoebus' wain, 336b
of weary life, 367b
oil for its own w., 457a
on w. to see world, 944a
why tarry the w. of his chariots, 11a
Wheezles and sneezles, 970a
Whelming, under the w. tide, 339a
Whelp, mongrel puppy w. hound, 448b
When, how and w. and where, 812b
how who gets what w., 994a
I knew him w., 905b
men drink they are rich, 90b
or how I cannot tell, 731a
shall we three meet again, 280b
that I was little tiny boy, 253a
the war is done, 992b
Whence and what art thou, 344a
What and Why and W., 876a
comest thou, 14a
cradle asks w., 749a
Whenever, if poor w. you can
if rich w. you please, 96b
Whensoever called to make exit, 475a
Where and oh where, 500a
are snows of yesteryear, 171a
are they where art thou, 560b
are we now, 948b
are you going to, 1095a
cries out W. is it, 526b
did you come from baby, 723b
fear to be we know not w., 367a
go without my mount, 1078a
hell is there must we be, 213a
How and W. and Who, 876a
how and when and w., 812b
I am there ye may be, 49a
is fancy bred, 233b
is it now the glory, 513b
is she now, 286a
not how many but w. they are, 87b
was Roderick then, 520a
wast thou when I laid the foundations, 16a
we are is hell, 213a
who are we w. are we, 680b
your treasure is, 40b
Whereabout, stones prate of my w., 283a
Whereas I was blind, 48b
Where'er she lie, 354a
you walk, 402b
Wherefore are these things hid, 251a

Wherefore art thou Romeo, 223b
causes why and w., 245a
every why hath a w., 218a
stopp'st thou me, 524b
Wherein lies happiness, 580b
Where's my serpent of old Nile, 287b
the bloody horse, 1049b
Wheresoever called to make exit, 475a
Whetstone, finest edge with blunt w., 202b
of wits, 247a
Whetted, wind's like w. knife, 946b
Whey, curds and w., 1096b
Which, at odds with morning w. is w., 285a
God only knows w. is w., 776b
is the justice, 279b
much of a w. of a wind, 1032a
of us has known brother, 1049b
who why w. what, 673b
Whiff of grapeshot, 577a
Whiffling through tulgey wood, 745a
Whig, bitter W. or Tory sour, 389b
Whiggery, what is W., 884a
Whigs, caught the W. bathing, 612a
While there's life there's hope, 108b, 111a, 401b
Whim envy or resentment, 456a
exhausted every w., 989b
just as the w. bites, 535b
strangest w. seized me, 919a
Whimper, not bang but w., 1003a
Whine, sweat and w., 700b
Whines, pules and w., 606a
Whining at the threshold, 859b
born naked and falls a-w., 132a
of a door, 308b
poetry, 305a
schoolboy with satchel, 249a
wimpled w. purblind, 221b
Whinny in thy spray, 695b
Whinstone house castle is, 578a
Whip all hell yet, 705a
fear of hell's a hangman's w., 312a
in every honest hand a w., 275b
so small you could not see, 738a
weight in wildcats, 820a
Whipped for overdoing Termagant, 262b
he must be w. out, 277b
her little daughter, 1095b
offending Adam, 243a
she w. him, 1097b
them all soundly, 1095a
Whipping, who should 'scape w., 261b
Whips and scorns of time, 262a
my father chastised you with w., 13a
schoolboy w. taxed top, 522a
Whirl asunder and dismember me, 236b
joy the thrill the w., 695b
lay mightily in w. of dust, 64a
Whirled, unstilled world w., 1003b
Whirligig of time, 253a
Whirling hands at noon, 1056b
summer, 1054a
Whirls, expectation w. me round, 268a
Northern ocean in vast w., 419b
Whirlwind, Elijah went up by a w., 13b
home in your manes, 632b
Lord answered Job out of the w., 16a
of passion, 262b
reap the w., 35b
rides in the w., 393a, 413b
with w. wrestle, 622b
Whirlwind's, sweeping w. sway, 441b
Whirlwinds in the south, 31b
Whiskers of weed, 954a
oh my fur and w., 743b
Whiskey, couldn't afford good w., 831a
good old w. drink it down, 770a
is the saving of him, 760b
polishes copper, 760b
priest, 1054a
say boys another w., 797a
Whiskies, born two w. below par, 893b
Whisper, breathed the husky w., 825a
busy w. circling round, 449b
elves w. in ear, 857a
far-heard w. o'er the sea, 525a
in ear Not true, 1078b
sap stirred not at w., 780a
who dares, 969b
Whispered, Devil w. behind leaves, 873b
in heaven, 501a
little daughter w., 679b
me through night, 701b
to ear on pillow, 940a
voice behind me w. low, 840b
Whispering ambitions, 1001b
bayed the w. wind, 449a
from her towers, 713b
humbleness, 232b
I will ne'er consent, 560a
maid and wight w. by, 784b
still her name, 906a
treetops setting sun, 860b
with white lips, 556a
Whisperings, keeps eternal w., 579b
Whispers, credulity to w. of fancy, 428a
duty w. low, 603b
few whom he w. in ear, 666a
lily w. I wait, 652b
o'erfraught heart, 285b
of each other's watch, 244a
what good author w., 878a
Whist, wild waves w., 296a
Whistle and I'll come to you, 494b
and she'll come to you, 316b
blackbird 'tis to w., 352a
clear as a w., 415a
cousin's w., 664b
go w. for the rest, 194b
her joly w. wel ywet, 168a
I love to w., 1046b
I'd w. her off, 274b
let it w. as it will, 519b
on a brick, 1075a
pay too much for w., 423a
quail w. about us, 955a
still he'd w. and sing, 475b
them back, 451a
winds w. shrill, 660b
Whistled for want of thought, 372a
Whistler's, borrowing W. ideas, 838b
Whistles far and wee, 1030a
in the dark, 833b
in the wind, 511a
pipes and w. in his sound, 249a
thrice, 525a
Whistling, blackbird w. or just after, 955b
foolish w. of a name, 358a
maned with w. wind, 917b
ravished with w. of name, 410a
to bear courage up, 371a
to keep from being afraid, 371a
winds w. in rigging, 998a
White, a moment w., 495b
and drifted snow, 598a
as angel English child, 486b
as driven snow, 295b
as leprosy, 525a
as rain-washed bone, 874a
beard decreasing leg, 241b
beauty whose red and w., 251b
birds flying after, 947a
black spirits and w., 314a
black where I read w., 491a
bosoms of actresses, 429b
bread and butter, 1094a
candle in holy place, 963a
chickens, 979a
chrysanthemum remains immaculate, 380b
clear w. inside, 873a
cliffs of Dover, 932b
clothed in w. samite, 175a, 653a
clouds on wing, 729a
cow all red and w., 823b
crimson petal now w., 649a
degrading w. people, 635a
dipping sails, 947a
E red I green U, 830a
end of fight tombstone w., 872b
fall on w. silence below, 990a
fat w. woman, 991b
fever of temptation, 1018a
fleece w. but 'tis too cold, 200b
flower of blameless life, 652b
foam flew, 524b
from red to w. as wool, 790b
Goddess, 1034b
Great W. Way, 860b
hair become very w., 743b
hair not w. in single night, 559a
hatred for w. men, 1081a
how ill w. hairs become fool, 242b
I appeal to any w. man, 445b
if snow be w., 294b
in w. black and green, 1087a
infinite shapeless w., 953b
is their color, 323b
keeps w. and guards, 812a
little missionary stew, 1004a
long hotel acutely w., 878b
made w. in blood, 58a
man's burden, 875b
moon beams, 1012b
nights all w. an' still, 693a
nor w. so very w., 506b
not neutralize black, 667a
O my soul is w., 486b
o'er his w. banes, 1088b
officers cast lot, 752a
one w. foot try him, 1101b
or colored signs, 1074a
panache rallying point, 202a
plates and cups, 993b
played black or w., 597a
radiance of Eternity, 572a

White radiance stretches above it, 65b
raiment w. as snow, 45a
red thoughts teeth w., 904a
rose breathes of love, 806b
rose is a dove, 807a
rose. weeps She is late, 652b
roses and w. lilies grow, 300a
sails still fly seaward, 1004a
samite, 175a, 653a
scare w. clouds on, 926b
sea widening, 1066b
seas show w. when rocks near, 315a
shields of expectation, 694a
silence, 618a, 990a
silence deep and w., 693b
silken turbans wreathed, 348b
singe my w. head, 278a
sins shall be w. as snow, 30a
sound rising to fury, 1072a
steamers w. and gold, 876a
striped pure celestial w., 578b
sullen w. surf, 697b
superfluity comes by w. hairs, 231b
sustenance despair, 736b
sweet w. wine, 947a
three w. leopards, 1003b
thunders of w. silence, 618a
tupping your w. ewe, 272a
we black and they w., 1067a
wear w. flannel trousers, 1001a
whale's w. hump, 696b
wild w. horses play, 710b
wings one black other w., 349b
White House, unapproachable in W., 976b
White-chokered and clean-shaven, 796a
Whited sepulchers, 43b
thou w. wall, 50b
White-flaming bush, 1014b
Whiten, willows w., 645b
Whiteness, restore to w. wool dyed purple, 146a
Whiter, I shall be w. than snow, 19a
Whites of their eyes, 435a, 446b
Whitespread wings, 969a
Whitest, old linen wash w., 314b
woman w. of beings, 993a
White-walled tent, 1032a
Whitewash and a long-handled brush, 759a
Whitewashed wall, 450a
Whither away fair rover, 801a
coffin asks w., 749a
fled visionary gleam, 513b
goest thou, 49a
shall I go from thy spirit, 23a
so high, 1095b
thou goest I will go, 11b
Whithersoever, with thee w. thou goest, 10b
Whiting to a snail, 744b
Whitman, Homer and W. roar in pines, 898a
Walt W. am I, 700a
Whitman's poems poetry, 1035a
Whittington, turn again W., 1085b
Whittled out of hickory, 1036a
Whittler, bein' a good w., 895a
Who ah who will make us feel, 711b
are these coming, 583a
are we where are we, 680b
are you cried one agape, 764b
Who breaks birth's bar, 650b
can hold fire in his hand, 226a
doesn't desire father's death, 708b
doth ambition shun, 248a
ever got out of winding sheet, 308b
ever loved not at first sight, 212b
fears to speak of Ninety-eight, 720a
follows in His train, 549b
gained by it, 110b
has seen the wind, 739b
hath desired sea, 876a
hath known mind of Lord, 51a
hath seen her wave, 645b
How and Where and W., 876a
how w. gets what, 994a
I'm nobody w. are you, 735a
is in who's out, 280a
is master who's man, 391a
is Silvia what is she, 221a
is the happy Warrior, 515a
is the third, 1003a
is this King of glory, 18a
killed Cock Robin, 1093b
killed John Keats, 562b
knows but world may end, 664a
loses and who wins, 280a
night and silence w. is here, 229b
of us being what he is, 900a
ran to help me, 546a
said Peacock pie, 914b
shall ascend into the hill of the Lord, 18a
shall deliver me, 51a
shall stand in his holy place, 18a
should 'scape whipping, 261b
then devised torment, 1007a
to himself law no law doth need, 205b
touches a hair, 626b
walks with Beauty, 992a
why which what, 673b
will bell cat, 76a, 169b
would have thought so much blood, 286a
Whoe'er has traveled, 432a
she be, 354a
thou art behold master, 418a
Whoever wishes to attain English style, 428a
Whole America nothing less, 452b
armor of God, 54a
beautiful w. numbers, 1034a
better had I stolen w., 823b
by sample we judge w., 194a
climate of opinion, 1060a
dies when heart is w., 1022b
drink and be w. again, 929a
duty of man, 29a
earth for religion's sake, 699b
earth is sepulcher of famous men, 90a
earth our hospital, 1005b
first comprehend w., 736a
general joy of w. table, 285a
happy people die w., 994b
has beginning middle and end, 99a
how much more is half than w., 67b
I am equal and w., 775b
indictment against w. people, 453a
love is the w., 1031b
Whole, makes w. world kin, 269a
my w. course of love, 272b
need not physician, 41b
never sees a w., 711b
one stupendous w., 408b
prayers make me w., 872b
saw life w., 710b
soul's tasking, 692a
taste w. of it, 666b
tribe of fops, 277a
volumes in folio, 221b
wide sky above me, 1041a
willing to know w. truth, 465a
Wholeness of human problem, 937b
Wholesome even for king, 738a
harvests reaps, 590b
nights are w., 257a
Wholesomest, old wine w., 314b
Wholly, I shall not w. die, 122b
Whom shall I fear, 18a
they fear they hate, 107a
Whooping, out of all w., 249b
Whoops, owlet w. to wolf below, 525b
Whore, pity she's a w., 317b
posture of a w., 289a
the woman's a w., 431b
treat w. like lady, 941a
Whore's oath, 279a
Whores, till all w. burned alive, 387b
Whorled ear, 802b
Who's in who's out, 280a
master who's man, 391a
Whose world or mine or theirs, 989a
Why, causes w. and wherefore, 245a
don't you speak for yourself, 623a
every w. hath a wherefore, 218a
how who gets what when w., 994a
I can't say w. I don't like you, 135a
I can't think w., 768a
is plain as way to church, 248b
is this thus, 751a
love's stricken w., 738a
man of morals tell me w., 357b
men fell out knew not w., 351b
persecutest thou me, 49b
though I could never tell w., 765b
What and W. and When, 876a
who w. which what, 673b
Wibrated, strings better not w., 670a
Wicked are w. no doubt, 660a
deceitful and desperately w., 34b
dreams abuse sleep, 283a
flee when no man pursueth, 26b
forsake his way, 33b
God help the w., 239b
I have seen the w. in great power, 18b
intents w. or charitable, 259a
I's w. I is, 659b
little better than one of w., 238a
man Hitler, 921b
men are w. who is good, 894b
men from out thee go, 358a
name of the w. shall rot, 24a
no peace unto the w., 33a
public scandal is w., 360b

Wicked, punish w. for their iniquity, 31b
something w. this way comes, 285a
tender mercies of the w. are cruel, 24a
the w. cease from troubling, 14b
too w. for smile, 526b
violence covereth the mouth of the w., 24a
war regarded as w., 839a
wealth even to a w. man, 77a
wickedness proceedeth from the w., 12a
will betrayed still, 771b
work your w. will, 923a
worse than w. it's vulgar, 810b
Wickedness, did sell himself to work w., 13b
dwell in the tents of w., 20a
easier than virtue, 429a
far be it from God that he should do w., 16a
flower of w., 667a
follies and w., 1059a
Hitler monster of w., 922b
manifold sins and w., 59b, 61a
men capable of every w., 844a
method in man's w., 316b
of a woman, 38b
or folly, 637b
plowed w. reaped iniquity, 35b
proceedeth from the wicked, 12a
spiritual w. in high places, 54a
though w. be sweet, 15b
turn from w. and live, 59b
Wicket, flanneled fools at w., 875b
Wicklow, chink in old W. house, 908b
Wicks they simulate, 737a
Wictim o' connubiality, 669a
Widder eats by a bell, 759b
Wide and mortal pang, 1057b
and starry sky, 823b
and winding Rhine, 556b
arch of ranged empire fall, 287a
be'old world so w., 874b
capable and w. revenge, 275a
dark world and w., 341a, 866a
enough to wrap a fairy, 229b
ever the w. world over, 872b
gates of dark Death stand w., 118b
great and w. sea, 21b
great w. beautiful world, 719a
heaven's w. pathless way, 335b
is the gate, 41b
no wider than heart w., 1023a
nor so w. as church door, 225a
shallow brooks and rivers w., 334b
sky above me, 1041a
spindrift gaze, 1043b
street w. as height of houses, 174b
thought its meshes are w., 75a
too w. for shrunk shank, 249a
water inescapable, 955a
wide sea, 525b
womb of uncreated night, 343b
world dreaming on things to come, 293b
world w. enough to hold both, 437b
Widely, doors are w. flung, 1064b
Widened, thoughts of men w., 647b
Widening, ever w. slowly silence, 653a
on farther shore, 1066b
turning in w. gyre, 882a
Wider and permanent system, 974b
no w. than heart wide, 1023a
still and wider, 862a
Wide-rolling watery prairies, 697a
Wide-sounding Zeus, 63b, 66b
Wide-watered shore, 335b
Wide-waving wings, 459b
Widow, a certain poor w., 45b
at Windsor, 873a
Black W. death, 1075a
care for w. and orphan, 640b
eats by a bell, 759b
here's to the w. of fifty, 481b
how is she become as a w., 34b
maid w. or wife, 176a
Molly Stark a w., 451b
neither maid w. nor wife, 272a
of doubtful age, 658b
Widow's, caused the w. heart to sing, 15b
Widows destroyed by suitors, 379a
most perverse creatures, 394b
very careful o' w., 669a
when w. against second marriages, 424b
Widows', devour w. houses, 45b
Wie es eigentlich gewesen, 586a
Wife, adored first w., 839b
all world and his w., 391a
and children are impediments, 208a
and children part of self, 793b
and children stand afraid, 330a
and hardly any mistresses, 904a
argued each case with w., 743b
be your w. gladly, 673b
Caesar's w. must be above suspicion, 112a
choice of horse and w., 710a
chose w. as she wedding gown, 448a
cleave unto his w., 5b
contentions of a w., 25a
covet thy neighbor's w., 9a
damned in a fair w., 272a
debauch friend's w. genteelly, 431b
devil has trouble with w., 835b
don't be gentle to your w., 66a
eat no lean, 1092b
edited him, 991b
enough for a' that, 496a
expect of friend's w., 534b
gardener Adam and w., 645a
giving honor unto the w., 57a
had seven sacks, 1093a
had w. couldn't keep her, 1096b
here lies my w., 372b
himself dinner and w., 593a
husband and w. keep household in oneness, 65b
husband frae w. despises, 495b
I'd have no w., 354a
if ever man loved by w., 351b
if ever w. happy in man, 351b
kill w. with kindness, 219b
letter from his w., 747a
light w. make heavy husband, 235b
little w. well willed, 421b
Lot's w. looked back, 7a
love neighbor's w., 595a
Wife, love w. Belle Aurore, 667b
maid widow or w., 176a
man and w. for year and day, 521b
matched with aged w., 646a
medicine my lawful w., 858b
must be in want of w., 533a
my child w., 672a
my 'oss my w. my name, 611a
my son's w. Elizabeth, 704a
my w. hath something in her gizzard, 376a
my w. is my plague, 68b
my w. poor wretch, 375a
neighed after his neighbor's w., 33b
neither maid widow nor w., 272a
no man worth having true to w., 388a
not appreciate w. till she joins club, 864a
not only edited works, 991b
of thy bosom, 10b
old flame my w., 1076b
old w. old dog ready money, 421b
pixy w., 937b
ran after farmer's w., 1092b
remember Lot's w., 47a
riding to and from w., 1046a
ruled roast, 549b
sailor's w. had chestnuts, 281a
sailor's w. sailor's star, 815a
says to w. Fie upon quiet life, 239a
second w. hateful to children, 83b
shun w. and brother, 606a
so act toward children so toward w., 138b
son till he gets w., 727a
sweet wee w. o' mine, 495a
sympathetic w. best possession, 85b
take w. or cowl, 194a
tales of old w., 889b
tell w. all he knows, 333b
Thane of Fife had a w., 286a
true and honorable w., 254b
uncumbered with a w., 371b
understanding w., 315b
weds tyrant not w., 86a
who preaches in gown, 592b
whoso findeth a w., 25a
wished w. not so much as suspected, 112a
without e'er a w., 1094a
worse shod than shoemaker's w., 184b
yelping w., 1066a
Wig, confess to false teeth or w., 870b
fritter my w., 746b
Wiggle, ship goes wop with w., 876a
Wight, bless hous from wikked w., 167b
maid and her w., 784b
unhappy w., 201a
Wights, descriptions of fairest w., 293b
Wigwam of Nokomis, 623a
Wilbur, best place thought W., 1046b
Wild, air w. with leaves, 990a
anarchy of drink, 304a
and dreamlike trade, 526b
and fair, 520b

Wild animal in true colors, 1067a
ass stamp o'er his head, 629b
bank whereon w. thyme blows, 229b
birds rounding hill, 1078b
bore me in southern w., 486b
by starts 'twas w., 443b
Caledonia stern and w., 519a
call and clear call, 946b
cataract leaps, 648b
civility, 320a
Decembers, 685b
den of w. things, 906a
echoes flying, 648b
ecstasy, 583a
geese spread gray wing, 881a
goose chase, 194b
grew more fierce and w., 323b
harp slung behind him, 542a
heaven in w. flower, 490a
her eyes were w., 581a
home of w. mirth, 613b
in woods noble savage ran, 367a
it was the winter w., 334a
lament, 1054a
lead a w.-goose chase, 194b
like w. beast guards way, 489b
locusts and w. honey, 39b
longings of blood, 1066a
love the w. swan, 995a
native wood-notes w., 335a
New England shore, 573b
nobly w. not mad, 320b
nor passion w., 710b
of all w. beasts preserve me from tyrant, 302b
piping down valleys w., 486b
press a w. animal, 984b
regrets bloody sweats, 841a
revenge a w. justice, 208a
rhythms measureless and w., 84b
ring out w. bells, 651a
sanctuary, 930b
sequestered seat, 443b
something soft w. free, 940a
spiders crying, 1076b
sportive wood run w., 509a
surmise, 579b
talk a little w., 298a
thing sorry for itself, 986a
upon the w. sea-banks, 235a
vicissitudes of taste, 427a
walking by w. lone, 876a
waves whist, 296a
waving w. tail, 876a
weird clime, 643a
west wind, 569b
wet w. woods, 876a
what are w. waves saying, 675b
white horses play, 710b
wind raves tide high, 758b
witches noble ladies, 881b
with all regret, 648b
wonder and w. desire, 667a
words ought to be w., 977a
worm in w. apple, 995a
Wildcat, nor w. so ruthless, 91b
Wildcats in your kitchens, 273a
whip weight in w., 820a
Wilder willful-wavier meal-drift, 803a
Wilderness, a scapegoat into the w., 9b
artificial w., 1060b
beasts fly to w., 100a
choice grain into this w., 372b
first flower of w., 566a
Wilderness, forth to the w., 947b
in the w. a lodging place, 34a
Indian w., 387a
inhabit parched places in w., 34a
into empire, 453b
into w. to teach Indian, 868b
let it be in w., 1057b
lodge in vast w., 457b
man in w., 1093a
oceans mingling with sky, 720b
of human flesh, 860b
of monkeys, 233b
of sweets, 346a
of this world, 365b
Promised Land beyond w., 851a
ready to perish in w., 319a
seek barren w., 741a
slovenly w., 955b
sweet berries in w., 955a
though in w. never alone, 138a
to w. I wander, 1086a
to w. bring church without bishop, 591a
voice crying in the w., 39b
voice that crieth in the w., 32b
wander in the w. forty years, 9b
were paradise enow, 629b
women have no w., 1038a
Wildernesses, desert w., 336b
Wildest peal for years, 905b
rhymes suggest w. freedom, 604b
Wildflowers on the hills, 869a
Wildfowl, not a more fearful w., 230a
opinion of Pythagoras concerning w., 234a
Wild-goose, lead a w. chase, 194b
Wildly amorous of far, 915a
sing so w. well, 641b
striking sometimes a friend, 322b
Wile, with endearing w., 449b
Wiles, full of w. full of guile, 91a
man of many w., 405a
of stranger, 1051b
wanton w., 334b
Wilhelmine, little grandchild W., 532a
Will, abolished w., 1075a
and Intellect the same, 373b
appetite w. and power, 268a
based on her people's w., 651b
be there a w., 483a
boy's w. wind's w., 623b
built against w. of gods, 63b
city obedient to his w., 94b
committed to w. of God, 318b
complies against his w., 353b
conscious w. and reasonableness, 935b
creature of people's w., 485b
decisions more of instincts than w., 935b
doeth w. of my Father, 41b
dread puzzles the w., 262a
enchains us to ill, 569b
fixed fate free w., 344a
for peace, 971b
forget not because we w., 712b
free the human w., 412b
free w. not free at all, 732a
God's w. be done, 468b
good or ill lies in own w., 138a
good w. to men, 657b
good w. toward men, 46a
greatest gift freedom of w., 161b
here by w. of nation, 479b
Will, I pay thy poverty not thy w., 225b
I w. as God wills, 468b
if she w. do 't she w., 400a
Immanent W. and its designs, 783b
in His w. is our peace, 161b
infirmity of w., 606a
into appetite, 268a
its one w. flow, 1043b
laid me down with a w., 823b
let my w. take place of reason, 139b
lose power to w., 675b
love-sick against w., 766b
man has w. woman way, 633b
Mariner hath his w., 524b
men of good w., 46a, 59a, 1015a
mighty effort of w., 934a
more strongly than fate, 937a
most incorrect to heaven, 257b
my fanatical w. power, 1012a
my poverty but not my w. consents, 225b
not as I w. but thou, 44b
not my w. but thine, 47b
not when he may, 182b
nothing good or evil save in w., 138b
of God prevail, 716a
of the Yukon, 933a
one man's w. all men's misery, 202b
opinions and a w., 690b
our peace in His w., 1004a
own sweet w., 512a
passionate beyond the w., 1038a
power into w., 268a
prisoners of W., 1066b
Providence w. and fate, 344a
reason panders w., 264a
serveth not another's w., 300b
since you propose I w., 900a
sister calls me W., 820b
slain my w., 1066b
smaller and dryer than w., 1003b
sure they know God's w., 1041b
take away our free w. and glory, 177b
that it become universal law, 445b
this is our gracious w., 178a
Thy w. be done, 40b, 330b
to do, 520a
to grace as horse to rider, 146b
to live, 939a
to thought added w., 604a
to w. and to do his pleasure, 54a
to win, 959b
triumph by mystic w., 938a
unconquerable w., 342a, 923a
undisappointed, 138b
water's my w., 1065b
what women w. is right, 776b
when you w. they won't, 109a
wicked w. baffled still, 771b
woman's cold perverted w., 573a
woman's w., 236a
work your wicked w., 923a
wrote w. across sky, 1008b
you w. Oscar you w., 754b
you won't you, 744b
Willas cather, 1040b
Willed, if forgetting could be w., 730b
little wife well w., 421b

Willed, never felt nor clearly w., 712a
Willful, gigantic w. young, 898b
group of w. men, 842a
little w. thorns, 648a
stranger, 824a
waste woeful want, 546a
who for my w. crime, 348b
Willful-wavier meal-drift, 803a
William, Father calls me W., 820b
old Father William, 531b, 743b
Willie, Mother calls me W., 821a
wee W. Winkie, 657a
Willin', Barkis is w., 671a
Willing, able and w. to pull weight, 847b
faithfully to serve State, 328a
spirit is w., 44b
suspension of disbelief, 529a
to wound, 411a
Willingly as one would kill fly, 219a
Willingness, where great w. difficulties not great, 177b
Willow, all a green w., 182a, 276a
all under the w. tree, 482a
cabin at gate, 251b
Dido with w. in her hand, 235a
hang harp on w. tree, 1100b
sing all a green w., 276a
titwillow, 768b
violence and injury to w., 100a
willow waly, 767a
willow willow, 276a
Willows, change to southern w., 460a
hanged harps upon w., 22b
weeping w. wave, 728a
whiten, 645b
Willowy brook that turns mill, 500b
Wills as of Drake, 1071b
God w. it, 150b
God w. us free, 468b
let's talk of w., 227b
our w. are gardeners, 273a
Wilson could write from Sinai, 976b
Wilt, do what thou w., 181a
Wimpled whining purblind, 221b
Wimpling wing, 803a
Win, aid me for to w. her, 909a
at cost of infinite loss, 728b
at hazard of lives, 847b
because we are stronger, 948a
convictions to w. or lose, 912a
friends and influence people, 1000a
here win everywhere, 1045a
in the game to w., 1025b
kindness shall w. my love, 219b
know how to w. victory Hannibal, 106a
lawsuits and are happy, 90b
lose good we oft might w., 270a
love and I had wit to w., 827a
love had been ill to w., 1089a
man who is sorry with w., 75a
man will yet w., 948b
my way to the coast, 84b
noble renown, 64b
nothing venture nothing w., 768a
or lose it all, 353b
play to w. toil to lose, 900a
race runs by himself, 872a
shall w. lover's hire, 488b
soil w. of watery main, 292b
Win, they laugh that w., 275b
those who know how to w., 107b
us to our harm, 281a
us with honest trifles, 281a
waits to make you w., 910a
when in doubt w. trick, 396a
will to w., 959b
with his tongue w. a woman, 220b
world for children, 923b
world to w., 687a
Wince, let galled jade w., 263b
Winced, not w. nor cried aloud, 816a
Wind, all aloud w. doth blow, 223a
always north-northeast, 900a
and clouds now here, 573a
anybody as w. or no w., 933b
argument with east w., 694a-b
as large a charter as w., 248b
a-sailing with the w., 1097a
assault and battery of w., 882b
at a little w. dost thou fall, 161a
awake O north w., 29b
bayed the whispering w., 449a
bellies and drags in w., 882a
bellows full of angry w., 882b
between w. and the grass, 72a
betwixt w. and his nobility, 238b
blasted with the east w., 7b
blow kindly here, 822a
blow thou winter w., 249b
blow w. come wrack, 286b
bloweth where it listeth, 48a
blowing at my door, 158a
blowing new direction, 985b
blown by w. of criticism, 433b
blows cradle rock, 810b
blows it back again, 489b
blustering w. or swallowing wave, 359a
breath from mist of w., 926a
breath of night w., 714b
brook weather that love not w., 222a
care for w. nor tide, 770b
chaff which w. driveth away, 16b
come w. come weather, 366a
comes off frozen peak, 928a
crannying w., 556b
cruel w. blows, 1057a
doth ramm, 988a
dry sun dry w., 182b
dust blown away with the w., 37a
dust the rude w. blows, 279a
east w. never blow, 325b
every w. of doctrine, 54a
fair stood w. for France, 211a
false as w., 268b
fate seemed to w. him up, 367b
feather for each w., 295a
fill belly with east w., 15a
flights against w., 910a
fly upon the wings of the w., 17a
forgot to w. clock, 437a
fresh west w., 65a
friends who go with the w., 158a
frosty w. made moan, 740a
full of birds' cries, 947a
gentle w. does move, 488a
going down the w., 375a
Wind, gone with the w., 890a
grand old harper, 740b
gusts of clear-blowing west w., 65b
he that observeth the w., 28b
hear voice in every w., 439a
heard w. go Yoooo, 820b
hears him in the w., 408a
hey ho w. and rain, 253a, 278a
hiding place from the w., 32a
hollow blasts of w., 401a
hymns that fall out of w., 957a
ill w. blows no man good, 185b
ill blows w. that profits nobody, 185b
impatient as the w., 516a
in trees a sad thing, 116b
is chill, 519b
is in palm trees, 873b
is passing by, 739b
leaves turning in w., 954b
let her down the w., 274b
leveling w., 883a
like w. I go, 630a
like whetted knife, 946b
listen the w. is rising, 990a
loose as the w., 323a
Lord was not in the w., 13b
lost and by w. grieved, 1049b
loud dry w., 510a
man control w., 711b
maned with whistling w., 917b
mantle of w. and chill and rain, 170b
meteor streaming to w., 342b
much of a which of a w., 1032a
net to hold the w., 315b
nets to catch the w., 315b
new w. blew they would not feel, 944b
no 'twas but the w., 556a
nor tide nor sea, 770b
north w. doth blow, 1095b
O w. weder gynneth clere, 164b
obeyed what w. had taught, 998a
of criticism, 433b
of doctrine, 54a
of western sea, 648a
or weather, 527b
pass by me as idle w., 256a
passeth over it, 21a
paths that w. and w., 826a
pleasant west w., 105a
renown but breath of w., 161a
rising attempt to live, 909b
said w. to moon, 723b
sails filled with lusty w., 205b
sall blaw for evermair, 1088b
scattered to w., 644b
scatters some leaves, 63a
scent of good goes against w. 80a
sits w. in that corner, 246a
something in the w., 218a
sound of rushing w., 49b
sound w. and limb, 196b
sown the w., 35b
spirit borrows name from w., 834b
stop hole to keep w. away, 266a
storm rain may enter, 426b
straw see which way the w. is, 317b
strumpet w., 232b, 233a
sun was warm w. chill, 928a
sway in w. like corn, 1001b
sweep man away, 711b
swollen with w. and mist, 338b

Wind tapped like tired man, 735b
tears shall drown the w., 282b
tempers w. to shorn lamb, 188b, 438b
that blows through me, 985b
that follows fast, 551a
that profits nobody, 185b
three sheets in w., 678a
through woods in riot, 853a
throw sand against w., 489b
thunderstorm against w., 557a
to shake world, 1055a
torrent of darkness, 961b
unhelped by any w., 526a
violets with w. above, 987b
warm w. the west w., 947a
was on the lea, 974b
wave cry w. cry, 1006a
way long w. cold, 518a
western w. blow kindly, 822a
western w. when wilt thou blow, 1084a
what is w. in that door, 175a
what woman says written in w., 115a
when she dances in the w., 369b
when sun out w. still, 928a
when w. southerly know hawk, 261a
whenever w. is high, 823a
where a w. ever soft, 477a
whistles in the w., 511a
who has seen w., 739b
wild w. raves tide high, 758b
wild west w., 569b
wings of the w., 17a, 21a
winnow not with every w., 37b
winnowing w., 584a
words are but w., 353a
words are easy like the w., 309a
Windborne mirroring soul, 711b
Winding, God w. lonely horn, 880a
long cool w. saxophones, 948b
long trail a-w., 1012b
notes with many a w. bout, 335a
Winding-sheet of Edward's race, 441b
old England's w., 490a
snow shall be their w., 538a
waters were his w., 309a
who ever got out of w., 308b
Windlass, turned like yonder w., 697b
Windlasses and assays of bias, 260a
Window, clapped the w. to, 167b
habit not flung out w., 762a
Jezebel looked out at a w., 13b
light through yonder w., 223b
little w. where sun, 592a
looks on face through w., 943b
love flies out w., 1087a
Mary at thy w. be, 495b
on Europe, 594a
tirlin' at w., 657a
tree, 928a
under this w., 390a
Walloping W. Blind, 792a
Windowed, looped and w. raggedness, 278b
Windows be darkened, 28b
cleaned w. swept floor, 766a
dim w. of the soul, 491a
error chokes w. of mind, 301a
factory w. always broken, 952b
if your w. are glass, 421b
Windows, in at w. and in at door, 531b
lavender in the w., 326a
lovely lamps w. of soul, 193a
more numerous of w., 736b
not by eastern w., 688b
of my soul, 626a
of sense, 889b
saints to w. run, 735a
see without looking through w., 74b
storied w. richly dight, 336a
sun reflected from w. of almshouse, 684a
through w. call on us, 305a
Wind's feet shine along sea, 773b
like whetted knife, 946b
out of w. and rain's way, 963b
song sail's shaking, 946b
will, 623b
Winds, among w. at play, 1101b
and many rivers, 772b
beetle w. sullen horn, 443b
beteem w. of heaven, 257b
biting east w. in spring, 755b
blow profit, 1062a
blow w. crack your cheeks, 278a
breath rides on posting w., 291a
come as the w. come, 520b
courted by all the w., 349b
cradled in sea, 1061a
faithless as w. or seas, 378b
four w. of the heaven, 36a
four-square to w., 651b
gray-fly w. sultry horn, 338a
great w. let them be, 944a
great w. shorewards blow, 710b
huntsman w. his horn, 424a
imprisoned in viewless w., 271b
loud w. when they call, 512a
lovesick, 287b
neither shaken by w. nor wet, 65b
night of south w., 700a
nor'east to sou'west w., 760a
of doctrine, 340b
of heaven in our land, 1012b
on side of ablest navigators, 466a
over great sea w. trouble waters, 113a
revels keep, 676a
roared America America, 963a
rough w. do shake, 291b
sea w. pierced solitudes, 602b
selfsame w. that blow, 825b
somewhere safe to sea, 775a
stormy w. do blow, 328b, 537b
take w. of March with beauty, 295b
though w. blew great guns, 475b
time w. th' exhausted chain, 495a
up and rectifies his own, 350a
voices of w. that sing, 953b
wailing w. naked woods, 574b
were lovesick, 287b
when w. breathing low, 570a
where w. are all asleep, 710b
whistle shrill, 660b
whistling in rigging, 998a
Winds' and spent waves' riot, 775a
Windsor, on W. Marsh saw spider die, 1075a
Widow at W., 873a
Windswept, desolate w. space, 764b
Wind-walks, what w., 803a
Windward, between w. and lee, 776a
to w. of law, 456a
Windy booms hoo-hooed it, 955b
bursts with w. adulation, 776a
flung us on w. hill, 993a
night rainy morrow, 293a
shadows and w. places, 772b
side of care, 246a
Troy, 646b
Wine, age leaves friends and w., 543a
and women go together, 311a
and women mirth laughter, 560b
as water unto w., 647b
ballast is old w., 553a
best w. that goeth down sweetly, 29b
better is thy love than w., 29b
between kisses and w., 890a
blood fizz like w., 946a
blushes into w., 354a
bring me beaker of w., 90b
bring water bring w., 70a
came upon no w., 1023b
Canary w., 583b
come within pint of w., 395b
comes in at mouth, 881a
days of w. and roses, 890a
dear boy and truth, 69a
did not know the w., 735a
dipping nose in w., 660b
drinking blude-red w., 1087a
drinks w. with laughter, 1100a
drunk your water and w., 871b
drunken but not with w., 32a
for thy stomach's sake, 55a
frolic w., 320b
from w. sudden friendship, 401b
good w. a friend or being dry, 382a
good w. a good creature, 274a
good w. needs no bush, 127a
happiness is rarest w., 878a
Helen threw into w. a drug, 65a
how spilled the w., 721b
if it doesn't get into w., 919a
I'll not look for w., 303a
immortal w., 734b
in w. is truth, 69a
insolence and w., 342b
inspires us and fires us, 401b
inventing liquid w., 85a
invisible spirit of w., 273b
is a mocker, 25a
is a peephole, 69a
jar when molding began, 124a
jug of w. loaf of bread, 629b
landlord's w., 942b
laugh at right time over w., 104b
leaving drinking of w., 375a
lion w., 599a
loves women w. and song, 180a
madder music stronger w., 890a
maketh merry, 28b
meal without w., 484b
mellow like good w., 869a
mischiefs from w., 383a
monkey w., 599a
murmured Snodgrass, 669a
new friend as new w., 37b
new w. in old bottles, 42a
no use of metal corn or w., 296b
not hang branch over w., 127a

Wine, not wholly on land lord's w., 942b
of life is drawn, 284a
old w. to drink, 207b
old w. wholesomest, 314b
placed near my dying mouth, 155b
poisonous w., 584a
precious w. cup without bottom, 162b
Samian w., 561a
sans w. song singer, 630a
seas of life like w., 378a
sheep w., 599a
should not refuse a little w., 162b
soul not thirst for w., 747b
strong w. reed as blood, 167a
sure there was w., 323a
sweet poison of misused w., 336b
sweet white w., 947a
sweeter w. than bishop decanted, 154b
swine w., 599a
that maketh glad the heart, 21b
that tasted of tar, 902a
thine immortal w., 734b
to succeed add water to w., 869a
turning w. into urine, 984b
unto those of heavy hearts, 26b
urges me on, 66b
vows made in w., 250a
walnuts and w., 645a
water made w., 48a
when it is red, 26a
when the w. goes in, 498a
with not a drop of Tiber, 289b
women and song, 482a
women and w., 401b
women w. and song, 180a
wonderful as thirst, 1023b
Wine-barrel room, 952b
Winebibber, gluttonous and a w., 42a
Wine-dark seas, 1060a
singing over the w. sea, 65a
Winepress, crushed in w. of passion, 171b
fill w. of eloquence, 146a
treadeth w. of wrath, 690b
trodden the w. alone, 33b
Wines, abbots purple as their w., 414a
feast of w. on the lees, 31b
old w. times manners, 450b
Wine-scented poetic soul, 824a
Wing and a prayer, 1071a
aslant and limber, 933b
bird is on the w., 629a
Conquest's crimson w., 441b
crows that w. midway air, 279a
damp my intended w., 347b
dropped from angel's w., 517a
flits by on leathern w., 443b
gray w. upon tide, 881a
hidden under dove's w., 1004a
hide head under his w., 1096a
inconstant w. as winds, 568a
lark's on w., 661b
makes w. to rooky wood, 284b
of friendship never moults, 669b
on disarray it lays its w., 917b
quill from angel's w., 517a
see soul take w., 559a
shall brush my w., 489a
speed like bird on w., 849b
Wing, stretches out my golden w., 486a
though w. closely bound, 359a
turnstone start w., 857a
wimpling w., 803a
Wing-beats, where happy w. are, 497a
Winged, change me to w. bird, 84b
Cupid painted blind, 228b
Cupid w. doth range, 1086a
does w. life destroy, 488b
he addressed her w. words, 62b
hours of bliss, 537b
lawless w. unconfined, 488a
seraphs of heaven, 644a
shaft quivered in heart, 555a
stands a w. sentry, 363a
Time's w. chariot, 360a
Wings across canceled skies, 1022a
almost hear beating of w., 658a
angel w. cast shadow, 1018b
at heaven's gates claps w., 203a
beating luminous w. in vain, 717a
bug with gilded w., 411a
cannot fly like eagle with w. of wren, 789a
disastrous beating of w., 905b
downward beat thy w., 113b
downward on extended w., 955a
each had six w., 30b
fly upon the w. of the wind, 17a
folded glory of w., 1032a
folds w. and is rocked, 696a
four beasts had each six w., 57b
fox w. lift him alive, 1081a
full of linnet's w., 879b
giant w. prevent walking, 707a
golden hours on angel w., 495a
green leaves like w., 784b
hear sound of w., 1042b
hope flies with swallow's w., 217b
horse with w., 291a
I am the w., 604a
if he soars with own w., 487b
in tears and skim, 650a
leaves w. of seraph, 1050a
lets grow her w., 337a
love must have w., 900a
love without his w., 554a
mice with w., 1064a
mount up with w. as eagles, 33a
no longer w. to fly, 1003b
O for a horse with w., 291a
obscene w., 526a
of borrowed wit, 318b
of Night, 261b
of silence, 337a
of the dove, 559a
of the future, 994b
of the morning, 23a
of the wind, 17a, 21a
on w. of Time grief flies, 359b
on what w. dare he aspire, 489a
one black other white, 349b
philosophy clip angel's w., 581b
poor splendid w., 776a
request of w., 738b
riches have w., 458a
riches made themselves w., 4b
riches make themselves w., 25b
shakes his dewy w., 332a
shakes w. and not stay, 369b
shall tell the matter, 28b
show black and golden w., 579a
spread w. on the blast, 559a
Wings, that I had w. like a dove, 19b
thunder of the w., 995a
unbroken w., 1004a
under his w. shalt thou trust, 20b
under the shadow of thy w., 17a
war with reremice for leathern w., 229b
were blue, 673b
whether pigs have w., 746a
whitespread w., 969a
wide-waving w., 459b
Wingy mysteries in divinity, 329b
Wink at homely girl, 960b
not changed a w., 697b
of eternity, 1043a
sleep a w., 411b
slept one w., 291a
without w. of sleep, 194a
Winked, he w. at the thief, 488a
Winkie, wee Willie W., 657a
Winkin' at mother-in-law, 1099a
Winking at the brim, 582b
Mary-buds begin, 290b
Winks, nor w. the gold fin, 649a
Winning, factors in w. presidential elections, 983b
fight when sure of w., 689a
glory of w. were she won, 730b
governing more important than w., 1048a
if world be worth thy w., 371b
light w. make prize light, 296b
not worth wooing not worth w., 623a
wave deserving note, 320a
Winnow not with every wind, 37b
Winnowing wind, 584a
Wins, Britain w. last battle, 924a
corruption w. not more than honesty, 299a
night that w., 773a
slow and steady w., 75b
thousand glimpses w., 711b
who loses and who w., 280a
Winsome wee thing, 495a
Winter afternoons, 735a
and rough weather, 248a
blow thou w. wind, 249b
come and gone, 571b
comes to rule varied year, 419b
ending in July, 562a
every mile is two in w., 325a
face, 1086b
furious w. blowing, 1009b
garment of repentance, 629a
hath his delights, 300a
hoary w. night, 210b
if w. comes, 570a
if we had no w., 351b
in w. get up at night, 823a
in w. when dismal rain, 740a
is icumen in, 987b
it was the w. wild, 334a
king, 1043b
like a w. my absence, 293a
liken love to summer and w., 175b
lingering chills May, 447b
lo the w. is past, 29b
mother of spring, 625b
my age lusty w., 248a
next w. into mind, 1056b
nine months of w., 717b
no season such delight as w., 319b
no w. in thy year, 476b
nor' ever heavy w. storm, 65b

Winter of our discontent, 216b
plague and pestilence, 300b
ruler of inverted year, 458b
sad tale's best for w., 295a
savor all the w. long, 295b
slumbering in open air, 527b
spend w. in refrigerator, 877b
summer and w. shall not cease, 6b
too long in country towns, 940a
weeds outworn, 570b
with his wrathful nipping cold, 214b
words in w. articulated next summer, 137b
words like w. snowflakes, 63a
Wintered, pared and w. by, 1070a
Winter's afternoon in chapel, 1007a
crown old W. head, 354a
dregs made desolate, 783b
furious w. rages, 291a
rains and ruins over, 772b
sunbeam in w. day, 419a
thank Thee for w. snow, 720a
traces, 772b
Winters and keeps warm her note, 327a
forty w. besiege brow, 291b
ran he on ten w. more, 367b
summers wet and w. clear, 117a
Wintry, gray and w. glens, 909a
in w. age feel no chill, 459a
long w. nights, 674a
on casement w. moon, 582a
splashing w. mold, 880b
youth bent by w. fever, 1070a
Wipe away all tears, 58b
away tears from all faces, 31b
away trivial fond records, 260a
Jerusalem as a dish, 14a
my weeping eyes, 397a
never w. off tears of woe, 488b
off froth of falsehood, 776a
often w. bloody nose, 401b
out Eastern instincts, 871b
tear you will not w. away, 831a
tears of repentance you'll w., 488b
Wiped away weeds and foam, 602a
from eyelids w. tear, 248b
nothing we do is w. out, 793a
Wipeth, as a man w. a dish, 14a
Wire, chattering like broken w., 1018a
trilling w. in blood, 1005a
Wireless, if w. no further advanced, 966a
Wires grow on her head, 294b
Wisdom, all men's w., 1098b
and goodness seem vile, 279a
and Wit are little seen, 400a
apply our hearts unto w., 20b
authority without w., 351b
automatism but also w., 1038b
banish w., 101b
be put in silver rod, 486b
beauty and w. rarely conjoined, 133b
beginning of her w., 37a
beginning of w., 21b, 123a, 709b, 913a
beyond rules of physic, 209a
bodily decrepitude w., 884b
brave man's folly life's w., 894b
cease from thine own w., 25b
celestial w. calms mind, 427b
Wisdom comes through suffering, 78b
conquer fear beginning of w., 913a
contrivance of human w., 454a
crieth without, 23a
dispose of highest W., 350a
distrust that age brings w., 960b
dream taught me this w., 328b
ends in w., 929b
enter to grow in w., 751b
entereth not in malicious mind, 181a
exalteth her children, 37b
excelleth folly, 27b
fear of the Lord beginning of w., 21b
fear of the Lord is w., 15b
finds a way, 483a
flesh increases but not w., 80b
force without w. falls of own weight, 122a
get from experience only w. in it, 762b
give them w. that have it, 251b
hath builded her house, 23b
hatred of bourgeois beginning of w., 709b
how can he get w., 38b
if any lack w., 56a
in much w. is much grief, 27b
in w. hast thou made all, 21b
in women, 993b
is generous, 101a
is humble, 459a
is the principal thing, 23b
Jesus increased in w., 46b
joy is w., 880a
justified of her children, 42a
knowing when not wise, 1062a
law last result of w., 429a
light that cometh from her w., 37a
lingers, 647b
lost in knowledge, 1004b
love w. live accordingly, 682b
match wealth with w., 1074b
mirrored shield, 571b
never comes when gold, 730a
never dear if genuine, 658b
no happiness where no w., 82b
no w. but in submission, 82b
no w. can calculate end, 467a
no w. in the grave, 28b
none the less sweet for w., 724b
not by age is w. acquired, 105b
not to do desperate things, 682b
not w. to be only wise, 866b
not white hair that engenders w., 102b
number the clouds in w., 16a
of a just content, 742a
of humility, 1005b
of majority of people, 973a
of many, 1098b
of our ancestors, 452a
of our sages, 472b
of Solomon, 13a
of the ancients, 452a
of tomorrow, 817a
one's w. another's folly, 607a
only w. hope to acquire, 1005b
our w. for most part chance, 191a
outweighs wealth, 82b
part of w., 458b
pessimism name given to w., 1038b
Wisdom, petty w. contentious, 101a
political greatness and w. meet, 94a
power w. goodness, 387a
pray for w. yet, 726a
presumption in w., 452b
price of w. is above rubies, 15b
prime w., 347a
quite shut out, 344b
repudiate thee, 801b
rid of folly beginning of w., 123a
root of w., 37a
shall die with you, 15a
spirit of w. and understanding, 31a
takes w. from councils, 453b
temper logic with w., 1021b
this w. not from above, 56b
those who love want w., 568b
thought we had w., 1042a
thus do we of w., 260a
thy w. exceedeth the fame, 13a
to believe heart, 867a
to dare highest w., 544a
to distinguish, 1024a
to love to live, 871a
to use wealth, 1064a
unerring w. never below, 377a
use blessings with w., 122b
vain w. all, 344a
wall of w., 1054a
was mine, 1028b
what is w., 85a
what w. greater than kindness, 436a
where shall w. be found, 15b
where w. neither fear nor ignorance, 157a
wit and w. born with man, 317a
with how little w. world governed, 317a
with the ancient is w., 15a
without unmanliness, 89b
wrath of lion w. of God, 487b
Wisdom's aid, 443b
self oft seeks, 337a
threadbare saint in w. school, 301b
Wise, a little too w. never live long, 217b
among women wisest, 773b
and beautiful, 710b
and frugal government, 472a
and masterly inactivity, 501b
and salutary neglect, 452b
and the lovely, 1024a
and understanding heart, 13a
and wonderful, 684b
arrows which speak to the w., 79a
art of being w., 793b
as a serpent, 886b
be w. as serpents, 42a
be w. today, 399a
be w. with speed, 398b
beacon of the w., 268a
beacons of w. men, 725a
better is a poor and w. child, 27b
both true both w., 357b
by nature w., 315b
coffee makes politician w., 404b
consider her ways and be w., 23b
consider w. what they cleave to, 142a
country never so w., 850b

Wise, cunning men pass for w., 209a
dare to be w., 123a
darkly w., 408b
days that make us w., 947a
defer not to be w., 392a
enough to play fool, 252b
errors of w. men, 351a
every w. man's son know, 251b
exceeding w. fair-spoken, 299b
father that knows child, 232b
folly to be w., 439b
fool counted w., 25a
fool doth think he is w., 250b
fool talks w. man speaks, 304a
foolery w. men have, 247a
foolish so am I, 846a
foolish things to confound w., 51b
fools have always mocked w., 156b
full of w. saws, 249a
good to be merry and w., 182a, 496b, 753b
Gotham's three w. men, 553a
gout kills more w. than simple, 364b
government knows how to enforce, 435a
great men are not always w., 16a
he that kan hymselven knowe, 169b
he was wondrous w., 1098a
healthy wealthy w., 421b
hear the words of the w., 25b
heard w. man say, 852b
histories make men w., 209b
holy fair and w. is she, 221a
honest and w. men rule, 463b
how dieth the w. man, 27b
if w. gets rich, 891b
in his own conceit, 26a
in old age learn to be w., 82b
in use of pronouns, 778b
in your own conceits, 51a
learn from enemies, 91a
leisure to grow w., 712b
like w. one died, 197b
love and be w., 125a
love teach monarch to be w., 439b
love that's w., 900a
madness to think oneself w., 176b
man has no extensive knowledge, 75b
man is strong, 26a
man knows himself fool, 250b
man never loses anything, 190a
man not leave right to chance, 681a
man that kindled flame, 952b
man utter vain knowledge, 15a
man's verdict outweighs, 665a
men from the East, 39a
men in great struggle, 464b
men meddle in commonwealth, 178b
men of Gotham, 1094a
men profit more from fools, 107a
men shun mistakes of fools, 107a
more fools than w., 1086a
more w. master simpler work, 159a
never without friends, 1099a
no man w. by himself, 105b
Wise, nor ever did a w. one, 382a
nor w. at fifty, 324b
not to the w. the light, 827b
not w. who buffet against love, 82b
not wisdom to be only w., 866b
not worldly w., 321b
old and crafty and w., 880a
on exercise depend, 372a
passiveness, 508b
pause from learning to be w., 427a
penny w. pound foolish, 310a
political leaders, 972a
powers deny us for our good, 287b
precedents established by w., 538b
prosperity tries souls even of w., 115b
quiet w. and good, 572b
rebuke a w. man, 24a
reputed w. for saying nothing, 231b
Roland valorous Oliver w., 154b
saying w. and old, 200b
skepticism of critic, 695a
so w. so young, 217b
son maketh a glad father, 24a
speech given to w. men, 376b
spirits of w. mock us, 242a
steals mind even of the w., 64a
takes w. man to recognize w. man, 70b
taketh the w. in craftiness, 14b
thinks himself w. is great fool, 418a
thrush, 663a
to be w. and love, 268b
to w. man are ports and havens, 226a
type of the w., 517a
virgins, 44a
want love, 568b
were their subjects w., 458b
when he had pen in hand, 433a
who are a little w., 305a
who can be w. amazed, 284a
who knows others is w., 74a
who tries everything before arms, 109a
wine sets w. man singing, 66b
wisdom knowing when not w., 1062a
wish to appear w. among fools, 136a
without folly not so w., 355b
woman never yields, 550b
word to w. enough, 197a, 422a
words of the w. are as goads, 29a
words taught in numbers, 201a
wretch, 406b
Wisecracking calisthenics with words, 1029a
Wisely, ability capacity to act w., 861b
and slow, 224b
charming never so w., 19b
fair and softe, 165a
live pleasurably without living w., 103a
loved not w. but too well, 276b
worldly, 321b
Wiser being good than bad, 666b
four things w. to know, 1029a
Wiser, government not w. than people, 1049a
grow w. and better, 367a
learn but not w. grow, 388a
left me none the w., 958b
no man w. for his learning, 317a
no w. than a daw, 214a
sadder and w. man, 526a
Satan w. than of yore, 407a
scientist w. not to withhold, 478b
than children of light, 47a
than their own, 993b
than thou art ware of, 248a
today than yesterday, 413a
without books, 459a
women w. than men, 975a
Wisest ask no more of fate, 694a
brightest meanest, 409b
days to come are w. witnesses, 79a
fool in Christendom, 202a
man does not fancy he is, 377a
men have erred, 349a
of counselors Time, 80b
of mankind enjoy life, 878a
prophets make sure, 442b
rivalship of w. men, 395b
seeming truth to entrap w., 233b
silence w. thing to heed, 79b
Socrates w. of men, 349a
these are w., 85b
virtuousest discreetest, 347a
Wish all men everywhere free, 638a
believe we what we w., 367b
control by w. world, 834b
don't you w. you were me, 823b
each w. of my heart, 542a
every man in arms w. to be, 515a
father to thought, 242b
half grant what I w., 926b
happy whose w. and care, 402a
he were here, 720b
heart dry of blood, 581b
Heaven of all their w., 993b
him safe at home, 500a
I liked way it talks, 860b
I loved human race, 860b
I thought What jolly fun, 860b
I w. he'd stay away, 938a
I was in land of cotton, 678a
I were a moron, 1103b
I'd said that, 754b
if You w. for our love, 989b
in vain to w. for death, 82b
men believe what they w., 112a
more faint, 811b
my days to be, 511b
of some is to avenge, 89a
only w. hut of stone, 634a
rejection of particular w., 833b
snow in May's mirth, 221a
to be virtuous, 71b
to save their own pocket, 89a
were each w. mint of gold, 503a
what is it gentlemen w., 465a
you a wave of the sea, 295b
Wished heaven made her such a man, 273a
I oft w. for hell, 490b
she had not heard it, 273a
the morrow, 642b
the w. the trysted hour, 495b
to remain immortally, 908a
to see thee cross-gartered, 252b

Wishes, by country's w. blessed, 443a
cannot alter facts, 462b
expressed w. of people, 974b
for that beyond reach, 383b
if w. were horses, 366a
in idle w. fools stay, 483a
law not bend to w., 462b
lengthen as our sun declines, 399b
never learned to stray, 440b
soon as granted fly, 518b
sorry if w. were gratified, 76b
what each w. he believes, 99a
whom God w. to destroy, 86a
Wishin' fer you wonderin' when, 845a
Wishing his foot equal with eye, 216a
Wishings, hell full of good w., 324b
Wish-world control of sensory world, 834b
Wisp of fog betwixt us and sun, 835b
Wist before I kist, 1089a
ye not, 46a
Wistful, such a w. eye, 840b
Wit, a w. is a feather, 409b
all your piety nor w., 630b
among lords, 430a
and mirth and spleen, 394a
and wakefulness, 1078b
and wisdom, 317a
as a w. if not first, 451a
beams of w. on other souls, 369a
beauty w. high birth, 269a
boast his w., 368a
bold and turbulent of w., 368a
borrowed w., 318b
brevity the soul of w., 260b
cause w. in other men, 241b
craves a kind of w., 252b
cries up to be w., 375a
devise w. write pen, 221b
does harm to my w., 251a
dream past the w. of man, 230a
drink goes in w. goes out, 324b
drunkenness is sepulture of w., 169a
enjoy your dear w., 337b
enliven morality with w., 394a
enough to run away, 353b
every age has its w., 377a
false w., 483b
fancy w. will come, 407b
fault of penetrating w., 356b
genius sense and w., 456b
good nature more agreeable than w., 394b
half the w. credited, 502b
has truth in it, 1029a
heads so little no room for w., 333b
her w. was more than man, 369b
his w. invites you, 407b
hope flock to aid, 605b
how the w. brightens, 403b
impropriety soul of w., 932a
in w. a man, 369b
is an unruly engine, 322b
is the noblest frailty, 380a
is wall between us and dark, 1033b
kind of senseless w., 1079a
lasts two centuries, 550b
levels all distinctions, 609b
Wit, little tiny w., 278a
love and I had w. to win, 827a
love paradox without losing w., 607a
makes its own welcome, 609b
men of w., 389a
monuments of w. survive monuments of power, 206a
mortify a w., 412b
much malice little w., 370b
my w. is thynne, 168b
nature by her mother w., 200b
ne'er tastes, 411b
no innocent w. suppressed, 469a
no man's w. can well direct him, 307b
no w. for so much room, 333b
nor too much wealth nor w., 315b
nor words nor worth, 255b
of one wisdom of many, 1098b
one man's w., 1098b
Phoenix riddle hath more w., 305a
plentiful lack of w., 260b
proverb of excellent w., 624b
put his whole w. in a jest, 316a
Shakespeare's w., 603b
shines at expense of memory, 391a
shoots his w., 251a
skirmish of w., 245b
soul of epigram, 527a
soul of w., 260b, 932a
staircase w., 437a
temper w. with morality, 394a
that can creep, 411b
too proud for a w., 451a
true w. is nature to advantage dressed, 403a
universal monarchy of w., 326b
ware of mine own w., 248a
wears his w. in his belly, 268a
well of true w. truth, 731a
what scanted in hair given in w., 218a
when age in w. out, 246b
when man hath over-greet a w., 169b
will shine, 369b
Wisdom and W., 400a
with dunces, 413b
your w. is too hot, 221b
Witch, aroint thee w., 281a
hath power to charm, 257a
tales Annie tells about, 819a
Witchcraft celebrates, 283a
only w. I have used, 273a
Witchery of soft blue sky, 509b
Witches, been rode by w., 761a
feared w. burned women, 832b
wild w. noble ladies, 881b
Witching time of night, 263b
Withal, money comes w., 219a
Withdrawing, melancholy long w. roar, 714b
Withdrawn, he has departed w. gone away, 110b
Wither, age cannot w. her, 287b
and come to deadly use, 279a
at north wind's breath, 574a
his leaf shall not w., 16b
into the truth, 881a
your beauty will w., 188a
Withered because no root, 42b
before they be w., 36b
cheek tresses gray, 518a
drifts of w. leaves, 715a
flowers of forest w. away, 437a
Withered, flowers w. while I spent my days, 152b
hand capped w. heart, 1054a
is garland of the war, 288b
sedge w. from lake, 581a
there it could not w. be, 303b
when my father died, 265a
withering of w. flowers, 1006b
Withereth, grass w., 32b, 56b
Withering, leaves w. and sere, 643b
maidens w. on stalk, 515b
now w. in my bloom, 405b
of withered flowers, 1006b
on virgin thorn, 228b
Withers gray-green, 878b
our w. are unwrung, 263b
wastes and w. there, 841a
Withhold not thine hand in the evening, 28b
scientist wiser not to w., 478b
Within, birds w. despair, 190b
consecration from w. himself, 1033b
foretold that danger lurks w., 216a
from w. and without, 531b
I have that w., 257b
is sown the seed, 1084a
why are we not w., 590b
Without, birds w. despair to get in, 190b
can't live with them or w., 91b
four things better w., 1029a
me God cannot live, 364b
Withstand in the evil day, 54a
Withstood, little tyrant of fields w., 440b
Witness, call heaven and earth to w., 290a
call the gods to w., 290a
false w. by their own mouth, 39a
for me that I have fought, 366a
God appointed me w., 593b
history the w. to passing time, 110b
no w. so dreadful, 108a
of soul naturally Christian, 143a
shalt not bear false w., 9a
single w. is no w., 151b
to the people, 33a
weak w. of thy name, 334a
Witnesses, cloud of w., 56a
days to come are wisest w., 79a
to same overt act, 474a
Wit's, a w. a feather, 409b
an unruly engine, 322b
at their w. end, 21b
the noblest frailty, 380a
your w. too hot, 221b
Wits, dunce with w., 413b
from table with his w., 356b
good w. jump, 197a
great w. to madness allied, 368a
has no w. to lose, 455a
he who doesn't lose w., 455a
home-keeping youth homely w., 220b
honors beauties w., 305b
lord among w., 430a
so many heads so many w., 109a
summoned w. from woolgathering, 314a
to read, 303b
whetstone of w., 247a
Witticism, to fail in w. is worst, 536b

Wittily, old hermit very w. said, 253a
Witty beauty a power, 731a
buzz w. and fair annoys, 411a
difficult to be w. every day, 590b
it shall be w., 416a
melancholy men most w., 311a
not only w. in myself, 241b
poets w. mathematics subtile, 209b
to be rude, 389b
woman a treasure, 731a
words though ne'er so w., 199a
Wives, girls turn w., 1081b
injunctions of mothers and w., 925a
like strawberry w., 207b
man with seven w., 1093a
many many w., 859b
may be merry, 267a
ships w. of sea, 954a
sky changes when w., 250b
some poisoned by their w., 227b
think of homes and w., 992b
time turns loves to w., 773b
young men's mistresses, 208a
Wives', old w. fables, 55a
old w. tale, 889a
Wiving, hanging and w. go by destiny, 182b
Wizard of Oz, 832a
Woe, all my bliss and w., 450b
bottom of w. deep, 696a
can I see another's w., 487b
cavalry of w., 734b
come weal come w., 507b
conquered w., 293a
Ecclesiastes steel of w., 697a
every w. a tear claim, 558a
faints at every w., 597b
feel another's w., 412b
fig for w., 182a
great w. to their enemies, 65b
grief hurt pain w., 1084a
groan of martyr's w., 490a
heritage of w., 558b
hideous notes of w., 562a
Ho told story of w., 747a
howling w., 486a
if love good whennes cometh w., 164b
is me for I am undone, 30b
is me to have seen, 262b
is me Winter come, 571b
liberty lashed with w., 218a
melt at others' w., 439b
month follow month with w., 571b
never parted bliss or w., 348a
never was a story of more w., 225b
never wipe off tears of w., 488b
none save exiles feel, 674b
of human bliss to w., 351a
one w. tread upon another's heel, 265a
out of w. make songs, 588a
protracted w., 427a
proved a very w., 294b
reef of Norman's W., 621a
sad enough without your w., 825b
scheme of weal and w., 665b
silence in love bewrays w., 199a
sleep friend of w., 532b
starboard hand of w., 696a
succeeds a woe, 265a
thrill deepest notes of w., 494a
Woe to him that reads but one book, 325b
to the conquered, 152a
to the vanquished, 125a
to those negligent at prayer, 149a
unto them that call evil good, 30b
unto them that draw iniquity, 30b
unto them that join house to house, 30b
unto them that rise up early, 30b
unto you scribes and Pharisees, 43b
unto you when men speak well, 46b
unutterable w., 674b
voiceless w., 557a
weal and w. is common, 329a
with loss of Eden, 341b
wonder grandeur w., 697a
world but thoroughfare of w., 167b
Woebegone, so dead in look so w., 241a
Woeful ballad, 249a
stuff this madrigal, 403b
want, 546a
Woes as time cannot recure, 198b
beyond their share, 65a
cluster, 265a
for such a woman they suffer w., 63a
Grecian w., 405a
he suffered in his heart many w., 65a
love a sickness full of w., 211a
of hopeless lovers, 370a
of man with spondulix, 831a
partners in w. comfort of miserable, 127a
rare are solitary w., 265a
riches cover multitude of w., 102a
spring of w. unnumbered, 405a
starry Galileo with w., 557a
upon Achaeans myriad w., 62a
what is worst of w., 555b
with old w. new wail, 292a
Woke and found life was duty, 680a
Wolf, appetite an universal w., 268a
at door, 859b
boy cried W., 76a
by the ears, 109a
cloud that looked like w., 91a
denounces shepherd, 639b
false as w. to heifer's calf, 268b
grim w. with privy paw, 338b
hates when it flatters, 147a
in fold sad thing, 116b
in sheep's clothing, 75b
keep the w. far thence, 315a
keep w. from door, 176a
like w. on the fold, 558b
man w. to man, 996b, 1010a
neither yield to howling of w., 205b
owlet whoops to w. below, 525b
shall dwell with lamb, 31a
sheep and w. not agreed, 639b
that keep it prosper, 932b
that's foe to men, 315a
trusts in tameness of w., 279a
Wolfe, Robert Emmet and W. Tone, 881a
Wolf's-bane tight-rooted, 584a
Wolves and lambs have no concord, 64b
eat like w. fight like devils, 244a
inwardly ravening w., 41b
Woman a foreign land, 721b
a good-natured w., 534b
ah wasteful w., 721b
always fickle thing, 118b
always the w. to Sherlock Holmes, 849b
as easy to marry rich w., 660a
as man looks at w., 957b
as old as she looks, 728a
as you are w., 1034a
bad-tempered w., 949b
beautiful w. with one eye, 484b
behold thy son, 49b
being w. hard beset, 990b
believe w. or epitaph, 554b
body of weak and feeble w., 189a
brawling w. in a wide house, 25b
caparisons don't become young w., 480b
cast shame away, 168a
causes us to suffer, 908a
clever w. manage fool, 872a
constant but yet a w., 239a
coupling of man and w., 1005a
courtesy wins w., 653b
created w. boredom ceased, 806a
death of beautiful w., 643b
destructive damnable w., 383b
devil became w., 598b
did ever w. since creation, 437b
die because a w. is fair, 318a
every w. should marry, 612b
excellent thing in w., 280b
faded but still lovely w., 1037a
fair w. without discretion, 24a
fat white w., 991b
finest w. in nature, 395b
first loves lover, 560b
for such a w. they suffer, 63a
for the hearth, 649a
for thy understanding a w., 221b
frailty thy name is w., 257b
fury of disappointed w., 392a
gained by flattery, 416a
glacier w., 1043b
God's second mistake, 806a
good name in man and w., 274a
good w. if five thousand a year, 660a
hard to snub beautiful w., 925a
has revenge ready, 360b
hate a dumpy w., 560a
have I not found, 28a
he that tastes w. ruin meets, 402a
heart of w. he loves, 907b
how divine a thing w., 514b
I am w. with every fault, 614b
I love, 1034a
in argument with men a w. worse, 349b
in hours of ease, 519b
in kimono, 1054b
in this humor wooed, 217a
infallibility of bad-tempered w., 949b
is a contradiction, 407a
is a dish for gods, 289a
is at heart a rake, 407a
is his game, 649a
is one of greatest institooshuns, 750b

Woman is only a woman, 871b
keeps mentioning w. he knew, 153b
knew how to worship w., 771b
know to submit, 502b
large-brained w., 617a
last thing civilized, 730a
lays hand upon w., 508a
lesser man, 647b
like a dewdrop, 661b
lips of a strange w. drop as honeycomb, 23b
lived in shoe, 1095a
lone w. with silver spoons, 681a
long hair glory to w., 52a
look for the w., 598b
love alone give w. full stature, 935a
love improves a w., 398a
love to w. life or death, 825b
loveliest w. born, 882b
lovely in her bones, 1065b
lovely w. stoops to folly, 448b, 1002b
made a w. cry, 723b
made he a w., 5b
made mouths in a glass, 278a
making w. whitest of beings, 993a
man and w. in garden, 840a
man that is born of a w., 15a
man's desire for w., 530a
marry this man and w., 390a
mighty ills done by w., 383b
mist dispelled when w. appears, 401b
mistake young w. for goddess, 960a
modest w. in finery, 450b
more barbarous than man, 805a
more charming if not fall into hands, 792a
moved like fountain troubled, 219b
much missed, 784a
mummer's part, 933a
nakedness of w. work of God, 487b
no animal more invincible than w., 91b
no w. so precious as truths, 908a
no w. success without tact, 817a
none of w. born, 285b
not a jealous w., 1016b
not even shallow, 806b
not kill w. who wronged you, 792a
not know I am a w., 249b
nothing worse than shameless w., 91b
O w. lovely w., 383b
O w. perfect w., 313a
of mean understanding, 533a
off with old w. before new, 836a
often changes, 118b
old w. lived under hill, 1097a
old w. tossed in blanket, 1095b
once loved hateful, 910b
once w. has given heart, 388a
one that was a w. sir, 265b
one word for w., 832a
one would bury for nothing, 670b
or dog, 657a
organizer a w., 117b
overmastered with dust, 245b
oweth duty to husband, 219b
perfect w. nobly planned, 514a
poetry of toilworn w., 818a
Woman, poor lone w., 242a
preaching, 430b
proclaim ownership, 864a
Pygmalion only made w., 915b
rejoices in revenge, 139b
resembles all other women, 957a
reveals truths by causing to suffer, 908a
sat in unwomanly rags, 592b
says what will please, 436a
scorned, 392a
searching for lover, 1053a
shallow changing w., 217b
shapely as swan, 963a
show w. when he loves her, 665b
silliest w. manage man, 872a
so hard on woman, 649a
so unto man is w., 623a
sort of bloom on w., 858a
speaks small like a w., 266b
spirit yet w. too, 514a
still be a w. to you, 398a
still gentler sister w., 493b
stoops to folly, 448b, 1002b
sweeter w. ne'er drew breath, 704a
take elder than herself, 252a
take some savage w., 647b
takes off claim to respect, 86b
talking passion of w., 391b
tempted me tempts still, 887a
that deliberates is lost, 393b
that feareth the Lord, 27a
the w. is a whore, 431b
therefore may be won, 218b
therefore may be wooed, 218b
therefore to be won, 214b
to obey, 649a
tremble to win w., 614a
true and fair, 304b
unknown w. I love, 807b
Vanessa extraordinary w., 389a
venom clamors of jealous w., 218b
virtuous w. is a crown, 24a
wailing for demon-lover, 523b
waits for me, 701a
wants what you're out of, 863b
what does a w. want, 835a
what have I to do, 48a
what w. says written in wind, 115a
what will not w. dare, 532a
when a w. is a pleasure, 70a
when I behold thee, 579a
when w. marries again, 839b
when w. takes latest drink, 863b
who can find a virtuous w., 27a
who did not care, 875a
who has wronged you, 792a
who occasions least talk, 90a
who plans such deeds, 66a
who understands, 910a
whom thou gavest, 6a
whose heart is snares, 28a
whosoever looketh on a w., 40a
wickedness of a w., 38b
will or won't, 400a
with child, 1102a
with fair opportunities, 659b
with his tongue win a w., 220b
with the heart, 649a
with whom be stupid, 909b
without w. I love, 1034a
witty w. a treasure, 731a
woman's body is the w., 791b
Woman won or woman lost, 883a
worthy w. al hir lyve, 166b
would run through fire, 267a
Woman-country, O w., 663b
Womanhood and childhood fleet, 621b
heroic w., 623b
Womankind, faith in w., 649b
Woman's a contradiction, 407a
body is the woman, 791b
brief as w. love, 263a
cast salt on w. tail, 352b
charm w. strength, 858a
children's gratitude w. love, 884a
cold perverted will, 573a
come to my w. breasts, 282a
desire for desire of man, 530a
die because a w. fair, 318a
gift to rain tears, 219a
lack of w. nursing, 627b
life history of affections, 550a
light lies in w. eyes, 542b
love lodged in w. breast, 300b
love the history of w. life, 502b
love w. whole existence, 560a
name in print twice, 984b
no other but w. reason, 220b
old age is w. hell, 359a
only books w. looks, 542b
Paris a w. town, 827b
paths to w. love, 313a
spark in w. heart, 549b
such beauty as w. eye, 222a
the w. a whore, 431b
tiger's heart in w. hide, 215b
time of opportunity short, 91b
tongue good when an't w., 669a
twenty years in w. life, 94a
virtue greatest invention, 1050a
vows write upon wave, 83a
wife joined w. club, 864a
will, 236a
work never done, 1090a
Womb, came forth of mother's w., 28a
fruit of thy w., 45b
naked out of my mother's w., 14a
of morning dew, 200a
of pia mater, 222a
of uncreated night, 343b
shall forget him, 15b
since black w. held, 1069a
slayeth child in w., 988b
teeming w. of royal kings, 226b
Wombs, mothers' w. the tiring houses, 199b
Women all take no give, 932b
and children first, 1099b
and elephants, 904a
and wine, 401b
are angels wooing, 267b
are as roses, 252a
are like tricks, 391b
are seldom inventors, 417b
as w. wish to be, 445a
attend men and not w., 95b
better or worse than men, 382a
bevy of fair w., 348a
blessed among w., 45b
brought shame on all w., 66a
by bad w. been deceived, 349a
capture of men by w., 659b
children of larger growth, 415b
come and go, 1000b
comes nateral to w., 618a
compare with me ye w., 351b
cozy w. dead, 1057b
dear dead w., 665a

Women desire sovereynetee, 168a
destroyed by subtleties, 730b
die of loneliness but for w., 885b
differ as heaven and hell, 653a
diplomats w. and crabs, 778b
dissimulation innate in w., 564a
drink or snuff, 1034b
England a paradise for w., 312a
England is paradise of w., 201b
equal right of men and w., 1104a
especially to w., 560a
fair w. and brave men, 555b
fairest among w., 29a
faithful w. alike, 967b
fate of book in hands of w., 772a
feared witches burned w., 832b
fickleness of w. I love, 836a
find few real friends, 434a
fine w. eat crazy salad, 882b
foolish to match men, 689b
framed to make w. false, 273a
friends to talk about w. with, 885b
gave what other w. gave, 884b
Germans are like w., 806b
getting along with w., 477a
good w. shoulder to shoulder, 1041a
great city greatest w., 701a
guide the plot, 481a
hangin' men and w., 1091a
happiest w. no history, 689b
has no fondness for w., 162b
hate all w. when thou art gone, 305b
have no characters, 406b
have no depths, 806b
have no wilderness, 1038a
have positive moral sense, 776b
hid himself among w., 331a
homely men charmed w., 864a
honor w., 497b
how hard for w. to keep counsel, 254b
how w. pass time, 863b
I know disposition of w., 109a
in w. two divide, 406b
indisputably beautiful, 415b
innocent and pure, 296b
Italy hell for w., 312a
kindness in w. not looks, 219b
know less than men, 975a
learned about w. from 'er, 875a
let w. into your life, 837b
like good w. had temper, 808b
like to be conquered, 661a
like untuned golden strings, 213a
liked several w., 297a
looking glasses reflecting man, 975b
love lovers, 356b
loves w. wine and song, 180a
make public judge, 550b
men and w. merely players, 248b
men w. and clergymen, 523a
men w. and Herveys, 414a
men w. and professors, 939a
men work w. weep, 690b
more nearly men and w., 1038b
more pangs than wars or w., 298b
music and w. give way to, 375b
no medicines to make w. keep silence, 802a
Women, no more trusting in w., 66a
not so young as painted, 910a
not ugly thinks herself handsome, 415b
of better class, 866b
of Marblehead, 626a
old w. should not be perfumed, 68a
other w. cloy appetites, 287b
parish of rich w., 1060a
passing the love of w., 12b
passionate w., 880b
pleasing punishment w. bear, 218a
rather right than reasonable, 1051b
respect w. who have borne you, 149a
run to extremes, 382a
seven w. take hold of one man, 30b
silence gives grace to w., 81a
Solomon loved strange w., 13a
some w. charm all, 858a
some w. handsome without adornment, 111a
some w. not liars, 932b
some w. stay in memory, 876b
soon more selfish, 813b
sorrow for his w., 1081a
spare w. for Thy sake, 1059a
struck like gongs, 1043a
superiority of their w., 617a
text of men and w., 850a
that's the nature of w., 194b
there be w. fair as she, 770a
these impossible w., 91b
thou fairest among w., 29a
try luck men risk it, 839b
understand more than men, 975a
upset everything, 837b
war between men and w., 1033a
wear the breeches, 310b
what is it men in w. require, 488b
when candles out all w. fair, 137b
wine and song, 180a
wine and w. go together, 311a
wine w. and song, 482a
wine w. mirth laughter, 560b
wisdom in w., 993b
wise among w., 773b
with w. heart argues, 712b
words are w. deeds men, 325a
worst and best, 653a
Women's eyes for stars, 1085b
from w. eyes this doctrine, 222a
sooner lost than w., 252a
weapons waterdrops, 278a
Won by captain of second rank, 599a
by men with courage, 90a
game is done I've w., 525a
glory of winning were she w., 730b
harbors I by sweating blood w., 174a
lose ground w. today, 712a
lost or w. game, 597a
new world to be w., 1072a
not that you w. or lost, 961b
on playing fields of Eton, 506a
other palms are w., 514a
people's support, 983b
prize we sought w., 702a
Won, she that with poetry w., 352b
small have plodders w., 221a
so melancholy as battle w., 506a
the ear of Pluto, 335a
things w. are done, 267b
wars w. by men, 987a
was woman in this humor w., 217a
when battle's lost and w., 281a
why having w. woo, 721b
woman therefore may be w., 218b
woman therefore to be w., 214b
woman w. or woman lost, 883a
wooed and not unsought be w., 347a
work and rest be w., 704a
world made to be w. by youth, 920a
Wonder about the trees, 926b
all knowledge and w. is pleasure, 206b
all w. that would be, 647a
and glory of universe, 628a
and wild desire, 667a
at idleness of tears, 836a
at so grotesque blunder, 934a
at the workmanship, 337b
basis of worship, 576a
bird of w. dies, 299b
capacity for w., 823a
do I dare, 1000b
dreaming eyes of w., 744b
ever-increasing w. and awe, 445a
grandeur woe, 697a
how I w. what you're at, 744a
how the devil, 410b
I w. by my troth, 304a
if not same with human race, 946a
its w. its cry, 1057b
last but nyne nyght, 165a
men trust themselves, 290a
miles around w. grew, 852b
my curiosity my w., 869a
my verse sad no w., 854b
of an hour, 555b
of earth and life, 1021a
of our stage, 303b
quench my love I w., 767b
starve for want of w., 918b
still the w. grew, 450a
what God calls me, 870a
what I was begun for, 1105a
what you are, 546a
what you're at, 744a
what you've missed, 1059b
Wondered much sorrowed more, 660b
Wonderful, all things wise and w., 684b
bird is pelican, 953b
era of w. nonsense, 1032b
grass on breast, 719a
mystic w., 653a
name shall be called W., 31a
no wine w. as thirst, 1023b
none more w. than man, 82a
one-hoss shay, 634a
seasoning of enjoyments, 361a
three things which are too w., 26b
thy love to me was w., 12b
wide beautiful w. world, 719a
wizard of Oz, 832a
wonderful most wonderful, 294b
Wonderfully, fearfully and w. made, 23a

Wondering fearing doubting dreaming, 643a
what stranger come back, 945a
Wonderland, summer's w., 961b
Wonders, America land of w., 616b
at our quaint spirits, 229b
carry with us w. we seek, 329b
His w. to perform, 456b
numberless are world's w., 82a
of all w. I have heard, 254b
of Christian religion, 387a
of Western world, 908b
sunset stained with w., 830a
welcome all w., 354b
world not starve for w., 918b
Wonder-working earth puts forth sweet flowers, 112b
Wondrous architecture of world, 212a
days have been w. free, 398a
eye intent on w. plan, 495a
he was w. wise, 1098a
it grew w. cold, 524b
moon takes up w. tale, 393a
more w. I, 1085b
'twas w. pitiful, 273a
Wont, more near earth than w., 276a
Won't, when you will they w., 109a
will you w. you, 744b
Wonted, live their w. fires, 441a
Woo her as lion, 445a
men April when they w., 250b
slight me when I w., 318b
that would w. her, 273a
why having won do I w., 721b
Wood, an ark of gopher w., 6b
beyond these a bit of w., 120a
Birnam w. to Dunsinane, 285b, 953a
bit of w. gilded, 504a
bows to w. and stone, 549b
brown heath and shaggy w., 519a
burgeoning w. brings forth, 63a
cannot see w. for trees, 185a
children in the w., 1084a
cleave w. there am I, 827b
correct in cypress w., 1029a
crow makes wing to rooky w., 284b
dark w. where straight way lost, 159a
deep and gloomy w., 509a
field hath eyen w. eres, 167a
grainy w., 993b
heap on more w., 519b
hewers of w., 11a
hewing w. for master carpenter, 75a
in w. a piggy-wig, 673a
in w. furious winter blowing, 1009b
know what w. cudgel's of, 352b
land set out to plant w., 411b
loved w. rose, 603a
of English bows, 850a
old w. burn brightest, 314b
old w. to burn, 207b
one impulse from vernal w., 509a
over river through w., 598a
red herrings in w., 1093a
sang within bloody w., 1002a
sportive w. run wild, 509a
tigers in the w., 1078b
to wild w. and downs, 573a
Wood, true w. yew w., 850a
tulgey w., 745a
two roads diverged in w., 926b
wherever w. can swim, 504b
Woodbine, luscious w., 229b
Woodchuck say whether like his sleep, 926a
Woodcocks, springes to catch w., 259a
Wooden dialogue and sound, 268a
float easy as w. boat, 1087a
justice has w. leg, 890b
O, 243a
wall is your ships, 77b
water through my w. hull, 829b
Wooden-shoes, Round-heads and W., 394a
Woodland, hills vales w. plain, 405a
let me love river and w., 117a
of Weir, 643b
Woodlands, about w. I will go, 852b
Woodlawn, at W. heard dead cry, 1064b
Woodman spare beechen tree, 538a
spare that tree, 600a
Wood-notes, native w. wild, 335a
Woods against stormy sky, 573b
are full of them, 1099a
are the w. for me, 1036a
crazy as hauling timber into w., 120a
culture no better than its w., 1060b
enter enchanted w., 730b
fierce and accustomed to w., 177b
fill up with snow, 927b
for hunters of dreams, 846a
fresh w. and pastures new, 339a
Greta w. are green, 520b
have ears, 167a
have tongues, 167a
horn in depths of w., 589a
I am for the w., 1036a
in riot, 853a
in w. Yonghy-Bonghy-Bo, 673b
into w. Master went, 796b
light w. go seaward, 551a
lovely dark deep, 927b
more free from peril, 247b
more in w. than in books, 154a
naked w., 574b
no voice but complaining, 753a
or steepy mountain yields, 212a
out of w. He came, 796b
pleasure in pathless w., 557b
rhodora in the w., 602b
sang in w. at night, 934a
senators of mighty w., 584b
shall to me answer, 201b
stoic of w., 538b
streams and w. belong, 846a
to sleeping w. singeth, 525b
to w. to live deliberately, 683a
untamed, 860a
we'll to w. no more, 719a
wet wild w., 876a
when all w. are still, 339b
whose w. these are, 927b
wild in w. noble savage, 367a
wind through w. in riot, 853a
Woodshed, middle-aged build w., 682a
something nasty in w., 1050b
Woodside, lived under my w., 328a
Woodthrush singing through fog, 1004a
Wooed and not unsought be won, 327a
beautiful therefore to be w., 214b
fortune too w. is farther off, 186a
in haste wed at leisure, 219a
kindness of w. and wooer, 1028b
not wed, 663b
woman in this humor w., 217a
woman therefore may be w., 218b
world made to be w. by youth, 920a
Wooer, kindness of wooed and w., 1028b
knight to be their w., 1088b
Woof, her w. her texture, 581b
Iris' w., 336b
weave the w., 441b
Wooing, if I am not worth w., 623a
in my boys, 1086b
women are angels w., 267b
Wooingly, heaven's breath smells w., 282a
Wool, bending to your w., 187b
from red to white as w., 790b
have you any w., 1093a
much cry and no w., 171a
of bat tongue of dog, 285a
owest sheep no w., 278b
restore to whiteness w. dyed purple, 146a
sleeping is a w. blanket, 92a
tease the housewife's w., 337b
Woolen, rather lie in w., 245b
Woolgathering, summoned wits from w., 314a
Wooly, flock in w. fold, 581b
softest clothing w. bright, 486b
Woos, as lion w. his brides, 445a
Word a lamp unto my feet, 22a
against W. unstilled world, 1003b
alchemy of the w., 830a
and a blow, 224b
answer me in one w., 249b
as good as bond, 197a
at random spoken, 520b
beauty has w. so brief, 944a
better than a gift, 38a
blotted w. out forever, 438a
bring to light kindly w., 949a
brings to pass every w., 78b
burned like a lamp, 39a
but a w. and a blow, 370b
but yet the w., 1057a
by thought w. and deed, 61a
by w. ancient order swerves, 832a
cannot be recalled, 123b
can't give w. of honor give promise, 967b
center of silent W., 1003b
choice w. measured phrase, 512a
choleric w., 271a
conscience but w. cowards use, 218a
dead when it is said, 738a
deals destruction, 843a
define life in a w., 675a
definition of w. liberty, 639b
discouraging w., 808a
doers of the w., 56b

Word, done for least w. said, 774a
ears have heard Holy W., 488b
eaten thee for a w., 222b
effect of right w. physical, 763b
every w. a principle, 1058b
every w. a sentence, 147b
every w. stabs, 246a
every w. tell, 900b
every w. that proceedeth, 10a
fashion's w. is out, 884b
fitly spoken, 26a
flowering in lonely w., 654b
for casual goodbye, 1030a
frantic boast foolish w., 875b
freedom indivisible w., 1025a
God in works and in w., 397b
God the w. spake it, 189a
Greeks had w. for it, 991a
having but the W., 947b
hear the w. of the Lord, 34b
his w. was Fie foh fum, 279a
how proud word Man rings, 894b
I kept my w. he said, 914b
I to my pledged w. true, 1010a
ill deeds doubled with evil w., 218b
impossible not French, 504a
in beginning the W., 47b
in w. unity of humanity, 937b
just for a w. neutrality, 832b
keep w. of promise to our ear, 287a
knowed he would keep w., 778b
Latin w. for three farthings, 221b
laughed His w. to scorn, 457a
let w. go forth, 1072b
lightest w. harrow soul, 259b
like a bell, 583a
love which graybeards call divine, 216b
low delicious w. death, 701b
man's w. God in man, 653a
master w. work, 817b
mightier than they in arms, 346b
mum's the w., 197a, 914b
needed for concept, 474b
ne'er a w. said she, 958b
never break w. or lose self-respect, 141b
never wanted a good w., 447a
O w. of fear, 222b
of Caesar stood, 255b
of earth in ears of world, 775b
of gentleman and Christian, 195a
of God is quick, 55b
of onset gave, 513a
of our God shall stand, 32b
of the Lord endureth, 56b
once familiar w., 587b
one little w., 226a
one w. for woman, 832a
one w. frees us, 83a
one w. too often profaned, 572b
outleaps world, 1065a
over all, 701b
pen through every other w., 523b
preaching of God's sacred W., 5a
preserves contact, 937b
right w. powerful agent, 763b
said last w., 850b
searches for perfect w., 960a
Word, serpent's w., 1057a
shadow of deed, 88a
single irradiating w., 740b
some with flattering w., 840b
spoken comes not back, 123b
spoken in due season, 24b
struggles against divine W., 180a
suit action to the w., 262b
thank thee Jew for teaching me that w., 235a
thief said last kind w., 667a
thou speakest shalt thou hear, 149b
time for such a w., 286b
to wise is enough, 197a, 422a
torture one poor w., 369b
tremble at w. of Lord, 364b
uncreating w., 414a
was God, 47b
was made flesh, 48a
was with God, 47b
wash out a w. of it, 630b
water hears faintest w., 354a
we had not sense to say, 791a
weakness not in your w., 715b
weird power in spoken w., 843a
what is honor a w., 240b
what w. did make it, 189b
when I use w., 746b
where w. be found, 1003b
without father's w., 574a
without one w. spoke, 488a
written can be destroyed, 123b
Word-coining genius, 975a
Words, abstains from w., 690a
addressed her winged w., 62b
aged accents untimely w., 210b
alms-basket of w., 222b
amiable w., 653b
and meanings, 1005a
apt w. have power, 349a
are daughters of earth, 427b
are empty thanks, 392b
are like leaves, 403a
are no deeds, 298a
are women deeds men, 325a
as idle tales, 47b
ate drank precious w., 738b
barren superfluity of w., 385b
be not slave of w., 576a
beautiful as w., 917b
beautiful w. are not true, 75a
bethumped with w., 236a
big w. always punished, 82b
both in syntax and w., 712b
bright the ring of w., 824b
butter no parsnips, 521a
by his command w. cut, 885a
calisthenics with w., 1029a
certainty of the w. of truth, 25b
charm agony with w., 247a
chime of w. tinkling, 878a
clothed in reason's garb, 343b
coining w. in mint, 551b
cold w. of tongue or pen, 905b
comfortable w., 653a
companion's w. of persuasion, 63b
divide and rend, 773a
do make difference, 795a
easy like the wind, 309a
enormous force of few w., 609a
everyday w. yet not same, 894a
fail I alone in w., 664a
fair w. prevail, 874b
false w. infect the soul, 93b
Words, far from the w. of my roaring, 17b
feign thyng or fynde w. new, 167a
fine w. and insinuating appearance, 71a
foot and a half long w., 124a
for want of w. no doubt, 349b
force of w., 73a
from mouth flow gentle w., 67a
fury in your w., 275b
give sorrow w., 285b
good w. worth much, 324a
grasp subject w. will follow, 107a
half remember human w., 909a
half w. need footnotes, 918a
hasty w. fly abroad, 577a
have longer life than deeds, 79b
he that hath knowledge spareth his w., 25a
hear the w. of the wise, 25b
hoarded w., 943b
honest w. suffered corruption, 314a
honeyed w. like bees, 990b
how forcible are right w., 14b
how you use proud w., 948b
hurteth not to give fair w., 183b
I use are everyday, 894a
if he says it in few w., 685a
if his w. are sincere, 71a
if my w. seem treason, 692a
immodest w. admit no defense, 374b
in two w. im-possible, 967b
in which concepts expressed, 474b
in winter articulated next summer, 137b
intensely right w., 763b
kindly w. do not enter so deeply, 100b
last w. of Marmion, 519b
let the w. of my mouth, 17b
let thy w. be few, 28a
like nature half reveal, 649b
like nimble airy servitors, 339b
like winter snowflakes, 63a
little w. of love, 719b
long w. bother me, 970a
love soft w. hate iniquity, 863a
man of w. not deeds, 1092a
men of few w. best, 244a
Milton's wormwood w., 339b
much in few w., 38b
multiplieth w. without knowledge, 16a
multitude of w., 143a
my w. are my own, 366b
my w. fly up, 264a
my w. shall not pass away, 44a
mystery of being moved by w., 1071a
no more w., 1037b
not do something to people for w., 991b
not let deeds belie w., 145b
not think beforehand of his w., 100a
oaths but w. and w. wind, 353a
of all sad w., 626a
of fragrant portals, 956a
of learned length, 450a
of love spoken, 542b
of Mercury are harsh, 223a

Words of the convenant, 9b
of the wise are as goads, 29a
of truth and soberness, 50b
old short w. best of all, 925a
once my stock are wanting, 371b
order w. of sea, 956a
ought to be wild, 977a
outcome of w. is in the council, 64a
pay no debts, 268a
physicians of mind diseased, 78a
picture worth more than ten thousand w., 149b
poem w. not ideas, 797a
prince who relies on w. ruined, 177a
proper w. in proper places, 389a
prose w. in best order, 530a
put in w. grief I feel, 649b
razors to wounded heart, 218b
reduce language to seven w., 976a
rhapsody of w., 264a
sea of w., 975a
sentence no unnecessary w., 900b
shall be in thine heart, 10a
short w. are best, 925a
slippery thought viscous, 777b
smoother than butter, 19b
so nimble, 316a
softer than oil, 19b
songs without w., 751a
speak a few reasonable w., 477b
speaker of w. and doer, 63b
such as glory obscene, 1044a
sweet are w. of love, 757b
taken towns with w., 311a
ten low w., 403a
that burn, 441b
that my w. were written, 15b
that weep tears that speak, 358a
the worst of w., 274a
they rob Hybla bees, 256a
though ne'er so witty, 199a
thought finds the w., 929b
three w. as with burning pen, 497a
three w. for human race, 832a
thunder of your w., 281b
time for many w., 66a
to say it flow with ease, 377a
to the end of the world, 17b
true w. are not beautiful, 75a
tune without w., 735a
two brief w. There was, 520b
two narrow w. Hic jacet, 199b
two w. for man, 832a
understand fury but not w., 275b
unpleasantest w. that blotted paper, 234a
weak and fruitless w., 640a
which were better unspoken, 66b
why good w. ne'er said, 809b
wise men's counters, 317b
wise w. taught in numbers, 201a
wit nor w. nor worth, 255b
without thoughts, 264a
won't fill bushel, 422a
words mere words, 269b
words words, 260b
Words, world of w., 957b
worms are the w., 1031b
wormwood w., 339b
writ in waiters, 178b
writhe into my ear, 1065a
wrote w. of the covenant, 9b
Wordsworth both art thine, 516a
out-babying W., 601b
sedulous ape to W., 824a
Wordsworth's healing power, 711b
tomb, 711a
Wore at their hearts, 1067b
it in world's eyes, 881b
wreath of roses, 587b
Work, a little w. a little play, 751b
after reading your w., 417b
all aglow is the w., 117b
all great w. of world, 948a
all in day's w., 1090a
all nature seems at w., 527b
all w. noble, 577b
and bless the day, 675b
and pray live on hay, 1103b
and your house be fed, 704a
artist keep w. to himself, 478b
as hard as Turk, 1087a
as if to live hundred years, 422a
at her flowery w., 336a
at his dirty w. again, 410b
bad w. follers ye, 693b
be fit for w., 698b
be made manifest, 52a
best w. the human mind, 495a
better dead when w. done, 704a
between twenty-five and forty, 817b
born with man, 691b
bring every w. into judgment, 29a
brings own relief, 791a
by w. one knows workman, 359a
cells w. they know not why, 947b
contrariously, 243a
dawn speeds him in his w., 68a
day's wages for day's w., 577b
dear w. good night, 634b
delusion to be paid before w., 197a
dictate direction w. must take, 1028a
did sell himself to w. wickedness, 13b
dirty w. at crossroads, 1099b
do day's w. well, 818a
efface footsteps of work, 754a
ending crowns the w., 150b
enjoy idling if w. to do, 855a
enough w. to do, 877a
establish the w. of our hands, 20b
evils of idleness shaken off by w., 130a
extra draught of hard w., 817b
for work's sake, 833b
frivolous w., 501b
from sun to sun, 1090a
good day's w., 423b
great equalizer, 817b
grows beyond his w., 1052b
half proper gardener's w., 877b
hammer out solid w., 787b
hands from day to day, 1062a
hands that w. on us, 938b
Work, harder yet thought idler, 880b
he can w. no faster, 1094a
he who has found w., 578a
helps preserve us, 417a
his six days' w. a world, 347a
his w. is perfect, 10b
how the hell can I w., 1102b
I am grass let me w., 948b
I am rising to a man's w., 142b
I don't like w., 843b
I like what is in w., 843b
I want w., 239a
if this w. be of men, 49b
in world they do w., 4a
incessantly to the last, 478a
is least o' my idees, 819b
is seed sown, 576a
Kaspar's w. was done, 532a
labor and do all thy w., 9a
leave w. sit at temple, 976a
less w. more poverty, 732b
let patience have her perfect w., 56a
light prime w. of God, 344b
lightning does the w., 764a
like madness in brain, 524a
like other men do, 1102b
love made visible, 976a
lovely dears her noblest w., 493b
made w. for man to mend, 372a
man born w. born with him, 691b
man goeth forth unto his w., 21b
many hands make light w., 185a
men w. women weep, 690b
men who do the w., 876b
more wise master simpler w., 159a
nakedness of woman w. of God, 487b
nature abhors imperfect w., 797a
never make things w. my way, 983b
night when no man can w., 48b
no immortal w. behind, 586a
no substitute for hard w., 811b
no w. begun shall pause, 667a
no w. nor device nor knowledge, 28b
no w. to do, 1102b
no workman may w. wel and hastily, 168b
noblest w. of God, 409b, 492b
noblest w. of man, 749a
noblest w. she classes, 493b
nor fire nor age shall destroy, 129a
not cannot pray, 675b
not do too much w., 698b
not w. at nothin' else, 819b
nothing to do but w., 845a
nothing without hard w., 120a
of a moment, 194a
of Henry James, 1011b
of noble note, 646b
of thy hand, 33b
of world done through me, 948a
on seventh day God ended his w., 5a
or lose power to will, 675b

Work, others w. better with bronze, 119a
out own salvation, 54a
out your salvation with diligence, 80b
perfection of life or w., 884a
philosopher's stone, 817b
play for mortal stakes, 928b
portrait of self, 756a
posterity of w. of art, 907b
principle of serious w., 935a
prior w. of past centuries, 829b
property stimulus to w., 941b
put us to w. anew, 872b
race over w. never done, 789a
routine w. large part of life, 781b
scythe of time, 504b
sense of success in w., 698b
seventh day thou shalt not w., 9a
shall not be lost, 421b
short of what it should be, 679a
shovel under let me w., 948a
silent part of noble w., 699a
slaves to do ugly w., 840b
smile his w. to see, 489a
so w. the honeybees, 243a
soon as your day's w. done, 747b
sport tedious as a w., 238a
strive on to finish w., 640b
thank God for swing of it, 979a
that aspires to art, 843a
there is always w., 691b
those who w. with joy, 976a
thou for pleasure, 833b
three things needed in w., 698b
to be happy in w., 698b
to every man according to his w., 19b
to pray is to w., 151a
to w. and back to bed, 947a
to w. wolf at door, 859b
together for good, 51a
unfinished w. they advanced, 639a
until our w. done, 598a
us a perpetual peace, 334a
voluntarily performeth a good w., 149a
we are w. of Thy hand, 33b
we have corrected Thy w., 708a
we have undertaken, 318a
what a piece of w. is man, 261a
whatever body obliged to do, 759a
whether his w. be pure, 25a
who first invented w., 535b
why don't you w., 1102b
with so fine a brush, 533b-
without hope, 527b
woman's w. never done, 1090a
works of him that sent me, 48b
your wicked will, 923a
Worked and sang, 464a
and waited for light, 900a
Worker bartered through years, 1051a
lone w. makes first advance, 963a
masculine soul a w., 867a
to w. God lends aid, 76b
Workers, brainsick brain w., 753a
defend themselves from wrong, 821a
Workers have nothing to lose but chains, 687a
heartsick hand w., 753a
mainstay of civilization, 821a
of world unite, 687a
we the w. demand, 933a
Worketh, wrath w. not righteousness, 56b
Workhouse, Christmas Day in w., 813a
Working, advanced guard of w. class, 903b
committing suicide by w., 870a
for dead horse, 197a
God living w. still, 675b
heaven protect w. girl, 845a
man thinking or w. is alone, 683b
mere w. mason, 520b
mood, 604a
necessary mode of w. of mind, 724b
Working-day world, 247b
Workings, hum of mighty w., 579b
Workman, by work one knows w., 359a
common sense master w., 565a
no w. may werke wel and hastily, 168b
that needeth not to be ashamed, 55b
Workmanship, dark inscrutable w., 510a
most may wonder at w., 337b
Workmen, Master of all good w., 872b
Work's, work for w. sake, 833b
Works, all ye w. of the Lord, 39a
authors' names not w., 403b
be silent as to his w., 432b
been into future it w., 887b
best of all God's w., 347b
both sides of street, 974a
done least rapidly, 663b
done under the sun, 27a
faith without w., 56b
fat of others' w., 310a
for glory misses goal, 833b
for money coins soul, 833b
for sweetness and light, 716a
God in w. and in word, 397b
her own w. praise her, 27a
how manifold are thy w., 4a, 21b
I know thy w., 57b
live and die in Aristotle's w., 213a
look on my w. ye mighty, 568b
man is son of own w., 116a
move immediately upon your w., 717a
Nature's w. expunged, 344b
not retain rare w., 907b
of art products of danger, 938b
of darkness, 51b
of him that sent me, 48b
our w. do not ennoble us, 159a
part of man's self, 793b
poets reading from own w., 1046a
present w. of present man, 526b
relationship of author to w., 843a
renounce the devil and his w., 61a
reward according to his w., 55b
rich in good w., 55b
see your good w., 40a
Works, sighing through all her w., 347b
skilled in w. of both languages, 122a
spares man nor his w., 466a
subdued to what it w. in, 294a
these are thy glorious w., 346a
unread his w., 510b
wife not only edited w., 991b
Workshop, best business father's w., 658b
of serious inquirer, 779b
Workshop's, back of w. clamor, 966a
World, a' the weary w., 479b
abounds with laws, 1090b
above w. stretched the sky, 1023a
absolutes in w. affairs, 1055a
aligned against reform, 931a
all kingdoms of the w., 46b
all the w. and his wife, 391a
all this sad w. needs, 826a
all this the w. well knows, 294b
all w. here to look on me, 229b
all w. sad and dreary, 727b
all's right with w., 661b
altitude pressed w. on heart, 1075b
Americans hope of w., 446b
and all her train, 362b
and ethics side by side, 939a
and my being were one, 724a
and they that dwell therein, 18a
and toils and cares, 660b
and wrong it does, 663b
another and better w., 499a
appears like great family, 382a
applaud hollow ghost, 715a
appointment at end of w., 984b
architects of the better w., 982a
as fresh as at first day, 724b
as good out of w., 392b
as men perceive it, 1055b
attracts envy of w., 452b
away from w. and toils, 660b
banish Jack banish all w., 239b
beautifully dressed, 719a
being by w. oppressed, 883a
being kind all w. needs, 826a
belie all corners of w., 291a
be'old w. so wide, 874b
best known and said in w., 716a
best known and thought in w., 713b
bestride the narrow w., 253b
better w. than this, 247a
better without your ignorance, 825b
beyond struggles and victory, 923b
bigger w. of adult life, 936a
blood of the w., 1032a
blooms with statues, 755a
blows and buffets of w., 284a
bottom of monstrous w., 339a
brave new w., 297b
breaks everyone, 1044a
breathes contagion to this w., 263b
bright edges of w., 940a
broad highway of w., 571a
broider w. upon loom, 878b
brothers in w. too, 939a
brought death into w., 341b
build a new w., 982b
bundle of hay, 562b

World, busy w. and I ne'er agree, 357b
busy w. hushed, 598a
but as the w. Gratiano, 231a
but thoroughfare of woe, 167b
call w. if you please, 585b
came death into the w., 36b
came into w. to live in it, 681a
came once a w., 735a
cankers of calm w., 240a
cannot hold thee close enough, 1023a
canted in this canting w., 438a
canvas to imaginations, 681b
care of this w., 42b
caricature of itself, 867b
charged with grandeur of God, 803a
chessboard the w., 724b
childhood of w., 817a
children of w. wiser, 47a
children on wheels see w., 944a
choosest not better part, 866b
citizen of the w., 87b, 208b
citizens of the w., 974a
cognition of modern w., 938a
cold accretion called w., 783a
Columbus found a w., 867a
come round to him, 605b
come three corners of w., 237b
comes back on it, 1062a
Commodity bias of the w., 236a
community, 964b
concepts not uniquely determined by w., 950a
conquest of w. by creed, 1073b
consists of men women and Herveys, 414a
contributions to peace of w., 983a
count as naught in w., 694a
crumbles to nothing, 550b
cry out vanity of w., 374b
dark as w. of man, 998b
dark w. and wide, 341a, 866a
dead become lumber of w., 382b
dear Agnes is strange, 360b
death is but crossing w., 381a
destruction of w. not dreadful, 629a
determination for better w., 863a
did w. become sad for me alone, 149b
dissatisfaction with w., 863a
do not grow old at all, 375b
domination of w., 847b
don't live in w. alone, 939a
doth two nations bear, 360a
dragon w., 989a
dreaming on things to come, 293b
dreams books each a w., 515b
dreary in this w., 632a
drowsy syrups of w., 274b
end in fire, 927a
end of the w., 965a
ends of w. are come, 781a
enough and time, 359b
enough in w. for everyone, 983a
even unto end of w., 45a
ever the wide w. over, 872b
everyone in w. is Christ, 939b
everything in w. borne, 479a
false w. but transitory, 176b
fashion of w. passeth, 52a
federation of the w., 647b
fill w. with fools, 706b
fine place worth fighting for, 1045a
fled from this vile w., 292b
folly to the w., 987b
foolery governs w., 317a
foppery of the w., 277a
forgetting by world forgot, 405b
founded on four freedoms, 972b
fragments seek each other that w. come to be, 965a
freedom everywhere in w., 973a
friends make your w., 794b
from all deceits of the w., 60b
full of number of things, 823b
full of untold novelties, 724b
gain whole w., 43a
gained w. gave w. lesson, 790a
gave his honors to the w., 299a
Germany in w. forward, 815a
Germany w. power or not at all, 1012a
get whole w. out of bed, 947a
getting on in w., 913a
ghosts all over w., 729b
giddy thinks w. turns round, 219b
give the w. the lie, 199a
give w. assurance of a man, 264a
give warning to w., 292b
given over to Cain, 887a
given to lying, 241a
gleams of remoter w., 568a
gleams untraveled w., 646b
glory of w. displayed, 889b
glow from fire light w., 1073a
glow has warmed the w., 981b
go into all the w., 45b
go well with thee, 1100b
God made w., 50a
God plays dice with w., 950b
God so loved w., 48a
golden w., 247a
good deed in naughty w., 235b
good w. to live in, 925b
good-bye proud w., 601b
great w. spin forever, 647b
great wonderful w., 719a
grown gray, 774a
half brother of w., 679a
half the w. living in misery, 982b
half w. knows not how other lives, 325a
half w. not understand pleasures of other, 533b
hanging around in w., 930a
happy beautiful communist w., 1058a
harbor gives to w., 816a-b
harmoniously confused, 405a
has joked incessantly, 769a
has to kill people, 1044a
hath not sweeter creature, 275b
hath one tale to tell, 945b
healthy free w. before me, 701a
heaven commences ere w. past, 449a
here where w. quiet, 775a
high shore of this w., 244b
his only w. and everyone's, 1078b
his six days' work a w., 347a
his who has money to go, 608a
history is world's court, 497b
history of w. biography, 577a
history of w. progress of freedom, 507b
hog butcher for w., 948a
hold w. but as w., 231a
honest as w. goes, 260b
hope to w. for future, 637a
how w. originated, 620a
huge w. come to him, 605b
I am in charity with w., 390b
I am light of w., 48b
I have overcome w., 49a
I never made, 854a
I never sought w., 433b
ideas were to transform, 750a
if there's another w., 496b
if w. and love were young, 198b
if w. be worth winning, 371b
if w. go astray, 161b
I'll make me a w., 906b
in arms, 596a
in faith and hope w. disagree, 409b
in love with night, 225a
in solemn stillness, 657b
in this harsh w., 266b
in w. not of it, 539b
in w. they do work, 4a
incessantly wash w., 702a
infinite shapeless white, 953b
intangible we touch, 857a
intellectual w. divided, 869b
into dangerous w. leaped, 489b
into our first w., 1005a
invisible we view, 857a
is a bubble, 209b
is a comedy, 442b
is a fine place, 1045a
is a force not presence, 957b
is a king, 506b
is a nettle, 400a
is ajangle and ajar, 888a
is all aleak, 1031a
is as ugly as sin, 710a
is but small parenthesis, 331b
is grown so bad, 217a
is in silence, 4a
is in state of chassis, 981a
is mine oyster, 267a
is sad enough, 825b
is so faithless, 188a
is young today, 813b
it is a w. to see, 202b
joy to pass to w. below, 118b
joy to the w., 397a
just felt w. go by, 734b
justice done though w. perish, 186a
knowledge of w. acquired in w., 415a
laboring surges of w., 856b
large when leagues divide, 806b
lash rascals through w., 276a
laugh and w. laughs, 825b
lawlessness, 971b
leaden army that conquers w., 871a
learn of green w., 989a
leave the w. no copy, 251b
leaves w. to darkness, 440a
lesser god made w., 654a
let the w. mind him, 664b
let us possess one w., 304b
let w. slide, 182a
let w. wag, 183a
letter to w., 735b
light of bright w. dies, 826a
light of the w., 40a, 48b
lights of the w., 456b

World, limits of vision limits of w., 563b
listen then as I now, 570b
little friend of all w., 875b
little note nor remember, 639a
little w. made cunningly, 307b
little w. of childhood, 936a
live in w. as spectator, 394a
London clearinghouse of w., 765b
look round habitable w., 371a
look upon w. as parish, 420b
looks for wages, 667b
looks on w. rationally, 507b
looks whole w. in face, 621b
losers and world forsakers, 807a
love beyond w., 381a
love makes w. go round, 744b, 768a, 1105b
lover's quarrel with w., 929a
loves w. as his body, 73b
mad as Bedlam, 671b
mad w. mad kings, 236a
made in six days, 504a
made safe for democracy, 842a
made to be won by youth, 920a
maintain before whole w., 361b
make w. a desert, 1048b
make w. safe for democracy, 866b
makes whole w. kin, 269a
man to hold against w., 826b
man who convinces w., 812b
margent of w., 856b
mass and majesty of w., 1060b
mass of public wrongs, 204a
may end tonight, 664a
mere anarchy loosed on w., 882a
mighty w. of eye and ear, 509b
milk cow of w., 1078b
money sets w. in motion, 126b
more overwork than w. justifies, 872a
morning of the w., 661b
move into sunlit uplands, 921a
movers and shakers of w., 807a
mud-luscious, 1030a
must be peopled, 246a
must conform to necessity, 913a
my all the w., 193b
my country is the w., 467b
my own specified w., 949a
naked shingles of w., 714b
native in this w., 956a
nature too noble for w., 289b
never enjoy w. aright, 377b
never starve for wonders, 918b
New W. favorable to declamation, 844a
new w. to be won, 1072a
new w. which is old, 647b
next w. as closely apprehended, 330b
no government stable in unstable w., 911a
no local defense contain Communist w., 1000b
no world but wrongs, 204a
noisy set martyrs call w., 880b-881a
Northwest Passage to intellectual w., 438a
not as w. giveth, 49a
not be queen for all w., 298a
not inn but hospital, 330b
not live at level of great, 829a
not lose sight of conventions of w., 757b
World, not loved w. nor w. me, 556b
not sweet in the end, 774a
not to live but die in, 330b
now bubble burst now w., 408a
O w. intangible, 857a
O w. invisible, 857a
O w. thou choosest not, 866b
O w. unknowable, 857a
O world world world, 269b
of adult life, 936a
of cards, 1019a
of compensation, 636a
of eye and ear, 509b
of fashion birth intellect, 721a
of happy days, 217a
of human community, 1055b
of ideas, 713a, 713b
of light, 362b
of made, 1031b
of men for me, 663a
of nature and God, 1077b
of sighs, 272b
of trouble and time, 667a
of vile faults, 267a
of words, 957b
on back burden of w., 826b
on w. to turn thine eyes, 427a
one custom corrupt w., 654a
one kiss for all the w., 497a
one soul-side to face w., 665b
one w. or none, 1015b
one w. resemble another, 957a
only fence against the w., 373a
only fool in w., 666b
opinion governs w., 841b
organization of w. community, 964b
origin of modern w., 1047a
other w. by which faith advanced, 173b
our country the w., 615b
over w. and under w., 873a
pain, 500a
part we sadly in troublous w., 216b
parted by hurrying w., 510a
pass through w. once, 531a
peace or world destruction, 901a
peace reversal of record, 959b
peep at such a w., 458b
pendant w., 271b, 344a
perfect everywhere, 498b
playboy of Western w., 909a
please w. and father, 359a
pleases w. cannot please himself, 377a
poet creates w., 957a
poet looks at w., 957b
poor w. said I, 354b
posterity w. without end, 459b
presents rational aspect, 507b
prettiest doll in w., 691a
procreant urge of w., 700a
provoke w. to rising birthrate, 1061b
puddle-wonderful, 1030a
queer save me and thee, 1102a
quiet limit of w., 652b
race soul all going somewhere, 703a
rack of this tough w., 280b
read that w. was spherical, 173b
reared arm crested the w., 288b
rebellion in political w., 471b
rebukes w. rebuked by w., 874b
remote from wrangling w., 467a
retire from w. satisfied, 120a
retreating w., 1028b
World, rhythm to w. of sound, 998b
richest monarch in w., 497b
riddle of the w., 409a
ringed with azure w., 651a
rocks cradle rules w., 699b
roll of w. palpable, 782b
rolls into light, 625a
roofs of w., 701a
roses of w. fade, 889b
round w. forever and aye, 711a
sad and dreary, 727b
safe for democracy, 842a, 866b
safe for distinction, 1074b
safe for diversity, 1074a
safe for hypocrisy, 1049b
same w. a hell a heaven, 604b
same whole w. over, 1103a
saving w. from destruction, 1058a
say to all the w., 256b
secure amidst falling w., 393a
see how w. goes, 279b
see w. in grain of sand, 490a
seek a newer w., 646b
seek empty w. again, 685b
seem all uses of this w., 257b
seems to smile upon me, 375a
sense that w. mad, 938b
sensory w. and wish w., 834b
serpent deceiveth whole w., 58a
serve and not dominate w., 982a
shore of the wide w., 581a
shot heard round w., 603a
should he need next w., 664b
show contain and nourish all w., 222a
shut in from w. without, 626b
slumbering w., 399a
small when enemy loose, 806b
small-talking w., 1061b
smother up beauty from w., 238a
snow swept w. end to end, 1018a
snowed whole w. over, 1018a
snug little farm the w., 533a
so runs w. away, 263b
sob heavy w., 1060a
solid earth actual w., 680b
spectacle unto w., 52a
stands out, 1023a
start w. all over at, 929a
start w. along, 748a
starve for want of wonder, 918b
state inherent in U.N., 1013b
steady patriot of w. alone, 506b
still point of turning w., 1004a, 1005a
stood against w., 255b
story and byword through w., 318a
strange terrible w. war, 923b
superego and id, 834a
swiftly passes glory of w., 170a
sword axis of w., 1015b
syllables govern the w., 317b
take note O w., 275a
taketh away sin of w., 48a
technological w., 1055b
tell the w., 240b
ten days that shook w., 998b
ten hours to w. allot, 198b
terms between Old and New W., 485a
terrible in mass, 783a
that few is all the w., 211a
their words to end of w., 17b

World, thick rotundity o' the w., 278a
thinks Go, 1017b
this little w., 226b
this w. and wrong it does, 663b
this war shake w., 1012a
thorns and dangers of w., 237a
thoughts rule w., 609b
through art w. multiply, 908b
through sensual w. proclaim, 455b
thus one goes through w., 477a
time and w. in flight, 880a
time takes survey of w., 240b
time the soul of this w., 137b
to hide virtues in, 251b
to succeed in the w., 355a
to the city and the w., 152a
to win, 687a
too beautiful this year, 1023a
too much respect upon w., 231a
too much with us, 515a
too wide for shrunk shank, 249a
triple pillar of the w., 287a
troublous w., 216b
turned round and round in w., 697b
turned upside down, 310b
uncertain comes, 604b
undulate round w., 702a
United States not run w., 1013b
United States of W., 600a
unknowable we know, 857a
unspotted from the w., 56b
unstilled w. whirled, 1003b
untraveled w., 646b
up above w. fly, 744a
up above w. so high, 546a
varying shore of the w., 288b
vast screen of snow, 1010b
visible poem of w., 1054a
vision of the w., 647a
visits his dinners not him, 361a
void the w. can never fill, 456b
wags, 248a
wants to be deceived, 174b
was all before them, 348b
was all forgot, 551a
was always yours, 1022b
was not to seek me, 433b
wave to wash him from w., 909a
way of coming into w., 388b
way w. ends, 1003a
weary of past, 570b
weary w., 479b, 857b
weight of unintelligible w., 509a
what an age what a w., 375a
what I do to spite w., 284b
what is this w., 167b
when all the w. dissolves, 213a
when all w. young lad, 691a
when Rome falls the w., 557b
where England dead, 932b
where is any author in w., 222a
where much to be done, 428b
where nothing for nothing, 688b
which seems before us, 714b
whole face of w. changed, 363b
whole w. kin, 269a
whom w. flattered thou despised, 199b
whose w. or mine or theirs, 989a
wide enough to hold both, 437b
wilderness of this w., 365b
will freely offer itself, 980b
World, win w. for children, 923b
wind to shake w., 1055a
wish estate of w. undone, 286b
with old w. to the grave, 816a
within it opens into w., 490a
without end, 59b, 459b
wonders of Western w., 908b
wondrous architecture of w., 212a
word of earth in ears of w., 775b
word outleap w., 1065a
work of w. done through me, 948a
workers have w. to win, 687a
workers of w. unite, 687a
working-day w., 247b
worth fighting for, 1045a
would go round faster, 743b
would sleep, 887a
wrangling w., 467a
years like oxen tread w., 879b
you haunt, 1081b
you in my respect are w., 229b
your brothers in w. too, 939a
yourself sole heir of w., 377b
World-besotted traveler, 884a
Worldliness mistaken path to happiness, 564a
Worldlings, testament as w. do, 247b
Worldly, all his w. goods, 673b
hope men set hearts upon, 629b
most loathed w. life, 271b
never desire w. ease, 420b
task hast done, 291a
wisely w., 321b
with all my w. goods, 61b
Worldly-Wise-Man, Mr. W., 365b
World-mothering air, 803b
World-renowned, wayfarer w., 152b
World's a bubble, 209b
a nettle, 400a
ajangle and ajar, 888a
all the w. a stage, 248b
as ugly as sin, 710a
better living for w. people, 983b
better w. in birth, 680a
brave heroes, 1100a
character formed in w. torrent, 477b
confess this w. spent, 307b
course not fail, 722a
God is treacherous, 994b
government w. best hope, 472a
great age begins anew, 570b
great snare, 288a
great w. altar-stairs, 650b
hath this w. good, 57a
hustings, 696b
involved in w. problems, 1012b
last night, 308a
live after w. opinion, 606a
mine oyster, 267a
most crowded streets, 711b
Night this w. defeat, 362a
numberless are w. wonders, 82a
Shakespeare w. poet, 536b
she that was w. delight, 773b
slow stain, 572a
storm-troubled sphere, 685b
strand, 802b
what all w. alarms, 884a
whole sap is sunk, 306a
wore it in w. eyes, 881b
world history is w. court, 497b
Worlds, allured to brighter w., 449b
as many w. as artists, 908b
best of possible w., 417a, 949b
both w. at once they view, 333a
costs w. of pain, 947a
death destroyer of w., 1055a
exhausted w. imagined new, 426b
little less w. away, 663b
not w. undone, 561b
on worlds have shown, 304b
sea discoverers to new w., 304b
so many w., 650b
Tiphys disclose new w., 131a
wandering between two w., 712b
World-wearied flesh, 225b
Worldwide, love achieve magic feat w., 965a
public authorities, 904a
Worm, a w. a mere nothing, 420b
be with me, 1064b
canker and grief, 563a
catch Christ with w., 1075a
conqueror W., 642b
fish that hath fed of w., 264b
I am a w. a god, 470a
in the bud, 252b
in the wheat, 906b
invisible w., 489a
man cannot make w., 190a
man edible to w., 791b-792a
man that is a w., 15b
naked as a w. was she, 164a
no god dare wrong w., 603b
or beetle, 808b
owest w. no silk, 278b
rather be w. in apple, 995a
rooster don't cackle w'en fin' w., 814a
shall feed sweetly on him, 15b
shall feed sweetly upon me, 309a
that hath eat of a king, 264b
to a toad, 791b
to the w. thou art my mother, 15a
tough w. in your inside, 768b
want to be a w., 859a
what gnawing of w., 308b
will turn, 215b
Worms are the words, 1031b
as many devils in W. as tiles, 180a
come through holes, 1083b
darkness w. and shrouds, 580a
destroy this body, 15b
dirt or grubs or w., 410b
entertains exclusive w., 1029a
filled with ends of w., 1025a
flies w. and flowers, 396b
food for w., 421b
graves w. and epitaphs, 227b
have eaten them, 250a
nor w. forget, 670b
outvenoms w. of Nile, 291a
pain woven in life of w., 724a
tasted two w., 807b
then w. shall try, 360a
with vilest w. to dwell, 292b
Worms', made w. meat of me, 225a
Worm's-eye point of view, 1048a
Wormwood, feed them with w., 34a
her end is bitter as w., 23b
Milton's w. words, 339b
name of the star is W., 58a
wormwood, 263a

Worn, all things w. out and old, 880b
out before on scrap heap, 836b
out with eating time, 367b
sooner lost and w., 252a
the ring so w., 483b
to be w. out is to be renewed, 74a
Worn-out poetical fashion, 1005a
Worried the cat, 1098b
Worry, did not w. about it after, 983a
i should w. and fret, 946a
interest paid by those who borrow trouble, 953b
two days about which not w., 801b
Worrying, what's use of w., 958a
Worse, a little w. than a man, 232a
approve better but follow w., 129a
as heaven made him and sometimes w., 196a
bad laws bring about w., 436a
bark w. than bite, 325b
better day w. deed, 313b
enslavement certainty of w., 1069a
fault w. by excuse, 237a
for better for w., 61b
gives greater feeling to the w., 226a
hat not w. for wear, 457b
make w. appear the better, 91a
medicine w. than malady, 125b
most are w. than their fathers, 65a
no w. a husband than best, 287b
nothing w. than shameless woman, 91b
on Friday, 1096a
pen w. than the sword, 311a
pray gods they change for w., 204b
remedies w. than disease, 125b
than an infidel, 55a
than be swinger of birches, 926b
than crime it is blunder, 499b
than sun in March, 240a
than wicked it's vulgar, 810b
things waiting than death, 774a
to fear worst cures w., 268b
you have suffered w. things, 117b
Worser, one penny w., 1088a
Worship bitch-goddess Success, 792b
brook no w. save own, 890a
by golden deeds, 653b
come to w. him, 39a
compelled from their w., 329a
Eastern civilization, 1019b
everyone's true w., 92b
Father in spirit, 48a
freedom of w., 973a
freedom to w. God, 573b
in Roman world, 465b
justice the only w., 749a
knew how to w. woman, 771b
let us w. God, 492b
more w. rising than setting sun, 112a
not w. that which ye w., 149a
of quantity, 915b
of world but no repose, 570b
pay no w. to garish sun, 225a
Worship, stated calls to w., 428b
the Lord in beauty of holiness, 18a
true worshipers shall w., 48a
with what deep w., 526a
wonder basis of w., 576a
your w. is your furnaces, 917b
Worshiped, fell down and w. him, 39b
God not w. by herd, 947b
neither w. with hands, 50a
stocks and stones, 341a
Worshiper, grudging w. of the gods, 121a
Nature mourns her w., 518b
Worshipers, dies among his w., 574b
sufferest more than thy w., 244b
true w. shall worship, 48a
Worst and best inclined to snap, 990b
are full of passionate intensity, 882a
began best can't end w., 667a
best and w. of this is, 775b
bottom of the w., 268a
British like to be told w., 922b
Catullus w. of all poets, 114b
cliques are one man, 837b
comes to the worst, 313b
darn stuff, 1037b
death not the w., 82b
do your w. we our best, 923a
ecclesiastic tyranny's w., 385b
friend and enemy Death, 994a
give thy w. of thoughts, 274a
his face the w. thing, 270b
intellectual hatred w., 882b
is better than none, 429a
is death, 227a
is not, 279a
is yet to come, 654a
knew w. too young, 874a
know w. and provide for it, 465a
love good pursue the w., 129a
no w. there is none, 804a
of all states, 331b
of madmen is saint run mad, 412b
of people who have charm, 751b
of the company, 388b
of words, 274a
persecutes the mind, 370a
portion in this life, 1066a
rivals are the w., 387a
so much good in w., 789b
things present w., 242a
this is the w., 279a
to fear w. cures worse, 268b
tomorrow do thy w., 369b
treason has done his w., 284b
use a man could be put to, 301a
when w. little better than beast, 232a
where best like w., 873b
yet to come, 654a, 887a
Worsted, though right w., 668b
Worst-natured muse, 382a
Worth a thousand men, 520a
an age without a name, 455b
as much as my life was w., 438a
conscience of her w., 347a
country of w., 494b
dignity and w., 1104a
doing is worth doing well, 415a
each of us aspires to w., 198a
good words w. much, 324a
Worth, how many ships my presence w., 99a
hundred coats-of-arms, 645a
in New York ask how much w., 763b
in the w. and choice, 302a
little more than coward, 503a
makes the man, 409b
man w. as he esteems himself, 181a
my being's w., 739a
never knew w. of him, 899a
nobler yet in his own w., 368b
not w. going to see, 433a
not w. his salt, 133b
not w. paper written on, 619b
not w. the search, 231b
not w. wooing not w. winning, 623a
nothing w. doing completed, 1024b
of state worth of individuals, 619b
on foot rascals in coach, 692a
Paris well w. a Mass, 202a
show me but thy w., 244b
slow rises w., 426b
sweat of noblemen, 445b
trick w. two of that, 238b
twenty-nine the w. of thee, 1088a
what is w. but money, 127a
what is w. in anything, 352b
what purchaser will pay, 127a
when we see men of w., 71b
wit nor words nor w., 255b
with all his w. and pains, 527a
you are not w. the dust, 279a
Zeus takes away half a man's w., 66b
Worthies, than all the W. did, 305a
Worthily, write w. of American things, 798a
Worthiness, change to virtue and w., 254a
love in excess brings nor w., 84a
Worthless, gives w. gold, 692b
sons more w. than sires, 122a
Worth's unknown though height taken, 294a
Worthwhile, worrying never w., 958a
Worthy, be w. not respectable, 655b
brave men and w. patriots, 340a
doubt he was w. of life, 1081a
foemen w. of steel, 520a
I am not w. to unloose, 45a
laborer w. of hire, 46b
no w. action done, 1090a
nothing w. departs, 575b
of being courtier, 4b
of self kindred to God, 637b
proved them and found them w., 36b
seem w. of your love, 511a
valets, 460a
Wot, knows wot's w., 669a
walk and w. not what they are, 221a
Wotton a most dear lover, 326a
Would God I had died for thee, 12b
God it were even, 10b
God it were morning, 10b
he had blotted a thousand, 304a

Would that I did too, 712a
thou hadst ne'er been born, 275b
wait upon I w., 282b
we w. and we w. not, 272a
when he w. shall have nay, 182b
Wound, earth felt the w., 347b
felt stain like w., 454a
he will never get over, 929b
heal by degrees, 274a
heals scar disappears, 681b
history of soldier's w., 437b
honor take away grief of w., 240b
I the w. and knife, 707a
immortal w., 929b
is mortal and is mine, 1032a
jests that never felt w., 223b
much too big for hip, 1040b
one may hold poison if no w., 80a
purple with love's w., 229b
put a tongue in every w., 256a
read each w. each weakness, 711a
red badge of courage, 905a
silent w. deep in her breast, 118b
soothe or w. heart, 520b
startle like a w., 72a
that laid thee low, 555a
up every morning, 724b
willing to w., 411a
with mercy round, 803b
with thee in thee isled, 803b
with touch scarcely felt, 414a
Wounded but not slain, 1087b
envious of w. soldiers, 905a
error w. writhes, 574b
in house of my friends, 36a
is the wounding heart, 354b
like a w. snake, 403a
my heart is w. within me, 21b
O sacred head now w., 333a
razors to my w. heart, 218b
shrieks and groans of w., 705a
spirit who can bear, 25a
tend w. under fire, 873a
what a w. name, 266b
you're w., 662a
Wounded Knee, bury heart at W., 1041b
Wounding, wounded is the w. heart, 354b
Wounds, bind up my w., 217b
bind up nation's w., 640b
fight and not heed w., 180b
he licked my w., 990b
in thine hands, 36a
invisible, 250a
labor and w. vain, 688b
my w. were mended, 990b
open w. shrunk sometimes, 1036b
soldier tells his w., 127b
time heals all w., 108b
when God w. from on high, 176b
Wove, delicate web you w., 1007a
shirt of flame, 1007a
your doom Faustine, 774b
Wrack, betokened w. to seaman, 220a
blow wind come w., 286b
Wracks, thousand fearful w., 217a
Wrang, may gang a kennin w., 493b
Wrangle, same reason makes us w., 190a
Wrangling, remote from w. world, 467a
Wrap baby bunting in, 1094b
me in my vices, 155a
wide enough to w. a fairy, 229b
Wrapped, child all meanly w., 334a
himself in quotations, 874a
in clouds and snow, 556a
in five-pound note, 673a
in swaddling clothes, 46a
tiger's heart w. in woman's hide, 215b
Wrapper, columbine open folded w., 704a
Wrappings, under all misleading w., 796a
Wraps me in humorous sadness, 250a
Wrath, Achilles' w., 405a
between dragon and w., 277a
by his meekness, 487a
day of w. dreadful day, 519a
day of w. of mourning, 157b
did grow, 489b
envy and w. shorten life, 38b
flee from w. to come, 39b
grapes of w., 690b
grapes of w. not yielded all, 998a
I told my w., 489b
in w. the Olympian Pericles, 90b
infinite w. and despair, 345a
killeth the foolish man, 14b
knows not w. nor pity, 593b
let not sun go down on w., 54a
my w. did end, 489b
neither w. of love nor fire, 129a
nursing w., 495b
of Almighty God, 690b
of lion wisdom of God, 487b
of Peleus' son, 62a, 405a
provoking most justly thy w., 61a
reluctance and w., 1051b
sentest forth thy w., 8b
slow to w., 56a
soft answer turneth away w., 24b
strong man in w., 617b
surely not in w. destroy, 630b
sweeter than honeycomb, 64b
tastes like w. to come, 940b
winepress of w., 690b
worketh not righteousness, 56b
Wrathful man stirreth up strife, 24b
winter with w. nipping cold, 214b
Wreath, Don John home with w., 918b
for w. across my hair, 962a
has lost rose, 520b
on murdered Lincoln's bier, 680b
rosy w., 303a
subtle w. of hair, 306b
wore w. of roses, 587b
Wreathe and weave roses, 497b
iron pokers into knots, 527a
Wreathed, blow w. horn, 515b
smiles, 334b
with fairy fruits, 642a
Wreathing, two necks one w., 1086a
Wreaths, bindest in w. thy golden hair, 120b
hope's gayest w., 627b
laurel w. entwine, 769b
no w. please, 979a
Wreck, decay of colossal w., 568b
on strange shelf, 303a
out of the w. I rise, 668a
Wrecked, greatest men oftest w., 348b
in mist of opium, 717a
on lee shore of age, 816b
Wrecks, force made w. in world, 896b
of slavery, 771b
of time, 779a
Wren, cannot fly like eagle with wings of w., 789a
four larks and w., 672b
goes to it, 279b
hurt the little w., 490a
mighty fleet of W., 911a
robin redbreast and w., 314b
Sir Christopher W., 934a
Wrenlike vigilance, 1077a
Wrens make prey where eagles dare not, 217a
Wrested from sure defeat, 1008b
power from nature, 1048b
Wrestle, this urge w. resurrection, 1064b
we w. not against flesh, 54a
with demons in breast, 833b
with wave w., 622b
with words and meanings, 1005a
Wrestled as angel with Jacob, 325b
until breaking of day, 7b
Wrestles, he that w. with us, 454b
Wrestling for world axeth a fal, 169b
with my God my God, 803b
Wretch concentered all in self, 519a
excellent w., 274a
hollow-eyed sharp-looking w., 218b
I beheld the w., 589a
I w. lay wrestling, 803b
live like a w., 310b
my wife poor w., 375a
on hope w. relies, 447a
treat poor w., 386b
whip to haud w. in order, 312a
whom 'twere flattery to name coward, 508b
wise w., 406b
Wretched and abundant Russia, 710a
blind pit ponies, 906a
child expires, 902a
companions consolation to w., 127a
despicable creature, 420b
grief transfigures w., 599a
have no friends, 367b
learned to aid w., 118a
man outlive wealth, 235a
man w. whom no man pleases, 135a
men cradled into poetry, 569b
nothing more w. than a man, 64a
of the earth, 680a
poor man that hangs on princes' favors, 298b
proud yet w. thing, 301a
refuse of teeming shore, 817a

Wretched, share her w. crust, 692a
sleep soundly as w. slave, 244b
taste gratified with mediocrity, 501b
to relieve w. his pride, 449b
un-idea'd girls, 429b
Wretcheder one is the more one smokes, 751a
Wretchedness, consigned to state of w., 461a
that glory brings, 290b
Wretches hang that jurymen dine, 404b
hired, 427b
poor naked w., 278b
such as I, 493b
who never were alive, 159b
Wrigley, Spearmint Girl With W. Eyes, 1030b
Wring his bosom, 448b
pain and anguish w. brow, 519b
pangs wilder w., 804a
Wringing bread from sweat, 640b
Wrinkle, no w. on azure brow, 557b
stamps w. deeper, 555b
Wrinkled Care derides, 334b
lame w. and slanting-eyed, 63b
sea, 651b
smoothed his w. front, 216b
view with w. brow, 235a
Wrist, ease darbies at w., 698a
hands in up to w., 1059b
Writ, having w. moves on, 630b
I never w., 294a
in remembrance, 226b
learn in Holy W., 969a
name w. in water, 586a
odd old ends stolen of Holy W., 217a
proofs of Holy W., 274b
slaughters of race w., 783b
with me in misfortune's book, 225b
your annals true, 290a
Write about it Goddess, 413b
baseness to w. fair, 266a
better not w. than do nothing else, 540a
blockheads read what blockheads w., 416a
born to w., 410b
can't w. can review, 692b
casts to w. living line, 303b
devise wit w. pen, 221b
does he w., 665b
evil in marble, 178b
few who w. know anything, 726b
finely upon broomstick, 389a
free to think speak w., 473b
from worm's-eye view, 1048a
good in dust, 178b
history don't, 750a
I detest what you w., 418b
I live and w., 323b
I w. poets all, 736a
I w. wonders of religion, 387a
in books of law, 1063b
in de blotter I was born, 1009a
in spite of Nature, 352b
in youth men w. wisely, 614b
knowingly w. what is false, 107b
last till you w. your letter, 304b
look in thy heart and w., 203b
man may w. at any time, 429b
masters of things they w., 317a
me as one that loves, 551b
Write me down an ass, 247a
not Died in pains, 741b
not w. down happiness, 802a
nothing to w. about, 140b
on principle of iceberg, 1045b
only great man w. history, 840b
poem for money, 1057a
pretty mottoes, 765b
restraint with which w., 1049b
since I never dare w., 633a
sorrow on bosom of the earth, 227b
the next chapter, 1063b
the vision, 35b
things worth reading, 421b
three lessons I would w., 497a
to rage to lust to w. to, 306b
to w. and read comes by nature, 246b
'twas certain he could w., 450a
virtues we w. in water, 299a
well in laudable things, 339b
well of American things, 798a
whatever I tried to w. was verse, 129a
with ease to show breeding, 482a
with no dinner, 1009b
woman's vows upon wave, 83a
yet w. verse badly, 361a
you a tragedy, 1037a
Writer, character of w. in writings, 575b
concealed beauties of w., 394b
doesn't want success, 1040a
dream anguishes w., 1040a
engineer of soul, 954b
excels at title page, 447a
give that you're a w., 1044b
great and original w., 516a
if w. omits something, 1045b
moment here and there w. has, 930a
my tongue is the pen of a ready w., 19a
newspaper w. has failed, 677b
no tears in w. no tears in reader, 929b
nodding-places in w., 394b
of dictionaries, 427b
teach himself to be afraid, 1039b
Writer's privilege to help, 1039b
responsibility to art, 1040a
understand w. ignorance, 528b
Writers against religion, 451b
ancient w. say, 883b
become more numerous, 447a
compulsion put upon w., 986b
few obscure w. in French, 846b
few w. prostitute all powers, 952a
first w. are first, 989b
forgotten for want of w., 122b
habit of accurate w., 750a
make mistake of enclosing envelope, 985b
mistakes made by w. from ignorance, 107b
of small histories, 427b
some w. cannot them digest, 210a
tedious on other subject, 879a
transcribed from former works, 132a
Writes, great poet w. his time, 1007b
limns on water w. in dust, 210a
moving finger w., 630b
Writes, nobody w. for humanity, 894a
of scars healed, 1036b
verses speaks holiday, 267a
very well for a gentleman, 397a
whatever poet w. with enthusiasm, 88a
Writhe into my ear, 1065a
Writhed not at passing joy, 580a
Writhes, error wounded w., 574b
Writing a name for conversation, 437b
do things worth w., 421b
easy w. is hard reading, 482a
easy w. soon elementary, 846b
elongated-yellow-fruit school of w., 1045b
faucet upstairs, 930a
get w., 997a
in book of gold, 551b
in w. himself writes his time, 1007b
in w. joy of discovery, 960a
incurable itch for w., 139b
joruri, 384a
judicial w., 902b
love only w. that is easy, 846b
maketh an exact man, 209b
much w. many opinions, 340a
nature's masterpiece w. well, 382b
no partiality in his w., 111a
not give up w. too famous, 1011a
not obliged to like particular w., 799a
object of w. postscript, 552a
precautions against disease of w., 154a
putting it down in w., 423b
rid of things by w. them, 1044b
swimming under water, 1037a
take away art of w., 503b
that was written, 35a
the matter of picture-w., 419a
true ease in w., 403b
vigorous w. concise, 900b
voting reasonably, 795b
Writing's, easy w. cursed hard reading, 482a
Writings, character of writer in w., 575b
praise nor blame w., 403b
small men afraid of w., 460b
Written, absurd all w. hitherto, 665b
and unwritten law, 143a
as it is w., 52a
books well or badly w., 839a
censure who have w. well, 402b
everything w. as good as dramatic, 929b
most insincere line w., 1000a
of me on my stone, 929a
out of reputation, 386a
read books as deliberately as w., 683a
sonnets all his life, 560b
that mine adversary had w. a book, 16a
that my words were w., 15b
poetry well w. as prose, 989a
troubles of the brain, 286a
volumes might be w., 706a
what woman says w. in wind, 115a
Wrong, accumulated w., 868b
all his life in the w., 382b
always in the w., 368b

Wrong, can't be w. whose life right, 409b
citizens clamoring for what is w., 122a
conduct right argument w., 451a
cradled into poetry by w., 569b
divinely in the w., 398b
do great right little w., 234b
do w. to none, 269b
done my credit w., 630b
dreary morals w., 825a
dwelling much on w., 377b
fact that man can do w., 764a
faith in nice tenets w., 358b
fashioning characters w. way, 793a
forever on throne, 692a
Frenchmen can't be w., 1103a
friends have it I do w., 885b
from the start, 988a
gloomy w., 615a
had anything been w., 1060b
he done her w., 1101b
he who believes what is w., 471a
how easily things go w., 723b
if end brings me out w., 641a
if I called w. number, 1033a
if you w. us not revenge, 233b
just as dead as if w., 1105b
kind of victory, 984a
king can do no w., 444b
Lucrece swears he did her w., 220b
majorities not entirely w., 706a
may gang a kennin w., 493b
mixed in w. that's all, 1009a
multitude always in w., 374b
ne'er pardon who have done w., 130b
never ashamed to own w., 413a
never dreamed w. triumph, 668b
never w. old masters, 1059b
newts and blindworms do no w., 229b
no harm in being w., 977a
no one harm man who does self no w., 144b
one idea and that w., 431a, 612a
one more w. to man, 662b
oppressor's w., 262a
our country right or w., 456b, 733a
poem begins as sense of w., 929b
preserve stars from w., 514b
rather be w. with Plato, 111b
red with w., 790b
right judge judges w., 82a
right of kings to govern w., 413b
right w. follow king, 653a
rule of right and w., 732a
rules the land, 692a
side of thirty, 390b
some villain hath done me w., 220b
somebody's pain and w., 799b
sow by ear, 185b
struggle between right w., 636a
suffer w. no more, 596a
that they reject is w., 776b
those not present w., 398b
to speed a guest, 66b
truth live with right and w., 1031a
unavenged suffering w., 708a
Wrong, unless w. I but obey, 929b
unredressed on earth, 691b
war at wrong time, 1025b-1026a
wars w. from every standpoint, 984a
way seems more reasonable, 827a
weak against strong w., 505b
when w. Ezra so w., 1045a
when w. to be put right, 733a
whether laws w., 841a
with strikers right or w., 953a
world and w. it does, 663b
wrongest in Kentucky, 804b
ye do me w., 1084b
your little friends are w., 780b
Wrongdoer often left something undone, 143a
Wrongdoing, abstain from intentional w., 88a
and righteousness of men, 66b
for great w. great punishments, 86b
never with view to w., 88a
of one generation, 614b
or impotence, 848a
virtuous for good cause, 125b
Wrongdoings, thought to justify w., 417b
Wronged, I am w., 78b
woman who has w. you, 792a
Wronger, loves not his w., 274a
Wronging your image that blossoms, 880b
Wrongs, arise avenger of w., 118b
mass of public w., 204a
monstrous product of w., 921b
unredressed, 516a
we seek to condemn, 1021b
Wrote, and I w. my happy songs, 486b
ever w. except for money, 432a
gentlemen who w. with ease, 412a
like an angel, 439a
one song, 665b
Purple Cow, 887a
reason Milton w. in fetters, 487b
sarcastikul, 750b
subject he spoke or w. on, 416a
that never w. to me, 735b
Thucydides w. history of war, 89a
upon tables words of covenant, 9b
what I have w., 812a
will across sky, 1008b
Wroth with one we love, 524a
Wrought, being w. perplexed, 276b
brain too finely w., 456a
first he w. afterward taughte, 166b
ghost upon floor, 642b
in sad sincerity, 602a
iron uncapable to be w., 351b
love w. new alchemy, 306a
more w. by prayer, 654a
not into evil w., 771b
remembers all that he w., 66b
so distinctly w., 307b
what hath God w., 10a
wore as though they w. it, 881b
Wrung life dry for your lips, 774a
me to tears, 104b
Wry-necked fife, 232b
Wum, rooster don't cackle w'en fin' w., 814a
Wyllowe-tree, al under the w., 482a
Wynken Blynken and Nod, 820b

X

X, dominant X, 956b
Xanadu, in X. did Kubla Khan, 523b
Xenophon, a X. at New York, 442a
Xerxes did die, 1089a

Y

Yacht and bank account man's self, 793b
Yahoo tricks, 952b
Yale, whaleship my Y. College, 696b
Yang, yin and y., 110a
Yankee dab at electricity, 919a
Doodle, 1090a
in Eden would alter it, 685a
Vermont Y., 998b
Yankees have the marrow, 553a
tough but nervous, 997a
Yanks are coming, 944a
Yarn, merry y. from rover, 947a
mingled y. good and ill, 269b
spun in Ulysses' absence, 289b
Yawn, churchyards y., 263b
never y. or say commonplace, 1080b
yawning make another y., 310b
Yawning make another yawn, 310b
rung night's y. peal, 284b
Yawns and draws stocking up, 1002a
Yawp, barbaric y., 701a
Yea, everlasting y., 576a
Yea-forsooth, rascally y. knave, 241b
Year and a day, 521b, 673a
Christmas once a y., 627a
circle of golden y., 646a
dirge of dying y., 569b
excepting leap y., 187a
famous day and y., 623b
farewell snow of ferne y., 165a
firstling of the infant y., 327a
flower bloom another y., 580a
food for seven long y., 278b
grief with revolving y., 571b
had lost meaning, 1053b
heaven's eternal y., 369b
if y. playing holidays, 238a
in y. of his age, 150a
is at the spring, 661b
is going let him go, 651a
lintel of y., 1057b
live well on nothing a y., 660a
make up y. and sphere, 602b
man and wife for y. and day, 521b
mellowing y., 338a
most immemorial y., 643b
new y. reviving desires, 629a
no trumpets for new y., 937a

Year, no winter in thy y., 476b
not every y. a king or poet born, 109b
only lost to me, 323b
outlive his life half a y., 263a
plunges into night, 979b
proper opinions for time of y., 1060b
restore ruined y., 992a
rich with forty pounds a y., 449b
ruler of inverted y., 458b
saddest of the y., 574b
sailed away y. and a day, 673a
seven stars solar y., 604a
six hundred pounds a y., 411b
snow y. a rich y., 324a
sun is elder by a y., 305b
sweet o' the y., 295a
that night that y. of now, 803b
that time of y. in me behold, 292b
this y. resembles last y., 957a
thou crownest the y. with thy goodness, 19b
three hundred pounds a y., 267a
three-and-twentieth y., 334b
twenty pound a y., 322b
two hundred pounds a y., 353a
unloved y., 1057a
varied y., 419b
wake year to sorrow, 571b
whose days are long, 841a
Yearn, believe in God y. for God, 869b
finite hearts that y., 664a
Yearned to squander lived to save, 791b
Yearning like god in pain, 581b
spirit y. in desire, 646b
tender y. sweet hoping, 498a
to breathe free, 817a
while hearts y., 917a
Yearnings for equal division, 545a
Year's at the spring, 661b
midnight, 306a
no birds in last y. nest, 197b
pleasant king, 300a
watering last y. crops, 689a
Years, age not numbered by y., 193b
ah no the y. O, 784b
all hopes of future y., 622b
all one hundred y. hence, 608a
are still a burden, 84a
are threescore and ten, 20b
are voyagers, 380a
around sea-town corner, 1070b
beginning of y., 773a, 775b
beneath the tragic y., 844b
bliss bought by y., 685b
creep slowly Lorena, 724a
damp my intended wing, 347b
disingenuousness of y., 596b
eternal y. of God hers, 574b
fifty y. of Europe, 647b
first hundred y. hardest, 941a
first twenty-five y., 601a
fleet away with wings, 559a
fleeting y. slip by, 121b
for three y. out of key, 988a
forget y. of gold, 813b
forty y. on, 765a
fourscore and seven y., 639a
fourteen hundred y. ago were nailed, 237b
glass of y. is brittle, 774a
go by in single file, 990b
golden y. return, 570b
grow cold to love, 117b
gulf of y., 1027a
hair gray but not with y., 559a
hence in rustic speech, 963a
house to be let for life or y., 321b
humor saves y., 996b
imagining future y. come, 882a
Jacob served seven y., 7a
knightly y. were gone, 816a
like great black oxen, 879b
live out my y., 1105a
live past y. again, 367b
long dull middle-aged y., 1042a
long y. I've rung curfew, 825b
love of life increased with y., 468b
may be for y., 594b
middle-aged y., 1042a
months add selves make y., 654a
more memories than if thousand y. old, 707a
new y. ruin and rend, 774a
no-man's-y., 1029b
nor the y. draw nigh, 28b
nor y. condemn, 896b
not count man's y., 609a
O for ten y., 579b
old and stricken in y., 11a
our hope for y. to come, 396b
out of me y. roll, 775b
outweighs whole y., 409b
perished to make us men, 771b
plunder one thing after another, 124a
poorest worker through y., 1051a
ran a hundred y. to a day, 634a
roll into centuries, 654a
sees beyond the y., 849a
seven y. of famine, 7b
short space of four y., 637b
sorrow comes with y., 617b
spend our y. as a tale that is told, 20a
spend this little span of y., 113b
spent y. in captivity, 3b
steal fire from mind, 555b
survive two thousand million y., 942a
ten y. on Pullman cars, 1009a
that bring philosophic mind, 514a
thousand leagues a thousand y., 423a
thousand y. are as yesterday, 20a
thousand y. of peace, 651a
three y. she grew, 510b
threescore y. and ten, 20b, 852b
Time in hours days y., 362b
touch of earthly y., 511a
twenty y. in woman's life, 94a
two y. ten y., 948b
vale of y., 274b
vanity in y., 239b
wander in the wilderness forty y., 9b
whatever comes with y., 774b
where all past y. are, 304b
wind him for fourscore y., 367b
work as if to live hundred y., 422a
yesterday's seven thousand y., 630a
Yeats, cadence from man named Y., 1065a
in churchyard Y. laid, 885a
Yell, gave y. for y. to gale, 843a
signal easy to y., 935a
Yelled, flew down y. at craft, 1051a
Yellow, all looks y., 403b
black pale hectic red, 569b
cattle browsed, 933b
cheek white beard, 241b
combing down y. hair, 1098a
come unto these y. sands, 296a
commended y. stockings, 252b
cuckoo-buds of y. hue, 222b
drifts of withered leaves, 715a
flutterings, 579a
green and y. melancholy, 252b
half-moon large low, 663a
leaves or none or few, 292b
locks y. as gold, 525a
mellow martini, 1052a
my days in y. leaf, 563a
nodding o'er y. plain, 419b
O y. U green, 830a
primrose was to him, 509b
put down The Y. Book, 1059a
roman candles exploding, 1080b
the sere the y. leaf, 286a
with August, 988a
Yellow-colored objects appear gold, 155b
Yelping seas, 1001b
wife, 1066a
Yeoman's service, 266a
Yes by Saint Anne, 252a
I answered last night, 618a
I said y. I will y., 968b
mean y. say no, 618a
my darling daughter, 1103a
this comes from that, 742b
tid there's where, 969a
to everything good, 794b
to the very end, 739b
we are Scythians, 958a
Yesterday bird of night did sit, 254a
call back y., 227a, 301b
children of y., 789a
egg tomorrow duster, 915a
fact today doctrine, 1091a
foolishness of y., 817a
great families of y., 385a
jam tomorrow jam y., 746a
keeping up with y., 946a
loneliness of y., 1038a
man's y. ne'er like morrow, 568a
maybe it was y., 1068b
mine is y., 3a
no tomorrow nor y., 305b
not worry about y., 801b
pomp of y., 875b
remorse for y., 801b
rose of y., 629b
same y. today and forever, 56a
sleep which thou owedst y., 274b
stuck fast in y., 914b
tarries with y., 975b
thousand years are as y., 20a
unborn tomorrow dead y., 630b
who has seen y., 562b
wiser today than y., 413a
word of Caesar stood, 255b
Yesterday's self-admiration, 1056a
seven thousand years, 630a
Yesterdays, fatuous ineffectual y., 816a
have lighted fools, 286b
man of cheerful y., 516b
Yesternight, last night ah y., 889b
the sun went hence, 305b

Yesteryear, where are snows of y., 171a
Yet a little while, 49a
  forget not y., 186b
  the end is not y., 43b
Yew, never spray of y., 712a
  not too far from y., 1006b
  to deck my grave, 486a
  true wood y. wood, 850a
Yield, and not to y., 647a
  at touch I y., 649a
  could not make sickle y., 488b
  courage never to y., 342a
  historian y. self to subject, 997b
  neither y. to song of siren, 205b
  not neck to fortune's yoke, 216a
  not to evils, 118b
  to get rid of temptation, 839a
  to that suggestion, 281a
  to y. is to be preserved, 74a
  who will to separation, 928b
  with grace to reason, 925b
Yielded bitter vintage, 998a
  with coy submission, 345a
Yielding marble, 332b
  place to new, 654a
Yields nothing but discontent, 452a
  what sweet hour y., 573a
  woods or steepy mountain y., 212a
Yin and yang, 110a
Yo-ho-ho and bottle of rum, 823a
Yoke, bear his mild y., 341a
  bear the y. in his youth, 34b
  Flanders received our y., 332a
  my y. is easy, 42a
  resent y., 643b
  savage bull bear y., 245b
  shake y. of inauspicious stars 225b
  take my y., 42a
  yield not neck to fortune's y., 216a
Yoknapatawpha County, 1039b
Yolk, heaven like egg earth like y., 141a
Yonder all before us lie, 360a
Yonghy-Bonghy-Bo, lived Y., 673b
Yooooo, heard wind go y., 820b
Yore, not now as of y., 513a
Yorick, alas poor Y., 265b
York, made summer by sun of Y., 216b
Yorkshire, living in Y., 523a
You ain't heard nothing yet, 992a
  alone are you, 293a
  also Brutus, 112b
  and I past dancing days, 223a
  are young my son, 96a
  as y. are woman, 1034a
  asses made to bear so are y., 219a
  Doctor Martin, 1082a
  have conquered Galilean, 144b
  have named him, 378a
  I and y. and all of us, 255b
  I to die and y. to live, 93a
  one single individual Y., 702b
  story's about y., 120a
  tree y. are, 987b
  two are bookmen, 222a
  utter y. twenty times, 778b
  while I am I y. are y., 664a
  would not take it, 1022b
  your mind and y., 987b
You-all means race or section, 1100a
Young Adam Cupid, 223b
Young affections run to waste, 557a
  ambition's ladder, 254a
  and easy, 1070b
  and foolish, 879b
  and have world before you, 387a
  and old come forth to play, 335a
  and rose-lipped cherubin, 275b
  and so fair, 592b
  and unregretting, 155a
  April's blue surprise, 981a
  are prodigal of life, 540a
  ask the y., 483b
  Bacchus ever fair and y., 371a
  beautiful time of y. love, 498a
  blood have course, 691a
  blood not obey old decree, 222a
  bloom of y. desire, 441b
  boys and girls level, 288b
  buds sleep in root, 580a
  caparisons don't become y. woman, 480b
  child with Mary, 39b
  compliment on looking y., 550a
  crime of being y. man, 425b
  daring y. man, 780a
  days when earth y., 677a
  deep y. man, 766b
  discourage study in y., 961a
  discretion in man not too y., 131b
  eagle who lent his plume, 77a
  eats the she-wolf's y., 525b
  fair maidens quiet eyes, 824b
  find us y. keep us so, 603a
  foot-in-the-grave y. man, 767a
  Gaels of Ireland, 918a
  gigantic willful y., 898b
  go west y. man, 678b
  great with y., 1088b
  greatest reverence due y., 140a
  Harry with beaver on, 240a
  how y. America is, 901a
  I am too y. to understand, 594a
  I being y. and foolish, 879b
  I died y., 1105a
  I have been y. and now am old, 87a
  I was very y., 487a 18b
  if ladies but y. and fair, 248b
  if world and love were y., 198b
  in limbs judgment old, 233a
  in New Mexico he awoke y., 940a
  in one another's arms, 882b
  je-ne-sais-quoi y. man, 767a
  judge should not be y., 94a
  keep cold y. orchard, 927b
  knew worst too y., 874a
  lady named Bright, 917b
  lead those that are with y., 32b
  lion and fatling together, 31a
  lion and the dragon, 20b
  lions roar after prey, 21b
  Lochinvar, 519a
  look y. till forty, 476a
  love of y. for y., 855b
  loved when all was y., 691a
  love's y. dream, 542a
  man embarrassed to question, 65a
  man in whom something of old, 111b
  man married is marred, 269b
  man there is America, 452b
  man to lie mangled, 64b
  man who has not wept, 867b
  man you're dyin', 1088a
Young man's fancy turns, 647a
  man's heart's complaint, 700b
  men all over world, 920a
  men fitter to invent, 209a
  men need stiffening, 835a
  men not lost race, 1049b
  men shall see visions, 35b
  men think it is, 854b
  men think old men fools, 205a
  men's minds changeable, 62b
  men's vision, 368b
  myself when y., 630a
  need to be y. to say, 483b
  no one so y. he cannot die, 176b
  not so y. as painted, 910a
  not such plague when y., 885a
  O y. fresshe folkes, 165b
  old men know y. men fools, 205a
  old sight yet somehow y., 697b
  passionate y. thought, 1057b
  person occupied with himself, 935b
  pure y. man, 767a
  queens have died y. and fair, 300b
  radical when y., 928b
  rage when y., 883a
  regard elders as senile, 776b
  rejoice O y. man in youth, 28b
  Scotchman if caught y., 431b
  sea captains y. and old, 702b
  shall lie down together, 31a
  she died so y., 642a
  she died y., 315a
  sight to make old man y., 646a
  so wise so y., 217b
  so y. and so untender, 277a
  so y. body with so old head, 234a
  so y. my lord and true, 277a
  spring, 1054a
  star captains glow, 980a
  stayeth y. man's courting, 988b
  steersman steering, 701b
  studies are a spur to y., 110b
  sun y. once only, 1070b
  teach y. idea to shoot, 419b
  thought y. man brings forth, 95b
  time cancels y. pain, 84a
  time of y. love, 498a
  to bar as very y. man, 767b
  to be y. was very heaven, 510a
  to y. man knowledge and discretion, 23a
  we loved each other, 884b
  we that are y., 280b
  when all world y. lad, 691a
  when you and I were y., 633b, 779a
  whom age doth chill, 351a
  whom gods love dies y., 102a
  whom he finds y. keeps y., 351a
  wives y. men's mistresses, 208a
  world is y. today, 813b
  you are y. my son, 96a
Younger generation, 729b
  love be y. than thyself, 252a
  nations outdistance older, 747b
  supposed she was y., 895a
Youngest critic died, 872b
  little Billee, 661a
Young-eyed cherubins, 235b
Youngsters read men understand, 195b
Younker, how like a y., 232b
Yours, what is y. is mine, 105a
  what's mine is y., 272a

Yours, world was always y., 1022b
Yourself, cannot make y. as you wish, 170a
don't speak well of y., 363a
extract y. from bad ways, 80b
first keep peace in y., 170b
give of y. truly give, 976a
if you want to know y., 497b
keep y. to y., 669a
rely on y., 680a
so hot that it singe y., 298a
speak for y. John, 623a
your subject is y., 591b
Yourselves, quit y. like men, 12a
Youth a blunder, 612a
a stuff will not endure, 251b
age not so well qualified as y., 682b
age perform promises of y., 428a
age preferable to y., 395b
age 'twixt boy and y., 519a
and age equally a burden, 93b
and I lived in 't together, 527b
and pleasure meet, 556a
bear the yoke in his y., 34b
beauty for confiding y., 516b
becomes as aged, 271a
bedewed with liquid odors, 120b
bent by wintry fever, 1070a
bright y. passes swiftly, 77a
build bridge to moon, 682a
caught our y., 994a
crabbed age and y., 1084a
dew of y., 21b, 258b
don't regret excess of y., 800a
eyes of y., 267a
face to lose y. for, 666b
fame thirst of y., 556b
fight and die, 931a
flaming y., 264a
flourish set on y., 292b
follies cease with y., 425b
foregone foregoing, 958b
foundation laid in y., 850b
freakish y., 458a
friends of my y. where are they, 149b
from y. to extreme old age, 710b
full of grace, 701a
full of pleasance, 1084a
'gainst time and age, 204b
gather gather your y., 188a
gave love and roses, 543a
gives y. delight, 409a
glass wherein y. dress, 242a
grows pale, 582b
habit of hers, 872a
he loved his y., 934b
heart is evil from his y., 6b
his y. has become eternal, 934b
home-keeping y. homely wits, 220b
hour of thoughtless y., 509b
if y. but knew and old age could, 188b
immortal y. to mortal maids, 536b
in Babylon greatly loved maid, 945b
in my hot y., 122a
in my y. said his father, 743b
in the days of my y., 531b
in y. begin in sadness, 1075b
in y. hearts touched with fire, 786b
Youth, in y. I cried, 1057b
in y. it sheltered me, 600a
in y. men write wisely, 614b
is vain, 524a
I've done it from my y., 483a
knew phoenix in y., 881b
large lusty loving, 701a
lexicon of y., 601b
like spring overpraised, 755b
liquid dew of y., 258b
lying days of y., 881a
many a y. and many a maid, 335a
measure of our y., 873b
mewing her mighty y., 340b
moment of glamor of y., 843a-b
now bravely spending, 1010b
of America tradition, 840a
of England are on fire, 243b
of labor, 449a
of pleasure wasteful, 667b
on the prow, 441b
our y. our joys our all, 199b
passed age not arrived, 688a
poets in y. begin, 511b
prime of y. a frost of cares, 204b
rarely favored, 755b
rejoice O young man in y., 28b
remember thy Creator in days of thy y., 28b
replies I can, 603b
riband in cap of y., 265b
rider that breaks y., 325a
rose of y., 288a
season for enjoyment, 601a
season made for joys, 401b
season of credulity, 426a
should be filial, 71a
so are children of the y., 22b
Socrates corrupts the y., 93a
soul of my y., 985b
spirit of y. in everything, 293b
stone dead, 992b
studied in my foolish y., 171a
that fired Ephesian dome, 331a
that I thought sweet, 187a
there are countless stories, 943a
thou hast nor y. nor age, 271a
thoughts of y. long, 623b
time for extraordinary toil, 94b
time of getting, 351b
Time subtle thief of y., 334a
to fortune and fame unknown, 441a
to whom given so much, 511a
traitorously corrupted y., 215b
unmannerly sadness in y., 231b
vaward of our y., 241b
waneth by increasing, 204b
wept for my y., 1057b
what done with your y., 808a
when y. and pleasure meet, 556a
who daily farther travel, 513b
who devote to science, 818b
wholly experimental, 825a
world made to be won by y., 920a
Youthful, days when we y., 633b
harlot's curse, 489b
hose well saved, 249a
jest and y. jollity, 334b
rather be y. than old, 812b
sights as y. poets dream, 335a
Youth's a stuff will not endure, 251b
heritage, 666a
in y. good time, 1057b
Youth's sweet-scented manuscript, 631a
the season made for joys, 401b
You've got to get up, 999b
Ypres, pile them high at Y., 948a
Yukon Jake, 1035b
law of the Y., 932b
will of the Y., 933a

Z

Zaccheus he did climb tree, 1089a
Zeal, all z. Mr. Easy, 567b
confidence z. loyalty, 959b
for different opinions, 480a
half the z. I served my king, 299a
heavenly race demands z., 420a
mistaken z., 1091b
Zealot commence persecutor, 471a
Zealots, let graceless z. fight, 409b
Zealous, a man z. for nothing, 433a
beneficent firm, 715b
locksmith died, 1104b
Zealously affected in good thing, 53b
Zekle, hern went pity-Z., 693a
Zèle, pas de z., 484a
Zenith, dropped from the z., 343a
illusion reaches its z., 806a
Zephyr, soft z. blows, 441b
Zero, practically z., 1104a
Zeus accomplisher, 79b
all strangers and beggars are from Z., 65b
divine bird of Z., 79a
does not bring all plans to fulfillment, 64b
drag Z. from heaven to earth, 63b
dream too is from Z., 62b
first cause, 78b
from Z. let us begin, 103b
god of council loves them, 62b
lead me Z. and Fate, 103b
might change me to bird, 84b
no mortal could vie with Z., 65a
plan of Z., 62a
prayers are daughters of Z., 63b
takes half a man's worth, 66b
two jars on floor of Z., 65a
wide-sounding Z., 63b, 66b
Zeus-fostered, proud is spirit of Z. kings, 62b
Zeus's bed of love, 85a
Eros Z. child, 84b
Zion, at ease in Z., 960b
city of our God, 446a
come with singing unto Z., 33a
songs of Z., 22b
wept when we remembered Z., 22b
Zitronen, wo die Z. blühn, 477a
Zodiac, handfull z., 1070a
Zone, best gem on her z., 602a
He who from z. to z., 574b
torrid or frozen z., 327a
Zones and meridian lines, 746b
Zoologic types develop ceaselessly, 829b
Zoroaster, holy prophet Z. said, 183a
Zounds never so bethumped, 236a
Zuleika on desert island, 910a